



# BRITISH STUDIES IN A BROKEN WORLD

MODERN BRITISH STUDIES  
UNIVERSITY OF BIRMINGHAM  
5-7 JULY 2017



MBS  
BIRMINGHAM

[www.mbsbham.wordpress.com](http://www.mbsbham.wordpress.com)  
[modernbritishstudies@contacts.bham.ac.uk](mailto:modernbritishstudies@contacts.bham.ac.uk)

UNIVERSITY OF  
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## British Studies in Broken World: Welcome

We are delighted to welcome you all to *British Studies in a Broken World*.

I would like to thank all of you who have submitted panels, prepared papers, organized roundtables, offered to participate in events driven by our inspiring PGRs and sit on our plenary sessions. You have created a programme which looks exceptionally interesting and exciting. We are grateful to the School of History and Cultures at Birmingham and the North American Conference on British Studies for supporting this event. As we all know, conferences are only as good as its participants, so I anticipate many great things over the three days.

This conference aims to showcase new research being undertaken on Modern Britain's past as well as providing points for discussion between and across individual research projects, disciplinary approaches and different time periods. We hope the programme has provided a useful balance between these objectives and look forward to hearing your conversations develop in what we hope will be a productive, challenging, outward-looking and sensitive atmosphere.

As with our previous event in 2015, we encourage attendees to reflect on the event at its conclusion via our blogs. In the past these provided a reminder of some of the exchanges which took place, allowed those not presenting to share their thoughts, ensured individuals who don't like commentating from the floor could raise their agendas and provided lots of pointers on the ways in which conferences are organized. We would be delighted to host these once more and invite you all to take part.

Finally, the call for papers for *British Studies in a Broken World* was written over last summer as we reflected the value of thinking historically as an intellectual, political and public endeavour and how it reflects the time and places in which we work. It is no great surprise that these seem equally pressing twelve months on and we look forward to hearing more about this from you all over the course of the event.

Chris Moores

Director of the Centre for Modern British Studies, University of Birmingham.

## The Programme

Contained below is the written programme for the conference, including panel abstracts and the title individual papers. If you like further details of individual papers, full abstracts are available on our blog: <https://mbsbham.wordpress.com/>.

### Wednesday 5th July

#### **9.30am – 12.30: Postgraduate Workshop, Room NG16, Gisbert Kapp Building.**

As in 2015, this summer's Modern British Studies conference will begin with a postgraduate workshop on the morning of 5th July. We have decided to split the session into two-halves: the first taking stock of conversations we began over two years ago about the working conditions of early career academics; the second, a training session on academic publishing led by Guy Ortolano (New York University) editor of Twentieth Century British History and Josie McLellan (University of Bristol) former editor of Contemporary European History and current editor of Gender and History journals. Free separate registration for this event is required, if you are interested in attending please go to our Eventbrite page at:

<https://www.eventbrite.co.uk/e/pgr-workshop-at-mbs-2017-tickets-35506468804>

#### **9.30am – 11.00am: Session 1: 'Continuing the Conversation: Modern British Studies Postgraduate Roundtable'.**

What is the relationship between academic labour and the histories we produce?

This is a roundtable discussion reflecting on the agenda set out by Birmingham PGRs in their Seeking Legitimacy call for papers and related blog post.

Speakers will include David Geiringer (University of Sussex), Daisy Payling (London School of Hygiene and Tropical Medicine), Ruth Lindley, Sean Male and Ben Mechen (University of Birmingham).

The session is open to all PGRs & ECRs interested in attending the conference.

#### **11.00am – 12.30pm: Session 2, 'Writing and Publishing Workshop'.**

An advice and discussion session on writing, preparing and publishing journal articles. This session features guidance from experienced editors of relevant publications including Josie McLellan & Guy Ortolano.

**1.00pm – 2.30pm: Plenary Session 1, ‘Fluid Presents, Turbulent Pasts’,  
Vaughan Jeffreys Lecture Theatre, Education Building.**

The session will address what it means to study the British past in a moment when Britain itself is in flux. The consequences of the European Union Referendum encourage us to think about where Britain *is*, where it *was* and what it *has* been.

Speakers:

Matthew Hilton, Queen Mary University of London.

Susan Pedersen, Columbia University.

Caroline Elkins, Harvard University.

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**3.00pm – 4.30pm: Panel Session 1**

**Panel 1A: ‘British Healthcare in a ‘Broken World’’ Lecture Theatre 1, Gisbert  
Kapp Building.**

Chair: Alex Mold, London School of Hygiene and Tropical Medicine (LSHTM).

As we approach the seventieth anniversary of its foundation, the NHS faces an uncertain future. The House of Lords Committee on the Long-Term Sustainability of the NHS is currently considering what the British healthcare system might look like in 2030. Given the demographic and financial pressures on the NHS, can it be made ‘fit for purpose’? With new experiments in the devolution of healthcare like those in Greater Manchester, can the NHS even survive in its current form? Should it survive in its current form?

In recent years debates about NHS funding, NHS reform, hospital waiting times, the provision of social care, clinical guidance and a range of public health issues, whether sugar, alcohol or vaccination programmes, have raged almost continuously. Health and healthcare are hardly ever out of the headlines. However, meaningful solutions which inspire public confidence to many of these problems appear to be in short supply.

What role should historians seek to have, what role can they hope to have, in this fast developing and potentially ‘broken’ healthcare world? How can we help to shape, or help the British public to shape, the healthcare of the future? What lessons can we learn from the reforms of the past, the political campaigns of the past, and the initiatives and innovations of the past, and how can they be applied today?

Speakers:

Jennifer Crane, University of Warwick: 'History, Historians, and the 'Save Our NHS' Movement'.

Phillip Begley, University of Liverpool: 'End of the 'Tripartite Monster': Reassessing the 1974 NHS Reorganisation'.

Peder Clark, LSHTM: "'Problems of Today and Tomorrow": Prevention and the NHs in the Late 1970s'.

**Panel 1B: "'The workshop of the world": Race and Place in the Twentieth-Century West Midlands', Lecture Theatre 2, Gisbert Kapp Building.**

Chair: Izzy Mohammed, University of Birmingham

On the map, the University of Birmingham appears at the heart of a huge, uniform urban area, home to almost 2.5 million people. But its history is far more diverse than this: from Coventry's ancient Cathedral to Wolverhampton's state-of-the-art industry, the West Midlands built on its industrial heritage to become the beating heart of Britain's manufacturing economy in the wake of World War Two. As the region turned to face the world, so the world came to the region: post-war Birmingham became known as the "English capital of Jamaica," and parts of the Black Country gained some of the densest Indian and Pakistani populations outside of the sub-continent.

This panel explores the local and regional context of post-war immigration. The papers take moments when the West Midlands was in the public eye because of issues attributed to race, but use these as an opportunity to understand the everyday experiences of life in distinct localities. These are not stories of the big city: they are stories of the wider urban area and the small town, the local social spaces which are so often more relevant to life than an amorphous metropolitan area. They are stories too of representation and misrepresentation, of polemic and peacemaking, and of the 'ordinary' individuals and communities that make up the West Midlands.

Speakers:

Simon Briercliffe, University of Birmingham/Black Country Living Museum: "'Ravens after their prey": Investigating the place of Dudley's 1972 'Race Riots'".

Shirin Hirsch, University of Wolverhampton: 'Enoch Powell, Rivers of Blood and the Racialisation of Wolverhampton'.

Rachel Yemm, University of Lincoln: 'Here and Now: Regional Media and Alternative Representations of Race in 1980s Britain'.

**Panel 1C: 'Expertise and the Voluntary Sector', Room NG 16, Gisbert Kapp Building.**

Chair: Chris Moores, University of Birmingham

The politics of expertise has been firmly established as an explanatory paradigm of the post-1945 voluntary sector (Hilton, McKay, Crowson, Mouhot, 2013). In large part, the explanation derives from the recognition of the interdependencies of the voluntary, statutory and professional sectors.

Working with the third sector has enabled statutory bodies to draw on voluntary agencies' resources and knowledge of social problems, and these voluntary agencies often hold their privileged position based on this expertise. It is the multivalent and contested nature of expertise within the voluntary sector that this panel will consider in three papers which explore: voluntary women's groups; the pressure politics of the Child Poverty Action Group and ChildLine. These papers will consider how the relationship between the state and voluntary groups changed over time, in response to the expansions and contractions of the state, new citizen rights and professionalized practice. Moreover, the panel will consider debates about expertise within the voluntary sector as revealing of the shifting calibration of voluntary engagement, its fragmentation and seepage into widening spheres of public and private life since the 1950s. The role of the expert was simultaneously embraced and resisted in each of our case-studies: by the gendered categories of social life, modes of political engagement, and the rise of popular media and therapeutic cultures.

Our examples, focusing respectively on women's rights, family poverty, and children, complicate established debates about democratic participation. These groups were subject to forms of structural inequalities that require historians to focus upon issues of contested agency, subjectivity and voice. Our papers consider how, in these contexts, voluntary organizations used 'expertise' on behalf of the groups they represented to influence public policy and addressed, or failed to address, tensions that arose between those being represented and those that spoke on their behalf.

Speakers:

Caitriona Beaumont, London South Bank University: 'Expertise and the Women's movement in mid-twentieth century Britain'.

Ruth Davidson, Kings College London: 'The Pressure Group Expert: The Child Poverty Action Group in the 1970s and 1980s'.

Eve Colpus, University of Southampton: 'Childline, Democracy and Expertise in 1980s and 1990s Britain'.

**Panel 1D: 'Psychiatry and modern Britain, past and present', Room NG 15, Gisbert Kapp Building.**

Chair: Janet Weston, LSHTM

How have the institutions and ideas of psychiatry responded to life in post-war Britain, and what can we learn by thinking historically about these aspects of the recent past? This panel will examine how ideas about mental illness, marginalised groups, and the role of institutions in their assessment and management have reflected and shaped British society from the 1950s to the present day, and how analysis and awareness can inform contemporary debate.

Histories of psychiatry have exposed modes of thought and methods of work within medicine that now strike us alien, but have also drawn attention to that which seems more familiar, such as the low prestige of psychiatry and debates over diagnosis and classification. Such histories highlight the contingent nature of medical knowledge, and the socio-political forces that enable diagnoses and official structures to take root. They have the potential to encourage critical reflection upon the beliefs and assumptions that underpin our present, but we are often tempted to both distance ourselves from the dismal, and to find inevitability in that which remains constant.

These papers will attempt to overcome this by looking at three strands of psychiatry's recent history, each of which has strong connections to present day issues. Addressing mental disorder and the penal system, the contested diagnosis of Borderline Personality Disorder, and institutional abuse in turn, they examine ideas and beliefs about vulnerability, abnormality, risk, and gender, and the roles of social and institutional priorities and demands. This historical approach to contemporary psychiatry helps to reveal some of the fundamental tensions at the heart of therapeutic endeavours, and indicates possible focal points for critical thought and challenge for the future.

Speakers:

Fiachra Byrne, University College Dublin: 'The unruly and depraved: managing deviance and disturbance at Cumberlow Lodge Remand Home for Girls, 1949-1965'.

Hazel Croft, Birkbeck, University of London: 'Pathologising the personality: the case of Borderline Personality Disorder'.

Louise Hide, Birkbeck, University of London: 'Hiding in plain sight: cultures of harm in long-stay psychiatric hospitals'.

## 5.00pm – 6.30pm: Panel Session 2

### **Panel 2A” ‘The Cultural Politics of Race and Nation: thirty years after Paul Gilroy’s There ain’t no black in the Union Jack’, Lecture Theatre 1, Gisbert Kapp Building.**

Chair: Camilla Schofield, University of East Anglia

This panel brings together scholars working on twentieth-century black British history and the histories of race, colonialism and citizenship, to discuss the state of their field on the thirtieth anniversary of Paul Gilroy’s *There Ain’t No Black in the Union Jack: The Cultural Politics of Race and Nation* (1987).

Thirty years ago, Gilroy’s book offered a stinging critique of British race politics, and a call-to-arms for a change in how we think and write about race, politics and culture—a call that anticipated many of the later moves in Gilroy’s own work, and that changed the fields of black British history, histories of race, and conceptions of the (trans)national. *There Ain’t No Black in the Union Jack* showed how race worked at the centre of the volatile shifts of late-twentieth-century British politics, and called attention to the slippages between racial and national identity in this period. Gilroy traced the politics of race and racism across the political formation, left as well as right, and as it extended from the corridors of Westminster to the intimacies of everyday life. He argued for recognising the vibrancy of black literary, artistic and expressive practices, practices which provided a means for thinking through the challenges of modern British racism.

This panel will assess the making of and continuing influence of Gilroy’s book, and how our responses to it today can inform the future directions of black British history and histories of race in Britain. Kennetta Hammond Perry refocuses Gilroy’s work on criminalisation by bringing it into conversation with welfare, showing how racialized state violence in 1960s Britain could operate at the intersection of the carceral and the welfare state. Marc Matera and Rob Waters return to Gilroy’s critiques of race relations sociology. Matera traces the longer histories of race relations sociology in late-colonial Africa, complicating the critiques of Gilroy and his contemporaries who saw this sociological literature primarily through its responses to postwar Caribbean migration. Waters uses Gilroy’s 1980s work on race relations sociology to reconsider historians’ recent returns to the sociological archive, asking how Gilroy’s critique might continue to raise questions for how we analyse the ‘evidence’ of this archive.

Kennetta Hammond Perry, East Carolina University: ‘David Oluwale on Trial: The Welfare State, Race and the Criminalization of Poverty’.

Marc Matera, University of California, Santa Cruz: ‘The African grounds of “race relations” in Britain’.

Rob Waters, University of Sussex: ‘From race relations sociology to black cultural studies: reading the politics of “evidence” through the history of race’.

**Panel 2B: ‘Partnerships, Progress and Pragmatism: rethinking feminist politics in the interwar period’, Lecture Theatre 2, Gisbert Kapp Building.**

Chair: Caitriona Beaumont, London South Bank University.

Traditionally, historians have seen the inter-war period as a rather stagnant time for feminist activism. It was argued that without the unifying campaign for the vote, the women’s movement became fractured and fragmented, making little tangible progress. More recently, however, scholars including Pat Thane, Maria DiCenzo, Caitriona Beaumont, June Hannam, Karen Hunt, and Julie Gottlieb have demonstrated the diversity and vibrancy of the women’s movement in this period, showing that women channelled their energies into a variety of outlets and organisations which greatly enriched their lives. This panel builds on this innovative scholarship by analysing how women sought to capitalise on and develop new opportunities in the public sphere across this period. Taken together, the papers demonstrate the variety of ways in which women expanded the meaning of full citizenship and the nature of feminist politics, even in an increasingly difficult political context. Through dialogue and debate, collaboration and organisation, women sought to advance their individual and collective interests, at a local, national and international level. At a time when the contemporary women’s movement is facing a series of extraordinary challenges – from the impact of austerity on women, to the rise of populist movements hostile to women’s rights – these papers represent a salient reminder of the way that women have confronted and addressed equally pressing challenges in the past. Without glossing over the very real tensions and disagreements between feminist activists, these papers nevertheless demonstrate that there can be real optimism about the possibilities for co-operation and change, even in the most difficult of circumstances.

Speakers:

Helen Glew, University of Westminster: ‘Conversations about married women’s right to work: national and international discourses about the marriage bar in interwar Britain.’

Alexandra Hughes-Johnson, Royal Holloway, University of London: ‘Equal Pay, Public Housing and Infant Health: Rose Lamartine Yates, London County Councillor for North Lambeth.’

Lyndsey Jenkins, Wolfson College, Oxford: ‘Our interest in the development of your characters is as deep as our interest in your acquisition of knowledge’: the feminist politics, careers and networks of Caroline and Jane Kenney, c.1910 – c.1930’.

**Panel 2C: ‘Broken Bodies, Fractured Empire’, Lecture Theatre 2, Gisbert Kapp Building.**

Chair: Lucy Delap, University of Cambridge

This panel considers what it means to be broken in an imperial world. Combining stories of senility in South Africa, South Asian soldiers’ amputations after the First World War, and British officials’ defensive embraces of fascism in the British Empire, this panel looks at what individuals found to be “broken” in a world marked by war and empire. For some, the experience of empire meant a fractured mind, for others broken bodies, and for more still damaged political systems. This fracturing was part of a productive creation of hybridized bodies, minds, and ideas that responded to the challenges of the contemporary world through the scarred lens of empire.

Empire itself was both damaging and productive, fractured and united, hierarchical and inclusive. While elderly white settlers represented a source of imperial embarrassment, they also became vehicles of charitable engagement between metropole and colony. As soldiers faced the loss of status and influence in the colonies, they hoped that militarism and fascism could restore the strength and masculinity of the empire, at times finding unexpected allies among South Asians. Exposure to war and empire made soldiers broken in body, yet efforts to rebuild them were also ground for contested care and technological change between colonized and colonizer.

This panel represents a collaboration between scholars at all stages of their careers, including one postgraduate student (Hilary Buxton), a first-year Assistant Professor (Kate Imy), and a well-established Associate Professor with a strong record of publication (Will Jackson). It engages with the conference theme of ‘Fluid Presents, Turbulent Pasts’ to consider to what extent the fragmentation and discontent of the present is tied to the recent imperial past. The twentieth century British Empire divided individuals, groups and communities through inequalities of power, difference, ability, age, race, and rank. The destruction of certain forms of belonging or not belonging, as well as expressions of masculinity, meant the revitalization or remaking of others. Yet these solutions remained burdened by imperial inequalities. Definitions of what made a British man, a British body, a British mind, a British idea, or a British technology were constantly debated and renegotiated in conversation with empire.

Speakers:

Will Jackson, University of Leeds: ‘No Country for Old Men: Old White Settlers and the end of empire’.

Kate Imy, University of North Texas: ‘Fascist Utopia: Race, Religion, and Imperial Crisis in the 1930s British Indian Army’.

Hilary Buxton, Rutgers University: ‘Contested Technologies & Prosthetic Subjects: Transforming Indian Bodies after WWI’.

**Panel 2D: ‘Manhood in Crisis? Masculinities in Late Twentieth Century Britain’,  
Room NG 15, Gisbert Kapp Building.**

Chair: Amy Milne-Smith, Wilfrid Laurier University

Whilst we know much formations of masculinity in Britain between the 18th and mid-20th centuries, and have benefited from the elaboration of a number of convincing archetypes and narrative models (soldier heroes, domestication, Oxbridge men, temperate heroes, the flight from commitment), it is as yet unclear whether such models and narratives can be applied to later periods. Speaking to the conference theme of “brokenness”, this panel therefore intends to open a conversation about “images of man” (George Mosse) and masculine subjectivities in Britain since the 1970s, a period during which masculinity was routinely framed as in a state of fragmentation or “crisis”. Can the idea of masculinity-in-crisis be historicised? Given the endurance of sexual and gender inequality – of, indeed, nearly all the old structures of heteronormativity and patriarchy – what work has this idea performed and what has been seen to be at stake? Was masculinity lived as a crisis, or only imagined as one? By which processes and with what effects were older models of “normal” masculinity broken apart in late modernity, and to what extent did its pluralisation of masculinity present for some a space of possibility and others one of anxiety and fear? How, finally, was masculinity renegotiated in the era of feminism, sexual pluralism and globalisation? Through papers exploring debates in the 1970s about male porn consumption and its effects on personal and social wellbeing, attempts in the mid-1980s to redefine contraceptive responsibility as part of a functional masculinity, and the complex personal experience of male body norms and cultures in the 1990s and 2000s, this panel offers some preliminary answers.

Speakers:

Ben Mechen, University of Birmingham: ‘Dirty Magazines, Clean Consciences: Men and Pornography in the 1970s’.

Katie Jones, University of Birmingham: “Roll on Responsibility”: The Family Planning Association’s ‘Men Too’ Campaign, c. 1984-1986.’

Paul R. Deslandes, University of Vermont: “There for the Grace of God go I!” Male Body Image and British Masculinities in the 1990s and early 2000s’.

**Thursday 6th July**

**9.00am – 10.30am: Panel Session 3**

**Panel 3A: ‘Remaking Liberalism in the 1960s and 1970s: Race, Capitalism, and Civil Liberties’, Lecture Theatre 1, Gisbert Kapp Building.**

Chair Guy Ortolano, New York University

This panel speaks to MBS 2017’s concern with the breaking and remaking of ideological norms and frameworks during turbulent times. Together the three papers explore how the 1960s and 1970s recast liberalism, both as a thing to think with and as a thing to think about. We examine contests over civil liberties, minority rights, and the scope and legitimacy of state action in a society transformed by postwar immigration and ‘permissiveness’; we examine the fortunes of critical and reformist ideas in a time of intellectual ferment. We do so through studies of (1) the anti-discrimination legislation of 1965 and 1968 and its basis in sociological theory; (2) changes in thinking about the function of free speech; and (3) the eclipse of E. P. Thompson’s answers—while his questions persisted—in debates about the nature of capitalism. The 1960s entailed a reformulation of notions of choice and personal autonomy and conceptions of the relationship between law, beliefs, and conduct. They also eroded the assumptions that had made a moral critique of capitalism so compelling in the middle decades of the twentieth century. Working within intellectual history as well as modes of legal and political history that trace processes by which ideas are shaped into practices, the three papers address different aspects of what one of Schofield’s subjects called ‘the moral history of this country’.

Speakers:

Camilla Schofield, University of East Anglia: ‘Reach down to the depths in all of us’: Anti-Discrimination Legislation, Welfare Capitalism and the Remaking of Liberalism in 1960s Britain’.

Chris Hilliard, University of Sydney: ‘Liberalism, Pluralism, and Free Speech in 1970s Britain’.

Tim Rogan, St. Catharine’s College, Cambridge: ‘E.P. Thompson’s Liberalism’.

**Panel 3B: ‘Radical Britain? The Reception of ‘Foreign’ Radical Ideas in the Twentieth Century’, Lecture Theatre 2, Gisbert Kapp Building.**

Chair: Matthew Worley, University of Reading.

In the wake of the United Kingdom’s decision to leave the European Union, there is a renewed need for historians of modern Britain to question ideas of British exceptionalism. This panel looks to highlight Britain as a site of ideological exchange across borders and continents. In particular, we aim to highlight the influence of radical ‘foreign’ ideas upon twentieth-century British political culture. Despite Britain’s enduring attachment to a broad (and flexible) political centrism, different factions have, at different times, looked abroad for inspiration; just as radical foreign actors have sought to propagate native ideas in Britain. Focusing principally on non-state actors and those who were, perhaps, most vulnerable to the allure of radical ideas of foreign provenance, the notion of ‘British values’ as forming a principal part of the nation’s exceptionalist discourse will be questioned.

The panel aims to elicit a wide-ranging conversation that examines how the reception of radical ‘foreign’ ideas in twentieth century Britain can be understood at a time when new ideas, narratives and values, often extreme in nature, are clutching power around the world. It considers to what extent, in the process of transnational and transcultural ideological exchange, twentieth century British political agents have been receptive to ideas that challenge UK political orthodoxy. What, moreover, were the impacts of these ideas upon the political landscape in Britain, and on the policies and actions of distinct actors? Finally, what lessons can be drawn for future exchanges? Exploring both the inter-war and post-war periods, and both formal and informal networks and actors, through official Labour Party-Soviet politics, militant fascism and esoteric Italian inspirations, and British-Chilean feminist activist networks, the utility of historical analysis of Britain’s engagement with radical ideas from abroad will be examined with regard to its present political endeavours.

Speakers:

Max Hodgson, University of Reading: ‘Swaying Opinions: Soviet Channels of Influence within the Labour Party in Inter-War Britain’.

Benjamin Bland, Royal Holloway, University of London: ‘Men Among the Ruins (of Modern Britain): Julius Evola and the Radical Ideological Trajectory of Post-War British Fascism’.

María Fernanda Lanfranco, University of York: ‘Gendered Solidarity and Feminism: Transnational Connections Between Britain and Chile During the 1980s’.

**Panel 3C: 'Money and Modernity in Modern British Studies', Room NG 16, Gisbert Kapp Building.**

Chair: Pam Cox, University of Essex

What place does money have in forging the social dynamics that define modernity in Britain? This session will seek to address this question, placing current research projects within a wider picture that draws heavily upon anthropological and sociological theory to consider the interface between capitalist profit-making and claim-making for social goods, and the changing economic nature of citizenship in modern Britain.

It will open with George Gosling outlining the theoretical background to this debate, which can be traced back at least to Thomas Carlyle, originator of the phrase cash nexus in the 1840s. His observation that money flattened social relations has been echoed by thinkers down the generations, most forcefully by Georg Simmel, who defined money as 'the value of things without the things themselves', 'a pure instrument' with the power to be both leveler and liberator. In this vein, Anthony Giddens has more recently described money as a disembedding technology which explains much of our modern condition as atomised economic actors first and foremost. Yet this ignores the dynamic field of the new economic sociology which, since the 1980s, has done much to challenge such thinking. Scholars including Mark Granovetter and Viviana Zelizer have put forward an alternative view of money as deeply embedded, even acting as a broadcaster of established social, cultural and moral values.

After this theoretical grounding, each of the panelists will use their own research to offer historical case studies of the public, private and philanthropic provision of social goods and the contested limits of citizenship, entitlement and individual responsibility in modern Britain. In different ways, each suggests the need to engage seriously with the work of the new economic sociologists, as economic behaviour appears to be socially and historically embedded. Modernity, in the field of socio-economic relations therefore, can be seen adhering to the rules it is often claimed to have broken.

Speakers:

Kathleen McIlvenna, Institute of Historical Research: 'Pensioning the 'Picked Man': Defining and Shaping Civil Service Pensions 1850-1910'.

George Campbell Gosling, University of Wolverhampton: 'Payment and Non-Payment in Healthcare'.

Kate Bradley, University of Kent: 'Paying to exercise rights: citizenship and access to legal advice, c.1900-1970'.

**Panel 3D: ‘Contested Expertise in the Late Twentieth Century’, Room NG 15, Gisbert Kapp Building.**

Chair: Rhodri Hayward, Queen Mary, University of London.

What did it mean when Michael Gove said – in the fractious run-up to the referendum on Britain’s membership of the EU – that ‘people in this country have had enough of experts’? As historians we should take care to investigate and historicise this claim. These three papers attempt to do just that, in diverse areas in the late twentieth century in Britain, showing how expertise has often been contested, re-appropriated, resisted or subverted.

Zoe Strimpel looks at the rise of expertise in dating and matchmaking, and how the single people who participated in ‘mediated dating’ were never simply subjects of expertise. Instead, they reacted to expertise in complex and sometimes subversive ways – inverting the experts’ frame of reference. They turned mediated dating from a positive, rational benefit of modern life, to being a symptom of the disconnected nature of contemporary existence.

Natalie Thomlinson approaches feminism itself as a particular form of expertise in the context of the miners’ strike. Instead of simply seeing feminism as a set of tools to critique expertise, Thomlinson argues that feminism functions as a particular form itself, privileging white, middle-class women at the expense of black and working class feminists. Again, this expertise is contested and modified by a range of practitioners who seek to expose and remake it to fit their political and personal needs.

Finally Chris Millard looks at ideals of motherhood through controversies over mothers in hospital. Millard examines the ways in which the right of mothers to remain in hospital with their sick children is contested: how psychological expertise around ‘maternal deprivation’, paediatricians’ ideas of ‘settled children’, and activist groups’ ideas of ‘natural motherhood’ all collide in the postwar period. This takes a dark turn in the 1970s when some mothers are suspected of using their position ‘living-in’ with their children to perpetrate long-term abuse on their offspring – keeping them ‘sick’ to maintain a façade of the perfect, self-sacrificing mother. In all three cases, expertise is shown to be fluid, contested, and controversial. It is prone to being inverted, modified or otherwise (re-)appropriated.

Speakers:

Zoe Strimpel, University of Sussex: ‘It’s a matter of applying science to nature’: experts and the changing parameters of romantic relationships in 1970s Britain’.

Natalie Thomlinson, University of Reading: ‘The Activist as Expert: Feminism, the miners’ strike, and working class women’.

Chris Millard, University of Sheffield: ‘Motherhood and Expertise in Britain in the 1970s and 1980s: The Case of Paediatric Medicine’.

**Panel 3E: ‘Unwanted migrants, state power, and the spaces in-between: Immigration control in practice in Britain and the British World in the interwar years’, Room N225, Gisbert Kapp Building.**

Chair: David Feldman, Birkbeck, University of London

In the present day, perhaps more than at any other point in history, immigration is at the heart of heated political, social and cultural debates about Britain and its place in the world. The role of illicit migration, the failings of the immigration system, and the limits of state power in the control of migration are particularly central. Historians have thus far made excellent contributions to debates about immigration in the modern British world, but have mostly focused upon legal/licit migration, sponsored labour migration, the debate about immigration in the political and popular spheres, and the interaction of immigrant communities with host culture. Far less has been written on how laws and policies about migration have been put into practice. The three papers in this panel will explore different aspects of the ‘practice’ of border and migration control. Julia Laite will examine how policies against ‘marriages of convenience’, first used in the interwar years to prevent foreign prostitutes from entering the UK, grew to become one of the major ways in which migration is controlled. Jean Smith will examine the policies surrounding the deportation of mentally ill British-born migrants from Australia and South Africa, and the negotiations between the state and families that shaped these policies. Becky Taylor will take up the theme of migration control and ‘the unfit’ through a British lens, and discuss the how medical inspections in port cities were developed under the 1920 Aliens Act. These three papers will highlight the importance of the interwar period in developing modern immigration regimes, will explore state power and its limitations, and will examine the intimate policing of migration. All three are especially interested in the spaces in between official laws and unofficial practice, as interwar immigration regimes encountered the complexities of local and international politics, and the intimate and resilient lives of migrants themselves.

Julia Laite, Birkbeck, University of London: ‘Marriages of Convenience, Illicit Migration, and the Surveillance of Citizens’.

Jean Smith, University of Leeds: “To that part of the Commonwealth to which they properly belong’: The deportation of British-born migrants from mental hospitals in interwar Australia and South Africa’.

Becky Taylor, University of East Anglia: ‘The 1920 Aliens’ Order, Medical Examinations and the Limitations of the State in England.’

## 11.00am – 12.30pm: Panel Session 4

### **Panel 4A: ‘Working as a Feminist Historian in a Broken World – A Conversation’, Lecture Theatre 1, Gisbert Kapp Building.**

This roundtable brings together feminist historians in a reflexive mode. Our conversation will circle around the myriad different ways in which feminists work as historians in the academy and beyond, foregrounding feminist history as a process or as a way of working.

The participants are linked by an overriding interest in subjectivity but will draw upon their individual research interests including psychoanalysis, subcultures, social movements, women’s organisations, gender and war, memory, childhood, and feeling. Each of us will share a recent example of our research, teaching, or everyday experience of the discipline in order to unpick some of the fault lines around the personal as political, and feminist practice within the contemporary higher education context.

These short contributions by each panellist will form the basis for a collective conversation about the opportunities and challenges involved in practicing as feminist historians today. This conversation will focus around four key areas:

1. Inheritance: which feminists have inspired our work? Does legacy matter?
2. Process: how does feminism inform the way that we work as historians – as teacher-researchers, communicators, managers or as administrators?
3. Historicity: How has our feminist praxis changed over time – what has been the impact of newer forms of feminist activism? Have changes in our social and political context led us to develop new feminist approaches?
4. Agenda: what are our feminist goals as historians going to be in these uncertain times?

Feminist history, like feminism, has always involved a wide chorus of experiences and approaches. In this panel we are not interested in defining, or judging, other feminist’s practice, nor are we looking for universal truths. Instead we want to turn our analytical lenses onto our own feminist practice, hopes and anxieties. This roundtable will explicitly encourage contributions from the floor; the aim is to generate collective conversation rather than a question and answer format.

Sally Alexander, Goldsmiths, University of London.  
Hester Barron, University of Sussex.  
Caitriona Beaumont, London South Bank University.  
Claire Langhamer, University of Sussex.  
Lucy Robinson, University of Sussex.  
Penny Summerfield, University of Manchester.

**Panel 4B: ‘The Art Object and British Culture’, Lecture Theatre 2, Gisbert Kapp Building.**

Chair: Greg Salter, University of Birmingham

This workshop brings together modern British art historians to consider some of the challenges and possibilities of working between British art history and British history. What is ‘British Art Studies’, and what does this sub-field of art history have to offer academic and public historians?

At a time when the already limited teaching of art history in schools has been threatened, and local museums and galleries – including those in the West Midlands – face funding cuts and even closure, this workshop will consider what role the study of the history of art objects should play within this context. How might it speak – better or more urgently – to the need to work intellectually, publicly, and politically as historians in the current climate? Five proposition papers of ten minutes each will consider these questions through case studies based on individual research or wider reflections in order to begin to instigate wider and, we hope, cross disciplinary discussion.

The speakers and topics will be:

Sarah Monks (University of East Anglia) on the cosmopolitanism of ‘British’ art in the 18th century.

Kate Nichols (University of Birmingham) on civic collections in British post-industrial heartlands: Victorian ideals and contemporary local authority cutbacks.

Amy Tobin (Goldsmiths, University of London) on a little-known installation called A Woman’s Place (1974) that explored the politics of home, housing and the family in the context of the Women’s Liberation Movement in Britain.

Alice Correia (University of Salford) on stories of resistance and resilience: picturing black British history in the 1980s.

Jiyi Ryu (University of York) on doing ‘British Art and Empire Studies’ and postcolonial art history in the present moment.

The remaining forty minutes of the workshop will take the form of a facilitated discussion in response to the proposition papers that will reflect on the urgency and efficacy of art objects for understanding modern British culture.

**Panel 4C: 'Believing in Britain: Disruptive Narratives of Spiritual Modernity',  
Room NG 16, Gisbert Kapp Building.**

Chair: Lucy Delap, University of Cambridge

Although few historians nowadays would use the sociological monolith 'secularization', the theory's central tenets still form the presumed context around which narratives of modern Britain are built. The under-theorized view that modern life is coherently rational and uniformly secular has constrained the historical imagination, often resulting in the dismissal of modern religious and spiritual beliefs as marginal or indulgent.

This panel relocates religious perspectives as vital tools with which to interrogate Modern British Studies. The three papers take seriously the lives of individuals for whom faith was central to their understanding of the world and their place in it. Their stories unlock broader histories of modern Britain in which religion and spirituality entwined with political activism, social engagement and law reform in the networked and global lives of believers. The case studies, located at various key-moments in histories of secularization (the inter-war years, the 1960s and later), reveal that religious motivations were inextricably tied-up with, and reflective of, the modern worlds in which they were produced – existing as products of modernity, not in spite of modernity.

The panel also seeks to advance a methodological intervention into Modern British Studies. Not only do the papers grant visibility to marginalized subjects, they follow Joan Scott in using individual life-stories to challenge "the orthodox categories of current historiography: surprising them, throwing them off their guard." Listening to the lives of our subjects, prior to and during our narration of them, throws up so much contradictory, surprising material as to act as sticking points in current categories and master-narratives about modern Britain. It forces us to turn back to our starting points and ask who gets excluded when our histories predict a continuously secularizing future.

Speakers:

David Geiringer, University of Sussex, 'Catholicism, Contraception and Memory'.

Ruth Lindley, University of Birmingham: 'Great Goddess Rising: Spiritual Feminism and Religious Change in Post-1960s Britain'.

Jane Shaw, Stanford University: 'The Seeker: rethinking belief, belonging and spirituality in the interwar years'.

**Panel 4D: ‘British Sport and the end of Empire’, Room NG 15, Gisbert Kapp Building.**

Chair: Martin Jones, University of Swansea

This panel will examine evolving discourses on “Scottish-ness”, “English-ness”, and sport during the post-war years. In keeping with the theme of the conference, “British

Studies in a Broken World”, our papers will seek to use sport and physical culture to critically interrogate fluid identities within the UK, and to understand uncertain post-war consensuses around nations’ relationships with the British state and voluntary associations, the emerging European order, and the rapidly-collapsing British Empire. Quintessentially British institutions, both at home and abroad, were having to alter their messages and approaches to keep up with changing times, and sport was reflective of both these ambitions and compromises. To help us in our analyses, our panel will utilise a variety of primary-source materials, including: official correspondence, film, memoirs, and news media. In short, we hope to be able to show that analysing the history of sport contributes significantly to our understanding of the fractured politics of the post-“Brexit”, post-“indyref” era.

Speakers:

Matthew Taylor, De Montfort University, ‘English Football and ‘Europe’ Reconsidered, 1945-1960’.

Tiffany Boyle, Birkbeck, University of London: ‘Sport for All Seasons, on Film: Gymnastics, Promoting Health and Ideas of Masculinity in Post-War Scotland’.

Matthew McDowell, University of Edinburgh: ‘Kilmarnock Football Club in Zimbabwe, 1970: sport, the Scottish diaspora, and decolonization’.

### **Panel 4E: ‘History Acts: Black Lives Matter’, Room N225, Gisbert Kapp Building.**

An opportunity for historians with an interest in the Black Lives Matter movement to engage with activists.

History Acts workshops are led by activists, who give a short talk or presentation about their work. Historians working on a relevant topic will then respond, before opening it up to group discussion.

Chairs: Steffan Blayney & Guy Beckett (Birkbeck, University of London)

**Tippa Naphtali** is the founder of **4WardEver UK** and the cousin of custody death victim, Mikey Powell, from Birmingham. Established June 2006, 4WardEver provides a one-stop-resource for case profiles, news and event details, useful resources, statistics, appeals, and more in relation to deaths and abuses whilst in custody; including the death penalty, other injustices and human rights abuses in the UK and internationally.

**& Malachi Thomas** from **Black Lives Matter UK**

**Christienna Fryar** is an assistant professor at SUNY Buffalo State and a historian of the nineteenth-century British Empire, the Modern Caribbean, and comparative slavery and emancipation. Her research interests include colonial administration in postemancipation Jamaica, disasters, Black Europe, language politics, sports and the rise of the British Commonwealth, and more broadly, the ever-changing relationship between the United Kingdom and the Anglophone Caribbean.

**Kennetta Perry** specializes in Atlantic World history with a particular emphasis on transnational race politics, empire, migration and movements for citizenship among people of African descent in Europe, the Caribbean and the United States. Her book, *London Is The Place For Me: Black Britons, Citizenship and the Politics of Race* (Oxford University Press, 2015) examines how a largely Afro-Caribbean population of Black Britons advocated for citizenship rights and transformed the political landscape in Britain in the decades following World War II.

[Learn more about History Acts: www.historyacts.org](http://www.historyacts.org)

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**1.30pm – 3.00pm: Plenary Session, ‘Public Histories, Engaged Historians’,  
Vaughan Jeffreys Lecture Theatre, Education Building.**

Chair: Kate Smith, University of Birmingham

In the context of the suspicion of ‘expertise’ in political and media discourse and the continued reforms directed towards the Higher Education sector, our interests as historians intersect with a more general interest in the roles of the University as civic institutions. A plenary session will bring together a variety of voices to reflect on historians’ relationship with the public.

Speakers:

Pam Cox, University of Essex.

Lucy Delap, University of Cambridge.

Margot Finn, University College London.

Peter Mandler, University of Cambridge.

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**3.30pm – 5.00pm: Panel Session 5**

**Panel 5A: Roundtable on Histories of Empire’, Lecture Theatre 1, Gisbert Kapp Building.**

Chair: Sadiya Qureshi, University of Birmingham.

The history of the British Empire has been reinvigorated recently by the new imperial history turn and a focus on the social and cultural histories of imperialism. However, the narratives, echoes and influences of imperialism have not yet been fully integrated into modern British histories. There is still a clear distinction in many British universities between ‘British’ and ‘imperial’ history (although this distinction is blurred in many international institutions), and many historians of British domestic history seem reluctant to think about how the imperial impacts on their work. Universities in Britain are being confronted with their own complicity in imperial histories – the Rhodes Must Fall campaign, for example, which began in Cape Town but soon reached Britain amid cries for syllabi to be decolonised – in a way that makes many institutions deeply uncomfortable. Researching and teaching the histories of Britain and the British empire, in a world where narratives and identities are both fragile and weaponised, is increasingly a political act.

Furthermore, the British media and public has a troubling relationship with imperial history; according to a 2016 YouGov poll, 44 per cent of people surveyed felt that Britain should be ‘proud’ of Britain’s imperial history and 43 per cent said that the British empire was a ‘good thing’. In the context of the referendum on British membership of the EU, politicians and journalists have frequently turned to a narrative celebrating an imperial past when Britain was ‘great’; talk of Brexit and the British – especially the British ‘working class’ – has frequented elided or negated entirely the historic and contemporary presence of migrants from the empire within the (ex)metropole. Similarly, the long history of white British migration out from the metropole has been ignored by a media saturated with stories of immigrants

'swamping' the United Kingdom. Historians of the British empire might have moved away from celebratory accounts of civilising missions, but this has not been reflected in a wider popular understanding; slavery, for example, comes into popular narratives only through celebration of British 'humanitarianism' in ending the slave trade in 1807, with little interrogation of either how Britain perpetuated slavery before and after this date, or slavery's centrality to the political economies of empire and metropole.

This roundtable brings together historians from different periods, regions and approaches to ask questions about how empire should be understood within modern British history. Some of the questions to be explored will include: the different turns in imperial history and how our own work relates to them; questions of empire and heritage, community outreach and the role of museums; ideas about how to communicate imperial history to the public and how to counter existing celebratory histories/silences in public discourse about empire; the ways in which teaching and researching British imperial histories can be a radical political act; and how to think about the echoes of empire in contemporary British politics and culture. We will also welcome contributions from the audience and further questions exploring topics along these lines.

Speakers:

Charlotte L. Riley, University of Southampton.

Christienna D. Fryar, SUNY Buffalo State.

Clare Anderson, University of Leicester.

John McAleer, University of Southampton.

Katie Donington, University of Nottingham.

Saima Nasar, University of Birmingham.

Sumita Mukherjee, University of Bristol.

Sundeeep Lidher, University of Cambridge.

**Panel 5B: ‘The Democratisation of Hierarchy: Monarchy and Modern Britain’,  
Lecture Theatre 2, Gisbert Kapp Building.**

Chair: James Greenhalgh, University of Lincoln

Although class inequality has had a fundamental impact on Britain since 1945, remarkably little scholarly attention has focused on how social elites have survived and prospered in this period. Taking the monarchy as a case study, this panel draws together new historical and sociological research to explore how elites have successfully adapted to the shifting social, economic, and political terrains of post-war Britain. More specifically, through three case studies on Princess Elizabeth, the Honours System, and the Cambridges, we examine how royalty has utilized cultures of duty, service, work, family, and celebrity in order to instigate a democratization of hierarchy. We argue that this process has obscured and legitimized traditional ideas of hierarchy and privilege, strengthening the monarchy’s elite position in a democratic post-war environment.

Speakers:

Ed Owens, University of Lincoln: ‘Public burdens, private desires: monarchy, duty, and family life in modern Britain’.

Toby Harper, Providence College: ‘Economies of duty: honours, monarchy and society, 1993 to the present’.

Laura Clancy, Lancaster University: “Part-time royals”: The Cambridges and royal work’.

**Panel 5C: ‘Political Cultures and the Far Left in the 1970s and 1980s’, Room  
NG 16, Gisbert Kapp Building.**

Chair: Matt Worley, University of Reading.

Recent developments in the Labour Party have brought fresh interest in the Far Left and its influence on Britain’s political culture, just as Brexit also seemed to expose the fragility of social democracy’s hold over its supposed “traditional heartlands”. Seizing that moment, this panel will discuss groups and individuals from various traditions outside the historical mainstream, asking how they contributed to Britain’s political culture and on what terms. Looking at radical activists in different spaces – some relatively self-contained like the university and the factory; others more diffuse like the community and the solidarity network – panellists will consider what enabled and constrained the influence of these political minorities.

How permeable were existing political communities like trade union branches, constituency labour parties, activist groups and communities to activists from the far left? Did existing cultural norms and values make it impossible for radical organisations to gain an audience or were they able to adapt ideas and practices

and win conditional access? To what extent were the far left successful in making their own networks of solidarity in this period and how did they go about doing so?

Each of the contributors to this panel tackles these questions in innovative ways. Historical geographer Diarmaid Kelliher looks at how activists forged solidarity networks to bridge divides related to space and identity, evaluating attempts to re-make and extend class politics during the 1984-85 Miners' Strike. Daisy Payling examines how the far left influenced local governance and the ways in which institutions and activists re-shaped one another in the municipal politics of 1980s Sheffield. Jack Saunders discusses the extent and limits to Trotskyist influence within one Coventry car factory. Finally, Jodi Burkett explores the role of the far left on university campuses. Matthew Worley will chair the panel, connecting these themes of political cultures, space and marginality with his own insights on the far left and culture.

Speakers:

Daisy Payling, LSHTM: "How would you put this in the hands of the people?": Producing socialist theatre on housing estates in 1980s Sheffield.'

Diarmaid Kelliher, University of Glasgow: 'Networks of solidarity: The London left and the 1984–85 miners' strike'.

Jodi Burkett, University of Portsmouth: 'Revolutionary vanguard or agent provocateur: Students and the Far Left on English University campuses c.1970-1990'.

Jack Saunders, University of Warwick: "The Merits of Brother Worth": The International Socialists and everyday life in a Coventry car factory 1968-1975

**Panel 5D: 'Afterlives: Excavating the Political Ruins of the Twentieth Century', Room NG 15, Gisbert Kapp Building.**

Chair: Erika Hanna, University of Bristol

John Maynard Keynes once claimed that we are all "the slaves of some defunct economist." The past coheres in buildings, institutions and policies that long outlive the political moment in which they were created. While Britain's mid-century social democratic settlement drew from and reorganised political ideas and urban forms from the nineteenth and early twentieth century, Britain's neoliberal turn was a partial negotiation of the stubborn remnants of social politics. Our panel offers three reflections on how the ruins of Victorian liberalism, social democratic planning and financial infrastructures had strange before and afterlives. By looking beyond high politics to the built environment, the provision and experience of healthcare, and institutional market competition for small investors, we show how older political landscapes sometimes constrained or opened up the potential for new ideas and political formations.

What does the history of social democratic planning look like from an industrial complex in Manchester? How does the longer history of 'neoliberal' ideas like 'choice' seem from the waiting room of an NHS hospital? Or from the pages of the financial press? Sam Wetherell looks at how the development of Trafford Park trading estate on the outskirts of Manchester in the 1890s established a model which would be used to reorganise and nationalise British industry in the 1940s. Andrew Seaton reveals the early NHS as an unlikely survivor of the social democratic ethos, highlighting how it overcame initial opposition to embed itself in British life. Amy Edwards traces the history of the financial advice industry in post-war Britain to demonstrate the emergence of a mass investment culture that would provide a constraining discursive and institutional framework for Thatcherite visions of 'popular capitalism'.

Speakers:

Sam Wetherell, University of York: 'Trading Estates and the Strange Origins of Britain's Industrial Policy'.

Andrew Seaton, New York University, 'Difficult Beginnings: Choice, Privacy, and the Family in the Early National Health Service'.

Amy Edwards, University of Bristol: 'Money Makers: The financial advice industry and the limitations of popular capitalism.'

**Panel 5E: 'Learning, Transmission and Generational Change: Exploring Childhood in Twentieth Century Britain', Room N225, Gisbert Kapp Building..**

Chair: Christina De Bellaigue, University of Oxford

This panel showcases new research in the fields of social and cultural British history which place children's voices and subjectivities at the fore. Our research uncovers hidden processes of inter-generational transmission, by exploring how children's subjectivities were shaped by their family or kin relationships, domestic routines, play, and schooling. Children's own perceptions are frequently lost in historiographies of modern Britain, which often privilege adult narratives in assessing how cultural values were imparted to younger generations, or ways children were expected to conform to adult norms and expectations. These papers will interrogate less direct forms of learning, by exploring how, through everyday encounters and experiences, children grew to understand the world around them.

The panel explores methodologies which locate children's subjectivity in retrospective testimony and in accounts written by children themselves, shedding further light on where their voices can be heard in historical study. Laura Sefton explores the way individuals learnt about money through their everyday experiences of money as children. Michael Roper draws upon oral testimonies to assess how memories and legacies of the First World War were embedded within aspects of daily routines, familial relationships and play for the generation growing up in the wake of the First World War. Finally, Eleanor Murray examines the inter-war writings of working-class schoolgirls, to examine how children understood the passing-on of

domestic skills and practices traditionally associated with motherhood. Together, these papers place children's experiences and subjectivities at the forefront of historical inquiry, to reveal forms of learning and transmission in the banal rhythms of everyday life. In doing so, these perspectives begin rethinking broader narratives that frame our understanding of modern Britain, and call into question the traditional periodisation of the twentieth century.

Speakers:

Laura Sefton, University of Birmingham: 'Money is your life': Children and their money, from depression to affluence'.

Michael Roper, University of Essex: 'Children and the domestic legacies of the Great War'.

Eleanor Murray, University of Leeds: "When I grow up I hope to become an excellent woman and a good housewife": Exploring perceptions of domesticity, mothering and female identity in girls' inter-war writings'.

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**5.30pm – 6.30pm: Plenary Lecture, Vaughan Jeffreys Lecture Theatre, Education Building.**

Leela Gandhi, Brown University:

'British Socialism and the Long History of Postcolonial Thinking'.

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## Friday 7th July

### 9.30am – 10.30am: Panel Session 6

#### **Panel 6A: ‘Different Worlds of Experience: Doing History with Socially Excluded Groups’, Lecture Theatre 1, Gisbert Kapp Building.**

Chair: Paul Ward, University of Huddersfield

This roundtable brings together historians who have worked with communities and individuals who would not usually engage with the university, from migrant women and bhangra dancers to people who live in social housing, have learning difficulties or are affected by homelessness. This ‘co-production’ of historical research seeks not simply to engage with marginalised publics or to communicate research findings beyond our usual audiences. Rather it includes non-academics as active participants and partners in the research process. In doing so, it seeks to tap into non-academic forms of expertise, to develop new perspectives and approaches, and to produce an enriched and revitalised historical analysis.

Such collaborations are often challenging, practically, intellectually and sometimes emotionally. Our experiences raise a number of interesting questions:

- How can historians find common ground with groups outside the university, particular those outside the white middle class? How can projects be designed that accommodate both community interests and academic agendas?
- What kinds of ways of working, and other collaborators (artists, museums, charities, educational organisations) might help us create open and inclusive conversations with such audiences?
- What can such projects teach us about ways of communicating our research findings? How might historical research be shared with publics with low levels of English and/or engagement with mainstream channels of public history?
- What ethical questions do these projects raise? How can we ensure that their value is felt outside as well as inside the university?
- What is the role of the individual historian/academic in a university system that excludes difference?

The conference CFP emphasises the value of ‘thinking historically’: this panel takes up that challenge and encourages us to consider historical perspectives from outside the academy as well. In the current political moment, we sorely need what E.P. Thompson called the ‘abrasion of different worlds of experience, in which ideas are brought to the test of life’.

Shabina Aslam, University of Huddersfield

Laura King, University of Leeds

Jessica Hammett, University of Sussex

Josie McLellan, University of Bristol

Karen Harvey, University of Birmingham

Elizabeth Pente, University of Huddersfield

**Panel 6B: ‘Rethinking Women and the Professions, c. 1870-1920: Methods, Scales, and Sources’, Lecture Theatre 2, Gisbert Kapp Building.**

Chair: Susan Pederson, Columbia University.

Often denied access to the institutions and training regimes that credentialed their male counterparts, women are routinely left out of accounts of ‘professionalization’ or the ‘professional project’ in late-nineteenth and early-twentieth-century Britain. Our panel emphasizes the importance of using a variety of methods, scales, and sources, to most effectively ‘find’ and describe the lives of women who began to craft new ‘professional’ roles in this era. Rather than simply being committed to recovering these women’s lives—although we recognize that to be an important task in its own right—we wish to explain more fully what their place was within the economic, social, and cultural structures of specific occupations and the professional class more widely. In our individual papers, we turn to the records of overlooked and understudied institutions, to ego-documents, to census data and to often-dismissed ephemera such as receipts and calling cards. We use methods and approaches drawn from biography and statistical analysis, alongside exploration of the built environment, embodiment, and material culture, to investigate who these women were, how they understood themselves, what their lives were like, and what it actually meant to be a ‘professional’ for different women of this era. We are proposing this panel at a moment when many historians of gender seem to be returning to a focus on women as historical subjects and to their intersections with feminist politics, revisiting literatures and subjects of research from the heyday of women’s history. We hope that our papers and the ensuing discussion will help us to take stock of where we are at this juncture in writing the history of women in Britain, and to develop creative and exciting ideas about where to go next.

Speakers:

Emily Rutherford, Columbia University: ‘Institutions and Interpersonal Relationships: Women Academics, 1880-1914’.

Harry Smith, University of Oxford: ‘Women and the Professions: The View from the Census’.

Zoë Thomas, University of Birmingham: ‘Women in the applied arts: ‘Feminism’, space, and institution building in London, 1870–1920’.

**Panel 6C: ‘Crises of Labour Power: Work, Health, and the Body in Industrial Modernity’, Room NG 16, Gisbert Kapp Building.**

Chair: Richard Hornsey, University of Nottingham

In the last years of the nineteenth century, and the first decades of the twentieth century, the condition of the working body became an object of social anxiety and medical scrutiny. Transformations in the nature and organisation of labour were accompanied by new economic, medical, and scientific discourses which sought to systematize the body’s capacity for work in the service of greater efficiency and productivity.

The papers across this panel offer interdisciplinary and comparative perspectives on the ideology of labour which emerged from the directives of industrial modernity, and the instrumentality of medical discourses to the new economic agenda. Collectively, they examine discussions and representations of bodies that impeded the productivist logic: neurasthenics whose nervous exhaustion left them physically incapacitated, slow-workers who hindered efficiency targets, vagrants whose mobility and autonomy subverted the decree of purposiveness, and individual workers who drew on the physical and mental hardships of the new order to offer a nascent critique of capitalist relations of production.

The session will consider hegemonic definitions of the ideal body, together with its alternative and resistant formations in the social and cultural spheres, through analyses which encompass the categories of subjectivity, embodiment, imagination, creativity, and comedy. In examining these points of crisis in relation to contemporary discourses of work, health, and the body, we ask how historicist critical practice can expose and challenge the systemic operations of contemporary neoliberalism, and its regulatory claims on the body at work.

Speakers:

Violeta Ruiz, Universitat Autònoma de Barcelona: ‘Pathologizing the unproductive body: neurasthenia, metaphors of energy and health ideals in Britain and Spain, c. 1880-1900’.

Catherine Oakley, University of Leeds: ‘Slow-workers, malingerers, and tramps: cultural mediations of unproductive bodies in Britain, 1880-1912’.

Steffan Blayney, Birkbeck, University of London: ‘Sites of resistance: labouring bodies and the politics of work, c. 1900-1939’.

**Panel 6D: ‘Global Britons: Transnational citizenship and belonging in postcolonial Britain’, Room NG 15, Gisbert Kapp Building.**

Chair: Gurminder Bhambra, University of Warwick.

This panel aims to explore the global dimensions of diasporic belonging in postcolonial Britain. Whilst the arrival and settlement of increasing numbers of South Asians, West Indians and East and West Africans in post-1945 Britain has been well documented by historians of modern Britain, there has, perhaps, been too little historical engagement with the intersections between the local and the global that shaped the diasporic experiences of these migrants in Britain. This panel aims to offer a fresh insight into how formal and informal notions of belonging in postcolonial Britain have – and continue to be – defined, negotiated and articulated through global structures and processes. The first paper aims to explore the disconnect between globally inclusive definitions of British nationality and restrictive gatekeeping policies employed against non-white British subjects and citizens seeking entry to Britain in the pre-1962 period. Beginning in the 1960s, the second paper traces the history of the multiple migrations of British East African Asians, charting the complex ways in which these ‘model migrants’ have been classified and how they, in turn, came to articulate their own transnational identities. In the third paper, processes of transnational citizenship are examined through the postcolonial politics of diasporic groups within Britain, in particular, in the response of ‘overseas Indians’ resident in Britain to the Indian Emergency of 1975-77. The evolution of Islamist-inspired organisations in Britain from 1960 – 2015, is the focus of the final paper, which analyses how these groups constructed new forms of nationally-rooted but globally-influenced Western ‘Islamism’ in the diaspora. In their exploration of postcolonial migrations and transnational belonging between 1945 and 2015, the papers on this panel seek to connect the dots between British history and wider world histories in the analysis of diasporic identities in Britain. The papers also aim to collectively contribute to a wider conversation about the multiple, layered – and global – dimensions of membership and belonging in modern Britain.

Speakers:

Sundeep Lidher, University of Cambridge: ‘The evolution of citizenship and immigration policy in post-1945 Britain: the case of non-white British nationals’.

Saima Nasar, University of Birmingham: ‘Cheering Fictions and the East African Asian Model Migrant’.

Edward Anderson, University of Cambridge & Patrick Clibbens, University of Oxford: ‘Hindu nationalism and transnational citizenship: The Indian diaspora in the UK during the Indian Emergency, 1975-77’.

**Panel 6E: ‘The Promise of Expertise: Advice Literature and the self in twentieth-century Britain’, Room N225, Gisbert Kapp Building.**

Chair: Claire Langhamer, University of Sussex

This panel examines three different sources of advice relating to issues of selfhood, identity and citizenship across three periods of social change during the twentieth century. In particular the panelists consider how sources of authority and expertise have provided individuals with the means to make sense of their experiences of change specifically in relation to mental health, female identity and sexual relationships. Current criticisms of expertise and its role in the alienation of British citizens from civic life suggest it is timely to examine earlier incarnations of particular forms of expertise that were sought and valued for their authority on critical elements of everyday life and the role of the citizen.

As scholars of what might broadly be termed the self-help genre have noted, across the twentieth century such works have both reflected and responded to contemporary social problems and have thus been involved in promulgating various social changes. This set of papers will raise questions about the kinds of advice people sought, the sources that were constituted as expert and the basis of their authority, as well as exploring their contribution to the processes of change that prompted such advice seeking.

By examining self-help books about nervous conditions in the early decades of the twentieth century, articles in the Girl Guide periodical on romantic and sexual relationships between 1945 and 1960 and the discourses on body hair in Jackie magazine in the 1970s and 1980s, these papers trace the sources of expertise that individuals turned to in negotiating their identity as a nervous, sexual and female self. In doing so, the panelists illustrate ways in which people navigated the changing contemporary social and cultural values relating to lifestyles, gender roles and more broadly the concept of good citizenship.

Speakers:

Jill Kirby, University of Sussex: ‘The Stress and Strain of Modern Life:’ managing the nervous self in early twentieth century Britain.’

Sian Edwards, University of Winchester: ‘Averting Misunderstandings’: The Girl Guide Movement and Education for Courtship in Post-war Britain’.

Laura Cofield, University of Sussex: ‘Nice girls don’t have superfluous hair’: Body hair removal guidance and girlhood identity 1964-1980.’

**11.00am-12.30pm: Plenary Session, 'Crossing Disciplines, Creating Studies',  
Vaughan Jeffreys Lecture Theatre, Education Building.**

Chair: Kate Nichols, University of Birmingham

The conference will invite speakers to interrogate the notion of 'studies' within Modern British Studies and the relationship between history and other adjacent disciplines. How might we bring British history into closer conversation with related disciplines in the humanities and social sciences?

Speakers:

Gurminder Bhambra, University of Warwick.

Leela Gandhi, Brown University.

Vanessa Heggie, University of Birmingham.

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**1.30pm-3.00pm: Panel Session 7**

**Panel 7A: 'Why British History Needs Irish History and Vice Versa', Lecture  
Theatre 1, Gisbert Kapp Building.**

Chairs: Mo Moulton, University of Birmingham & Erika Hanna, University of Bristol.

This roundtable will bring together scholars at various levels to discuss the necessity of doing British and Irish history in tandem, rather than as separate fields. Each panellist will offer a brief (five minute) intervention on how Irish and British history are mutually constitutive in their own work. The rest of the session will be spent in a facilitated discussion on the topic with the audience.

In June 2016, Ireland came back into the world news, as British commentators realized, belatedly, that Brexit would have a profound effect on the fragile but enduring peace in Northern Ireland and on the complex relationship between the UK and the Republic of Ireland. The study of Irish and British histories are overwhelmingly practiced separately, with different journals, conferences, and institutions. Yet in fact the subjects, like the countries, are utterly intertwined. Irish agricultural produce that pours into the British market, British hedge funds are headquartered in Dublin, and millions of Irish, English, Scottish, and Welsh people have taken boats and trains (and later Ryanair flights) across the Irish Sea in search of better lives, new opportunities, or just something a bit different. This panel seeks to find new methods for approaching these places which does justice to their entangled histories. In so doing we seek to explore how partitioning of Irish and British history as discrete has served to elide and normalise a series of relations of power which must be foregrounded and unpacked. Moreover, we consider how transnationalising the histories of both states leads to a richer understanding of the

trajectories of both – with a particular emphasis on how globalisation has shaped the history of these islands in the second half of the twentieth century.

When are the categories of ‘Irish’ and ‘British’ deployed? What work does this do? Does exiling some areas of the history of this collection of islands to an ‘Irish’ story, and so beyond the remit of British history, exclude some challenging narratives: of sectarianism, violence, underdevelopment? On the island of Britain, have other histories, of the poverty of Irish cleaners and builders in post-war Britain for example, been excluded through their seemingly sectional interest as part of Irish diasporic history? How has the category of ‘Irish’ functioned within the history of race, ethnicity, and prejudice in Britain? How did the transience of post-Famine seasonal migrants contribute to the invisibility narrative? In what ways does ‘Irishness’ serve as a marker of difference, and in what ways has it been deployed in order to police the boundaries of whiteness and white supremacy? The Irish in Britain have been doubly invisible: largely ignored within both Irish and British culture. What does taking a granular approach to these stories, and the processes through which they were rendered culturally invisible and politically inert tell us about both Ireland and Britain?

At what times is the Irish story brought into a British mainstream? At what times is it distanced? Does the Irish story merely become part of British history when it impacts on British elites—for example, Parnell, the conscription crisis, Bloody Sunday? How does British history change once Ireland is fully integrated into the narrative, and to what extent do existing categories of British historiography in fact rely on submerged Irish issues? For example, in what ways were the Irish Famine and the Irish Question crucial to the construction of Victorian Liberalism? How did the Irish War of Independence contribute to the development of the interwar Conservative hegemony? How did the Irish shape the British experiences of empire and decolonization — for example, to what extent was Ireland an architect of the Commonwealth during its years as a dominion? With a critical eye to when these labels are deployed, can we discuss a history of partition which is discursive, rather than spatial, and which has served to reinforce narratives of British modernity?

How do narratives of Irish violence (in its widest physical, institutional, gendered reading) unsettle British history when the divisions between an ‘Irish’ and a ‘British’ past are collapsed? If Irish underdevelopment is brought into the centre of British political and economic systems how does this reshape our understandings of British development? Similarly, how does Celtic Tiger Ireland, on the cutting edge of neo-liberal economics and urbanism, and which pioneered many of the spatial and economic models associated with contemporary British politics, reshape our understandings of these trajectories?

What did the Brexit vote mean for Ireland, and what can Ireland tell us about Brexit? Some issues were clear even to the most tone-deaf London-based commentators. Foremost, the border: once a place of barbed wire and gunmen hiding in hedgerows, still sensitive, and now, perhaps, the place where Britain meets the European Union. The management of this region, always delicate, is once again problematic. Secondly, the place of the Irish economy. Ireland’s biggest trading partner is the UK, and has today found itself dragged into uncertainty by the political choices of its nearest neighbour, a decision which had profound ramifications for millions of people

who did not get a vote. Finally, as an island which endured through a period of seemingly increasing modernization and toleration during the post-war years, shattered by the polarization of opinions and the emergence of violence, does the case of Northern Ireland have something to tell us about the slippage of social norms and the maintenance of order?

Speakers:

Shahmima Akhtar, University of Birmingham.

Ciara Breathnach, University of Limerick.

Darragh Gannon, National Museum of Ireland.

Carole Holohan, Trinity College, Dublin.

Peter Leary, University of Oxford.

Conor Mulvagh, University College Dublin.

Kevin O'Sullivan, National University of Ireland, Galway.

**Panel 7B: 'The Stupid Party: Reconsidering Conservative Political Thinking in Twentieth-Century Britain', Lecture Theatre 2, Gisbert Kapp Building.**

Chair: Gary Love, Norwegian University of Science and Technology

John Stuart Mill's oft-quoted dictum, that the Conservative Party was the 'stupid party'—full of opportunism but bereft of intellectual direction—has cast a long shadow over the history of British Conservatism. That theorists and practitioners of Conservatism were happy to revel in their supposed 'pragmatism' or bemoan colleagues for being 'too clever by half', only seemed to reinforce the point. Over the past two decades, historians and political theorists have resisted such views and instead demonstrated that Conservatism has long had its own core values and guiding principles; that, for example, the claim to be non-ideological is itself an ideological claim. Yet, the desire to 'decode' Conservatism—whether to celebrate or condemn it—has all too often obscured the very elements of Conservative thinking that made it distinctive (and often popular) in the first place.

By contrast this panel examines Conservatives' claims that they and their ideas are rooted in 'tradition', 'ordinariness' and 'Empire' not merely as masks for supposedly more 'real' ideological thinking (like a belief in inequality), but as important objects of study in their own right. The panel will re-examine and historicize these concepts and trace the shifting ways in which they have been understood and employed by C/conservatives over the past 120 years: from the start of the twentieth century—when Edmund Burke was first canonised as the founder of conservative thought—through the Second World War and Mass Observation, to, finally, Thatcher, free markets, and beyond. It will show that such an approach can tell us much about the development of British Conservatism as well as its interaction with wider currents in British political, intellectual, and cultural life. In an era when, as recent political

developments have shown, Conservative malleability and radicalism have taken many by surprise, the panel suggests that it is only by taking the breadth of Conservative intellectual claims seriously, as well as sceptically, that we can hope to understand this most mercurial of political traditions.

Speakers:

Emily Jones, University of Cambridge: 'The Edwardian Constitutional Crisis and Conservative Political Thinking, 1906-1914'.

Emily Robinson, University of Sussex: 'The Awesome and the Ordinary: The Emotions of Everyday Conservatism in Mid Twentieth-Century Britain'.

Kit Kowol, University of Oxford: 'Thatcherism's Imperial Origins?'.

**Panel 7C: "'Now There's a Funny Thing": Humour and Comedy in Post-War Britain', Room NG 16, Gisbert Kapp Building.**

Chair: Gavin Schaffer, University of Birmingham

This session will offer three perspectives on using humour as a source for historical enquiry. Using variety theatre, the sitcom, and the failed joke as case studies, the panel will ask what humour, comedy and laughter can reveal about the broader political, social and cultural milieu of post-war Britain.

Across the panel, the papers seek to explore comedy as something both produced and consumed. It will consider the technical issues of comedy's production, performance and distribution alongside an exploration of its audiences, reception and appreciation. From the variety stage and stalls, to the world of television comedy and the living rooms of its viewers, the papers will ask who was laughing, and when, to elucidate broader themes in modern Britain, from affluence, modernity, and technological change, to questions of taste, morality and belonging. The panel will explore how three historically specific cultures of humour were engaged in mediating the changing face of Britain, and what their jokes meant to the audiences watching.

Leo Bird, University of Sheffield: 'All Clever Stuff, No Rubbish': The Promotion and Role of Live Comedy in Variety Theatre 1945-60'.

Michael Potter, University of Manchester: "'Look at us, we're dregs!": Steptoe & Son and the Cultural Rediscovery of Poverty'.

Chelsea-Anne Saxby, University of Birmingham: "'In Poor Taste": Failed Jokes and the 1970s Television Audience'.

**Panel 7D: ‘Growing Up: Children and Social Mobility in Britain since 1840’,  
Room NG 15, Gisbert Kapp Building.**

Commentator: Steph Lawler, University of York

Debates in 2016 surrounding the re-introduction of grammar schools reflected concerns that post-war social mobility has stalled, reigniting interest in a subject that has been at the forefront of public policy discourse in the UK over the last decade. At the core of discourses about good nutrition in infancy, parental encouragement, academic readiness for and access to university education is the framing of social mobility in and through childhood as the key to life-long wellbeing and advancement. Histories of social mobility, however, drawing on occupational class data, have focused on adults and on large scale social trends rather than the processes and experience of being socially mobile.

This interdisciplinary panel will highlight the ways in which sociological and anthropological approaches can open up new questions about the history of social mobility, and suggest that historical analyses might raise new questions for contemporary research. It will draw attention to the ways in which discourses of social mobility in Britain since 1840 have been framed in and through childhood, whilst also revealing how the impact of these discourses is influenced by gender, class, and family. The papers explore the social, cultural, and biological ways in which some children have been placed at the centre of practices intended to facilitate social mobility in Britain since the 1850s, as well as limits to these aspirations when dealing with other children. They uncover children’s bodily and emotional experiences of social mobility in the past and today, and, drawing on the work of Steph Lawler and Diane Reay, reveal the hidden social and experiential costs of social mobility. Together the papers raise questions about how the weight of expectation being placed on younger generations has influenced children, parents and other agencies caring for children in the past, and what implications that history might have in modern Britain.

Speakers:

Christina de Bellaigue, University of Oxford: ‘Great Expectations: childhood, family, and social mobility in the nineteenth century’.

Karin Eli, University of Oxford: ‘Social mobility and wellbeing: does ‘moving up’ lead to better health?’.

Eve Worth, University of Oxford: ‘Girlhood and Social Mobility c.1950-1970’.

Diane Reay, University of Cambridge: ‘The Cruelties and Costs of Social Mobility, c.1950-2010’.

Jono Taylor, University of Oxford: ‘Realising ‘the proper development of his character and abilities’? The relationship between social mobility and looked after children in post-war England’.

**Panel 7E: ‘Glancing Back: Teaching British Cinema from an Imperial Perspective’, Room N225, Gisbert Kapp Building.**

Chair: Hannah Hamad, University of East Anglia

Within Film Studies, British cinema is often taught in a way that emphasises representations of life in Britain, and its own relationship with, and response to, the historic dominance of Hollywood. Although such courses may consider representations of race, ethnicity and “British” communities in individual texts, they rarely offer sustained engagement with the realities of Britain’s imperial past. In 2015, noting this tendency in our own ‘British National Cinema’ module at King’s College London, we redesigned the syllabus to address these imperial histories and legacies.

In so doing, we have sought to re-frame British cinema history by examining colonial and post-colonial settings, and accounting for the peoples participating in these spaces. Moving beyond the texts themselves, we have considered the complicity between cinema and imperial practices, for example by identifying the Empire as an important market for British films and other products. In the process, this imperial focus has placed British film history in productive dialogue with a range of contemporary issues about “British” national and global identities (particularly in the wake of Brexit and renewed right-wing nationalism), as well as academic debates about “inclusive” histories and curricula.

This session provides a brief overview of the module itself, highlighting the motivations, challenges and implications of engaging with British colonial history in a Film Studies setting. We will each offer personal reflections on teaching the module, as well as its impact on our own research practices. Individual papers will provide examples and analyses of British cinema informed by an imperial focus: Lawrence Napper examines the struggle for power over the voice of the colonised subject in films such as *West of Zanzibar* (Harry Watt, 1954), Stephen Morgan explores the settler colonial conundrum central to *The Overlanders* (Harry Watt, 1946), and Kulraj Phullar tackles the ‘social problem’ of honour killings in recent films *Honour* (Shan Khan, 2014) and *Catch Me Daddy* (Daniel Wolfe, 2014). The session will conclude with a Q&A and opportunities for audience members to discuss their own practice in similar fields and/or across disciplines.

Speakers:

Lawrence Napper, King’s College London: “It is easy for a conqueror to be magnanimous’: British colonial films and the anti-colonial speech.’

Stephen Morgan, King’s College London: “It’s a national job, Corky’: Settler coloniality and the end of empire in *The Overlanders*’

Kulraj Phullar, King’s College London: “To me, skin colour nothing. No important.’: Examining *Honour* and *Catch Me Daddy* as social problem thrillers’.

**3.30pm – 5.00pm: Panel Session 8****Panel 8A: ‘Rethinking Financial Neoliberalism’, Lecture Theatre 1, Gisbert Kapp Building.**

Chair: Ben Jackson, University of Oxford.

‘Neoliberalism’ is a ubiquitous yet elusive and highly contested concept, which continues to inspire a plethora of critical approaches. Neoliberalism has simultaneously become the defining philosophy of contemporary political economy and culture, while debates continue as to whether it meaningfully exists at all. Historiographical interpretations of neoliberalism have analysed the themes of class struggle and hegemonic power; the ideas emanating from elite transatlantic networks over the *longue durée*; or, in Foucauldian terms, neoliberal forms of governmentality. Consequently, analysing varieties of neoliberalism represents a vibrant agenda for research.

This panel offers new perspectives on the causes, consequences and legacies of ‘financial neoliberalism’ in Britain. We seek to interrogate and problematise assumptions and shibboleths that have characterised the transformations of the Thatcher years, not least that Thatcher’s Britain saw unequivocal financial liberalisation and deregulation, or that the financial services revolution was an unambiguous, watershed, ‘Big Bang’ moment.

Finance was profoundly transformed during the years of radical Thatcherism, but this was simultaneously balanced by forms of institutional inertia – a theme elaborated by the papers’ focus on vested interests and individual deference to experts, culturally embedded norms and values. Similarly, the tension between myth and reality is developed in the discussion of how ‘economies of risk’ have come to be eulogised and deplored in contemporary fiction, culture, memory and political economy. Therefore, these papers explore how ‘financial neoliberalism’ was both perpetuated and contested through networks and regimes of knowledge. Collectively, we argue that ‘financial neoliberalism’ was a process engaged with, and achieved through, political channels, but that its cultural and institutional significance is more complex than many historical accounts appreciate. By ‘rethinking financial neoliberalism’, we intervene in historiographical debates concerning both the relationship between neoliberalism and Thatcherism and the significance of radical transformations in finance.

Emma Barrett, University of Birmingham: ‘The Long Goodbye: The Endurance of Gentlemanly Capitalism’.

Christopher Vardy, University of Manchester: ‘Embodied Economics: Figuring Neoliberal Finance in Contemporary Fiction’.

Thomas Gould, University of Bristol: ‘The British Insurance Industry and Financial Neoliberalism: The Individual, the Expert and the Regulator’.

**Panel 8B, 'Colonizing the Corporeal: Embodiment and Difference in the context of Empire', Lecture Theatre 2, Gisbert Kapp Building.**

Chair: Onni Gust, University of Nottingham.

Writing in 2001, E.M. Collingham, drawing on Bourdieu, made a strong argument that the British experience of the Raj was 'intensely physical'. From sea sickness, mosquito bites and prickly heat, to fatigue, disease, and the threat of sudden death, Collingham argued bodily experiences were formative. She traced the refashioning of British bodies in the Raj, from the flowing dress, indolent stature and Orientalised habits of the 'Nabob', to the self-disciplined and exercised masculinity of the 'Sahib', to demonstrate that the body was fundamental to the creation of the colonial 'self'. Since then, a range of work has argued that the body was an important site of colonial identity formation. This panel builds on such work by placing the body at the centre of our analysis to interrogate the role of the body in colonial rule; and exploring the role the body played in the ideologies and practices of colonial societies. The papers complement each other by looking at three very different situations across three different colonial sites: New Zealand, South Africa and Imperial Britain, but each returning to questions about colonialism, practices of embodiment, the power invested in the human body, race, and gender.

Speakers:

Rachel Bright, University of Keele: 'Scalping and Masculine Mastery: A Western History of Chinese Hair, c. 1906'.

Esme Cleall, University of Sheffield: 'Rethinking embodied difference: race and disability in Imperial Britain, c 1800-1914'.

Fae Dussart, University of Sussex: 'How about 'Living a dream: Marianne Williams and the experience of colonial embodiment in the 1830s Bay of Islands.'

**Panel 8C: ‘Progressive Sex? Considering 100 Years of Deviance, Tolerance and Change in Sex and Sexuality in Britain and Beyond’, Room NG 15, Gisbert Kapp Building.**

Chair: Matt Houlbrook, University of Birmingham.

Sex and sexuality occupy a key role in progressive politics of the nineteenth and twentieth centuries. Legal and cultural acceptance of non-normative sexuality is perceived as a benchmark of enlightened modernity, and setbacks to the same an assault on hard-won political liberties and social tolerance. In the present political climate, many an op-ed piece argues we are seeing a backlash to twenty- and twenty-first century progress. Such commentary relies on a teleology that links growing open-mindedness to social and political justice. A historical perspective can contribute to, and perhaps complicate, this strand of thought by underscoring the uneven nature of change and ever-evolving schemas of deviancy. How are new standards of sexual normalcy conveyed and diffused? How, in contrast, does perceived sexual deviancy morph over time? How is it defined and managed by administrations or experts, including the state and the medical community? How much do prominent individuals or experts impact, or reflect, wider trends? This panel takes the long-view with paper topics ranging from the nineteenth to the late twentieth century, considering sexual barometers of normalcy through Victorian medical diagnoses of sexual insanity, the impact of the Kinsey reports on the “Angloworld,” and late twentieth-century sanctions on gays and lesbians working for the British Foreign Office.

Speakers:

Amy Milne Smith, Wilfred Laurier University.

Ruby Ray Daily, Northwestern University.

James Southern, Queen Mary University.

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**5.00pm – 6.00pm: Conference Roundtable, Vaughan Jeffreys Lecture Theatre, Education Building.**

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## List of Delegates

Name	Institution
Aimee Fox	King's College London
Alex Mold	London School of Hygiene & Tropical Medicine
Alexandra Hughes-Johnson	Royal Holloway- UOL
Alfie Bentley	
Alice Correia	University of Salford
Alice White	Wellcome Library
Amerdeep Panesar	University of Leicester
Amy Milne-Smith	Wilfrid Laurier University
Amy Tobin	Goldsmiths College
Andrew Ball	University of Manchester
Andrew Burchell	University of Warwick
Andrew Seaton	NYU
Anna Muggeridge	University of Worcester
Becky Taylor	University of East Anglia
Ben Jackson	Oxford University
Ben Mechen	University of Birmingham
Benjamin Bland	Royal Holloway- University of London
Beth Jenkins	Cardiff University
Beth Parkes	University of Birmingham
Camilla Schofield	University of East Anglia
Caroline Elkins	Harvard University
Caroline Langhorst	University of Mainz (Germany)
Cath Feely	University of Derby
Catherine Oakley	University of Leeds
Charlotte McKnight	University of Birmingham
Charlotte Riley	University of Southampton
Chika Tonooka	University of Cambridge
Chloe Ward	Queen Mary- University of London
Chris Millard	University of Sheffield
Chris Moores	University of Birmingham
Christienna Fryar	
Christina de Bellaigue	Oxford University
Christine Grandy	University of Lincoln
Christopher Hilliard	University of Sydney
Christopher Kowol	University of Oxford
Ciara Breathnach	University of Limerick

Claire Langhamer	University of Sussex
Clare Anderson	University of Leicester
Conor Mulvagh	University College Dublin
Daisy Payling	London School of Hygiene and Tropical Medicine
Daniel O'Neill	University of Nottingham
Darragh Gannon	University College Dublin
David Civil	University of Nottingham
David Edgerton	Kings College London
David Feldman	Birkbeck
David Minto	Durham University
Dean Blackburn	University of Nottingham
Deborah Cohen	Northwestern University
Diane Reay	University of Cambridge
Diarmaid Kelliher	University of Glasgow
Donna Carmichael	University of Birmingham
Douglas Salmon	
Edward Anderson	University of Cambridge
Edward Owens	University of Lincoln
Eleanor Murray	University of Leeds
Eleni Eldridge-Tull	University of Birmingham
Elizabeth Pente	University of Huddersfield
Elspeth King	University of Worcester
Emily Jones	University of Cambridge
Emily Robinson	University of Sussex
Emily Rutherford	Columbia University
Emma Barrett	University of Birmingham
Emma Griffin	University of East Anglia
Erika Hanna	University of Bristol
Esme Cleall	University of Sheffield
Eve Colpus	University of Southampton
Eve Worth	University of Oxford
Fae Dussart	University of Sussex
Fiachra Byrne	University College Dublin
Fraser Sutherland	University of Birmingham
Gareth Millward	London School of Hygiene and Tropical Medicine
Gary Love	Norwegian University of Science & Technology
George Gosling	University of Wolverhampton
Glen O'Hara	Oxford Brookes University
Grace France	University of Birmingham
Gregory Salter	University of Birmingham
Gurminder K. Bhambra	University of Warwick

Guy Beckett	Birkbeck- University of London
Guy Ortolano	New York University
Hanah Arshad	
Hannah Charnock	University of Exeter
Hannah Elias	Birkbeck, University of London
Hannah Elizabeth	LSHTM
Hannah Hamad	University of East Anglia
Harry Roberts	University of Liverpool
Harry Smith	University of Cambridge
Hazel Atashroo	University of Southampton
Hazel Croft	Birkbeck College- University of London
Heidi Egginton	Cambridge
Helen Glew	University of Westminster
Hester Barron	University of Sussex
Hilary Buxton	Rutgers University
Hira Amin	Cambridge
Hongli Wang	Shanghai Polytechnic University
Howard Carlton	University of Birmingham
Hugh Pemberton	University of Bristol
Izzy Mohammed	University of Birmingham
Jack St John	University of St Andrews
Jack Saunders	Warwick University
Jacob Fredrickson	University of Birmingham
Jake Watts	University of Sussex
James Brennan	Newman University
James Greenhalgh	University of Lincoln
James Southern	Queen Mary, University of London
Jamie Morris	Birmingham University
Janet Weston	London School of Hygiene and Tropical Medicine
Jean Smith	King's College London
Jennifer Crane	University of Warwick
Jessica Hammett	University of Sussex
Jill Kirby	University of Sussex
Jiyi Ryu	University of York
John Handel	University of California- Berkeley
John McAleer	University of Southampton
Jono Taylor	
Josh Allen	University of Birmingham
Josie McLellan	University of Bristol
Julia Laite	Birkbeck- University of London
Karen Harvey	University of Birmingham
Kate Imy	University of North Texas

Kate Mahoney	University of Warwick
Kate Nichols	University of Birmingham
Kate Wall	University of Sussex
Katharine Bradley	University of Kent
Kathleen McIlvenna	University of Derby
Katie Donington	University of Nottingham
Katie Jones	University of Birmingham
Kennetta Hammond Perry	East Carolina University
Kevin O'Sullivan	NUI Galway
Kulraj Phullar	King's College London
Laura Carter	King's College London
Laura Clancy	Lancaster University
Laura Cofield	University of Sussex
Laura King	University of Leeds
Laura Sefton	University of Birmingham
Laura Tisdall	University of Oxford
Lauren Davis	
Lawrence Napper	King's College London
Leela Gandhi	Brown University
Leo Bird	University of Sheffield
Lesley Spiers	University of Worcester
Louise Hide	Birkbeck, University of London
Lucy Brown	University of Sheffield
Lucy Delap	University of Cambridge
Lucy Robinson	University of Sussex
Lyndsey Jenkins	University of Oxford
Marc Matera	University of California- Santa Cruz
Margot Finn	University College London
Maria Fernanda Lanfranco	University of York
Mark Anderson	University of Nottingham
Martha Robinson Rhodes	University of Birmingham
Martin Johnes	University of Swansea
Matthew Francis	University of Birmingham
Matthew Kelly	Northumbria University
Matthew McDowell	University of Edinburgh
Matthew Taylor	De Montfort University
Mac Hodgson	University of Reading
Max Shock	University of Oxford
Michael Potter	University of Manchester
Mo Moulton	University of Birmingham
Natalie Thomlinson	University of Reading
Nathan Cardon	University of Birmingham
Neal Shasore	

Nichola Tonks	
Nickie Williams	University of Derby
Nicola Primer	University of Worcester
Nicola Sugden	University of Manchester
Onni Gust	University of Nottingham
Padraig Durnin	
Pamela Cox	University of Essex
Patrick Clibbens	University of Oxford
Paul Deslandes	University of Vermont
Paul Ward	University of Huddersfield
Peder Clark	London School of Hygiene and Tropical Medicine
Penny Summerfield	University of Manchester
Peter Leary	University of Oxford
Peter Mandler	University of Cambridge
Philip Begley	University of Liverpool
Rachel Bright	Keele University
Rachel Yemm	University of Lincoln
Rebecca Hines	University of Birmingham
Rhodri Hayward	Queen Mary, University of London
Richard Hall	Cambridge University
Richard Hornsey	University of Nottingham
Richard Huzzey	Durham University
Rob Waters	University of Sussex
Rose Debenham	University of Birmingham
Ruby Daily	Northwestern University
Ruth Davidson	Kings College- University of London
Ruth Lindley	University of Birmingham
Saima Nasar	University of Birmingham
Sally Alexander	Goldsmiths, University of London
Sam Wetherell	University of York
Samantha McCormack	University of Oxford
Sarah Crook	University of Oxford
Sarah Jones	University of Exeter
Sarah Kenny	University of Sheffield
Sarah Monks	University of East Anglia
Sean Male	University of Birmingham
Shabina Aslam	University of Huddersfield
Shahmima Akhtar	University of Birmingham
Shirin Hirsch	University of Wolverhampton
Sian Edwards	University of Winchester
Sian Roberts	University of Birmingham
Simon Briercliffe	University of Birmingham



Sophie Allen  
Steffan Blayney  
Steph Lawler  
Stephen Morgan  
Steve Bentel  
Steven Burke  
Sumita Mukherjee  
Sundeep Lidher  
Susan Bishop  
Susan Pedersen  
Thomas Allen  
Thomas Gould  
Tim Rogan  
Tobias Harper  
Tom Hulme  
Violeta Ruiz  
Will Jackson  
Zoe Strimpel  
Zoe Thomas

Newman University  
Birkbeck, University of London  
University of York  
King's College London  
Queen Mary, University of London  
Sheffield Hallam University  
University of Bristol  
University of Cambridge  
University of Birmingham  
Columbia University  
University of Birmingham  
University of Bristol  
  
Providence College  
Queen's University Belfast  
Universitat Autònoma de Barcelona  
University of Leeds  
University of Sussex  
University of Birmingham

# Important Information

## Getting here

### By rail

Most cross-country services to Birmingham arrive at New Street Station. Up to six trains an hour depart for the University on the cross-city line (ten minutes to University station, final destination Longbridge or Redditch). The centre of the main campus is a five-minute walk from University Station.

### By bus

Numbers 61, X62 and 63 travel to the University's Edgbaston and Selly Oak campuses, while the 76, 98 and 99 serve the Medical School and Queen Elizabeth Hospital. The services all run frequently from the city centre.

Online bus timetables for [61](#), [X62](#) and [63](#) are available on the [National Express West Midlands website](#)

There is a travel information office outside New Street Station, where you can obtain bus timetables and departure point information. Maps can be found throughout the city centre indicating bus stop locations.

You can also access Network West Midlands' [Live Travel Map](#) for current rail and bus information.

### By coach

There are frequent express coach services to Birmingham from London, Heathrow and Gatwick Airports, and many UK cities. The long-distance coach station is in Digbeth in the city centre.

Digbeth coach station is a short walk from New Street train station. Ask at the coach station for directions to New Street and then either catch the local train service to University station or catch the bus as described above.

### By taxi

There are taxi ranks at New Street Station and throughout the city centre. The journey to the University takes about ten minutes.

## By Car

### Approaching from the north west or south east along the M6

Leave at Junction 6 (signposted Birmingham Central) to join the A38(M)

At the end of the motorway, keep to the right, go over a flyover, then through some underpasses to join the A38 Bristol Road

The University is on your right, two and a half miles from the city centre

### Approaching from the M42 north:

Leave at Junction 8 to join the M6 northbound and follow the instructions above

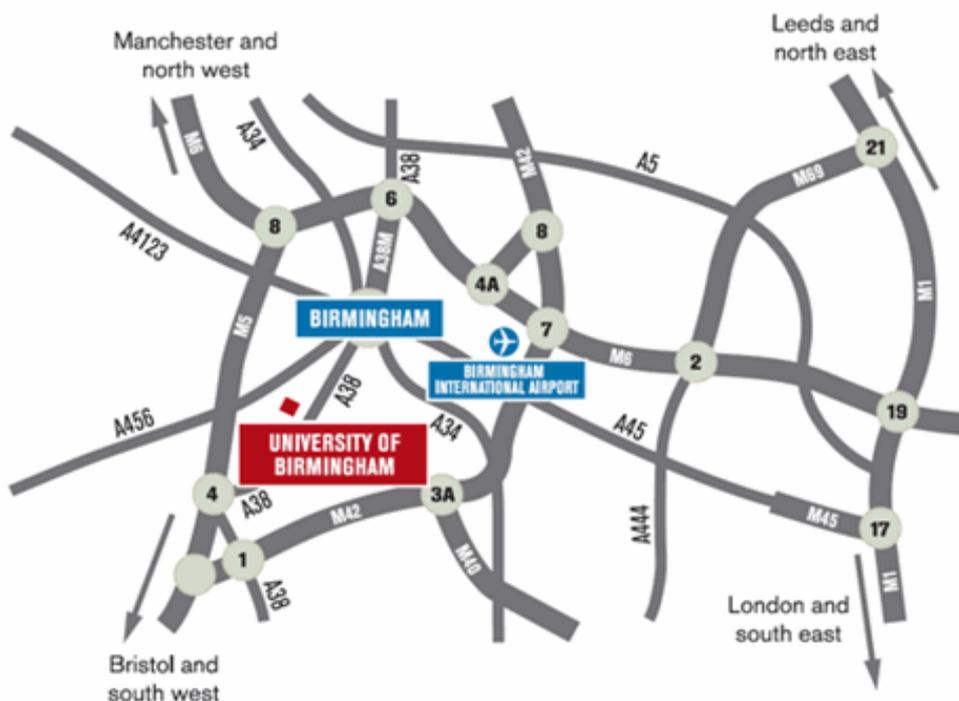
Approaching from the south west:

Leave the M5 at Junction 4 signposted Birmingham SW) to join the A38

The University is approximately eight miles from the motorway

### Approaching from the M40:

It is easier to turn south on the M42 and leave at Junction 1, heading north on the A38 Bristol Road. The University is approximately eight miles from the motorway.



### **Visitor car parking**

Visitors to campus are requested to park in our pay and display car parks:

North East Multi Storey car park (access via Pritchatts Road) Sat Nav Postcode B15 2SA

North Car Park (access via Pritchatts Rd) Sat Nav Postcode B15 2SB

Pritchatts Road Car Park (at the junction with Vincent Drive) Sat Nav Postcode B15 2QU

Pritchatts Park Village (Pritchatts Rd) Sat Nav B15 2QX

### *Visitor charges*

Up to 1 hour £2.00

1-3 hours £3.00

3-5 hours £4.00

5-8 hours £6.00

### **By Air**

Birmingham International Airport has direct flights from locations in the UK, as well as from the USA, Canada, Europe and the Middle East.

The journey by taxi from the airport to the University takes approximately half an hour. Alternatively, Air-Rail Link provides a free, fast connection between the airport terminals and Birmingham International railway station. Air-Rail Link operates every two minutes (journey time 90 seconds). Birmingham International railway station has frequent services to New Street Station in the city centre (journey time around 15 minutes).

If you are arriving at London, there is a frequent train service from London Euston railway station to New Street Station (journey time around 1 hour 30 minutes).

From Heathrow Airport. Take the Heathrow Express train to Paddington Station and then the Underground or a taxi to Euston Station. Alternatively, an Airbus runs from Heathrow Airport direct to Euston Station.

From Gatwick Airport. Take the Airport Express train to Victoria Station and then the Underground or a taxi to Euston Station.

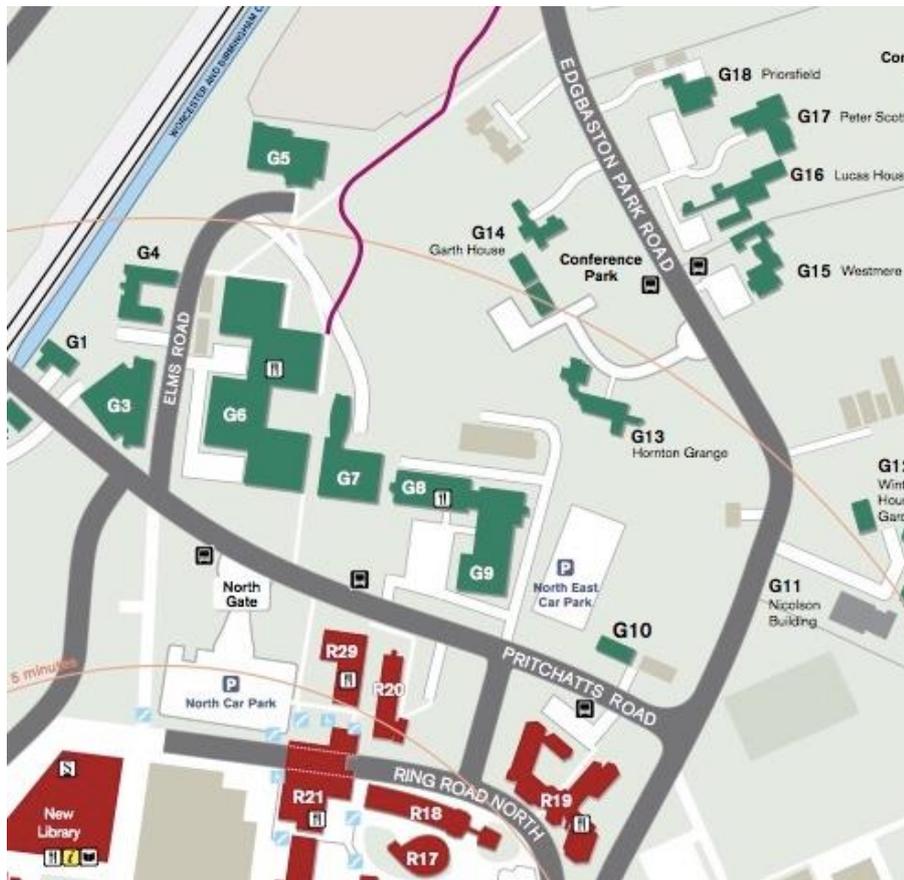
## By Bicycle

Surrounded by the suburbs of Selly Oak, Edgbaston and Harborne, the campus is easily accessible by bicycle or on foot from any of these locations and as part of our commitment to sustainable living, we encourage the use of local cycle routes.

Cycle parking facilities are provided in numerous locations across campus including a 40 space compound at the Munrow Sports Centre. The Munrow Sports Centre also provides free use of its shower and changing facilities.

## The Building

The majority of the conference will take place in the Gisbert Kapp building, located at the north-east end of the main campus at 52 Pritchatts Road, and is marked building number G8 on the Campus map on the back page of this programme. The Panels will take place over the first two floors of the building and will be clearly signposted. The Plenary lectures will take place in the Vaughn Jeffreys Lecture Theatre in the Education building, a five-minute walk from Gisbert Kapp, and is marked number R19 on the Campus map.



## Disability Access

The University has an active programme of works to improve accessibility across campus. In order to provide in depth information about the accessibility of our buildings we have worked with Disabled Go to map the majority of our buildings on campus, setting out the access to each building.

A complete accessibility report for the Gisbert Kapp building is available online at:

<http://www.disabledgo.com/access-guide/university-of-birmingham/gisbert-kapp-building-2>

Further information on the Education building can be found here:

<http://www.disabledgo.com/access-guide/university-of-birmingham/education-building-2>

## Connecting to WiFi

WiFiGuest is a public network provided to the university by BSKyB.

Steps for connecting:

1. Select WiFiGuest on your device.
2. Open a browser, and attempt to navigate to any web page (for example <http://intranet.bham.ac.uk/> )
3. You will be redirected to a sign in page, follow the steps for registration and sign in.
4. You will now be connected to the guest WiFi service.

Support for WiFiGuest can be obtained by emailing [wifisupport@bskyb.com](mailto:wifisupport@bskyb.com) or visiting <http://thecloud.net/free-wifi/support>.

## Social Media Policy

Modern British Studies aims to make our work as accessible, outward-facing and inclusive as possible. We encourage the use of social media, especially the live-tweeting of panels, so that those unable to attend are able to keep track of the discussions, and follow the main talking points that arise from these. If you would like to contribute, the hashtag that we are using is #MBS2017. After the conference, we aim to collate as much of the twitter discussions as possible into a number of 'Storify' threads, that we will then publicise on our blog for posterity and future use.

At the same time, we wish to respect the intellectual property of individual panelists, and understand that you may not want public comments on work in progress. Moreover, we are aware that some find tweeting off-putting during panels, and we want sessions to be as welcoming for both panelists and audience members as possible. If you would rather social media engagement kept to a minimum during your panel or prefer your paper not to be commented on, please communicate this with your chair beforehand, who will ensure that the room is aware at the start of the panel.

## Blogging

In the weeks following the conference, we hope to curate a series of reflections on the conference, touching upon the main themes of the conference, and how this interacts with the current state of historiography on modern Britain. In keeping with the value that we place on the importance of postgraduates and early career researchers within these discussions, we are especially keen to publish personal reflections from PGRs/ECRs. If you would be interested in writing a short blog post on your experience of the conference, do get in touch with Jacob Fredrickson, who you can email at: [jtf614@student.bham.ac.uk](mailto:jtf614@student.bham.ac.uk)

## Refreshments

Lunch will be provided on Thursday and Friday at 12.30pm - 1.30pm in the Link room of the Gisbert Kapp Building, on the first floor. If you have registered for the PGR Workshop, lunch will also be provided on Wednesday, again at 12.30pm. Refreshments will also be available during morning and afternoon breaks each day. A breakdown of what is provided can be found on the time-table pull-out sheet in this programme. Wine receptions will be held on both the Wednesday and Thursday evenings after the final session. On Wednesday this will be hosted in the University's Barber Institute for Fine Arts (A short walk from the Education building) from 6.30pm, and the reception on Thursday will take place in the Link room, Gisbert Kapp, at the same time.

## Where to eat and drink on Campus

Lunch and other refreshments are included with registration, however if you are in need of further sustenance, there are plenty of options on Campus. The map below is your complete guide to all our catering outlets.

**1 Go Central**  
A 250 seated terrace serving a full in-casual service in hot and cold food, salads, soups, pastas, pizzas, sandwiches and cold drinks.

**2 Café Go and Go Max**  
Serving made to order deli sandwiches and salads, paninis, jacket potatoes with a burno bar.

**3 Costa Coffee at University Centre**  
A full range Costa coffee shop.

**4 Café Aroma**  
Serving Costa coffee, snacks and light lunches.

**5 Bratby Staff Bar**  
Serving hot and cold food at lunchtime and bar drinks at lunchtime and in the evening.

**6 Starbucks in Mithras Tower**  
A full range Starbucks coffee shop.

**7 Costa Bramall**  
Serving Costa coffee, Crave DO's, ice cream, sandwiches and snacks.

**8 Street Café**  
Serving coffees, cakes, sandwiches and paninis.

**9 Noble Room Staff Restaurant**  
Serving traditional canteen lunches, salads, soups and other hot food.

**10 Astro Suite Restaurant**  
Dine in our award winning fine dining room. Please book to avoid disappointment. 0121 4158400.

**11 Post Graduate Centre Costa (new)**  
Opening in January 2016, serving Costa coffee, sandwiches, soups, pastas, pizzas, sandwiches and paninis.

**12 Meeting Point (new)**  
A new seated restaurant opening in January 2016, serving Costa coffee, English breakfasts, a daily hot food menu and Costa proud to serve coffee.

**13 Sports Centre Costa (new)**  
Opening in 2016, a new full range Costa coffee shop opens in the Sports Centre.

**14 Library Coffee Shop (new)**  
Opening in June 2016, serving made to order deli sandwiches and salads and specialty coffees.

**15 Starbuck Kapp Coffee Shop**  
Serving a selection of hot food, lunches, sandwiches and snacks with a deli bar.

**16 Oyster Go**  
A take-away facility offering specialty coffees, cold drinks, sandwiches and a deli bar.

**17 Business School Café**  
Serving specialty coffees, cakes, sandwiches, salads, paninis and snacks.

**18 Mechanical Engineering Café**  
Serving hot and cold drinks, sandwiches, paninis, snacks, specialty coffees and cakes.

**19 Chemical Engineering Café**  
Serving specialty coffees, cakes, soups, prepared sandwiches, paninis and snacks.

**20 Physics Coffee Lounge**  
Serving specialty coffees, paninis, soups, sandwiches, pastas and hot and cold drinks.

**21 Food Court, Medical School**  
A 250 seated restaurant serving breakfasts, hot meals, jacket potatoes, soups, cakes, hot and cold drinks with a deli bar.

**22 Costa Coffee Pod**  
Open 10.30 - 14.30 in term time and open days.

**23 Blackhouse Café**  
Serving hot and cold drinks, sandwiches, paninis, snacks and contemporary.

**24 Sportex**  
Serving Costa 'proud to serve' coffee.

**25 Raising the Bar**  
Serving hot lunches from 12.00 - 14.00 and bar drinks.

**26 Gaz**  
Serving hot and cold drinks, paninis, soups, sandwiches, pastas, snacks and ice creams.

**27 Lounge**  
Serving specialty coffees, sandwiches, salads, paninis and pastas, homemade cakes and cold drinks.

University of Birmingham catering outlets are brought to you by the GO Third Food brand.

**GO**  
THINK FOOD

## Where to eat and drink off Campus

Birmingham has a vast and wonderful array of restaurants, bars and cafes, both in the city centre and the neighbourhoods surrounding the Campus. To help you navigate the terrain, staff and students in the centre of Modern British Studies have come together to pick our top restaurants, cafes and bars. We've focused on mainly local, independent focused and affordable places that show off the great diversity of what this city has to offer.

### Cafes and informal eateries

**Yorks** – A lovely informal café in the city centre. They have just opened a great space at IKON - Birmingham's leading contemporary art gallery: **1 Oozells Square, Brindleyplace, B1 2HS (IKON): 29/30 Stephenson Street, B2 4BH (City Centre)**.

**Damascena** – Another great informal café, serving really amazing hearty food, with plenty of veggie options. **5-7 Temple Row West, B2 5NY**.

**3 Threes:** A great vegetarian/vegan coffee shop in the centre of Birmingham with both wonderful coffee and food. They have just opened another shop in the Jewelry Quarter, if you are staying closer to there. **19 Martineau Place, B2 4UW (City Centre), 10 Great Hampton Street, B18 6AQ (Jewelry Quarter)**.

**Boston Tea Party:** A lovely café chain that spread across the south-west has arrived in Birmingham. They also have a café in Harborne, if you are staying nearer the university. **190 Corporation Street, B4 6QD (City Centre), 106 High Street, B17 9NJ (Harborne)**.

### Restaurants

**Bodega:** A popular choice here in MBS, a lovely relaxed South American Cantina in the city centre serving both food and cocktails: **12 Bennett's Hill, B2 5RS**.

**The Warehouse:** Wonderful vegetarian restaurant serving delicious and affordable food, just behind Moor Street station in the centre. Very busy in the evenings and you usually have to book in advance. **54-57 Allison Street, B5 5TH**.

**Topokki:** Another MBS favourite, great Korean food in the Chinese Quarter of the city centre. **Unit 1C Hurst Street, B5 4TD**.

**The Karaczma:** If you fancy something a bit different, a Polish restaurant serving fantastic hearty food in very generous portions. Not many vegetarians options, but plenty of fish for pescetarians. **Polish Millennium House, Bordesley Street, B5 5PH**.

**Blue Nile Restaurant:** Fantastic Ethiopian restaurant, serving flavor-packed dishes at affordable prices with a wide array of vegetarian options. **28 Great Hampton Street, B18 6AA.**

**Bistro 1847:** Another incredibly tasty vegetarian restaurant in the centre of town, in the beautiful Great Western arcade. **26 Great Western Arcade, B2 5HU.**

**Asha's:** Wonderful, award winning Indian restaurant if you're looking for something a bit more formal. **12-22 Newhall Street, Birmingham.**

If you are staying nearer the University, **Dosa Mania** serves wonderful north Indian food (**10A Northfield Road B17, 0SS**), whilst **The Plough** has a nice gastro-pub style menu (**21 High Street, B17 9NT**).

There are a range of fantastic Chinese restaurants in Birmingham's China Town/Arcadian and for those interested in tasty Asian food should head to the 'Balti Triangle' to the South of the city. For those based in town there are also a range of chain eateries in the Mailbox, Bullring and Brindley Place. A guide to some of Birmingham's independent restaurants can be found on <http://independent-birmingham.co.uk/>.

## **Pubs and bars**

**Cherry Red's:** Probably the most common suggestion, also does wonderful food: **88-92 John Bright Street, B1 1BN**

**Tilt:** Doesn't do food, but does do amazing hot chocolates and superb coffee. They also have great selection of craft beer. Oh, and they have some great pinball machines. **2 City Arcade, B2 4TX.**

**The Wellington:** Perfect choice if you fancy hand-pulled real-ale: **37 Bennetts Hill, B2 5SN.**

**Post Office Vaults:** Best known for its huge range of foreign bottled beers. **84 New Street, B2 4BA.**

**The Church:** Lively bar with a great New Orleans inspired menu in the Jewelry Quarter: **22 Great Hampton Street, B18 6AQ.**

[historyacts.org](http://historyacts.org) #historyacts



# HISTORY ACTS 07 BLACK LIVES MATTER

THURSDAY 6 JULY 2017

## AN ACTIVIST LED WORKSHOP

Malachi Thomas, **Black Lives Matter** organiser, Nottingham  
Tippan Naphthali, the founder of **4WardEver**

## RESPONDING HISTORIANS

Dr Christienna Fryar, University of Liverpool  
Dr Kennetta Perry, East Carolina University

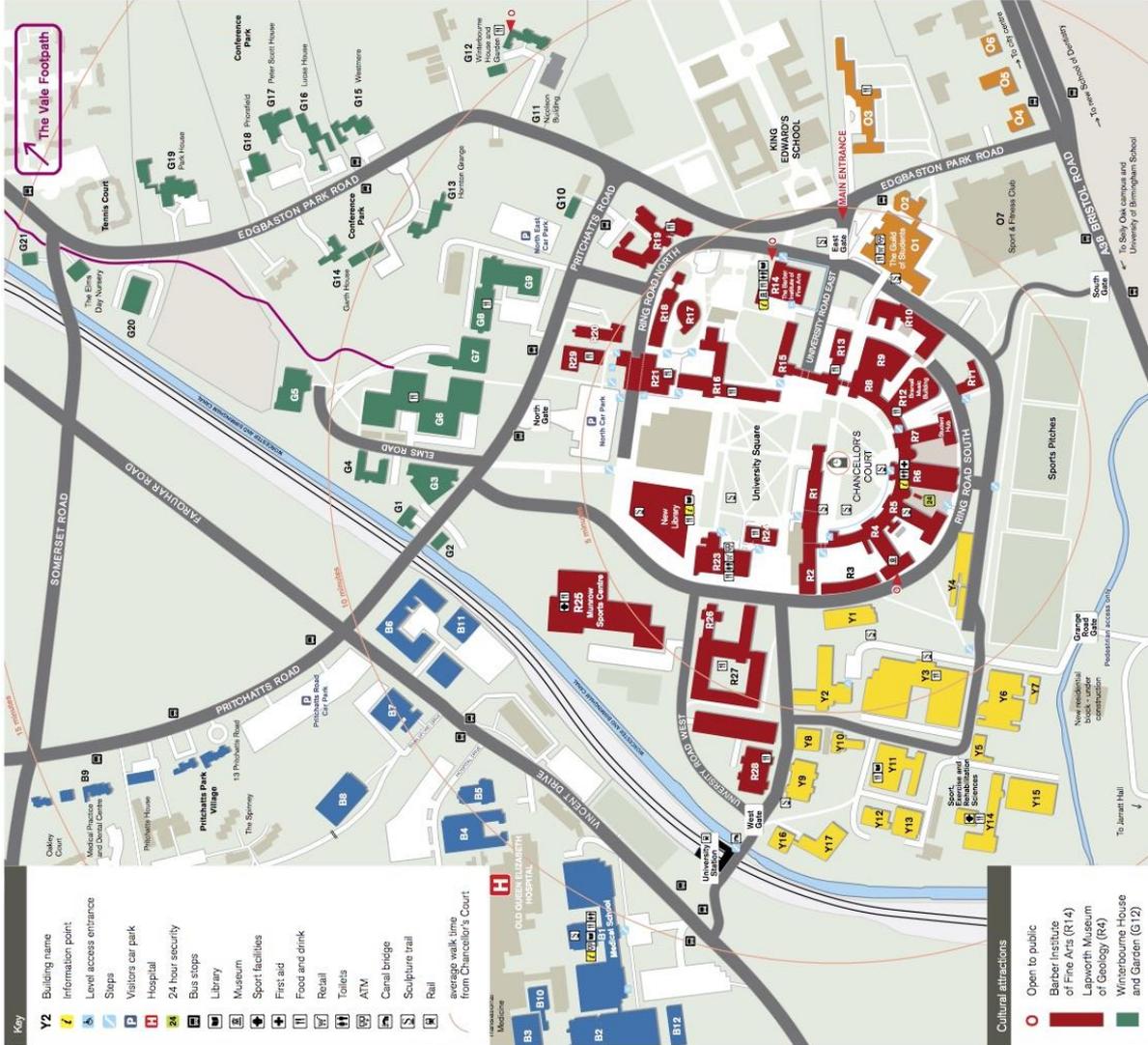
11AM TO 12.30PM  
BIRMINGHAM UNIVERSITY

**HISTORY ACTS** workshops are led by activists, who give a short talk or presentation about their work. A historian or historians working on a relevant topic will then respond, before opening it up to group discussion.

**HISTORY ACTS** is a new radical history forum, affiliated to the Raphael Samuel Centre, and based at the University of London. Our goal is to bring together radical and left-wing historians and contemporary activists. We want to find new ways to engage as academics with contemporary struggles, to learn from activists, and to see how we can use what expertise and institutional resources we have to provide active solidarity.

**History Acts** sessions take place on the third Tuesday of every term-time month. They are usually held at Birkbeck, University of London. Sessions are free and open to any historian, any history student, or anyone interested in how history can work for social and political change.





# Edgbaston Campus Map

## Index to buildings by zone

- Red Zone**
  - R1 Law Building
  - R2 Frankland Building
  - R3 Hills Building
  - R4 Aston Webb – Lapworth Museum
  - R5 Aston Webb – B Block
  - R6 Aston Webb – Great Hall
  - R7 Aston Webb – Student Hub
  - R8 Physics West
  - R9 Nuffield
  - R10 Physics East
  - R11 Medical Physics
  - R12 Bramall Music Building
  - R13 Poynting Building
  - R14 Barber Institute of Fine Arts
  - R15 Watson Building
  - R16 Arts Building
  - R17 Ashley Building
  - R18 Strathcona Building
  - R19 Education Building
  - R20 J G Smith Building
  - R21 Muirhead Tower
  - R22 University Centre
  - R23 Staff House
  - R25 Murrow Sports Centre
  - R26 Geography
  - R27 Biosciences Building
  - R28 Murray Learning Centre
  - R29 The Alan Walters Building
  - R30 New Library
- Blue Zone**
  - B1 Medical School
  - B2 Institute of Biomedical Research including IBR West
  - B3 Wellcome Clinical Research Facility
  - B4 Robert Aitken Institute for Clinical Research
  - B5 CRUK Institute for Cancer Studies and Denis Howell Building
  - B6 Research Park
  - B7 90 Vincent Drive
  - B8 Henry Wellcome Building for Biomolecular NMR Spectroscopy
  - B9 Medical Practice and Dental Centre
  - B10 Advanced Therapies Facility
  - B11 BioHub Birmingham
  - B12 Health Sciences Research Centre (HSRC)
- Yellow Zone**
  - Y1 Old Gymnasium
  - Y2 Haworth Building
  - Y3 Mechanical and Civil Engineering Building
  - Y4 Terrace Huts
  - Y5 Estates West
  - Y6 Maintenance Building
  - Y7 Grounds and Gardens
  - Y8 Chemistry West
  - Y9 Computer Science
  - Y10 Alta Bioscience
  - Y11 Chemical Engineering
  - Y12 Biochemical Engineering
  - Y13 Chemical Engineering Workshop
  - Y14 Sport, Exercise and Rehabilitation Sciences
  - Y15 Civil Engineering Laboratories
  - Y16 Occupational Health
  - Y17 Public Health
- Orange Zone**
  - O1 The Guild of Students
  - O2 St Francis Hall
  - O3 University House
- Green Zone**
  - G1 32 Pritchatts Road
  - G2 31 Pritchatts Road
  - G3 European Research Institute
  - G4 3 Elms Road
  - G5 Computer Centre
  - G6 Metallurgy and Materials
  - G7 IRC Net Shape Laboratory
  - G8 Gisbert Kapp Building
  - G9 52 Pritchatts Road
  - G10 54 Pritchatts Road
  - G11 Nicolson Building
  - G12 Winterbourne House and Garden
  - G15 Westmere
  - G18 Priorsfield
  - G19 Park House
  - G20 Elms Plant
  - G22 Elms Day Nursery
  - Green Zone Conference Park*
  - G13 Hornton Grange
  - G14 Garth House
  - G16 Lucas House
  - G17 Peter Scott House
- Other Buildings**
  - O4 Ash House
  - O5 Beech House
  - O6 Cedar House
  - O7 New Sports Development - completion 2016
  - B3B Broomfield Building
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