27th Annual Histfest

LHPC 2023

Conference Program
ABOUT US

Histfest at Lancaster

Lancaster Historical Postgraduate Conference, ‘Histfest’, is an annual academic postgraduate conference hosted by the history community at Lancaster University. The conference has run since 1995, 2023 marks the 27th annual Histfest at Lancaster.

Histfest is organised by PhD and MA students in Lancaster University’s History Department, and is designed to provide a supportive and constructive space for students and ECRs to present their work.

Organising Committee

- William Garbett (chair)
- Angelina Andreeva
- Abby Masangya
- Ollie Garvie
- Tamika Knight
- Louis Guy

Inside this Booklet:

- Timetables
- Daily Agendas
- Panel Abstracts
- Travel Information
- Helpful Links
- Agendas for each day
KEYNOTE SPEAKER — DR LUCIO BIASIORI

Associate Professor of Early Modern History at the University of Padua

Presenting:
‘Continuity and Change in the Social Life of Emotions: the Long Life of the Child of Babylon (1319-1793)’

THIS YEAR’S PANELS

Day 1:
Women’s History
Media and the Modern World
Travel and Cultural Exchange
High Middle Ages
Local and Urban History
Imperial and International Relations
Keynote Lecture

Day 2:
Policy and Practice
Early Medieval Britain
British Institutions and Governance
History of Christianity
Italian Institutions and Governance
Conflict and Culture
Overlooked Histories
Material Culture and Art History
CONTACT INFO

Get In Touch

Email—adminLHPC@lancaster.ac.uk
Website—www.lhpcconference.com
Twitter—twitter.com/Lancs_HistFest
Instagram—https://www.instagram.com/lhpc2023/

Scan to access our website

DAY 1
Plenary—8:50
Session 1—9:00
Women’s History (LT15)
Media and the Modern World (LT18)
Break -11:00 -11:30
Session 2—11::30
Travel and Cultural Exchange (LT15)
High Middle Ages (LT18)
Lunch -13:00—14:00
Session 3 - 14:00
Local and Urban History (LT15)
Imperial and International Relations (LT18)
Break
Keynote Address—16:30
Conference Dinner at Greaves Park — 19:30—21:00
DAY 2
Plenary - 8:50
Session 1 - 9:00
Policy and Practice (LT15)
Early Medieval Britain (LT18)
Break -11:00 -11:30
Session 2 - 11:30
British Institutions and Governance (LT15)
History of Christianity (LT18)
Lunch -13:30—14:30
Session 3 - 14:30
Italian Institutions and Governance (LT15)
Conflict and Culture (LT18)
Break - 16:00—16:30
Session 4 - 16:30
Overlooked Histories (LT15)
Material Culture and Art History (LT18)

CONFERENCE LOCATION
This year’s conference is being held in Lancaster University Management School. Panels will be held in Lecture Theatre 15 and Lecture Theatre 18. Scan the QR code to be directed to the Lancaster University campus interactive map.

This year’s Conference Dinner is hosted at Greaves Park in Lancaster City. Greaves Park, Bowerham Road, Lancaster, Lancashire, LA1 3AH
TRAVEL INFORMATION

Address: Lancaster University, Lancaster, United Kingdom, LA1 4YW

Google Maps Plus Code: 2666+5W Lancaster

What3Words: ///charities.noun.suspend

By Rail: Lancaster is on the West Coast Main Line with regular rail services to destinations throughout the UK.

By Bus: The 4 and 4A bus services operate between Lancaster Railway Station (Platform 3 exit) and Lancaster University every 30 minutes Monday to Saturday daytimes. There is also a limited service on Sunday evenings in term-time (4X) to meet popular trains from the south. The journey time is around 25 minutes from the station.

By Taxi: In Lancaster City the main taxi ranks can be found at the Railway Station and the Bus Station but all other locations are listed on the City.
EVENING EVENTS

Conference Dinner

This year’s Conference Dinner is hosted at Greaves Park in Lancaster City. Members of the organizing committee will be at both the Underpass and at Greaves Park to help with directions to the venue. Details of the menu on offer will have been sent to those attending prior to the event.

Conference Drinks

After the closing remarks on Day 2, optional drinks will take place in town for those wishing to continue interacting after the official closing of the Conference.
DAY 1
29/06/23

Plenary
(8.50–9.00)
Welcome to the 27th annual LHPC Histfest!

SESSION 1
(Women’s History)
Andrew Walmsley, ‘The unsatisfactory reports concerning Mrs Parkinson: Monuments, Moralizing, and Victorian charity’
Hazel Vosper, ‘My husband would be deeply offended should I demand to make my own investments: Continuity and change within family investment practices in the late 19th century’
Cathleen Burton, ‘Memento Liberi Mori: American Needlework Samplers and Imagery of Death’
Ella Phillips, ‘The Fallen Woman in Glasgow: Narratives of Rescue in Mid-to-Late Nineteenth Century Philanthropy’

(9.00–11.00)
Media and the Modern World
Will Garbett, ‘I don’t want to hear anything more out of your mouth, I don’t believe it’- the satire of Chris Morris in Context’
Ziwei Zeng, ‘Re-imagining Networked Communities in COVID Era: Examining Douyin Short Video Affordances’
Muhammad Sayyam Afzal, ‘Media Framing of Climate Change Crisis in Pakistani Print Media: A Content Analysis of Leading English Newspapers’

BREAK
(11.00–11.30)

SESSION 2
(Travel and Cultural Exchange)
Mikhail Vsemirnov, “Nothing is More Prejudicial Than Speed”: Joseph Hall (1574–1656) and the Birth of Discourse Against Mobility
James Howe, ‘Interactions with Dictatorship: The British Travellers Experience of Spain during late Francoism’

(11.30–13.00)
High Middle Ages
Peter G. R. Howarth, ‘A different approach to the start of heraldry: finding continuity and change’
Alyssa Beth Benedetto, ‘Reconsidering Maiden Warriorhood: Maud de Braose (1224-1301)’
Abby Masangaya, ‘Representations of Isabel, Countess of Buchan (fl. 1306-1313)’
LUNCH (13.00—14.00)

SESSION 3 (14.00—16.00)

Local and Urban History

Charlotte McLean, ‘Late 20th century Methodologies for Siting Infrastructure’

Angelina Andreeva, ‘You would imagine your self amongst a Legion of Devils, and in the suburbs of Hell: Sir John Evelyn’s Perception and Navigation of Seventeenth-Century London’

Cameron Wallace Fleming, ‘The Standish family and their international Jacobite network 1710-1788’

Euan Calnon-Herriot, ‘Beyond the palaces, remembrance, and rejection in the face of Collapse - A case study into the LHIIIIB and LHIIIIC sites of Tiryns’

Imperial and International Relations

Martin Pugh, ‘We may gain Zanzibar but lose the whole of Africa: the Cold War, the Commonwealth, and Britain’s response to the 1964 Zanzibar Revolution’


Ollie Garvie, ‘Invasion, protest, and mutiny: analysing British imperial and military policy in Northwest India, 1919-22’

BREAK (16.00—16.30)

KEYNOTE ADDRESS (16.30—18.30)

Associate Professor of Early Modern History at the University of Padua - Dr Lucio Biasiori

Presenting:
‘Continuity and Change in the Social Life of Emotions: the Long Life of the Child of Babylon (1319-1793)’

MEAL (19.30)
Welcome to day 2 of the 27th annual LHPC Histfest!

**SESSION 1**

**Policy and Practice**

**Kelly Power**, ‘Raising Standards: A Comparative Study of Elements of Educational Policy and Practice in the 1860s and 2010s’

**Shahrin Fardous**, ‘British Council and History of Disability Movement in Bangladeshi Theatre: A Dismodern and Defamiliarizing Approach’

**Christopher Herriot**, ‘The Historical Shaping of Modern Youth Work’

**Harshul Singh**, ‘Incomplete Narratives: Addressing Dalit Marginalization in Indian Social Sciences Education’

**Early Medieval Britain**

**Edward Moore**, ‘Landscapes of Early Medieval Stone Sculpture: How can Digital Humanities further our understanding of the placement of early medieval stone sculpture?’

**Alex Harvey**, ‘An Isle of Britons, Frisians, & Scandinavians in North Lincolnshire: a case-study of migrations and cross-cultural pollination’

**Harry Ellerd-Cheers**, ‘Constructing English and Welsh Identities in the Roman “Past”’

**BREAK**

**SESSION 2**

**British Institutions and Governance**

**Amy Stanning**, ‘Dabeoc Stanley: Tax Gathering and Illicit Funds Transmission in Late Eighteenth-Century English Communities’

**Muhammad Sahal Abdi**, ‘Roman Imperialism and the End of the British Iron Age’

**History of Christianity**

**Yijia Gao**, ‘Christ on the back of the donkey: fluid images for Hebrews, Romans, and Europeans’

**Kent Martin Peters**, ‘Christian Changes and Roman Continuities in the Ancient Usages of the Term Religion’

**Alison Owen**, ‘Non-attempts at conversion: Why did the Norse continue to leave the Sámi alone?’

**Bryn Blake**, ‘William Perkins as Agent of Doctrinal Change in the Elizabethan Church of England’
SESSION 3 (14.30—16.00)

Italian Institutions and Governance

Samuel Barney Blanco, ‘Water management and agricultural productivity in 16th century Veneto. Ideological continuities and socioeconomic ruptures’

Simone Varriale, ‘From criminal to patient. Continuity and changes in the biopolitics for the Italian drug user’

Giovanni Filippo Donà, ‘Guardianship of minors in Venice between the Middle Ages and the Early Modern Times. Endogenous and exogenous elements of an institutional transition’

Conflict and Culture

Carys Tyson-Taylor, ‘How did Nazi’s racial imperatives help to construct Germania?’

Laura Noller, ‘The Island of One’s Dreams: Points of Contact Between Authorities and Islanders on Nazi-Occupied Sark, 1940-1945’

Asmaa A Alfar, ‘The colonial role of the British Mandate on the Israeli-Palestinian situation’

BREAK (16.00—16.30)

SESSION 4 (16.30—18.30)

Overlooked Histories

Anna Drury, ‘It was not a Story to Pass On: Slave Women’s Subjunctive Agency and Power in Contemporary Afro-Diasporic Narratives’

Sonia Ibrahim, ‘Challenging Orientalist Assumptions about Visual Representation in Arab/Turk/Muslim Cultures’

Erica M. Zuniga, ‘Invisible Native Americans: Garifuna Communities in the Caribbean’

Callum MacKechnie (with Sarah Harris, Rachel Rouncefield & Prin Marshall), ‘The Policing of the Miner’s Strike 1984-1985: A paper on the role assumed by the police in the duration of the strike’

Material Culture and Art History

Yanfei Chen, ‘Collective memory of the community in Worcester at the turn of the first millennium’

Zhiyu Chen, ‘Lost in Translocation: Chinese Sundials in British Collections and Teleological Histories of Science’

Aditi RamaSwamy (with Gabriele Salsciute Civiline), ‘Towards Innovation in Cultural Heritage Visualization in Times of War: A Case Study of Wooden Tserkvas in Ukraine’

Tom Corcoran, ‘Reviving the First Oil Painting Technique: Rogan Art of the Ancient Silk Roads’
‘Continuity and Change in the Social History of Emotions: the Long Life of the Child of Babylon (1319-1793)’

The Letter of the Grand Master of the Hospitalers of Rhodes is an apocalyptic text that narrates the birth of a monstrous child in a city of the East (Babylon in most cases), who is identified with the Antichrist. The Letter is only one of the many short prophecies that, between the Middle Ages and the early modern period, flooded Europe, arousing the most diverse reactions, mostly of fear but also of expectation and, sometimes, hope.

However, its durability, from the beginning of the fourteenth to the end of the eighteenth century, and the textual, geographical and social variety of its reception are exceptional. This makes it a very appropriate case for reflecting on what remains the same and what changes in history.
Andrew Walmsley: Lancaster University
‘The ‘unsatisfactory reports’ concerning Mrs Parkinson: Monuments, Moralizing, and Victorian charity’

Abstract
On the promenade at St Anne’s on the Sea in Lancashire stands a monument erected in 1888 to commemorate the crew of the lifeboat Laura Janet. These men were lost when attempting to rescue the crew of the German barque Mexico on the night of 9th/10th December 1886. The monument was funded by surplus monies from the St Anne’s Lifeboat Disaster Fund, established to support the dependants of the crew. The hey-day of the monument covered the period from its unveiling in 1888 through to the 1920s. During this time its image appeared in newspapers, tourist guides and other publications. It was also used on postcards and porcelain souvenirs. Consequently, over several decades the monument was able to act as a potent signifier for the town, embodying the notion of the British maritime hero.

It was also at this time that the Disaster Committee which administered the fund was most involved in the distribution of financial relief to the dependants of the lifeboatmen. The minutes of the committee reveal that the behaviour of the dependants was closely scrutinized, and morally questionable actions potentially threatened the withdrawal of monies. In this paper, using the Disaster Committee minutes and newspaper reports, I will focus on the case of Mary Parkinson, who was censured and sanctioned by the committee for her behaviour and neglect of her children. More broadly, I will go on to explore the rarefied gallantry embodied in the monument in the light of the real-life issues which surrounded the distribution of charity to dependants.

Hazel Vosper: Lancaster University
‘My husband would be deeply offended should I demand to make my own investments’: Continuity and change within family investment practices in the late nineteenth century

Abstract
This paper explores the influence of family relationships on women who invested in financial securities in the late nineteenth and early twentieth century in England. Historians have recognised that the late Victorian period witnessed a questioning of gender-based roles and hierarchical structures within middle-class family units (a grouping that itself was subject to a wide variety of configurations). One aspect of this change was that the assumed role of women within a family, as wives, daughters, sisters etc, was expanding in relation to financial agency, underpinned by legal changes that removed some restrictions especially for married women.

Change was afoot as some women sought to take responsibility for their investments. This was not undertaken in isolation of family considerations though; women would invest with or on behalf of family members, and positive investment returns offered women an independent means to support their children or other relatives financially. However, continuity was also apparent as male family members continued to act on behalf of their female relatives: sharing investment ideas gleaned from professional networks not necessarily accessible to
women; establishing investment portfolios to generate income for single women in the family; or acting as trustees for women's marriage settlements.

Drawing on late nineteenth century personal diaries and correspondence, newspapers and cultural sources, this paper considers the varying experiences of female investors within the context of their family situation. It questions whether the variety of family influences represent a lacuna in the historiography of women and financial agency.

Cathleen Burton: Lancaster University
‘Memento Liberi Mori: American Needlework Samplers and Imagery of Death’
Abstract

During the 18th and 19th century ideas from the enlightenment were changing society. The cult of sensibility influenced the way people approached death and mourning, creating a movement called the ‘beautification of death’. The evolution of mortuary symbols have been studied on gravestones, but also appear on other mediums such as jewellery, artwork, and on needlework samplers.

A sampler is a piece of needlework on fabric. The practice began as a method of teaching young girls sewing, but eventually became a decorative art demonstrating the creator’s mastery of stitching. Samplers are biographical objects, they hold information about the girls who created them, and reflect certain values in society. The stitched symbols acted as a language which could be read if known, reflecting wider ideas of virtue and gentility. In the Georgian era, sewing was seen as a distinctly feminine practice which linked women to the home. Decorative needlework served as a medium for women and girls to express themselves within an accepted boundary of femininity. This work examines if representations of death on samplers coincide with contemporary shifts in mortuary culture. It examines how the symbols and verses on samplers were used to craft complex moral teachings and memorial pieces.

Ella Phillips: University of Strathclyde/University of Stirling
‘The ‘Fallen Woman’ in Glasgow: Narratives of ‘Rescue’ in Mid-to-Late Nineteenth Century Philanthropy’
Abstract

This paper, a work-in-progress, is a culmination of archival research into narratives of ‘rescue’ at the Mitchell Library, Glasgow. Building on the existing work of Linda Mahood, who explored ‘rescue’ work in Glasgow and Edinburgh in her 1990 book, my research makes use alternative archival sources and new online sources more readily available since the publication of her book, The Magdalenes: Prostitution in the Nineteenth Century, in 1990. My findings, drawn from the minutes of the Glasgow Magdalene Institution, Municipal Reports for Glasgow, and the British Newspaper Archives locates the language of ‘rescue’ in Glasgow in the context of Scottish Presbyterianism; exploring how the religious ideals of the Directors influenced the construction of the ‘rescue’ narrative.

This paper will explore how the Directors, informed by Presbyterian ideals, decided which ‘fallen’ women were ‘worthy’ of rescue and how the success of ‘rescue’ was measured. It will explore how the language of ‘rescue’ informed ideals surrounding acceptable and legitimate work, locating this in the historical context of women’s labour in Scotland. This paper will lastly consider the opportunity to open the discussion of ‘rescue’ narratives to include an exploration of its representation in fiction, autobiography, poetry, newspaper and periodical literature. Special attentiveness to sources by working-class women would allow for an alternative experience of ‘rescue’ to be brought to light.
MEDIA AND THE MODERN WORLD - LT18

Yi Wang: King’s College, London


Abstract

From the beginning of the 1990s, illness narratives and other health- or mortality-related themes have played increasingly important parts in the films of Spanish director Pedro Almodóvar, often in association with painful references to Spanish history and culture. In a recent (2021) interview, Almodóvar has said that Parallel Mothers, his most recent film, is his first attempt to explore Spain’s traumatic modern history. However, as a film-maker whose childhood was spent under the Franco dictatorship and as a prominent member of the Madrid New Wave of the early 1980s, we can find traces in his earlier films, which can also be seen at least in part as metaphors of Spanish history.

This Dissertation will re-examine Almodóvar’s films since 1990, taking The Flower of My Secret, The Skin I Live In, and Parallel Mothers as examples, and explore the connections between illness narratives and national historical memories and repressed or buried traumas. Most previous research and commentary on Almodóvar’s cinema has focussed on themes of diverse sexualities and gender identities. But by looking at illness, comas, doctors and patients in these films, this Dissertation will try to understand how and from what political and cultural standpoints they portray the historical transformation of modern Spain from an isolated and inward-looking military dictatorship into an open and culturally diverse European democracy.

Will Garbett: Lancaster University

‘I don’t want to hear anything more out of your mouth, I don’t believe it’- the satire of Chris Morris in Context

Abstract

In 1997, Chris Morris’s satirical current affairs television show, Brass Eye, was investigated by the Independent Television Commission for breaching broadcasting regulations. Morris had interviewed the great and the good of British media and politics in the guise of several spurious pressure groups, getting them to comment on emerging issues in animal rights, crime, and technology, without revealing to them that these issues were invented nonsense. Only news and current affairs programmes were permitted to mislead interviewees on camera without, at some point, revealing the deception. The complainants, MPs Graham Bright and David Amess, argued that, as an entertainment programme, Brass Eye, was not protected by this exception, while Channel 4 (the broadcaster that had commissioned, produced, and aired Brass Eye) argued that the ‘fake’ interviews were in the public interest. The fallout in the press led to predictably hyperbolic headlines: ‘Chris Morris: The Most Hated Man in Britain’ and ‘Chris Morris Might Possibly Be God’. This paper will argue that, despite the furor, Brass Eye was not unrelated in crossing the boundary between entertainment and activism. Rather, it reflects a transatlantic turn in comedy in the 1990s, when satirists turned their sights on the media.

Ziwei Zeng: University of Sheffield

‘Re-imagining Networked Communities in COVID Era: Examining Douyin Short Video Affordances’
Abstract

The extraordinary pandemic of COVID-19 and the lockdown raise the problem of information acquisition and interpersonal interaction. Burgeoning in recent years, the short video provides a solution to stay informed and connected, building up online “imagined communities”. This study enquires how Douyin, China’s biggest short video platform, facilitates vernacular documentation, self-governance, and collectivist activism during the pandemic in China. The study contrasts the newly “content-centric” bonds of the short video platforms with the “relationship-centric” mode of social media and highlights the “short-video turn” happening in the media sphere. Douyin affords including video production affordances (templates, “use this sound”, duets, and challenges) and video consumption affordances (“For You” page, “People are searching” link, specialised columns) ultimately form into online “imagined communities” that are not mere extensions of the physical sphere, but the digital native ones.

The study consists of a content analysis of Douyin short videos during the pandemic lockdown. Data is collected according to relevant audio, visual and textual elements in the videos and other Douyin features. Data is analysed through online Analytics tools to detect user statistics, key metrics performance of videos and topic trends. The study also includes interviews with grass-root users focusing on vernacular video production to make voices while tackling censors at times. The study demonstrates how Douyin’s affordances facilitate the digital existence of individuals as well as communities. The power of short videos is not only manifested during the crisis but has broader social implications, in terms of self-regulation and civil activism.

Muhammad Sayyam Afzal: Dublin city University, DCU Ireland
‘Media Framing of Climate Change Crisis in Pakistani Print Media: A Content Analysis of Leading English Newspapers’

Abstract

This study explores the media framing strategies employed by leading English newspapers in Pakistan for reporting on climate change crisis. By applying the framing theory, a content analysis of 146 news stories was conducted from January 2011 to December 2020. The study adopted the six frames model from the study of Jingjing Han, Shaojing Sun and Yaqin Lu (2017) for climate change reporting in press: collaboration, conflict, human interest, responsibility, leadership, and human impact, and operationalized it in the context of Pakistan. The study found that the selected newspapers predominantly used the conflict frame to report on climate change, with disaster-related stories being more prominently reported than other types of events. National sources were favored over international sources in climate change reporting. However, the study also found that Pakistani media has started to include multiple perspectives on climate change reporting as compared to disaster-oriented news in the initial stages.

The study’s findings suggest that media framing plays an important role in shaping public perceptions of climate change crisis in Pakistan. This research has several implications for media practitioners, policymakers, and the general public. By highlighting the role of the media in shaping public perceptions of climate change, the study underscores the need for balanced and nuanced reporting on climate change issues. The findings also suggest that media framing strategies can be used to create awareness and promote action on climate change. Finally, the study’s limitations and recommendations for future research are discussed in detail. In conclusion, this research adds to the existing body of knowledge on climate change crisis reporting in the Pakistani context. The findings highlight the importance of balanced and nuanced reporting on climate change issues and the need for media framing strategies to be used to create awareness and promote action on this critical issue. The study’s contribution to the understanding of climate change reporting in Pakistani media has significant implications for policymakers, media practitioners, and the general public.
Panel 3  Day 1  11.30 - 13.00

TRAVEL AND CULTURAL EXCHANGE – LT15

Mikhail Vsemirnov: University of Padua, Italy

“Nothing is More Prejudicial Than Speed”: Joseph Hall (1574-1656) and the Birth of Discourse Against Mobility

Abstract

In 16th–17th cc. Europe saw a significant intensification of different types of mobility which were spreading among population. Especially this period saw a gradual rise of recreational voyages usually associated with Grand Tour practices. Such changes brought questions on how and why travelling should be established. Hence, at the end of the 16th century humanists were first to address these issues which gave a start to a new genre, ars apodemica, or in other words travel advice literature. Nevertheless the “Art of Travel” is thoroughly researched. I studies are more likely to show travel as something positive, overlooking those actors who have been wary of it. For instance, one of the first to address travels as a problem was English bishop Joseph Hall (1574-1656) famous for his literary writings. In his works Another World and the Same (1605) and Quo Vadis? (1617) he actively insisted on his position against travelling referring to it as an unnecessary and even immoral practice. Afterwards, other adversaries of mobility often referred to and developed his ideas. Addressing this case, the paper is aimed to demonstrate the contested character of discourse surrounding mobility, approached not – as traditionally studied – as opportunity, but as dangerous enterprise which should have been avoided for its moral implications, lack of security along the way or for the temptations that could lead a decent person astray from the right path.

Ross William Lowton: King’s College, London

’Running the Hazard of Starving: Exaggerating and Paraphrasing William Dampier’s New Voyage in the Eighteenth Century’

Abstract

A void of over 60 years stretches between the first two published accounts of British Voyages to Australia, from William Dampier’s 1697 A New Voyage Round the World to the Cook voyages of the 1770s. During this period, images of Australia and its native people continued to circulate in Britain, yet these were fed by no new source material: any text that sought to describe the land of New Holland had to look to Dampier. Unsurprisingly, the original words of the New Voyage did not often make it onto eighteenth century pages without undergoing some level of paraphrasing, exaggeration, or reinterpretation to suit them to the author’s own view. Whilst many of these changes initially seem trivial or merely cosmetic, close analysis reveals their connection to a developing process of racial stereotyping. Spurred on by philosophies of savagery, medieval legacies of the monstrous Antipodes and western notions of civilizations and labour exploitation, the subtle editing that the New Voyage undergoes in this period is indicative of the ongoing construction of a negative image of the ‘Indigenous Australian’ in London circles. This represents a fascinating insight into the potential of editing and second-hand retellings to change a text’s impact whilst seemingly maintaining its constant influence over a substantial period of time.
James Howe: University of St Andrews

‘Interactions with Dictatorship: The British Travellers’ Experience of Spain during late Francoism’

Abstract

This paper uses oral history sources of British travellers in Spain before the 1975 transition to democracy to examine their experience of and interactions with an illiberal state. In the mid to late twentieth century, travel became accessible to a much broader element of society in the developed world. Financial barriers to taking holidays abroad were lower than ever and Spain’s integration into the global economy saw increasing numbers travelling for business rather than pleasure. These individuals worked for Western firms entering the Spanish market and as language teachers to satisfy the new demand for English in the workforce. This period saw dictatorships like Spain becoming some of the most popular travel destinations on the planet. The lived experience of foreigners who temporarily experienced Francoism offers a fascinating glimpse into everyday life under dictatorship. Spain emerged from Autarky and isolation to become a strategic ally of the West at the height of the Cold War. Despite this shift, its government remained a dictatorship under the rule of General Franco. Tourism played a central role in refashioning Spain’s image abroad and strengthening the dictatorship at home.

Travellers became temporary residents, gaining valuable insight into the lives of the Dictatorship’s subjects and how illiberal states constituted themselves from above and below. The paper will first examine how travellers interacted with impositions of Authoritarianism. Subsequently, it will assess their interactions with ordinary people. It will establish that the actions and ideologies of illiberal states are prevalent in travellers’ imagination and their material experience.
Panel 4  Day 1  11.30 - 13.00

HIGH MIDDLE AGES - LT18

Peter G. R. Howarth: University of Leeds

‘A different approach to the start of heraldry: finding continuity and change’

Abstract

Present writers on heraldry place its start in the second quarter of the twelfth century, based on some equestrian seals from France, England and Germany where the knight’s shields had heraldic-looking designs on them. However, heraldry cannot be recognised just by sight. Shields had always been decorated, and the designs used on the seals had long been used on manuscripts, jewellery, and textiles. This continuity of use means that, unless additional properties can be shown, the designs must simply be ordinary decoration. What makes heraldry different is not the designs it uses, but the way it symbolises the bearer’s family and lineage. Unfortunately, we find that these early seals, when examined in context, were not family symbols.

A more fruitful way of looking for the start of heraldry is to investigate individual families to see when their seals changed — from seals without heraldry to ones with — to show when the new devices symbolised the family. This first happened when Philip of Alsace, count of Flanders and Vermandois, changed after 1163 from using a non-heraldic seal to one with a lion on his shield and his helmet. Over the next forty years and more, the fashion spread to his relatives and his neighbours, then to other families in northern France and further afield. Philip was also strongly connected to the first English family to change to seals with heraldry in about 1180. This moves the start of heraldry to the last quarter of the twelfth century.

Alyssa Beth Benedetto: University of Strathclyde

‘Reconsidering Maiden Warriorhood: Maud de Braose (1224-1301)’

Abstract

The maiden warrior way of life has been evidenced in law and written works as early as the tenth century, CE. Derived from the Old Norse skjaldmær, meaning ‘shield-maiden’, the earliest maiden warriors are defined by the maintenance of their virginity or maidenhead, without which they cannot expect to inherit properties and titles, or take up arms as maiden warriors. With the influence of Brynhild, a Viking valkyrie, and later, Maud de Braose, a thirteenth century English noble woman who is used as the central focus of this study, the maidenhead requirement is challenged and maiden warriorhood begins to incorporate ideas of modern intersectional feminism. Highlighting the contributions of Maud de Braose with consideration to influential maiden warriors before her, I examine how Maud’s life and actions allow us to reconsider maiden warriorhood in its continuous shifting nature. From addressing its subtypes of the warrior woman, maiden king, sworn virgin, and valkyrie, to acknowledging Maud’s efforts in passing down maiden warrior and feminist ideas through her eldest daughter and other women on the Marches of baronial Wales, this study allows us to continue to re-examine and reconsider maiden warriorhood through to the present day.
Abby Masangya: Lancaster University
‘Representations of Isabel, Countess of Buchan (fl. 1306-1313)’

Abstract

In the Wars of Scottish Independence, women have been overlooked, despite the roles that they played or the difficulties that had been meted on them. However, in the cultural memory around the wars, one woman stands out. Settled in the Scottish National Gallery, just obscured by William Wallace and Robert the Bruce stands Isabel, Countess of Buchan, the woman who enthroned the latter in a haphazard coronation. This act was deemed to be treason by the Edward I, and after her capture, she was confined to a cage in Berwick Castle. She would spend four years here, before being released to a nunnery in 1310, and then, in 1313, was released into the custody of Sir Henry de Beaumont, Earl of Buchan. After this, she disappears from the records.

Other noblewomen during these wars have also been highlighted. These include Christian Bruce, Robert I’s sister who led the defence of Kildrummy Castle in 1335 against Balliol forces, and Agnes, Countess of Dunbar, who defended Dunbar Castle in 1338. Still, it is Isabel who, save for Margaret, Maid of Norway, is the only female figure of these wars commemorated in the Scottish National Gallery. My paper aims to answer why this is the case, looking at textual sources and narratives around the wars to argue that while her recorded actions were certainly meaningful and iconic, it is the writing and tropes that help shape the construct of her, especially when compared to other Scottish noblewomen.
Panel 5  Day 1  14.00 - 16.00

LOCAL AND URBAN HISTORY - LT15

Charlotte McLean: Manchester Metropolitan University
‘Late 20th century Methodologies for Siting Infrastructure’

Abstract
Interest in British post-war heritage in general and designed landscapes has never been greater and yet landscapes of infrastructure remain poorly represented on national registers. Whilst there is renewed interest in early post-war landscape architects and the role largescale designed landscapes played in the rising fortunes and credibility of the landscape profession, there is little commentary on the generations that followed them. By this time optimism for the ‘modernisation’ of Britain had turned sour. Rising environmental awareness and a loss of faith in ‘top-down’ deterministic planning meant the job of ‘fitting’ infrastructure into rural landscape became much harder.

The 1970s and 80s saw pioneering work take place in Scotland with architects and landscape architects collaborating on methodologies for siting large scale infrastructure in rural Scottish landscapes. These methodologies aimed to instil rigor and systematization into the design process and, as part of this, explored the role of technology – experimenting with computers as design tools and environmental simulators - for working at a much larger scale.

Drawing on multiple data sources to explore the theme of ‘continuity and change’, this paper will employ case-studies from four typologies of infrastructure as tools (as opposed to exemplars) to trace the evolution of these methodologies. It will reveal that often these methodologies ‘continued’ methods devised by earlier generations of post-war landscape architects and show how the different typologies of infrastructure facilitated different facets of their evolution; finally, it will identify which aspects of a preceding methodologies were discarded, ‘changed’ or retained, and why.

Angelina Andreeva: Lancaster University
‘You would imagine your self amongst a Legion of Devils, and in the suburbs of Hell’: Sir John Evelyn’s Perception and Navigation of Seventeenth-Century London

Abstract
‘London was, but is no more!’ was recorded by Sir John Evelyn in his diary on the 3rd of September 1666. It is logical to assume, that his lamentation about London’s drastic transformation after the Fire should have also signaled the change in his perception of and interactions with the capitals city space. Yet was it the case?

This paper examines Evelyn’s perceptions and navigation of early modern London under the changing circumstances of political and social spheres, aiming to ascertain the extent to which diverse political contexts may have shaped his engagement with the capital. As an eyewitness and, in some instances, effectuator of these changes, in his works Evelyn captures the evolving land-
study also delves into the impact of the Great Fire on Evelyn’s daily spatial routines, seeking to trace how alterations in the city’s internal structure may have manifested in the mobility patterns of its inhabitants.

Furthermore, in this study, Evelyn’s personal experience of London’s city space was used to create a GIS map reflecting his mobility at different stages of London’s history providing a fascinating glimpse into the spatial progression of an individual’s lifetime.

**Cameron Wallace Fleming: Lancaster University**

‘The Standish family and their international Jacobite network 1710-1788’

**Abstract**

The Standish family of Standish, near Wigan, are locally renowned for their loyalty to the House of Stuart. During the wars of the three kingdoms and Jacobite risings up to 1715 they organised and fought tirelessly for their favoured monarchs.

Yet after 1715, they became more reclusive prompting writers to note that their loyalties had changed or they were too afraid to act.

This paper challenges these notions through new avenues of the study of the family. The family papers are the core and offer a picture of a family not reclusive at all, but connected to France, London and the Netherlands. Likewise, evidence from the continent in the form of the Douay diaries offer a glimpse into the activities the family conducted while abroad and how they represented themselves. Cultural artefacts of the exiled house of Stuarts present an image of a family in tune with trends within the Jacobite milieu.

All this evidence presents a family whose loyalty remained continually Stuart but whose methodologies changed drastically. Accounting for this, the paper recounts the challenges faced by Catholics in the eighteenth century (even wealthy Catholics) and presents a complex image of the battles surrounding faith, ideology and identity up to the death of Charles Edward Stuart (Charles III).

**Euan Calnon-Herriot: Cardiff University**

‘Beyond the palaces, remembrance, and rejection in the face of Collapse – A case study into the LHIIIIB and LHIIIIC sites of Tiryns’

**Abstract**

This paper asserts that the ideology and values of the society of the Mycenaean site of Tiryns altered between the LHIIIIB/C periods as a result of societal collapse and economic changes. The paper is based on a review of relevant academic literature. This paper examines the architecture and utilisation of space within the site of Tiryns to understand how spatial organisation can represent changes in ideology and values of a society. Furthermore, it explores how old symbols of power can be utilised by an emerging elite to legitimise their rule, through connections with the old symbols of power. This paper argues that ideology develops in a non-linear fashion, that the use of old power symbols by the rising elite class creates a dialectical relationship by utilising memories of the past whilst rejecting the past. Additionally, it explores the changing organisation of workshops that emerged with the collapse of the old Palatial system and the rise of the new order, with power now residing in the Lower Town. The site of Tiryns presents a unique scenario, as it was substantially reoccupied after the collapse of the palace-system. This case study examines how ideologies and values change through the collapse and transformation of a political and economic system.
IMPERIAL AND INTERNATIONAL RELATIONS - LT18

Martin Pugh: King’s College, London

“We may gain Zanzibar but lose the whole of Africa: the Cold War, the Commonwealth, and Britain’s response to the 1964 Zanzibar Revolution”

Abstract

In January 1964, just five weeks after Zanzibar’s independence from Britain, the East African archipelago’s Arab-led government was overthrown by leftist revolutionary forces representing the African majority population. East and West alike now saw Zanzibar as a potential ‘African Cuba’, a bridgehead to communist infiltration of the wider continent. But the new People’s Republic of Zanzibar lasted just 100 days, and in April 1964 it merged with neighbouring Tanganyika to form Tanzania. In examining British policy towards its former protectorate in this period, this paper seeks to provide insights that are new to the current historiography in three key areas: the delay in Britain’s recognition of the new revolutionary regime; the development of Britain’s contingency plans for military intervention in Zanzibar; and the impact of British diplomacy upon the decision of Tanganyika and Zanzibar to merge. By foregrounding and contextualising British policy-making in ways overlooked in the existing literature, the arguments advanced also aim to shed light on broader historical processes: the interplay of Commonwealth and Cold War considerations in Britain’s end-of-empire diplomacy; the limits and contours of Anglo-American collaboration in the post-colonial world; the need to disaggregate shorthand groupings such as ‘the West,’ ‘the Eastern bloc,’ or ‘African nationalists’ into distinct actors often in conflict with one another; and the impact and legacy of colonial racial thought and policy. Revolutionary Zanzibar is a small prism for viewing global processes.

Wenbo Wu: University of Cambridge

The League of Nations and the Making of Modern International Society: Cultural and Legal Internationalisms in the Interwar Period

Abstract

The founding of the League of Nations marks the first substantial attempt in ordering international relations through an ‘international government’. However, haunted by the ‘myth of the First Great Debate’, International Relations (IR) scholars have long been overlooking the role of the League in the making of modern international order. Instead, international historians have made an effort in uncovering the transnational dimensions of the League, including its efforts in promoting economic cooperation and cultural exchange, managing epidemic diseases, and combating drug trafficking. To capture this transnational dimension, this paper employs the English Schools theory of ‘world society’ to investigate the League’s shaping of the modern international society. By conducting two historical case studies respectively on the International Committee on Intellectual Cooperation and the Permanent Court of International Justice, this paper argues that within the League’s framework there emerged two ‘world societies’ centred on distinctive cosmopolitan ideals – cultural and legal internationalisms, and based their operations largely on transnational agencies, networks, and institutions. They influenced the making of modern international order not only by
cases, internationalism, construed as the ideas and practices that seek to bring human-beings worldwide into a shared community, intertwined with imperialism and nationalism, creating a picture of historical continuities and discontinuities in the making of the modern global international society.

Ollie Garvie: Lancaster University

‘Invasion, protest, and mutiny: analysing British imperial and military policy in Northwest India, 1919-22’

Abstract

British India in the First World War provided a launch point for actions against the Ottomans and later Bolsheviks in the “soft underbelly” of the former Russian empire. The Indian army provided the majority of troops for these operations and in their post-war garrisons, but the Indian wartime participation was not, as some expected, rewarded with greater political freedoms but by continued wartime repression. Punjab shouldered much of the wartime responsibilities and also saw the most post-war social unrest, culminating in the Amritsar massacre. Compounding this was an Afghan invasion across the Northwest Frontier, inciting mutiny in frontier militias and disaffection among Britain’s Muslim subjects.

These events and the British policy responding to it can be best understood by placing India, specifically the Northwest, in a wider Eurasian spatial conception. Rather than as a frontier, the Northwest should be seen as the centre of renewed Great Game politics with the Bolsheviks and as part of wider British intervention in the chaos which ‘Central Asia’ fell into after the collapse of the Russian and Turkish empires. Spatial understandings will be explored in the peripheries of empires to explain British imperial policymaking, offering Punjab as a microcosm of the crisis of empire Britain faced after the First World War.
Kelly Power: *King’s College, London*

‘Raising Standards: A Comparative Study of Elements of Educational Policy and Practice in the 1860s and 2010s’

**Abstract**

Governmental concerns about children’s education often reflect broader worries about the future of the nation. After the Great Exhibition of 1851, it was feared that Britain would cease to be internationally competitive in industry. Education was seen as a solution not only to this, but to a host of social ills. This resulted, ultimately, in the Revised Code of 1862, which set standardised examinations for children in elementary schools, and tied the receipt of government grants not only to success in these examinations, but to children’s regular attendance.

The educational landscape of the 2010s, while drastically different in many respects, was shaped by similar fears, and similar performativity measures were introduced to address them. This paper analyses policy documents and speeches from both time periods to draw out these parallels. It examines policy-makers’ underlying views of children, parents and teachers, suggesting how these shaped decisions. It next considers the interpretation and implementation of the new policies, and how they affected the lives and experiences of those involved, using both archival and secondary material. Changes to practice in each case included a narrowing of the curriculum and a more instrumental approach to education, with an altered relationship between family, school, and State.

Trends in educational policy tend to be cyclical, as extreme swings in one direction lead to backlash and a desire for change. The 1860s reforms were, by the 1890s, largely condemned, and this may give us some insight into what the future may hold for education in Britain.

Shahrin Fardous: *University of Warwick*

‘British Council and History of Disability Movement in Bangladeshi Theatre: A Dismodern and Defamiliarizing Approach’

**Abstract**

British Council has strongly been committed to disability arts since 2012, initiating and conducting around 350 collaborative projects (up to 2020) between the UK and around 54 countries. These projects have contributed to expand disability movement in arts and theatre, denying the age-old legacy of socially constructed normalcy and sown a seed of inclusive art in Bangladesh with a project called “A Different Romeo and Juliet” in 2016 that presented, for the first time, all deaf and disabled cast on stage. This paper investigates how such inclusive art projects of British Council in collaboration with Dhaka Theatre, a leading theatre troupe of Bangladesh, have created an epoch in Bangladeshi history which challenges the traditional theatre making, dismantles ableist belief and claims aesthetic value in differences among humans and their mutual dependency. Resultantly, Bangladesh has got its first ever inclusive theatre company named ‘Shundaram’ (beauty) which strengthens the collaborative effort of British Council and Dhaka Theatre to discover talent and creativity in disabled people and connect the differently abled artists to mainstream theatre. Applying the theoretical ideas of disability scholars such as Lennard Davis, Tobin Siebers and Rus-
sian formalist Viktor Shklovsky into the current disability theatre movement of Bangladesh, this study will, therefore, explore how projects like “A Different Romeo and Juliet” and DARE (Disability Arts: Redefining Empowerment) have dismodernist and defamiliarizing effect on Bangladeshi audience and sociopolitical system as well. The paper will conclude by looking into the challenges and potentials of these projects in Bangladesh.

Christopher Herriot: De Montfort University
‘The Historical Shaping of Modern Youth Work’

Abstract
This paper, based on PhD research, considers the contested purpose of youth work historically, from its roots in the Sunday Schools movement of the 18th century to the current epoch. It is argued that three main strands of youth work have been evident up to the present time and that these represent the main conflicting ideological perspectives adhered to by practitioners, constituting 3 main models of youth work based on the prevailing balance of class forces in society. Consequently, youth work has struggled to assert its unique identity as a profession. This paper considers the impact of austerity and wider neoliberal policies on youth services. The paper posits that youth work is not only shaped by policy but also by historical development, dominant ideologies, educational input, managerial dispositions and the world view of the youth worker. The paper concludes that most youth work is policy-driven and that social change is primarily centred around the individual. It is contended that anti-oppression has not been developed substantially in practice beyond ensuring a discrimination-free environment and that the disposition of youth workers to flexibility often leads to compliance with external agendas, despite youth worker perceptions to the contrary and apparent allegiance to aspects of Freirian theory. Furthermore, commitment in the sector to identity politics and interpretive paradigms may reinforce personal rather than structural focus, rendering social change through collective political action absent from most youth work practice. Recommendations are made in respect of further research, youth work professional education, and, consolidation of radical perspectives.

Harshul Singh: SOAS University of London
‘Incomplete Narratives: Addressing Dalit Marginalization in Indian Social Sciences Education’

Abstract
This research paper aims to critically analyze the extent of egalitarianism in social sciences education and practice in India with a particular focus on the experiences of Dalits, a scheduled caste in India. Drawing on Gopal Guru’s work, the paper argues that a cultural hierarchy exists within the social sciences education system that marginalizes and excludes Dalit scholars and students (2002). The paper will use historical analysis to highlight how this hierarchy has been perpetuated over time, despite affirmative action policies in education and employment. The study will imply the qualitative research method and discourse analysis to establish further and examine the extent of biases and discrimination experienced by Dalits in academia concerning university spaces.

The study will also explore how the under-representation of Dalits in social sciences education and practice has contributed to an incomplete understanding of Indian society and culture, perpetuating further marginalization and inequality. This research paper will provide a critical assessment of the extent to which affirmative action policies in India have succeeded in breaking down the cultural hierarchy that exists within the social sciences education system and what more needs to be done to ensure that Dalit scholars and students have equal opportunities in education and research. By shedding light on the experiences of Dalits in academia, this paper aims to contribute to a more inclusive and egalitarian social sciences education system in South Asia.
Edward Moore: Lancaster University

‘Landscapes of Early Medieval Stone Sculpture: How can Digital Humanities further our understanding of the placement of early medieval stone sculpture?’

Abstract

This paper presents select findings from a study of the interaction between the early medieval stone sculptures of Nithsdale and their historical landscape. By employing digital analysis techniques, such as distribution and viewshed analyses, this research unveils the connections between Nithsdale’s stone sculptures and the historical landscape of the region. Early medieval stone sculptures serve as valuable sources of information about the societies and cultures that produced them. However, the reasons for their placement in specific locations can often remain enigmatic. Digital Humanities can offer new insights into the spatial relationships between these sculptures and their surroundings. Looking specifically at the results from the sites of Boatford and Penpont, this paper showcases some of the enhanced analyses possible for early medieval sculptures in a region where not much previous research has been conducted.

Overall, this project contributes to the broader investigation into how DH can be utilised to enhance our understanding of the early medieval period and shed some light on the placement of some of the period’s stone sculptures. This paper’s focus on Boatford and Penpont showcases the potential for DH methods in this area. It demonstrates how these methods can further our understanding of the sculptures and their wider contexts. The approach used by this paper and its wider study of Nithsdale enables these findings to be examined in more traditional aspects of sculpture research, such as motif studies, but doing so with an enhanced understanding of the sculptures’ function and local relationships.

Alex Harvey: University of York

‘An Isle of Britons, Frisians, & Scandinavians in North Lincolnshire: a case-study of migrations and cross-cultural pollination’

Abstract

Via the use of toponymy, historical sources, and archaeology, a case-study of an area in North Lincolnshire is used to determine the multi-ethnic dynamics of the Early Medieval Period (AD 410-1066).

The Isle of Axholme is a collection of farmlands on the Lincolnshire/Yorkshire border, but prior to modern irrigation it was a raised archipelago amongst the tidal wash of the Humber and Trent. Place names like Belton, Haxey, and West Butterwick point to a multi-ethnic landscape and so too do historical sources pertaining to and mentioning Lindsey, the greater kingdom in which the Isle is located, and nearby archaeological sites like Flixborough, Walesby, and Caistor.
An analysis was conducted of disparate finds recorded on the PAS for the Isle area, along with local landscape and archaeological features contextualised by the narrative of The Anglo-Saxon Chronicle and other documentary sources. Previous research on wider Lindsey has pointed towards a coexistence between two separate kingdoms within the same area, one Brythonic and another Germanic between AD 410-600; this research grounds previous work within local archaeology, crossing disciplines to build up the fullest possible picture of this obscure yet vital area of the UK in such an important time.

The results of this inter-disciplinary project point to the Isle of Axholme as a rich multi-ethnic hinterland of the nearby site at Flixborough, a high-status whaling and farming settlement, which was home to three separate waves of migration across a 600 year period; Britons, Germanic-language speakers (notably Frisians), and Scandinavians.

Harry Ellerd-Cheers: *University of York*

‘Constructing English and Welsh Identities in the Roman “Past”’

**Abstract**

Britain’s relationship with Rome after the Empire is almost immediately a complex and convoluted mess, reflecting the manner of the imperial retreat from the Western provinces. Gildas, the earliest source from post-Imperial Britain writes as a man in a Britain still defined and moulded by the Roman empire. However, he was still writing as someone who conceived the Romans as the past. It is accepted that constructions of identity tend to do so in opposition to those sharing their immediate context. However, this can be extended to their relationship to the people of the past as well. This essay will concern itself with how the Romans, and their connections to the inhabitants of Britain, are portrayed in historical writing of the “English” and “Welsh” traditions. There has been sufficient research on various early medieval interpretations of the Roman past, but less on comparing the competing traditions. We will explore how there was a desire to connect with a constructed past, to present a sense of permanence in times when their own recent past had been characterised by discontinuity. As well as a shared need to place their own past and traditions alongside others, for their own motivations and uses, but also, in some senses, reassurance. Ultimately, we will see how the use of history and a shared written tradition shows a closer link between the cultures than previously considered.
BRITISH INSTITUTIONS AND GOVERNANCE - LT15

Amy Stanning; Dabeoc Stanley: Lancaster University
‘Tax Gathering and Illicit Funds Transmission in Late Eighteenth-Century English Communities’

Abstract
Eighteenth-century England experienced huge social, economic, and fiscal pressures from the dramatic expansion of public spending which was needed to fund the state’s participation in many wars. Taxes on consumption and property, imposed to fund the cost of warfare, necessitated the development of tax gathering systems intervening at the heart of local communities across England. Punitive and escalating rates of taxation on highly desirable commodities created an opportunity for skilful entrepreneurs to profit from smuggling large quantities of illicit, untaxed goods, including wine, brandy, tea, and silks into England. In so doing they transgressed de-jure definitions of state sovereignty by supplying their networks from England’s European rivals.

Operating alongside state tax gathering in local communities, systems developed to collect and remit smuggling proceeds, with sophisticated systems of credit and correspondence. This panel will focus on how gathering the Land Tax operated on an informal, voluntary basis, cheek by jowl with the highly effective and illicit laundering and transmission of smuggling money. The papers will illustrate how by the early 1780s the effective gathering and transmission of illicit funds within local communities contrasted with the slow and cumbersome collection of the Land Tax which had become highly dysfunctional.

The panel will also reference the centralised and professional collection of excise taxation, and the close-knit relationships between agents and smuggling merchants in the Irish Sea and English Channel in the late eighteenth-century. In so doing, it will illustrate the paradox within local communities of the phenomenon of efficacy in the administration of illicit economies, and the inefficient local gathering of funds desperately needed by the state.

Muhammad Sahal Abdi: University of Leicester
‘Roman Imperialism and the End of the British Iron Age’

Abstract
There is a general picture when it comes to studying the colonisation of Iron Age Britain by the Roman Empire, and the establishment of the imperial administrative and bureaucratic system. Despite acknowledging that major changes and upheaval were visited upon the region, scholars also generally seek to stress continuity in industrial activities, agricultural activities and social relations, especially amongst the rural community, which constituted much of the population in Britain. Scholars have stressed the role of emergent material culture and the way they were fitted into pre-existing social relations, the suggestion being the underlying social relations did not change significantly.
Underlying these analyses is a more general dissatisfaction amongst archaeologists in general with the nature and role of periodisation and the general distaste for clean-cut block time periods punctuated by a period of instability and revolution.

In this paper, I am going to argue for precisely that, by arguing that the Roman colonisation of Britain constituted a period of dramatic instability, the instantiation of new social relations and the emergence of new communes, by showing that the development of the Roman imperial system constituted a new system of organising Britain as a mass informational encoder system, one that produced different causal interactions within a wholly different causal structure. What we understand to be continuity in social relations amongst the local British communities is better understood as pragmatic agency, as an attempt to carve out a role for their communities within the changing maelstrom that was the colonial process.
Yijia Gao: University of St Andrews

‘Christ on the back of the donkey: fluid images for Hebrews, Romans, and Europeans’

Abstract

Adopting the perspective of the “animal turn,” this paper presents a case study of Christ’s Triumphal Entry into Jerusalem, exploring how the image of Christ, marked by his rare posture on the back of a donkey, is closely connected to the different meanings of the donkey in similar ecological conditions, and how it changed as it is transmitted among audiences of different cultures.

For Hebrews in the early stages of Christianity, the donkey was the companion of royalty, and it declared Christ’s legitimate and rightful authority as the King of Israel. For Romans in the period of transmission and crisis of Christianity, church fathers showed selective acceptance of the donkey’s meaning in Roman culture, a divergence in the explanation of the donkey’s significance in relation to concepts of humbleness and peace emerged. Other factors, such as the inheritance of Hebrew tradition, and the folk reproduction of the donkey, also helped to forge a different King compared to the Roman emperors. For medieval people living under the dominance of Christianity, Christ’s identity as the King of the sublime was secure, and the appearance of the donkey became unstable. White donkey images appeared, and occasionally it was replaced by the horse, a symbol of chivalry for medieval and Roman people, but invader for Hebrews.

By combining textual and material evidence, this paper aims to reveal how Christianity, as a ‘popular culture’, established an iconic Jesus Christ and attracted different groups of people in different ages through the scope of the donkey.

Kent Martin Peters: University of Edinburgh

‘Christian Changes and Roman Continuities in the Ancient Usages of the Term Religion’

Abstract

My paper explores changing categories of worship within late antiquity, and specifically how the ancient Roman category, religio, changed in the hands of Latin Christian apologists. It has been persuasively argued that the modern category of ‘religion’ did not exist in the ancient world. However, this begs the insufficiently explored questions: how did people in the ancient world conceptualize what it meant to worship a deity, and how did ancient Romans understand the Latin word ‘religio’, from which the modern term ‘religion’ derives? This paper aims to provide a history of the term religio, and specifically to argue that the term changed in the hands of the Latin Christian apologists Tertullian, Minucius Felix, and Lactantius. The term changes from a pagan Roman understanding, which referred exclusively to ritual practices, to a Christian understanding, which referred to any form of devotion directed towards a deity. The reason for this change was that these authors wanted to make Christian worship and Christian identity seem legitimate in the Roman world. This is best seen within apologetic works where the relationship between Christian and Roman identity is most closely explored. To justify this change, however, these Christian authors needed to rhetorically claim a continuity between their form of worship, and older exemplars. By
tracing these changes and continuities, we can better understand the nature of worship, and the identities that surrounded it, in the ancient world.

**Alison Owen: University of Cambridge**

‘Non-attempts at conversion: Why did the Norse continue to leave the Sámi alone?’

**Abstract**

When the Norse people converted to Christianity in around the tenth century, they had been living alongside the pagan Sámi people for centuries. The Norse might have been expected to evangelise to the Sámi or even attempt to convert them by force. However, little effort was made to convert the Sámi until the sixteenth century. Why? I suggest that the answer is to do with the Sámi’s traditional association with the land, with sorcery, and with wilderness. The quirk of Norse writers talking about the lands the Sámi lived in as ‘uninhabited’ raises questions about how they viewed the personhood of their neighbours. I will pull together Else Mundal’s influential study of Norse perceptions of the Sámi along with Siân Granlie’s exploration of Old Norse conversion narratives, to explore Norse ambivalence towards converting the Sámi. According to Eleanor Barraclough, Norwegian kings wanted their people to receive Christianity and subjection to the Norwegian crown as a whole package, and since the mobile Sámi could not be a part of the kingdom of Norway in the same way as their settled neighbours, they were not offered Christianity either. I will argue that, by not attempting to save their souls, Norwegians could have been showing a roundabout kind of respect for the status quo and for the Sámi’s continuing relationship with their ‘wilderness’ lands. This paper will use literary clues to explore these historical inter-faith relations.

**Bryn Blake: King’s College, London**

‘William Perkins as Agent of Doctrinal Change in the Elizabethan Church of England’

**Abstract**

In the reign of Edward VI (1547-53) and the earlier decades of the reign of his sister, Elizabeth I (r.1558-1603), the Church of England embraced the general principle that salvation was the result of a sovereign decision by God to save certain elect people in Christ from all eternity. The Church’s official formularies, as well as much of the theological output of its leading luminaries, offered a relatively basic articulation of this doctrine, expounding it in less detail, and less systematically than did contemporary Continental theologians. The English church also afforded comparatively less emphasis to the doctrine in its liturgy and catechetical literature than it did to more pressing areas of controversial theology.

In the latter part of Elizabeth’s reign, however, the Church underwent a profound doctrinal maturation, embracing a complex and uncompromising scheme of predestination more in line with the teaching of European Reformed churches. I contend that the key catalyst in this transition was the ministry of William Perkins (1558-1602), a fellow of Christ’s College, Cambridge and the first English divine to write systematically about Protestant theology. Perkins was immensely influential, both through his many illustrious students and his extensively-published theological oeuvre. I hope in my paper to offer a sketch of the pre-Perkins doctrinal consensus within the Church of England, before précising Perkins’ teaching and explaining why it was so revolutionary within an English context. Thereafter, I’ll close by offering some brief observations as to how the Perkinsian model of salvation spread so widely within the Church.
ITALIAN INSTITUTIONS AND GOVERNANCE - LT15

Samuel Barney Blanco: University of Padua / Ca’ Foscari University of Venice
‘Water management and agricultural productivity in 16th century Veneto. Ideo-
logical continuities and socioeconomic ruptures’

Abstract
“Bisogna darela massima fecondità ad ogni zolla di terra” (Every clod of earth must be given the maximum fertility). These words correspond to Benito Mussolín’s speech in the first Quinquennial Assembly in 1929, and are still lucently engraved on the façade of the local land reclamation board’s headquarters in Mogliano Veneto, a few kilometres inland from Venice. Yet, ideological emphasis in land reclamation, water management and agricultural maximisation is nonetheless much older in the case of Veneto, dating back to the mid-1550s. In 1557, the Venetian senate created the Provveditori sopra i beni inculti, an office that explored the continental hinterlands of the Venetian Lagoon in search of useless land that could potentially suit mainly cereal cultivation, either via land reclamation of wetlands, or irrigating arid terrains. Magistrates argued that they represented the interests of both city and parish, but moving water from one place to another meant erasing local lifestyles based on fishing, hunting and subsistence agriculture. In practice, stately campaigns were thus not always backed enthusiastically by the totality of inhabitants. Petitions and land surveyor’s accounts conserved in Venice's State Archives give us the opportunity to read about autochthonous views on the early modern state’s policies, challenging the extended narra-
tive of an ancient cohesion of popular and official wills to “govern the waters”. This section of the proposed panel therefore attempts to contrast longue durée continuities of Venetian hydraulic and environmental ideology, and the social ruptures it caused in practice in the 1500s.

Simone Varriale: University of Padua / Ca’ Foscari University of Venice
‘From criminal to patient. Continuity and changes in the biopolitics for the Ita-
lian drug user’

Abstract
In the 1970s and 1980s, Italy had to deal with the spread of heroin among the population. In order to manage this problem, the government enacted a new anti-drug law in 1975 that revolutionised the paradigm of the drug user: he would no longer be seen as a criminal, but as a person in need of help through a national assistance system. Despite this change in the legislative definition, the law proved to be a failure. In the interpretative meaning offered by scholars such as Didier Fassin and Jarret Zigon, the category of biopolitics allows us to understand why this medical definition is also stigmatising. The Italian psychiatrist Franco Basaglia said that the health system must move away from the logic of prejudicial recovery because it is not right to interact with the drug addict only if he wants to detoxify. This paper aims to show how a change in the legislative system does not necessarily correspond to a change in morality. The 1975 redefinition of the drug user from being criminal to being “sick” has retained all of the canons of marginalisation, leading to continuity in the management of drug emergency in Italy.
Giovanni Filippo Donà: University of Padua / Ca’ Foscari University of Venice
‘Guardianship of minors in Venice between the Middle Ages and the Early Modern Times. Endogenous and exogenous elements of an institutional transition’

Abstract

Imperial Roman rule linked private law with the highest authority of the state. Consequently, the emperor was in charge of directly naming orphans’ tutors, both in case of deceased father or deceased parents. The same juridical principle existed in the Venetian medieval statutes of Doge Tiepolo, and therefore the duty of watching over minors was initially held by the doge himself. From the 13th to the 15th century,

Venetian institutions went through significant structural changes. The naming of tutors was gradually devolved, or appropriated, by another judiciary body, the Court of Petizion, by the effect of social, political and demographic pressure. Yet, curiously, there is no archival evidence of a formal and legislative measure of the transition of this competence from the doge to the Court of Petizion. The reasons for this silent shift can be seen both as a response to social requests and as a search for balance inside the juridical system.

This Court was originally charged with important juridical matters, especially on testaments and testament executors. With the addition of the care for minors guardianship, this judiciary court managed some of the Venetian family balances during the entire Modern Period. After this replacement of legal competencies, the Court of Petizion continued to watch over the work of tutors and their correct behaviour towards children until the fall of the Venetian Republic. This intervention aims to underline some of the reasons that can lead to institutional changes through an anthropological and juridical approach based on archival documentation.
Carys Tyson-Taylo: University of Birmingham

‘How did Nazi’s racial imperatives help to construct Germania?’

Abstract

Adolf Hitler’s plans for the redesign for Berlin, if realised, would have been one of the largest architectural transformations in history. Both recent and historical scholarship has undermined the brutal relationship between Nazi architectural interests and the events that led up to the eradication of the Jews in Berlin.

Hitler believed through the re-creation of Berlin as Germania, and the creation of his new ‘Aryan’ race, he could achieve global domination for the next thousand years and beyond. Hitler selected Albert Speer as his general building inspector, who therefore gained huge control over architectural policy in Berlin.

This paper will argue that in his construction of Germania, Speer was far more concerned with using architecture to drive forward anti-Semitic policies as opposed to focusing on its aesthetic qualities. Germania’s monumental scale, the anti-Semitic housing policies and wartime anti-Jewish policy put in place during its planning, and its borrowing of images from the Roman Empire all had a much darker and racist objective.

Overall, this paper will focus on the connection between architectural history and anti-Semitism – a topic often overlooked in the study of Albert Speer’s architectural career. What role did Speer’s architectural plans truly play in the attempted eradication of Jews in Berlin?

Laura Noller: Lancaster University

‘The Island of One’s Dreams’: Points of Contact Between Authorities and Islanders on Nazi-Occupied Sark, 1940-1945

Abstract

Described as ‘the island of one’s dreams’ by one German officer, the Channel Island of Sark seemed a paradise to the Nazi troops stationed there during the occupation of 1940-1945. However, for many islanders the occupation was more like a nightmare. The investigation of this unique occupation, so isolated from the occupation experiences of mainland Europe, will have wide-ranging implications for occupation history as a whole, as well as constructing a nuanced social history which is currently missing from the historiographical record. Through qualitative analysis of archival materials from the Guernsey and Sark archives, this project consults perspectives of the British, Germans, and Sarkkees and the points of contact at which their cultural ideologies became instances of conflict and co-operation, clearly demonstrating the symmetries and asymmetries of power present.
Asmaa A Alfar, Bangor University

The colonial role of the British Mandate on the Israeli-Palestinian situation’

Abstract

The League of Nations established the British Mandate over Palestine in 1922, and it had a major influence on how the Israeli-Palestinian conflict came to be what it is today. The colonial aspects of the British Mandate are examined in this essay along with their effects on the regional political and socioeconomic systems.

The study makes the case that the British Mandate was a colonial undertaking that intended to uphold British geopolitical goals in the area through a careful analysis of both primary and secondary data. To maintain control over the region, the British administration saw Palestine as an important transit point for its commercial and transportation lines to India.

This Paper looks at how Palestine’s political environment was influenced by the British Mandate regime. To stay in power, the Mandate authority used divide-and-conquer strategies that divided the Jewish and Palestinian populations against one another. Further escalating conflicts between the two populations, it also put into place laws that discriminated against Palestinians and privileged Israeli immigration and settlement.

Ultimately, this paper makes the case that the British Mandate was a colonial undertaking that significantly influenced the Israeli-Palestinian conflict. Its actions highlighted the lingering effects of colonialism in the area and led to the present conflict. This study offers significant insights into the causes of the situation and offers a critical viewpoint on the current efforts to settle it by looking at the colonial aspects of the Mandate.
Panel 13  Day 2  16.30 - 18.30

OVERLOOKED HISTORIES - LT15

Anna Drury: Lancaster University
‘It was not a Story to Pass On’: Slave Women’s Subjunctive Agency and Power in Contemporary Afro-Diasporic Narratives’

Abstract
The interest of this paper lies with what is not said in the archives. It was not a Story to Pass On illuminates the complex relationship between quantifiable accounts and immeasurable stories produced across the African Diaspora. An interdisciplinary analysis of slave women’s testimonies, most notably Harriet Jacobs’ Incidents in the Life of a Slave Girl (1861), and contemporary fictional narratives: Xica da Silva (dir. by Carlos Diegues, 1976), Kindred (1979), Beloved (1987), Paraíso (2014), and selected poems by Conceição Evaristo (2016); highlights how women together in the United States and Brazil, across the nineteenth, twentieth and twenty-first century, counter colonial archival silences around slave women’s sexuality. Fiction is a particularly powerful narrative mode in history and is critical to a subjunctive understanding of agency and power in relation to slave women’s sexuality. Through analysing these contemporary Afro-Diasporic narratives, we can better understand agency as semi-autonomous actions that enabled self-survival; specifically, slave women’s manipulation of their sexual exploitation to their advantage; without overlooking conditions of subjugation and the limited options available to slave women. Fictional narratives embody slave women’s subjectivity, whilst also addressing the unrecoverable nature of their pasts, due to the lack of sources produced by them. Through critically fabulating the voices and stories of slave women, I argue my unique combination of contemporary Afro-Diasporic narratives deconstruct our understanding of the historical archive and offer us a powerful vision of a decolonial history of slavery from the perspective of slave women.

Sonia Ibrahim: University of Padua, Italy
‘Challenging Orientalist Assumptions about Visual Representation in Arab/ Turk/Muslim Cultures’

Abstract
Arab/Turk/Muslim societies have a rich history of visual art and illustration. This paper seeks to challenge Orientalist assumptions that depict Arab/Turk/Muslim cultures as rejecting all forms of images in printed material. By recognizing the diversity and complexity of these cultures and their historical relationship with visual representation, we can move beyond simplistic and stereotypical portrayals of entire cultures or religions. Drawing on examples from Ottoman Empire illuminated manuscripts, Persian miniature paintings, and Islamic architecture, The paper argues that some Muslim societies have a rich history of visual art and illustration. Furthermore, we caution against generalizing the actions or beliefs of a few individuals or groups to entire cultures or religions. Rather, the paper emphasizes the importance of approaching the topic with sensitivity and nuance, consulting primary sources such as historical texts and artworks, and engaging with contemporary scholars from diverse backgrounds. The paper examines the case of Arabic-translated books commissioned by Ferdinando de Medici, which were assumed to be rejected due to the inclusion of images. The research argues that the issue at hand is not necessarily the religious inspiration of
the images but rather the methods in which they are presented. By examining historical and cultural case studies: Kitab al-Tasrif, Surname-i Vehbi book and the Aleppo room mural in the Museum of Islamic Art in Berlin, the aim is to challenge the continuity of orientalist assumptions and offer a more nuanced understanding of the role of images in Arab/Turk/Muslim cultures.

Erica M. Zuniga: University of Strathclyde

‘Invisible Native Americans: Garifuna Communities in the Caribbean’

Abstract

On May 18, 2001, UNESCO issued a Proclamation that “Garifuna Language, Dance, and Music are Masterpieces of the Oral and Intangible Heritage of Humanity” in the countries of Honduras, Belize, Guatemala, and Nicaragua. Garifuna people are a fusion of Arawak Indians, Carib Indians, and pre-Colombian Africans, who migrated from South America to the Caribbean in the 1300s and have never been enslaved. Predating mass genocide and their 1797 exile and displacement to Honduras, they successfully fought against European colonialism for over 300 years. Presently, the denial of Indigenous Native American status, equitable resource access, and land rights, as well as commodification of the culture, threaten some Garifuna societies in Honduras, Belize, and Nicaragua. Conversely, in Guatemala, two Garifuna communities appear minimally affected by these threats.

This research aims to develop an interdisciplinary, contextual Indigenous framework grounded in methods from oral history, sociolinguistics, socio-anthropology, and archival history to analyze how Garifuna concepts of memory, landscapes, and seascapes might be expanded to a more general theory of agency and sustainable, ethical practices. It explores how two Guatemalan Garifuna communities interweave Garifuna language, oral history, and music rituals in a 200-year old tradition to foster belonging and connection, and promote heritage. As Garifuna people continue to face obstacles in their quest for Indigenous status, equitable resources, and land rights, it is my hope that this research will aid international, national, regional, and local entities in developing sustainable policies, programs, and preservation initiatives that positively serve and impact Garifuna communities and other cultures worldwide.

Callum MacKechnie, Sarah Harris, Rachel Rouncefield, Prin Marshall: De Montfort University

‘The Policing of the Miner’s Strike 1984-1985: A paper on the role assumed by the police in the duration of the strike’

Abstract

This paper is undertaking a review into the Scottish Governments independent review into the policing of the 1984-85 miners’ strike in Scotland. Adopting a Freirean lens, this paper examines whether the policing of the miners’ strike in Scotland served to protect and guarantee safety for miners and their communities, or whether aspects of it may have been oppressive. Also, whether the police were subject to a politicized agenda, rendering them as ‘tools of oppression’ – there are several significant findings drawn from the independent review into the 1980’s strike but also linking back to previous class and ideological conflicts in Scotland and the rest of the UK. From this, it is concluded that there was a change in how the strike was politicised in Scotland from May 1984 onwards, with a distinct focus on defeating the purpose of the industrial dispute. As a result, the writers of this paper convey that that pardoning only some of the convictions given to miners during the course of the strike is insufficient; instead, the pardons should be expanded to all types of convictions due to the impact of the governments influence on how the strike had been policised. Furthermore, it is posited that compensation is required for the socio-economic effects on individuals’ lives.
Yanfei Chen: University of Exeter
‘Collective memory of the community in Worcester at the turn of the first millennium’

Abstract
Vita S. Oswaldi, the representative of Byrhtferth’s hagiographies, depicted how did the pious bishop establish a Benedictine community in Worcester and consolidate it during his episcopate. The hagiographer seemed to stress on authentic land ownership as well as the spiritual power of territorial possessions, which still disciplined the diocese no less than three decades since Oswald had entered peace. However, the continuous concentration on land management is spurious, which means correspondence between Byrhtferth’s writing and documentary-based evidence shed light on changes of principal approach to develop Benedictine identity in the community over episcopates. Oswald might concern on landholders who directly involved in the community, which was uncommon in Vita S. Oswaldi; while Wulfstan II’s status and motivations of compiling Liber Wigorniensismight support Byrhtferth’s description of patronages of both King Edgar and Æthelwine the ealdorman. Thus, the essay manages to find out the nature of collective memory of community in Worcester in late tenth century based on comparison between Vita S. Oswald, Vita S. Æthelwold, contemporary manuscripts written by scribes of the community and documents, either authentic foundation charters or forgeries. Description about the royal patronage related to Ely Abbey and the healing miracle performed at Pershore Abbey reflected distinction of prevalent approach to uniform monastic identity, which demonstrates different indications of land ownership in Worcester at the turn of the first millennium. According to the roles of territorial management and liturgical services, it seemed that connection between boundary of topography and distinction of local identity could not be simply regarded as casual reasoning but reciprocal connection.

Zhiyu Chen: University of Cambridge
‘Lost in Translocation: Chinese Sundials in British Collections and Teleological Histories of Science’

Abstract
Britain is home to at least forty portable sundials made in China around the eighteenth century. Nearly half of these are associated with well-known collectors of scientific instruments: Lewis Evans (1853–1930), Sir James Caird (1864–1954), and Robert Whipple (1871–1953), whose collections were central to the disciplinary construction of History of Science in the early twentieth century. Ranging widely in material, size, and mechanism, these Chinese sundials offer historians the opportunity to study the cross-cultural mobility of scientific instruments. Yet, previous studies of Chinese sundials, most notably by Joseph Needham and by Eduardo Proverbio, have focused on the resemblance between some Chinese dials and their European counterparts. Rather than illustrating yet again how difficult it is to adjudicate questions of primacy and originality in the history of science, especially in the case of material culture, this paper argues for a more nuanced and inclusive framing of knowledge production, communication, and exchange in the eighteenth and nineteenth centuries. I will demonstrate that these Chinese sundials were the result of both Jesuit
influences and artisanal responses to an increasingly connected global landscape. I focus on artisanal communities, who produced these sundials during a period of changing political and cultural balance. This allows me to explore the construction and articulation of traditions, progress, and exotica, not by the merchants of the East India Company and upper Chinese and European society, but by historical actors who worked within highly localised socio-linguistic communities.

Aditi Ramaswamy: King’s College, London
‘Towards Innovation in Cultural Heritage Visualization in Times of War: A Case Study of Wooden Tserkvas in Ukraine’

Abstract
Digital preservation based on the classical photogrammetry or laser-scanning models of cultural heritage visualization has made huge advances in the past decade or so. The applications of these techniques are however limited in the face of geo-political, economic, and ecological challenges which create data gaps as when working with landmarks in warzones and other contexts of poor data access or documentation. Such is the case of Ukraine which is home to the largest number of wooden tserkvas (churches) in the world. Their material and digital safeguarding, including 3D restoration, has been problematic due to a combination of diverse factors, including the susceptibility of wooden material to climate effects, the damage caused by the current war, and the cultural and political legacy of Soviet colonialism.

The ongoing MUSWAH (Mapping Ukrainian Sacral Wooden Architectural Heritage) project calls for rethinking how data science, digital technologies, and the humanities might be brought together to address data gaps in cultural heritage preservation. Early exploratory work with methodologies alternative to the classical photogrammetry has revealed the potential of NeRFs (Neural Radiance Fields) to reconstruct models of tserkvas from sparse datasets using colour and camera angle information. In addition, image diffusion and general adversarial networks can be used for potentially accurate reconstructions of smaller details in models for which textual descriptions are available while photographic data is partial. Based on insights into the data inventorying of Ukrainian wooden tserkvas, our presentation will outline the experimental model of volumetric visualization at the intersection of VR and AI.

Tom Corcoran: University of Birmingham
‘Reviving the First Oil Painting Technique: Rogan Art of the Ancient Silk Roads’

Abstract
Resins, plant oils and ochres found in the ancient Buddhist caves of Bamiyan, Afghanistan, date back to 650 CE, providing us with a glimpse into the world of the first ancient oil-based arts. This discovery revealed the use of plant-based oil paints, which were applied not only to walls but also to textiles and other materials. The art of oil painting was also familiar to the Afridi people, who have lived in the mountainous border region of Pakistan since the 5th century BCE. The Afridi artists used plant-based oil paints to decorate traditional wedding dresses and the “Afridi Lac Cloth,” which was once a common commodity in Peshawar’s Qissa Khwani Bazaar. Several artistic families, such as the Ahmads, adopted the freehand artistic style of decorating silks with birds, scenes from nature, and geometric motifs. This freehand method is known as “Rogan Art” (oil in Persian). Fayyaz Ahmad is the last in Pakistan and the last in the ancient City of Peshawar, continuing a 1,400-year-old relationship with their technique of oil painting. This research fills a gap in our knowledge of the history and journey of oil paints, from its emergence in the Monastic Buddhist Sanga of Bamiyan in the 7th century to its arrival in the Monastic practices in Europe more than five Centuries later. Rogan Art, highlights the continuous survival of ancient arts and artisanal practices that remain hidden in many remote corners of the world today.
THANK YOU

TO ALL OUR SPEAKERS, AND TO OUR VOLUNTEER CHAIRS

Louis Pulford       Amy Stanning
Karianne Robinson   Andrew Walmsley
Alex Rome Griffin   Amy Louise Smith
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