49th Annual Conference

Black Country Living Museum

7-9 July 2025

Welcome to the 49th Annual Conference of the Social History Society

Dear Delegates,

I am delighted to invite you to the Black Country Living Museum for the first annual conference that we have held at a museum.

We have worked hard to create a programme that is inclusive, stimulating, and enjoyable, also leaving ample time for socialising over lunch and dinner and getting to know the museum site. We hope that this conference provides some useful opportunities for presenting, chairing, and networking for all.

Our keynote lecture by Karen Harvey, '"Such trifling things": Writing about Nothing in the Eighteenth Century', and our Conference Roundtable on material culture will bring everyone together in exciting sessions to round off the first two days. You are also invited to attend our AGM, at 4:15 pm on Tuesday 8 July, immediately prior to our keynote lecture.

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

With best wishes,

Naomi Tadmor

Chair, Social History Society

A Message from the PGR Representatives

Hi everyone,

We are Louise and Amy, your current PGR reps. We are so excited to get to see you all at the conference! We will be at the PGR Welcome Desk from 12pm-2pm on the first day of the conference, so please do come along and have a chat!

We will also be hosting the pub quiz on first night, and it would be great to see as many PGRs there as possible. We would love to get some PGR teams together, so please do let us know if you would be interested in that! There will also be a PGR meet-up to give PGRs a chance to have a chat and get to know each other better on the Tuesday lunch time (in the Learning Centre).

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

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

Louise – hylbe@leeds.ac.uk
Amy - a.l.stanning@lancaster.ac.uk

Programme Outline

Monday 7 July 2025		
1200-1400	Registration Desk Open - Cloakroom available for bags PGR Welcome Stall Publishers Stands Tea and coffee will be served - delegates are welcome to use the on-site cafes to purchase their own lunch	Learning Centre Exhibition Hall
1200-1430	Museum open to registered delegates	
1330-1430	BCLM Guided Tours	Departing from Learning Centre Exhibition Hall
1445-1615	Parallel Panel 1	
1615-1645	Tea, coffee and biscuits	Learning Centre Exhibition Hall
1645-1815	Plenary Roundtable: Simon Briercliffe, Tim Hitchcock, Ana Cristina Howie and Simon Morgan - Material Culture	Hall 2 (Breakout 1)
1830 -2030	Chip Shop Tea and drinks at the Elephant and Castle	1940s-60s Town
1930-2030	Fairground (no prizes)	1940s-60s Town
2100-2200	Quiz at the Elephant and Castle	1940s-60s Town
22:15	Last Orders at the Elephant and Castle	
22:45	Site Closes	

Tuesday 8 July 2025		
0900 Site Open to delegates		
0915-1045	Parallel Panel 2	
1045- 1115	Tea, coffee and biscuits	Learning Centre Exhibition Hall
1115-1245	Parallel Panel 3	
1245-1415	Sandwich lunch + PGR Meet Up	Learning Centre Exhibition Hall
1415-1545	Parallel Panel 4	
1545-1615	Tea, coffee and biscuits	Learning Centre Exhibition Hall
1615-1700	Social History Society Annual General Meeting All welcome to attend	Hall 2 (Breakout 1)
1700-1830	Keynote: Karen Harvey, '"Such trifling things": Writing about Nothing in the Eighteenth Century'	Hall 2 (Breakout 1)
1845-1915	Routledge Drinks Reception and Prize Giving	Visitor Centre (outside, weather permitting)
1915-2030	Conference Dinner, bottle bar available	Visitor Centre Café (B5)
22:15	Last Orders at bottle bar	
22:45	Site closes	

Wednesday 9 July 2025		
0900 Site Open to SHS Delegates		
0915-1045	Parallel Panel 5 – including 'Getting Published' – advice for ECRs on publishing their first journal article – Brodie Waddell and Anna Cusack	
1045-1115	Tea, coffee and biscuits	Learning Centre Exhibition Hall
1115-1245	Parallel Panel 6	
1245-1345	Sandwich lunch	Learning Centre Exhibition Hall
1345-1515	Parallel Panel 7	
1700	Site closes	
Conference ends		

Our Venue

The conference will take place across the Black Country Living Museum. Our hub will be in the Conference and Learning Centre Exhibition Hall (Learning Centre Exhibition Hall) where registration will take place, refreshments will be served, and our conference exhibition will take place. It will also host an exhibition of Black Country objects from the BCLM. A room will be available for luggage storage.

The Roundtable, AGM and Keynote will be held in Hall 2 (Breakout 1), the main Learning Centre lecture theatre which is based on the reconstructed Rolfe Street Baths from Smethwick. Three of our parallel sessions will also take place in the Learning Centre, in Classroom 1 (Breakout 2), Classroom 2 (Breakout 3) and the Café (Breakout 4).

The main Visitor Centre Café (Breakout 5) will be set up theatre style to host another parallel session. Moving from the Learning Centre Reception Area up the ramp to the Brook Building (c.100m/1min walk from the Learning Centre), another parallel session will take place in the Brook Classroom (Breakout 6).

It is a five-minute walk (or short ride – see Accessibility below) to the Elephant and Castle pub, where our final two parallel sessions will be held in the Lounge (Breakout 7) and the Club Room (Breakout 8).

All the venues can be found on the site map.

Room List

Hub (**Learning Centre Exhibition Hall**): Museum Conference and Learning Centre Exhibition Hall

Breakout 1	(**B1**):	Museum Conference and Learning Centre Hall 2
Breakout 2	(**B2**):	Museum Conference and Learning Centre Classroom 1
Breakout 3	(**B3**):	Museum Conference and Learning Centre Classroom 2
Breakout 4	(**B4**):	Museum Conference and Learning Centre Café
Breakout 5	(**B5**):	Visitor Centre Café
Breakout 6	(**B6**):	Brook Classroom
Breakout 7	(**B7**):	Elephant and Castle Lounge
Breakout 8	(**B8**):	Elephant and Castle Club Room

1 Racecourse Colliery

Explore our reconstruction of a typical small Edwardian colliery. Don't miss going underground in our Victorian-inspired Drift Mine.

2 Industrial Quarter

From brickmaking to aluminium die-casting, discover Black Country industry in the 1950s.

5 Canalside village

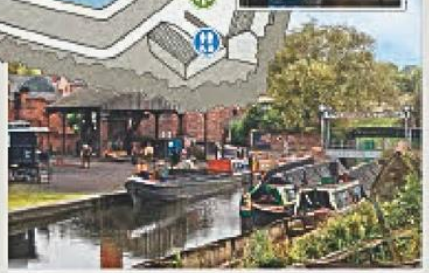
Cross over Canal Street Bridge and you'll explore stories from the 1800s to 1930s, from industrial demonstrations to examples of domestic life.

3 1940s-1960s town

Experience the hustle and bustle of a busy town with shops, a fairground and houses to explore. Don't miss taking a mothercraft class, too.

4 1930s street

Discover stories from the interwar years and learn the history of our Workers' Institute, founded by courageous Cradley Heath women chainmakers.



6 Boat Dock

Learn about life on the canals and their vital role in driving the Industrial Revolution in the Black Country.

Changing Places facility

Toilets, adapted toilets & baby change

Food & drink

Picnic area

Viewpoint

Shopping

Walking time/distance

1 minute **Drift Mine** 100 metres

4 minutes **Workers' Institute & Cafe** 350 metres

6 minutes **Nailmaking Workshop** 500 metres

The information shared above is an estimate of the time required to arrive at the destination point listed when walking directly at an average walking pace from the Visitor Centre.

Guided Tours of the Black Country Living Museum

Our conference BCLM tours have been arranged especially for social historians with our conference partners. The tours will take place on Day 1 of the conference and are a great way to meet up with old friends, make new ones and learn something new. All tours are free of charge. They will take place at 1.30pm on Monday 7 July, and last approximately 1 hour. Places on the tours are limited and likely to fill up quickly, so book now to secure your ticket. Booking via Eventbrite is essential and closes at 5pm on Friday 5 July. Tours will depart from the Learning Centre Exhibition Hall.

Halesowen and Hasbury Co-operative Stores

Explore the history of Halesowen & Hasbury Co-operative Stores on this tour of the newly recreated Co-op: one of the first shops in the Black Country to switch to self-service and probably the only self-service shop recreated in a museum.

Inclusive Storytelling at BCLM

Find out how the Museum has introduced stories of migration, prejudice and social change in its recent 1940s-1960s development - a must for those interested in public history and heritage!
https://www.eventbrite.co.uk/e/shs-conference-2025-bclm-tour-inclusive-storytelling-at-bclm-tickets-1362732382239?aff=oddtdtcreator

Collections Store Tour

An exciting tour of the collections store at the Black Country Living Museum. Get a behind-the-scenes look at the fascinating artifacts and treasures that are not on display to the public. Don't miss out on this unique opportunity to explore the hidden gems of the museum's collection!
https://www.eventbrite.co.uk/e/shs-conference-2025-bclm-tour-collections-store-tour-tickets-1362736574779?aff=oddtdtcreator

Black Country Industry in the 1950s

A fascinating journey back in time to explore the industrial history of the Black Country in the 1950s. Immerse yourself in the sights and sounds of the past as we delve into the rich heritage of this fascinating era. Don't miss this unique opportunity to experience history come alive!
https://www.eventbrite.co.uk/e/shs-conference-2025-bclm-tour-black-country-industry-in-the-1950s-tickets-1362750987889?aff=oddtdtcreator

Lanyards

Please return your lanyard to the SHS Registration Desk when you leave – this saves the society money, keeps the conference costs down and reduces our environmental impact.

Information for session chairs/support

Please arrive at the seminar room about 10 minutes before the advertised start time.

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

Papers for 4-speaker panels are limited to 15 minutes. If there are only three speakers in a panel, they can speak for up to 20 minutes. Please keep strictly to time within the sessions.

Please hear all the papers before opening the session to questions, which you will co-ordinate from the floor. During the questions, you should position yourself and the speakers relatively close together if at all possible. The microphone should be passed between speakers as necessary. Please ensure that you repeat questions from the floor into the microphone for the benefit of those with hearing difficulties.

Finally, if you are chairing one of the first panels of the day (Monday– 14:45, Tuesday – 9:15, Wednesday – 9:15), please read out the fire safety procedures that can be found in each seminar room

Accessibility

All spaces on site are wheelchair accessible. Rooms in the Elephant and Castle are upstairs but a lift is available.

An accessible vehicle is available if delegates need assistance getting around the site – please let us know when you arrive.

A Changing Places toilet is available in the Brook Building.

Rooms are equipped with microphones but do not have Hearing Loops

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

1. Maintain direct face-to-face contact when speaking: do not turn away or stare into a laptop when addressing someone. Seeing facial expressions and body language is very helpful and also enables lip reading. Talk normally and clearly and be prepared to repeat, especially if you have a pronounced accent.
2. Do not cover your mouth when speaking.
3. Ensure that rooms are as quiet and well-lit as possible.
4. Make sure that only one person speaks at a time, that they are visible and their voice is audible. Panel members should face the audience and speakers from the floor should stand up and, if necessary, come to the front.

2025 Conference Committee Team

Henry Irving	henry.irving@leedsbeckett.ac.uk
Simon Briercliffe (BCLM)	simon.briercliffe@bclm.com
Jenni Hyde (SHS Admin)	socialhistorysoc@gmail.com

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/.

We would like to thank everyone involved for their hard work.

Strand Co-ordinators

Bodies, Sex and Emotions

Jennifer Evans	j.evans5@herts.ac.uk
Maria Isabel Romero Ruiz	mirr@uma.es
Anna Cusack	acusac01@mail.bbk.ac.uk
Claudia Soares	claudia.soares@newcastle.ac.uk
Anita Hoffman n	ahch500@york.ac.uk

'Deviance', Inclusion and Exclusion

Rachel Bright	r.k.bright@keele.ac.uk
Daniel Grey	d.j.grey@herts.ac.uk
Janet Weston	janet.weston@lshtm.ac.uk
Stephanie Brown	seb208@cam.ac.uk

Difference, Minoritisation and 'Othering'

Jonathan Saha	jonathan.saha@durham.ac.uk
Anamika Bhattacharjee	anamika.bhattacharjee@uea.ac.uk
Aayushi Gupta	ag2152@cam.ac.uk

Heritage, Environment, Spaces and Places

Tosh Warwick	info@heritageunlocked.com
Timothy Cooper	t.cooper@exeter.ac.uk
Laura Hampden	laura.hampden@historicengland.org.uk
Graham Moore	mooregraham@gmail.com
Henry Irving	henry.irving@leedsbeckett.ac.uk (2025 only)
Sharmistha Chattergee	sharmistha.history123@gmail.com

Inequalities, Activism, and Social Justice

George Gosling	gcgosling@wlv.ac.uk
David Hitchcock	david.hitchcock@canterbury.ac.uk
Fearghus Roulston	fearghus.roulston@strath.ac.uk
Claire Markham	claire.markham@ntu.ac.uk
Brodie Waddell	b.waddell@birkeck.ac.uk (2025 only)

Life Cycles, Families and Communities

Beth DeBold	e.b.debold2@newcastle.ac.uk
Shannon Devlin	s.devlin2@ulster.ac.uk
Elizabeth Schlappa	elizabeth.schlappa@newcastle.ac.uk
Jaina Hunt	jaina.hunt@port.ac.uk

Politics, Policy and Citizenship

Andrew Walker	andrewwalker1163@gmail.com
Henry Miller	henry.miller@northumbria.ac.uk
Samantha Shave	samantha.shave@strath.ac.uk

Work, Leisure and Consumption

Joe Saunders	joe.saunders@york.ac.uk
Cheryl Roberts	cheryl.roberts@fashion.arts.ac.uk
Kathleen McIlvenna	k.mcilvenna@derby.ac.uk
Deborah Jeffries	debsjeffries@outlook.com

Postgraduate Representatives

Louise Bell	hylbe@leeds.ac.uk
Amy Stanning	a.l.stanning@lancaster.ac.uk

Cultural and Social History – The SHS Journal

Papers presented at the conference can be expanded to pieces of 8,000-9,000 words for submission to the Society's journal, *Cultural and Social History*, to be considered for publication. The journal's articles receive more than 100,000 views/downloads each year and its impact factor is now in the top quartile worldwide. If you have questions, you can contact the journal's editors: Grace Huxford (Bristol), Isabella Jackson (TCD) or Brodie Waddell (Birkbeck). For submission details, see the journal website: https://www.tandfonline.com/toc/rfcs20/current

Day 1 – Monday 7 July 2025

12:00	Registration Desk Open (cloakroom available for bags): Learning Centre Exhibition Hall
	BME Network Welcome Stall and PGR Welcome Stall
	Publishers' Stands
	Tea and coffee will be served - delegates are welcome to use the on-site cafes to purchase their own lunch
13:00-14:30	Museum open to registered delegates
13:30-14:30	BCLM Guided Tours departing from Learning Centre Exhibition Hall

Panel 1 – Day 1 14:45-16:15

Bodies, Sex and Emotions	**Early Modern Women's Medical and Bodily Knowledge and Practice**	**Learning Centre Café (B4)**
Chair: Maria Isabel Romero-Ruiz (University of Malaga)		
Anita Hoffmann (University of York)	Shame, Hope, and Discretion: The Gendered Discourse of Women's Infertility in Medical Handbills, 1660-1720	
Jennifer Evans (University of Hertfordshire)	'An Embryo ab[ou]t the size of a Bee was taken from her': Early Miscarriage, Infertility and Gendered Knowledge in Early Modern England	
Rosalyn Sklar (University of Brighton)	'And one to look to her': The Language of Women's Nursing and Caring Work in the 17th Century	

'Deviance', Inclusion and Exclusion	**Queer Magic in 19th and 20th-Century Europe**	**Visitor Centre Café (B5)**
Chair: Janet Weston (London School of Hygiene and Tropical Medicine)		
Tom Hulme (Queens University Belfast)	Magic, Folklore Collecting, and Queerness in 20th-Century Rural Ireland	
Kristof Smeyers (KU Leuven)	Surprising Mystics: Stigmata as Trans-formation in 20th-Century Belgium	
Will Pooley (University of Bristol)	Queer Magic in France in the Long 19th Century	

Difference, Minoritization and 'Othering'	**Marginalized Communities and Social Networks**	**E & C Lounge (B7)**
Chair: Anamika Bhattacharjee (University of East Anglia)		
Lucy Cann (Birkbeck, University of London)	'I'm Indian but, like, I'm English as well': South Asian Women's Sex Work in 1990s Birmingham	
James Peate (Independent Scholar)	The 'Cultural Gypsy': The Development of Stereotyping in British Romani History	
Amy Stanning (Lancaster University)	Catholic Participation in Civil Administration, the Case of the Land Tax in Lancashire.	

Heritage, Environment, Spaces and Places	**Spaces of identity**	~~**Learning Centre Classroom 1 (B2)**~~ **Learning Centre Hall 2 (B1)**
Chair: Henry Irving (Leeds Beckett University)		
Claire Markham (Nottingham Trent University)	Realities or Mythologies: England's Village Pubs and Counterurbanisation	
Tegwen Hammersley (Keele University)	Forging Identities: Deindustrialisation, Telford, and the Ironbridge Gorge	
Joseph Radcliffe (Birkbeck, University of London)	Caribbean and West African Seamen in British Ports: The Seamen's Boarding House and the Development of Black Solidarity in early 20th-Century Britain	

Inequalities, Activism and Social Justice	**Health and Society**	**Learning Centre Classroom 2 (B3)**
Chair: Fearghus Roulston (University of Strathclyde)		
Milene le Goff (Université de Lille and Université Libre de Bruxelles)	Reclaiming Health in the 1970s: Transnational Feminist Movements and the Global Rise of Medical Self-Help	
Jonathan Kuo (Johns Hopkins University)	Lessons in Care: Epistemological and Emotive Exports from a Transatlantic AIDS Tour	
Carolina Topini (University of Glasgow)	European Feminisms, Reproductive Rights Activism and International Solidarity Work, 1970s-1980s	

Lifecycles, Families, and Communities	**Workhouse Lives: Staffing Institutions under the New Poor Law**	**Brook Classroom (B6)**
Chair: Lynn Abrams (University of Glasgow)		
Susan Hawkins (Independent Scholar)	Mrs Hollings Declines to Resign! A Matron's Battle Against the Poor Law in Leeds	
Steve King (Nottingham Trent University)	The Workhouse Porter as Wallpaper, 1830s to 1900s	
Stuart Wildman (University of Birmingham)	Workhouse Nurses, 1834-1914	
Samantha A. Shave (University of Strathclyde)	Workhouse Chaplains in the Early Years of the New Poor Law c. 1834–1847	

Politics, Policy and Citizenship	**The Politics of National and Regional Identities in Global Contexts**	**E & C Club Room (B8)**
Chair: Andrew Walker (Independent Scholar)		
Bousayna Laoudy (Leeds Beckett University)	The Gibraltar Question: British, Spanish or Gibraltarian?	
Henry Jennings (University of Sheffield)	An Imaginary Monument: The Image of the Palace of the Soviets in the USSR, 1931-1941	
Joshua Blamire (University of Wolverhampton)	Cosmopolitan Boston: Towards Heritage-Based Approaches to 'Levelling Up'	

Work, Leisure, and Consumption	**Consumption and Leisure**	~~**Learning Centre Hall 2 (B1)**~~ **Learning Centre Classroom 1 (B2)**
Chair: Kathleen McIlvenna (University of Derby)		
Katharine McCrossan (University of Glasgow)	Commerce, Conformity, and Community: The Co-operative Movement in Scotland, 1945-1973	
Joel Mead (University of Liverpool)	Egg Consumption in Mid-20th-Century Britain: Gender, Health, and the Domestic Sphere.	
Ian Mitchell (University of Wolverhampton)	Going to the Shops: Working Class Shoppers and Shopping in Provincial England c.1850-1914	

16:15-16:45	Tea, Coffee and Biscuits: Learning Centre Exhibition Hall
16:45-18:15	Conference Roundtable: ‘Material Culture’ Simon Briercliffe (BCLM), Tim Hitchcock (University of Sussex), Ana Cristina Howie (Cornell University) and Simon Morgan (Leeds Beckett University), Chair: Henry Irving (Leeds Beckett University) Learning Centre Hall 2 (B1)
18:30-20:30	Chip Shop Tea and drinks at the Elephant and Castle: 1940s-60s Town
19:30-20:30	Fairground (no prizes): 1940s-60s Town
21:00-22:00	Quiz at the Elephant and Castle: 1940s-60s Town
22:15	Last orders at the Elephant and Castle
22:45	Site closes

Day 2 – Tuesday 8 July 2025

09:00 Site opens to delegates

Panel 2 – Day 2 09:15-10:45

Bodies, Sex and Emotions	**Sexuality and Motherhood**	**E & C Club Room (B8)**
Chair: Anna Cusack (Bishop Grosseteste University, University of Essex, University of Oxford)		
Ioana Moroşan (Institute of Literary History and Theory 'G. Călinescu', Romanian Academy)	'For him, fatherhood is an unreal, distant happiness…' Writing About Single Mothers and Mothers of the Nation in the Context of the Revolution of 1848 in Wallachia – The Case of Maria Rosetti Grant	
Sydni Zastre (University of Birmingham)	'This world into which I had the temerity to bring a new soul': Toward a History of Pregnancy During the Second World War	
Loghman Hamehmoradgheshlagh (University College Dublin)	Modern Social History of Sexual Relationships in Iran	

'Deviance', Inclusion and Exclusion	**Institutional Experiences**	**E & C Lounge (B7)**
Chair: Daniel Grey (University of Hertfordshire)		
Richard Ward (University of Exeter)	Recording Criminal 'Character' in 19th-Century England and Wales	
Alice Gambell (London School of Hygiene and Tropical Medicine)	Proving You are Worthy of Care: Prison Healthcare Experiences 1990s-2010s, and the Legacy of the Victorian Separate Confinement System	
Anna Jamieson (University of Birmingham)	Soundscapes and Piano Fortes in the 18th-Century Madhouse	

Heritage, Environment, Spaces and Places	**Everyday Environments 1: Integrating Social and Environmental History**	~~**Learning Centre Classroom 1 (B2)**~~ **Learning Centre Hall 2 (B1)**
Chair: Henry Irving (Leeds Beckett University)		
Jeremy Burchardt (University of Reading)	The Experience of Everyday Environments: Recovering a Lost History through Long-Run Unpublished Diaries	
Timothy Cooper (University of Exeter)	'A Touch of Schadenfreude'? Contesting Britain's 'Great Storm of '87'	
Jon Winder (University of Liverpool)	'As comfortable as an abattoir': Everyday Experiences of Extreme Heat in London	

Inequalities, Activism and Social Justice	**Jewish Activism**	**Learning Centre Classroom 2 (B3)**
Chair: Fearghus Roulston (University of Strathclyde)		
Avram Taylor (Northumbria University)	Violence at the Ballet: The Women's Campaign for Soviet Jewry (the 35s) and Classical Music as a Site of Struggle for Soviet Jewry	
Jessica Chalkley (Leeds Beckett University)	The 'Yorkshire Schindler': Jewish Responses to the European Refugee Crisis, 1938-39	

Lifecycles, Families, and Communities	**Domestic Interiors and Everyday Materiality**	**Brook Classroom (B6)**
Chair: Emily Cuming (Liverpool John Moores University)		
Emily Cuming (Liverpool John Moores University)	The Sailor's Daughter: Interiors, Objects and Emotions in the Maritime Family Story	
Lucinda Matthews-Jones, (Liverpool John Moores University)	In the Settler's Bedroom: Identity, Objects and Micro-Home Interiors, 1883-1919	
Anna Walsh (Liverpool John Moores University)	Cottages and Crystal: Displaying and Communicating Irishness Through Household Objects	

Politics, Policy and Citizenship	**New Approaches to Women's Suffrage Militancy**	**Learning Centre Café (B4)**
Chair: Samantha Shave (University of Derby)		
Caroline Carver (University of Glasgow)	Women and Conflict: An Exploration of Labels of Suffrage Violence	
Sue John (University of Glasgow)	Smashing Women? Depictions, Demonisation and Discourse Around Militant Suffrage Activists in Early 20th Century Postcards	
Hannah Speed (University of Glasgow)	Complex Attitudes towards Militancy in the Life-Writing of Scottish Suffrage Campaigners	

Work, Leisure, and Consumption	**Early Modern Networks**	**~~Learning Centre Hall 2 (B1)~~ Learning Centre Classroom 1 (B2)**
Chair: Kathleen McIlvenna (University of Derby)		
Joe Saunders (University of York)	Social Networks of the English Print Trade, c.1600-50	
Marlo Avidon (University of Cambridge)	'Let how the Taylor make mine in the fashion': Fashionable Networks and Women's Material Communities in Late 17th-Century England, 1660-1700	
Kit Barton (University of Exeter)	'The loft and all the cabins, lockers and parts under the sailmakers care': The Working Environment of Sailmakers in Royal Navy Dockyards 1688-1729	

10:45-11:15 Tea and Coffee: Learning Centre Exhibition Hal

Panel 3 – Day 2 11:15-12:45

Bodies, Sex and Emotions	**Emotions and Gender in Modern Social Movements**	**E & C Club Room (B8)**
Chair: Constance Bantman (University of Surrey)		
Laura C. Forster (University of York)	Clarion Caravans, Radical Hospitality, and Intimate Internationalism in British Socialism, c. 1880-1914	
Sophie Turbutt (University of Leeds)	Intimacy and the Making of Anarchist Comradeship in Interwar Spain	
Nathaniel Andrews (University of Manchester) & Richard Cleminson (University of Leeds)	Anarchist temporalities in Portugal and Argentina	
Clive Henry (University of Northampton)	Gender, the Gentleman, and Emotions in David Myatt's Vision of an Authentic National-Socialist Community	

'Deviance', Inclusion and Exclusion	**Gender and Sexuality**	**E & C Lounge (B7)**
Chair: Daniel Grey (University of Hertfordshire)		
Abi Kingsnorth (Canterbury Christ Church University)	'Fears of the Maidens Furies': Gender Nonconformity and Crime in Early Modern British Broadside Ballads	
Ellen Durban (University College London)	Othering Wives in Early British Lesbian Magazines: 1964-1981	
Clifford Williams (Police History Society)	A Complete Turnaround: Police and Gay Men 1950-2010	

Unstranded	**New Researchers in Social History**	~~**Learning Centre Classroom 1 (B2)**~~ **Learning Centre Hall 2 (B1)**
Chair: Louise Bell (University of Leeds)		
Stephen Radley (Independent Scholar)	Contrasting Trajectories: Making Landscapes and Shoes: Finedon Hall and Finedon Village c.1780s-1840s	
Matthew Bliss (University of Warwick)	Mobile Homes: Post-War British Sociology and the New Homeowner	
Ian Lacey (Royal Holloway, University of London)	Youth Travel as an Agent of Social Mobility: The Case of Interrail in the Late 20th-Century	

Heritage, Environment, Spaces and Places	**Everyday Environments 2: Useable Pasts**	**Visitor Centre Café (B5)**
Chair: Timothy Cooper (University of Exeter)		
Marianna Dudley (University of Bristol)	Moorlands not Turbines? Energy, Identity and Protest in Modern Britain	
Kathy Davies (British Library)	Breathing Clean Air: Historical Approaches to Air Pollution in Britain	
Henry Irving (Leeds Beckett University)	Using History to Challenge the Dustbin	

Inequalities, Activism and Social Justice	**Feminisms in National and International Identities**	**Learning Centre Classroom 2 (B3)**
Chair: Claire Markham (Nottingham Trent University)		
Brett Morritt (University of Cambridge)	Unequal Remuneration for Exactly Equal Work: Gender Discrimination and Activism Regarding British Occupational Pensions After the Equal Pay Act	
Amy Longmuir (University of Reading)	The Domestic Labour Debate: Women, Work, and Socialist-Feminism in Britain, c.1968-1992	

Lifecycles, Families, and Communities	**Life, Death and Memory: Navigating Loss and Remembrance**	**Brook Classroom (B6)**
Chair: Ella Sbaraini (University of Cambridge)		
Madeleine Goodall (Humanists UK)	Funerals without Theology: the History and Development of Humanist Funerals	
Dave Hitchcock (Canterbury Christ Church)	The Roles of Death in the Archive of Homelessness	
Vivien Newman (Independent Scholar)	'Too much hope of thee, dear boy': Marginalised Paternal Grief of the First World War	

Politics, Policy and Citizenship	**On Agency, its Limits and Achievements in Historical Writing**	**Learning Centre Café (B4)**
Chair: Henry Miller (University of Northumbria)		
Elena Manchado Rodríguez (Universidad Complutense de Madrid)	María Jacinta Montoya and the foundation of the Monastery of Jesús, María y José: Female and Indigenous Agency in Colonial Lima (1648-1713)	
Andrea Bergaz Álvarez (Universidad Complutense de Madrid)	Female Agency in Early Modern Diplomacy: Women at the Congress of Nijmegen (1676-1679)	
Ane Pablos Ormaza (Euskal Herriko Unibertsitatea/ Université Bordeaux Montaigne)	Agency and Class: Notes for the Study of Pre-Industrial Protest through the 1804 Riot in Biscay	
Diego Latorre Manglano (Universidad Complutense de Madrid)	Doing Politics at Work: Agency, Resistance and Everyday Conflict in the Shop Floor during Franco-Era Spain (1958-1977)	

Work, Leisure, and Consumption	**The Entertainment Industry in 18th and 19th-Century Britain**	~~**Learning Centre Hall 2 (B1)**~~ **Learning Centre Classroom 1 (B2)**
Chair: Kathleen McIlvenna (University of Derby)		
Amélie Addison (Northumbria University)	Playing for his Life: A Circus Bandsman on Tour in 1890s Britain	
Deborah Jeffries (University of East London)	Working the Stage: Evaluating Employment in a 19th-Century Pantomime	
Leo Shipp (University of Galway)	Town Trades, City Trades: Supplying the Theatres of 18th-Century London	

12:45-14:15 Lunch: Learning Centre Exhibition Hall

13:00-14:00 PGR Meet Up: Learning Centre Exhibition Hall

Panel 4 – Day 2 14:15-15:45

Bodies and Emotions	**Voice and Expression**	**E & C Club Room (B8)**
Chair: Anita Hoffmann (University of York)		
Finola Finn (University of Luxembourg)	Soul and Body as 'Elements that jarr': Prefacing Melancholy in Early Modern Print	
Lizzie Burton (Canterbury Christ Church University)	The English Poor Law: Sites of Distressing Emotion and Rupture	
Amber Flood (University of Exeter)	Politeness's Last Straw: the Emotional and Functional Role of Complaints in 19th-Century Subscription Libraries	

'Deviance', Inclusion and Exclusion	**Constructing (In)sanity in 19th Century Britain: Law, Language and Lived Experience**	**E & C Lounge (B7)**
Chair: Anna Jamieson (University of Birmingham)		
Sophie Michell (Open University)	The Mutability of Madness: Determining Sanity in Suicide Inquests, 1860-1900	
Ella Sbaraini (University of Cambridge)	International Patients, Language and the Parameters of Sanity in British Mental Health Asylums, 1845-1900	
Jennifer Aston (Northumbria University)	Navigating Mental Illness in the Pre-1937 Court for Divorce and Matrimonial Causes	

Difference, Minoritization and 'Othering'	**Institutions, Care, and Social Control**	**Visitor Centre Café (B5)**
Chair: Jonathan Saha (University of Durham)		
Tahaney Alghrani (Hugh Baird University Centre)	Off the Record: Child Sex Abuse and the Exploitation of Girls within Reformatory and Industrial Schools during the Victorian Period	
Laura Brownhill (University of Wolverhampton)	Autism, Maladjustment and Special Schools in Post-War Britain	

Heritage, Environment, Spaces and Places	**Approaching the Past through Living History Museums in the British Isles, 1930s-2000**	**~~Learning Centre Classroom 1 (B2)~~ Learning Centre Hall 2 (B1)**
Chair: Carol King (Black Country Living Museum)		
Kate Hill (University of Lincoln)	'An ample supply of wheat straw': Managing the Past at Cregneash Isle of Man Folk Museum, 1938-1970	
Natasha Anson (Durham University and Beamish Museum)	'Wor' Museum? Beamish Museum, North East England, and Regional Identity	
Megan Schlanker (University of Lincoln)	Stepping into the Past: Living History as an Educational Tool, 1970-2000	
Carys Tyson-Taylor (University of Leicester and Ulster Folk Museum)	Emyr Estyn Evans: Representing regional differences at the Ulster Folk Museum	

Lifecycles, Families, and Communities	**Challenging Norms: Gender, Family, and Resistance**	**Brook Classroom (B6)**
Chair: Sydni Zastre (University of Birmingham)		
Mary McKee (University of Birkbeck)	Subversion and Resistance of the Domestic Space in the 1921 Census of England & Wales	
Nicola Edwards (University of Wolverhampton)	Family Secrets, Shame and the Unmarried Mother – Oral Histories of Women Affected by Hidden Parentage in the 20th Century	

Politics, Policy and Citizenship	**Identity and Belonging**	**Learning Centre Café (B4)**
Chair: Henry Miller (University of Durham)		
Anamika Bhattacharjee (University of East Anglia)	Interpreting The Hindu Sacred Calendar before 1858	
Stewart McCain (St Mary's University)	Speaking, Remembering and Belonging in Postwar Britain: Language and Affective Citizenship in Commonwealth Migrant Life Writing and Oral History	

Work, Leisure, and Consumption	**Service and Social work in 20th-Century Britain**	~~**Learning Centre Hall 2 (B1)**~~ **Learning Centre Classroom 1 (B2)**
Chair: Deborah Jeffries (University of East London)		
Freya Willis (University of Oxford)	Who Cares? Social Care Workers' Experiences of Work and Class in England and Wales 1979-2010	
David Cowan (University of Manchester)	Serving Rich Customers in Early 20th-Century Britain	
Tabitha Lambert-Bramwell (University of Birmingham)	Domestic Servant or Artistic Muse?: Vanessa Bell, Domestic Labour, and Professional Identity, 1920-1960	

15:45-16:15 Tea and Coffee: Learning Centre Exhibition Hall

16:15-17:00 Social History Society Annual General Meeting – all welcome: Learning Centre Hall 2 (B1)

17:00-18:30 Keynote Lecture: "'Such trifling things": Writing about Nothing in the Eighteenth Century'

Karen Harvey (University of Birmingham)

Learning Centre Hall 2 (B1)

18:45-19:15 Routledge Drinks Reception and Prize Giving: Visitor Centre (or outside, weather permitting)

19:15 Conference Dinner (bottle bar available): Visitor Centre Café (B5)

22:25 Last orders at bottle bar

22:45 Site Closes

Day 3 – Wednesday 9 July 2025

09:00 Site opens to delegates

Panel 5 – Day 3 09:15-10:45

Unstranded	**How to Get Published and How to Peer Review**	**E & C Lounge (B7)**
Brodie Waddlell (Birkbeck, University of London, *Cultural and Social History*); Anna Cusack (Bishop Grosseteste University, University of Essex, University of Oxford)		
In this talk, Brodie Waddell, co-editor of *Cultural and Social History*, and Anna Cusack will discuss the review and publication process for journal articles. He will outline the key features that editors and peer-reviewers look for in an article submission, and will illuminate how the submission and reviewing process works. He will also offer advice for providing useful peer reviews that are critical without being cruel. There will be lots of time for individual questions and answers.		

Bodies and Emotions	**Expertise, Experience and Agency**	**Learning Centre Café (B4)**
Chair: Claudia Soares (University of Newcastle)		
Claire Martin (University of Birmingham)	Women's Experiences of Sexual Health in Britain, c.1960-1980	
Louise Bell (University of Leeds)	Limb Instructors: Expertise and Skill in Limb Fitting Centres in the Two World Wars.	
Sonsoles Hernández Barbosa (Universitat de les Illes Balears)	Setting the Mood for Sunset: Café del Mar (Ibiza) and the Creation of the Chill Out Sound	

'Deviance', Inclusion and Exclusion	**Policing (and) the Public**	**Visitor Centre Café (B5)**
Chair: Janet Weston (London School of Hygiene and Tropical Medicine)		
Steven Spencer (Birkbeck, University of London)	'Clever death-traps to the morals of the young': The Chatham Winter Gardens Libel Case, 1895	
Alexandrea McHugh (University of Birmingham)	You Will Ceasse to Trooble Him Hereafter: The College of Physicians, Irregular Practitioners, and their Defenders	

Heritage, Environment, Spaces and Places	**Heritage and Representation**	**~~Learning Centre Classroom 1 (B2)~~ Learning Centre Hall 2 (B1)**
Chair: Lynn Abrams (University of Glasgow)		
Mary Booth (Centre for the Study of International Slavery)	Fundamental Methods of Evasion: Heritage, Memory and the Politics of Representation	
Caroline Watkinson (City and St George's, University of London)	National Treasures: Coloniality, Class, and the Politicisation of UK Literary Heritage	
Fearghus Roulston (University of Strathclyde)	People's History and the Troubles in the Island Pamphlets Series	

Inequalities, Activism and Social Justice	**The Maintenance of Social Order by the Police in Britain: from Philanthropy to Control, 1880-1940**	**Learning Centre Classroom 2 (B3)**
Chair: Corinne Brazier (Heritage Manager, West Midlands Police)		
David Cox (University of Wolverhampton)	'People have romantic visions of the 'noble' tramp, but if some drunken vagrant was squatting in your property, you'd probably have a different attitude': Judicial and Executive Responses to Vagrancy in Crewe, 1880-1939	
Mary Fraser (University of Glasgow)	The Police-Aided scheme for clothing destitute children	

Lifecycles, Families, and Communities	**Historical Approaches to Gender and Family Dynamics**	**Brook Classroom (B6)**
Chair: Simon Morgan (Leeds Beckett University)		
Kayley Porter (University of Derby)	Carving Memory: Anne Baker's Role in Reviving Heritage at St. Peter's Church Northampton	
Kate Carruthers Thomas (Birmingham City University)	The Kelynacks: A Feminist Family History	
Emily Deal (University of East Anglia)	Court, Country and Continent: Tracing the Influence of Environment and Community in the Material Culture of Molly Lepell, Lady Hervey (1700-1768)	

Politics, Policy and Citizenship	**Protest and Freedom**	**E & C Club Room (B8)**
Chair: Samantha Shave (University of Strathclyde)		
Dave Steele (University of Warwick)	The Body of the Crowd: The Sensory and Somatic Experience of Reform Crowds in Britain c. 1816-1848	
Andrew Walker (Independent Scholar)	'Old Chartists' and the North: Representations of the Later Lives of Chartist Activists in the Northern Provincial Press, c. 1860-1900	
Manuel Grajales (University of North Texas)	Conscientious Resistance: Puerto Rican Soldiers and Draftees Resistance to the Vietnam War	

Work, Leisure, and Consumption	**Gender, Technology and the Kitchen**	~~**Learning Centre Hall 2 (B1)**~~ **Learning Centre Classroom 1 (B2)**
Chair: Joe Saunders (University of York)		
Katie Carpenter (University of Leeds)	Scientific Masculinity, Scientific Housewifery and the British Kitchen, c. 1870 to 1914	
Lucy Wood (Queen's University, Belfast)	Re-configuring the Kitchen Space: Female User-Based Innovation within the British Home, 1890-1930s	
Alice Naylor (University of Portsmouth)	'I'm giving my wife a Kenwood Kitchen'! Joint Consumption Practices in the 1960s British Kitchen	

10:45-11:15 Tea and Coffee: Learning Centre Exhibition Hall

Panel 6 – Day 3 11:15-12:45

Bodies, Sex and Emotions	**Sexual Violence and Recovery of Voice**	**Learning Centre Café (B4)**
Chair: Jennifer Evans (University of Hertfordshire)		
Giada Pizzoni (European University Institute)	Sexuality and Gender Violence in the Early Modern Mediterranean	
Maria Isabel Romero-Ruiz (University of Málaga)	Women's Bodies and Emotions: Inmates and the Cambridge Female Refuge in the Late Victorian Period	
Rebecca Williamson (University of Glasgow)	Contesting Medical Masculinities and Disregarding Margaret Taylor: Narratives of an 1858 Abortion in Scotland	

'Deviance', Inclusion and Exclusion	**Crime and Control in 20th Century Britain**	**Visitor Centre Café (B5)**
Chair: Lucy Cann (Birkbeck, University of London)		
Charlotte Wildman (University of Manchester)	Women's Criminal Networks and Cliches of Care in Post-War Britain: The Strange Case of Mary A	
Daniel Grey (University of Hertfordshire)	'This one was hardly a woman at all': Amelia Dyer, Child Homicide, and 'Dark Heritage' in Bristol	
Ria Smith (University of Wolverhampton)	The Black Country Buccaneers and Beyond	
Patrick Glen (University of Leeds)	Night Assemblies: Pop Festivals, Politics and Subculture, 1969-73	

Difference, Minoritization and 'Othering'	**Race, Migration, and Memory**	**E & C Lounge (B7)**
Chair: Anamika Bhattacharjee (University of East Anglia)		
Jessica White (University of Liverpool)	'It was about time they had a project': Racial Difference, Globality, and White Women's Voluntary Organisations in Late 20th-Century Britain	
Michael Jonas (Cardiff University)	Reading Between the Lines: Silences in the Historical Record of Britain's Involvement in the Transatlantic Slave Trade	
Peter Randall (University of York & Science Museum Group)	Mapping Mobility: The British Railway Navvy in the 19th Century	

Heritage, Environment, Spaces and Places	**Changes Over Time**	**~~Learning Centre Classroom 1 (B2)~~ Learning Centre Hall 2 (B1)**
Chair: Jon Winder (University of Liverpool)		
Tosh Warwick (University of Sheffield)	Memories, Voluntarism and Saving a Seaside Heritage Asset: Morecambe Winter Gardens	
Andrew Walmsley (Lancaster University)	The Mexico Lifeboat Memorial, St Anne's Promenade: A Methodology to Examine the Career of a Public Monument	
Pippa Catterall (University of Westminster)	Thanatourism in London: From Tombs to Dark Tourism	

Inequalities, Activism and Social Justice	**Poverty and Privilege in Early Modern England**	**Learning Centre Classroom 2 (B3)**
Chair: Brodie Waddell (Birkbeck, University of London; Cultural and Social History)		
Thomas Brown-Warr (Bishop Grosseteste University)	'Losers may speak, and this is Truth without Scandalum Magnatum': The Struggle Against Noble Power and Privilege to Drain the Lindsey Level	
Lily Chadwick (Woodbrooke Centre)	'Stubborn ungrateful Cariage': Coercion, Subjugation, and Exclusion of the Poor in Early Quaker Meetings	

Lifecycles, Families, and Communities	**Childhood, Care, and Parenting**	**Brook Classroom (B6)**
Chair: Samantha Shave (University of Strathclyde)		
Jillian Southart (Royal Holloway, University of London)	'[He] would have been more fortunate had he been an orphan': A Study of Child-Parent Relationships among the Ragged Poor in Mid-19th-Century London	
Michaela , (Queen's University, Canada, Durham University)	Gifts as Lessons: Childhood, Parenthood, and the Practices of Gift Exchange	

Politics, Policy and Citizenship	**State, Society and Social Regulation**	**E & C Club Room (B8)**
Chair: Andrew Walker (Independent Scholar)		
Jackie Gulland (University of Edinburgh)	Making Care Invisible: The Development of Carers' Benefits in the UK in the Mid to Late 20th Century	
Janet Weston (London School of Hygiene and Tropical Medicine)	Something in the Water: Freedom and Fluoridation in Post-War Britain	
Eszter György (Eötvös Loránd University, Budapest)	Invisible life: The Elimination of Some Gypsy Settlements in Budapest During the State-Socialist Era	

Work, Leisure, and Consumption	**Fish Knives, Fishing Rods and a Hong Kong Police Truncheon: The Meaning, Memory and Materiality of Retirement Gifts in Britain, Ireland and Empire, 1860-2024**	~~**Learning Centre Hall 2 (B1)**~~ **Learning Centre Classroom 1 (B2)**
Chair: Deborah Jeffries (University of East London)		
Kathleen McIlvenna (University of Derby)	Gender, Community and Service: Postmistresses and Retirement Gifts in 19th-Century Britain and Ireland	
Chris Jeppesen (University of Cambridge)	'In grateful appreciation…': Material Culture and Intimate Narratives of Colonial Service at the End of Empire	
Helen McCarthy (University of Cambridge)	Gifts to the Self: The Rituals of Retirement in Britain, c. 1970 – 2024	

12:45-13:45 Lunch: Learning Centre Exhibition Hall

Panel 7 – Day 3 13:45-15:15

Bodies, Sex and Emotions	**Infirmity and Death**	**Learning Centre Café (B4)**
Chair: TBC		
Anna Cusack (Bishop Grosseteste University, University of Essex, University of Oxford)	'To be buried in a Cross-Way, with a Stake drove therein': Burying Suicides, London 1600-1750	
Claire Cock-Starkey (Birbeck, University of London)	Decoding Nineteenth-Century Death Ritual	
Kate McAllister (University of Kent)	'Old Folk in Wet Beds': Urine Incontinence, Elderly Bodies and Healthcare in Britain c.1950-1970	

'Deviance', Inclusion and Exclusion	**Encounters with the (Post) Colonial State: Policing, Protest, and the Law**	**E & C Lounge (B7)**
Chair: Daniel Grey (University of Hertfordshire)		
Rebecca Orr (European University Institute)	The 'Age of Barbarity': The Rise of the Private Security Industry in Britain, c.1950-1970	
Jac St John (University of Westminster)	'Community Relations', Race Relations and Policing 'Inner City' London, 1968-1981	
Dilan Tulsiani (University of Edinburgh)	'The Growing Revolt': British Policing of Anti-Colonialism in Interwar Britain and its Empire	
Liz Egan (University of Warwick)	Policing Freedom: The Jamaica Constabulary Force and the Post-Emancipation Civilizing Mission	

Heritage, Environment, Spaces and Places	**Place and Cultural Identity**	~~**Learning Centre Classroom 1 (B2)**~~ **Learning Centre Hall 2 (B1)**
Chair: Leo Shipp (University of Galway)		
Kelly Hughes (University of Guelph)	From Rubble to Reverence: Domestic Marginalia as a Heritage Criterion	
Zoë Jackson (Independent Scholar)	Paths of the Past: Remembering and Contesting Routes across the Landscape in 17th-Century England	

Inequalities, Activism and Social Justice	**Reforming Poverty**	**Learning Centre Classroom 2 (B3)**
Chair: Brodie Waddell (Birkbeck, University of London; Cultural and Social History)		
John-Paul McGauran (Atlantic Technological University, Sligo)	The Importance of Culture and Character as Strands of the Irish Poor Law Debate in the 1830s	
Hilary Carey (University of Bristol)	Missions to Mariners	

Lifecycles, Families, and Communities	**Scrapbooking between the Generations: Making Identities in 19th and 20th-Century Britain**	**Brook Classroom (B6)**
Chair: Zoe Thomas (Birmingham University)		
Jane Hamlett (Royal Holloway, University of London)	The 'In Memoriam' Scrapbook: Emotion, Ephemera and Middle-Class Family Identity Making in Late 19th-Century England	
Lucy Brownson (UCL)	'Sent with affection to swell your collection': Tracing Interfamilial and Intergenerational Kinship through an Early 20th-Century Scrapbook Collection	
Cherish Watton-Colbrook (Churchill Archives Centre, Churchill College, University of Cambridge)	'It is time for the village to produce another scrapbook': Rural Community Scrapbooking, 1953-2023	

Politics, Policy and Citizenship	**'Independent' Women and Women's Work in Modern Britain and the Empire**	**E & C Club Room (B8)**
Chair: Andrew Walker (Independent Scholar)		
Simon Morgan (Leeds Beckett University)	The Complexities of Victorian Feminism: the Case of Ellen Heaton of Leeds	
Natalie Thomlinson (University of Reading)	Women and Unemployment, 1975-1990	

Work, Leisure, and Consumption	**Retail History in Modern Britain and the USA**	~~**Learning Centre Hall 2 (B1)**~~ **Learning Centre Classroom 1 (B2)**
Chair: Joe Saunders (University of York)		
Anca I. Lasc (Pratt Institute)	Halloween Ghosts and Pompadour Shepherdesses: Holiday Relics and Recycled Fashion as Innovative Designs in Dry Goods Windows	
George Gosling (University of Wolverhampton)	Selling Charity, Displaying Distinctiveness: Charity Retailing in Britain, 1870s-1970s	
Simon Briercliffe (Black Country Museum) & Jenny Gilbert (University of Sheffield)	'Hairy Marys' and Para Boots: Fashion and Industry in the Army Surplus Store	

15:15 End of Conference

17:00 Site Closes

Discover archival collections, learn how to use them, or create your own

Scan the QR code to book a meeting with Madeleine at the AM booth

SCAN ME

Panel Abstracts

(In alphabetical order by panel title)

Approaching the Past through Living History Museums in the British Isles, 1930s-2000

The living history museum was an important development in museology, with several museums opening in the British Isles in the 1960s and 1970s, building on experiments with open air museums dating back to the 1930s. The 1960s/70s second wave of folk museology centred social history and everyday life, bringing social history to a broader public. Although 'heritage bashing' literature in the 1980s and 1990s dismissed these sites as commercial and inauthentic, they are starting to be rehabilitated in academia (Samuel (1994), Carter (2021), Candlin (2022)). However, studies of more sites, over a longer period, and comparatively, are needed to fully understand the place of social history heritage in the twentieth century.

This panel explores the way living history museums have approached the past from the 1930s to 2000, from living history practices, living history as an educational tool, and nostalgia and regional identity in the living museum, to representations of social and political history in such museums. The venue of the Black Country Living Museum provides a unique opportunity to explore the development and portrayal of social history in living history museums, and the social history of these museums themselves. This panel, co-organised by Kate Hill and Megan Schlanker at the University of Lincoln, features a range of career stages and organisational perspectives, presenting a cross-institutional approach to the social history of living history museum techniques. In this session, we aim to bring together the approaches of museum practitioners and history researchers to explore social history in the living history museum.

Natasha Anson: 'Wor' Museum? Beamish Museum, North East England, and Regional Identity

Beamish Museum, officially opened in 1970, now bears the suffix 'The Living Museum of the North'. It markets itself, therefore, as a specifically regional museum – with founding Director Frank Atkinson remarking on the 'strong regional character' of the North East as a key reason for its success. Atkinson was determined to preserve what he saw as a 'rapidly disappearing' regional way of life, whilst his first curators were keen to demonstrate that the North East had once 'led the world'. But who, and what, this region encompasses (and excludes) has changed as the museum has developed.

This paper explores ideas of the region, and regional nostalgia, at Beamish over the past 50 years. Beginning with an exploration of regionalism during Beamish's creation, it highlights how the museum has shaped and been shaped by ideas of the region in wider society. It questions the relationship between Beamish and the people of the North East, and how open-air museums such as Beamish use the idea of regional specificity to foster nostalgia and a sense of belonging in the present, creating an 'imagined community' with a cohesive narrative which extends backwards in time.

Finally, it explores the consequences of these early curatorial decisions in the present. What is the role of open-air museums such as Beamish in placemaking today? How might we use them

to tell a more inclusive regional social history? This research is part of a wider PhD project, ‘Nostalgia and the transformation of working-class heritage’.

Kate Hill: An ample supply of wheat straw': Managing the Past at Cregneash Isle of Man Folk Museum, 1938-1970

The Isle of Man’s folk museum, opened in 1938, was distinctive in its spatial organisation and relationship to the past and present. Initially one building, ‘Harry Kelly’s cottage’ which was given to the Manx Museum by Kelly’s heir after his death, it expanded to incorporate several buildings throughout the village of Cregneash, in the very south of the island. However, other cottages remained in the hands of inhabitants old and new, leading to a mix of working village and museum. Museum caretakers lived in museum buildings and worked as crofters there during the winter when the museum was closed.

The Isle of Man Folk Museum thus faced issues, brand new for museums, in balancing the needs of the past and present. From sourcing authentic straw for thatching, to arguing with the island Postmaster about the installation of a telephone box, to the complete closure of the south of the island for internment purposes during the Second World War, developing the museum entailed multiple judgements about the material conditions of the past and present that were much harder to adjudicate and enforce than abstract discussions about the concept of authenticity tend to suggest, as well as giving us a closer insight into the embodied experience of visiting the museum. Through a focus on the everyday aspects of living history museum practice, this paper interrogates the meaning and experience of heritage in the mid-twentieth century.

Megan Schlanker: Stepping into the Past: Living History as an Educational Tool, 1970-2000

Living history museums founded in the second half of the twentieth century provided opportunities for the public to engage with social history in a new way, and saw popularity with schools from the start. Many thousands of children in the UK encountered living history as an educational tool, prominently for understanding Victorian social history, from the 1960s onwards. The response to living history as an interpretive tool, both positive and negative, has itself become part of the historical record. However, despite visits to living history museums, and the ever-present Victorian schoolroom experience, being a recognised event in many school curricula, little has been done to explore children’s responses to living history, and the contribution of these activities to the overall school experience.

This paper seeks to explore living history experiences in educational settings from 1970 to 2000. Using individual recollections of childhood experiences, resources designed for schools, and an application of educational theory, this paper will discuss what drew educators in schools and museums to living history, and what it meant for those who experienced living history as children. Living history will be viewed through the lenses of the 1989 National Curriculum for England and Wales, and its later iterations, introduced in 1991 and 1994. With the introduction of a more prescriptive curriculum, museums with a Victorian, industrial heritage, and local history focus were at a comparative advantage for attracting school visitors. This research forms part of the PhD project, 'Museums, Young People and Education: A Historical Study'.

Constructing (In)sanity in 19th Century Britain: Law, Language and Lived Experience

Sophie Michell (Open University): The Mutability of Madness: Determining Sanity in Suicide Inquests, 1860-1900

In 1843, the establishment of the M'Naghten rules presumed that those tried in the criminal courts were sane unless proven otherwise. This rule was also applied to inquests, with the 1888 edition of On the Office and Duties of Coroners informing coroners dealing with suicide cases that "…if none but madmen could commit such crimes, no one would be culpable in the eye of the law".

Suicide was investigated and judged at an inquest that was typically held in the neighbourhood of the deceased. The inquest jury first determined whether a death was self-inflicted and then established the decedent's sanity. The inquest jury considered suicide notes, eyewitness evidence of the decedent's behaviour prior to their death, and the method of suicide itself before confirming a suicide verdict. During his summing up of the case, the coroner directed the jury on the decedent's sanity. A verdict of 'suicide while temporarily insane', 'lunacy', or 'suicide while state of mind unknown' nullified the crime. If the coroner directed the jury to find the decedent sane, a verdict of felo de se was returned.

This paper is based on 154 suicide inquests held in Peterborough in the second half of the nineteenth century. Only two of these suicides resulted in a felo de se verdict, both in cases where the decedent had done something to offend local morality beyond the manner of their death. Using original inquest documents and accounts of coroner's summaries of cases reported in the press, this paper will explore this apparent aversion to returning felo de se verdicts within the coroner's court. This paper highlights some of the extraordinary interpretations placed on the actions of decedents by the coroner to exonerate them of criminal suicide, demonstrating how insanity could be constructed to avoid the social and material consequences of criminal suicide.

Ella Sbaraini (University of Cambridge): International Patients, Language and the Parameters of Sanity in British Mental Health Asylums, 1845-1900

Henrie Dholl, a Prussian carpenter, was admitted to the Royal Edinburgh Lunatic Asylum in 1869, following a lengthy sea voyage from Cape Town. In his casenotes, Dholl is presented as a 'wild' and troublesome man, who 'talk[ed] incessantly in a foreign language'. He is one of numerous international patients who were admitted to British mental health asylums during the nineteenth century, many of whom had limited proficiency in English. While important work has examined how religious 'difference' affected people's experiences in asylums (Leonard D. Smith), we know relatively little about how linguistic 'difference' shaped patients' treatment in these institutions. This paper reveals that English language proficiency strongly influenced asylum physicians' perceptions of a person's mental capacity, and suggests that insufficient access to interpreters affected international patients' ability to advocate for themselves. At the same time, it examines how a lack of English language ability could mitigate or disrupt notions of a person's 'insanity'. Examining over 50 cases from asylums in Edinburgh, Lancashire, Kent, Bristol and London, this paper sheds light on both the treatment and experiences of

international patients in these institutions, and interrogates the complex and knotty relationship between communication and 'sanity'.

Jennifer Aston (Northumbria University): Navigating Mental Illness in the Pre-1937 Court for Divorce and Matrimonial Causes

There is no doubt that both physical and mental illness can place enormous pressure on marital relationships, indeed traditional wedding vows anticipate this strain with the line 'I do take thee…in sickness and in health, until death do us part'. Permanently ending a marriage became more straightforward after the Divorce and Matrimonial Causes Act 1857 came into force in January 1858, but the grounds for divorce remained heavily limited and restricted only to those husbands who could prove their wife had committed adultery and wives who could prove both adultery and a further matrimonial offence, such as bigamy, desertion or cruelty. The mental illness – however severe – of a spouse did not become legal grounds for divorce until 1937, some eighty years later. This is not to say, however, that the issue of mental illness and questions of 'sanity' or 'insanity' did not come before the Divorce Court during this period, perhaps most famously in the petitions of Sir Charles Mordaunt who sought a divorce on the grounds of his wife Lady Harriet Mordaunt's reported adultery with several men, including the Prince of Wales. This paper will use the Mordaunt divorce and other cases heard by the Divorce Court between 1858 and 1923, to examine how mental illness and questions of sanity were treated before 'incurable insanity' became a recognised grounds to dissolve a marriage. It will argue that the intersection of gender, class, and the manifestation of mental illness played a crucial role in navigating the breakdown of a relationship.

Domestic Interiors and Everyday Materiality

This panel explores the material dimensions of everyday life through papers centring on domestic interiors and their signifying objects. In papers that range in focus from the living spaces of the university settlement movement, to childhood interiors in port cities, to the modern-day homes of Irish migrants, the panel will address the layered role of objects in the maintenance of individual and social identities behind closed doors. The panel speakers represent the Home and Domestic Cultures research network at Liverpool John Moores University.

Emily Cuming (Liverpool John Moores University): The Sailor's Daughter: Interiors, Objects and Emotions in the Maritime Family Story

With a traditional focus on sailors, shipping and imperial trade, cultural and historical maritime studies have inevitably been preoccupied with a world of men. Recent scholarship has drawn on the insights of gender studies to appraise the complexities of masculinities within seafaring cultures and to give more emphasis to the role and representation of women, with an emphasis on sailors' wives. But over and against familiar images of the sailor's wife or sweetheart is the more tangential figure of the sailor's daughter, whose life was also shaped in material and emotional ways by the intermittent presence of a seafaring father and the complex gender dynamics that attended the composition of the maritime family. With reference to an overlooked corpus of autobiographies by working-class women reflecting on their childhoods as sailors' daughters in Liverpool and Portsmouth c. 1880-1920, my paper explores the global-maritime family from the perspective of the girl and against the backdrop of the domestic interior.

Lucinda Matthews-Jones, (Liverpool John Moores University): In the Settler's Bedroom: Identity, Objects and Micro-Home Interiors, 1883-1919

The settlement bedroom indicates the micro-politics of settling and how important it was for settlers to physically live among their neighbours. Settlers were key actors in the settlement household and its community-facing work. Their ability to reside within the settlement house was dependent on their having a private space that was comfortable and tasteful. Scholars have often considered settlers' public-facing work, but this paper takes a 'room biography' approach to explore the urban homemaking practices of settlers and the settlements themselves. While the bedroom affirms settlers' personal commitments to reside alongside working-class communities, they were also paying boarders and lodgers who used their bedrooms as sanctums and places of rest. Like middle-class houses, the settler bedroom was often removed from the more public stage of home life. The bedroom was therefore an interior space that provided settlers with a room of their own where they could self-fashion and present their identity within a collective residency through portable objects and furnishings. This paper will draw on personal settler recollections of how they and other residents used their bedrooms. It explores photographs of the bedroom - arguably one of the most private rooms in the settlement house - to examine how this space was decorated and furnished. It will also point towards the gendered and sexual politics of the interiors by considering why these photographs ended up in public-facing publications.

Anna Walsh (Liverpool John Moores University): Cottages and Crystal: Displaying and Communicating Irishness Through Household Objects

St Patrick's Day parades in cities such as New York, Chicago and London display easily digestible tropes of Irish identity such as leprechauns, shamrocks and country cottages. At a more micro level, Irish identity can also be displayed through objects in the home. Sophie Chevalier, for example, states that 'family-related objects, souvenirs and even heirlooms are created out of mass-produced objects.' Taking two of the most prominent mass-produced objects seen in the homes of Irish migrant participants in my research, this paper will explore the deeper meanings of artisan crystal and miniature vernacular cottages. Referring specifically to the art of Sara Baume, it will interrogate the historical and visual meanings of these two household items, and how the interiors of migrant homes show something of their occupants' interior identity.

Early Modern Women's Medical and Bodily Knowledge and Practice

This panel offers three interconnected case studies that examine the knowledge and practice of medicine and body work by women and about women's bodies in early modern society. The panel's papers of infertility and pregnancy loss argue that women's reproductive bodies were subject to shame, but were also subject to shifting and flexible language use that fitted pregnancies and fertility within social contexts and conventions. The papers thus consider the ways in which women's bodies were discussed by others, the ways in which women discussed their own health, and the ways in which women worked on the bodies of others. Together, they consider how knowledge was created, and illustrate the gendered discourses of illness and women's work that were generated in a range of sources. In doing so the panel considers the place of women's medical knowledge alongside that of the self-characterised 'legitimate' discourses produced by male-authored texts and working practices in the era.

Anita Hoffman (University of York): Shame, Hope, and Discretion: The Gendered Discourse of Women's Infertility in Medical Handbills, 1660-1720

Commercial advertisements in handbills and newspapers paint an intriguing picture of conditions of concern to individuals that were profitable enough for medical entrepreneurs to invest in by creating remedies and funding expensive advertising. Women's ailments were one such category. Scholars studied advertisements for venereal disease cures widely during the past decades, but women's ailments and afflictions represent a lacuna in the historiography.

This presentation shares the early research for a chapter on medical shame in commercial print as part of my PhD 'Managing Private Diseases in Seventeenth-Century England', where I study socially stigmatising conditions and how the perception of them changed over the seventeenth century.

Comparing the perceptions of shame around women's ailments with venereal disease shows the startling finding that women's ailments were seemingly even more 'unmentionable' than the highly stigmatised venereal diseases and sometimes conflated with them. The research also reveals emotive language strategies to entice clients and highly gendered norms around advertising women's ailments particularly around infertility issues.

Jennifer Evans (University of Hertfordshire): 'An Embryo ab[ou]t the size of a Bee was taken from her': Early Miscarriage, Infertility and Gendered Knowledge in Early Modern England

Scholars discussing infanticide have shown how women in the courtroom referred to early pregnancy losses as 'slips', and 'gristles'. Women, evidently, downplayed the form and humanity of their losses to avoid the implication that they had harmed their developing progeny. Writing about miscarriage in the early modern period has generally implied that any losses before the point of 'quickening' or ensoulment at four months were disregarded as the resumption of blocked menstruation or were considered, as the courts suggested, as undeveloped non-pregnancies. This paper seeks to expand upon these findings by considering the ways in which medical writers and women wrote about early pregnancy loss. Richard

Wilkes, the Staffordshire physician, recalled that Mrs Hawks was treated for feverish symptoms and diarrhoea when two months pregnant. He claimed that 'An Embryo abt the size of a Bee was taken from her by Mr. Altree' which facilitated her recovery. This paper will illustrate that not all early miscarriages were dismissed or ignored, and it will disentangle how far women described these losses in more complex ways than acknowledge in midwifery manuals. It will question the place of these early losses in discussions of infertility, which was usually considered the inability to conceive. Building on recent scholarship that has underlined the usefulness of 'ambiguity' as a lens through which to understand miscarriage, this paper will and enrich our understandings of pregnancy loss and infertility, highlighting that a range of experiences contributed to nuanced understandings of reproductive failure.

Rosalyn Sklar (University of Brighton): 'And one to look to her': The Language of Women's Nursing and Caring Work in the 17th Century

The field of early modern medicine was complex, competitive and non-exclusive. Patients exercised choice within their financial means and diagnosis and treatment often began at home. There was no single licensing body or educational route and entry into the medical professions was often a matter of self-identification. Much of the research on early modern medicine has sought to define and position 'practitioner' as a legitimiser of 'practice'. This has caused the frequent problematic division of "professional" and "traditional" medicine in this period. Women's nursing of the sick has struggled to gain form and legitimacy as either work or medical practice. Whilst much needed research has addressed this area of women's medical work in urban centres, there is a need for further research in the provinces.

This paper examines poor women's paid work nursing the sick in the Poor Law accounts of seventeenth-century Warwickshire. In these accounts women appear in diverse roles as carers and sick-nurses and demonstrate varying levels of experience, remuneration, responsibility and status. My research asks how far sick-nursing can be recognised as an established form of women's paid work in the seventeenth century and what impact might this have on the history of professional nursing and domestic caring work.

Emotions and Gender in Modern Social Movements

This panel explores how gender history and history of emotions perspectives might be fruitfully intertwined in the historical study of social movements. Bringing together expertise from five UK institutions, the panel's four papers between them span a hundred years of modern history and examine movements ranging from anarchism and socialism to fascism in four countries: Britain, Spain, Portugal and Argentina.

The panel takes inspiration from 'Emotions in Protest Movements in Europe since 1917', a special journal issue edited by Joachim Häberlen and Russell Spinney in 2014 which concluded that more research was needed into the gender dynamics of social movements' emotional communities. We implement their suggestion, as well as looking beyond Europe and putting the history of the Left into dialogue with that of the far-Right.

Chaired by expert in transnational French anarchism Dr. Constance Bantman, the panel begins with a paper by Dr. Laura Forster on socialist Clarion caravans in Britain at the turn of the twentieth century. This is followed by Sophie Turbutt's paper on the 'emotional refuges' constructed by women in the interwar Spanish anarchist movement. Dr. Nathaniel Andrews and Prof. Richard Cleminson's joint paper then compares gendered and emotional experiences of time amongst anarchists in Portugal and Argentina. The final paper, by Clive Henry, examines notions of masculine emotion management upheld by an ideologue of British post-war neo-Nazism. Each paper, using history of emotions methods, showcases how gender perspectives elucidate not only masculinity and femininity but other pertinent constructs, including: friendship, internationalism, comradeship, temporality, and community.

Laura C. Forster (University of York): Clarion Caravans, Radical Hospitality, and Intimate Internationalism in British Socialism, c. 1880-1914

In the 1890s several British socialists affiliated with the Clarion movement launched the Clarion caravan to travel the country and spread the word of socialism. The first 13-week tour started in June of 1896. Women socialists would travel in pairs and carry with them a tent for a local boy ('somebody's younger brother perhaps') who had 'volunteer[ed] to look after the horse, make fires and wash up dishes.' The vans were equipped with a bed, a table, and a fold out speaking platform, so lectures could be given just about anywhere.

The fact that most of the Clarion vans were manned by women did not go unremarked upon. Travelling Clarion lecturers were on the front line of cross-cultural clashes across Britain. Intimacy, forms of hospitality, and the embodiment of fellowship were key in attempting to counter prejudices, and connect with new people and places. Travelling activists force us to contend with the face-to-face elements of radical politics, the atmospheres of connection – short-sighted, fraught, and frustrating though these connections often were. Here the feeling of a common cause was vital in creating an imagined community that could (at times) counter both local protectionism and national chauvinism.

This paper uses Satnam Virdee's concept of the 'racialized outsiders,' and Leela Gandhi's 'trope of friendship' to show how cross-cultural connections and affinities born of intimacies developed on the road, were key in developing an embodied sense of socialist

internationalism, despite the militarism and national chauvinism of the founder of the Clarion paper, Robert Blatchford.

Sophie Turbutt (University of Leeds): Intimacy and the Making of Anarchist Comradeship in Interwar Spain

This paper introduces history of emotions methodologies to the study of the anarchist movement in Spain during the 1920s and 1930s, using this paradigmatic case study to interrogate how comradeship is constructed in social movements. It contends that we should not take for granted that revolutionaries were one another's 'comrades'; comradeship is not only a shared belief in an ideology or goal but an emotionally intimate affective bond. Spanish anarchists constructed this bond processually in their everyday interpersonal lives. Accordingly, and neatly following Forster's paper, I suggest that historical research into anarchism and intimacy would benefit from branching out beyond sexuality into other intimate categories such as friendship, family, and work.

The paper particularly focuses on how efforts to construct comradeship touched anarchist women's lives in Spain in this period. It first of all interrogates the gender dynamics of what sociologist Leonie Holthaus has termed 'emotion entrepreneurship': who, within this social movement during this time period, had the greatest influence over affiliates' emotional entanglements with the cause and its campaigns? In turn, the paper then draws upon María Rosón and Rosa Medina Doménech's notion of 'emotional resistances' to examine the protagonism of anarchist women in providing and maintaining 'emotional refuges' for their fellow activists. This emotional activism work of theirs, which included hosting anarchists on the run, improvising childcare provision, and confiding in one another in letter-writing, built the lasting affective bonds that sociologist Chiara Milan has pointed to as the key to any social movement's longevity.

Nathaniel Andrews (University of Manchester) & Richard Cleminson (University of Leeds): Anarchist temporalities in Portugal and Argentina

This paper examines understandings and experiences of time in two once-powerful, contemporaneous anarchist movements: Portugal and Argentina. We analyse how anarchists in these countries discussed notions of "capitalist time", its contestations, and material effects in their publications, actions, and demands.

We argue that anarchists understood time partly as a product of capitalist modes of production and the imposition of hours of work, schedules, and timescales as part of state-driven and economic rationales. Crucially, we also show how, in response, anarchists developed alternative notions of time that would, from their perspective, liberate humanity from imperious, exploitative, and hierarchical constraints, challenging, for example, "gendered time": the "time squeeze" that, for women, often entailed juggling both social reproductive labour and formal employment (much as it does today). In other words, we highlight the construction of an opposing ""anarchist time"" within anarchist publications and daily practice.

In addition, we look at the distinctive ways in which anarchists conceived of both historical time and the life-cycle, including their emotional connection to past, present, and future, as well as childhood and adulthood. From "prefiguration" as an artefact in the anarchist arsenal to bring about social change, to the struggle for workers to have more free time, we centre on the 1920s

and 1930s, a period of profound socio-cultural and political change, when “external” events (such as the Spanish Civil War) and “internal” events (such as Argentina’s military coup of September 1930) had a significant impact on anarchist temporalities on both sides of the Atlantic.

Clive Henry (University of Northampton): Gender, the Gentleman, and Emotions in David Myatt’s Vision of an Authentic National-Socialist Community

This paper will examine the vision of Aryan masculinity idealised in the neo-Nazi writings of David Myatt, a British fascist ideologue active from the late 1960s to the late 1990s. Myatt extolled a hypermasculinity which correlated with other fascist articulations of masculinity, emphasising the importance of honourable behaviour, combat proficiency, and supreme emotional management: a noble warrior ethos. However, drawing on his upbringing and cultural identity, Myatt located this masculinity in the archetype of the English country gentleman.

The paper will examine the threats, marshalled by nemetic Jewish forces, that Myatt identified as degenerating Western masculinity, and their effects, creating a new kind of being, Homo Hubris, an antithesis of authentic Aryan values and emotions. It will present Myatt’s National-Socialist solution: a fascist New Man, modelled on the English country gentleman, and authentic Aryan communities ordered around corresponding masculine values and emotions.

Myatt’s notion of the authentic Aryan woman will also be discussed, a vision that was simultaneously radical and conservative; whilst Myatt encouraged women to become Aryan warriors, he also railed against the Jewish conspiracy of ‘sexual equality’ and insisted on the centrality of motherhood for women; from a rhetorical angle, Myatt also frequently used language that devalued femininity in abstract terms, whilst extolling his vision of the masculine as rightfully predominant in the West.

Encounters with the (post) colonial state: policing, protest, and the law

This panel examines the historical entanglements of race, empire, and policing, exploring how racialised practices of law enforcement shaped, and were shaped by, broader colonial and postcolonial contexts. Spanning the nineteenth and twentieth centuries, the papers interrogate how policing operated as a site of encounter with the (post)colonial state, where meanings of citizenship and belonging were asserted and challenged in ways that disrupt simplistic readings of policing as simply a projection of state power. Liz Egan takes the memoir of Inspector Herbert Thomas of the Jamaica Constabulary Force as a starting point through which to explore the relationship between race and policing in colonial Jamaica. Locating Thomas and the JFC within a broader colonial framework, this paper interrogates the ways in which policing in the post-emancipation Caribbean upheld and undermined the so-called civilizing mission. Dilan Tulsiani shifts focus to interwar Britain, revealing how fears of miscegenation informed policing practices. By comparing methods in Britain, India, and Ireland, Tulsiani demonstrates that racialisation of policing predated the formal era of decolonisation. Rebecca Orr examines the postwar transition of ex-colonial police officers into private security roles. Former colonials, unable to secure positions in British policing, advocated for the privatisation of policing techniques that had been honed in empire. Finally, Jac St John's paper investigates "community relations" in the Metropolitan Police from the late 1960s to 1970s. St John reveals how this approach, influenced by British, colonial, and American policing traditions, sought to manage the racialised inner city while contrasting with reactive "fire brigade" policing.

Rebecca Orr (European University Institute): The 'Age of Barbarity': The Rise of the Private Security Industry in Britain, c.1950-1970

This paper explores how former colonial police officers played a pivotal role in the rise of the private security industry in postwar Britain. As colonial police forces disbanded after World War II, many officers faced a lack of opportunities within domestic police forces, which were generally reluctant to recruit from the colonial ranks. As a result, these officers turned to the burgeoning private security sector. As owners and executives of newly established security firms, ex-colonial police officers promoted the idea that Britain had entered a new "age of barbarity." They argued that alternative forms of policing were necessary due to the breakdown of "law and order," which they attributed to the rise of a "permissive society" and blamed university students, anti-colonial activists, and migrants. Drawing on the methods and organisational strategies they developed during their colonial service careers, these officers helped establish a private security industry that primarily served the interests of white capital owners. Ultimately, this paper contends that the growth of the private security sector in Britain should be understood within the context of the formal end of empire, particularly with the arrival of former colonial police officers. Their transition from colonial law enforcement to private security reflects broader shifts in both policing practices and the social dynamics of postcolonial Britain.

Jac St John (University of Westminster): 'Community Relations', Race Relations and Policing 'Inner City' London, 1968-1981

This paper will explore the development of 'community relations' within the Metropolitan Police between 1968 and 1981, a period in which concerns of crime and disorder within a racially

spatialised idea of the 'inner city' led to the adoption of new policing strategies within the capital. 'Community relations' was seen to offer a sensitive and context specific form of policing, an approach that would improve information gathering and dissemination, and address wider police concern for deteriorating 'public relations'. It would also act as both a counterweight and complement to the deterritorialisation of urban geography based on a strategy of 'fire brigade' policing, then widely associated with the Special Patrol Group. This reactive style of policing had been enabled by an enthusiastic embrace of technological innovation such as the patrol car, the radio, and the police control room, and promised to improve efficiency and the effective control of police manpower to fight crime and disorder. This paper explores the influence of British policing tradition, colonial policing methods, and American policing experience to explain the development of new urban policing strategies in London during the late 1960s and 1970s. These changes prefigured and shaped more well known debates around 'community policing' and paramilitarism following the urban disorders of the early 1980s.

Dilan Tulsiani (University of Edinburgh): 'The Growing Revolt': British Policing of Anti-Colonialism in Interwar Britain and its Empire

This paper intends to compare the significance of racialised policing of anti-colonial dissidents in interwar Britain and their allies in British colonies. During the inter-war period, various anti-colonialist groups, such as the British Section of the League Against Imperialism (LAI), were active around Britain. These groups became important allies to various communities of colour around the country after the 1919 race riots. Groups like the BS-LAI helped communities of colour to organise community meetings, and campaign for racial equality around Britain and its Empire. While various authors have argued that racialised policing in Britain was more apparent in the subsequent 'boomerang effect' during the era of decolonisation, this paper attempts to utilise British policing agency archives to demonstrate that racialised policing had been practiced before decolonisation. Moreover, racialised policing in inter-war Britain was more concerned with miscegenation between men of colour and white British women. Both of these groups had been affiliated with anti-colonial organisations to bolster their own goals of collective liberation. In comparison, this paper will compare the types of policing used by Special Branch in Britain with the Indian Political Intelligence (and other units) forms of policing in India and Ireland. Thus, this paper will reveal the contradictions within British policing that was tied to interwar ideas that racialised men of colour in interwar Britain and highlighted the fear of miscegenation which dominated discourse around British eugenics and the consequences of imperialism. Lastly, in assessing these themes, this paper tracks the trajectory of certain anti-colonial groups which then formed the basis of anti-racist groups within the decades that followed to further exemplify the entanglement between anti-colonialism and anti-racism. These interconnections are indicative of the importance of anti-colonial activity in the interwar period and the longstanding racialisation of people of colour in Britain.

Liz Egan (University of Warwick): Policing Freedom: The Jamaica Constabulary Force and the Post-Emancipation Civilizing Mission

Established in the wake of the 1865 Morant Bay Uprising and modelled on the Royal Irish Constabulary, this paper presents the Jamaica Constabulary Force as a critical case study through which to map the political, economic, and social tensions in the colonial Caribbean. A

paramilitary force, the JFC were housed in barracks, armed with rifles, and often found parading at government functions. They also reflected broader racialised colonial structures by recruiting white officers to oversee a predominantly black rank and file. Nevertheless, authorities continued to express anxiety about management of these forces and Constabulary manuals and officers' memoirs evidence a common perception that the predominantly black rank and file themselves required discipline.

This paper argues that Caribbean police forces were both key agents and symbols of the post-emancipation order and wider civilising project. Elected officials, judges, and police inspectors asserted their role as representatives of colour-blind "British justice", often mobilising these claims to challenge the perceived interference of colonial officials in local affairs. The white Jamaican Inspector Herbert Thomas, for example, boasted of his popularity among "the people" in his 1927 memoir, and his displays of paternalism are suggestive of wider articulations of racialised subjectivities. Taking Thomas's memoir as a starting point, this paper locates The Story of a West Indian Policeman within a wider genre of colonial policing memoirs to understand how the practices and representations of policing in the Caribbean were shaped by both the region's history and broader trans colonial networks. This paper proposes we must take these claims seriously as powerful rhetorical tools that denied and obfuscated the persistent inequalities embedded in colonial Jamaican society and doing so, interrogates the JFC as a site of contested colonial authority and creole autonomy, but which could also present space for Black agency.

Everyday Environments 1: Integrating Social and Environmental History

This is the first of two panels on 'Everyday Environments' convened within the Heritage, Environment, Spaces & Places strand.

This panel explore the ways in which social historians are considering histories of environmental change. It is now nearly two decades since Stephen Mosely's article 'Common Ground: Integrating Social and Environmental History' called on social historians to include human-environment relations among their research priorities. In this panel, we explore how far social history has moved in that direction. Our point of departure for this consideration is the question of the everyday environment, which Alex Loftus identified as a key component of contemporary environmental politics and change.

The papers consider different environmental experiences but are united by a common concern with social historical sources, including life writing and oral testimony.

Jeremy Burchardt (University of Reading): The Experience of Everyday Environments: Recovering a Lost History through Long-Run Unpublished Diaries

Much of the literature on environmental experience relies on cross-sectional quantitative methods such as surveys using photographs of 'representative' landscapes. These may yield generalisable results but researchers across a range of disciplines are increasingly recognising that the way we experience natural environments is complex, cumulative and highly personal. Hence there are growing calls for more nuanced, process-oriented research. Memory-based studies can be rewarding but the narratives and constructions of environmental experience they retrieve are necessarily retrospective. What has hitherto been lacking are fine-grained studies that trace environmental experience over long time spans using non-retrospective source material. This paper reports on a project that used eight long-run unpublished diaries to explore popular experience of everyday rural landscapes in modern Britain, with a particular emphasis on the experience of the natural world. Unpublished diaries can be extraordinarily rich, varied and expansive, but except in the context of well-known collections like Mass Observation, historians have hitherto made limited use of them. This paper aims to show that comparative study of these diaries allows us to understand the experiential relationship between lives and the everyday environment, even for 'ordinary' people, in exceptional depth and detail. For each of the eight diarists, it proved possible to contextualize changing responses to rural and natural environments over the lifecourse in relation to a wide range of events, situations and circumstances, including family and social relationships, residence, work, leisure, politics and religion. Unexpected similarities and contrasts between the diarists emerged, yielding new insights into the often crucial significance that the everyday environment held for otherwise obscure lives.

Timothy Cooper (University of Exeter): 'A Touch of Schadenfreude'? Contesting Britain's 'Great Storm of '87'

This paper explores the contested narratives circulating around the 'Great Storm of '87' in Britain. Using the accounts of Mass Observers collected in the immediate aftermath of the storm, I explore, first, the promulgation and popularisation, of the myth of the 1987 'hurricane' as a 'national disaster'. This, I argued reflected the dynamics of class and capital in the 1980s and the forms of uneven development reinforced by neo-liberal transformation of the British economy. Secondly, I explore how the 'Great Storm' was contested, particularly by mass observers situated in the depressed 'north' of England, a fluid social space defined by its exclusion from the affluence and social dominance of the 'Southeast' of England. I argue that the testimonies of Mass Observers allow us to see a process of the political making of weather, in which the 1987 storm emerged as 'great' because of its impact on the economic and social 'centre' of the United Kingdom, and its dramatization in the writing of Mass Observers of renewed social and political division. Through observer's testimonies, I read the Great Storm as a natural event that acquired symbolic resonance through its intersection with the new regimes of geographical difference and class conflict in the 1980s.

Marianna Dudley (University of Bristol): Moorlands not Turbines? Energy, Identity and Protest in Modern Britain

This paper takes the idea of 'energetics of everyday life' literally: it considers the role of energy in place-making and identity formation. Drawing on extensive research on the history of wind energy in modern Britain, it will discuss how the placement, and experience of, wind turbines in landscapes around the UK in the late twentieth century fed into pre-existing debates on land use, amenity, and identity in rural communities; and, revealed new tensions and complexities. Through protest and resistance to wind energy, communities have shown diverse interpretations of the roles energy, industry, government, and capital, do and should play in the life of the nation. With a focus on protests in the Outer Hebrides, the paper will show how contemporary responses to 'big wind' are inflected through histories of clearance, paternalism and protest; and, how organising against corporate wind farms has generated new environmental perspectives. The paper will highlight energy as a key topic where the intersection of social and environmental history is not just valuable, but crucial, for understanding the complexities, barriers and changes that have shaped the modern energy landscape of Britain.

Jon Winder (University of Liverpool): 'As comfortable as an abattoir': Everyday Experiences of Extreme Heat in London

As extreme heat becomes a more frequent and intense feature of life in the UK, both popular attitudes and policy responses are increasingly out of step with the lived experiences of those most affected by the changing climate. The everyday and embodied rhythms of the melting metropolis have been largely overlooked. To address this, my paper shares initial findings from oral history research into personal experiences of extreme heat in London. It provides new insights into everyday urban histories, where narrators draw on their memories and recollections of the past and attempt to reconcile their experiences with present day social and environmental norms. The paper shares oral history testimony that emphasises the significance of the home in problematic experiences of heat and explores the intersections between heat and physical and emotional health. In contrast to popular representations of fun

in the sun, hot summer weather often creates feelings of isolation and marginalization, alongside powerlessness in the face of bureaucratic indifference. My findings point to the usefulness of oral history testimony in creating more inclusive narratives around the impacts of extreme urban heat. In turn, these everyday accounts demand more nuanced policy responses if we are to deliver equitable and just reactions to environmental change.

Everyday Environments 2: Useable Pasts

This is the second of two panels on 'Everyday Environments' convened within the Heritage, Environment, Spaces & Places strand.

This panel explore the ways in which social history is being applied to contemporary environmental challenges. One of the reasons Stephen Mosely called on social historians to take the environment seriously was his belief that 'the environmental experiences, values and beliefs of ordinary men and women, can help us better understand our relationships with nature over time and make more informed planning and policy choices in future' In this panel, we explore how far social history has moved in that direction.

As in the first panel, our point of departure for this consideration is the question of the everyday environment, which Alex Loftus identified as a key component of contemporary environmental politics and change.

Kathy Davies (British Library): Breathing Clean Air: Historical Approaches to Air Pollution in Britain

43,000 deaths a year are linked to air pollution in the UK. SO2 levels have dropped by 97% since 1970, reflecting a decrease in coal burning in homes and in industry, but the problem of dirty air persists. Historically, coal smoke visibly bellowed from domestic and industrial chimneys. Today, other dominant pollutants and sources contaminate our everyday indoor and outdoor environments. This paper explores historical approaches to improving air quality in Britain through local and national campaigning, and the development and impact of clean air policies.

First, the paper highlights the early history of smoke abatement and pollution politics, recognising the shift in public focus from industrial chimneys to 'the Englishman's fireside'. The connection between public health debates and interwar housing developments is especially important here. The paper then unpacks milestone national events and legislation: the London Smog 1952 and Clean Air Act 1956. Through two local case studies, Coventry (1948-1951) and Sheffield (1951-1972), the paper demonstrates the role of local power within the national context and the place-based factors that shaped the realities of implementing environmental policy. Finally, the paper illuminates commercial interests in 'clean air', particularly the role of the gas industry and its expanding domestic markets from the 1970s onward. The paper concludes with reflections on how approaches to the old problem of poor air quality can embolden and benefit initiatives today.

Henry Irving (Leeds Beckett University): Using History to Challenge the Dustbin

The UK government are committed to transforming England into a world leader for the circular economy. This is an economic model that aims to use materials more sustainably by reducing waste, encouraging sharing, reuse and repair, and ensuring recycling at end of use. The government hopes that embracing the circular economy will lead to green growth while reducing emissions and physical pollution. However, the scale of the changes required to achieve these objectives are unprecedented, a fact that is recognised by those tasked with

delivering a strategy to achieve them. According to Libby Peake (Head of Resource Policy, Green Alliance), it has been too easy to get ‘stuck on the bin’ when a bigger reimagining of wasteful behaviours is necessary.

This paper puts the circular economy into historical context by exploring past attitudes towards waste and resources. It does so by focusing on Britian in the 1970s and 80s, when the nascent green movement attempted to achieve a similar redefinition of waste. The paper will show how community recycling and reuse schemes challenged the dominance of the dustbin and supported people to adapt to changing routines within the home. However, the paper will also highlight the challenges that led to the demise of most schemes and need to be avoided by policy makers today.

Fish knives, fishing rods and a Hong Kong Police truncheon: The meaning, memory and materiality of retirement gifts in Britain, Ireland and Empire, 1860-2024.

This panel explores the use and meaning of retirement gifts at different points in time and in different contexts in Britain, Ireland Empire. Using a range of sources from newspaper articles and oral histories to mass observation testimonies these papers will explore the different types of gifts and rituals that marked moments of retirement. This form of gift giving allows us to examine our changing relationships with work and identity, notably when that work was part of a local community, as postmistress, as part of Empire in colonial office or as a manual worker in the 1970s. Additionally, the sources permit an exploration of how memory and memorialisation may shape how these objects are seen and understood. These papers will also explore the changing nature of ritual surrounding this moment of retirement and gift giving over time, with moments of collective gift giving by a local community, gifts from family and friends potentially reflecting colonial intimacies, to 'gifts-to-the-self' with an increased role of the recipient and a move away from acts of commemoration in the workplace.

Kathleen McIlvenna (University of Derby): Gender, Community and Service: Postmistresses and Retirement Gifts in 19th-Century Britain and Ireland

In 1899 Mrs Dora Lindsay retired from the role of postmistress of Lurgan Post Office. She was 67 and had served the Post Office for over 50 years. To mark her retirement, she received a pension from the Treasury, but she was also presented with an array of gifts. These gifts included a solid silver rose bowl, a set of fish knives and a 'handsome silver-mounted dressing case' all presented at a dinner in the local Shankill Buildings. The gifts were to recognise the 'cordial relations' between Mrs Lindsay and her staff, as well as their 'sincere regret' at the announcement of her retirement.

The phrase 'retirement gift' came into more frequent use from the 1930s but, as this example shows, the practice of giving gifts upon retirement has a longer history. This paper will look at the practice of giving retirement gifts through the lens one of the longest serving roles in the nineteenth century Post Office, the postmistress. These women were often cornerstones of local communities, and their retirement was sometimes reported in local newspaper and the Post Office staff magazine, St Martin Le Grand. This paper will use these sources to explore the types of gifts that were given and what meanings they held for those giving the gift as well as the recipients. It will ask if they acted as a form of pension, being monetarily valuable, or if they were acts of commemoration and celebration, making personal connections between a woman and the community she served.

Chris Jeppesen (University of Cambridge): 'In grateful appreciation…': Material Culture and Intimate Narratives of Colonial Service at the End of Empire

This paper draws on oral history research undertaken in the homes of former colonial officials to consider the relationship between objects and narratives of colonial service. Objects have

long played a key role in mediating colonial memory and supporting highly selective accounts of the end of empire, but they also provide a means for historians to illuminate processes of remembering and forgetting within rapidly changing postcolonial landscapes.

I will focus on several objects presented or gifted to departing officials upon independence, and which continue to signify deeply held personal and professional pride. Some were conventional, formal markers of career service (e.g. commemorative plates etc). But others were gifts from local friends or colleagues, which have come to stand as material testament to the perceived intimacies of colonial relationships. I will explore how celebratory narratives of empire per se become entangled with, and energized by, affective recollections of personal relationships that present a consensual and benign image of colonial rule.

These accounts are unavoidably one-sided, told by those who were, and remain, in highly privileged positions. I make no suggestion that they should be accepted at face value but argue that by starting with an object it becomes possible to access affective histories often missing in published accounts of decolonization or lost in polarized debate around public memorialization. Understanding better the ways colonial careers have been narrated to postcolonial audiences, and how objects function in this process, offers important insights into the contested nature of Britain's cultural memory of empire.

Helen McCarthy (University of Cambridge): Gifts to the Self: The Rituals of Retirement in Britain, c. 1970 – 2024

In the early 1970s, the sociologist Marion Crawford interviewed fifty-seven recent male retirees, asking them about their final day at work. The men, mostly manual workers, described dressing up smartly, saying goodbye to coworkers and management, and being formally presented with cheques and a variety of gifts, from a fishing rod and a Teasmaid to a 'huge bone for the dog.' Adhering to the familiar postwar view of retirement as a 'crisis' in the male lifecycle, Crawford emphasised the value of such rituals in easing men's adjustment to the loss of a work role.

Using new data from the Mass Observation archive, this paper explores how far retirement rituals, and especially gift-giving, changed by the early twenty-first century. Whilst noting significant continuities, it suggests that these practices became increasingly individualised and reflexive over time. Recipients were often heavily involved in pre-selecting gifts, whilst many chose to mark retirement away from the workplace, celebrating with close family and friends or treating themselves to equipment for a new hobby or a longed-for holiday. Crawford argued in the 1970s that retirement involved rites of 'separation and transition' from the workplace but lacked a rite of 'incorporation' into the social world of the retiree. MO testimonies, however, show how what might be termed 'gifts-to-the-self' were playing exactly this role by the new millennium, raising interesting questions about the changing nature of work, identity and ageing.

Gender, Technology and the Kitchen

Surveying the history of kitchen technologies, specifically those of labour-saving devices, allows for an interrogation of the scientific, social, and cultural changes that brought these objects from the production line to the home. Domestic kitchens have frequently been framed as industrial workplaces for housewives, and labour-saving devices were considered an asset to help them manage their homes along 'scientific' lines. This requires a broader look at how gendered power dynamics are set against technologies that promised an efficient, containable and better home life. The panel explores what we can learn from the examination of kitchen products and technologies to ask broader questions about gender and the home. Looking at a range of case studies from the late 19th to the late 20th century, these papers come together to shed new light on the role of women and kitchen technologies in shaping and challenging broader social forces such as domesticity, consumerism and family dynamics.

Katie Carpenter (University of Leeds): Scientific Masculinity, Scientific Housewifery and the British Kitchen, c. 1870 to 1914

Scholars have explored the gendered power dynamics between science and housework in the 19th and 20th century. Typically, science has been positioned as a masculine authority, shaping the conceptualisation of housework, with scholarly disagreements on if this had positive or negative consequences for women. However, Heather Ellis has shown that 'scientific masculinity' in this period was not as stable as once thought. This affords the opportunity to re-examine the relationship between science and housework.

Based on advertisements for kitchen products, this paper explores the interplay of masculinity, femininity and science in consumer culture. It draws on advertisements from three women's periodicals, from which samples were taken across the period 1870 to 1914. It highlights iterations of scientific masculinities, particularly references to doctors, scientists and inventors, alongside familial masculinities such as fathers, sons and husbands. It suggests that the ideology of 'scientific housewifery' was as much about the construction of masculinity as it was femininity.

Lucy Wood (Queen's University, Belfast): Re-configuring the Kitchen Space: Female User-Based Innovation within the British Home, 1890-1930s

Technology has long been recognised as a gendered concept, historically associated with predominantly male enterprise and innovation, often highlighting power relationships. This paper looks at how ordinary women attempted to reassert control over their own private domestic spaces at a time when their homes (and especially their kitchens) were being transformed by the introduction of new energy infrastructures and new technologies. Analysing patent applications from the period, which were submitted by a diverse range of 'ordinary' women, reveals the ways in which contemporary women harnessed their own hands-on knowledge and experience to re-invent or adapt a wide range of everyday kitchen technologies.

These patent applications highlight the drive by women in the home to optimise the, sometimes limited, space within their kitchens and homes by creating technology which was more fluid or multi-purpose. Transforming both the technology and its associated practices would presumably have enabled these women to adapt their private domestic space to satisfy the

changing work and leisure needs of the family. This was especially important within the constrained space of working-class homes. In addition, in-depth research into the backgrounds of these female patentees has provided new insights into the lives, struggles and social networks of ordinary women at the turn of the twentieth century, bringing an unexpected element of social history to the research.

Alice Naylor (University of Portsmouth): ‘I'm giving my wife a Kenwood Kitchen’! Joint Consumption Practices in the 1960s British Kitchen

Aspirational kitchen appliances such as the Kenwood Chef were frequently advertised in print media framed within an imagined social scenario where husbands and wives were assigned pre-defined domestic identities. Wives cook, and husbands are fed. Kenwood read the mood changes in lifestyle and consumption practices in the 1960s. Their marketing strategies challenged the idea that high-status kitchen appliances were desired by wives alone. The company took a novel approach to the husband as more than a gift-giver but as a design connoisseur. This included the acquisition of elegantly designed kitchen appliances and an acknowledgement of modern technical know-how. Kenwood portrayed him as a canny tastemaker, reflecting how these ideas were part of the wider social discourse of introducing cooking as a lifestyle choice.

Based on advertisements for the Kenwood Chef from the 1960s, this paper explores the company's construction of the joint consumer. A series of sophisticated campaigns Kenwood coined the 'husband and wife team' demonstrates the company was looking beyond the consumer housewife. Drawing on advertisements featured in the popular press, this paper demonstrates that whilst wives were never far from the company's attention, husbands were more than a tokenistic audience for Kenwood’s marketing strategies. Playing to the emerging construct of domestic masculinities by proposing the husband as a technically savvy design connoisseur allowed him to maintain his masculine status in matters of household spending and suggests that Kenwood took a more expansive view of the marital acquisition, use and display of domestic appliances.

New Approaches to Women's Suffrage Militancy

Women's suffrage continues to be a thriving field of enquiry, particularly at this key moment between the 2018 and 2028 centenaries of women gaining the vote. This panel showcases new avenues of investigation in British suffrage studies based on the interdisciplinary research of three early career scholars.

The militant wing of the campaign has long captured the public imagination, and to an extent academic discourse as well. However, researchers have also sought to complicate the simplistic narratives of early research, divided between condemnation of 'hysterical' militants and triumphalist celebrations of the actions of the Women's Social and Political Union (WSPU), instead questioning how the WSPU sought to build its own myth in the 1920s and 1930s (Mayhall 1995), how the vast spectrum of militant actions should be defined (Riddell 2018; Purvis 2019), and how the media and the public responded (Pedersen 2017).

The panel papers enrich the debate in this field using insights from interdisciplinary work across history, art history, conflict archaeology, material culture, and literature. All seek to understand the portrayal of the 'militant suffragette', be that through how both contemporaries and later generations have understood violent women, how they have been depicted in popular culture via postcards, or how suffrage campaigners themselves reflected on militancy in their life narratives. The findings have wider implications for the study of gender in political culture, considering how women are perceived and present themselves as political actors.

Caroline Carver (University of Glasgow): Women and Conflict: An Exploration of Labels of Suffrage Violence

This paper seeks to explore the British suffragettes, focusing on the Women's Social and Political Union (WSPU) between 1903-1910, through an interdisciplinary lens to consider and compare the labels that have been applied to suffrage violence. The concept of women actively involved in political conflict has often been considered as "aberrant" and controversial (Eager 2008). Their participation tends to be explained 'away' through arguments attempting to reconcile women's capacity for violence with their traditional roles and traits as mother/caregiver and gentle/caring or blaming their violent acts on extraneous events (Jorgensen-Earp 1997; Eager 2008). Society struggles with the notion of women as violent, which adds a layer of gendered bias to how such acts are understood and labelled. One such contested label of the activities of the WSPU is that of "terrorism", and debates continue on its applicability to their actions (Jorgensen-Earp 1997; Bearman 2005; Crawford 2019; Purvis 2019).

This paper utilizes an interdisciplinary approach, incorporating conflict studies and archaeology (an emergent field focused on the investigation of conflict through archaeological methods) and gender studies, to highlight concerns within research of the suffragettes' actions that contribute to a problematic narrative of 'explaining away' women's involvement in conflict. By exploring labels of violence as applied to the actions of the suffragettes, within the context of gendered bias towards conflict, this paper aims to highlight how the practice of labelling suffragette activities without considering the broader contextual debates surrounding gendered participation in conflict can lead to continued disregard for women's capacity for violence.

Sue John (University of Glasgow): Smashing Women? Depictions, Demonisation and Discourse Around Militant Suffrage Activists in Early 20th Century Postcards

Public opinion on suffrage activists (and the tactics they employed to attempt to gain equal voting rights) waxed and waned throughout the years of their militancy (1905-1914). This paper examines how the responses of the general public were captured in anti-suffrage postcards, which were bought, written and sent in their millions during the 'Golden Age of Postcards' (1900-1918). A set of circumstances, including new technologies in printing and photography, wide availability, low cost and multiple daily deliveries, fuelled demand and created a context where postcards, including those with propagandist and satirical images, constituted a body of discourse on contemporary society, culture and politics.

In a period concurrent with the era of the suffragette, it was inevitable that postcard publishers would seek economic gain from the parodying of suffrage activists. Using primary sources from a range of archive collections, including Glasgow Women's Library, The Museum of London and The Women's Library (LSE), this paper focusses on representations of the 'militant suffragette' in postcards. It employs a range of methods to analyse and contextualise complex connections between the images on the front of the postcards and the senders' handwritten messages on the back. Further, in looking at how postcards were utilised by the public, it raises questions about their role as pieces of material culture, from being merely a vehicle for quick communication, to having the ability to breach and subvert the domestic sphere.

Content warning: This paper contains graphic written descriptions and images of assault and violence towards women.

Hannah Speed (University of Glasgow): Complex Attitudes towards Militancy in the Life-Writing of Scottish Suffrage Campaigners

This paper illuminates how attitudes towards militancy in the Scottish suffrage campaign were much more nuanced than the traditional (yet pervasive) binary of constitutionalists versus militants would suggest, contributing important evidence to support historians' attempts to complicate this distinction (Holton, 1986; Mayhall, 2003). More broadly, it provides insights into the variety of subjective experiences and perspectives in the suffrage campaign, its differing regional impacts, and how militancy was remembered and portrayed retrospectively.

While suffrage autobiography studies is a thriving field, many of its foundational articles focus predominantly on the London-based leaders of the Women's Social and Political Union (WSPU), critically examining how they used their published autobiographies to build a community based around shared experiences of militancy, imprisonment, hunger strike and forcible feeding (Kean, 1994; Mayhall, 1995; Joannou, 1995).

This paper takes a wider view. By using a variety of published and unpublished autobiographies, memoirs, diaries and oral histories from less well-known Scottish campaigners, it seeks to provide a fine-grained and nuanced analysis of different perspectives across the spectrum of militancy. The case studies explored range from staunch constitutionalist Louisa Lumsden's denial that militancy even reached Aberdeenshire; to Helen Fraser's defection from the WSPU at the advent of its stone-throwing policy; Eunice Murray's membership of the non-violent

militant Women's Freedom League; WSPU members like Elizabeth Watson and Isabella Carrie who never engaged in militancy; and domestic servant Jessie Stephen's insights into how class intersected with militancy.

On Agency, its Limits and Achievements in Historical Writing

The concept of agency has secured a privileged position in historiographical production over the last decades. Against structuralist and determinist readings, many authors have employed this category to underline the importance of human action in historical change. However, this concept and its use have not been without controversy. Besides emphasising the capacity of subjects to shape their own lives, agency is rarely defined in a way that means anything other than a reaction. Therefore, once it is accepted that human beings are not passive victims of social structures the possibilities of the concept seem to come to an end.

Based on this concern —and without diminishing the accomplishment of historical work done under the idea of "agency"— this panel seeks to contribute to a discussion that revitalises this concept within the field of historiography. To this end, we claim the need to situate human agency in relational contexts defined by broader categories such as those of domination or power: we do not understand the capacity of subjects to achieve their goals in a dichotomous way, but as a tension that produces degrees of greater or lesser autonomy/agency. Through a long-term approach (17th-20th centuries) and a set of case studies related to different research fields in which the notion of agency is particularly strong —gender, labour, postcolonial and conflict studies—, this panel seeks to claim for a critical application of the concept of agency, historically situated and interrelated with other categories. We therefore ask ourselves, among other questions, about the relationship between agency and resistance, the problems of the individualistic and liberal approach that has usually been given to the concept, or the limits between agency and intentionalism.

Elena Manchado Rodríguez (Universidad Complutense de Madrid): María Jacinta Montoya and the foundation of the Monastery of Jesús, María y José: Female and Indigenous Agency in Colonial Lima (1648-1713)

The integration of the concept of agency into Latin American historiography has deepened understanding of the actions of social groups traditionally deemed "subaltern". These include women, Afro-descendants, Indigenous peoples, mestizos, and enslaved individuals who were subjected to gender, race, or status prejudices in colonial societies. Although early studies often framed their actions as deliberate resistance to Iberian imperial oppression, recent scholarship has revealed that their agency was more nuanced, not always oppositional, and broader than previously thought. This shift has fostered more complex portrayals of these groups and sparked debates on how to conceptualize their agency, recognizing both its strategic and deliberate dimensions, as well as its more instinctive, social, or even contradictory nature.

To contribute to this debate, this paper examines the case of María Jacinta Montoya, a mestiza of humble background and illegitimate birth, who pursued a religious a life as a laywoman outside the cloister in colonial Lima. Thanks to her charitable activities and her ability to forge connections with members of Lima's elite, Montoya gathered support to establish the first monastery for Indigenous women in Peru. Analysing how Montoya led the founding of this institution, along with the involvement of various social actors in that process, will shed light on how this mestiza woman built her agency amid tensions between sectors of Lima's elite—some

advocating concessions to Indigenous religious participation, others opposing it. Additionally, Montoya's private writings about her foundational work will provide insight into the meanings and intentions she gave to her actions, revealing the strategies she employed to subtly yet firmly challenge prevailing views on the spiritual capacities of non-Europeans and women. By doing so, this case underscores the importance of understanding the construction of female and racialized agency within the broader dynamics of highly stratified colonial societies, considering it in conjunction, when possible, with the personal meanings that subjects attributed to their actions.

Andrea Bergaz Álvarez (Universidad Complutense de Madrid): Female Agency in Early Modern Diplomacy: Women at the Congress of Nijmegen (1676-1679)

As Martha Howell pointed out, the expansion of the notion of agency as an interpretative approach has probably been greater in medieval and early modern women studies than in any other field. Its application to the area of diplomatic history has discovered the role of women as actors of early modern diplomacy, especially regarding the ambassadors' wives, referred to as "ambassadresses". However, we consider that not enough thought has so far been given to how to conceptualize this agency, how to insert it into the diplomatic and social dynamics in which it took place. This has led to confusion and even to a sort of fading of the meaning of their actions, contributing —as Sluga and James point out— to a paradox: the study of women's diplomatic activity has sometimes contributed to further masculinise the idea of diplomacy.

Drawing on the Congress of Nijmegen (1676-1679), this paper will contribute to this debate by analysing the role of the ambassadresses at the congress, revealing their spheres and spaces of action. It will focus particularly on the festive sphere, crucial to understand the participation of these women within the process of formalization of diplomacy which, as argued by authors like Pöhling, was linked to a progressive genderisation of the diplomatic practice. The analysis will show the feminisation of certain diplomatic spaces and activities that was already taking place by 1676. Considering the political and diplomatic agency of the ambassadresses at Nijmegen within this context of growing genderisation of the sociopolitical participation will allow us to understand it critically. Thus, this situated analysis of their actions will uncover to what extent their agency is or is not an indicative of a greater involvement of these women in the diplomatic processes and negotiations, problematising the individualistic approach when studying female participation in pre-modern diplomatic contexts.

Ane Pablos Ormaza (Euskal Herriko Unibertsitatea/ Université Bordeaux Montaigne): Agency and Class: Notes for the Study of Pre-Industrial Protest through the 1804 Riot in Biscay

In August 1804, the peasants near Bilbao revolted against the draft of all men between the ages of 17 and 50 who were being recruited into the king's army. For almost a month, an interclass revolt mobilised large sectors of Biscay's population who were making use of this troubled context as a means of channelling the complaints and grievances that had gradually accumulated following the Convention War a decade earlier. Historiography has emphasised the role of local patricians in the revolt's unfolding. The leading rioters, who were commoners, were said to have acted coerced and manipulated by those individuals, with whom they held relationships that were criss-crossed by deference and clientelism, and they were deemed

incapable of grasping the limitations of their prospect and their actions through the revolt. This analysis, in addition to notwithstanding a thorough study of the documentation, reveals an understanding of early modern protest based on the conception of political action as individual volition, with no attention to the social and communal structures that oppressed the rioters - and yet also supported them. In this paper, through a microhistorical study of some of the key moments of the revolt, we will question this idea by problematising the concept of agency, providing some tools for the configuration of a theoretical framework for a balanced study of popular political action and culture during the Ancien Régime.

Diego Latorre Manglano (Universidad Complutense de Madrid): Doing Politics at Work: Agency, Resistance and Everyday Conflict in the Shop Floor during Franco-Era Spain (1958-1977)

The “agency turn” has had profound implications in the field of conflict and resistance studies, turning the search of the subject’s intentions as one of the main historiographical tasks. Unsurprisingly, James Scott is one of the most cited authors in this field. His contributions have been crucial for the renewal of this field of studies by placing significant emphasis on the intentions behind subalterns’ resistance, thus becoming the main author in the transfer of the concept of agency to social conflict studies. Nevertheless, James Scott has not been immune to criticism. Critics have noted that Scott’s approach involves the embedding of his concept of resistance into existing forms of power, rather than acknowledging the role of these resistances in the configuration of their own form of domination in relation to their opposites. This is the result of the translation of the notion of agency to conflict studies. Therefore, this paper draws on James Scott’s conceptual framework to propose a methodological alternative from the perspective of labour and politics studies.

During Franco’s dictatorship in Spain, fundamental rights such as association, strike, and suffrage were banned. This constrained workers’ capability for political engagement. However, this did not prevent them from participating in social struggles at all. This paper aims to address the possibilities of Spanish workers to defend their demands on a daily and individual basis by avoiding the limits of Scott’s conceptual framework, characterised by an over-representation of agency. To this end, the paper proposes the category of everyday conflict as a more accurate alternative for this context than that of individual resistance. The concept of everyday conflict allows for the exploration of a more intricate network of interactions between workers, capitalists and the State that shape power relations within wage labour. The validity of this concept will be tested through a historical analysis of labour-related conflict during Franco’s dictatorship.

Queer Magic in 19th and 20th-Century Europe

The blurring of boundaries, powerful and often transgressive or hidden practices, bodies that defy embodiment: isn't all magic queer?

This panel explores examples from France, Belgium, and Ireland in the nineteenth and twentieth centuries where the supernatural troubled gender binaries and heteronormativity. In different ways, all three papers explore the queer possibilities of magic. Why and how did modern stigmata, bewitchment, or magical healing relate to gender transgression and homosexual practices? If magic is queer, then the supernatural studied by folklorists, or recorded in Catholic devotional literature, or prosecuted as fraud by the courts take on a particular urgency and value: magic offer a rare window into trans and queer lives in rural settings.

Tom Hulme (Queens University Belfast): Magic, Folklore Collecting, and Queerness in 20th-Century Rural Ireland

Ireland has rarely been considered as a site of queer possibility before the gay liberation of the 1970s. The common assumption has been that repressive religion and government – Catholic and Protestant, south and north – successfully clamped down on any sign of sexual deviance. The little work that has been done – admittedly including my own - focuses only on the major cities of the island, Belfast and Dublin. Modern urban life, as is well known in the historiography, has long been seen as the sine qua non of modern homosexuality, but this "metronormativity", as identified by Judith Halberstam, can often lead to a false dichotomy of the liberating city and the repressive rural. If the spaces and networks of the city could indeed enable queer subcultures to come into formation, so too could the privacy and sociability of the countryside, if on a distinctly smaller scale.

In this paper, I refocus Irish queer history on the countryside. I argue that a specific combination of rural superstition, sexual ignorance, and community self-protection allowed for a certain degree of queer possibility in the era before a strong discourse of "homosexuality". I use two case studies. Firstly, the curious criminal trial of a magical healer, c. 1900, who persuaded men to have sex with him as a cure for their maladies, from bad eyesight to back pain. Secondly, shifting forward to the 1950s, the folklore collecting of Michael J. Murphy and his uncovering of local knowledge about same-sex practices in one rural community. Using William Pooley's understanding of "doubt" rather than "belief" when it came to magic, and Colin Johnson's concept of "benevolent toleration", I conclude that many queer encounters – from the mundane to the mystical – could take place far beyond the prying eyes of priests and police.

Kristof Smeyer (KU Leuven): Surprising Mystics: Stigmata as Trans-formation in 20th-Century Belgium

The most surprising mystic according to the Jesuit scholar of the supernatural Herbert Thurston was Père Jean (1890-1967). Jean was a Belgian layman who looked like a charismatic priest. When Thurston wrote about him in *Surprising Mystics* (1955), he was living in a small castle outside Brussels. For decades, he had prayed there, welcomed followers, and performed supernatural feats. Before 1927, Père Jean was Bertha Mrazek: a woman with a dozen possible

if improbable pasts turned controversial mystic after a miraculous healing. She was sued for fraud and eventually placed in a psychiatric institution. When she was released, her followers accepted her having become Père Jean. Surprisingly in the conservative Catholic context of their community, Mrazek/Jean's gender identities did not cause widespread contestation.
In this paper, I examine Mrazek/Jean's mystical career and community with particular attention for the mystical phenomena displayed on their body: the stigmata, the wounds of the crucified Christ. Although more than 95% of the circa 400 people who bore the stigmata in nineteenth- and twentieth-century Europe were women (Van Osselaer et al, 2020), historians of the phenomenon have situated this gender ratio in the so-called feminisation of religion and linked it to nineteenth- and twentieth-century pathologies of mysticism, notably hysteria diagnoses. They have, however, not drawn attention to the ambiguity of stigmata as a phenomenon that fundamentally transcended dominant gender binaries: merging female, male and divine bodies. I suggest that the case of Mrazek/Jean, although 'surprising' in several ways, can make visible the queer 'mesh of possibilities, gaps, overlaps, dissonances and resonances, lapses and excesses' (Sedgwick, 1993) that defined mystical experiences.

Will Pooley (University of Bristol): Queer Magic in France in the Long Nineteenth Century

Claude Feuillet lived the unremarkable life of a wealthy farmer until turning 20. This was when Feuillet first suffered from 'fits'. Desperate for a cure, Feuillet turned to a local healer who announced that the fits were the symptom of a spell, but that the cure was simple: Feuillet should dress as a woman. For twelve years, Feuillet did so, and went further, too, twice asking doctors if it were possible to electively remove a person's genitals. Then in 1850 Feuillet returned to life as a man, marrying a local woman, and dressing in men's clothing. Historians would know little of the lives of nineteenth-century individuals like Feuillet if it were not for the repressive sources of medicine, criminal justice and the press. In 1853, the story of Feuillet's life was widely reported because of its tragic conclusion: Feuillet killed this new wife and their child (Arthaud, 1854).

While this case was unusual, it was not the only example in nineteenth-century France where magic overlapped with questions of 'gender outlaws' (Linton 2022) and queer lives. In this paper, I want to explore two possibilities of such cases of queer magic. First, that they might be another piece in the puzzle of gender and European witchcraft, too often understood only in terms of a gender binary. (Why were most French 'witches' men?) And second, that 'magic' might be a privileged site for reconstructing the queer lives that have been so hard to find in the rural past: isn't all magic queer?

Retail History in Modern Britain and the USA

Retail and consumption are prominent themes you see on display as you walk around the Black Country Living Museum. You might pass fairground stalls on your way to recreations of a local fish and chip shop, a gentlemen's outfitters, a motorcycle shop, a tobacconist's, a chemist's, a sweet shop and a radio store. Last year's postwar-themed extension included recreations of a co-op, a post office and an army surplus store. This panel will bring the theme of retail history to the conference.

The papers in this panel explore the social, retail, design and fashion histories of three different kinds of retailers in the UK and the USA between the late-nineteenth and late-twentieth centuries. They consider the labour involved in shopwork and window dressing for department stores, charity shops and army surplus stores, variously establishing their distinctiveness and conforming to broader retailing trends, both appealing to and distancing themselves from the latest fashions and subcultural aesthetics in the process.

Anca I. Lasc (Pratt Institute): Halloween Ghosts and Pompadour Shepherdesses: Holiday Relics and Recycled Fashion as Innovative Designs in Dry Goods Windows

A 1913 Halloween department store window juxtaposed a large moon, black cat, and green lanterns with a mannequin dressed after an 1884 fashion plate. The window, dismissed at the time as "comic draping", offers an example of a design where the boundaries between dream, reality, past, and present were blurred – a design that contemporary window dressers could use not just to sell their merchandise but also to avoid needing to keep up to date with the latest fashion innovations. Focused on the window dresser's trade, this paper examines the art of window design in turn-of-the-century USA. It argues that talent was not enough to assure a dresser's success. To excel, he had to devise a set of "tricks" that made his designs palatable to an audience perpetually thirsty for the new.

Oftentimes unable to lay his hands on the garments and relying on little else but word of mouth, the window dresser was responsible for re-creating the latest Parisian designs. He was further required to do that quickly and without ruining any of the fabrics entrusted to him. Themed designs and recycled fashion thus emerged as auxiliary window dressing techniques. The dresser, window design manuals now explained, was to master a complete set of historical fashion designs. From those, he could invent similar ones. With new styles seen as the result of rearrangements and recycled fashion combinations, the American window dresser now turned fashion designer and historian was well-positioned to not just replicate French fashion but to invent it anew – and better than the French themselves.

George Gosling (University of Wolverhampton): Selling Charity, Displaying Distinctiveness: Charity Retailing in Britain, 1870s-1970s

Today's "charity shop" is a distinctive model of second-hand fundraising retail, familiar from high streets across Britain. Yet the history of British charity shopkeeping is one of far greater variety. The earliest known fundraising shop was a flower shop in London's West End, trading from the 1870s to the 1930s. During which time, charity-run shops selling the items produced in workshops by the disabled and the poor were more common than those selling donated

goods, which would grow in popularity during the Second World War and more so in the 1960s and after.

The extent to which charity retailers should operate as, and offer a consumer experience to rival, their commercial counterparts has been a point of debate in the twenty-first century. This paper will shed some light on this question by exploring the late-nineteenth and twentieth-century history of charity retailing, with a focus on the various messages bound up with "selling charity" as seen in shop windows, showrooms and catalogues. Different approaches to this, it will be argued, reflected variously a desire to adhere to wider trends in the commercial retailing practices of the day and the aim of displaying distinctiveness linked to either the emergent identity of the "charity shop" or the specific social projects of the charity whose name was on display over the shop door.

Simon Briercliffe (Black Country Museum) & Jenny Gilbert (University of Sheffield): 'Hairy Marys' and Para Boots: Fashion and Industry in the Army Surplus Store

Langer's Army and Navy Stores was opened in Stourbridge in 1953 by Herbert Langer, a German Prisoner of War interned in the Black Country during the Second World War. His shop capitalised on the influx of surplus mass-produced military clothing available post-war, supplying items like army boots, navy duffel coats and serge jackets to local customers. Industrial workers in particular prized the affordable, protective and hardwearing nature of military surplus: foundrymen sought out protective gloves, railwaymen thick military coats, and the tough hobnailed boots produced en masse for soldiers provided safe and hard-wearing footwear for industrial workers. Emerging youth musical subcultures also began to adopt aspects of military attire: beatniks embraced the duffel coat and mods the parka, and hippies co-opted military uniforms. From 1960s mods to late-1980s indie kids, Langer's provided a shopping destination for young people involved in the Black Country's alternative music 'scenes', including 'Stourbridge scene' indie bands like Ned's Atomic Dustbin.

Whilst the topic of youth subculture has been studied extensively by cultural theorists/historians and fashion scholars alike, the role of military surplus within subcultures has received scant attention. Likewise, retail historians have largely overlooked the buying and selling of military surplus. This paper uses a social, retailing and fashion historical lens to argue that the army surplus aesthetic became a crucial part of twentieth-century popular culture, influenced by and developed alongside regional traditions of work and retail distribution. The conference venue provides a unique opportunity to visit BCLM's recent recreation of Langer's store.

Scrapbooking between the Generations: Making Identities in Nineteenth and Twentieth-Century Britain

From the middle of the nineteenth century, British people increasingly recorded their lives and identities through scrapbooks, composing material narratives from snippets of texts, images and ephemera. This pervasive practice has left behind a wide-ranging material archive that historical researchers have only just started to come to terms with. This panel will explore the development of scrapbooking from the nineteenth to the twenty-first century and will think about how it worked as an intergenerational practice. The nineteenth century saw the commercialization and widespread advertisement of purpose-made books and printed relief scraps, increasing access to personal photography and the rise of the postcard, all of which extended the possibilities for scrapbooking. The growth of the popular press provided a cache of new material for scrapbookers, as well as the incentives to make them. By the mid twentieth century, scrapbooking was recognised as part of British domestic hobby culture and particularly associated with children. In post-war Britain, scrapbooking was used by communities and institutions to record and express local identities. Scrapbook competitions run by voluntary rural societies were a popular way of encouraging rural residents to reflect on the past and present lives of their communities. The panel will consider how scrapbooking practices evolved through three case studies, assessing their changing material form and uses, with a particular focus on how they were shared between generations to create longstanding forms of collective memory.

Jane Hamlett (Royal Holloway, University of London): The ‘In Memoriam’ Scrapbook: Emotion, Ephemera and Middle-Class Family Identity Making in Late 19th-Century England

In 1893, twenty-seven year old Frank Luard, laid up with an injury at home in Aveley Vicarage in Essex, updated the family scrapbook, a large album with ‘In Memoriam’ embossed on the cover. Through careful pasting and labelling Frank created a shared family narrative that began in 1880 with the death of his brother. Alexander Luard (‘Alick’), a naval cadet, had died at seventeen – falling from the mast on board his ship. Positioning Alick at the centre of the narrative, some thirteen years after his death, the scrapbook facilitated long term expressions of loss. The commemoration memorialised a much loved brother and son, as well as underscoring the imperialist, military and classed identity of the Luard family. This paper explores the emotional imperatives for scrapbooking and how it worked as a form of collective identity making for middle-class families. The Rev. Bixby Luard and his wife Clara had thirteen children (a classic ‘long family’) who grew up and left home in this period. This created a complex intimate epistolary network in which sharing press cuttings, sketches and photos through the post became an important means of participating in family life at a distance. These items were pasted into scrapbooks, creating a narrative that celebrated the children and their achievements. The speed of the late nineteenth century postal exchange, the wide availability of print culture, and snapshot photography thus combined to create a new form of intergenerational identity making for families.

Lucy Brownson (UCL): ‘Sent with affection to swell your collection’: Tracing Interfamilial and Intergenerational Kinship through an Early 20th-Century Scrapbook Collection

The turn of the twentieth century brought about massive technological innovations, including the picture postcard, the availability of print newspapers and the growing accessibility of leisure photography, which fundamentally changed how the British public documented and storied their everyday lives. These new cultural practices created a huge cache of readily available material for scrapbookers eager to ‘glean, classify, and recontextualise’ scraps as cherished fragments and aides-memoire within their own vernacular, moveable archives (Garvey, 2012). When undertaken as a communal endeavour, scrapbooking also represented an embodied social practice that could transcend gender and even class boundaries.

A particularly illustrative case is the Grafton Papers, a series of scrapbooks and postcard albums passed down through generations of three families living within the estate villages around Chatsworth House, an aristocratic country seat in Derbyshire. Outside the gilded halls and historical set-pieces of the mansion down the road, this collection offers a glimpse of the ordinary lives and growing social networks of the wider estate community, documenting social bonds between not only the three men who variously shaped and stewarded it, but their enduring friendships with other members of the community. In so doing, it is transgressive – of socioeconomic boundaries, familial ties, generational divides, and of the heteronormative genealogy and inheritance that defines the English country house. Following the Grafton Papers through its complex and fragmented custodial history, this paper will interrogate the notion of scrapbooking as an alternative mode of kinship – and ultimately an alternative material inheritance – challenging rigid social and archival hierarchies.

Cherish Watton-Colbrook (Churchill Archives Centre, Churchill College, University of Cambridge): ‘It is time for the village to produce another scrapbook’: Rural Community Scrapbooking, 1953-2023

In the summer of 1953, taxi driver George Freeston worked until the early hours of the morning on his submission to a county-wide scrapbooking competition, designed to capture life in rural Northamptonshire during Coronation year. Freeston had spent hours collecting newspaper clippings, taking photographs, and meticulously incorporating them into an A2 volume, complete with his own handwritten commentary. Freeston’s hard work paid off – he won first prize. Little did Freeston know that in the process, he inaugurated scrapbooking as a method of recording life in his Northamptonshire village. Several decades later, in 2012 and 2023, Blisworth Heritage Society turned to scrapbooks again to mark Royal anniversaries, inviting villagers to contribute to these community volumes. The village’s rich collection of scrapbooks provides a useful case-study for tracing how scrapbooking evolved as a form of community-record keeping over the course of the twentieth and twenty-first centuries.

This paper explores the content, materiality, and assembly of these community scrapbooks, as well as the individuals who contributed to these community narratives. In particular, I examine how Blisworth’s later scrapbooking projects were shaped by the use of digital creation tools and the impact these had on the narratives preserved on their pages. More broadly, this paper seeks to identify the reasons behind the enduring appeal of scrapbooking as a popular, pervasive way of expressing local identities.

The maintenance of social order by the police in Britain: from philanthropy to control, 1880-1940.

This panel will show the variety of methods used by the police in Britain to fulfil their core function of maintaining order in the population from 1880-1940. From limited periods of suppression enlisting the help of other groups, to arrests and imprisonment, to increased methods of surveillance of poor areas, this panel will show the reasons for and the effects of different policing tactics across disparate groups. During this period poverty was a main driver for police action, with efforts to ensure the 'deserving poor' were helped while the 'undeserving poor', including vagrants, were excluded from society and dealt harshly with by the law.

David Cox (University of Wolverhampton): 'People have romantic visions of the 'noble' tramp, but if some drunken vagrant was squatting in your property, you'd probably have a different attitude': Judicial and Executive Responses to Vagrancy in Crewe, 1880-1939

This paper investigates the prosecution of offenders under the 1824 Vagrancy Act in Crewe, Cheshire, using magistrates' court records from 1880-1939. Almost two thousand cases of vagrancy and associated behaviour came before the magistrates in the period. Given the duty of the police to suppress vagrancy and the contemporary concern with the problem this is at first sight a surprisingly low figure, accounting for less than 4% of total cases heard. The paper will examine possible reasons for this. It also utilises Annual Judicial Statistics for the same period in order to compare the local response to vagrancy with the national picture. For most of the period, Crewe was a prosperous single industry town, with its employment based upon the building of railway engines and associated carriages. The paper will investigate to what extent local socio-economic and political developments in the town influenced the police's response to social inequality and social justice together with how such attitudes and law enforcement was reflected in the national picture. It will explore trends in both police action against vagrancy and the attitudes of magistrates with regard to the severity of sentencing of such offenders, together with the widespread fluctuations in the number of cases that the Crewe magistrates dealt with from year to year.

Mary Fraser (University of Glasgow): The Police-Aided scheme for clothing destitute children

This paper describes the operation of The Police-Aided Scheme to clothe destitute children, which started in Edinburgh in 1892 and quickly spread widely throughout Britain, for example to Birmingham, Bolton, Cardiff, Chester, Coventry, Dublin, Halifax and 22 other towns and cities nationwide. It was recommended to Queen Victoria by Winston Churchill for her diamond jubilee celebrations in 1897 to be established in the Metropolitan Police. The scheme operated until after WW1 and is still alive in Edinburgh, although vastly changed. Apart from its philanthropic aims, it gave the police access to schools to discover which children were from the 'deserving poor' who would receive a ticket to collect clothing, but also which children were from the 'undeserving poor' who were excluded along with their families. The scheme gave increased access and surveillance to poor areas where crime was said to be committed, and to pawn brokers who were asked not to accept clothing with the indelible mark. Wealthy and influential donors were drawn in by the philanthropic aims.

Workhouse Lives: Staffing Institutions under the New Poor Law

The workhouse has an iconic place in both the historiographical literature and the worldwide imagination. As scholars have built on well-known foundational studies of the extent and meaning of institutionalised welfare provision we have gained an ever more complex understanding of the workhouse, its place in welfare provision at parish and union level, and the experiences of workhouse inmates. Attention has turned to a number of areas which seek to get at everyday life within the institution, including the negotiations between inmates and those who managed and worked in workhouses, a process we term the 'welfare process' after the work of Lynn Hollen Lees. What has become clear, though, is the apparent lack of research on those who staffed workhouses. This includes basic information, such as how employees were found and appointed, through to more complex questions about what tasks they undertook, how they undertook them, in addition to their relationships within the workhouse system. This includes their relationships with Boards of Guardians managing workhouses, workhouse inmates and their fellow employees. Within this panel we present a series of papers which focus on a different member of workhouse staff in turn, each of which has yet to be given significant attention: matrons, porters, nurses, and chaplains. Cumulatively, they point to the complexities staff faced in undertaking and maintaining their employment, while also disrupting the supposed staff hierarchies we may have previously assumed within New Poor Law workhouses.

Susan Hawkins (Independent Scholar): Mrs Hollings Declines to Resign! A Matron's Battle Against the Poor Law in Leeds

This paper focuses on the experience of Mrs Hollings, Matron of the Mendicity Office at the Leeds in the early years of the New Poor Law, and her attempt to hold onto her job after her husband, the master of the same institution, died. Despite putting up a tenacious fight Mrs Hollings was ultimately unsuccessful in her battle against the powerful poor law administrators in Leeds and London, but her story provokes wider questions about the implementation of the New Poor Law in the mid-nineteenth century. During the 1840s and early 1850s, elections to the Board of Guardians in Leeds were mired in controversy and Mrs Hollings' battle became entangled in the political fallout of these elections. Her case reveals the tensions which existed between the Guardians and their staff, local worthies of the township of Leeds, and the Poor Law Commission itself. The paper draws on correspondence between the the local and central bodies held in The National Archives, records on the management of Leeds poor relief held at the Leeds Archive, and on newspapers of the time.

Steve King (Nottingham Trent University): The Workhouse Porter as Wallpaper, 1830s to 1900s

The workhouse porter is a little-known figure. Yet he (and occasionally she) was an important conduit for information, orders and control mechanisms at the workhouse door and inside the fabric of the workhouse itself. This paper uses correspondence, minutes of evidence and newspaper reporting to explore three questions:

(i) Who filled the role of workhouse porter and how did this vary by region, type of workhouse or over time?

(ii) (ii) What did workhouse porters 'do' and how did this influence the running of the institution and the lives of people to whom they reported or over who they were in charge?
(iii) (iii) Where do we find the workhouse porter within the institution?

Focussing in particular on the latter question, we will suggest that the porter had a unique ability to inhabit, traverse and police the entire workhouse fabric, to such a degree in fact that they were and were expected to be part of the wallpaper of the house. In this context we will find abusive and abused porters, the kind and the despotic, the powerful and the powerless. The porter, we will argue, was the essential oil of the workhouse system.

Stuart Wildman (University of Birmingham): Workhouse Nurses, 1834-1914

Nursing in the workhouse has had comparatively little attention from historians. There was little reference to medical care in the Poor Law Amendment Act (1834) but workhouses were important institutions for providing health care as they dealt with almost five times as many sick people than their voluntary hospital counterparts. They cared for paupers with a range of needs, including those with acute and chronic conditions, mental health problems, learning disabilities, infirmity associated with old age and women in childbirth. Accommodating, treating and caring for paupers with such a wide variety of issues proved difficult for many Poor Law unions. Nursing would prove crucial within the workhouse with nurses progressing from lowly servant or pauper to trained and most numerous of employees by the end of the period. This paper is based, primarily, on an analysis of Poor Law unions in the Northwest of England. Contrary to popular myth, paid nurses were employed in sick wards and infirmaries attached to workhouses to give care but also to supervise able-bodied paupers caring for the sick. This paper illustrates the composition of the nursing workforce, identifies the type of the men and women employed as nurses and shows the changes in the nursing service in the period before the First World War. In addition, it explores the nature of nursing practice, the standards of care and the relationships between nurses, their patients, other officers and the guardians of the poor.

Samantha A. Shave (University of Strathclyde): Workhouse Chaplains in the Early Years of the New Poor Law c. 1834–1847

The workhouse chaplain was in an unusual position within the workhouse system, tasked with the 'spiritual superintendence' of inmates, as one Board of Guardians put it. Chaplains had a series of duties, the most regular of which was to attend the workhouse to preach the sermon and read prayers, but they also had to visit the sick, administer the Sacrament, and provide a religious education to children. This paper examines the appointment and work of workhouse chaplains in the early years of the New Poor Law, a workhouse role which has received very little attention to date. The paper demonstrates that there was significant non-compliance amongst unions with the Poor Law Commission's directive on appointing chaplains. In addition, where appointed they worked pro bono or received a salary that varied significantly from place to place. Where appointed, chaplains were to provide religious instruction and education, and were tasked to oversee the behaviour and moral conduct of all individuals working and living within the workhouse. Utilising Chaplain Report Books, kept by chaplains for inspection by Boards of Guardians, this paper demonstrates that this complex series of tasks generated tensions between them and Boards of Guardians, fellow workhouse employees, inmates, and the workhouse system more broadly. Rather than passively implement the harsh

and punitive workhouse regime, at times chaplains were in a uniquely safe position to deliver critical commentary on workhouse management, and advocate for the needs of the poor.

Individual Paper Abstracts

(In alphabetical order by presenter surname)

Amélie Addison (Northumbria University): Playing for his Life: A Circus Bandsman on Tour in 1890s Britain

The personal log of drummer Teddy King's journeys around the British Isles takes us behind the scenes of a working musician's life in an extraordinary moving world. This paper will trace Teddy's route from his childhood home among the back-to-backs and brass foundries of central Birmingham, to a career as a skilful and versatile professional percussionist. Drawing on a family archive of personal papers and performance memorabilia, contextualized through census records, historical newspapers, and maps, postcards, musical scores and ephemera in the Library of Brmingham, the National Fairground Archive and North East Museums' Arthur Fenwick Collection, I will present Teddy's journey in three dimensions: social, geographical, and musical.

The transformation of popular entertainment in nineteenth-century Britain through industrialisation, globalisation and imperialism enabled working-class boys like Teddy to pursue musical careers, and directly shaped the repertoire they performed, in turn influencing future popular media such as silent cinema soundtracks. A career on the road brought unprecedented mobility, encounters with unimagined urban and rural landscapes and landmarks, and membership of a transient community which nonetheless carried its own heritage of routes, routines and repertoire. It also involved extraordinary hardships and dangers from wind, weather, fire - and exotic wild beasts. The attitudes of the great showmen and their audiences towards their artistes and attractions frequently blurred the line between entertainment and exploitation, raising the question of just who was playing, and who was paying.

Tahaney Alghrani: Off the Record: Child Sex Abuse and the Exploitation of Girls within Reformatory and Industrial Schools during the Victorian Period

The scholarly exploration of child sex abuse, which gained prominence in the 1980s, has largely overlooked the experiences of girls who were placed in reformatory institutions in Victorian Britain. This critical yet underrepresented topic has significant implications for our understanding of the historical constructions of girlhood, victimhood, and the systemic prevalence of sexual abuse, particularly against working-class girls. This paper investigates cases of sexual abuse and exploitation through analysing records from three reformatory and industrial schools that were established in the nineteenth century. Based on an analysis of archival records from three reformatory and industrial schools, this paper aims to uncover the frequently overlooked narratives of working-class girls who experienced sexual abuse and exploitation in the period 1854-1920. By examining these cases, the aim is to illuminate how the societal perceptions of gender, class, and childhood shaped both the experiences of these girls and also the institutional responses to their abuse. Ultimately, this study endeavours to contribute to a deeper understanding of the historical prevalence of sexual abuse, its impact on marginalised communities, and its broader implications for the contemporary discussion of child protection and social justice.

Marlo Avidon (University of Cambridge): 'Let how the Taylor make mine in the fashion': Fashionable Networks and Women's Material Communities in Late 17th-Century England, 1660-1700

Writing to her daughter Anne in 1685, Elizabeth Petty instructed that 'if the fashion of mantoes by allter'd, let how the Taylor make mine in the fashion', establishing the interlinked, essential roles of consumer and tradesperson in securing the latest styles. Further exploring the context and significance of this quotation through comparison to diverse manuscript bills, accounts, and correspondence from national and country record offices, this paper seeks to identify the interlocking networks responsible for arbitrating women's fashion in late seventeenth-century England. Specifically, it employs a quantitative assessment of women's shared consumption of apparel and accessories alongside a qualitative appraisal of how sartorial knowledge was disseminated through observation, word-of-mouth, and personal writing. Close examination of these networks recovers a series of multilayered relationships between tailors, milliners, and other tradespeople that, in turn, united their knowledgeable female clientele. Moreover, as Elizabeth Petty suggested, interpersonal relationships between family and friends were equally central to these networks, responsible for transporting physical garments alongside vital insight into the latest modes. This dual approach highlights a distinct 'material community' linking titled and gentry female consumers like Elizabeth Petty through shared purchasing behaviour and a desire for novel, metropolitan styles unachievable without close communication and collaboration between producers and consumers. Ultimately, by deliberately transcending established historiographic divisions between court, city, and country, this paper provides a comprehensive assessment of female consumer networks in the late-seventeenth century, drawing vital attention to the close links between consumption patterns and the broader socio-cultural trends that epitomised the period.

Kit Barton (University of Exeter): 'The loft and all the cabins, lockers and parts under the sailmakers care': The Working Environment of Sailmakers in Royal Navy Dockyards 1688-1729

The billowing sails of tall ships, an enduring image of this period of maritime power, provided a constant flow of work within dockyards. The world of the dockyard was a purpose-built workspace, something which is unique to the maritime workforce in this period, shaping the practical and cultural formation of the community around them. Despite being a ubiquitous presence throughout the early modern dockyards, the sail loft does not survive in historic dockyards today at the rate of other buildings. This presentation will open up the space of the sail-loft as a centre for industry and community in the early modern British naval dockyard.

I focus on the major navy yards in Britian, exploring the what, where, and why of the sail loft environment, examining how it shaped and was shaped by the craftsmen who worked there and what this says about the impact of dockyard spaces on the communities around them. Choices in the construction and reconstruction of these everyday environments throughout the founding of the naval dockyards demonstrate the competing needs of the British navy and its workers. This presentation will also explore the theft and embezzlement of supplies and materials as a part of the moving network of supply and demand, both by sailmakers themselves and by others within the dockyard. My research primarily draws on the ADM 106 records held at the national archives, alongside other manuscript records and dockyard plans,

to provide a comprehensive understanding of the everyday responsibilities, community, and environment of the naval sailmaker.

Louise Bell (University of Leeds): Limb Instructors: Expertise and Skill in Limb Fitting Centres in the Two World Wars.

Around 41,000 men returned to Britain after the First World War missing one or more limbs. The figure for the Second World War, however, was significantly lower at 12,000. Limb fitting centres were set up across Britain, with the innovative feature being that they brought together a number of different staff under the one roof – from medical staff to limb manufacturers to limb instructors and the ex-servicemen themselves.

A great deal of important work has been undertaken on the rehabilitation of disabled ex-servicemen after these conflicts, especially with regards to the First World War. This rehabilitation tended to fall under two distinct strands: sport and recreation, and vocational pursuits. However, one important aspect of the work undertaken at these limb fitting centres seems to be missing from the history: what about the initial step of adapting to having a prosthesis and learning to use it in the most basic sense? Essentially, the answer to this came in the form of limb instructors, whose job was to help these men adapt to having these prostheses.

This paper will explore the roles of these limb instructors and will add to these usual narratives of rehabilitation by focussing on this learning to use the prosthesis and adapting to wearing one. How these instructors were employed and the work they undertook will be explored, offering further insight into the care provided for these limbless ex-servicemen and will shed light on just how useful this stage of rehabilitation actually was.

Anamika Bhattacharjee (University of East Anglia): Interpreting The Hindu Sacred Calendar before 1858

This presentation examines the Hindu calendar's complexity, exploring its astronomical, religious, and cultural dimensions. It scrutinizes interpretations by British scholars such as Henry and Thomas Colebrooke, James Prinsep, Henry Cavendish, William Jones, Thomas Wray, and Horace Wilson, shedding light on colonial perspectives and contributions to Oriental Studies. Their works provide historical context and diverse perspectives on British interpretations of the Hindu calendar, essential for understanding colonial-era cultural dynamics which also demonstrate their collective reliance on indigenous expertise. For example, James Prinsep decoded ancient Indian scripts, linking them intricately with the Hindu calendar. His studies on Kharosthi and Brahmi scripts elucidated historical events and religious practices aligned with lunar months and tithis. Prinsep recognized the calendar's significance in daily life, agriculture, and religious observances, advocating for a uniform system to coordinate with colonial administration. Utilizing the Hindu calendar in numismatic studies, he interpreted dates and events on ancient coins, reinforcing its role in historical contexts. His decipherment of inscriptions on pillars underscored the calendar's importance in recording historical information and religious practices, echoing throughout ancient Indian artifacts and monuments., Prinsep, and Cavendish emphasized astronomical knowledge and calendar adjustments, while Wilson and Cavendish noted regional variations and linguistic challenges. Wray, Cavendish, and Colebrooke discussed calendar evolution and religious

connections. Observations on festivals came from Wilson and Wray, while Cavendish highlighted the role of almanacs and documentation challenges. Taken together, the work of these scholars allows us to interpret both scholarly traditions and indigenous beliefs.

Joshua Blamire (University of Wolverhampton): Cosmopolitan Boston: Towards Heritage-Based Approaches to 'Levelling Up'

Boston is a market town located in the rural east of England that returned the largest Leave vote. It is therefore an iconic place embroiled in public political and social scientific commentaries about Brexit, the white English working class, and the so-called 'left behind'. Boston suffers poor socioeconomic and health outcomes, low levels of education, skills and training, and the steady out-migration of young people. At the same time, the town has witnessed substantial population growth due to a thriving agricultural sector and the associated arrival of migrant workers from Central and Eastern Europe. Despite the presence of an active community and voluntary sector working hard to facilitate cross-cultural interaction and to determine what a multicultural identity might look like, the town remains divided across nationality. Yet, Boston has a rich cosmopolitan heritage which offers possibilities for developing a more progressive sense of place, and research shows how heritage engagement can foster social cohesion, civic pride and belonging. The paper discusses Cosmopolitan Boston, an innovative participatory social and historical research project conducted during 2023-25 that recruited and trained a diverse group of local residents to explore the cosmopolitan heritage and hidden histories of Boston through gathering oral histories, conducting archival research, and everyday participant observation. Those ten 'community researchers' are currently preparing a public virtual exhibition that will share creatively the findings, and that will engage the town's residents in public discussions about what the town should 'stand for' (Massey, 2007) in the post-Brexit era. The launch will coincide with Boston Brilliance, a two-day architectural projection festival of light taking place in the town in February 2025. The exhibition will seek to position recent EU in-migration as a continuation of the town's global and dynamic histories, rather than as being something new that disrupts the essence of this white English place. The paper will evaluate Cosmopolitan Boston as an effective model for engaging diverse communities with place-based heritage, for tackling inequalities, and for cultivating a sense of community and local pride.

Matthew Bliss (University of Warwick): Mobile Homes: Post-War British Sociology and the New Homeowner

For two decades historians of post-war Britain have been reading against the grain of 'classic' sociological studies. This paper proposes that studies conducted by Goldthorpe and Lockwood, Willmott and Young, and R.E. Pahl are vital to understanding the period's growth in private housebuilding and homeownership, two hugely important but understudied aspects of the period. None were originally intended to comment on either trend. However, two of the period's predominant sociological metanarratives were emphasised: mobility and 'home-centredness'. Mobility is often understood to be about automobility, the car, and the free movement of so-called 'affluent workers' within a buoyant labour market; this framing emphasises commuting and choice. A framing that emphasises the act of moving house, however, shows that mobility was just as often about lack of choice, that families moved to escape pockets of unemployment and, increasingly, to find affordable new housing. Likewise the trend of 'home-centredness' was often invoked to comment on a rise in 'privatism' or social

atomisation. Historians and sociologists have heavily questioned this, but the fact remains that much leisure and free time – particularly that of working men – was reoriented toward the home. Where Goldthorpe and Lockwood believed work and trade unionism were increasingly 'instrumentalised' towards self-serving ends, Pahl argued that a similar process was occurring to the home itself. Both of these dynamics were drivers of and driven by the movement of large proportions of Britain's post-war population into new privately-built housing.

Mary Booth (Centre for the Study of International Slavery): Fundamental Methods of Evasion: Heritage, Memory and the Politics of Representation

Since their initial transition from dwellings of the elite to national heritage sites, historic houses throughout the United Kingdom have maintained a distinct relationship with their audiences. To engage an evolving public through the interpretation of quasi-domesticated spaces, British estate curators have predominately removed personal discourse of vast wealth and the family's history from interpretation, often avoiding historical links to empire. Further demonstrated by the eradication of a meta-narrative or focal point in which a tour is centred, substituting more general and often vague secondary depictions of the site's owning family and historically significant collections. This representation is achieved by perpetuating an ambiguous narrative, an interpretive technique I term 'strategic ambiguity'. Specifically, this practice refers to the narrative created by site administrators and maintained within the heritage sector whose function – at least in part – is to obscure, silence, and erase the histories of enslavement that underpin the social, economic, and political context of the historic house, perpetuating a form of imperial amnesia. Today, landmark houses remain contested terrain, traditionally tasked to represent a national narrative and exemplify a nostalgic preservation of history in a 'quintessentially British' site while subsuming a tangible connection between slavery and the subsequent prosperity of the British elite. Ultimately, this paper demonstrates that the early curation process, in conjunction with the site's ability to spatially displace slavery and colonialism as a history separate from that of the British nation, has created a memorial landscape resistant to decolonial narratives developed through incorporating a nuanced discourse interpreting enslavement.

Thomas Brown-Warr (Bishop Grosseteste University): 'Losers may speak, and this is Truth without Scandalum Magnatum': The Struggle Against Noble Power and Privilege to Drain the Lindsey Level

This paper will seek to explore the failure of the drainers to pass a Bill to re-drain the Lindsey Level during the later Stuart period due in large part to the power and privilege of the Bertie family, known by their earldom title of 'Lindsey'.

In particular, the paper will focus on the significance of drainage as a form of agrarian progress, especially for notoriously wetland counties, like Lincolnshire during this period. Typically, the nobility of England has been positively associated with agrarian progress and depicted as its champion. Although the Bertie family were undoubtedly improving their lands, they opposed the concept of re-draining the Lindsey Level, because they wanted to preserve the value of their land and the wealth they generated from it. The family's success in hindering the passing of the Lindsey Level Bill can be attributed to their power and privilege both at Court and in Parliament, and possessing significant authority within Lincolnshire.

On the other hand, the struggle of the drainers throughout this period deserves attention. They fought to have their voices heard, using both official and unofficial channels as well as exploiting the ever-growing print industry. However, despite their efforts, the power of the nobility was too great to overcome and resulted in ultimate failure. It would not be until the mid-1750s that any further progress would be made. A testament to noble power in Britain during the later Stuart period.

Laura Brownhill (University of Wolverhampton): Autism, Maladjustment and Special Schools in Post-War Britain

While autism and neurodiversity have received much attention in academia and beyond, research on their history has been largely the preserve of journalists and disability activists. Similarly, the historic diagnosis of 'maladjustment' has begun to acquire interest among scholars in relation to disability history. Some authors such as Bonnie Evans have made significant contributions by connecting autism to maladjustment, demonstrating that the former was often diagnosed as the latter before autism became well known amongst the wider public, as maladjustment was originally an umbrella term for a variety of conditions, including neurodivergence.

This paper will discuss select residential special schools for maladjusted children across the West Midlands between the 1940s and 1970s. The histories of the schools will be presented, followed by explanations of how the individual schools operated; what was offered in terms of curriculum and interventions; and the intersections between education and medicine, particularly the influence of psychiatry on the treatment of maladjusted children during the period. By analysing and discussing these individual schools, some light can be shed on the wider picture of special education during the post-war period, which can then be further applied to both the crucial early history of autism, and the history of disability in the UK generally. The specific focus on psychiatry is also important, considering the ongoing debates amongst autism and wider disability communities regarding the impact of psychiatric theories and practices on not only the modern education system, but also autistic and disabled people.

Lizzie Burton (Canterbury Christ Church University): The English Poor Law: Sites of Distressing Emotion and Rupture

This paper explores sites of emotions and emotional distress as experienced by the English poor of the seventeenth-century, via their encounters with subsistence living and calamity, within rural and urban social networks driven by moral norms of the poor law. There is currently a deep historiography exploring the implementation of early modern English poor laws from the late 1590s which saw the ‘deserving poor’ as a chargeable drain on local parish finances. Much has been discussed in the secondary literature on how the ‘undeserving poor’ such as un-married mothers, able-bodied labourers, vagrants or drunkards, were pursued and punished for their transgressions via local courts.

Rather than focusing on the chronological development of poor law implementation in early modern England, instead, specific emotions experienced by the poor when fighting for their own financial and social autonomy within wider society are identified. I hope to suggest it is possible to track emotional changes over time with an exploration of primary legal and cultural source documents to reveal further ‘institutionalised emotion’ displayed in social and legal

practices performed by officers of local government, particularly at parish level. This paper further argues that multiple experiences of emotional turmoil faced by the poor led some members of early modern English society to experience chronic emotional trauma on individual or collective scale. The emotions of the poor have been under-explored until relatively recently which is one of the missing links to understanding wider social turbulence in seventeenth-century England, necessitating further research and study.

Lucy Cann (Birkbeck, University of London): 'I'm Indian but, like, I'm English as well': South Asian women's sex work in 1990s Birmingham

This paper explores the place of South Asian women who sold sex in Balsall Heath, Birmingham's 'red-light' district, in the 1990s. Historians have identified the 1990s as a key decade of tension around race and sex work in the city, however the place of South Asian women who sold sex within this story has evaded historical investigation. Uncovering the only recorded example of the voices of South Asian sex workers from a 1992 BBC news documentary, this paper uses ideas of 'cultural imperialism' to analyse how their sex work was represented as the result of oppressive patriarchal cultural norms. It shows how representations of South Asian women's sex work were infused with broader mis-representations of them as passive victims of patriarchal cultures. The paper also sheds light on the heterogeneity within and between different groups of sex workers of colour. By complicating contemporary activists' monolithic representation of the 'Black' streetwalker, the paper engages with changing understandings of 'Blackness' in late twentieth-century Britain and warns against reductive representations of minoritised communities. By shifting the scholarly focus to these multiply marginalised women, this paper contributes to decolonising histories of sex work in Britain. It reminds historians to not let the fact that most women who sold sex were white excuse us from investigating the place of women of colour. It necessarily explores methodological questions around 'representation' as methodology throughout. It asks how, and indeed whether, historians can seek to represent marginalised groups whose voices are largely absent from the historical record.

Michaela Cardo (Queen's University, Canada Durham University): Gifts as Lessons: Childhood, Parenthood, and the Practices of Gift Exchange

My PhD thesis, tentatively titled, Gifted Lives: Dress Object Gifts and British Cultural Life, 1830-1870, begins in childhood, moves through multiple forms of adulthood — marriage, independence, spinsterhood, and parenthood — and ends with the gifts given near the end of a life or after death as bequests in wills. The life cycle model provides a framework that allows for a fluid and dynamic examination of how the rituals and objects of dress gift exchanges were learned, made, negotiated, and changed throughout the lives of Britons in the mid-nineteenth century. Focusing on dress gifts (in short, any type of clothing or accessory worn on the body) emphasizes the material and embodied nature of gifts. Not just put on a shelf or located in a specific place, dress gifts moved with the body of the receiver and often were created through the bodily practice of the maker-giver.

This paper focuses on the earliest part of the life cycle model my larger thesis investigates. By analysing both textual and material records of childhood gift exchanges, questions around the connections between needlework and femininity, the disconnect between a separate spheres ideal and the realities of a domestic father and mother, and the ways in which class structured

the experience of dress gifting, draw out the connections between gift exchange and the cultural attitudes and practices of mid-Victorian Britain as a whole.

Hilary Carey (University of Bristol): Missions to Mariners

This paper will consider the role played by missions to seafarers in moderating the perceived vices of marine workers. It will examine the particular intervention of Anglican missionary agencies, including the Missions to Seafarers, in British ports. Based on extensive research in the archives of religious missionary agencies, it will consider ways in which 'Poor Jack' was re-imagined as a steady worker fit for a steam-driven economy. The slow abandonment of casual housing in favour of Sailors homes will be examined as a means to create new model workers. Particular case studies will reflect on the interaction between Nonconformist communities and itinerant sailors in and around the Black Country.

Kate Carruthers Thomas (Birmingham City): The Kelynacks: A Feminist Family History

This paper explores how experiences of household, health, childhood, education, war and emigration manifested across three generations of one family, the Kelynacks of Newlyn, Cornwall, between 1860 and 1960. In the continued entanglement of a personal pursuit of family history with my work as an interdisciplinary gender scholar, I ask what it means to tell a ‘feminist’ family history, through a thematic approach to the shifting trajectories of Thomas and Margaretta Kelynack, their eight children and 21 grandchildren. The century in question was one of rapid change on many fronts and this research, conducted in preparation for a forthcoming podcast series, explores family members’ interactions with changing social contexts, newly expanding ‘spatialities of kinship’ (Nash, 2005, p.451) and with 'ideas of what is given, fixed and inherited and what is forged, mutable and chosen' (Edwards, 2000). Rapid technological advances in archival and digital records have turned family historians into ‘history’s speedfreaks … accelerating wildly across the generations, cutting a swathe through time’ (Light, 2014, p.17). Genealogy’s patriarchal bias has been far slower to change, however. My previous podcast series: 'A Feminist Family History in Eight Lives' (Carruthers Thomas, 2024) featured the lives of my grandmothers and six great-grandmothers across several branches of my family tree (1600-1900); stories hitherto sidelined or silenced. The research in this paper builds on that resistant reading of family history as I consider the gendered implications of evolving social roles and patterns of family life in Newlyn and far beyond.

Pippa Catterall (University of Westminster): Thanatourism in London: From Tombs to Dark Tourism

Thanatourism is often seen as a modern phenomenon. Using extensive research into the guidebooks to London since the 1720s, this paper in contrast shows that it has been a leading feature of the touristic imaginary of the city since at least the eighteenth century. Indeed, if anything, the centrality of thanatourism has steadily declined and its functions, articulation and location have gradually shifted. In the process, what is meant by thanatourism has undergone periodic adjustments in response to changing circumstances, differing approaches to history as a means of branding, and emotional needs. The paper closes with a case study of the absence of Jack the Ripper in the tourist imaginary of London until the late twentieth century. This analysis is used to produce a more tightly defined typology than hitherto of

thanatourism and its manifestations and to sketch out a new and more detailed account of the development of thanatourism and its relationship to the wider history of tourism.

Lily Chadwick (Woodbrooke Centre):'Stubborn ungrateful Cariage': Coercion, Subjugation, and Exclusion of the Poor in Early Quaker Meetings

Quaker communities have long professed a central belief in the equality of all humans regardless of sex, race, or class. From their first appearance in the 1640s, Friends (as they are also known) taught that the light of Christ was universally available to all people, a belief for which early Quakers were ostracized among Europeans and subjected to physical and financial punishments. But even though these early Friends supposedly rejected Earthly hierarchies of authority established through wealth and social status, those Quakers who deliberated on matters like discipline of or financial aid distribution to members of their community were commonly the wealthiest and most well-connected Friends in their regions. What's more, it is evident from Quaker Meeting minutes that the social elite among the earliest generations of Friends sometimes used their wealth and influence to elicit deference from and shape the behavior of those indigent members of the community who depended upon the Quakers for poor relief. A noteable example of this behavior may be found in the records of the Swarthmoor Women's Meeting–one of the first Quaker Meetings in England, established by members of the prominent Fell family–where power was concentrated among an influential few who demanded deference from Friends in exchange for relief and excluded those who refused to conform. Using evidence from Swarthmoor Meeting minutes recorded between 1675 and 1725, this paper examines how Quaker leadership in a rural, impoverished, and marginalized faith community reinforced traditional social hierarchies through the business of poor relief.

Jessica Chalkley (Leeds Beckett University): The 'Yorkshire Schindler': Jewish Responses to the European Refugee Crisis, 1938-39

Britain's response to the European Refugee Crisis of the 1930s was ambivalent. Historians have labelled the government response as indifferent, with Louise London asserting that 'although the chances of saving Jewish lives was weak, the will to pursue such prospects was significantly weaker'. The reaction of British Jews also had ambivalent features, with many battling a perceived responsibility to rescue as many victims of Nazism as possible with a fear of increasing antisemitic hostility on British shores.

This paper will concentrate on the actions of David Makofski, a first-generation British Jew, business owner, and humanitarian. Between June 1938 and July 1939, Makofski rescued over 700 young Jewish men from the continent, finding them sponsorship to secure their safe passage, employment, and a home. He was subsequently dubbed the 'Yorkshire Schindler' by his family and the local community. By analysing the papers of Jewish relief organisations and Makofski's own detailed ledgers, this paper will explore how on the brink of war, the onus to support European Jews was shifted from the state to individuals and charitable institutions. The work of Makofski and the Jewish Refugee Committees across the country saved thousands of lives but also reflected the ambivalence of British leadership. It was these shortcomings and a desire to avoid a British 'Jewish question' that forced the community to activism.

The paper will also contribute to the historiographical understanding of British response to pre-war immigration, where there is, at present, lack of in-depth analysis of Jewish charitable institutions.

Claire Cock-Starkey (Birbeck, University of London): Decoding Nineteenth-Century Death Ritual

During the nineteenth century death became professionalised in urban locations as doctors and undertakers took control of the deathbed, corpse, and funeral, transforming English death culture and leaving families deskilled in dealing with the dead. This resulted in a prevailing scholarly view of a commodified Victorian death culture in which an elaborate funeral was essential and mourning came to be more about things than feeling. This paper seeks to recover a counter-narrative to the urban experience of death through an analysis of a section of 'The Seducer' – a traditional Yorkshire ballad which I found preserved in nineteenth-century folklorist Richard Blakeborough's notebook. The ballad, and Blakeborough's notes, bring to light a folkloric chronology essential to a traditional rural death – from spotting a death omen, through the rituals of the deathbed, the correct laying out of the body, and ending with burial. These folkloric traditions illuminate the persistence of a traditional death culture among marginalised rural people in the nineteenth century, during which the body took centre stage and the family had a vital role to play. The schema of folklore revealed by the poem shows that in contrast to professionalised, impersonal urban deaths, rural deaths were managed within the community. In the transitionary period between death and burial, when the corpse remained in the rural home, folklore provided a sequence of rituals for family and friends to enact which strengthened social bonds, shaped emotional responses to death and facilitated mourning.

David Cowan (University of Manchester): Serving Rich Customers in Early 20th-Century Britain

This paper uses the life writings of waiters, taxi-drivers, hotel workers, and seamen, produced in Britain in the decades before the Second World War, to probe their experiences of serving the rich. The lives of these commercial service workers have been neglected compared to—for example—domestic servants. At a time of diminished (though still pronounced) social inequalities, and as the profile of the rich in Britain became less aristocratic and more cosmopolitan, these workers had, through their labour, a distinctive vantage point on the wealthiest people in society: not as employers, but as their customers, at leisure and whilst travelling. Because of the daily turnover of trade, both commercial service workers and their customers were arguably more anonymous to one another than the domestic staff of a country house were to their bosses. And yet, because of the dependence of these workers on cash tips, rather than regular wages, the performance of certain kinds of service, imitating a measure of intimacy, was essential if these workers were to cope financially. Looking at the interactions between these workers and their wealthy customers in the spaces of the restaurant, the taxi-cab, the hotel, and the cruise ship, this paper shows the limits of treating workers' feelings about the rich as 'deferential', 'aspirational', or 'hostile'. And, by focusing on popular published life writing, it considers the reasons for, and effects of, a growing literary market for consuming writings about the rich authored by those who served them.

Anna Cusack (Bishop Grosseteste University, University of Essex, University of Oxford): 'To be buried in a Cross-Way, with a Stake drove therein': Burying Suicides, London 1600-1750

This paper will re-examine some of the common interpretations about the burials of suicides to argue that the locations and practices around interment were linked to an individual's reputation in life and dictated by local agency.

A suicide whose reputation was damaged beyond repair, for example, criminals who 'cheated the hangman', received the harshest profane burials, most often at crossroads with stakes driven through their corpses. An individual whose reputation had only been moderately damaged, or an individual subjected to ridicule and embarrassment who had received a certain amount of notoriety would be interred in highways and open fields. The rest were buried in burial grounds, (even at times those who received a felo de se verdict). Different factors contributed to the decisions and many of these were dictated by the local communities the suicide had belonged to. In London the pattern can be physically mapped and exact locations of suicide interments uncovered. A re-examination of the burial practices for suicides illuminates a more empathetic public than perhaps has been considered before.

Emily Deal (University of East Anglia): Court, Country and Continent: Tracing the Influence of Environment and Community in the Material Culture of Molly Lepell, Lady Hervey (1700-1768)

Mary "Molly" Lepell, Lady Hervey, (1700-1768) was one of the most celebrated women of the early Georgian court. An intellectual, courtier and muse, she navigated the social and cultural space within the court of Caroline of Ansbach in person and remotely through patterns of exchange: both material and intellectual. Cast aside by her husband in early marriage to a rural life with her mother and father-in-law at Ickworth Suffolk, she spent her life across several communities throughout the court, country and continent. Regardless of her location, she continued to engage with her network of correspondents and their intellectual pursuits, cultivating a vast library of books and pamphlets which remain at Ickworth, now in the care of the National Trust.

The topic of this paper explores the material and intellectual network in which Lady Hervey lived through the material culture that survived her. Lepell's life has been relatively underexplored, relegated to the subject of antiquarian pursuit, and her library, over 500 books strong, has never before been studied. Through examples from her library, alongside her correspondence, this paper argues that Lepell presents an opportunity to understand the life and intellectual agency of elite women throughout the early to mid-eighteenth century, reflecting a geographically diverse network of people and locations. Lady Hervey was lauded for operating within the bounds of respectability and propriety despite her unusual familial arrangements; however, her remarkable intellect and determination, reflected in this surviving material culture and correspondence, marks her as a unique point of study.

Ellen Durban (University College London): Othering Wives in Early British Lesbian Magazines: 1964-1981

British lesbian magazines *Arena Three* and *Sappho* provided a discursive platform for readers to debate whether wives – women who desired women yet remained married to men - were lesbians. Wives argued that their sexual desire for women defined their sexual identity, not conjugal relations. Many felt trapped within their marriage, yearned for another woman's love, and sought understanding and empathy from a community of like-minded individuals. Instead, wives faced hostility from other readers who accused them of having the best of both worlds: heterosexual privilege and relationships with women. Many readers not only believed that a lesbian identity was essentialist, but also argued that practice was inseparable from identity: married lesbians must be either heterosexual or bisexual. Othering wives shaped the formation of a lesbian identity during an era when the women's and homosexual liberation movements were concerned about motherhood, marriage, and bisexuality. By unpacking the exclusion of wives from the lesbian community of early magazines, this paper adds to the understanding of the diversity of sexual practice and the formation of sexual identity in the 1960s and 1970s.

Nicola Edwards (University of Wolverhampton): Family Secrets, Shame and the Unmarried Mother – Oral Histories of Women Affected by Hidden Parentage in the 20th Century

Davidoff et al. suggest that the dominance of the nuclear family in the early-to-mid-twentieth-century is such that alternative families who did not meet this 'ideal' were stigmatised – sex outside of marriage was deemed to be 'illicit or deviant'. Pregnancy provided unarguable evidence of an illicit relationship, and therefore an unmarried mother could be hidden away to prevent 'shame' being brought onto a family – should the deception come to light, there was a risk of the status of the individual and/ or their family being 'undermined'. But what were the consequences for those within the family? How did the 'hidden' single mother carry, or express, her shame? Were future generations affected by past family secrets?

In this paper, I will use the oral testimonies of women from the West Midlands who I have interviewed during the course of my research. One told the story of her grandmother, whose true parentage was a 'family secret', and how she believed the associated 'shame' explained her grandmother's cruelty towards her and other members of their family. Another interviewee talks about her search for her biological mother, and how, upon finding her, she discovered the lengths she went to to hide her secret baby from her family. These oral histories tell us how individuals dealt with their circumstances – that went against the accepted, respectable convention of the time – and how the weight of their secrets negatively affected those around them.

Finola Finn (University of Luxembourg): Soul and Body as 'Elements that jarr': Prefacing Melancholy in Early Modern Print

Early modern conceptions of the soul-body relationship were varied and nuanced. While much scholarship has explored these complexities, less attention has been given to why, and in what contexts, individuals took up one conception of the relationship over another. One view was that the body, corrupted by original sin, was a perpetual source of wickedness; while the soul was a reluctant prisoner of the body's flesh. This dichotomous, antipathic view of the

relationship, I argue, was frequently evoked by individuals who discussed religious melancholy in seventeenth-century England. Examining a range of published accounts of spiritual distress using both close reading and computational text analysis, I show that this tendency stemmed from

1) a need to carefully frame the disease of melancholy given its sociopolitical contentiousness, and
2) the greater capacity of such a soul-body relationship to provide socially acceptable explanations, or indeed entire denials, of the disease.

In particular, it allowed for a soul-first body-second aetiology, which emphasised the spiritual significance of the ordeal, while also reducing the personal culpability of the sufferer in question. With this argument in place, I then turn to demonstrating that it was writers of prefaces who were more concerned with positing this aetiology than the sufferers themselves, who were more flexible with causation in the main texts. The paper thereby provides a deeper understanding of early modern melancholy, the rhetorical strategies used to discuss diseases by different groups, and the interactions which occur between religio-medical understandings and lived experience.

Amber Flood (University of Exeter): Politeness's Last Straw: the Emotional and Functional Role of Complaints in 19th-Century Subscription Libraries

In the southwest of England, in 1861, a subscription library proprietor named Mr. Barham made suggestion that prompted an explosion of tempers from his contemporaries. An anonymous responder wrote that Barham's suggestion was a 'monstrous request in the extreme' and feared that if the suggestion was approved by the committee, their library would be 'invaded by a set of tradesmen.'[1] This episode took place at a time when the relationship between class and literary culture was transforming. Nineteenth century literary elites relied on the subscription library model for associations to thrive. Changes to the organisation and structure of literary institutions were noticed and felt. The Devon and Exeter Institution (DEI) and the Bath Royal Literary and Scientific Institution (BRLSI) suggestion books are the only remaining nineteenth century records of their kind in the archives of subscription libraries in Britain. Here, proprietors could voice their non-library related concerns about the functionality of the space or make suggestions about how it could be improved. These books captured complaints about the building, or the annoying habits of members, and they evidence the immediate reactions and feelings of these individuals which are absent from formal records, like committee minute books. Using a categorisation method, this paper will highlight how not all complaints or suggestions served the same purpose. It will also demonstrate how these rare records provide the most authentic insight into how emotions were expressed in associational spheres, especially when a 'monstrous request' could bring to light an Enlightened individual's last straw.

Alice Gambell (London School of Hygiene and Tropical Medicine): Proving You are Worthy of Care: Prison Healthcare Experiences 1990s-2010s, and the Legacy of the Victorian Separate Confinement System

Following the cessation of convict transportation in the mid-19th century, the convict prison system and prison estate quickly expanded, and, after the influence of evangelical reformers,

[1] Suggestion book, Aug. 1861, B/2/10, 122 (Devon and Exeter Institution).

the separate confinement system was introduced throughout the prison estate. After the system of separate confinement was introduced, it soon became the catalyst for mental breakdown among prisoners. Cox and Marland's study of mental illness and separate confinement in the 19th century asked how far the management of mental illness in prison was aimed at 'mitigating harm to the institution rather than relieving the prisoner patient'. Despite a profound decline in prisoner mental health, administrators promoted and maintained the separate confinement system, and sought to moderate any criticism directed towards it. These motivations shaped the way mental ill health was defined and managed in prisons, cementing depictions of the criminally insane, inherently weak-minded and feeble individuals whose mental decline was rooted in their criminality. This presentation briefly discusses Cox and Marland's findings and then, drawing from my own research exploring the last 25 years of prison healthcare, I will share findings from my archival research, and quotes from my oral history interviews with both healthcare workers and ex-prisoners to demonstrate how the legacy of the silent regime and separate confinement system in late Victorian Britain is still experienced in the modern-day prison. The Victorian prison regime produced the notions of the criminal deviant feigning illness which is still woven into the fabric of the contemporary carceral experience and how a prisoner is received and perceived in healthcare consultations.

Patrick Glen (University of Leeds): Night Assemblies: Pop Festivals, Politics and Subculture, 1969-73

As festival-goers crossed the Solent to mainland Britain following the Isle of Wight Festival in 1969, a group of local councillors, business owners and residents connived with their MP to prevent another festival happening on the Island again. They unknowingly instigated a process that shaped the music festival as we know it today by setting into motion a process that established an organisational template that has spread across the world.

Much scholarship on festivals unpacks how festivals provide temporary moments of escape from social norms, but this is complicated by the archival record. Political, media and civil society debates led to large music festivals becoming highly organised, surveilled and policed events. A Code of Practice recommended costly measures that prohibited almost all but those with recourse to capital or land control over the events. This challenged ideas of cultural, social and political value attached to music festivals—notions that they could be a driver of social and political change—with a largely commercial justification. These conflicts provide ways of exploring how shifting understandings of subculture, deviance and effect informed ideas about young people and social change which shaped cultural institutions and spaces. Indeed, the controversies open a window into the politicisation of culture at a moment soon at the time when the franchise was extended to those over 18 years old and the category of youth was increasingly understood as grounds for political and social solidarities that muddied understandings of class-based political affinities.

Milene le Goff (Université de Lille and Université Libre de Bruxelles): Reclaiming Health in the 1970s: Transnational Feminist Movements and the Global Rise of Medical Self-Help

In the 1970s, feminist movements sought to address structural inequalities in access to healthcare, particularly reproductive and sexual health, by developing autonomous practices of medical self-help. This paper explores the internationalization of practices promoted by the

Los Angeles Feminist Women's Health Center (LAFWHC), which advocated a community-based approach to health. Through methods such as teaching women to perform self-examinations (autogynécologie), these practices aimed to empower women with greater knowledge of their bodies and to challenge the patriarchal domination of traditional medical systems.

The LAFWHC played a key role at the International Tribunal on Crimes Against Women in 1976, where its members presented their methods and advocated for a feminist vision of reproductive justice. However, their global engagement began earlier, including a 1974 European tour to share these practices and forge transnational feminist alliances. Beyond Europe, the group also expanded its outreach to Africa, Asia, and Oceania, fostering the creation of feminist health centers worldwide.

This study examines both the successes and limitations of this internationalization: to what extent could practices designed within the U.S. context be adapted to diverse socio-cultural realities? The swift closure of some health centers highlights the challenges of transposing activist practices across geographical boundaries and reveals the complexities of the Women's Health Movement.

This research draws on previously unpublished activist archives from multiple countries and employs an intersectional methodology. By combining social history, geography, and feminist theory, it sheds light on the transnational dynamics of feminist health activism and the challenges of adapting its practices to diverse global contexts.

Madeleine Goodall (Humanists UK): Funerals without Theology: the History and Development of Humanist Funerals

From the early 19th century, atheists, secularists, and freethinkers were shaping funeral ceremonies to reflect the beliefs of the person who had died. For some, death presented an opportunity to declare publicly a lack of belief in a god or afterlife (occasionally for the first time), while for others the ceremony simply dispensed with traditions and statements which would have held no meaning for the deceased, focusing instead on the story of a life lived without expectation of another to come. Sometimes, such ceremonies were reported in the press, while in other cases evidence comes from personal recollections or archived correspondence.

With the development of organised humanist groups, including the National Secular Society in 1866 and the Union of Ethical Societies in 1896, sample services and suggested readings began to be published and circulated, which in turn were tailored to each death and life. The 20th century saw the increasing professionalisation of a humanist celebrant network, as well as funerals in the context of conflict and epidemic. Records of these reveal not only the beliefs of the individuals who had died, but the ways they had lived, as well as the experiences of those who devised and led the ceremonies, and the reception these events received from friends, family, and community.

Through a selection of ceremonies spanning some 200 years, this paper will explore what they can reveal about individualism and community; respect for wishes and disregard for them; and about shifting attitudes towards religiosity and its absence.

Manuel Grajales (University of North Texas): Conscientious Resistance: Puerto Rican Soldiers and Draftees Resistance to the Vietnam War

As the United States prepared for conflict in Vietnam during the 1960s and increased calls for military manpower through the draft, soldiers and civilians grappled with political and social ramifications of resisting military service. This paper focuses on the history of Puerto Rican soldiers and civilians who grappled with socio-political ramifications of resisting military service during the Vietnam War. As Cold War tensions escalated in Southeast Asia, Puerto Rican men joined other working class and minoritized men by questioning their individual place and "belonging" within the military system. More importantly, these soldiers and draftees interrogated how their relationship with the nation, which had systematically ignored their rights as citizens. Using case studies from the records of anti-war organizations, correspondences and newspapers, I argue that Puerto Rican soldiers and draftees rejected their sense of unbelonging from institutions and society by crafting an individual and collective belonging through appeals of religious conviction, mental health, and understandings of race and gender. In doing so, this study reveals how Puerto Ricans challenged institutional power to reclaim their individual identity, belonging and legitimize their right to resist during an era of global conflict.

Daniel Grey (University of Hertfordshire): 'This one was hardly a woman at all': Amelia Dyer, Child Homicide, and 'Dark Heritage' in Bristol

So-called "baby farmers", a term applied to a range of fostering or paid childcare arrangements, provided a key support for many parents in late nineteenth and early twentieth century Britain, but increasingly this became a pejorative which implied criminality even where it did not exist. Baby-farmers were unique among those women accused of child homicide in generating regular public debate and substantial media coverage, sustaining their depiction well into the 1960s as unnatural and monstrous women rather than tragic figures. One of the most notorious of these figures was the Bristol-born nurse and midwife Amelia Dyer (1837-96), who lived in the city most of her life. Suspected of having murdered over 200 children across southern England and Wales before her eventual arrest in Reading, conviction at the Old Bailey, and subsequent execution in 1896, Dyer has become a controversial and folkloric figure in the history and heritage of Bristol, often represented in a sensationalised and misogynistic manner. In these circumstances, then, and with particular regard for the distressing and sensitive subject matter – what is the most ethical and accurate way to represent Dyer's crimes, and to work with current residents of the communities where she lived in the nineteenth century? Drawing on collaborative work with people living in one such suburb, this paper interrogates the connections, benefits and challenges experienced in the process of co-creating ethical and accurate of 'dark heritage' materials that consciously reject such voyeuristic and sexist representations.

Jackie Gulland (University of Edinburgh): Making Care Invisible: The Development of Carers' Benefits in the UK in the Mid to Late 20th Century

Carers' benefits in the UK are paid to people who are able to establish that they have caring commitments for a person who is disabled, defined as someone who is in receipt of a relevant disability benefit. Carers are also expected, on the whole, to be adults, of working age but outside the labour market and not in education. The benefits system therefore defines care in a very specific way, as something outside the more complex networks of caring relationships in

which we find ourselves. The origins of this definition of caregiving can be found in the early years of the post-war UK welfare state, where policy makers attempted to craft the idea of 'the carer' as something different from everyday family care, which was considered to be the domain of the dependent married woman, supported by a man in a Beveridgean male breadwinner model of welfare.

This paper considers how the early development of benefits for carers, from early payments of National Assistance in the early post-war years, to 'Invalid Care Allowance' in the 1970s was based on a particular construction of care. It draws on archival research on the development of National Assistance and the introduction of Invalid Care Allowance to show how these assumptions about care have served to make caring invisible in the development of social security policies in the UK.

Eszter György (Eötvös Loránd University, Budapest): Invisible life: The Elimination of Some Gypsy Settlements in Budapest During the State-Socialist Era

In my presentation, I will deal with the elimination of gypsy settlements in Hungary, mainly in Budapest, during the state-socialist era. Following the assimilationist policy of the 1960s and 70s, the gypsy settlements, which symbolised poverty and backwardness, had to be liquidated, and the minorities living there, who were perceived as culturally "different" from the majority society, had to be socially integrated. The research, based on archival documents, press materials, and oral history interviews, aims to make visible and accessible a slice of the history of the Roma in Hungary that has so far been known only from the perspective of the majority, from the point of view of the oppressive state-socialist power. Focusing on a few specific cases in Budapest, I will try to show how different categories of power (public health, urban planning, school integration) talked about socialist Roma settlements and the Roma living there. In the context of eliminating the settlements, we can look at the integration of Roma children in the district at school, or in some cases, their involvement in local cultural life. The latter was the result of the work of the 'gypsy carers' introduced in the 1970s, who worked in the district councils. Thanks to these complementary perspectives, I also aim to trace what happened to Roma communities after the elimination of the Roma settlements. To what extent has the memory of the former Roma settlements survived in urban space? The lecture also raises methodological dilemmas: how can we speak authentically and empathetically about the past of oppressed minorities who are often treated by historical sources as a social problem to be solved, deprived of their human dignity? What alternative sources and channels can emerge for the social history of the poorest Roma in Budapest?

Sonsoles Hernández Barbosa (Universitat de les Illes Balears): Setting the Mood for Sunset: Café del Mar (Ibiza) and the Creation of the Chill Out Sound

In this paper, I aim to explore the relationship between territory and sensation, particularly through the analysis of sunset, using Café del Mar as a prime example. This beach club was established on the island of Ibiza in the late 1970s, centred around the experience of sunset. In connection with this, a new music genre emerged here: chill out. Since then, Café del Mar has become a renowned destination that attracts thousands of visitors who come to enjoy the view of the sunset over the sea.

Within the framework of environmental humanities (Glotfelty, 1996; Perelló, 2010; Marrero Henríquez, 2012; Iovino, 2019) and based on testimonies of the time as well as an ethnographic study carried out in May 2024, this paper aims to explore the factors that made Ibiza, in general, and Sant Antoni de Portmany - the town where the Café del Mar is located - in particular, the space from which the phenomenon of the sunset was born. Through the case of Café del Mar, I will argue that the seemingly natural connection between sunset and relaxation, now firmly embedded in the Western imaginary, is not such. Instead, specific cultural aspects of Ibiza in the 1980s played a significant role in its creation and contributed to its enduring popularity.

Loghman Hamehmoradgheshlagh (University College Dublin): Modern Social History of Sexual Relationships in Iran

Islam prohibits any kind of sexual or intimate relationship which is out of marital bonds. As an Islamic country, Iran is not an exception to these rules. However, from the beginning of the 1900s, the state attempted to implement some changes aiming to transform the structure of the society. Employing ideas from the western countries, Iranian state-imposed modernization projects, by Reza Shah, such as establishing University of Tehran, road making, etc. These changes paved the way for easier interaction between two genders, However the mentioned changes were usually frowned upon harshly by the clergymen and conservative society of Iran. Social changes followed by urbanization, land reform, white revolution, etc. have been other main steps which accelerated the processes of transformation in the Iran during the second Pahlavi. The stark contrast happened when and Islamic revolution happened but modern media and specifically Information revolution penetrated the society and provided opportunities to transcend geographical boundaries and brought about new ideas.

During the last couple of decades, sexual relationship has been one of the areas which has undergone big changes. The society in which the only accepted form of relationship is through marriage is experiencing different forms of relationships such as online dating nowadays or sex out of marriage. Thanks to the modern media, the society in which organized marriage was common, and dating was taboo is experiencing romantic and sexual relationships which not necessarily lead to marriage.

Employing a social history approach, the current research aims to investigate all these main social changes which consequently impacted on the new forms of sexual relationships in Iran.

Tegwen Hammersley (Keele University): Forging Identities: Deindustrialisation, Telford, and the Ironbridge Gorge

As parts of the UK travel further into the ‘half-life of deindustrialization’ (Linkon, 2018) and as increasingly fewer people have lived experience of industrial work, the place of industrial heritage in British identities will change. Telford is one of several new towns, planned developments of the 60s and 70s that aimed to manage the increasing populations of existing towns. Significantly, Telford planners intended to build upon the existing industrial communities of the Ironbridge Gorge, creating an identity for the new town that integrated the Gorge as the ‘birthplace of the Industrial Revolution’. However, changes to industrial production in the second half of the twentieth century transformed the nature of work and relationships with industrial heritage, with rapid deindustrailisation bringing narratives of loss

into industrial heritage sites that were otherwise celebrations of progress. This complicated the intended place of the Ironbridge Gorge in Telford identities.

This paper will introduce my work on the AHRC-funded Collaborative Doctoral Award PhD "forging identities" which seeks to investigate the complex and changing relationship between Telford and Ironbridge. I will explore the place of this research within literature on deindustrialisation and industrial heritage and outline my methodology for conducting oral history interviews and participant led research in order to facilitate new insights into how we can use deindustrialisation as a framework for understanding the importance of industrial heritage and the Ironbridge Gorge within identity in Telford.

Dave Hitchcock (Canterbury Christ Church): The Roles of Death in the Archive of Homelessness

Recent advances in the widespread digital availability of UK burial records and coroner's reports have opened up new territory in histories of poverty and homelessness, and their respective relationships to lifecycle. As part of a larger project tracking who died while they experienced homelessness since 1600, I have encountered two important ways that death and mortality interact with what we can know about acute poverty and about wider immiserating social and economic conditions. The geographies, chronologies, seasonalities, and chronicities of death 'out of doors' have now become efficiently quantifiable at scale over long historical durations for the first time, revealing surprising insights. And in important and well-documented individual cases where an inquest sat on a single homeless or pauper death, we encounter deeply moving accounts of individual strength, suffering, community, and charity. In this working paper I propose to interrogate how the archival 'afterimages' of homeless deaths can be used to shine a light on lives otherwise obscured from the historical record, and how tracking the mortalities of homeless people both at scale and in highly localised case studies can reveal much to us not just about how some of the very poorest people died in the past, but also how they lived. We need to ask if the larger 'archive of homelessness', and the histories which draw from it, are currently well enough accounted for in historical understandings of death? Laqueur's *Work of the Dead* notably absents itself from any discussion of the mortal remains of homeless people. So do 'property and pity' still dominate our historical accounts of human mortality and the ends of life amongst the poor, and if so, how should the historiography of this final element of the lifecycle start to shift?

Kelly Hughes (University of Guelph): From Rubble to Reverence: Domestic Marginalia as a Heritage Criterion

It is a happy day for heritage preservation when a building is saved from destruction by demonstrating its historical importance. The cycle of demolishing structurally sound buildings and rebuilding results in both cultural erosion and the environmental costs of converting existing materials into waste and consuming further resources for reconstruction. However, traditional criteria used to assess heritage value are not easily applied to ordinary domestic dwellings. The heritage sector presents a compelling opportunity to reconsider the historic value of ordinary spaces to benefit local histories and align with sustainable preservation practices, however the methodologies employed in evaluating historical importance require new approaches.

One innovative approach is to examine domestic marginalia, or graffiti—inscriptions on mantels, messages under wallpaper, carved initials, or children's heights recorded on door frames. These artefacts contribute to social histories of spaces and places, and express the embodied experience of life within them. Scholars have identified examples in Pompeii and early modern England; yet despite evidence that domestic marginalia is an enduring cultural practice, nineteenth and twentieth-century marginalia is largely absent from scholarship and routinely lost to demolition.

This paper utilizes a case study of marginalia found in an at-risk 1880s worker cottage in Ontario, Canada, as a means of understanding the social and cultural histories of ordinary houses and their inhabitants. Integrating domestic marginalia into heritage preservation criteria invites a deeper consideration of how ordinary dwellings contribute a material permanence to local history and memory, while addressing the environmental implications of the culture of demolition.

Zoë Jackson (Independent Scholar): Paths of the Past: Remembering and Contesting Routes across the Landscape in 17th-Century England

How did ordinary people in early modern England remember paths in their communities, and how did they distinguish between what memories of the use of certain paths were 'true'? This paper will explore how memories of public pathways, and the accuracy, capabilities, and limits of these memories, were expressed and debated in seventeenth-century England. Scholars such as Nicola Whyte and Andy Wood have illuminated the relationship between memory and the landscape in the early modern period, particularly in relation to customary practices and rights. This paper will build on this scholarship by exploring the relatively understudied subject of how early modern people remembered movement through or access to the landscape, as well as the significance of the truth or falsehood of those memories. Using legal records from disputes over footpaths, bridleways, or other types of highways in which witnesses were accused of perjury (lying under oath), this paper will analyse how people remembered their environment, how their movement through the landscape shaped their memories, and how their memories could come into conflict with the memories of others. I will argue that witness memories of these pathways are an important and underexplored source for how people experienced and related to their local landscapes, while stressing that people could have different experiences and, sometimes, inconsistent memories of the same pathways.

Anna Jamieson (University of Birmingham): Soundscapes and Piano Fortes in the 18th-Century Madhouse

A receipt held at the Warwickshire County Record Office reveals that Dorothy Croft, a woman confined at a local private 'madhouse', made regular payments to a piano tuner throughout the 1790s. The piano no longer survives yet this archival document sheds light on this patient's lived experience. Croft brought a musical instrument into the madhouse and played it frequently. Others may have done the same.

Across scholarship and popular culture, stereotypes surrounding the abusive private madhouse and the abused woman have gone hand in hand. Though acknowledging the intense hardships faced by many patients during this period, this paper uses the musical instrument to ruffle and rethink long-held cultural and scholarly stereotypes that depict madhouses as

spaces of material and sensorial deprivation in the late eighteenth and early nineteenth centuries. Conjuring an unexpected psychiatric soundscape, how does this fragment of archival information disrupt common assumptions concerning incarcerated women? What material practices of consumption, possession and performance were at stake here? And what impact did owning musical instruments have on madhouse patients, in terms of their emotional wellbeing?

Deborah Jeffries (University of East London): Working the Stage: Evaluating Employment in a 19th-Century Pantomime

At 12 noon on 26th December 1866, *The Princess of the Pearl Island or The Three Kingdoms of Pearl, Gold & Silver* was first performed at the Britannia Theatre, Hoxton. As today, successful pantomimes provided theatres with financial stability for the entire year. However, in order to create the spectacular performances expected by Victorian audiences, it required a substantial investment; a considerable portion of which comprised staffing costs – on stage, backstage, behind the scenes and front of house. The pantomime season started on Boxing Day and continued most nights until mid-March 1867.

The poster for this opening performance provides an invaluable insight into what was involved in creating a production of this magnitude. In addition to the cast of around 10 principal actors, accompanied by numerous supporting cast plus imps and fairies – dancers and gymnasts – and musicians on stage, it mentions the scene painters and engineers, lighting designers, costumiers and seamstresses, the resident pantomimist and the management team. Although the bar staff, caterers and all other ancillary employees are not included, the audience capacity of 3,923 (including 673 people standing) suggests that a sizeable team would have been in place to facilitate the proceedings.

Whilst not relating directly to this poster or – indeed – entirely to pantomimes at this venue, accounts of the Britannia's staffing and expenditure during the 1860s corroborate the symbiotic cycle involving the local community – who not only worked at this important local enterprise but also supported it as members of the audience.

Henry Jennings (University of Sheffield): An Imaginary Monument: The Image of the Palace of the Soviets in the USSR, 1931-1941

In 1931, the Soviet state demolished the Cathedral of Christ the Saviour, Moscow's tallest building. In its place they intended to build the Palace of the Soviets as the USSR's central political space for conferences, celebrations, and parades. The Palace was to be a neo-classical skyscraper, just a little taller than the Empire State Building, and topped with a gigantic statue of Lenin. Yet the Palace of the Soviets was never completed. Delayed by technical issues, Stalinist terror, and the Second World War, the project stagnated until it was finally scrapped in the 1950s.

And yet, though the building itself lay unfinished, the image of the Palace of the Soviets was a key element of the iconography of Stalinism in the 1930s. It appeared in films, paintings, maps of Moscow, and commemorative stamps showing the capital's landmarks. By analysing these celebrations of the future Palace, I explore the relationship between the physical transformation of urban space and its visual representation, examining the complex place of

‘reality’ in Stalinist ideology. The case of the Palace of the Soviets demonstrates the role of visual media in the process of creating a monument, and encourages a re-framing of such architecture as primarily the subject of visual media and only secondarily as an actual physical space.

Michael Jonas (Cardiff University): Reading Between the Lines: Silences in the Historical Record of Britain’s Involvement in the Transatlantic Slave Trade

New and innovative research has countered the persistent focus upon Britain’s moral superiority in ending the slave trade, as opposed to responsibility for their pre-eminence within it. This obfuscation is largely realised through the process of distantiation, allowing the British to disassociate from their role through the distance between themselves and the realities of slavery. Heretofore, the historical focus of research into slavery had been upon the enslaved men and women, tracing their origins and lived experiences in honour of their forgotten memories. Now, however, with the focus upon slaveowners since the global advent of the Black Lives Matter (BLM) Movement in 2020, activists and researchers have deliberately re-impressed British involvement in the slave trade upon the national consciousness.

This work explores the silences surrounding Britain’s involvement in the transatlantic slave trade, examining how historical omissions are embedded in archival records, cultural narratives, and financial histories. Drawing on Michel-Rolph Trouillot’s framework of historical silences, this analysis reveals how euphemistic language and cultural obfuscation have masked the pervasive role of slavery in shaping British society and finance. Using my own primary archival research as well as examples such as references to Mincing Lane, the misfortunes of Earl Verney, and the celebratory narrative of abolition in the Welsh Abergavenny Cymreigyddion Eisteddfod, I underscore the importance of "reading against the grain" to uncover the unspoken realities of British complicity in enslavement. These silences have not only shaped historical understanding but continue to inform modern perceptions of Britain’s slavery, colonial legitimacy and economic legacy.

Abi Kingsnorth (Canterbury Christ Church University): ‘Fears of the Maidens Furies’: Gender Nonconformity and Crime in Early Modern British Broadside Ballads

Early modern ballads can reveal a great deal about early modern society due to their nature as extremely accessible pieces of popular culture. Although most ballads comprise of romantic topics, criminal acts were often used to create excitement, drama, and shock in this popular media. From trickery to murder, crime was a common driver of narrative in ballads used to disrupt gender relations, and shame those not conforming to gendered expectations. Building on Sandra Clarke’s book *Women and Crime in Street Literature* (2003), this presentation will share some key examples of gendered crime and criminal gender nonconformity in ballads by comparing the popular imagination of early modern crime in ballads to the reality found in the Old Bailey records. Typically, ballads used violent and lawless women to construct unexpected power dynamics that made fun of gullible male characters. Simultaneously they became moral lessons to warn against not only criminality, but the chaos and disruption caused by gender nonconformity. The stories demonstrate the fear of the integrity and strength of women who caried out these imagined intimidating crimes.

Jonathan Kuo (Johns Hopkins University): Lessons in Care: Epistemological and Emotive Exports from a Transatlantic AIDS Tour

In 1889, three Leicestrian public health officials journeyed across the Atlantic all the way to San Francisco, seeking knowledge from the city they considered "synonymous with the problems of HIV and AIDS." The trip, however, was not some mere exercise in bureaucracy. As they explored over twenty organizations across the city, the officials described their factual experiences learning about AIDS matters, weaved with their personal accounts: of dressing like prostitutes to distribute condoms, of attending an ACT UP meeting, of donating blood (and fainting).
Drawing from newspaper reports, advertisements, organizational records, government files, oral histories, letters, and other archival sources, this project traces these lines of flight between San Francisco and Leicester. I examine how British officials sought to adapt American logics of race, identity, community, and action into a British framework of health governance, bridging together two cities and their vibrant activist traditions. In doing so, this paper offers a unique case study on American knowledge exported abroad, an area understudied in the historiographical literature on HIV and AIDS. In particular, it seeks to illuminate how transnational exchanges shaped emotional, political, and practical responses to the disease and explore the lasting impacts of these exchanges on memories of the epidemic in the present. It also hopes to unsettle a popular narrative in the history of HIV/AIDS — that the activists and health officials were antagonistic toward one another — by presenting the story of one city in which precisely the opposite occurred.

Ian Lacey (Royal Holloway, University of London): Youth Travel as an Agent of Social Mobility: The Case of Interrail in the Late 20th-Century

As many as one million young people from the UK set out to explore Europe using an Interrail pass between 1972 and 1997. Yet, despite the significant number of backpackers involved, until now there have been no in-depth studies focusing on the British experience of Interrailing in the early years of the scheme. Most of the published or broadcast retrospectives have tended to propagate the notion that Interrailers were almost exclusively middle-class students who spent carefree summer vacations travelling around the continent at minimal cost. Occasionally they would get into difficult situations, but these were usually looked back upon with amusement. This paper presents findings from a new study which seeks to look beyond nostalgia for lost youth and freedom to examine not only the opportunities offered by Interrail, but also many of the challenges. The study involved extended oral history interviews with more than fifty Interrailers now in their late forties to early seventies, over a third of whom came from working-class backgrounds. This paper examines the extent to which Interrail, and youth travel more generally, was an agent of social mobility for these participants. Among the themes covered are parental attitudes to foreign travel, and adolescent contact with European people and cultures through family holidays, school trips, language exchange schemes and penfriend correspondence. The paper also explores budgetary constraints and working to fund travel, the impact of leaving home to pursue higher education, and the process of separation from hometown friends.

Tabitha Lambert-Bramwell (University of Birmingham): Domestic Servant or Artistic Muse?: Vanessa Bell, Domestic Labour, and Professional Identity, 1920-1960

In 1930, Vanessa Bell - artist, interior designer, and member of the Bloomsbury Group - wrote to her lover Duncan Grant, musing over the presence of her domestic servant, Grace Higgens, in her studio. Expressing her concern over her servant intruding in the professional environment of the studio, Bell concluded that she would erect a set of curtains, which she thought 'would really solve the Grace problem.' The 'Grace problem,' however, proved to be a conundrum that occupied Bell for the duration of her professional life.

Through a close examination of Bell and Higgens' relationship, this paper will argue that domestic labour played a significant and important role in the development of working middle-class women's professional identities in twentieth century Britain. By drawing from Bell's private correspondence, paintings and photography, and Higgens' detailed personal diaries, I will demonstrate the uncomfortable position occupied by domestic service in Bell's home. Whilst Higgens was carefully excluded from Bell's studio, Bell, almost simultaneously, viewed Higgens as a muse, expressing a desire to paint her servant. Bell walked the thin and often unclear line between the conventions of nineteenth-century femininity, through her uneasy reliance on her domestic servants, and the modernist principles of the Bloomsbury Group of which she was a central and integral member. Through emotional and spatial historical methodologies, I offer a close examination of the intimate, conflicted, but equally often mutually reliant relationship between Bell and Higgens, demonstrating the extent of the interplay between professional work, domestic labour, femininity and class hierarchy.

Bousayna Laoudy (Leeds Beckett University): The Gibraltar Question: British, Spanish or Gibraltarian?

Gibraltar has a very complex history. The Kingdom of Castille captured Gibraltar in 1462 until Britain seized it during the War of the Spanish Succession in 1704. Gibraltar officially became British under the Treaty of Utrecht in 1713, which marked the beginning of the British colony.

The British historical narrative of Gibraltar portrays a legendary status since its capture. The 'fortress became a powerful symbol of British strength, successfully withstanding multiple attempts at recapture. Over time, the British invested in Gibraltar's infrastructure and economy, eventually granting its people internal self-governance in the early 20th century. This development sharply contrasted with the situation in Spain under Franco's oppressive dictatorship. Nonetheless, Britons saw Gibraltarians as the other as they shared much in common with their neighbours, including language, culture and religion. Paradoxically, Gibraltarians saw Spaniards as the other and slowly assimilated into the British language and culture.

When the United Nations launched its decolonisation efforts in 1945, Gibraltar faced a unique dilemma. Under the Treaty of Utrecht, Gibraltar would revert to Spain if Britain ever relinquished its sovereignty. Cross-border tensions eventually culminated in the 1967 referendum, where the vast majority chose to remain under British rule. A second referendum held in 2002 concluded with the same result. This decision underscores the complexities between self-determination and preserving historical ties to Britain, shaped by its colonial past.

Did Gibraltarians choose to remain British because they wanted to, or was it simply a pragmatic way to avoid becoming Spanish? This question remains relevant today.

Amy Longmuir (University of Reading): The Domestic Labour Debate: Women, Work, and Socialist-Feminism in Britain, c.1968-1992

Shirley Dex in her 1985 book *The Sexual Division of Work* argued that, to socialist-feminists, 'women's domestic labour should be considered of central importance to capitalist relations to production' (Dex, 1985, p.105). This encapsulated the past decade and a half's theorising and debate of, and publication on, the 'domestic labour debate' which incorporated a number of socialist-feminists in Britain, Europe, and the USA. Those such as Silvia Federici, Selma James, and Mariarosa Dalla Costa attempted to both quantify women's work in the home, and demonstrate reasons for its renumeration. The Wages for Housework campaign thus formed the centre of this intellectual debate within socialist-feminism throughout the 1970s and 1980s, although their relationship with other socialist-feminist campaigns and groups remained fractious.

This paper will explore the frameworks through which socialist-feminists, as part of the British Women's Liberation Movement (BWLM), engaged with questions of domestic labour, its importance for capital, and the possibilities of its quantification. Employing an intellectual history methodology, I will examine the Wages for Housework literature within its context of late-twentieth century Britain. There will be exploration of socialist-feminist engagement with the Wages for Housework campaign's material, as well as broader socialist-feminist theoretical literature and how this modelled domestic labour within both socialist and feminist lenses. The key question is thus, how did socialist-feminists and the BWLM engage with notions of domestic labour to examine the place and nature of women's work in late-twentieth century Britain?

Claire Markham (Nottingham Trent University): Realities or Mythologies: England's Village Pubs and Counterurbanisation

The countryside is again becoming a 'popular' destination as many seek to find residence away from the urban. Within this narrative village services, and interactions within them are often seen as attractive and integral to the 'dream' of rural living. Yet the realties are often different, as can be seen through the village pub. Whilst the village pub for many represents a historical space which goes beyond alcohol, and offers economic, social, and cultural importance, it can also be a space of difference and inequality. However, there remains a gap in our knowledge regarding the different narratives ascribed to the pub from those who have moved or want to move to the rural to experience their ideal narratives often based on history or nostalgia. And how these narratives are often interwoven with the 'rural idyll' leading to inaccurate representations and unrealistic expectations of the village pub. The importance of this paper resides addressing some of the above gaps by looking at the village pub, its meaning and importance to individuals and communities in the context of social history and counterurbanisation. By looking at the village pub through, and a social and cultural lens this paper highlights that the village pub is seen and experienced as adding value of different kinds – economic, social, and cultural, and that different groups attach different levels of importance to these kinds of values. These values be self-expanding and inter-convertible but can also

work to undermine one another. Thus, impacting on how village pubs are seen and experienced.

Claire Martin (University of Birmingham): Women's Experiences of Sexual Health in Britain, c.1960-1980

The period 1960-1980 in Britain was marked by profound changes in relation to women's health and sexuality. Existing scholarship on women's sexuality during the sexual revolution has tended to focus on contraception, and on changing social attitudes and expectations surrounding sex and pleasure. In comparison, women's experiences of sexual – rather than reproductive – health have remained underexplored.

At a time when the vast majority of patients attending sexual health clinics were men, the dominant epidemiological mindset amongst venereologists and public health officials cast women as vectors of infection, reflecting broader anxieties about women's increased bodily and sexual autonomy. Yet women and girls for the most part received little to no information on their sexual health, and were therefore ill-equipped both to protect themselves against these infections, and to advocate for themselves in their interactions with (predominately male) healthcare professionals.

Drawing on oral history interviews and public health materials, this paper examines women's largely negative experiences of sexual health in this period. It argues that gendered assumptions and paternalistic attitudes influenced public health approaches and clinical practices in ways that were detrimental to women's health and autonomy, sometimes to the point of medical malpractice and violence.

Kate McAllister (University of Kent): 'Old Folk in Wet Beds': Urine Incontinence, Elderly Bodies and Healthcare in Britain c.1950-1970

In June 1962, physician J.L. Newman highlighted the growing number of 'old folk in wet beds' in hospitals and residential homes across Britain. To Newman, this phenomenon resulted from the failure of such institutions to meet the emotional needs of elderly patients, who were in turn becoming urine incontinent. Newman's work reflects a particular medical discourse in mid-late twentieth century Britain, which defined and arguably stigmatised certain elderly bodies. Analytical focus on the urine incontinent body therefore helps to reveal how and why this discourse emerged, at the intersection of legal and political concerns about the neglect of the elderly in institutional settings, but also about the financial and material implications of their dependence on the welfare state. In the 1950s, geriatricians and psychiatrists across Britain began to consider if long-term incontinence related to, and was perhaps caused by, certain environments, in turn highlighting the feelings and emotions of elderly people living in institutions. It is however important to consider if such interest was somewhat selective and in turn framed the incontinent body as child-like to inform new care practices. In exploring the relationship between this discourse and the urine incontinent body, this paper offers new perspectives to histories of aging, healthcare and medicine in modern Britain. By also revealing the assumptions which underpinned perceptions of elderly people and their bodies during this period, this paper emphasises the need for a nuanced approach to tracing how incontinence was felt and experienced.

Stewart McCain (St Mary's University): Speaking, Remembering and Belonging in Postwar Britain: Language and Affective Citizenship in Commonwealth Migrant Life Writing and Oral History

This paper will explore the ways in which life writing and oral history archives can be used to interrogate the affective dimensions of speaking, belonging and citizenship amongst commonwealth migrant communities in postwar Britain. The concept of 'affect' has emerged as a crucial dimension of discourse about migrants' communities, in Britain, exemplified in New Labour's rhetoric in the early 2000s about the need for migrants to be 'active' participants in their communities, but evident in political debate across much of the postwar period. Policy as it relates to migrants was formulated both to take account of migrants' affective relationship to their legal status, and to regulate and manage this affective relationship (Fortier, 2012). Language and speaking intersect in important ways with notions of affect- learning English is and has been considered a proxy for 'desire' to join the national community, while mother tongues serve to connect migrants practically and emotionally with diasporic communities.

Focusing on memories of speaking old languages and learning new ones in life writing and oral histories can reveal the affective dimensions of citizenship and belonging in migrant communities. These personal recollections can often cut across authorised, political and national narratives of migration, making the experiences of mobility meaningful in very different ways and with different purposes (Kushner, 2014). In doing so, this paper will offer fresh perspective on the affective and personal experiences of speaking in, and moving to Britain in the post-war period, moving beyond state and official discourse towards the experiences, memories and emotions of migrants themselves.

Works cited:
Fortier, Anne-Marie, 'What's the big deal? Naturalisation and the Politics of Desire', *Citizenship Studies* vol.17 (2012) pp.697-711.
Kushner, Tony, *The Battle of Britishness: Migrant Journeys, 1685-Present* (Manchester, Manchester University Press, 2014).

Katharine McCrossan (University of Glasgow): Commerce, Conformity, and Community: The Co-operative Movement in Scotland, 1945-1973

Despite emerging from the Second World War in a remarkably strong position (laying claim to hundreds of community-based retail societies, a network of productive and manufacturing services, and dedicated auxiliary bodies), it soon became apparent that the co-operative movement in Scotland was struggling to adapt to the emergent consumer culture and commercial competition of the post-war period. The purpose of this paper is to examine the attempts made by co-operative leaders to 'modernise' the movement's retailing capabilities and structure between 1945-1973 in a bid to emulate the trading practises and profit margins more commonly associated with traditional business enterprises, with a particular focus on the policy of amalgamation, centralisation, and rationalisation in place by the 1960s. Drawing upon archival research, this paper will demonstrate that the subsequent reforms enacted within the movement contributed to a significant reduction in the number of independent co-operatives in operation in Scotland and a considerable alteration in appearance of the societies which remained. While the movement's leaders hoped that these developments would represent something of a catalyst for the movement's fortunes, commercial recovery was not

forthcoming. Having encouraged societies to shed their individualised local identity, such actions only served to sever the movement's ties to local communities, alienate members, and compromise its distinctive co-operative culture instead.

John-Paul McGauran (Atlantic Technological University, Sligo): The Importance of Culture and Character as Strands of the Irish Poor Law Debate in the 1830s

This paper asserts that views about Irish culture, the social circumstances of the country and the character of its people were central to the arguments of those on both sides of the heated debate in the 1830s about whether or not to introduce an Irish Poor Law. The discussions over transferring the reformed 1834 English Poor Law to Ireland (where no Old Poor Law existed) were both nuanced and controversial. It is argued that disputes over race and culture have tended to be overshadowed by the more frequently examined political and economic aspects of the debate. This paper focuses on the views of four reformers who were central to the debate, namely James Ebenezer Bicheno, Archbishop Richard Whately, George Cornewall Lewis and George Nicholls. Each of these British men expressed robust opinions on the positive and negative aspects of Irish culture and the impact they believed the introduction of a Poor Law would have on Irish society and its people. Whilst some praised the social disposition of the Irish and the widespread practice of charity, others criticised their indolence and improvidence and warned of the dangers of dependency. An examination of the views of these four key figures in the debate demonstrates how thoughts about Irish character were fundamental to disputes in the 1830s over how best to reform economic, social and cultural life in Ireland.

Alexandrea McHugh (University of Birmingham)|: You Will Ceasse to Trooble Him Hereafter: The College of Physicians, Irregular Practitioners, and their Defenders

According to the Royal College of Physicians' website, in the 1500s "unregulated practitioners were undoubtedly doing more harm than good" to their patients, hence why their oversight was so necessary. But surely, if the sixteenth-century medical reality were truly as dire as the picture painted here, people would have embraced the College's efforts to improve standards, right?

The College's main weapon for policing illicit practice was the censorial hearings, where empirics, wise-women, and 'quacks' were summoned for practising physic without the proper education or licence. Although patients did sometimes complain to the College about poor service, there are also several instances where they instead defended their practitioner. These interventions ranged from respectful pleas for mercy, to noble patrons demanding that the College essentially butt out and mind its own business. This paper highlights examples of these intercessions, using the College's own records of the hearings. Although not always a perfectly comprehensive source, they contain testimonies and letters questioning the College's decisions from across the social spectrum, from ordinary Londoners to Elizabeth I herself.

As such, they offer a wealth of information about what the wider public thought about medical practice at the time and how this could diverge from the physicians' view - topics that will be discussed further in this paper. The patients' perspective is often missing from the

historiography of the College of Physicians, but here, we can see that its push to professionalise medicine was not always welcomed by the people it intended to protect.

Mary McKee (Birkbeck, University of London):Subversion and Resistance of the Domestic Space in the 1921 Census of England & Wales

This paper will present a chapter from the PhD dissertation, 'Bureaucratic Graffiti in the 1921 Census of England and Wales.' the chapter explores family dynamics and societal and governmental expectations by using vivid examples of annotated census returns created in post-First World War Britain. Annotated forms or bureaucratic graffiti are census schedules where individuals took the time to add marginalia, comments, explanations and more. For example, the Tarrant household form included exposition about the hours they have spent house hunting alongside the addition of their 4-week-old kitten. The paper examines how individuals subverted and resisted officialdom's strict definition of family. It engages with themes of life and death, the structure of domestic space, and shifting gender roles through a snapshot of the country on a single day. The paper will closely examine census schedules featuring pets, children with amusing occupations, deaths of family members and women asserting themselves as the head or joint head of the household. This analysis contributes to broader discussions on the historical intersections of identity, domestic authority and gender. It offers new insights into how individual census schedules can illuminate both conformity and resistance within households.

Joel Mead (University of Liverpool): Egg Consumption in Mid-20th-Century Britain: Gender, Health, and the Domestic Sphere.

This paper investigates how post-war British egg consumption shaped and reflected gender roles within the domestic sphere. It will look at three significant inflection points in the history of egg consumption in mid-twentieth century Britain: the adoption of dried eggs during the Second World War, the rapid intensification of egg production in the 1950s and 1960s, and the salmonella in eggs crisis of the late 1980s. Each of these events marked a transition in everyday understandings of eggs and highlighted tensions between consumers and 'experts' regarding what was appropriate, healthful, and safe food. These moments also reflected broader changes in societal attitudes and norms.

Women were often the target of marketing and health messaging in this period, reflecting the changing societal expectations of women as homemakers. They were represented as responsible for ensuring a healthy household by shopping sensibly and deploying safe cooking practices. By analysing the representation of women in public health messaging and marketing – and the points of conflict between the producers of this content and its recipients – this paper will provide new insights into the gendered aspects of the interaction between health and food. It will argue that gender roles in the domestic space were constructed and enforced in public health messaging and marketing. It will also reveal how this messaging was negotiated and enacted in the home. Through this, the paper will highlight the importance of addressing and mitigating the gendered framing of responsibility when implementing necessary changes in the food system.

Ian Mitchell (University of Wolverhampton): Going to the Shops: Working Class Shoppers and Shopping in Provincial England c.1850-1914

There is a considerable literature about the dramatic changes in retailing in the period between the middle of the nineteenth century and the start of the First World War. These changes include the building of spectacular market halls particularly in northern and midland towns; the gradual growth of multiple retail chains; the transformation of large shops into department stores; and the growing importance of the Co-op. But what about the experience of the shopper? How different was shopping on the eve of World War I from what it had been some 60 or so years earlier. Making substantial use of working-class autobiographies this paper explores this 'retail revolution' from the perspective of the ordinary shopper. How impacted were working class shoppers by the changes in retailing taking place in town centres? Were market halls like Kirkgate in Leeds enticing or threatening? Would they dare set foot in one of the newly opened department stores or would they feel intimidated and that it was 'not for the likes of us'? Was neighbourhood shopping still at the heart of the working-class shopping experience? What was the continuing role of street sellers in this new world of retailing? Was the occasional visit of the 'man with a pack' still something to look forward to?

This paper contends that the history of retailing in this period of rapid change lacks something fundamental if the shopper is left out. It aims to put the shopper back at the centre of the history of retailing.

Simon Morgan (Leeds Beckett University): The Complexities of Victorian Feminism: the Case of Ellen Heaton of Leeds

On 12 October 2024 a sculpture by Pippa Hale entitled Ribbons was unveiled in Leeds which celebrated the women who have contributed to the public life of the City, past and present. One of these was Ellen Heaton (1816-1894), the subject of this paper. Ellen has two contemporary claims to fame, the first being her role as an early patron of pre-Raphaelite artists such as Dante Gabriel Rossetti and Arthur Hughes and a correspondent of the art critic and social reformer John Ruskin. The second, to which she primarily owes her place as a local hero in Leeds, is her reputation as a feminist, based on her activities as a promoter of women's education and the Leeds canvasser for the 1866 petition supporting John Stuart Mill's amendment in favour of votes for women. Less well known, however, is the fact that Ellen apparently later recanted her support for women's suffrage, appending her name to the notorious remonstrance against the measure promoted by the journal Nineteenth Century. This paper explores Ellen's life and reputation – the latter arguably distorted by the journals left by her brother, John Deakin Heaton, which focused on her social non-conformity. The aim is to proffer an explanation for Ellen's apparent betrayal of the suffrage cause, while illuminating the complex relationship between the wider public role of women and the emergence of the first wave feminist movement in the second half of the nineteenth century.

Ioana Moroşan (Institute of Literary History and Theory 'G. Călinescu', Romanian Academy): 'For him, fatherhood is an unreal, distant happiness…' Writing About Single Mothers and Mothers of the Nation in the Context of the Revolution of 1848 in Wallachia – The Case of Maria Rosetti Grant

The British revolutionary Maria Rosetti Grant (1819-1893)—who married C.A. Rosetti and participated in the 1848 uprisings in Wallachia—transformed the discourse and social perceptions of motherhood. In 1865, she founded the first local magazine dedicated to motherhood and child-rearing, "Mama și copilul" [Mother and Child]. The magazine's columns portrayed women embodying motherhood in the name of national ideals, encouraging mothers to instill patriotism within their families while also offering advice for single mothers with limited resources for caring for their children.

The Historical Library of the City of Paris holds correspondence between Maria Rosetti and Adèle Dumesnil (1824-1855, the center of a network of revolutionary women). Both women acknowledge the isolating aspects of motherhood: the challenges of childbirth, the struggles of raising children alone, illness, and the trauma of losing an infant. In her letters, however, Maria Rosetti deconstructs the socially revered ideal of motherhood for the nation. This work aims to differentiate between two types of motherhood experienced by the revolutionary women of 1848—one politically appropriated and the other constrained by the effects of the uprisings. Amidst both, the single mother remains a constant presence. The magazine and the correspondence will serve as two case studies illustrating these maternal perspectives. The paper questions how a revolutionary and activist woman constructs and expresses the discourse on motherhood while addressing her experiences at the intersection of tradition and modernity, emancipation and submission concerning her husband and national ideals, and between the public and private spheres.

Brett Morritt (University of Cambridge): Unequal Remuneration for Exactly Equal Work: Gender Discrimination and Activism Regarding British Occupational Pensions After the Equal Pay Act

In the United Kingdom an occupational pension (a pension provided by an employer to its employee) often makes the difference between poverty and financial security in retirement. While historians have examined gender inequalities in state and occupational pensions, there has been little research into gender inequalities in occupational pensions after 1975. Existent historiography presents the Equal Pay Act 1970 and Sex Discrimination Act 1975 as requiring equal pay between men and women performing exactly equal work. This interpretation is correct only if pay is narrowly construed to exclude occupational pensions and related forms of deferred and contingent compensation. The Equal Pay and Sex Discrimination acts expressly excluded death and retirement benefits from equal pay requirements. Thus, employers were allowed to maintain explicit inequalities in remuneration, via occupational pension schemes between men and women performing the exact same work. Explicit gender inequalities in occupational pensions were widespread across British companies in the 1980s and provoked protracted legal battles between workers, their employers, and the British government. This paper will cover the exclusion in equality legislation, some examples of unequal remuneration via occupational benefits, and the efforts of women and men who closed this exception by

arguing before the European Court of Justice that British law did not provide the protections required by European law.

Vivien Newman (Independent Scholar): 'Too much hope of thee, dear boy': Marginalised Paternal Grief of the First World War

In November 1920, an Unknown Warrior was buried at Westminster Abbey, one thousand mothers and widows were "invited" to attend the ceremony. According to The Sphere newspaper (20/11/1920), their 'seats of honour were paid for in grief'. These women were considered the representatives, even the keepers, of the nation's sorrow. Fathers however were excluded from this most public act of mourning the 880,000 British personnel who had lost their lives. Whilst poet Teresa Hooley would rightly comment, 'Those men had mothers, every one', that they also had fathers has been largely overlooked in the historiography of war time grief.

This paper explores how fathers negotiated what, by the early 20th century was becoming an increasingly unusual bereavement: the premature death of an adult child. Wartime paternal grief was further complicated by the need for the father to appear strong for the sake of his son's mother. Some fathers carried the additional psychological burden of having actively encouraged their child's enlistment, even envying his being of an age to serve. Yet fathers did find ways to negotiate their loss, occasionally travelling thousands of miles to do so. With dreams for the future fractured, communities disrupted, and lineages erased, using verse, song, pilgrimages and even horticulture, grieving fathers found their own ways of bidding, in poet and playwright Ben Johnson's words, 'Farewell [to thee], thou child of my right hand and joy'.

James Peate (Independent Scholar): The 'Cultural Gypsy': The Development of Stereotyping in British Romani History

This paper looks to addresses the challenges within British Romani/Gypsy history, where the prevalence of stereotyping greatly obscures the lives of real Romanies. This centres around a developed stereotype the 'Cultural Gypsy' the ugly, fortune telling, magic user, who is devious, criminal and expands their numbers through the stealing of children. This paper will discuss how this stereotype came into being, developing from a set of early modern tropes into a rounded stereotype by the eighteenth century. It will also argue that this has affected the lives of Romani people, how they are perceived historically and today as well as having coloured the historiography produced on Romani people.

Giada Pizzoni (European University Institute): Sexuality and Gender Violence in the Early Modern Mediterranean

In 1659 in a confessional box in Malta, priest Don Simone Azzoppardi whilst caressing the face of Graziosa Borg, put his fingers in her mouth and demanded 'take these 2 confetti that I had in my mouth and put them in yours; can you feel my saliva?'. She was 19 years old, and he had been harassing her since she was 10 (Graziosa Borg v. Don Simone Azzoppardi).

This preliminary work is inspired by all the Mediterranean women's and young girls' voices found in the inquisitorial records in Malta, Pisa, Rome and Naples. Those survivors recounted assault and harassment with vigour and supported one another in seeking justice. They

condemned the predatorily actions and the system of impunity; their disturbing depositions convey an outstanding narrative. Furthermore, they allow us to grasp the extent of their knowledge about bodies and sexuality.

This project frames female agency and these women's pursuit of justice, asking why they were so vocal: Was it because they had internalised some of the values of the post-Tridentine Church, understanding the decorum necessary for good spiritual leadership? Was it just because Rome was active in controlling sexuality and clergymen? Was the size and nature of the communities, shaped by small proximity, where gossip emerged easily and assaults could not be dealt with quietly by the authorities? And perhaps the most challenging question: what was the emotional impact of sexual violence on the survivors?

Kayley Porter (University of Derby): Carving Memory: Anne Baker's Role in Reviving Heritage at St. Peter's Church Northampton

This paper examines the overlooked legacy of Anne Elizabeth Baker (1786–1861), a 19th-century linguist, heritage conservator, and scholar whose contributions have been overshadowed by her brother George Baker's achievements. Despite her pioneering work in preserving Northamptonshire's cultural identity and heritage, Anne Baker's memorialisation in St. Peter's Church merely identifies her as 'the sister of,' relegating her to the margins of historical memory.

Based on research conducted for my master's dissertation, 'How Can the Legacy of Anne Baker Be Utilised to Engage Visitors at St. Peter's Church in Northampton: A Case Study of Developing Interpretive Material,' this study re-examines Baker's contributions and their enduring significance. Her painstaking restoration of the Norman carvings at St. Peter's Church, carried out over 11 years using a bone knife, not only revealed intricate medieval stonework but also revitalised the church as a space for cultural and historical engagement. Yet her efforts remain largely unacknowledged in the church's narratives.

My research includes the development of interpretive materials that reconnect modern audiences with Baker's legacy. These materials, created in collaboration with the Friends of St. Peter's and the Church Conservation Trust, draw on Baker's Glossary of Northamptonshire Words and Phrases (1854), a groundbreaking work that documented over 5,000 local dialect words. Her collaboration with poet John Clare, who contributed a poem to the Glossary, further highlights her integration into intellectual and cultural networks of the time.

This paper explores how the recovery of Baker's forgotten legacy not only enriches the story of St. Peter's Church but also challenges broader patterns of gendered marginalisation in heritage narratives. By integrating Baker's contributions into public engagement strategies, and the hope of Arts Council funding applications, this work seeks to redefine the role of Anne Baker in the cultural and historical fabric of Northamptonshire.

By addressing Baker's life, her largely uncredited achievements, and the ongoing efforts to amplify her legacy, this paper highlights the vital connections between memory, place, and the practice of public history in heritage spaces.

Joseph Radcliffe (Birkbeck, University of London): Caribbean and West African Seamen in British Ports: The Seamen's Boarding House and the Development of Black Solidarity in early 20th-Century Britain

This paper will explore the vital role the seamen's boarding house played in the development of solidarity between Caribbean and West African seamen within the multiethnic space of the metropolitan port cities of London, Liverpool and Cardiff between 1851-1939. The seamen's boarding house was a contact zone: a cross-cultural, colonial melting pot of interaction and encounter, unique within the heart of the Imperial metropole where typically these zones existed on its fringes. The boarding house went beyond a simple lodging for black seamen. It acted as both a social and compatriot network, a hub for organised activity as well as a support system for seamen who found themselves unemployed or struggling to secure regular work.

The seamen's boarding house was part of the everyday environment of both Caribbean and West African seamen during their time in Britain and entwined in the social, economic and cultural life of British port cities. The historiography of the pre war black presence in Britain suggests that the development of solidarity between Caribbean and West African migrants in Britain grew in response to racism, accelerated by periods of conflict such as the 1919 ethnic riots. However, this belies more complex processes. This paper explores how through the everyday environment of the seamen's boarding house, solidarity and cooperation between these diverse and distinctive groups instead developed gradually over a longer period. Through taking a local approach this paper will challenge and inform our understanding of the development black solidarity in Britain before the Second World War.

Stephen Radley (Independent Scholar): Contrasting Trajectories: Making Landscapes and Shoes: Finedon Hall and Finedon Village c.1780s-1840s

The designed landscapes of the gentry are frequently understood as isolated territories expressing the ideology of the elite through landscape modification, cultural references and artistic expression. However, the parklands and pleasure grounds of the gentry are often adjacent to, or co-located within, a village. The historical geography and social history of the village are treated as less important. Social historians may be less interested in the detail of the improvements made to the designed landscapes of the elite.

This paper considers landscape improvements at Finedon Hall in the penultimate decade of the eighteenth century and the social changes in Finedon village arising from the emergence of new structures of boot and shoe manufacturing in Northamptonshire in the early decades of the nineteenth century. The construction of a conservative landscape which owed its inspiration to the eighteenth century is contrasted with a changing village society in which a significant minority of the population are no longer dependent on the land, or the landed elite but on employment controlled by a new class of entrepreneurs. The emergence of dissenting religion further distanced some villagers from the elite of the parish.

The social changes in Finedon village were a microcosm of the changes occurring in England. This paper, a detailed study of a designed landscape and a village, treats both as a social and spatial unity revealing a growing separation between a landed elite looking back to the eighteenth century and an emerging manufacturing elite look forward to the nineteenth.

Peter Randall (University of York & Science Museum Group): Mapping Mobility: The British Railway Navvy in the 19th Century

For almost a century the navvies, comprising both local and transient workers, travelled the length of Britain and beyond, building the major works of the railway age with little more than spade and pick. Though mobility is acknowledged to be the defining characteristic of the railway navvy, few have attempted to quantify or visualise what their mobility looked like. A notable absence that is typical for a group that has been the subject of marginalisation and othering, from both contemporary society and more recent research.

Drawing on census returns from three 19th century railway line case studies , this paper utilises a multi-stage approach to track the movements of railway labourers. Each new stage focuses on a smaller group of individuals, using more and more detailed datasets. This process shifts the level of analysis from the macro to the micro to build a deeper understanding of the ways in which mobility was experienced by real people.

The process has produced a series of maps to better visualise the reality of mobility among railway labourers. Among the preliminary findings discussed in the paper are the potential utility of the mapping process as a humanising exercise for historically marginalised groups, in addition to insights into the interaction between mobility and other themes such as work, family, community and death; all of which were key elements in the truth and myth of the railway navvy.

Maria Isabel Romero-Ruiz (University of Málaga): Women's Bodies and Emotions: Inmates and the Cambridge Female Refuge in the Late Victorian Period

The Cambridge Female Refuge was one in a number of institutions that were established in England for the reform of prostitutes and "fallen women". It had a similar organisation to that of other asylums established all over the country and followed the middle-class idea of offering these women a proper family environment. The presence of working-class females in the public areas of the city and University was a serious concern for the respectable classes in Victorian Cambridge. At the end of the nineteenth century, significant changes happened that transformed the functioning of the Refuge, but, at the same time, women in the Annual Reports are described in similar terms to those of the earlier periods. Their situation made them vulnerable, and their identities were subjugated in order to meet the authorities' expectations. Following Sara Ahmed's idea of "queer identity", that is, the existence of individuals that do not conform to the established norms, my aim is to analyse the lives and experiences of "fallen women" kept in the Refuge despite their "queer" condition. For that, the information contained in the archives for the institution will be the object of scrutiny to understand their "queer" embodiment and their emotions.

Fearghus Roulston (University of Strathclyde): People's History and the Troubles in the Island Pamphlets Series

From 1993 through to the present, Island Pamphlets have published 115 booklets engaging with social and political issues in the north of Ireland. Mainly drawing on oral histories and groups conversations to engage these issues, they contain – according to series coordinator

Michael Hall – some 1.9 million words of testimony, making them a significant and remarkable intervention in the field of public history in the North.

Despite this, and despite their wide distribution around Ireland and the world, they have received little scholarly attention. This paper engages with the pamphets and with an extended oral history interview with Hall to consider them as manifestations of 'post-conflict' memory politics.

Both in their form – drawing on conversations with loyalist and republican communities and giving them editorial control– and their content – dealing with senior citizens, informal justice and punishment beatings by paramilitaries, teenager's experiences, cross-cultural community work and more, the series represents an innovative form of people's history.

Using oral history and textual analysis, this paper asks: what does it mean to do people's history in Northern Ireland, particularly in the years around the ceasefire and peace process? What kind of an intervention does the series make in the complex and often divisive memory politics of the North?

In doing so, it suggests that Raphael Samuel's concept of people's history can be usefully extended and reworked when applied to post-conflict settings, and that it offers a new critical lens for analysing how the past is mobilised and contested in NI.

Joe Saunders (University of York): Social Networks of the English Print Trade, c.1600-50

Historical print production has long been described as networked. The early modern English print trade was some time ago noted by John Hinks to be subject to the 'network metaphor' while in recent years more systematic application of network terms and methodology has been undertaken. This paper relays my current PhD research which is using wills to explore the social networks of the early seventeenth century English print trade. This work aims to identify structures and systems otherwise obscured by a scholarly focus on what Maureen Bell has called the 'official face' of the trade. Using non-trade sources, as wills are, enables a re-assessment of the trade. Combined with a network approach it is possible to advance not just our knowledge of print production but patterns of seventeenth-century work and trade more widely. This paper outlines the methodology and preliminary findings of this project. Discussing the extraction of relational information from wills, translation into a database and processing with Social Network Analysis software. Sharing findings including of expected social patterns such as the clustering of family networks and the highlighting of well-known figures as central points. This research also questions perceived wisdom, such as by showing relatively low levels of network connectivity and the prominence of otherwise obscure trade actors.

Leila Sellers (Northeastern University): 'I suppose I'm quite normal, but I don't know what normal is': Negotiating Trans Feminine Identities in Postwar Marriage

This paper intervenes in histories of the family in late-twentieth century Britain. It interrogates postwar ideals of marriage, suburban family life, gender roles and the negotiation of heteronormativity contained within the domestic space, through a case study of the Beaumont

Society (founded in 1966), a UK based social and support group for transgender people. The Beaumont was established in part to help its assigned male, primarily white, middle class, heterosexual members preserve their marriages and family lives; believing that society could find a way to accommodate transvestites, if they could simultaneously hold on to their traditionally masculine – and crucially heterosexual – social positions as husbands and fathers. During the 1960s and 1970s, postwar ideals of femininity were absorbed and performed by both Beaumont members (when expressing their trans femme identity) and the women in their lives who often felt compelled to live up to the expectations of their class and gender within their marriages. I draw on original and extensive oral history and archival research to examine the experiences and negotiations of 'proper femininity' by self-identified transvestites and their wives during the Sixties and Seventies. I consider the way traditional gender dynamics were both replicated and resisted within individual marriages as husbands and wives responded to the pressure to follow the dominant cultural script for their middle classed, white genders, and fulfil their normative marital roles, while also navigating the decidedly non-normative aspects of their relationship.

Leo Shipp (University of Galway): Town Trades, City Trades: Supplying the Theatres of 18th-Century London

Drury Lane and Covent Garden theatres were hubs of economic activity, their influence extending across London. To stage performances and to carry out refurbishments required the goods and services provided by dozens of different trades, as attested in the theatres' many surviving account books. There we find references to glaziers, plumbers, tailors, milliners, furriers, peruke makers, sword cutlers, organ builders, printers, vintners and many more.

However, the account books also suggest a distinct geographical dimension to theatre supply. Certain goods – such as clothes, coaches and musical instruments – were typically bought from tradespeople based in the western, 'Town' part of London, where the theatres themselves and wealthier theatregoers were based; certain other goods – such as coal, oil and timber – were typically bought from tradespeople based in the City of London. My paper will explore this dynamic, engaging with scholarship on the metropolis's practical and conceptual divisions, and the extent to which London functioned as a coherent whole. It will question whether we can viably speak of separate 'town' and 'city' economies, comprising distinct communities of tradespeople, and will assess the role of the two theatres in reinforcing, but also transcending those communities. It will focus especially on oil merchants, coal merchants, hosiers and haberdashers.

Ria Smith (University of Wolverhampton): The Black Country Buccaneers and Beyond

This paper forms part of my ongoing PhD study into the vicarious liability of children from 1900 to the present day. The story starts with the derring-do adventures of two lads in 1912, Donald and Cecil Chapman. Their escapades involved running away from their parental home and the theft of money which was used to purchase a pistol and a quantity of ammunition from an ironmonger's shop. They hoped to travel to Liverpool to join a ship's company and live life on the high seas as inspired by Penny Novels and popular silent films. However, this plot was foiled by the local Police and the boys were brought before their local Magistrates' Court.

The paper will discuss what happened to both boys and their parents (who were also summoned for lack of parental control), and will also discuss how the boys and their parents would be treated by the courts now for such offences . It has also led to my current research into the vicarious liability of children as Donald and Cecil's parents were called to account for the failure to keep their children under control.

Jillian Southart (Royal Holloway, University of London): '[He] would have been more fortunate had he been an orphan': A Study of Child-Parent Relationships among the Ragged Poor in Mid-19th-Century London

Mid-nineteenth century middle-class social reformers and philanthropists were in no doubt as to the primary reason why ragged schools and refuges were needed for those children too destitute to be admitted to any other form of schooling: their parents. Excuses for non-attendance were recorded by School Agents as, for example, 'Father was drunk yesterday', or 'Mother laid in bed all day', and without these schools, it was argued, these children would be roaming the streets all day long, deprived of parental discipline. Ragged school promotional literature routinely described parents as 'debased', 'depraved' and 'worthless', or alternatively accused them of exaggerating their level of poverty simply to gain admission to a free school. One observer even commented in 1846 that the parents of juvenile criminals 'care no more for their offspring than hyaenas for their whelps after they are suckled'.

This paper will challenge this stereotypical image of these family relationships through an examination of children attending ragged schools in London between 1840 and 1870, and their parents. Based on an analysis of contemporary accounts and reports, genealogical data and individual case studies it will show that many parents were simply trying to do their best for their children in the face of an often-overwhelming daily grind for survival. When the derogatory and judgemental language of some contemporaries is stripped away, we are left with illustrations of the very challenging circumstances faced by working-class parents which enable us to reassess their role and re-frame the child-parent relationship itself.

Steven Spencer (Birkbeck, University of London): 'Clever death-traps to the morals of the young': The Chatham Winter Gardens Libel Case, 1895

By the 1890s an increasingly powerful Temperance Movement was campaigning for the closure of pubs and severe restrictions on the sale of alcohol. Meanwhile, since the 1870s there had been a vast increase in the forms of popular leisure available to Victorians, including large, indoor entertainment venues known as Winter Gardens, featuring live music, dancing and alcohol. These were criticised by temperance campaigners as sites of immorality and license.

While landlords and publicans charted a course between entertainment, immorality and illegality, the temperance and Christian groups who opposed them were often criticised and even prosecuted for professions of faith that challenged Victorian notions of decency. The police and local authorities balanced maintaining public order and enforcing societal norms.

This paper will explore these competing and overlapping notions of deviance, inclusion and exclusion by focusing on the little-known Chatham Winter Gardens libel case. In 1895 Edwin Evans, the landlord of the Prince of Wales Hotel in Chatham brought a libel case against the

Salvation Army's evangelical newspaper, *The War Cry*, over an article claiming the pub's Winter Gardens "to be the resort of prostitutes, drunkards, and persons of immoral character".

The representation of the libel case in a range of periodicals- national, local, trade and evangelical- will be examined, as well as archival sources such as the Whitbread archive. The marginalised figure of the sex worker will be considered, as will the developments of Victorian popular entertainment and popular religion.

Amy Stanning (Lancaster University): Catholic participation in civil administration, the surprising case of the Land Tax in Lancashire.

In eighteenth-century Britain, Catholics were excluded from participation in most functions of civil government and administration through the operation of the Oaths and Test Acts. The period also saw a huge expansion in the Government's need to fund the wars against France during what has become known as the 'Second One Hundred Years War'.

Throughout the period, the Land Tax was paid on land and real property assessed at twenty pounds or more in annual rental. It was levied annually at rates varying between five and twenty percent of the assessed value. The tax was administered by local lay officials nominated within each parish and township in England and Wales. My research has identified that the annual Land Tax Acts, specifically excluded the application of penalties under the Caroline and Glorious Revolution penal legislation to those executing the Act. This measure appears to have permitted Catholic participation. Even so until 1794, Catholics were required to pay a punitive tax rate of double their assessment.

My research in the taxation and recusancy records for Thornley with Wheatley, a small, rural Lancashire township has identified a high level of recurrent participation in Land Tax administration by members of Catholic families. Furthermore, unlike in some other Lancashire townships, there is no evidence of Catholics paying a double assessment. This evidence raises important questions about their participation in tax administration and more broadly in civil life. Why was participation allowed? Why did Catholics participate and was Thornley an isolated example?

My paper will summarise my findings, suggest conclusions and invite debate.

Dave Steele (University of Warwick): The Body of the Crowd: The Sensory and Somatic Experience of Reform Crowds in Britain c. 1816-1848

This paper will consider the effect the body and the senses played on the dynamics of 19th-century reform crowds. Acoustics, terrain, timing, weather and corporeal issues of hunger, thirst and calls of nature affected attendees' turnout or stamina to endure extended and distant meetings. Probing the somatic aspects of crowds opens a new perspective on the lived experience of popular politics. The reform movement prompted raucous events loaded with an often party-like atmosphere of pomp, symbolism and chaos, which would have triggered a range of physical and mental feelings in attendees. This paper will reflect on our interpretation of the bodily experience of the mass platform. The physical aspects of accessibility, visibility and acoustics would no doubt have influenced people's decisions whether to attend meetings and the pressing aspects of sustenance, fatigue and personal comfort influenced their timing and location. What the positive aspects of pageantry, ritual, and participatory theatrics brought

to meetings, the bodily and somatic aspects of the crowd often countered. But while anticipation of discomfort may have deterred some from joining and limited significant female attendance, it did not stifle the wider reputation of the mass platform which was enhanced by a cacophony of conversation in newspapers and via word-of-mouth.

Academic Profile: http://warwick.ac.uk/davesteele

This paper is taken from my forthcoming chapter in a special issue of Parliamentary History edited by Naomi Lloyd-Jones.

Avram Taylor (Northumbria University): Violence at the Ballet: The Women's Campaign for Soviet Jewry (the 35s) and Classical Music as a Site of Struggle for Soviet Jewry

During the 1970s, the Campaign for Soviet Jewry mounted a series of protests against concerts by visiting Soviet performers to draw attention to the plight of Soviet Jews. This campaign was given added impetus when the Soviet dancers Galina and Valery Panov were refused exit visas to Israel in 1972 and were expelled from the Kirov Ballet. This prompted a significant debate in the national press about the merits of preventing or disrupting cultural events, in which Benjamin Britten and Yehudi Menuhin intervened. The Women's Campaign for Soviet Jewry (the 35s), a group of Jewish women activists established in 1971, were at the centre of these protests. There were attempts by campaigners to stop the concerts going ahead and the 35s regularly protested both inside and outside the performances. This paper will look at the debate about cultural boycotts and the response of the 35s and the Campaign for Soviet Jewry more generally to visiting Soviet performers.

Natalie Thomlinson (University of Reading): Women and Unemployment, 1975-1990

There were two stand-out trends in the labour market of the 1970s and 1980s. Firstly, from the mid-1970s, unemployment began to rise precipitously, largely as a result of deindustrialisation. Secondly, the participation of women in the labour market – particularly married women with young children – continued its inexorable rise. Despite the overall increasing participation of women in workforce, like men, they too were vulnerable to the vicissitudes of the labour market; indeed, the increasing numbers of women in the labour market also meant that there were increasing numbers of women who were vulnerable to unemployment. More conservative or traditional understandings of women's domestic role precluded them from being understood as truly unemployed. This vision of womanhood saw women's domestic role as generally constituting their 'true work'; men were breadwinners, with women's work being for pin money, and women's job losses therefore not entailing the same psychological or economic effects as they did for men. But by the early 1980s, for the first time, the unemployed woman became a subject of concern for feminist policy makers, activists, and sociologists alike. These actors were concerned to expose the plight of unemployed women, and to illuminate the centrality of work to women's sense of self, and women's earnings to the family economy. How women without paid work should be understood posed fundamental questions about gender roles; to ask the question itself decentred women's domestic role, and made visible the reconfiguration of family lives and women's increasing economic significance to the labour force in the era of postwar affluence.

Carolina Topini (University of Glasgow): European Feminisms, Reproductive Rights Activism and International Solidarity Work, 1970s-1980s

This paper proposes to trace the history of the International Contraception, Abortion and Sterilisation Campaign (ICASC), an international activist network focused on women's reproductive rights based in London and active between 1978 and 1984. Founded in 1978 by some members of the National Abortion Campaign (NAC), ICASC served as a European solidarity network with strong links and membership in the Global South, providing information and communication channels for women's groups around the world. Its newsletter, ICASC Information, published three times a year, included articles on abortion rights campaigns, struggles against coercive sterilisations and harmful contraceptives, and regularly reprinted calls for solidarity in support of women prosecuted for performing or having illegal abortions. In 1984, It was responsible for organising the International Tribunal on Reproductive Rights in Amsterdam. Often cited as the birth of the global women's health movement, this conference brought together over 400 women from 65 countries, including women from Latin America, Africa and Asia. ICASC was also the first network in Europe to adopt a capacious concept of "reproductive rights", defined as 'women's right to decide whether, when and how to have children – regardless of nationality, class, race, age, religion, disability, sexuality or marital status – in the social, economic and political conditions that make such decisions possible'. As such, it can be seen as an important precursor to reproductive justice activism as it is understood today, incorporating categories of race, ethnicity, disability and geopolitical location into a more sophisticated analysis of reproductive politics. Drawing on unpublished archives, campaign material, leaflets, newsletters, correspondence and personal testimonies, this paper proposes to reflect on ICASC's work as a fascinating example of North/South and West/East circulations around reproductive rights issues, but also as an insightful case study for both globalising and decentering the history of Western European feminisms.

Carys Tyson-Taylor: Emyr Estyn Evans: Representing regional differences at the Ulster Folk Museum

Taking influence from Scandinavian prototypes, such as Artur Hazelius' Skansen, the Ulster Folk Museum was created 'for the purpose of illustrating the way of life, past and present, and the traditions of the people of Northern Ireland.' This paper examines the figure of Emyr Estyn Evans (1905-1989) who was fundamental in shaping both the conception and development of the museum, which opened in 1964. Arguably one of the most important geographers working in Ireland during the twentieth century, Evans spent his academic career at Queens University Belfast attempting to present a heterogenous Ireland in his writing. In response to Evans' description of the province of Ulster as 'geographically complex, it comprises many miniature environments that differ considerably', this paper questions how Evans' academic background in geography is illustrated throughout the Ulster Folk Museum's landscape, and how Evans' ideas around regional differences became a key theme explored at the museum. The paper further explores how individuals such as Evans have founded museums, driven by passion and philanthropy.

My research hopes to re-establish and offer a better understanding of the museum's founding ethos which today celebrates Ulster's shared heritage and cultural diversity. This paper is part

of a wider CDP studentship, 'A tragedy not to preserve now, while there is still time' – The Establishment of a Folk Museum for Ulster, 1929-1964.

Andrew Walker (Independent Scholar): 'Old Chartists' and the North: Representations of the Later Lives of Chartist Activists in the Northern Provincial Press, c. 1860-1900

Through an examination of the provincial press titles from Northern England this paper will explore the way in which Chartism and its exponents were represented and memorialised in the final forty years of the nineteenth century. Particular attention will be paid to exploring how their particular northernness was emphasised in the local press.

The paper will examine how some newspaper reports sought to vilify Chartists, often years after the movement had ended, whilst other titles attempted to gather testimonies from former Chartists in order to ensure their memories of effecting political change were captured.

As the number of former Chartists began to dwindle in the later nineteenth century, local newspaper obituaries help to provide portrayals of the later lives of many Chartist activists who continued to contribute significantly to Northern political culture. The significance of their continued descriptions as 'old Chartists', often forty or more years after the movement's demise, will also be considered.

Andrew Walmsley (Lancaster University): The Mexico Lifeboat Memorial, St Anne's Promenade: A Methodology to Examine the Career of a Public Monument

My paper examines the use of the notion of 'career' for my PhD thesis on this monument in the Lancashire resort of St Anne's on the Sea. Very few academic studies have considered in detail the whole lifespan of monuments of the modern era, and I was initially alerted to the notion of 'career' by the work of Ripmeester and Johnston on a military memorial in St Catherine's, Ontario. [2]

The paper will use relevant primary sources such as photographs, newspapers, minutes, advertisements, printed ephemera, tourist guides, poetry and ballads, questionnaires and surveys. I will explore the subject of career by examining the chronology from the 1886 disaster which prompted the monument's commissioning through to the present day, focussing on the changes to its physical location and local geographies, alongside the changing social and cultural milieux which have affected its reception over time. I will demonstrate how the monument transitioned from being an effective identifier of place and a potent tourist emblem from the late 19th century to becoming a symbol of heritage and local history in th later twentieth century. I will also examine why the monument has not been more 'successful' in recent decades when heritage has been considered an important driver for local economies and the tourist and leisure industries. Finally, I will reflect on my research and writing processes and my hopes as the project comes to its conclusion.

[2] E.g. Johnston, Russell, and Michael Ripmeester, 'Awake Anon the Tales of Valour: The Career of a War Memorial in St. Catharines, Ontario', *The Canadian Geographer / Le Géographe Canadien*, 53.4 (2009), pp. 404–26.

Richard Ward (University of Exeter): Recording Criminal 'Character' in 19th-Century England and Wales

The first half of the nineteenth century witnessed the creation of a "paper Panopticon" designed to capture information about accused offenders in England and Wales, from ages and places of birth, to literacy, religion, and marital status (Shoemaker and Ward 2017). Particular efforts were made to record information about the perceived "character" of the accused: from the 1820s, prison registers started to record information on the "previously known character, habits and connections" of inmates; and from 1840, prison chaplains were required to keep a "character book" about their charges. This represented a fundamental transformation in how justice was experienced and how criminal lives were written into the judicial archive. Cultural historians (Wiener 1990) have shown that "character" (and the idea of character reform) was central to criminal justice discourse and policy in the second quarter of the nineteenth century. But we have little sense of how this translated into the everyday social practice of criminal justice. How exactly was character recorded? How did the accused respond to these new attempts to collect their personal information? To what extent did this operate as a mechanism of control? Drawing on the concept of "creative resistance", this paper will address these questions, and in the process argue that we need to develop a new history of the paper Panopticon (and of the "Information State" more widely) from "below".

Tosh Warwick (University of Sheffield): Memories, Voluntarism and Saving a Seaside Heritage Asset: Morecambe Winter Gardens

The Morecambe Winter Gardens Theatre on the Lancashire Coast in the North West England seaside town of Morecambe was at the heart of the expansion and boom of the seaside resort in the first half of the twentieth century. Having for decades been at the heart of the region's cultural and entertainment life, like many historic seaside entertainment venues, the theatre suffered amidst the decline of seaside resorts in the 1970s and closed in 1977. Having suffered further deterioration, demolitions and endured failed proposals to bring new life to the building, over four decades later - led by the Morecambe Winter Gardens Preservation Trust - the Grade II*-Listed building is undergoing a remarkable volunteer-led regeneration to restore the venue to its former glory.

This paper explores the role of volunteerism in saving the Morecambe Winter Gardens in recent decades and highlights the role of personal attachments to the building, the power of sharing the social and cultural history of the venue in inspiring change, and shifting attitudes to the historic built environment of the seaside resort have combined to help bring new life to this seemingly once-doomed venue.

By sharing the experiences, interventions and stories of volunteers - recipients of The King's Award for Voluntary Service in 2023 - this paper emphasises the important role of understanding and mobilising social and cultural history in shaping and inspiring a sustainable future for historic buildings and seaside resorts.

Caroline Watkinson (City and St George's, University of London): National Treasures: Coloniality, Class, and the Politicisation of UK Literary Heritage

In *The Life and Rhymes of Benjamin Zephaniah*, the dub poet reflected on the relationship between heritage, the writing process, and the politics that underpin them. This paper uses

these reflections as a starting point to explore the politics of literary heritage conservation and the colonialism and class-structures implicit within it. Since the publication of reports on colonialism and historic properties by English Heritage (2007) and the National Trust (2020), there has been an increase in scholarship on coloniality and heritage in Britain (Barczewski, 2014; Fowler, 2020; Hicks, 2020). However, in the wake of the Black Britain, Writing Back campaign and the use of literary heritage as a site for friction during the BLM protests in 2020 (which led to the bleaching of the statue of poet Alfred Fagon), literary heritage repays re-evaluation in its own right. This paper takes a Morrissian approach to UK literary heritage arguing that decolonisation can only take place through a conservation approach that prioritises an inclusive reintegration of the social and political context. It uses case studies drawn from literary heritage sites and juxtaposes the mythic image of the solitary country house writer of *Authorised Heritage Discourse* (Smith, 2006) with the direct engagement of black British writers in community housing and theatre initiatives. It argues for the construction of a critical landscape connecting exploitative contexts to everyday life, a breaking down of the dichotomy between tangible and intangible heritage, and critical reflection on the wider participation of 'everyone for ever' in UK cultural production.

Janet Weston (London School of Hygiene and Tropical Medicine): Something in the Water: Freedom and Fluoridation in Post-War Britain

The idea of adding fluoride to drinking water to improve dental health has been around since the 1950s, but remains just as controversial as ever. Building on Glen O'Hara's insights into anti-fluoridation campaigns in post-war Britain, and particularly that anti-fluoridation sentiment reflected a very wide range of concerns and crossed party political lines, this paper explores the ethical objections to fluoridation that were raised by politicians and those seeking to influence law and policy. Ethical objections focused on consent (to ingesting fluoridated water, arguably a medication), choice (about whether or not to consume fluoride), and coercion (to be healthy) – frequently summarised by a rallying cry to 'protect individual freedom.' Spectres of totalitarianism, medical experimentation, and a loss of bodily autonomy haunted the debate, and set the tone for the future. I argue that these objections, much like responses to other contentious public health initiatives in the post-war period, were an expression of profound uncertainty about the shape and direction of the British state. With brief reference to debates over motorcycle helmets, seat belts, breathalysers, abortion, sexually transmitted infection, and HIV/AIDS, I reflect on post-war trends surrounding public health and contested questions of freedom, protection, and the role of the state.

Jessica White (University of Liverpool): 'It was about time they had a project': Racial Difference, Globality, and White Women's Voluntary Organisations in Late 20th-Century Britain

Recent scholarship on women's voluntary organisations in post-war Britain has blossomed in recent years, exploring how these organisations were both important sources of friendship for women, while also allowing them to become active 'citizens', often having a tangible impact on the political landscape of Britain. However, a thorough interrogation of their relationship to race has eluded critical examination. This paper will explore how historians can think 'through race' by examining how members of women's voluntary organisations engaged with the world beyond Britain. Focusing on the National Federation of Women's Institutes, the Mothers' Union, and the Women's Corona Society, it argues that - rather than insular, white-dominated

organisations - women's voluntary organisations cared deeply about race relations, immigration, and Britain's evolving Commonwealth. However, this paper explores the racialised power dynamics embedded in this concern. Examining how white women engaged with those immigrating to Britain, it demonstrates that women often crafted themselves as 'white saviours' who took it upon themselves to provide lessons to immigrants on 'integrating' into British life. At the same time, by examining the lives who emigrated abroad, it demonstrates how members of multinational voluntary organisations were also responsible for reproducing racialised, colonial stereotypes about the inhabitants and cultures of Britain's Commonwealth countries. By exploring how women's organisations engaged with the issues of race, immigration, and emigration, this paper deepens our understanding of how middle- and upper-class white women in Britain made sense of the rapidly changing nature of race relations in Britain and the wider world.

Charlotte Wildman (University of Manchester): Women's Criminal Networks and Cliches of Care in Post-War Britain: The Strange Case of Mary A

In 1956, a four-year old Black child was abducted from private foster care in Liverpool by a 25-year-old Manchester woman. Located in London two weeks later following a campaign by the national press, he had been taken by Mary A., who used him to pose as her son to extort money from a café proprietor in Cable Street. Mary had had twenty-two prior convictions for prostitution offences and had abducted the boy whilst staying in a lodging house run by his foster mother and convicted abortionist, Phoebe H. There, Mary had posed as the wife of a Black American serviceman and mother of four children, whilst her only child was in private foster care and her legal husband, an emigrant from the Gold Coast, was imprisoned in Manchester for drug offences. Mary was convicted of abduction, but the prosecution acknowledged 'evidence of affection' towards the boy. Consequently, Mary received three years probation on condition that she did not engage in prostitution 'particularly (with) Black men'.

This paper uses this case to explore how vulnerable Black children were exploited whilst white working-class women benefitted from entrenched discriminatory practices towards race within the criminal justice and state welfare systems in post-war Britain. Building on Jordanna Bailkin's important work, it exposes the way white women utilised their roles in transracial relationships and the stereotype of the caring white mother to facilitate wider criminal networks. Finally, the paper addresses the ethics and responsibilities of writing these histories and utilising public records relating to vulnerable individuals.

Clifford Williams (Police History Society): A Complete Turnaround: Police and Gay Men 1950-2010

The remarkable turnaround within policing in England and Wales between 1950 and 2010 in relation to gay and bisexual men reflects both the change within society as well as legislation requiring equality and diversity. Change came about largely because the police service had to respond to changes outside their organisation, but latterly some change has been driven from within the organisation. The changes have enabled some gay and bisexual men to flourish within the police force and secure the confidence of people who in the past had good reason to

fear the police. It has also given lesbian, gay, bisexual and trans people more confidence to report attacks on them.

However, beneath the broad brush headlines there is a complex history with many variations, particularly in the period 1950-1990.What may have happened in one police force, or even one police district, is not necessarily replicated in another force or area.

Other than in North America, few detailed historical studies of police operating in this field have been published.

Based on research into official archives, contemporary reports, first-hand accounts of retired police officers and examination of the reporting of cases, the author examines the changes over a sixty-year period in the way the police approached homosexuality both within society, as well as within the police service itself, thus providing a short history of the theme.

Rebecca Williamson (University of Glasgow): Contesting Medical Masculinities and Disregarding Margaret Taylor: Narratives of an 1858 Abortion in Scotland

Margaret Taylor, a 21-year-old domestic servant working in Linlithgow, died on the 6th of September 1858 in the home she shared with Janet Reid, her mistress, and Janet's son, William. Before her death, Margaret confided in her mother that she was miscarrying following an abortion performed on her by William Reid, the father of the child. After Margaret's death, Reid was charged with murder and procuring abortion. He was found guilty of the latter charge and sentenced to 7 years penal servitude.

This paper uses the trial as a case study to analyse representations of women's embodiment during the contestations over medical professionalisation in 1850s Britain. Margaret's death occurred against the backdrop of the 1858 Medical Act which legislated for the registration of medical practitioners in response to concerns over 'quackery' from medical men. In agreement with Robert Nye's assertion that medical professionalisation was a masculinising endeavour, I argue that medical witnesses and commentators reduced Margaret to her reproductive organs in their quest to perform their masculine, professional knowledge. By interrogating the use of medical evidence alongside newspaper and medical journal articles, I make a case for interpreting such rhetoric as a continuation in death of the medical violence inflicted upon Margaret Taylor in life. Building on work by Alex Shepard and Garthine Walker, this paper also considers new methodological approaches to court documents which recentre women in nineteenth-century abortion narratives as thinking and feeling historical subjects, when the available source bases reduce them to their reproductive bodies alone.

Freya Willis (University of Oxford): Who Cares? Social Care Workers' Experiences of Work and Class in England and Wales 1979-2010

Between 1979 and 1999, care assistants were the fastest growing sector of employment in Britain, yet the lives and labours of these workers have received surprisingly little attention from historians. The social care industry was at the vanguard of changes in labour relations associated with neoliberalism and deindustrialisation—a major employer of women and migrants, this paper examines how low pay, flexible and precarious work, and limited

employment protections became endemic in social care through government policy, economic forces, and employment practices. Drawing on a repository of 40 original oral history interviews with care workers, it goes on to interrogate the diverse ways in which workers made sense of their working conditions and social and economic position, and what this reveals about the reconfiguration of the politics of work, class, and inequality in the post-industrial economy. While some care workers continued to identify strongly as working-class and understood their working conditions through the prism of the struggle between labour and capital, for many workers these frameworks no longer seemed relevant. Instead, workers often interpreted their work and economic position through ideas of autonomy (both at work and in life outside it), lifestyle and the ability to afford the necessities of life, and dignity and recognition at work. Their responses to their material conditions both reflected, and at times resisted, shifting social priorities around consumption, inequality, individualism, and the valorisation of 'career', personal achievement, and professional identity in late 20th and early 21st century Britain.

Sydni Zastre (University of Birmingham): 'This world into which I had the temerity to bring a new soul': Toward a History of Pregnancy During the Second World War

In the eighty years since the conflict ended, the history of women's lives during the Second World War in Britain has been well-documented. Valuable primary sources such as the diaries of Nella Last and Olivia Cockett have been published and thoroughly studied, providing illuminating accounts of, among other things, domesticity, city life, and forbidden love between 1939 and 1945. One important aspect of many women's lives, however, has been significantly overlooked by Second World War historians: that of pregnancy.

The Mass-Observation anthology *Wartime Women*, edited by Dorothy Sheridan, despite incorporating testimony from a number of mothers and even midwives, does not include any firsthand experiences of pregnancy. Angela Davis's 2013 article 'Wartime women giving birth: Narratives of pregnancy and childbirth, Britain c. 1939-1960' offers an introduction to the topic thanks to oral history interviews—but, I argue, there is much more evidence yet to be discovered and discussed.

In this paper I will introduce a source which has been, to my knowledge, entirely overlooked by scholars of the war: the 1943 autobiography *One in a Million*. Here, the journalist Ann Vasta recounts her journey to motherhood, from conception to birth, which took place in London and Essex between 1941 and 1942. I support Vasta's account with testimony from Mass Observers who were pregnant at roughly the same time, offering a window onto British women's experiences of matrescence within the context of war.