



Warwick History Postgraduate Conference 2017



The University of Warwick
Wolfson Research Exchange
Thursday 1 – Friday 2 June 2017
Co-organised by Melissa Bennett & Anna Bruzzone

Thursday, 1 June	
9.30 - 9.50	Conference registration
9.50 - 10.00	Opening remarks
10.00 - 11.00	Panel 1
	<p>Religion in Early Modern France Chair: Dr Giada PIZZONI</p> <p>Sofia GUTHRIE Montauban's Protestant academy and the Huguenot cause: a collection of seventeenth-century academic dissertations.</p> <p>David NICOLL Protestant noble identity: the case of Antoine de Crussol.</p>
11.00 - 11.30	Coffee
11.30 - 1.30	Panel 2
	<p>Religion & Politics in England, 1660-1800 Chair: Dr Naomi PULLIN</p> <p>Ruth BARBOUR Who were the Catholics in eighteenth century Warwickshire?</p> <p>Martyn CUTMORE The odious name of Presbyterian: 1661 – Rhetoric and emotional community.</p> <p>David FLETCHER 'The Lancashire witches', by Thomas Shadwell: censorship and religious belief in 1680s England.</p> <p>Edward TAYLOR 'My business is to make observations': commenting on the news in the serial press in early modern Britain.</p>
1.30 - 2.15	Lunch
2.15 - 3.45	Panel 3
	<p>Emotions & Identities Chair: Dr Kathryn WOODS</p> <p>Valentina TOMASSETTI 'Guard your beauty in the fortress of shame' – Teaching emotions through manner manuals in Early Modern Europe.</p> <p>Liana-Beatrice VALERIO Exploring the varied manifestations of emotions, bravado and masculinity among the South Carolinian and Cuban slave-holding elite 1820-1850.</p> <p>Somak BISWAS Geographies of the self: letters, spaces and the shifting identities of the Western Indophile.</p>
3.45 - 4.00	Coffee
4.00 - 6.00	Panel 4
	<p>Colonial worlds Chair: Dr George ROBERTS</p> <p>Holly WINTER Managing the mundane: the gender politics of everyday objects in the Indian armies, 1799-1900.</p> <p>Jo TIERNEY The design and manufacture of British printed textiles for export to West Africa: an analysis of the Pattern Book Evidence.</p> <p>Charlie ANGELO Niceto de Zamacois in 'El Museo Universal', c.1857-1863: writing Mexico for Spanish audiences.</p> <p>Anna BRUZZONE The fabrication of history and the politics of land: new archival evidence on Italian decolonization in Somalia.</p>
6.00 - 7.00	Drinks reception - Callum MacDonald Bursary Award Ceremony

Friday, 2 June

9.30 - 11.00	Panel 5 Perspectives on Writing History Chair: Dr Elise SMITH Joshua PATEL The 'biological turn' in history writing: what is man? And how do these assumptions drive history writing? Camille MAHÉ The European children's situation during the post-war period through the eyes of the International Red Cross (1944-1949). John WILMOT 'Airs, waters and places' revisited: medical topography in explaining disease, c.1820 -1860.
11.00 - 11.30	Coffee
11.30 - 1.00	Panel 6 Body Politics Chair: Dr Meleisa ONO-GEORGE Shrikant BOTRE The body of caste: making modern Marathi sexual anatomy. Andrew BURCHELL At the limits of legitimacy: the 'Smethwick corporal punishment case', professional expertise and municipal politics, 1928-1945. Taahira KHAN The prostitute and the domestic: reciprocity between Indian women and Europeans in the making of gender and health ideals in nineteenth-century colonial India.
1.00 - 1.45	Lunch
1.45 - 3.15	Panel 7 Revolt & Rebellion Chair: Dr Anna ROSS Joseph CHICK The Peasants' Revolt of 1381: leadership in the Suffolk rising. Rosalyn NARAYAN Nena Sahib: An Indian Nat Turner in the Southern US Press, 1857. Maria Reyes BAZTAN When the Third-World struggle stepped into the First-World: anti-colonial imagination and its influence on Basque and Catalan nationalism.
3.15 - 3.30	Coffee
3.30 - 5.30	Panel 8 Business Histories Chair: Dr Andrew JONES Adrian ANTONY A global pounding - Money's role in Britain's European moment. Christian VELASCO Stability perspectives: the Kenyan banking system after the Mau Mau war. Connor WOODMAN Red Warwick and Warwick University plc: the struggle over institutional memory. Rohini PATEL Scientific management and business education in early 20th century America.
5.30 - 5.45	Closing remarks

Abstracts

Thursday, 1 June

Panel 1: Religion in Early Modern France

Sofia GUTHRIE

Montauban's Protestant academy and the Huguenot cause: a collection of seventeenth-century academic dissertations.

In the mid-seventeenth century, the Reformed church in France supported eight academies, founded with the aim of generating a domestic supply of pastors. One of the leading academies was located in the Huguenot stronghold of Montauban. It was viewed by the Reformed community as a staunch advocate of Calvinist orthodoxy and by Catholics as a source of sedition and disobedience. My paper will discuss a surviving collection of dissertations defended by Montauban's students between the years 1646-49. Looking in particular at the political, confessional and academic environment in which these texts were produced, this paper will suggest that they illustrate the role of Montauban's academy as a unifying tool for the Huguenot cause. To address this question, the dissertations, on which there has been no prior scholarship, will be assessed from several angles. What sources and authorities did they call attention to pagan, biblical, patristic, or early modern? To what extent was this type of publication subject to censorship by Huguenots' own national synod? Who were the students who defended the dissertations? And who were the authors of these works?

David NICOLL

Protestant noble identity: the case of Antoine de Crussol.

The introduction of Calvinism into France had an important effect on the identity of the nobles who embraced this new faith, engaging with their existing noble values. Noble identity itself was formed of elements such as religious belief, loyalty to the monarchy, noble power networks and culture, and expression of the noble role through warfare. Conversion could raise questions over a noble's loyalty to the crown, but could also offer new avenues of power, including the opportunity to become a 'protector' of the Protestant churches.

Although current historiography has underlined the integral place of religion in this period, the identity of the Protestant nobility has not been studied in-depth, especially in analysing this identity through the aspects mentioned above. For this paper, I examine the interplay of the new religious convictions with a noble's traditional roles, through studying the identity of Antoine de Crussol during the years 1560-1563. Crussol was a favourite of Catherine de Médicis, and became a Protestant leader in southern France. Exploring how Crussol considered his own identity will form part of this, particularly how he viewed his loyalty to the monarchy while being on the opposing side in war, while also engaging with aspects such as the effect of his conversion on his noble followers.

Various types of correspondence (royal, noble and clerical), political assembly records, and gendarmerie muster rolls are used to examine this identity. Several questions are considered; how did Crussol view his own identity? Which aspects come to the fore in expressing noble identity? How did he deal with loyalty to both the monarchy and to his faith? The hypothesis is that Crussol's religious convictions did not bring about a great change in his overall identity, and that he saw no contradiction in being loyal to the monarchy while leading Protestant forces.

Panel 2: Religion & Politics in England, 1660-1800

Ruth BARBOUR

Who were the Catholics in eighteenth century Warwickshire?

Warwickshire had one of the highest concentrations of Catholics in the country during early modern times. Only northern counties such as Durham, Lancashire and Yorkshire and Warwickshire's immediate northern neighbour Staffordshire exceeded it. Yet little research especially for the eighteenth century has been done on the subject.

Traditional Catholic historiography sees the later early modern period as being as grim for Catholics under the penal code the only difference being that martyrdom had ceased to be an option and therefore individuals were not memorialised in the same way after death as in the sixteenth and seventeenth centuries. Cardinal Newman described the Catholic Community in 1800 in negative terms when looking back from the 1850s. However recently Gabriel Glickman and Leo Gooch have presented a more positive view.

Questions arise as to the location of significant groups of Catholics and missions, the evidence of integration of Protestants and Catholics ('mixed' marriages and Catholics holding parish office) and Catholic kin networks extending over widely separated parishes. The virtual absence of sectarian strife in the area throughout the century supports Bill Sheils's view that, at the local level, neighbourliness was more important than religious differences.

This study by looking at the social characteristics of Catholic members of what we would now term the middle class will help to establish how they fared in the eighteenth century.

Martyn CUTMORE

The odious name of Presbyterian: 1661 – Rhetoric and emotional community

In his written account of the Savoy Conference of 1661 Richard Baxter despaired that Presbyterian had become an 'odious' name. That such a formidably emotive term, connoting feelings of revulsion and hatred, should be used to express his concern at how his community was regarded by clerical colleagues is revealing. Presbyterianism was, it can be stated, a rational system of views about how a state Church should order and practice a Protestant form of Christianity; objectively it was not very different from Episcopalianism. Yet, apparently its adherents felt that they were regarded with odium and, as the sources discussed in this paper will demonstrate, Presbyterianism did indeed conjure highly emotional hostile responses.

This paper relates to a thesis that considers the shaping and moderation of emotion in seventeenth century puritan culture, centring on the texts produced by Baxter's colleague, Samuel Clarke (1599-1682). It represents part of an attempt to address the question of how far competing religious groups can be regarded as 'emotional communities' and the broader relationship of these to a concept described as 'affective culture'. The focus here is deliberately narrow, assessing the array of printed pamphlets and broadsides produced in 1661, during and around the Savoy Conference. The discussion considers what these sources disclose about the emotional nature of the hostility between Episcopalians and their Presbyterian co-religionists, and asserts the proposition that groups of long standing opposing opinion, whose mutual antipathy was expressed using a vocabulary of insult, vituperation and odium may be regarded as separate emotional communities. Whilst assuming a methodology that views text as a performative dynamic of affective culture, it poses the question of how far the rhetoric of anti-Presbyterian polemic, expressed in print, was both constitutive and reflective of such divisions.

David FLETCHER

'The Lancashire witches', by Thomas Shadwell: censorship and religious belief in 1680s England.

Thomas Shadwell's 1681 comedy *The Lancashire Witches and Tegue O Divelly the Irish Priest* was first performed in 1681 in the wake of the Popish Plot and has been described as 'a blaze of defiant Whiggism'. The play was controversial from the start, was heavily censored, and was hissed at its first performances. It is an interesting case study of censorship because we know which sections of the play were cut by the Master of the Revels. The imposed cuts were reinstated and printed in italics when the play was published in 1682. An analysis of the censorship of this play can tell us much about the religious and political climate of the time.

Witchcraft was still widely believed at this time and Shadwell chose to portray his witches realistically, even though his own beliefs told him otherwise. Modern commentators have criticised the play as compromised because Shadwell's political message is undermined by his realistic portrayal of the witches. I will argue that this issue has been over-problematized by critics and that Shadwell's message would have been received loud and clear by audiences who could handle such ambiguities.

The Lancashire Witches is an extraordinary play. It has everything – comedy, drama, farce, sex, violence, politics, mistaken identity, romance, and real witches. As well as providing diverting entertainment, it engages with many of the important issues of the day.

Edward TAYLOR

'My business is to make observations': commenting on the news in the serial press in early modern Britain.

This paper explores the growing culture of published commentary on the news in seventeenth and early eighteenth century Britain. Historians have widely acknowledged that early modern Britain had a sophisticated news culture, even before the first newspapers of domestic news emerged in the 1640s, with information about current affairs circulating extensively through a patchwork of oral, manuscript and printed media such as sermons, plays, "scribal publication", broadside ballads and pamphlets. However, what has been less well appreciated is that much of the topical media comprised commentary on the news rather than the news itself, and that this has an important history in its own right. Contemporaries often conceptualised comment as being something explicitly different from news, using keywords such as "observations" and "reflections", spatial demarcation within texts, and the deployment of distinct genres for comment such as dialogues and essays. More broadly, comment provides important perspectives on the nature of the early modern "public sphere", because the nascent politically-engaged "public" was consuming comment as well as news throughout the period.

My discussion will focus on one of the most distinctive elements of the topical media, the serial press: printed publications that were designed to appear in successive instalments, especially newspapers and periodicals. The earliest British serials were tightly focused on news, but during the civil wars of the 1640s, comment was increasingly included alongside news to further royalist and parliamentarian partisan aims. Another era of comment in serials began with the emergence of Whig-Tory party conflict in the 1680s, including the appearance of the first "comment serials" in their own right, which by the early eighteenth century had become firmly distinguished from the more sober newspaper press. I will explore changing patterns of comment in serials, its relationship with partisan politics, and the significance of its consumption in political culture.

Panel 3: Emotions & Identities

Valentina TOMASSETTI

'Guard your beauty in the fortress of shame' – Teaching emotions through manner manuals in Early Modern Europe.

Modern scholars have often emphasized the role played by manner manuals in the formation of European civility. These treatises, as popular as best sellers in Early Modern Europe, instructed courtly men and women on rules about manners and etiquette. This civilizing process, as Norbert Elias called it, was a fundamental step in the creation of a European identity, as we know it. What scholars have failed to tell is how these handbooks not only taught people how to eat and dress appropriately, but how they also instructed them on proper emotional behaviours. Women were usually the favourite target audience for these manuals, which had large sections dedicated to what was considered the best virtue for a woman: shame.

Shame was instructed and recommended not only as an emotional status, but also praised as an embodied behaviour that was carefully described by the authors of manner manuals. A lowered head and a chaste posture were normally recounted as the most precious embellishments of a female body.

With this paper, an abstract from a chapter of my PhD thesis, I aim to shed a first light on how shame was embodied and described in Early Modern manner manuals. In doing so I would like to explain to the audience how this emotion had also an intense physical and bodily dimension in sixteenth century Europe, an aspect too often marginalized by the historiography of emotions.

Liana-Beatrice VALERIO

Exploring the varied manifestations of emotions, bravado and masculinity among the South Carolinian and Cuban slave-holding elite 1820-1850.

Although historical narratives relating to the U.S. traditionally foreground white men as the 'subject' of their focus, this paper will study them as emotionally vulnerable, multi-dimensional 'subjects'. Shedding light on the psyches of the planter class, too often presented as caricature figures such as 'absentee', 'tyrant', 'capitalist' or 'paternalist', the paper will explore their lived, human experiences as enslavers, offering in conjunction a similar treatment of the Cuban planter-class; figures who have remained almost entirely neglected by social historians focussing on slavery in the Caribbean. The act that most seriously confronted the authority of these men – their rule, their words, their political views, and their masculinity – was slave insurrection, and as such, moments of large-scale slave violence against the white ruling class shall be used as the crucible in which the emotions, actions and reactions of Cuban and South Carolinian slaveholders shall be analysed, and their dissonance cross-examined.

The paper will present the shortfall between the manner in which the South Carolinian planter class presented themselves when speaking publicly on the subject of slavery, and slave unrest, when they were aware of having an abolitionist audience - in published pamphlets and printed speeches, for example - and the things they occasionally admitted about their slaves in their private moments, when they were more able to put humiliating doubts into writing, in journals and private correspondence. Comparatively, the paper will discuss whether Cuban official correspondence with Spain concerning slavery - reassuringly confident when Cubans wanted no Spanish interference in legislation, and strategically insecure when they wanted the assurance of colonial military protection - to scrutinise wavering examples of Cuban self-assurance when compared to intra-Cuban communication.

Somak BISWAS

Geographies of the self: letters, spaces and the shifting identities of the Western Indophile.

This paper situates the negotiation of epistolary selves at the heart of public political discursive formations within colonial South Asia. I focus on long term personal correspondences between white western Indophile figures in the late 19th/early 20th century whose engagements with prominent Indian leaders and a variety of anti-colonial projects relating to India made them central figures in mainstream Indian politics. Spaces such as ashrams, became instrumental in shaping and producing these new ethical selves within the western Indophile and reorienting their political locus towards a more anti-imperial position. I study this active presencing of the ashramic space within the epistolary text itself as constitutive of a complex discursive practice centred around the self. I look at how these sustained epistolary exchanges became crucial sites of self-meditation and ethical transformation, and the cultural politics of this transculturation becoming part of their wider public political investments.

Panel 4: Colonial worlds

Holly WINTER

Managing the mundane: the gender politics of everyday objects in the Indian armies, 1799-1900.

This paper will explore the ways in which men fashioned themselves as 'managers' of material objects and environments while serving with the armies in India. Drawing on the letters, journals and memoirs of men in the Indian Army and the British regiments stationed in India, I will argue that militaristic masculinity was performed not just through the conspicuous consumption of high-value weapons, textiles and art objects, but also through interactions with mundane material culture. The material worlds of men serving in the armies in India were filled primarily with grain, baggage, tents and stores and I will argue that the successful mastery of these objects and commodities was a way through which men demonstrated their competence both as soldiers and men. Fashioning oneself as a successful 'manager' also extended to the domestic domain, and I will argue that, in contrast to popular portrayals of soldiers as fleeing the shackles of domesticity in India, British men often enthusiastically undertook home-building activities during their service, the completion of which bolstered, rather than undermined, their claims to a militaristic masculinity.

Jo TIERNEY

The design and manufacture of British printed textiles for export to West Africa: an analysis of the Pattern Book Evidence.

Histories of the textile trade between Britain and West Africa in the nineteenth and early twentieth centuries, have drawn largely on trade statistics and policy. Few historians have acknowledged the surviving material evidence of the trade in the form of pattern books and textile samples; still fewer have attempted to analyse this extensive body of data. Yet, these pattern books represent a vital piece of evidence, offering a wealth of information on the design and manufacture of goods for West African markets and making an important contribution to the history of British global trade during the nineteenth and early twentieth centuries. This paper will present the findings from the analysis of two bodies of textile samples, The Logan Muckelt pattern books at Manchester Archives and the Board of Trade registers at the National Archives. The analysis will focus on four design elements; the imitation of printing and dyeing techniques such as batik and tie-dye, the use of language (notably Arabic and languages of symbols such as Adinkra), the choice of motifs and the use of colour. This paper will explore the extent to which British manufacturers catered designs for West African markets and the design mechanisms they employed to create designs suitable for these markets. It will consider the extent to which the material evidence corroborates and contradicts existing histories of Britain's global textile trade. This paper will argue that an analysis of the pattern samples presents new evidence in the history of British printed textiles in West Africa. It will also explore how the role of design relates to the broader economic and commercial development of British global trade at the turn of the twentieth century.

Charlie ANGELO

Niceto de Zamacois in 'El Museo Universal', c.1857-1863: writing Mexico for Spanish audiences.

Ignored for many years, nineteenth-century Spanish travel writing has only recently been subjected to systematic analysis. As a sub-set of this genre, Spanish travel narratives regarding Latin America have been characterised by Gayle Nunley as containing an ambivalence between 'familiarisation and distance', reflective of the tensions between Spanish authors' promotion of Spain's colonial legacy, and their disappointment in perceived contemporary weaknesses. Nunley has suggested that it was features suggestive of distance, and negative portrayals of Latin American society, which typically overwhelmed this writing. In this paper, I will comment on the work of Niceto de Zamacois, who has hitherto not featured in discussions about Spanish travel writing.

The Basque poet, novelist, journalist, playwright, lyricist and historian (!) wrote a series of articles about Mexico which appeared in the Madrid newspaper *El Museo Universal* during the middle of the nineteenth century. While Zamacois's work displays elements of ambivalence, it also contains an intensely familiar and positive portrayal of relations between Spaniards and Mexicans in a quasi-mythical Comic narration entitled 'El Ranchero Mejicano'.

By examining these writings (in part) through Mary Louise Pratt's analytic model of 'anti-conquest', Zamacois's writings can tell us more about the variety of literary discourses which informed Spanish nationalism and neo-colonialism ('Hispanism') in the nineteenth century. The Spaniard's articles also reveal some of the stylistic features of neo-colonial discourse which are visible more widely, particularly the use of Comic emplotment and counter-factual reasoning.

Anna BRUZZONE

The fabrication of history and the politics of land: new archival evidence on Italian decolonization in Somalia.

The few scholars who have studied Italian decolonisation in Somalia so far have explored nation- and state-building mechanisms using a rather conventional approach focused on formal political institutions. This paper will attempt to reverse this trend by shedding light on the relationship between Italian decolonisation and land issues. Although conflicts over land in southern Somalia have increasingly drawn the attention of analysts, policymakers and human rights advocates, the role that land and agricultural concessions played in the politics of decolonisation and state formation remains largely unstudied. Although allegations of land grabbing under the Italian Trusteeship Administration are frequent in oral testimonies, the existing literature does not provide any documentary evidence. This is mainly due to the difficulty of accessing Italian records from the 1950s, which are disperse, fragmented, poorly catalogued, partly still classified and often inaccessible for various reasons. Drawing on previously undisclosed Italian sources, this paper will reveal a 'scoop' about the fabrication of official documents and land concession deeds in the Lower Jubba Valley and the subsequent cover-up. By showing how the Administration legitimised and endorsed oppression and land rights abuse, this paper will argue that land concessions and the export quotas linked to them played a critical role in the pragmatic dimension of the state, leaving a durable mark on the way of doing politics and narrowing the horizon of possibilities in the process of decolonisation.

Friday, 2 June

Panel 5: Perspectives on Writing History

Joshua PATEL

The 'biological turn' in history writing: what is man? And how do these assumptions drive history writing?

Assumptions of the nature of humanity, informed by biology and the life sciences, have long had a pervasive influence in history writing of the Anglo-American world. In recent history writing since the 1990s, there has been a 'biological turn', taking advantage of the collapse in disciplinary distinctions to draw upon the resources and insights of the biological and evolutionary theories particularly Darwinism and evolutionary-psychology, the social sciences, and climate sciences. It seeks to overcome Cartesian dualism, to explain culture, society and human nature, and write a complete history of humanity as a species, a history of some 100-600,000 years or even longer in some 'big histories'. Examples of histories written from this approach ranging from the medieval historian Daniel Lord Smail's *Deep History* and postcolonial historian Dipesh Chakrabarty's 'Four Theses', and is closely related to the successes of recent efforts in science communication and the rise of popular science in the media, education and wider society on the nature of man. My dissertation will engage critically with particularly these two examples of the Biological Turn, Smail and Chakrabarty, exploring what they implicitly claim about man and their assumptions, how this relates to the assumptions and claims of the inter-disciplinary and 'scientific' resources they use. I will explore what they gain from their use in their socio-political setting including wider politics, exposure and financial considerations, and how Smail, Chakrabarty and other participants are in agreement and disagreement. In doing so, I hope to contribute to the writing of better histories and the creation of more productive knowledge if we are aware and critical of the assumptions made and the political ramifications of knowledge production. The project hopes to not only inform historical study but science communication and contribute a case study of current systems of knowledge production including their cultures and their funding.

Camille MAHÉ

The European children's situation during the post-war period through the eyes of the International Red Cross (1944-1949).

As the Second World War was a total war, it particularly impacted on civilians and among them, children. All sorts of hardships or atrocities affected them: rationing and hunger, illness, separation from the family, bombings, destructions, injuries, death, and even extermination. The situation was so worrying that during (but also after) the conflict quite a number of institutions or organizations endeavoured to draw up a list of the challenges Europe would be confronted with in the post-war period in order to ensure a successful resolution of these issues. Among them, the International Red Cross (ICR) played a decisive role, in particular regarding children. Created in 1863 by Henry Dunand, and active in the 1940s notably in several European countries, the ICR evaluated the situation of children, among others the Italian, French and German ones. It focused on the material, physical but also psychological troubles that children faced. Thus, the IRC reports, and more precisely the reports of the "Commission mixte de Secours" represent a very rich and invaluable source to understand what children experienced between 1944 and 1949 - that is to say during the transitional period between war and peace, characterized by material and institutional reconstruction, at a time when difficulties such as rationing or epidemics had not disappeared yet. Thanks to this collection of documents, this paper aims to quantitatively understand the concrete problems the Italian, French and German children were confronted with: diseases like tuberculosis, scabies, or rickets, shortages of food and clothes, and the homelessness caused by the destructions. More generally it seeks to approach this children's everyday life after the Second World War.

John WILMOT

'Airs, waters and places' revisited: medical topography in explaining disease, c.1820 -1860.

I plan in the presentation to explore 'medical topography' as a significant strand of British medical writing in the early nineteenth century. Recent scholars have predominantly considered this genre in relation to exotic locales, colonial adaptation and imperial consolidation. However practitioners also produced books and journal articles concerning European and especially British settings. These often drew on their interests in fields like botany or geology, so can illuminate interactions between medicine and science in an era when both were rapidly changing. Most authors produced wide-ranging accounts of the geography, natural history and human characteristics of familiar towns or districts. In their accounts of common endemic and epidemic diseases they sought to explain variations in their incidence, in terms of local climatic or topographical conditions or the role of contagion. Therefore there was a complex relationship with an emerging sanitarian discourse and with movements that ultimately led to urban reform. The presentation will draw on several authors based mainly in the English provinces. It will consider the role of medical topography in generating explanations of local patterns of disease; and also in contributing to the evolving 'imagined community' of nineteenth-century medical practice.

Panel 6: Body Politics

Shrikant BOTRE

The body of caste: making modern Marathi sexual anatomy.

How did late colonial Marathi writers 'translate sex' for their Indian readerships? In order to answer this question, my paper examines popular and expert writers' constructions of 'scientific sexuality' (1920s-1940s) through a close reading of Shivananda, R.D. Karve and N.S. Phadke's popularly-read Marathi writings on sexual anatomy. Beginning with British birth controller and sexologist Marie Stopes, the interwar Marathi (western India) popular publishing world has long been noted for its prolific embrace of popular interwar eugenics and sexology. Indeed, often Marathi writers like Phadke and Karve get an honorable mention when history of sexuality scholarship attempts to include India within a global narrative. What is missed out in these global tellings, however, is the particular and peculiar politics of sexual knowledge within the making of Marathi modern during precisely this interwar /late colonial period. In short, in their translations of 'modern' sexual anatomy for their eager Indian audiences, Marathi writers did not simply translate scientific terms. Their crafting of Marathi translations mobilized a politicized lexicon of caste; one that their readership was practiced in. By narrating the careers of Marathi translations of sexual anatomy, my paper traces the ways that, in the modern Indian setting, so called modern scientific knowledge literally inscribed caste relations of domination and subordination on to sex itself.

Andrew BURCHELL

At the limits of legitimacy: the 'Smethwick corporal punishment case', professional expertise and municipal politics, 1928-1945.

In 1928, a local branch of the National Union of Teachers (NUT) wrote to their national executive complaining of an attempt by the Borough of Smethwick (then in Staffordshire) to deprive teachers of the right to administer corporal punishment. In a sequence of correspondence, now held in the NUT's archive, the participants in the resulting debate aired their grievances. This source offers a window onto the tensions extant in inter-war Britain between the national and local, the centre and periphery, and those who speak and those who remain on the margins. As the apparatuses of the central state and its local, autonomous agents – not to mention those of national organisations and their local chapters – competed for control (both physical and moral) of the child's body, I will contend that an analysis of this case study can aid us to do three things. Firstly, to reassess the contemporary construction of professional authority and legitimacy in the period. Secondly, to explore how the case might disrupt or lead us to re-evaluate narratives about the meanings attached to childhood – and specifically the central role attached to the child's body as a site of discipline – in early- and mid-twentieth century Britain. Lastly, to question the place of the municipality and the reforming agenda of the 'local' within constructions of inter-war modernity; both in the contemporary moment and, in retrospect, through the historical gaze.

Taahira KHAN

The prostitute and the domestic: reciprocity between Indian women and Europeans in the making of gender and health ideals in nineteenth-century colonial India.

Indian female prostitutes and domestic workers were the two groups of native women from the subcontinent who had the greatest exposure to their colonial rulers in nineteenth-century India. These women were intimately involved in the lives of the Europeans they served; they fed them, clothed them, raised their children and had sex with them. This paper, thus, will explore the influences that these two sets of Indian female workers and their European 'employers' had over one another, and assess this reciprocity through the lenses of gender and health.

The themes I will examine are threefold; I will study the extent to which the health and vigour of European men and women was dependent on the Indian woman. In reverse, I will assess the impact that colonial measures, which were taken over the bodies of one set Indian women, prostitutes, had on another, domestic workers. I will further analyse the role that Indian women played in the development of colonial gender ideals. For female domestics, their influence on the femininity of the matriarch in the colonial home is evident through domestic activities like cooking, and the domestic and cultural knowledge that Indian nannies conveyed to her white employers. In regards to female prostitutes, their influence over the production of a 'protective' European masculinity will be explored. Finally, I will evaluate these gender influences in reverse, with an inspection into the tangible effects of the colonial hyper-feminising and hyper-sexualising of Indian women on prostitutes and domestic workers.

The subjugating nature of colonialism is well discussed. However, subjugation is not the singular narrative and we should be weary to rob native peoples of all agency. Without negating this exploitation, I argue that the agency and influence of these women is evident. Reciprocity, rather than extortion, is apparent in the production of gender and health ideals.

Panel 7: Revolt & Rebellion

Joseph CHICK

The Peasants' Revolt of 1381: leadership in the Suffolk rising.

Popular interest in the Peasants' Revolt of 1381 has formed a number of familiar narratives. The most famous of these is the journey of the Kent and Essex rebels to London. In Suffolk, the 'story' of the revolt follows the actions of John Wrawe, a man dubbed 'the Suffolk leader'. This narrative originates to a large extent from the account of the Suffolk rising in the chronicle of Thomas Walsingham, a St Albans monk, which emphasises Wrawe's leadership of the county's rising. Despite its local origin, the record of John Gosford, almoner of the Abbey of St Edmunds, is referred to less often. It gives a very different impression of the events in his town, one in which key acts were carried out by groups from within Bury's own community rather than led by an outside individual. Despite these contrasting portraits, Wrawe's status as the county leader has never been directly challenged.

This paper considers the contrasting chronicle accounts by exploring depictions of the rebellion's organisation in the legal evidence. The key sources are the small sample of extant indictments of Suffolk rebels and Wrawe's own testimony. The paper reaches a number of conclusions about the rebellion's organisation. Firstly, Wrawe's role as 'the Suffolk leader' has been greatly overstated. Secondly, the rising in Bury St Edmunds signalled a fundamental change in the character of the rebellion in terms of the leadership and the nature of the rebel actions. Thirdly, the existence of entirely separate rebel groups receives too little attention. In reaching these conclusions, the paper also raises questions about the handling of chronicle evidence. It is perhaps the compelling narrative of Walsingham, rather than his local knowledge, which has allowed him to shape the histories of the Suffolk rebellion.

Rosalyn NARAYAN

Nena Sahib: an Indian Nat Turner in the Southern U.S. Press, 1857.

After Nat Turner's Rebellion of 1831, the American Slaveholding South saw no actual large-scale slave rebellions, and yet, while slaveholders tried to convince themselves that their slaves were faithful and trustworthy, rumours of poisoning, arson and planned slave rebellions circulated the South. These rumours spread via newspapers, with papers reprinting news from other states. Furthermore, stories about foreign events could be used as a framework through which southerners could amplify their own internal fears and anxieties. The First War of Indian Independence, otherwise known as the Indian Uprising, the Indian Mutiny, or Sepoy Rebellion of 1857, is one such example.

An analysis of southern newspapers shows how the reporting of the events in India often portrayed a deep-seated fear of slave rebellion within the south. This paper seeks to show how the Southern press often narrated Indian rebel leader Nena Sahib as the Indian Nat Turner. This saw Sahib often take on the role of metaphorical black slave rebel in the minds of southern readers, adding to white slaveholders' fears of the stereotyped armed black male and cementing the metaphorical narrative of the Sepoy uprising as a foil for the prospect of southern slave rebellion. What emerges from this case study is a sense of how powerful the press was in amplifying the fears of the white slaveholding elite on the eve of secession.

Maria REYES BAZTAN

When the Third-World struggle stepped into the First-World: anti-colonial imagination and its influence on Basque and Catalan nationalism.

My paper will investigate the influence of Latin American and Asian anti-colonial movements in shaping the new violent, radical nationalism in Spain, particularly in the Basque Country and in Catalonia during the 1960s and 1970s. The paper will seek to make a significant contribution to scholarship on recent Spanish history, focusing on the armed struggle carried out by the pro-independence groups ETA (Euskadi Ta Askatasuna: Euskadi and Freedom) in the Basque Country and PSAN (Partit Socialista d'Alliberació Nacional: Socialist Party of National Liberation) and TLL (Terra Lliure: Free Land) in Catalonia. I will draw on a global-history perspective to bring out a neglected yet broader understanding of the Basque and Catalan political violence that rocked Spain from the 1960s and led to the deaths of more than 800 people. Political violence in Spain shaped the transition to democracy that took place after General Franco died in 1975 and has proved to be a crucial and divisive political issue in the Spanish State ever since.

Studying Basque and Catalan nationalism from a global perspective allows the historian to understand ETA's and, to a lesser extent, PSAN and TLL's powerful discourse as well as its theorisation and legitimisation of violence. Crucially these ideas were influenced by the anti-colonial movements that emerged in Spain's remaining colonies, mainly in Cuba and Philippines, in the late nineteenth-century. Anti-colonialism was essential in shaping the emergence of different factions within the Basque and Catalan nationalist ideology who shared a common enemy: the Spanish State.

Panel 8: Business Histories

Adrian ANTONY

A global pounding – Money's role in Britain's European moment.

My dissertation charts the ramifications of Britain's efforts to maintain the pound sterling as a global currency since the 1960s. The paper will consider public reception to Britain applying for and entering the EU from the perspective of national leaders to ordinary civilians, in order to unpack how much people actually knew about the economic union. What were people sold? What did people get? What went wrong? In an age where globalisation is now re-mapping the world and breaking national barriers, the vote on Brexit on the grounds of taking back control, poses a compelling ground to ask the question of what went wrong. It has become clear that global convergence and the supposed democratisation of money has simply failed to address what matters to people.

Christian VELASCO

Stability perspectives: the Kenyan banking system after the Mau Mau war.

The banking history in colonial Kenya has been poorly studied, so that these financial institutions are easily qualified as small, conservative and unimportant for the economic development of the colony. Nevertheless, during the last years new researches started to challenge this early vision, showing a more complex reality. To contribute to this historiographic growth, this paper studies the development of the banking sector since the end of the Operation Anvil up to the Lancaster House Conference. My attempt is to prove that the belief of the authorities, from the government and the banks, that Kenya as colony will remain for almost twenty years more, encouraged an expansion and an attempt of africanisation in Kenya's banking system during the last years of the 1950s. Using bank reports, letters and meeting outlines, I analyse the development of the sector during this development period and the main difficulties that the institutions had to face: unfair competition between branches, monopoly of the business government, incapacity to spread their loans by the lack of securities and the alleged absence of qualified personnel to rule the branches and enlarge the localisation of the sector. The conclusion is that the efforts of commercial banks, spreading their services and involving African clients and clerks were dissimilar but significant. Despite its modest achievements, the final years of colonial rule will decide the later development of the banking system in Kenya as an independent country.

Connor WOODMAN

Red Warwick and Warwick University plc: the struggle over institutional memory.

The University of Warwick – once crowned 'Red Warwick' for its legacy of radical student protest – recently held its 50th anniversary celebrations. Warwick's rich activist history – the Files Affair of 1970, the seven-year fight for a union building, anti-fascist resistance, apartheid divestment campaigning, and solidarity between students and staff – was largely expunged. Michael Shattock, former Registrar and key figure in the development of the University, wrote a 138-page book on 'The University of Warwick and its community after 50 years'. In it, only two sentences refer to student activism, both to the 1970 events. Such silences are not accidental, but deliberate; Shattock lived through and negotiated many of the major conflicts of the University's first 35 years. Warwick was the only university approached during the research stage for Esmee Hanna's 2013 book *Student Power!* which refused access to historical documents pertaining to activism on campus. Warwick represents one way in which the neo-liberal has shaped and distorted the historical record to preserve current power configurations: through sheer silence. The other current consists of romanticisation: the attempt to render past movements quaint and remove the very real threat they posed at the time, severing them from contemporary struggles. My paper examines the way the 50th anniversary failed to remember and celebrate Warwick's activist history, and goes some way to redressing the balance.

Rohini PATEL

Scientific management and business education in early 20th century America.

Scientific Management was a technological movement at the turn of the twentieth century, which drew from engineering methods and principles to formulate an ostensibly 'scientific' theory of organizational management. The movement took place at a prescient time for formalizing the profession of the "manager," as the rise of industrial capitalism in America and its competitors was bringing with it the challenges of production and coordination in the growing corporations of the Second Industrial Revolution. The same historical moment also saw a shift in higher education from the tradition of liberal arts, to a growing attention to professional schools. Business schools emerged in American universities, as an institution setting out to formally train their students into filling positions of professional managers. The nature of business during this time was largely industrial. Consequently, many of the pertinent organizational decisions would be made by engineers. This paper will seek to uncover what influence Scientific Management, and its underlying scientific and technological principles, had in the institutionalization of formal business education in early twentieth century America. Aspects that are considered include the social and economic impetuses for establishing these schools, the influences of science and technology in the pedagogy, and the role of these schools in the individual consciousness of students as future professional managers.