



UNIVERSITY of
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BRITISH
ACADEMY

for the humanities and social sciences

Is Gender Still Relevant?

16-17th September 2014

University of Bradford

ABSTRACTS

genderpastpresent.wordpress.com



#BradGender

gender@brad.ac.uk

www.facebook.com/isgenderstillrelevant

Tuesday 16th September 2014, 10.30 – 13.00 (11am start)

Separate booking essential:

Imposter Syndrome Workshop

Caron King, Operations Director of Kingswood Plus and The Mindset Method

Ever feel like you are about to be ‘found out’? At conferences, teaching, talking to colleagues? The good news is that you are far from alone, and there is plenty that you can do to overcome the situation. This workshop addresses the concept of ‘Imposter Syndrome’ and discusses ways and tips to recognise and overcome these fears.

Run by Caron King, the workshop will be tailored to early career scholars.

Places are limited. Please email gender@bradford.ac.uk for further information or to reserve a place.

Tuesday 16th September 2014, 2pm

Identities Past & Present:

Writing the past together: more balance, less bias

Ray Laurence, University of Kent and Mary Harlow, University of Leicester

Mary Harlow and Ray Laurence have collaborated on research relating to the Roman life course for over fifteen years. Their work covers aspects of gender, age, status etc. – i.e. parameters by which societies ancient and modern are structured. This paper will offer a brief overview of the state of the subject in Ancient History curricula in the UK and a case study from recent research to demonstrate the continued validity of gender studies to the study of the Roman past. Finally, it will conclude with a brief discussion of the advantages of working together, rather than as the ‘lone-scholar’, on such projects.

Gender Identities and Religion: Past and Present

Irene Salvo, *Royal Holloway, London*

This short paper intends to explore how the concept of gender is useful in analysing the relationship between religious practices and civic identities in ancient Greek and Roman societies and in our contemporary world. In antiquity, access to rituals and cults was indeed determined by social status and gender identity. However, it is worth asking to what extent the sexual difference influenced the approach to the divine. As case studies, the male and female competence will be highlighted in contexts as the performance of sacrifices and the practice of magic. In our contemporary society, gender identity and religion continue to constitute a crucial issue. Within the Catholic church, the Orthodox Judaism and generally also in Islam, access to priesthood and leading roles is gender-determined. It seems that ancient women might have had more cultic authority than modern ones. A history of engendered religion, then, appears to be still inspiring for re-thinking and challenging our social gender inequalities.

Fathers and Husbands, Seducers and Lechers: Masculine Identities and the Double Standard in Edwardian England

Hera Cook, *Department of Public Health, Otago University, Wellington.*

Sexuality is central to the construction of masculine identity; men who are highly sexually active are seen as more masculine than those who are not. There is a gap in the historiography of 'normal' masculinity, in the history of sexuality, and in that of marriage and the family. Historians have investigated men who engaged in criminal sexual abuse, including sexual harassment, rape and child abuse, and there is a growing literature on fathers and husbands, but in the historiography these men occupy separate worlds. The development of concepts such as multiple identities has been largely confined to the study of women. This paper asks why those good, loving fathers historians love to describe so often refused to convict men who committed sexual abuse? Why was the response of these fathers to men who engaged in sexual activity with women outside marriage so much less severe than their approach to the women? Why did they insist that male knowledge of sexuality was and should be different to that of women? The double standard is a conceptual framework that is central to the men's construction of women and to male sexual and emotional identities. It shapes male sexual identities and male subjectivities. Historians have emphasized the impact of evangelical Christianity and feminism upon male behaviour but the double standard was far more influential and pervasive. How did boys and young men encounter the double standard and how were these ideas integrated into masculine identities? Academic audiences today tend to smile at the mention of nineteenth century figures such as seducers and lechers; but, for example, the appallingly low rate of conviction for rape reveals powerful ideological continuities in British sexual culture today. Masculine identities in Edwardian England will be examined to reveal how the forms of privilege and domination associated with masculine identities, including gender, class, economic resources, ethnicity, ability, sexual orientation interacted and reinforced systematic sexual injustice and gender inequality despite the genuinely loving, caring relationships many men had with their children and wives. This will illuminate a conception of sexuality which is still present and important in today's society despite the huge changes in the structural determinants of sexual identities and behaviour that took place in the last third of the twentieth century.

Who is doing the Picking? Women's Inclusion into Unskilled Archaeological Labour in Turkey

Yağmur Heffron, *Anniversary Research Fellow, University of Cambridge*

The traditional configuration of fieldwork projects in Turkey relies on hired labour for the greater part of earth removal. Trained archaeologists on the other hand, carry out more delicate excavation tasks and are mainly responsible for producing detailed field records whilst also supervising their allocated workers. The latter tend to consist exclusively of men, small numbers of women being hired for 'lighter tasks' in the dig-house, typically for sherd-washing. There are, however, a small number of projects where women are regularly hired for fieldwork. The number of such projects has increased in recent years as a result of changing regulations for government employment agencies with which women also register; and from which excavation directors are required to hire their seasonal archaeological labourers. In addition to obvious implications for greater social visibility and economic freedom for women in conservative rural communities, this trend is also significant for the archaeological

community, as it could potentially transform the fundamental configuration of field projects, both at organisational and methodological levels. This paper is a preliminary exploration of the implications of women's inclusion into a traditionally male circuit, calling into question how rural conservative patterns of gender inequality can be perpetuated or suspended by the hiring preferences of archaeological projects.

Before, during and after gender, or, Do we need to ditch the concept even though it is more relevant than ever?

Oliver Harris, University of Leicester and John Robb, *Cambridge University* (presented by John Robb)

Gender remains central to any vision of social life and history, but, for theoretical reasons, "gender" is not actually the right concept to study it with. We argue that the classic equation of gender with culture and sex with biology remains a productive working approximation for many delimited problems, but its limitations become more apparent as one attempts to apply it to larger scales and greater cultural difference, and if you try to apply it to human history in the largest sense, you just end up reifying an essentialised configuration based on one moment in a continually evolving relationship between people and their bodies. Alternative ways of thinking about it are proposed.

Tuesday 16th September 2014, 4:15pm. Parallel workshop 1:

Gender, Space & Architecture:

Organised by Emily Cuming, University of Leeds & Emma Fiocoprile, University of Bradford

A Domestic Space of One's Own: Gender and Sexual Choreographies in Couple's Post-War Norm-Breaking Architectural Homes.

Florencia Fernández Cardoso, *Free University of Brussels*

During the first half of the twentieth century, European domestic architecture was still embodied by the traditional family villa. During this time, gender binaries played an important role in ensuring that the family home represented the compulsory heteronormative doctrine. The binary dissociation between 'woman' and 'man' was defined with a direct relationship to domesticity. After the Second World War, a revolution of domestic architecture, sex and gender roles took place. The frontiers between gender binary spaces were disrupted, architecture started questioning its disciplinary modernist past, and new forms of domesticity started appearing. As the inhabitants of the architecture changed, so did the domestic design process.

This paper will concentrate on the relationship between deviating gender roles and the construction of individual domestic spaces in the context of post-war Europe. The objective of this research is to interrogate the role of domestic architecture as a material determination of gender and sexuality. A consequential focus is placed on the deviating forms of architecture that can result from breaking away from heteronormativity. The cases of study will be: Villa Mairea by Alvar Aalto (1939), Paul Rudolph's personal apartment (1967-79), Two Patio Villas by OMA/Rem Koolhaas (1984-88) and 'House K to Z' by DeSmet-Vermeulen (1989-90). Particularities that are shared among these examples of domestic architecture are the use of personal space as a construction of one's gender/sexual identity and the use of shared space as a stage for displaying/performing such identity.

Women in Public Houses in Victorian England

Paul Jennings, *University of Bradford*

Drinking studies have become a vibrant area of research in recent years across a range of disciplines, including archaeology, anthropology, economics, history, political science, Psychology and sociology. Drinking by women has been paid particular attention. In history, a diverse range of topics have been examined, such as female ale brewers in the medieval and early modern periods or gin-drinking by women in the early eighteenth century (Bennett, 1996 and Warner, 2000). This paper offers a further historical perspective, one which also has received attention, on the use of public drinking spaces by women (Langhamer 2003, Moss, 2009 and Gutzke, 2014), in this case in the mid-Victorian period. It does so using a case study of a survey of licensed premises undertaken in the industrial city of Bradford, West Yorkshire, in the mid-1870s. It was carried out by James Scurrah, a house painter, but also Methodist lay preacher and temperance campaigner, as part of an effort to demonstrate to local licensing magistrates how widespread was drunkenness and how infrequently the law on permitting it or on serving them was enforced. The evidence which he collated in detailed reports enables us to explore both representations of women at this period and their use of this particular public space. Scurrah utilises a common contemporary dichotomy of women as either 'respectable' or 'loose' and the paper will analyse the meanings attached to these terms. It explores also the extent and nature of women's use of public houses in the Victorian period and shows that although always a minority of customers, they used pubs in significant numbers.

Bennett, Judith M. (1996) *Ale, Beer and Brewsters in England: Women's Work in a Changing World, 1300-1600*, (Oxford: Oxford University Press)

Gutzke, David W. (2014) *Women Drinking Out in Britain since the Early 20th Century*, (Manchester: Manchester University Press)

Langhamer, Claire, "'A public house is for all classes, men and women alike": women, leisure and drink in Second World War England', *Women's History Review* 12, pp. 423-43

Moss, Stella (2009) 'Cultures of Women Drinking and the English Public House 1914-1939' (DPhil, University of Oxford)

Warner, Jessica and Ivis, Frank (2000) 'Gin and Gender in Early Eighteenth-century London', *Eighteenth-Century Life* 25, pp. 85-105

Gender as an Analytical Tool: Approaching Roman 'Daily Life'

Polly Lohmann, *Ludwig-Maximilians-Universität München*

The social movements of the 1960s and 1970s in Western Europe and the US not only influenced, but also directly led to a considerable number of works on gender, slavery, childhood, and foreign, elderly, and handicapped members of society – in short, the 'other', those who are not male, free, adult and 'normative'. Gender has not, however, become outdated, but rather remains relevant as an analytical tool: If we are to approach Roman daily life, general categories such as gender are necessary for differentiating social groups. I have argued in a recent article that, among 'the others' in Roman society, women are the social group which is most easy – and yet still difficult – to identify. While children and slaves stay nearly invisible to the modern observer in ancient literary sources as well as in the archaeological record of Roman domestic space, female household members can, for example, be traced by looking at the distribution of 'gendered artefacts'. Since we do not know which objects belonged

specifically to children or slaves, finds give us no indication of 'age' and 'rank', but they can in certain cases indicate the gender of their owner or user. Yet this method brings with it certain methodological difficulties.

For this reason the proposed paper deals instead with graffiti as epigraphic evidence of women in Pompeian domestic spaces. Like the finds, graffiti do not tell us about the age or status of their writer or addressee, but we do have the advantage of being able to identify female and male names. The paper will answer the following questions: - How many women in proportion to men are named in graffiti texts? - In which spatial contexts do graffiti written by or addressing women originate? Can we trace female individuals in certain households or areas of Pompeii? - What kind of texts name women? What attributes are given to women in those texts? These questions are one aspect of my dissertation (in progress), which deals with graffiti from Pompeian domestic spaces, the use of rooms for leaving behind messages, the named writers and addressees behind the texts, as well as the aesthetics of graffiti and the perception of the wall - paintings. As informal inscriptions, graffiti are, in contrast to the idealised representations often given in other materials, one of the few sources which can lend deeper insights into (female) daily life in Roman antiquity.

Avoiding The Master's House: Representing Women's Space on the Plautine Stage

Dr Liz Gloyn, *Royal Holloway, University of London*

The Roman stage represents an imaginary location in which characters move and encounter each other, where social dynamics are changed by who occupies what sort of space, together or alone. In the comedies of Plautus, women mainly appear on the stage with men; there are only six plays in which conversations between women occur without male involvement. This paper examines the context of those all-female encounters, the characters that have such conversations, and the spaces in which they occur. The participants vary widely in social status, from married women to prostitutes to Plautus' sole priestess; by considering why Plautus makes use of all-female space and in what context, we gain deeper appreciation of women's occupancy of space, both on and off stage, in his wider dramatic corpus.

Tuesday 16th September 2014, 4.15 pm. Parallel workshop 2: **Contemporary Practice, Identity & Performance:**

A Contentious Beard: Conchita Wurst and the Performance of Gender at the 2014 Eurovision Song Contest

Francesca Romana Ammaturo, *Goldsmiths, University of London*

In 2014, at the Eurovision song contest, the Austrian contestant Conchita Wurst, became the object of interest for both the media and various political actors across Europe. The singer came to the stage with a non-conventional gender presentation, blending notions of masculinity and femininity. The most contentious symbol of this challenge to gender norms was Conchita's beard, subsequently appropriated by LGBT activists as a symbol of contestation of given gender norms.

This paper uses this episode, as well as the related debates in the European media, in order to provide a discussion on the "necessity" of gender and of its presumably correct performance, following Butler's (1990) leading scholarship in this field. The paper explores the semiotics of gender presentation in Conchita's performance in order to shed light on contemporary understandings of gender, and gender categories, in European societies.

Making Pankhurst Present at the Passion: Performing Feminism as a 'Gateway' to Public Engagement

Daisy Black, *University of Manchester*

In 2013, I was awarded a grant by the AHRC and Arts Methods as part of their Research-to-Public programme. The project – a community play produced in partnership with Manchester Histories Festival – devised a new adaptation of a late medieval Cornish play, culminating in workshops and a public performance. The project was informed and influenced by my own research in medieval religious drama, gender and time, and the resulting play, *Passion Tree*, contained several directorial decisions designed to raise questions concerning both gender and context. This was done to link the issues raised within the narratives of the Fall and Passion with the cultural and historical climate of Manchester, whilst also operating as a means of acknowledging and harnessing the misogyny of the medieval religious plays and framing questions designed to interrogate the present. As a consequence, the play challenged its audience to consider past and present gendered and political identities, whilst acknowledging the importance of feminist and theological discourse in twenty-first century Manchester.

Using *Passion Tree* as a discussion model, this paper provides a reflective account of the challenges of presenting gendered research in public engagement activities as a point of identification through which a modern audience might intellectually and sympathetically invest in, and feel a sense of ownership over, the narratives of the past. In doing so, it hopes to suggest ways in which gendered and feminist dialogues might be used to provide 'gateways' between literary, historical and academic matter and contemporary, non-academic audiences.

Men's World and Issues

Enzo Corsetti, *Nuovi occhi per i media / New eyes for the media*

Of course gender is still relevant, at least as an issue, even though the values of equality nowadays make its voices heard everywhere and seem guaranteed (or taken for granted) in several contexts, such as across Europe or America. That is what we may state if we take a glance at the media: we still see a lot of productions and contents which are clearly gendered in their concepts and expected targets. TV for instance, continues to spread stereotypes through fictional and non-fictional genres, such as reality-shows, which tend to portray characters and situations with which audiences identify or empathize quite easily. The paper "Men's world and issues", accompanied (if possible) by a short video-clip and providing critical inputs with an approach based on some media literacy disciplines (semiotics, speech deconstruction, image analysis), will focus on the current representations of men, through analyzing the TV show "Man up", recently aired in the U.K., and will stimulate discussion with reference to other (national and foreign) programs. This will also provide elements concerning the representation of women, due to basic concepts of the respective media productions and to the "mirror dynamics" of gender stereotypes. Inputs coming out from the paper are the result of media education paths and practices, inspired by the cooperation of the author with Italian and American teams, for projects mostly focused on gender stereotypes and related issues, such as dehumanizing language and objectifying images. The answer about the current need of feminism, if feminism may still be identified as a value system fighting stereotypes and supporting the equal treatment, what allows both men and women an independent life and right opportunities, will certainly be affirmative.

Why are they afraid of Gender: Russian academia, women and gender in a conservative mobilization

Marianna Muravyeva, *Oxford Brookes University*

Russia is undergoing a conservative backlash, which has started around four years ago and has already produced oppressive laws (ban on so-called homosexual propaganda) and policies (support for traditional family). Russian academia in this situation have been quite happy to drop out gender as a category of analysis and hasty in marginalising few gender courses that existed in the university curriculum. However, while sociologists and social researches stood up firmly against it, historians have quickly surrendered and returned to the narratives of 'traditional' subject matter of history. In this short presentation, I would like to discuss the state of gender history in contemporary Russian academia, reasons for such a quick backlash and broader connections with European academic 'weariness' of gender and women's history.

What Does Humour Have to Tell us About Gender Today?

Josiane Boutonnet, *University of Wolverhampton*

It is generally accepted that jokes and humour more generally, reflect the social, cultural and moral order of a society or social group at a particular point in time (Kuipers, 2008: 361). It is also generally accepted that gender is no longer a monolithic category; but that nevertheless our gender affects many of the actions we perform daily (Chiaro & Baccolini, 2014). To date, studies of gender and humour have revealed discrepancies in terms of both production and reception (Chiaro & Baccolini, 2014; Holmes, J., 2006; Crawford, M., 1989, 2003), reflecting gender roles and power differentials. Here, I will be considering the role humour plays in defining the tensions which exist in a changing post-feminist world, using examples from various discourses, such as joke-texts, social media and comedy.

Plenary:

Gendering the body: modelling history and change

Helen King, Open University

In 2013 I published *The One-Sex Body on Trial* (Ashgate), in which I challenged Thomas Laqueur's claims for the history of sex and gender as a something that can be represented as a shift from a 'one-sex' to a 'two-sex' model of the body. In this lecture I will explore the background to my project, focusing on how models of change still look for binaries, for watershed moments, for before and after, and indeed for male and female, masculine and feminine. How can we escape binaries and their restrictions, and can we produce models which capture the richness of our sources and of human experience, yet also engage a wide public in the enterprise of history?

Reception and Curry, 7pm, Tues 16th September

Wednesday 17th September

Keynote:

Gender, Disciplinary Practice & Queering our Engagements with the Past

Thomas Dowson, Independent Scholar

It was while trying to reconcile being an out, gay academic with a career as an archaeologist, a discipline redolent with stereotypical masculinity, that I began to explore the potential of queer theory for archaeology. Nearly two decades ago I argued that the disciplinary culture of archaeology is set up in such a way that it plays a significant role in the construction of a heterosexual history of humanity. Some twenty years later I am not convinced that much has changed. All too mindful of the fact that the theorised 'queer' has its origins in political action, and that now we have recently seen in the same sentence concepts like 'marriage' and the 'dawn of humanity' in defence of 'gay marriage', the socio-political significance of queered pasts is as relevant today as much as it has ever been. In our attempts to embrace sexual difference, past and present, constructions of gendered identities are as redolent with heteronormativity as they ever were. Whether we are talking about gender in post-Palaeolithic rock art on the Iberian Peninsula, Bronze Age burials in the Thames Valley, Roman bath-houses in Britannia, or 'Gay Marriage'. I argue here that despite several decades of gender, feminist and queer informed research, we have not succeeded in divesting our constructions of the past with the historically and socially (and now politically) specific classification of gender. The fictitious male-female binary, along with its inherent power relations, is still at the heart of the disciplinary practice of archaeology. Truly overcoming our reliance on this heteronormative binary will not 'disappear gender'; gender will and should always remain relevant. But in the future we should be able to ask different questions of gender in the past and, as importantly, of its construction in the present.

Wednesday 17th September 2014, 10 am. Parallel workshop 3:

Teaching Gender Workshop

Organised by Lucinda Matthew-Jones, Liverpool John Moores University

Teaching gender can be tricky. It can be a struggle to sell this topic to students used to more traditional varieties of history, classics and archaeology. Once inside the classroom, we often find that the students who have opted to study gender are often disproportionately female, reinforcing the very gender divides we hope to dismantle. Yet, student reluctance to choose gender modules is out of step with the innovative research being undertaken in this area, and indeed with the public thirst for TV documentaries such as *Behind Closed Doors* and *Shop girls*. Meanwhile, contemporary media debates continue to show us that what it means to be a woman or man remains a burning issue. This session will consider how gender is taught in British universities. Its aims will be threefold. Firstly, we will consider how we introduce students to gender in our modules (and throughout their degrees). Secondly, we will reflect on how students engage with this area and what methods we can use to introduce them to this topic. Thirdly, and finally, we will reflect on the future of teaching gender. There will be a number of position papers exploring these issues. Afterwards we will open this session to the audience to provide a platform for your views and experiences of teaching gender in our historical disciplines. At the heart of this session will be a desire to explore the ways in which we bring the concept of gender alive to our students. What have been our experiences of teaching gender? What best practices or advice can we offer one another? How do we set up this topic for students? What is our teaching toolkit? In answering these questions we will reveal the richness of our teaching and how we can continue to make gender, in its various historical guises, matter to our students.

Selling the Gendered Past

Lucinda Matthews-Jones, *Liverpool John Moores University*

Last year I was faced with the embarrassing situation of not recruiting the numbers needed for my gender history module to run. As a consequence I decided to spend the last academic year thinking about how I was going to sell 'gender' to my students. In this short paper I will discuss how I have revisited and repackaged my gender history module for this year's intake. This not only included a title change but also a larger consideration of the topics I was going to teach. I will also reflect on the problems and advantages of teaching gender history in both specialist and general modules to ask who are we selling gender modules to and why.

Reinventing the Wheel?'

Patricia Skinner, *Swansea University*

The feminist reclaiming of history in the 1970s laid great emphasis on the fact that past achievements by women needed to be remembered and rehearsed to establish them within the historical canon. As I contemplate writing a new textbook on medieval gender history, I will reflect on how easily the advances of women's and gender history in the 1980s and 1990s - and the significant figures in those advances - are already being lost to a collective amnesia that privileges the most recent work over foundational texts.

Many Cultures, Many Histories and other opportunities for addressing sins of omission and commission

Peter D'Sena, *The Institute of Historical Research, University of London*

Uncovering 'layers of silence' was the spiritual as well as a thematic approach of history modules for students taking the undergraduate degree in primary and secondary education at Leeds Metropolitan University. This led, in their final year, to a dissertation module *Many Cultures, Many Histories* which stimulated students to use a combination of different intellectual approaches, tools and concepts – colonialism, postcolonialism, race, racism, identity and identity formation, gender and so on – to 'revoice' people in the past. I will hope, on this panel, to describe some of the merits and outcomes of bringing methods from other disciplines and so-called 'sub fields' into the student experience.

Gender History by any other Name

Maggie Andrews, *University of Worcester*

In recent years I have rarely taught modules with a title that explicitly refers to gender; yet my students dissertation and essay topics indicate that gender is very much on their agenda. Students on our history degree might encountered gender in a number of ways: on survey or methods courses, through events organized with WHN network at Worcester or surreptitiously on modules with titles such as Home Front or Fantasy Desire and Sexuality. Many students seem to find gender provides a relevant even necessary set of questions or approaches for interrogating the past - along with issues of class, race and ethnicity for example. They also associate it with a range of different sources and methodologies including oral history and personal sources for arguably what lies at the heart of making gender alive for these students is convincing them that the personal, the domestic and the everyday remains very political.

Fieldwork, Practice, Interpretation and Gender

Hannah Cobb, *University of Manchester*

In this contribution I will consider where teaching gender in archaeology can occur. Is it just something that should be confined to lectures explicitly about identity, and those about gender and feminism? Or should and can teaching about gender occur in other realms? Here, as a lecturer whose main role is to teach archaeological fieldwork, I explore how gender may be a less obvious but no less central part of my teaching of fieldwork, as well as in other teaching practices such as academic advising.

Teaching the History of Masculinity: Problems and Potential Solutions

Tim Reinke-Williams, *University of Northampton*

Placing the history of men as gendered subjects at the forefront of the curriculum in university History programmes raises problems, not least how to avoid a return to the 'bad old days' of history with women left out. This paper offers some suggestions as to how masculinity might be integrated into 1st year undergraduate survey module, with reference to the author's experiences of teaching students about early modern European history over the last decade, and suggests potential topics for a module on the history of masculinity in the same period.

Wednesday 17th September 2014, 10 am. Parallel workshop 4:

Gender & Representation:

Organised by Daniel Grey, Plymouth University and Kristin Leith, University of Exeter

Fragmenting gender: social and material transformations in 3rd Millennium BC Cyprus

Diane Bolger, *University of Edinburgh*

One of the most significant aspects of recent research in gender archaeology is its focus on the variability of gendered identities through time and space, challenging the widespread assumption that gender is static and immutable. In this paper I look at the construction and deconstruction of gendered identities during the Chalcolithic period of Cyprus by tracing the development and demise of anthropomorphic figurine production on the island during the late 4th and early 3rd millennia BC. While changes in the manufacture, treatment, use and abandonment of anthropomorphic figurines and pendants at this time can be linked to changes in personal and social identities, including those of gender, they did not occur simultaneously throughout the island; nor did they manifest themselves in precisely the same ways, even at sites within the same region. By focusing on differences in the archaeological record we can attain a more nuanced understanding of gendered identities in the prehistoric past by resisting the tendency to interpret gender in broad temporal and spatial terms and by adopting a more emic, subject-oriented perspective.

What Can Feminist Theory Tell Us About Masculinity in Mycenaean Warrior Graves?

Kristin Leith, *University of Exeter*

The current discourses of feminist theory and gender archaeology offer a viable means of not only getting at gender in the Mycenaean mortuary record but also revealing Mycenaean social representation. In particular, it is the use of pluralistic approaches for the analysis of specific cultures that is seen as 'the key to unlocking gender' in the wider gender archaeology - an epistemological development that is informed by third-wave feminist theory, specifically its emphasis upon the variability of the human experience. Yet, the discourse of gender archaeology and the advocacy of pluralistic approaches has had little if no impact upon research practice in Mycenaean mortuary archaeology. This can best be explained by the sub-field's endemic tendency to under-interpret female roles and over-interpret warrior ideology - seen as being one of the main ideological components of Mycenaean culture. What is more, the image of the Mycenaean warrior, bellicose and boar's-tusk helmeted, constitutes the iconographic and ideological construct, despite the fact that 'warrior kits' have been found with only a minority of known male burials. Still, this reception of the Mycenaean warrior often acts as an unacknowledged, potentially distorting paradigm when Mycenaean archaeologists 'read' their finds, particularly in the context (ostensibly a 'gendered' context par excellence) of funerary deposition, inevitably simplifying gender. To highlight the relevancy of feminist theory to archaeological investigation as well as its potential contribution to research, this paper re-investigates the materiality of masculinity in Mycenaean mortuary behaviour using a pluralistic approach that is largely informed by the attribution of material culture to sexed burials. Analysis revealed evidence for the material expression of multiple masculinities, including various warrior roles that changed over time and space and were not always exclusively male.

What Does it Mean for a Woman to Translate Latin?

Holly Ranger, *University of Birmingham*

What does it mean for a woman to translate Latin, a language that has for so long represented male elite privilege and power? And what makes a translation 'feminist'? Focusing particularly on translations and rewritings of the Roman poets Ovid and Catullus by contemporary women writers, I will use examples from authors such as Ali Smith, Josephine Balmer, Anne Carson, and Tiffany Atkinson to explore these questions. Their innovative reversionings show: how we can 'intervene' in problematic texts to challenge racist and sexist stereotypes; draw out queer and gender-queer identities that have been elided in the past; and create post-Second Wave heroines who see no need to be 'redeemed'. I will examine their use of feminist translation techniques, and their incorporation of feminist critical theory and gender theory within the translations themselves to challenge who and what the Latin language can stand for, 'sneaking up to poems while the gatekeepers are otherwise occupied' (as Meghan Purvis so brilliantly puts it in the introduction to her *Beowulf*).

To Be Roman, Be a Man? Representations of Roman Masculinity and the Construction of Roman Identity

Elina Pyy, *University of Helsinki*

In the studies of Roman identity, ideals of manliness are often considered as forming the basis of Romanitas. Masculinity and Roman identity have been considered inseparably interwoven phenomena – however, what manliness actually means in the Roman context, and how its different aspects are linked to the ideal of Roman-ness are questions that have attracted relatively little attention in the studies of Roman mentalities and ideologies. The theoretical and methodological background of gender studies is crucial to historians who are interested in scrutinizing the relationship between cultural identities and gender identities. Most importantly, scholars of Roman history need feminism and gender-sensitive reading to question the normativity that has marked the concept of Roman masculinity. In the past, the study of gender in ancient history has been focused on the feminine, the effeminate and the androgynous as deviations from ‘normative’ masculinity. Besides labelling the aforementioned as alternative, marginalized identities, this perspective has overlooked the complexities of Roman masculinity. In order to understand the different aspects of Roman manliness – war-likeness, *virtus*, political conduct, *patriapotestas*, sexuality, ageing – we need to examine manliness not as a norm that determines Romanitas but as a multifaceted phenomenon that needs to be analyzed in its own right. In my paper, I discuss how gender studies can deepen historians’ understanding of Roman identity, not as a phenomenon that was self-evidently based on ideals of manliness, but as a complicated concept that requires the re-definition of what being a man in Rome actually meant. Considering the impact of Roman thinking on later European and Western mentalities and identities, this viewpoint on Roman ideological history might offer further perspectives to the study of masculinity in modern history, as well.

‘Agonised Weeping’: Representing Femininity, Emotion and Infanticide in Edwardian Newspapers

Daniel Grey, *University of Plymouth*

Surprisingly few prosecutions of women for the murder of their infants in early twentieth century England resulted in conviction on the capital charge. This paper examines the extensive local and national press coverage relating to one of these rare instances; the trial of Alice Cleaver for the murder of her young son at the Central Criminal Court in March 1909. Despite the fact that the years after 1896 saw a decrease in the volume of reporting given to all but the most high-profile and sensational cases, crime reporting remained an essential way for newspapers to guarantee sales, interest readers and to claim a strong element of moral authority throughout the twentieth century. Yet a key element in the reporting of English infanticide trials during the early twentieth century was the overwhelming degree of uniformity in how these cases were represented by both local and national newspapers, and the coverage of Alice Cleaver’s trial was no exception to this rule. As I demonstrate below, right from the first article which appeared on the case, the press seemed unanimously willing to demonstrate a remarkable level of sympathy for her circumstances despite the distressing nature of her crime. They were also willing to dismiss or ignore inconvenient evidence which did not fit with this image of a respectable young woman driven to commit desperate acts by a combination of poverty, shame and distress.

Afternoon session, 17th September

Is gender relevant in present day academic and professional practice?

Organised by Hannah Cobb, *University of Manchester*

In this penultimate session a panel of leading professionals from the historic disciplines and beyond will explore the relevance of gender in present day academic and professional practice and will discuss different strategies to address gender equity. The session will begin with insights from within the historic disciplines, before moving beyond our subject area to hear from experts in their field about initiatives, innovations and best practice that have and are contributing to developing greater gender equity in other areas of academia.

Panel members include:

- Prof Maggie Andrews, Professor of Cultural History, University of Worcester
- GENOVATE, University of Bradford
- Prof Helen King, Professor of Classical Studies, Open University
- Professor Simonetta Manfredi, Professor in Equality and Diversity Management and Director of the Centre for Diversity Policy Research and Practice, Oxford Brookes University
- Dr Pat Morton, Director WiSET (Women in Science, Engineering and Technology), Sheffield Hallam University
- Dr Anne Murphy, Senior Lecturer in early Modern History, University of Hertfordshire
- Dr Garthine Walker, Reader in History, Cardiff University

Closing Plenary Roberta Gilchrist, University of Reading and Karina Croucher, University of Bradford

Closing remarks Richard Greene, Dean of the School of Life Sciences, University of Bradford

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