

# Varieties of Cultural History

Theory and Practice in the Cultural Histories  
of Medicine, Science, Literature, and the Arts



**University of Aberdeen**  
**5-8 July 2007, King's College**  
**MacRobert Building**

The conference gratefully acknowledges the support of the following organizations:

The British Academy

The Wellcome Trust

School of Medicine, University of Aberdeen

School of Divinity, History and Philosophy, University of Aberdeen

College of Arts and Social Sciences, University of Aberdeen

British Society for the History of Science

British Society for Literature and Science

Society for the Social History of Medicine

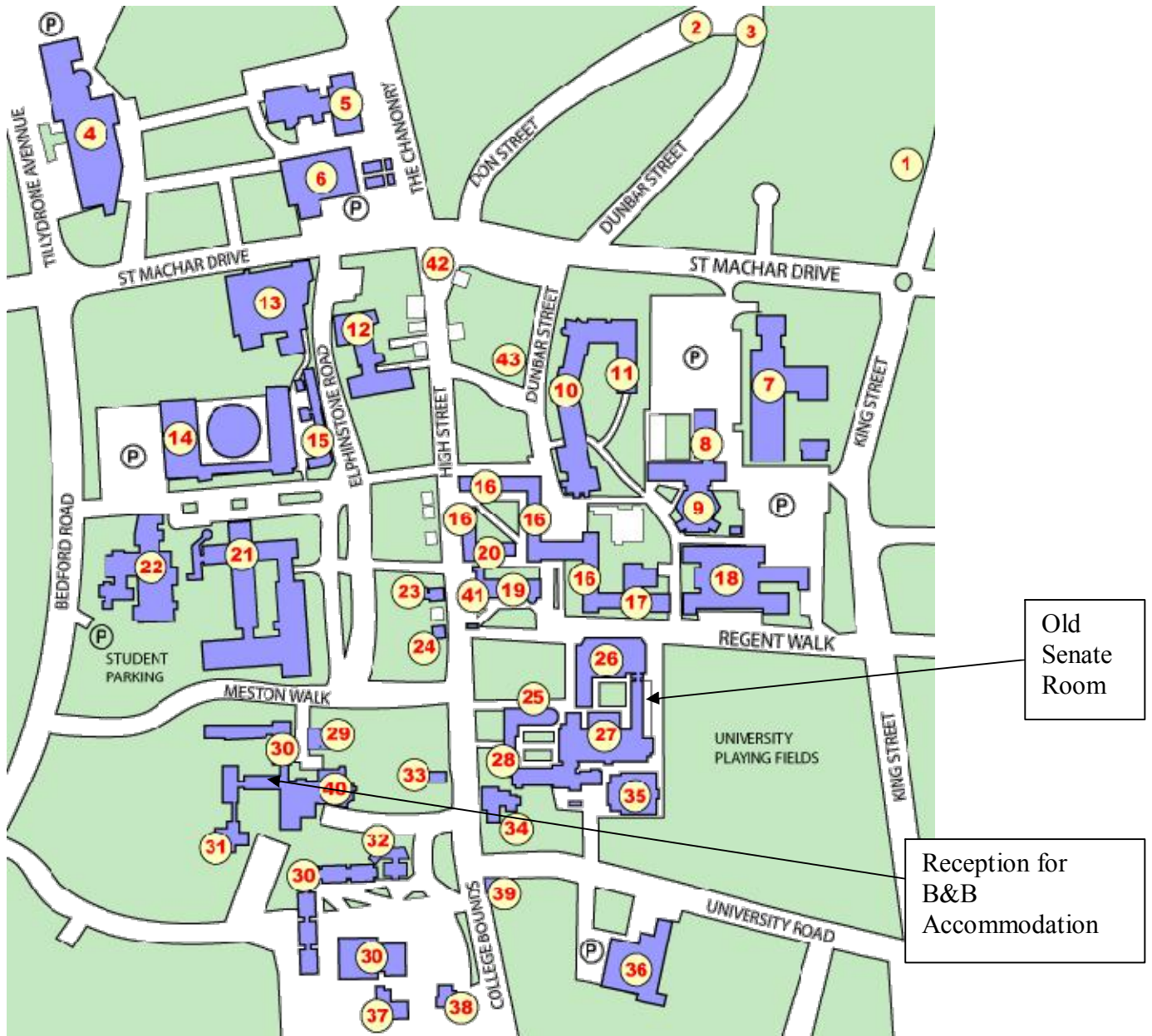
The journal *Cultural Sociology*

## Contents

Map of Old Aberdeen: King's College Campus	p. 2
Reception / registration arrangements	p. 3
Plan of conference venue	p. 4
Cultural History in Aberdeen	p. 5
Special Libraries & Archives	p. 6
Programme	p. 8
Abstracts	p. 13
Details of participants	p. 29

The image above is taken from *Museum Wormianum. Historia rerum rariorum, tam naturalium, quam artificialium, tam domesticarum, quam exoticarum quae Hafniae Danorum in aedibus authoris servantur* (Lugduni Batavorum: Elsevier, 1655), in the University's Special Collections and Archives, FL f Zeta 2.41. For the full image see <http://www.abdn.ac.uk/cems/collections/index.shtml>.

## Map of Old Aberdeen, King's College Campus



### Key

- 7: MacRobert Building: conference venue
- 28: Divinity Library: Friday and Saturday evening wine-receptions
- 29: Crombie Annexe: Department of History and Cultural History
- 40: Zeste: venue for Friday dinner and bar, and Saturday banquet and ceilidh

## Reception / registration on arrival in Aberdeen on Thursday 5 July

Those who have booked bed and breakfast accommodation should first report to the reception desk (open 24 hours) at Crombie Hall at Old Aberdeen (see arrow on campus map).

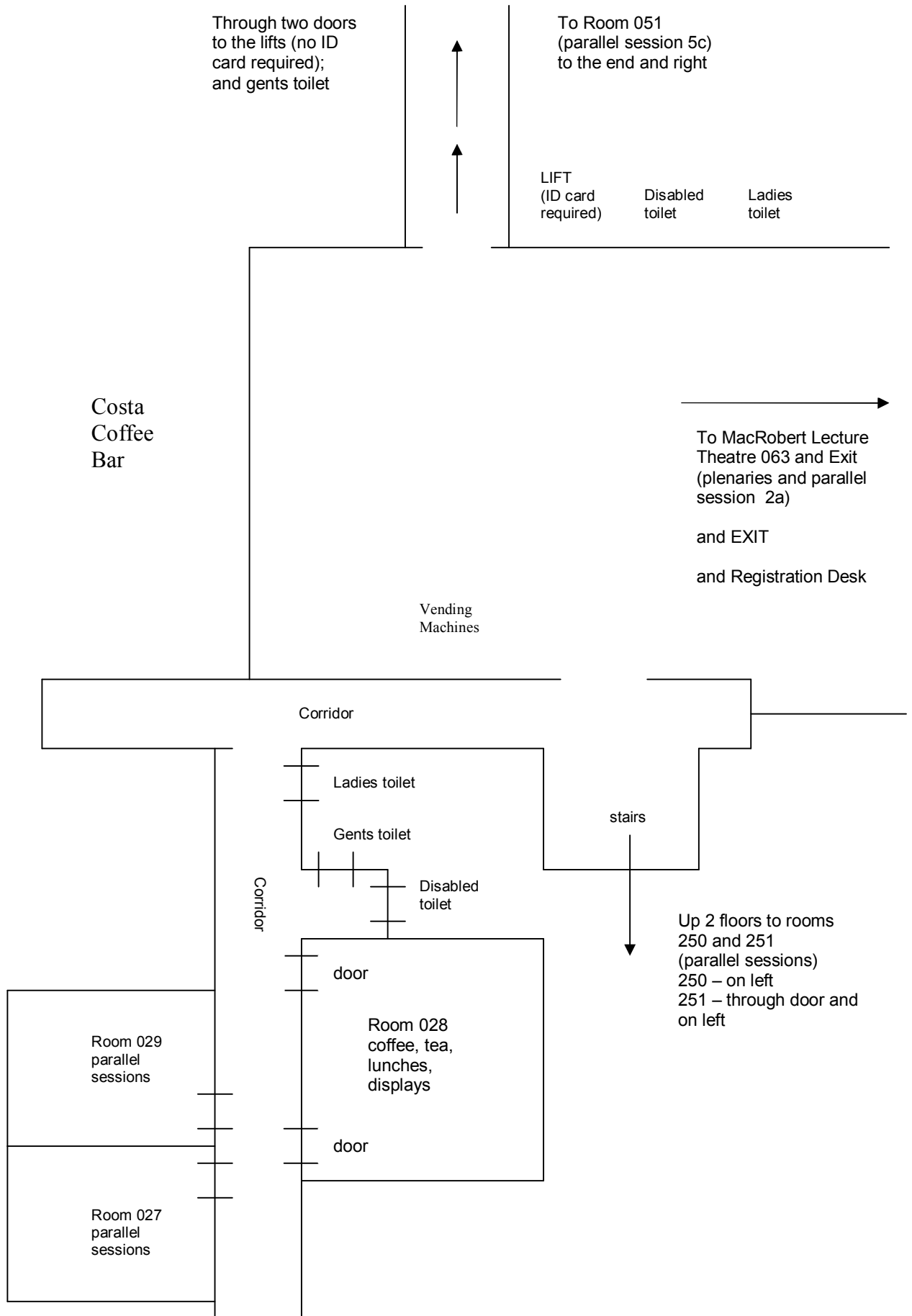
Participants can then obtain their conference pack from the following places:

Before 12 noon, and 4.00-6.00 pm: Crombie Annexe, first floor social area

12 noon to 4.00 pm: Old Senate Room (see arrow on campus map; turn off Regent Walk alongside the playing fields). In this room some items from the collections in the university's Special Libraries and Archives will be on display; an archivist, Siobhan Convery, will be available for consultation

7.00-10.00 pm: Montrose Bar, Station Hotel, opposite Aberdeen railway station. **Please advise us in advance if you would like to collect your conference pack from this location.** Alexandra Brehme and Richard Lawes will be occupying a corner of the bar wearing conference T-shirts and will be willing to look after bags whilst conference participants go out to dinner.

# Plan of conference venue: MacRobert building, ground floor



# Cultural History in Aberdeen

This conference was conceived during a review of the Aberdeen cultural history degree carried out in 2005-2006. The cultural history honours programme began in 1986, and the conference therefore celebrates its 'coming of age' in 2007. This year a taught M.Litt. in cultural history will also begin (<http://www.abdn.ac.uk/ch/mlitt.shtml>).

Plans for a new interdisciplinary undergraduate degree programme had been informally mooted in conversations between members of the departments of English, History and History of Science during the first half of the 1980s, notably Joan Pittock Wesson in English and Judith Hook in History. After the untimely death of Judith Hook in 1984, a small group under Joan Pittock Wesson took the idea forward. They included Nick Fisher (History of Science) and Jennifer Carter and Paul Dukes (History). A visit by Roy Porter in 1985 provided a stimulus for more detailed planning, and for the formation of an organising group drawn from a wide range of departments in the arts and social sciences with a view to formulating a detailed syllabus. The term 'intellectual history' as a designation for the proposed new degree was discarded in favour of the broader term 'cultural history'. Being part of an honours programme, the courses were to be offered at third- and fourth-year levels, drawing students who had taken suitable subjects in their first and second years.

By the time enough progress had been made to warrant producing a poster aimed at attracting students, those involved, in addition to staff already named above, were Mike Spiller (English), Bill Scott (History), David Irwin (History of Art), Andrew Wear (History and Philosophy of Science), David Cram (Linguistics), and Melvin Dalgarno and Eric Matthews (Philosophy). John Dunkley (French) and Colin MacLaren, the university archivist, joined the group soon after this, as did Roger Williams (Music), Iain Beavan (Library) and Mike Hepworth, Michael Lyon and Peter McCaffery (Sociology). During the latter half of 1985 and into 1986, lengthy meetings and intensive informal discussions went into the development of a third-year syllabus. Students were to read one set text each week, to be discussed in a seminar preceded by lectures on selected topics. The three sections of the third-year course, which began with Bacon and Descartes and ended in 1914, were entitled 'Reason and Enlightenment', 'Revolution and Romanticism', and 'Progress and Decadence'.

The fourth-year courses took a more thematic approach, and included lectures by members of the participating departments, discussing what each discipline had to offer to cultural history. At this stage, Anthropology put in an appearance. Later, it became a more prominent element, with the involvement of Hushang Philooph, who in the early 1990s launched a highly successful second-year course, attracting over a hundred students, at a time when (as a result of staff cuts) there was no anthropology teaching elsewhere in the University. Anthropology was also represented by Charles Hunt, curator of the Marischal College museum, and in the latter half of the 1990s by Elizabeth Hallam, who by 2000 had taken over from Nick Fisher as director of the programme. History of medicine was introduced into the syllabus in the course of the 1990s, thanks to the appointment of David Smith, initially funded by the Wellcome Trust.

In 1986, the first intake of six students came from a wide range of backgrounds as regards subjects previously studied – among them being computing science. Later developments included a fourth-year course on the twentieth century and a second-year course on human perceptions of the environment. Administratively, cultural history at Aberdeen existed first as a teaching group, then as a centre, then as a department attached to Philosophy. In 2002, however, cultural history and history merged, and today form one unit within the School of Divinity, History and Philosophy. Cultural history now provides history at Aberdeen with one of its distinctive features.

Roy Porter greatly encouraged the development of the programme and, along with Peter Burke, served as an external examiner for the programme between 1988 and 1992.

The story of the early years of the programme is narrated by Joan Pittock Wesson in an article which was published in *Northern Scotland*. Photocopies of this are included in the conference pack. The development of cultural history in Aberdeen is further analysed in William Scott's article 'Cultural history at the crossroads', *Tidskrift for kultur studier / Journal of cultural studies*, 1 (1995), 56-96, which will be on display at the conference.

'Varieties of cultural history' revives a series of conferences held during the early days of the programme, which led to the following publications:

- J. J. Carter and J. Pittock, eds, *Aberdeen and the Enlightenment* (1987)
- P. Dukes and J. Dunkley, eds, *Culture and revolution* (1990)
- J. H. Pittock and A. Wear, eds, *Interpretation and cultural history* (1991)
- P. Dukes, ed., *Frontiers of European culture* (1996)

The covers and contents pages of these books, the poster mentioned above, and other cultural history memorabilia, can be viewed on the conference website, and the books and other materials will also be on display at the conference. The display will include the article by William Scott.

To mark the 'coming of age' of the Cultural History programme we have launched a prize/scholarship fund, details of which can be found at <http://www.justgiving.com/culturalhistory>

David Smith and Peter McCaffery

## Special Libraries & Archives at the University of Aberdeen

Aberdeen University's Special Libraries and Archives provides a unique and internationally significant range of printed, archival and other documentary sources. It holds around 200,000 rare books and over 4,000 archival collections, containing material in some 25 different languages.

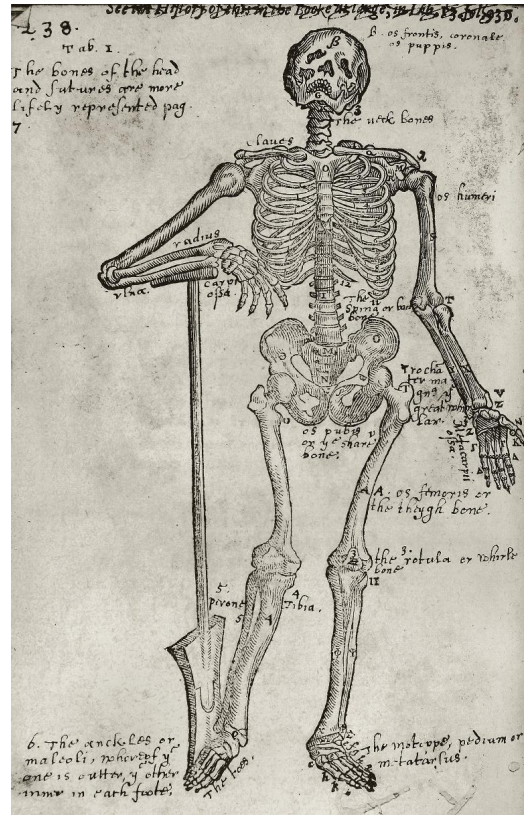


The richness of these collections extends across all the disciplines of the medieval and early modern university curriculum and across the European world of learning. They represent an accumulation of scientific, medical, legal, philosophical, theological and literary knowledge and opinion over 500 years, since the University's foundation in 1495. The collections also chart the pioneering lives of Aberdeen graduates across the globe as explorers, scholars and entrepreneurs. Key strengths include:

- The private collection of the University's founder, Bishop William Elphinstone, with over thirty 15th century works.
- The richly illustrated Aberdeen Bestiary, written and illuminated for an ecclesiastical patron around the year 1200, and one of the finest surviving manuscripts of its type.
- The papers of Thomas Reid (1710-96), internationally known as the chief

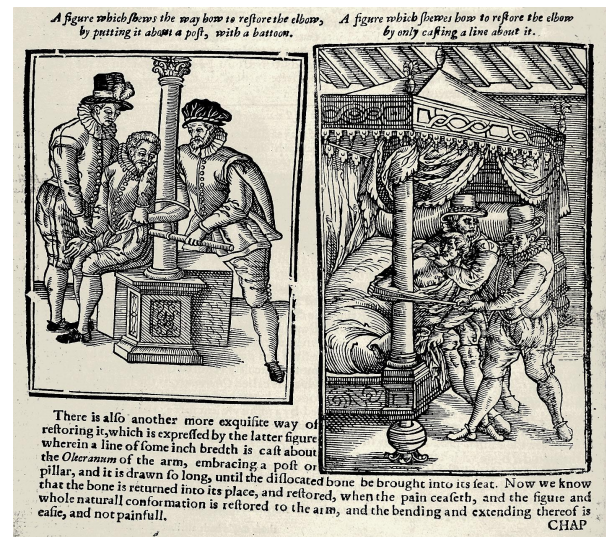
representative of the Scottish School of Common Sense, who studied and taught at Aberdeen.

- Outstanding local collections of family and estate papers, as well as business, church, and institutional records.



- A comprehensive 6000-volume collection of the work of Sir Walter Scott.
- The most comprehensive collection of popular fiction published between 1790-1830, and the most important Dickens holdings outwith the British Library.
- Treasures of Jewish religion and history, including the beautifully illuminated codex of the Hebrew Bible dated to 1493-4, and the Biesenthal Collection of Rabbinical texts, one of the finest in the UK.
- An extensive collection of texts on medical practice and belief, from the 2nd century to the present day.
- The MacBean Stuart and Jacobite Collection of 3,500 books and 1,000 pamphlets covering every aspect of the Jacobite rebellions and their European context.

- A rich variety of material collected over six centuries charting the geography, social and political histories of America and Canada, through the eyes of early settlers with Aberdeen connections.
- Over 40,000 glass plate negatives of Aberdeen photographer and artist George Washington Wilson (1823-93) whose lens ranged all over Britain as well as South Africa, Australia and the western Mediterranean.
- One of the UK's major railway collections, the O'Dell Transport Collection, containing over 10,000 volumes from the 1830s to the present day



The Department has outstanding collections of older printed books and archives relating to medicine and science. King's College, (established 1495), was the first English-speaking university to boast a chair in medicine (endowed by James IV in 1497), and with the foundation of Marischal College in 1593, the city was unique in having two universities awarding degrees in medicine.

Both institutions maintained close links with other early European universities, and Aberdeen students often continued their medical studies in Edinburgh, London, Paris, Leiden, and Utrecht. As a result of this exchange, the University's medical holdings are a rich resource for British and European medical history from the medieval through to the modern period. These collections are now being made available on-line following generous grants from the Wellcome Trust's *Research Resources in Medical History Scheme* to catalogue its medical archives. See the project web pages for further details [www.abdn.ac.uk/historic/wellcome\\_detail.shtml](http://www.abdn.ac.uk/historic/wellcome_detail.shtml).

For more information on our collections and online resources visit [www.abdn.ac.uk/historic](http://www.abdn.ac.uk/historic). You can search the printed collections at <http://aulib.abdn.ac.uk/F> and the online archive catalogue at <http://calms.abdn.ac.uk/searchingthearchives/>

The Reading Room is located on the east side of King's College, overlooking King's playing fields. It is open Monday to Friday, 9.30 to 4.30. Please contact [speclib@abdn.ac.uk](mailto:speclib@abdn.ac.uk) or 01224 272598 for further information.

Siobhán Convery  
Senior Curator, Archives  
Library & Historic Collections  
University of Aberdeen  
King's College  
Aberdeen AB24 3SW  
+44 (0)1224 272929

# Programme

## Thursday 5 July

Morning/afternoon Informal group outing to Dunottar castle (using public transport) coordinated by Elizabeth Neswald and Rainer Brömer. Please contact Elizabeth at [lukretz@hotmail.com](mailto:lukretz@hotmail.com) or Rainer at [Rainer.Broemer@gmx.de](mailto:Rainer.Broemer@gmx.de).

Besides the Archives exhibition in the Old Senate Room, participants may wish to visit the Linnaeus Exhibition in the Zoology Museum Foyer, Zoology Building, Tillydrone Avenue, which is open Monday to Friday, 9.00 am-5.00 pm.

Before 12.00 Registration at Crombie Annexe  
12.00-4.00 Registration at Old Senate Room; Special Libraries and Archives exhibition  
4.00-6.00 Registration at Crombie Annexe  
7.00-10.00 Registration at Station Hotel

Evening An opportunity to explore the delights of Aberdeen's restaurants, pubs etc. in your own time. Participants arriving by train may leave their luggage with colleagues stationed at the Montrose Bar of the Station Hotel (opposite the railway station), which is also a convenient location for groups to meet before going out to dinner.

## Friday 6 July

8.30-9.00 Registration at MacRobert Building. Coffee and snacks may be purchased from the Costa coffee bar

9.00-9.15 **Welcome** (Room 063): Professor C. Duncan Rice, Principal and Vice-Chancellor of the University Of Aberdeen, will open the conference

9.20-10.50 **Parallel sessions 1**

1a: Cultural histories of medicine and science Room 250

Chair: Nigel Dower, University of Aberdeen

Jane Stevens, University of Cambridge: "What about the rats?" Reconsidering "plague" in a sixteenth-century context

Virginia Smith, London School of Hygiene and Tropical Medicine: 'Turning to time: the cultural history of cleansing.

Hazel Hutchison, University of Aberdeen: "Framed and wired": Henry James and Karl Pearson in the communications cage'

1b: Entertainment and education in metropolis and province Room 029

Chair: Janet Stewart, University of Aberdeen

Paul Maloney, University of Glasgow: "The Barnum of the north": A. E. Pickard and the development of urban entertainments in Glasgow'

Elizabeth Neswald, Brock University: 'Cultural geographies of scientific itinerancy in mid-nineteenth-century provincial Ireland'

Peter W. Marx, Mainz University: 'Staging cosmopolitanism: theatre, popular culture, and the emergence of metropolitan culture in late-nineteenth-century Germany'

1c: Sexuality, maternity, and breast-feeding Room 251

Chair: Maureen Porter, University of Aberdeen

Helga Satzinger, University College London: 'A Weimar mongrel: Hannah Höch and the debates in biology on intersexuality and racial purity'

Janette Allotey, University of Manchester: "Give me the pelvis; I'll give you the woman": pelvic theory in the twentieth century'

Susan Hogan, University of Derby: 'Breasts and the beestings: rethinking breast-feeding practices and maternal deviancy'

10.50-11.20 Coffee (Room 028)

11.20-12.50 **Parallel sessions 2**

2a: Discourses of economics, medicine, and disease Room 063

Chair: Stephen Wallace, School of Psychosocial Studies, Plymouth University

Nick Fisher, University of Aberdeen ‘The far-from-dismal science of popular economics after Malthus’

Diego Armus, Swarthmore College: ‘Discourses and experiences in the history of tuberculosis in Buenos Aires, 1900-1950’

Rosemary Wall, University of Oxford: ‘The doctors’ discourse and the patients’ plight: language in case notes in the late nineteenth and the twentieth centuries’

2b: Breaking new ground in the history of medicine Room 251

Chair: Rainer Brömer, Johannes Gutenberg University Mainz

Rosemary Elliot, University of Glasgow: ‘“Test the West”: the political, economic and health impact of cultural changes in smoking patterns in post-war West Germany, 1945-1953’

Dayle DeLancey, University of Manchester: ‘Cultural memory and public perceptions of medicine: the myth of the haunted hospital’

James Kennaway, Stanford University: ‘Music, order, morals and medicine’

2c: Rhetoric, creativity, complexity Room 029

Chair: Simon Ward, University of Aberdeen

Travis D. Williams, University of Rhode Island: ‘Mathematical enargeia: the rhetoric of early modern mathematical notation’

Alisdair G. G. Gibson, University of St Andrews: ‘Through a glass eye: the emperor Claudius and the revisionism of Robert Graves’

Marius Kwint, University of Oxford: ‘Desiring structures: exhibiting the dendritic form’

12.50-2.00 Lunch (Room 028)

2.00-2.50 **Plenary 1** (Room 063) Peter Mandler, University of Cambridge: ‘“National identity” between history and social science’

Chair: Allan Macinnes, University of Aberdeen

2.55-4.25 **Parallel sessions 3**

3a: Methodological problems in the cultural history of science Room 250

Chair: Alice Jenkins, University of Glasgow

John Holmes, Reading University ‘The Darwinian revolution: a case study in the cultural history of science’

Michael Whitworth, Oxford University, ‘Mapping the reception of scientific innovation in literary cultures, 1919-1939’

Daniel Cordle, Nottingham Trent University: ‘Constructing the past on the literature/science interface: competing disciplinary histories in the Science Wars’

3b: Professional cultures of medicine Room 251

Chair: Alexandra Bamji, University of Cambridge

Holger Maehle, University of Durham: ‘A culture of honour? The professional ethics of doctors in imperial Germany’

Iona McCleery, University of Durham: ‘The “professional” culture of medicine in late medieval Portugal’

Cathy McClive, University of Durham: ‘The experts? Medical practitioners in the *ancien régime* courtroom’

3c: Religion and culture Room 029

Chair: Peter McCaffery, University of Aberdeen

Benjamin Ziemann, University of Sheffield: ‘Church counselling and the coding of sin: the Catholic Church in West Germany, 1960-1980’

Bertram Troeger, University of Jena: ‘Pilgrims and progress: the Victorians and the revival of pilgrimage’

Birgitte Martens, Vrije Universiteit Brussels: ‘Questioning the Catholic knowledge transfer: conflicts and adaptations in Catholic communication during the seventeenth century in the Southern Netherlands’

4.25-4.50 Tea (Room 028)

- 4.50-5.40 **Plenary 2** (Room 063) Alice Jenkins, University of Glasgow: ‘Cultural history, space and ahistoricity: Franco Moretti and Euclid’  
Chair: Ralph O’Connor, University of Aberdeen
- 5.45-6.35 **Plenary 3** (Room 063) Michael Stolberg, University of Würzburg: ‘A cultural history of uroscopy in early modern Europe, 1500-1850’  
Chair: Estelle Cohen, Institute of Historical Research
- 6.45-7.30 Drinks reception in the Divinity Library, hosted by the new journal *Cultural Sociology*. Founding co-editor David Inglis (University of Aberdeen) will say a few words of welcome.
- 7.30-8.30 Dinner (Zeste)
- 8.45 Cutting and eating of Cultural History birthday cake – all welcome (bar, Zeste)

## Saturday 7 July

### 9.00-10.30 **Parallel sessions 4**

#### 4a: French cultural history Room 251

Chair: John Morrison, University of Aberdeen

William (Bill) Scott: ‘Mountains, Enlightenment and revolution’

Elizabeth C. Macknight, University of Aberdeen: ‘Cult of the line: the artefacts of noble ancestry in nineteenth- and twentieth-century France’

Sandrine Iraci, Université de la Sorbonne: ‘French cultural policy in Italy from the end of the First World War to the beginning of fascism (1918-1922): a cultural turn in Franco-Italian relationships’

#### 4b: Culture in history Room 250

Chair: Michael Brown, University of Aberdeen

Fiona-Jane Brown, University of Aberdeen: ‘Will your anchor hold? The influence of Christian revivals and evangelical campaigns on the traditional beliefs of fishing communities in Scotland’

Gabriel Finkelstein, University of Colorado-Denver: ‘Reflections on an address by Emil du Bois-Reymond’

#### 4c: Love, fashion, sexuality Room 029

Chair: David Inglis, University of Aberdeen

Terence H. W. Shih, University of Edinburgh: ‘The quest of a womanizer: the materiality of love in Romanticism’

Patricia Soley-Beltran: ‘Charming power: a cultural history of fashion models as ideal embodiments of normative identity’

Anna C. M. Tijsseling, International Institute of Social History, Amsterdam: ‘Epistemology of ignorance: the ‘absence’ of boy prostitutes in legal prosecutions of homosexuality in the Netherlands’

10.30-11.00 Coffee (Room 028)

### 11.00-12.30 **Parallel sessions 5**

#### 5a: Breaking new ground in the histories of science and technology Room 251

Chair: Owen Logan, University of Aberdeen

Diederick Raven, Utrecht University: ‘A cultural theory of knowledge practices: or the Needham question revisited’

Mats Fridlund, Technical University of Denmark: ‘Contesting technology: pseudotechnologies as windows on lost mentalités’

#### 5b: Anthropological and sociological interpretations Room 029

Chair: Fiona-Jane Brown, University of Aberdeen

Hushang Philsooph: ‘Vegetarianism in anthropological and historical perspectives’

Arouna P. Ouedraogo, Institut National de la Recherche Agronomique, Paris: ‘Living outside the laws of eating in Britain and France: towards a cultural approach to the vegetarian experience’

Laavanyan Ratnapalan, Goldsmiths College: ‘Edward Burnett Tylor and the problem of primitive culture’

5c: Medical studies, medical education Room 051

Chair: David Smith, University of Aberdeen

Stephen Wallace, School of Psychosocial Studies, Plymouth University: 'Medical education: an oxymoron?'

Rainer Brömer, Johannes Gutenberg University Mainz: 'Medicine studies analysing the Ottoman Empire: relevance of cultural history for the study of pre-contemporary issues, and *vice versa*'

Ronan Glynn and Alex Sutherland, University of Aberdeen: 'The nurses of Bon Secours and health care in Ireland'

5d: Knowing and experiencing bodies in early modern Europe Room 250

Chair: Andrew Gordon, University of Aberdeen

Estelle Cohen, Institute of Historical Research: 'The politics of early modern embryology and pathology'

Alexandra Bamji, University of Cambridge: 'The wrath of God and testicular gangrene: rhetoric and realities of disease in early modern Venice'

Marjo Kaartinen, University of Turku: 'Cultural history of the ill body: experiencing breast cancer in eighteenth-century Britain'

12.30-1.40 Lunch (Room 028)

1.40-2.30 **Plenary 4** (Room 063) Evelyn Welch, Professor of Renaissance Studies, Queen Mary's College, University of London: 'Making culture material'  
(Chair: Louise Bourdua, University of Aberdeen)

2.35-4.05 **Parallel sessions 6**

6a: The cultural history of senses and feelings Room 251

Chair: Nick Fisher, Aberdeen

Mark Jenner, University of York: 'The taste of a physician, the touch of a physician: Sir John Floyer in the world'

Karen Buckle, University College London: 'The destroyers of sight: intermediaries of vision in early modern England'

Fay Bound Alberti, University of Lancaster: "'Too feeble for its work": emotions, disease, and the heart of Harriet Martineau'

6b: Flights, sprites and trilobites: rethinking science and literature Room 250

Chair: Hazel Hutchison, University of Aberdeen

Natalie Kaoukji, University of Cambridge: 'The flight from the library: the literary expeditions of John Wilkins and Robert Burton'

Ralph O'Connor, University of Aberdeen: 'Nineteenth-century science and the meanings of "literature"'

Melanie Keene, University of Cambridge: 'Robert Hunt and the genres of science-writing'

6c: Art, architecture, and identity Room 027

Chair: Tom Nichols, University of Aberdeen

Dominic Janes, Birkbeck College, London: 'How a cultural history approach can reunite gothic literature and the Gothic revival in art and architecture'

Michelle Lang, University of Nebraska at Kearney: 'Pictures, texts and contexts: New Historicism, Adam Elsheimer, and the construction of an artistic identity'

6d: Oral history and cultural history Room 029

Chair: Terry Brotherstone, University of Aberdeen

Terry Brotherstone, University of Aberdeen, and Hugo Manson, University of the Highlands and Islands: 'Oral history in the Aberdeen cultural history tradition: comments on the Lives in the (North Sea) Oil Industry project'

Alexandra Brehme, University of Aberdeen: 'Aquaculture in Shetland – using oral history to explore a young industry and its social implications'

Richard Lawes, University of Aberdeen: 'Scottish traditional climbing: oral history as a method to examine resistance, oppression and identity'

Owen Logan, University of Aberdeen: 'Oral history and modernity: a photographer's critique'

4.05-4.30 Tea (Room 028)

4.30-5.20 **Plenary 5** (Room 063) Crosbie Smith, University of Kent: 'Trust in history: technology and culture in Victorian Britain'  
Chair: Ben Marsden, University of Aberdeen

- 5.30-7.00 **Plenary 6** (Room 063) Peter Burke, University of Cambridge: ‘Strengths and weaknesses of cultural history’  
Chair: Peter McCaffery, University of Aberdeen
- 7.10-7.50 Drinks reception (Divinity Library)
- 8.00-9.30 Conference dinner (Zeste)  
 After dinner speech by Paul Dukes, University of Aberdeen
- 9.30-12.00 Ceilidh and entertainment with Aurora Scottish Dance and Music (Zeste)

## Sunday 8 July

- 9.30-10.30 Round-table discussion on teaching cultural history (Room 063), introduced by selected conference participants: a sharing of experiences at Aberdeen and other universities  
Chair: Peter McCaffery, University of Aberdeen
- 10.30-11.00 Coffee (Room 028)
- 11.00-12.00 Joint paper and discussion on the pedagogical canon of cultural history (Room 063)  
 Speakers: Jürgen Pieters and Alexander Roose, University of Ghent  
 Respondent: Maria Lúcia Pallares-Burke, University of Cambridge  
 The speakers are preparing a book entitled *Cultural histories: an introduction* for Edinburgh University Press, and they will present their rationale for the book and its coverage as the starting-point for a debate on the nature and content of cultural history as a discipline.  
Chair: Ralph O’Connor, University of Aberdeen
- 12.00-1.00: Meeting to launch a Cultural History Society (Room 063): discussion of future activities and publication of a journal  
Chair: Crosbie Smith, University of Kent
- 1.00-2.00 Lunch (Room 028)
- 2.00 The end

## Abstracts

### **Allotey, Janette: 'Give me the pelvis; I'll give you the woman': pelvic theory in the twentieth century**

This paper aims to explore some of the cultural and scientific influences on present day pelvic theory as applied in contemporary midwifery practice, which appear to have obscured links with nineteenth- and early twentieth-century culture.

Most of the seminal work on pelvic theory of the twentieth century emanated from America. By the time the standard pelvis had been mapped and normal parameters established using X-rays, the problem of rickets was diminishing, and the structure of healthy pelvises came under scrutiny.

The most significant contributions to pelvic classification were made by Herbert Thoms and Caldwell and Moloy (C&M), who devised competing classificatory schemes. Their work was widely disseminated in scientific journals and was communicated to Britain where British contemporaries critically appraised their work and carried out their own investigations.

It is now over seventy years since Caldwell and Moloy's system of pelvic classification was first introduced. It was reported to have been unanimously accepted in Britain [1] and it lives on in some of today's midwifery textbooks, albeit devoid of its social and historical contexts. Why this particular classification rather than any other has continued to appear in the obstetric and midwifery texts for so long, given its socio-political connotations and lack of practical application, is unclear.

[1] Nicholson, C. and Allen H. Sandeman, 'Variations in the Female Pelvis', *Lancet*, 1946, vol. 2, pp. 192-5, p.192.

### **Armus, Diego: Discourses and experiences in the history of tuberculosis in Buenos Aires, 1900-1950**

I attempt to explore the tensions between discourses and experiences in the social and cultural history of tuberculosis in Buenos Aires, centring my attention on two problems. The first one focuses on the forging of a healthy body, particularly that of children, as a way to avoid contagion of TB. I analyze the debates educators had about the correct physical education school was supposed to offer and the controversial role played by soccer within that modern pedagogical agenda. I also explore the limitations of that agenda both at the level of its effective application in the school as well as in children daily habits *vis-à-vis* gymnastics and soccer.

The second issue I discuss centres its attention on certain literary narratives – particularly tango lyrics – which systematically portray TB as a female illness. This gendered representation of TB was elaborated by the tango men who authored those lyrics and had as their key protagonists the young women of the neighbourhood who dared to stray from the domestic world of the neighbourhood in order to conquer the city's downtown nightlife. The journey, perceived as a very transgressive one, inevitably ends in personal decay and disease. Totally absent from these narratives are men who were suffering the disease in equal or even higher proportions than women.

### **Bamji, Alexandra: The wrath of God and testicular gangrene: rhetoric and realities of disease in early modern Venice**

During the final outbreak of plague to affect Venice, in 1630-1, government legislation continually referred to the need to placate the wrath of God which, it was said, had brought about the epidemic. A cultural historian of early modern Venice is drawn to the rhetoric surrounding plague epidemics, yet this paper argues that it is essential to situate the study of this vocabulary within a wider consideration of the early modern language of disease. The first part of this paper focuses on documents produced by both Church and state when plague affected or threatened to endanger the city.

It explores the relationship between concern about divine wrath and practical measures taken to control the spread of disease, and argues that both the secular and ecclesiastical authorities were, above all, engaged in promoting the health of the city. Yet although plague undeniably had a devastating and dramatic impact, it was not the only disease with which early modern people had to contend and, despite continuing concern after 1631, it was never to affect Venice again. Thus the second part of this paper juxtaposes evidence from Inquisition trial transcripts with material produced by or about medical practitioners, in order to explore understandings of everyday experiences of disease. On the one hand, we find somatic order and disorder described and depicted in gritty detail; on the other hand, a common feature of contemporary accounts is uncertainty, especially about whether an illness was of natural or supernatural origin.

This paper, therefore, highlights the variety of early modern perceptions and representations of sickness, and concludes by arguing that the uncertainties of disease intensified the importance of boundaries, whether of the body or of the city.

### **Bound Alberti, Fay: 'Too feeble for its work': emotions, disease, and the heart of Harriet Martineau**

In 1855 the writer and philosopher Harriet Martineau reported that she had been diagnosed with heart disease. Her autobiography detailed how she was kept awake at night for some months before this diagnosis, 'by odd sensations at the heart, followed by hurried and difficult breathing'. Convinced that there was 'something seriously wrong', Martineau underwent consultations with the country's most eminent cardiac specialists. In her diaries and letters, she subsequently revealed how her worst fears were realized: her heart had become 'too feeble for its work'. Martineau lived out the (not inconsiderable) remainder of her years as a sufferer of terminal cardiac disease.

This paper takes another look at Martineau's historically well-established role as an invalid. Despite much attention being paid to her physical and mental health, little has been written about her heart disease. Rather more has been made of the discovery, at autopsy, of her large ovarian cyst. Detailed examination of Martineau's private correspondences seems to expose the disjuncture between Martineau's account and those of her physicians still further. For there is no evidence that they diagnosed her with heart disease, and much to show their diagnoses were gynaecological.

How do we explain this discrepancy between her physicians' interpretations of disease, and those of Martineau herself? Why was she determined to demonstrate publicly that she suffered from cardiac disease, and not a gynaecological condition? In order to answer these questions, we need to unravel nineteenth-century medical and literary understandings of the heart, and its relationships with emotions and disease. For at a time when cardiac dysfunction was more systematically studied, its gendering and status (as structural or functional disease) increasingly problematic, heart disease carried allusions of intellectual and emotional sensitivity that gynaecological disease did not. The heart of Harriet Martineau arguably made it possible for invalidity to reveal superiority, rather than debility.

**Brehme, Alexandra: 'Aquaculture in Shetland – using oral history to explore a young industry and its social implications'**

This paper retraces the rapid advance of the salmon farming industry in Shetland. In terms of financial value, the cultivation of salmon (and to a lesser degree of mussels) exceeded the traditional fishing industry on the islands within less than ten years after its introduction.

This development can be divided into four phases: a time of small-scale experiments; a veritable boom in the 1980s, characterized by a learning-by-doing approach; a vicious circle of overproduction and price slumps in the 1990s, also marked by a major oil spill and prolonged outbreaks of salmon diseases; and finally a period of financial consolidation and selling-out of small businesses in the early 2000s.

This paper brings information from traditional printed sources into a coherent form for the first time, while its oral history sources also add comments and insights from a number of people that were / are involved in aquaculture. For a slightly wider picture, the knock-on effects of aquaculture are also taken into consideration.

A second objective beside the creation of a historical account was to find out whether certain qualities ascribed to Shetland's society could be found during the research. Numerous authors maintain that Scandinavian traditions are still influential in today's society and culture, resulting in a high degree of social and gender equality, and see Shetland as marked by a positive combination of both individualism and sense of community. Arguments for the existence of a 'Shetland way of life' will be examined in the light of the islands' salmon farming experience.

**Brömer, Rainer: Medicine studies analysing the Ottoman Empire: relevance of cultural history for the study of pre-contemporary issues, and vice versa**

The history of science, medicine, and technology (SMT) is routinely used to legitimate (or contest) current social and cultural practices. Thus, historians' work can in no way claim moral immunity, as highlighted by recent campaigns for and against separate cultural essences of scientific practices, e.g. in Islamic and Hindu civilizations (Nanda 2003: *Prophets Facing Backwards*). Postcolonial and subaltern discourses of Western SMT have been deeply ambivalent about perceived benefits and threats emanating from the appropriation and application of technologies (including biomedicine) developed in the West. Conversely, mainstream historiography of SMT has shown very little interest in

cultural implications of science (in the widest sense) in non-Western civilizations. In the popular reception, the debate frequently degenerates into a disembodied dispute over priority: 'Who invented it?!' (as a popular ad for Swiss cough sweets aggressively questions).

'Science and technology studies' (STS) was developed, in part, as a response to self-congratulatory, 'Whiggish' historiography of the 'progress of science'. Priority disputes became irrelevant within a framework of questions addressing the conditions and contingencies of scientific 'breakthroughs', past and present. 'Medicine studies' aims at extending STS to encompass the humane aspects of health and illness, which extend far beyond the application of science-based technologies to diseased humans. Currently, 'medical humanities' tends to be strongly present-centred – even in the German institutional context of 'history, philosophy, and ethics of medicine', their historical dimension is usually limited to the modern period after Foucault's 'clinical gaze' and Koch's postulates.

This paper argues that medicine studies in a pluralistic world requires greater historical depth and a wider cultural breadth, as is exemplified in a case study looking at the history and meta-history of the iconic 'discovery' of the pulmonary passage of the blood. A cultural and philosophical approach transforms the 'whodunit' of alleged Renaissance Italian plagiarism into a powerful tool for analysing the changing role of anatomical knowledge in Islamic and Christian cultures, thus at the same time adding crucial dimensions to early modern history and calming the polemics of current academic and popular debates over the identity and adequacy of various medical systems in different cultural settings.

**Brotherstone, Terry, and Hugo Manson: 'Oral history in the Aberdeen cultural history tradition: comments on the Lives in the (North Sea) Oil Industry project'**

This short paper will describe the Lives in the Oil Industry oral history project and work done in oral history recently at the University of Aberdeen. It will raise issues about the importance of the life story, and of the voice that tells it, in cultural history. It will discuss the impact in inspiring this major oral-history project of work done in cultural history at the University of Aberdeen since the 1980s.

**Brown, Fiona-Jane: Will your anchor hold? The influence of Christian revivals and evangelical campaigns on the traditional beliefs of fishing communities in Scotland**

This paper will consider the effect and influence on traditional folk beliefs such as ritual, taboo and superstition in Scottish fishing communities by Christian revivals and evangelical campaigns. Fisher people are often seen by outsiders as being both superstitious and at the same time devoutly religious; why was this the case? I want to look at how although some of the traditional beliefs remained in some communities, they were revised and adapted with the influence of more orthodox belief. North-east Scotland's coastal communities have experienced several spiritual revivals from the mid-nineteenth century to 1921, and the West of Scotland in both 1939 and 1950.

As the words of the hymn in American hymn-writer Ira D. Sankey's collection *Sacred Songs & Solos*

asks, ‘*Will your anchor hold in the storms of life, / When the clouds unfold their wings of strife? / When the strong tides lift, and the cables strain, / Will your anchor drift, or firm remain?*’ Did this new-found belief convince the fishermen to put their trust in the things of God or were they still clinging to their old pagan landmarks? This paper will try to answer that question.

**Buckle, Karen: The destroyers of sight:  
intermediaries of vision in early modern  
England**

In 1728 William Cheselden published an account of his cure of a 13 year-old boy born blind and of the boy’s experiences of sight thereafter, a case that famously contributed to the ‘Molyneux Problem’ in philosophical debate on the nature of vision. Turning away from theoretical reception to the specific social and cultural contexts in which this was undertaken, it is evident that Cheselden was not the only surgeon in England in the first half of the eighteenth century to be engaged in the restoration of sight and the couching of cataracts. The restoration of sight, or claims to this effect, were more essential to the few self-proclaimed specialists in the treatment of, or operations on, the eyes working in England at this time – the oculists. In contrast, these practitioners have received a notoriously bad press, being represented in both contemporary and more recent literature as the ‘destroyers’ of sight. By comparing two lesser known cases of the reported restoration of sight, one in 1709 by the oculist Roger Grant, and the second in 1751 by John Taylor junior, son of the infamous ‘Chevalier’ Taylor, light can be shed on the cultural environment in which vision could be mediated by a particular group of practitioners, the problems of proof, trust and testimony that this necessitated, and the way such stories could be circulated to serve various moral and political ends.

**Cohen, Estelle: The politics of early modern  
embryology and pathology**

The paper will examine the power of lawyers in the early modern period to define ‘nature’ and ‘nature’s laws’, the extent to which successful challenges to their authority could be mounted, and the grounds on which alternative arguments could be based. It will seek to clarify the competing claims of natural law theorists and scientific writers, with particular reference to opinions regarding women’s biological distinctiveness.

The paper will focus on debates on embryology, reproductive physiology and women’s diseases and their relevance for political arguments denying women’s authority to govern in either the household or the state. It will be particularly concerned to highlight the ways in which the exclusion of women from governance and the natural philosophy that emphasized women’s generative and creative incapacity, thereby linking female deficiency to women’s inability to govern even themselves, were repeatedly contested in both theory and practice in the seventeenth and eighteenth centuries.

It is especially interesting to note that these controversies were barely a foretaste of the feast that was to be concocted in nineteenth-century European states. However, scientific papers published from around 1880 could only claim inherited authority for opinions about women’s mental disorders and physical infirmity by distorting or deleting from the historical record earlier

traditions of scientific thought about women’s minds and bodies.

**Cordle, Daniel: Constructing the past on the  
literature/science interface: competing  
disciplinary histories in the Science Wars**

In 1996 the physicist Alan Sokal published a hoax article in the journal *Social Text* to incendiary effect. Bringing to public attention disputes, dubbed the ‘Science Wars’, about the practice of an interdisciplinary literature/science criticism, the resulting furore raised questions about the integrity of humanities scholars’ approaches to science. At stake in these debates were competing cultural histories of literature and science. Controversy centred in particular around claims not only that there was a widely experienced postmodern cultural moment, but that this produced a ‘postmodern science’ historically situated in relation to earlier and conceptually distinct sciences.

This paper seeks to make sense of some of the complex ways in which various histories were constructed and marshalled in order to establish different positions in these controversies. It examines the narration of various disciplinary pasts so as to underpin perspectives on, and methodologies of, literature/science criticism in the present. Finally, treating interdisciplinarity as an ideal both to be welcomed and treated with respect for the pitfalls and dangers it brings, it asks how humanities scholars might legitimately approach the sciences.

**DeLancey, Dayle: Cultural memory and public  
perceptions of medicine: the myth of the  
haunted hospital**

In the study of medical history, can cultural history inform social history in ways that illuminate the past more effectively than social approaches alone? The proposed paper probes this question using a most unusual collection of case studies: the nineteenth- and twentieth-century legends of ‘haunted’ hospitals that have recently gained new popularity in the United States.

Social historians of medicine might be tempted to dismiss as mere vagaries of popular culture the recent spate of United States feature films, television programs, and websites depicting ‘haunted’ hospitals. And yet, the haunting legends embodied in these works constitute valuable records of public perceptions of medicine in the late nineteenth and twentieth centuries. Indeed, the manner in which these legends focus upon real sites and only slightly embellished or composite accounts of actual events and practices illuminates the ways that the hospitals’ various ‘publics’ (i.e. patients, lay and medical employees, and geographic neighbours) viewed medicine and medical facilities. By probing the construction, meanings, and longevity of these haunting legends, this paper explores the public mediation of key shifts that, as Charles E. Rosenberg and John Pickstone have detailed, have attended medicine and its institutions since the late 1800s. In so doing, the paper also seeks to further recent United States and European discussions of ‘hauntings’ as historical and cultural memory. Locating the history embedded within haunted hospital myths and their recent media depictions, I argue that the construction of the legendary ‘hauntings’ constitutes a long record of public referenda on the hospitals’ architecture, medical and operational practices, and community relations strategies. As such, haunted hospital legends are, I

conclude, mutable but durable records of lay critiques of medicine – critiques that have, in many cases, outlasted the working lives of the hospitals themselves. Thus, these cultural products are invaluable to historians who seek to answer Roy Porter’s call for ‘medical history from below’.

**Elliot, Rosemary: ‘Test the West’: the political, economic and health impact of cultural changes in smoking patterns in post-war West Germany, 1945-1953**

In recent years, research on smoking and health in late 1930s and early 1940s Germany and the anti-smoking propaganda of the National Socialist regime has been rediscovered by epidemiologists and historians seeking to find an explanation for the relatively liberal climate on smoking in Germany in the latter half of the 20th century. George Davey Smith and Sabine Strobele suggest that authoritarian anti-smoking movements remained in popular memory for a long period, while David Simpson argues that the association of research on smoking with fascism meant that ‘for many years ... German doctors would have seen this area of research as a poisoned chalice’.

This paper puts forward a different explanation for the development of liberal smoking policies in Germany, focusing on the legacy of the occupation period. The most prominent image of smoking in the immediate post-war years is the black market, caused by chronic shortages of tobacco and the influx of US and British cigarettes in particular. The importance of the black market for subsequent tobacco policy and smoking patterns lies in the new hierarchy of tastes and values which developed (cigarettes at the expense of cigars, Virginian tobacco in place of Oriental tobacco) and the economic, political and social problems raised for the new Bonn government by this cultural shift in smoking tastes.

This paper explores these issues in the context of the 1953 Tabaksteuergesetz, the first tax law on semi-luxury goods passed in West Germany. This law reduced tobacco taxes with the aim of increasing smoking. It was an attempt both to regain control of tobacco consumption for the sake of the West German economy, and to protect and promote the German tobacco industry in the face of foreign competition and international pressure. However, the law was controversial, as opponents believed it discounted public health in return for fiscal gain. Thus, smoking and health concerns did not disappear from the political agenda and public debate in post war Germany, but, I would argue, the settlement which was reached set the blueprint for future patterns of tobacco consumption in West Germany.

**Finkelstein, Gabriel: Science and cultural history: reflections on an address by Emil Du Bois-Reymond**

On 24 March 1877 the German physiologist Emil du Bois-Reymond delivered a lecture entitled ‘Science and cultural history’. His thesis was simple: since the history of politics evidenced nothing other than a recurrence of war, and since the history of art showed an equal lack of improvement, the only true history was to be found in the progress of science. Everything else that historians considered was nothing more than a pointless chronicle. I want to take du Bois-Reymond’s argument as the starting point for my own reflections on science and

cultural history. Originally I became an historian of science for convictions largely similar to du Bois-Reymond’s own, namely that other forms of history involved little more than antiquarian distraction. My attachment to the methods of cultural history developed from the belief that the history of ideas, the history of institutions, and the history of experimental practice had failed to render justice to science. Only by placing science in its cultural context could I hope to defend it against charges that it was an activity as relative as any other in history.

Where does this leave me now that I have spent the last fifteen years writing du Bois-Reymond’s biography? Well, I have a far greater appreciation of his argument. Much as he reasoned that the history of science represents the final stage of history, I would contend that cultural history represents the final stage of the history of science. For after one has looked at all the published writing, all the manuscript papers, and all the articles and books on a subject, there is little left to discover. This, in my opinion, is the true import of du Bois-Reymond’s examination of science and cultural history: both activities end in irony.

**Fisher, Nick: The far-from-dismal science of popular economics after Malthus**

Historians of science, mindful that both Charles Darwin and Alfred Russel Wallace found the key to natural selection in T. R. Malthus’s *Essay on the principle of population*, have a common cause with political economists in maintaining Malthus’s importance. His law of population was to be one of the foundations of orthodox economics in the nineteenth century (though Richard Whately could write one of the most widely read texts of political economy with only a couple of glancing references to Malthus). It also became a political commonplace as the basis of the New Poor Law of 1834. But what Dugald Stewart called Malthus’s ‘gloomy inferences’ seem never to have reached the popular pulpit. When arguments about economic activity appeared in the early Victorian sermon, they generally invoked a very different world view based on a diluted natural theology, in which the Power, Wisdom, and Goodness of the God of the Bridgewater Treatises were reduced to a generalized benevolence.

In many of the sermons and tracts celebrating industry and trade at the time of the 1851 Exhibition, the authors turned a Paleyan eye on man and his industry. Benign Providence had scattered resources over the earth, so that men must trade. At the Fall He had punished Adam with the injunction to labour – as the popular Anglican preacher Henry Melvill called it, ‘The Blessing in the Curse’. Many centuries of this blessed industry had finally resulted in the economic progress the English saw around them. The joy of thus fulfilling God’s design and the sense of a culmination in the unprecedented Exhibition in the Crystal Palace led many divines to an apocalyptic sense of excitement at the approaching millennium. Their beliefs – and presumably those of their congregations – were a world away from the gloomy inferences of Malthus. Has Parson Malthus’s importance to the Victorian world view been greatly exaggerated?

**Fridlund, Mats: Contesting technology: pseudotechnologies as windows on lost mentalités**

This paper explores the character of technological ignorance and lost and contested cultural practices through a study of pseudotechnologies, defined as technologies whose functionality is generally contested. That is despite contestation these technologies have been extensively used as if they were 'normal' working technologies.

The pseudotechnologies studied differ in how knowledge about and belief in them have changed. Sacrament-rings were from the 11th century used to cure epilepsy, with an uncontested functionality connected to religious beliefs. Dowsing rods have, since their breakthrough in German mining, been seen as a form of magic and ignored science and been embraced and contested by scientists, engineers, and laymen. Surge protection devices were used by electric utilities until lightning research showed them to be dimensioned for voltages of completely wrong magnitude to function. These, like other pseudotechnologies, are related to 'pseudoscience' and 'quackery' in often being connected to a (sometimes contested) scientific theory or knowledge, and in that pseudoscience knowledge-claims are often based on the use of pseudotechnological instrumentation. In this way the (con)tested functionality of pseudotechnologies work to strengthen the underlying pseudoscientific theory while giving an entry into the agnotology of (pseudo)science.

As pseudotechnologies ignore dominant knowledge-claims about their functionality, their use has to be grounded in shared beliefs in their practicality. Such collective beliefs can have lifetimes of centuries and therefore represent 'technological mentalités', slow-changing durable attitudes about what technology is. This can hopefully function as 'epistemological arenas' where, in public con-testation, deep-seated and genuinely popular strata of collective beliefs regarding technological epistemology surface and become articulated. Thus pseudotechnological contestations can hopefully, as in Carlo Ginzburg's work, function as meeting- and trading-places between 'high' and 'low' knowledge and provide windows on lost or ignored scientific and technological knowledge and its historical place in our culture.

**Gibson, Alisdair A. G.: Through a glass eye: the emperor Claudius and the revisionism of Robert Graves**

Has the portrait Robert Graves paints of the emperor Claudius had a quantifiable impact on the writing and understanding of Roman history in the latter part of the twentieth century? *I, Claudius* and *Claudius the God* have been quoted in a multitude of undergraduate essays as history, and the Claudius of Derek Jacobi in the 1980s TV serial has influenced a generation.

There is an absurdity in the primary and secondary sources that Claudius was a dribbling fool and ill enough to be sidelined by the imperial family, but chosen as emperor: how much of this stereotype is reinforced by the work of Graves? Does Graves portray what has become, through exposure on television, the conventional sympathetic, if confused, interpretation of Claudius – is his work now the yardstick for Claudius's character? The blurring of the lines between history and fiction is being reinforced by the growth of Internet provision and comment on websites.

Suetonius and Tacitus are being consumed and viewed second-hand via Graves' work through the prism

of the Internet as *I, Claudius* the TV programme is taking root in cyberspace. Websites that track each episode or try to justify the reliability of Graves' work are critically examining the fiction in order to compare it to 'history' and therefore stake a claim to its reliability.

Where does this leave the study of Claudius? By assimilating Graves' portrait into popular history, is this accessible Claudius a communal reference-point for a debauched, weak and stuttering emperor? Since *I, Claudius* was published in 1934 one could argue for a gentle and subtle cultural influence on popular opinion and translators that continued to feed the stereotype until Eden and Hurley. The requirement of scholarship lie far removed from those of a massive cyber-audience, but is it possible to reconcile the two?

**Glynn, Ronan, and Alex Sutherland: The nurses of Bon Secours and health care in Ireland**

The first two speakers in the 'Medical studies, medical education' session are involved in the education of medical students, and their papers are related to the issues involved in that engagement. This third paper illustrates what may be achieved by medical students taking medical humanities special study modules. It is based upon a research project of a final year medical student, which has become the starting point for a more ambitious historical project. Ronan Glynn will describe the findings of his recent project on an under-researched aspect of the history of nursing and health care in Ireland. Alex Sutherland will describe how he intends to take the project forward and will seek advice and suggestions from the audience regarding this work-in-progress.

**Hogan, Susan: Breasts and the beestings: rethinking breast-feeding practices & maternal deviancy**

Taboos about breast-feeding will be examined in relation to their links with purity rituals and potentially subversive 'gossip feasts' which, along with the lying-in period, served to undermine customary power relations and class divisions in the early modern period. For example, women could not be 'churched' until their vaginal discharge (lochia) has stopped and 'unchurched' she could not re-join the community. In this liminal state, it was also often thought she should not breastfeed. The essay will argue that it was to the advantage of women that they maintained such taboos and rituals. Childbed rituals functioned to give women in the early modern period, and beyond, opportunities to transgress the bounds of normally accepted female behaviour, and as such were domains of potential deviance thought to require male regulation and suppression.

**Holmes, John: The Darwinian revolution: a case study in the cultural history of science**

In this paper I examine a particular problem facing the cultural history of science by looking again at the familiar example of the Darwinian 'revolution'. I begin with the reading of the impact of Darwinism put forward by Richard Dawkins in *The selfish gene*. For Dawkins, Darwin's discovery of evolution by means of natural selection constituted a crucial moment of epiphany for the human race, waking up at last to its own origins and nature. Dawkins's account contrasts starkly with the cultural history of Darwinism as written by Peter Bowler, John Greene, Peter Morton and others. According to this history, there was no revolution as

such. Victorian evolutionists, including Darwin himself, persisted in retaining elements of pre-Darwinian evolutionary thinking which are no longer accepted within modern Darwinism and which dominated over the concept of natural selection within both biology and the wider culture until the emergence of the Modern Synthesis in the late 1920s.

On the face of it, Dawkins's account is an example of bad popular history. Yet it is also a valid description of the transformation which Darwinism has effected in our understanding of who and what we are. The question I want to pose is, has the revisionist tendency of the cultural history of science, reacting against the conventional narrative of scientific progress towards the current set of paradigms, obscured the degree to which this 'revolution' did indeed take place? In this paper I will suggest that, within the current approach to cultural history, it may be fruitful to reconsider the disappearance of the Darwinian 'revolution', looking for example at the extent to which natural selection and naturalist explanation were endorsed by prominent scientists and commentators. I will argue too that a consideration of the performative function of language, by which assertions bring into being their own account of the truth, may help us to construct a fuller picture of the revolutionary impact and image of Darwinism.

#### **Hutchison, Hazel: 'Framed and wired': Henry James and Karl Pearson in the communications cage**

The Victorians invented communications technology. The postal service, the electric telegraph, the telephone and the phonograph: all came with the promise of connecting individuals across space and time. However, by the turn of the twentieth century, the prevailing mood of many thinkers and writers was not one of interactive optimism, but of isolated disillusionment. In the world of scientific and psychological inquiry, relativist thought elevated the principle of subjectivity into a scientific tenet. Meanwhile, developments in linguistics and literature stressed the insular nature of experience and the difficulty of communicating with other consciousnesses.

Karl Pearson in *The Grammar of Science* and Henry James in *In the Cage* both make use of the telegraph/telephone office as a metaphor for the isolation of the conscious mind from the external world in which it operates. This paper explores the implications of this metaphor in the work of these writers and looks at the intersection of scientific and literary ideas about sensation and perception in the 1890s. It argues that by conquering the physical barriers of space and time the communications expansion of the nineteenth century helped to expose the perceptual isolation of the individual and the inadequacy of language to carry meaning. Thus the technology of communication actually contributed to the rise of loneliness as a cultural commonplace and an aesthetic ideal in the early Modernist era.

#### **Iraci, Sandrine: French cultural policy in Italy from the end of the First World War to the beginning of fascism (1918-1922): a cultural turn in Franco-Italian relationships**

Cultural policy is a concept that in Europe was born during the First World War. Before that, the system used

was political propaganda, acting through organizations for controlling propaganda abroad.

Given the lack of success of its political propaganda in Italy, France decided to lead an intensive action on the cultural level in order to propagate all aspects of French culture to the Italian public, encompassing literature, art and science.

If, before the war, cultural relationships were the result of private connections, and cultural events were organized by private individuals, the objectives of the set-up of French cultural policy in Italy was to build or maintain networks based on sympathy, mutual interest, friendship and intellectual alliances between France and Italy in order to prepare for after the war. France set up a proper scientific network based on intellectual and university propaganda.

The leading idea on which this set-up was based was linked to the very old and strong friendship between Italy and Germany. Thus, the French cultural policy aimed at posing a serious threat to the German cultural penetration in cultivated Italian circles for whom it held a great fascination: sciences, arts, literature, philosophy and music.

Thus, the greatest expression of these exchange networks and the particular achievements of this 'cultural turn' was the creation of French Cultural Institutes, created before and after the First World War, under the patronage of Grenoble University and the French Foreign Ministry.

The action initiated during the war did not weaken with the end of the war. On the contrary: French authorities were convinced that Germany would intensify its intellectual presence in Italy. As a consequence, as France was financially and diplomatically weakened, it was essential for its government to anticipate German action in a country which had long been willing to receive German cultural activity. So France kept organizing its propaganda in Italy, considering this a particularly important task.

The bibliography on cultural relationships between France and Italy for the 1918-1922 period is not very dense (except for the general context of international relationships). I do not claim to be able to make an exhaustive presentation of the cultural relationships between France and Italy, as I have based my work on the most relevant monographs and on the archives of the *Centre des archives diplomatiques de Nantes* (French diplomatic archives) and on the archives of the French Foreign Ministry (*Quai d'Orsay*).

#### **Janes, Dominic: How a cultural history approach can reunite gothic literature and the Gothic revival in art and architecture**

This paper will explore an aspect of my current work on the discourses of 'idolatry', namely the disciplinary gap between the study of the 'gothic' tradition in English Literature departments and the 'Gothic revival' in Art History departments. My current work has been, in part, an attempt to produce a synthesis based on a cultural history approach which attempts to explore the interactions between art and text, but above all to understand how it was that literary expressions of the gothic focus on horror, desire and transgression, whilst architectural Gothic tends to focus on moral and physical beauty of expression. I will argue that it is in the contested ground of painting and visual culture that we can explore the ways in which medieval and 'Gothic'

themes interacted. I will argue that this provides a positive case study for a cultural history approach which draws on a range of source materials, and which can help to illustrate the cultural life of the early nineteenth century more comprehensively than can one which is rooted in the analysis of a more limited range of source material, either textual or visual.

**Jenkins, Alice: Cultural history, space and ahistoricity: Franco Moretti and Euclid**

Franco Moretti acknowledges in *Graphs, Maps, Trees* (2005) that the maps he draws of journeys and habitations in nineteenth-century fiction are not really maps at all, but diagrams, because he uses them to investigate the relations between locations rather than the locations themselves. This reveals, he says, that ‘for me geometry *‘signifies’ more than geography*’ (Moretti, p. 56). He goes on to make a connection between the morphology of biological forms and the structures of literary texts, arguing that both express the workings of internal and external forces. Geometry, he claims, is like morphology, in that ‘a geometrical pattern is too orderly a shape to be the product of chance. It is a sign that something is at work here – that something has *made* the pattern the way it is’. On this basis he proposes what we might think of as a kind of textual geometry as a promising new methodology for the history of literary and cultural production, one supported by an analogy with the life sciences.

But if we compare Moretti’s description of geometry with the geometrical knowledge commonly available to the writers whose work he analyses by this method, we find some major disjunctions. Moretti wants an object’s geometry to express a history of the forces acting on it, partly because Marxism makes both historicity and force essential to his explanatory framework. For most Romantic and Victorian writers, however, geometry was the antithesis of history. Not only did it barely *have* a history (Euclid had laid out all that was essential to geometry two thousand years earlier, and his *Elements* was still the key textbook), but geometry was the best example available to the human mind of knowledge so secure and certain that it stood outside history. This was the basis of the emotional appeal of Euclidean geometry for many nineteenth-century writers: as De Quincey said of Wordsworth, ‘the secret of [his] admiration for geometry lay in the antagonism between this world of bodiless abstraction and the world of passion’ (‘Lake Reminiscences’). And far from expressing ‘something at work’, geometrical figures, for Romantic and Victorian writers, pre-existed all possible physical or personal activity.

If we take seriously Moretti’s efforts to produce a new geometric methodology for cultural history, how can we deal with the gap between his account of what geometry reveals and the beliefs about geometry held by his nineteenth-century writers? The question is part of a wider set of methodological problems, since the difficulty of doing cultural-historical work on a body of material considered ahistorical and acultural by its creators affects a great deal of the scholarship on literature and science. This paper begins by outlining some of the major strands in Romantic and Victorian writing about geometry (before the introduction into British mathematics of non-Euclidean geometry in the 1870s). It then attempts to suggest how a Moretti-inspired geometric approach to nineteenth-century

cultural history can proceed in a way that works with, rather than against, the geometrical thinking of that culture and that history. Lastly, it explores how this approach can help cultural historians negotiate the problem of science’s claims to ahistoricity.

**Jenner, Mark: The taste of a physician, the touch of a physician: Sir John Floyer in the world**

One summer in the 1680s three physicians turned up at Chelsea Physick Garden and proceeded to work their way through the collection, tasting the plants. The leader of the group, the Lichfield physician Sir John Floyer, used their findings and much other investigation to compile a vast collection of the tastes and smells of plants and herbs, of minerals and animals, ranging from asparagus to alabaster and from dried toads to tamarind. He then published this as a guide to the practice of medicine (*Pharmako-basanos: or, the touch-stone of medicine*, 1687). Two decades later Floyer published another distinctive and original work, *The physicians pulse watch*, which proposed taking the pulse according to a fixed interval of time, and to use this measurement as the basis for medicine. His design, he declared, was ‘to discover what Advantages Physicians may have by a right use of the sense of Feeling’. His was, therefore, a profoundly and distinctively sensory medicine.

In recent years cultural historians and anthropologists have begun to explore the history of the senses, and to approach sensory perceptions as culturally situated techniques of the body. Most of these studies have, however, looked at a single particular sense in isolation, and have couched their analysis at a high level of abstraction, avoiding discussion of particular individuals. This paper therefore critiques this emergent historiography and explores how far one can reconstruct and how one might interpret a particular physician’s sensory engagement with medical practice.

**Kaartinen, Marjo: Cultural history of the ill body: experiencing breast cancer in eighteenth-century Britain**

My paper discusses eighteenth-century conceptions of breast cancer, focusing on the disease especially from the patient’s perspective. It will propose that it is possible to conceive a cultural history of a horrible disease. Breast cancer was among the most feared diseases, and rightfully so: treatments were horrid and, if they failed, dying of the disease was considered tortuous, long-lasting and unspeakably painful. Breast cancer was considered a woman’s disease, but I will also explore the very few male breast cancer cases that we know of from the period. Thus it is worthwhile to examine the disease not only as a cultural phenomenon, but also as a gendered one.

I argue that the diseased female breast became a location of acts beyond imagination, and certainly beyond everyday cultural norms. The breast had to be treated with painful medicines and operations. It was thus mutilated on the one hand by humans, such as healers, quacks, physicians and surgeons, and on the other hand, by the body itself which produced and fed the cancerous growth. What did this mean to the patient? How did she perceive her condition, and the body that slowly seemed to consume her? And, finally, when it comes to interpreting her condition, where do the possibilities of the researcher run dry? What are the limits of the cultural history of illness?

The sources I use are women's own writings, for instance diaries and letters, accounts by the members of the patients' families, as well as medical texts ranging from printed surgical pamphlets and case histories to manuscript recipe books.

**Kaoukji, Natalie: The flight from the library: the literary expeditions of John Wilkins and Robert Burton**

Robert Burton's 'Digression of air' in the *Anatomy of melancholy* (1621-51) is premised on the idea that the catalogue of uncertainties, speculations and conflicting hypotheses that beset natural philosophy would be eliminated entirely if he could fly – travelling around the world and through the heavens to see with his own eyes what has been only conjectured or taken on report. John Wilkins, likewise, in his *Discovery of a new world* (1638), presents the probability of future generations discovering the art of flying as the guarantee that certain knowledge is attainable. For both writers, leaving the library is advanced as the only way to know things with any certainty, yet both embark on flights of discovery that take them no further than their bookshelves.

This paper will look at the implications of framing the problem of knowledge in terms of a voyage of discovery, and at the particular problem raised by framing such an expedition as a flight. Flying is presented on the one hand as a means of seeking out knowledge by technical means, as part of a project of intellectual innovation premised on technical development. On the other hand, it is presented as a literary device, with precedents in ancient fantasies of lunar voyages. This paper will explore how the trope of flying provides for Burton and Wilkins a means of reconciling the technical enterprise of exploration with the literary enterprise of natural philosophy.

**Keene, Melanie: Robert Hunt and the genres of science-writing**

In November 1848, Robert Hunt was pregnant. Within his brain gestated his latest work: a fantastical romance about gaining natural knowledge. Throughout this mental pregnancy, Hunt anguished over the appropriate way in which to write and title his book. Would it be born in prose or verse; a sketch, a poem, or even an autobiography? This paper addresses Hunt's concerns about the appropriate narrative frame for conveying ideas about nature by considering his experiments with the genres of science-writing, focusing on three mid-century works: *The poetry of science* (1848), the problematically developing *Panthea: the spirit of nature* (1849), and *Elementary physics* (1851).

Through Hunt's life and writings, I hope to explore mid-nineteenth-century tensions between how to communicate scientific concepts and yet retain literary credibility: what Hunt termed the combination of 'exact science' and 'elegant literature'. By clinging to later, and fixed, generic categorizations, Hunt's production of poetry, photographic treatises, fantastical fiction, elementary textbooks, musings on the power of the sciences, Cornish folklore and Crystal Palace catalogues seems an eclectic mix. Rather, I hope to demonstrate how for Hunt these writings were different manifestations of a desire to connect with and comprehend the active and powerful forces of the natural world, and to inspire others to action themselves.

**Kennaway, James: Music, order, morals and medicine**

The boundaries between discussions of morality and health are often dangerously blurred. This paper will look at how the ideas of sickness and immorality have been elided with regard to music. The Nazi concept of degenerate music is the most well known example of the rhetoric of pathology in music, but was by no means unique. The Golden Age of 'sick music' began in the late nineteenth century, when the Benedict Morel's theory of degeneration, George Beard's neurasthenia diagnosis and increased interest in the function of auditory nerves became the basis for the idea of music as a potential nervous pathogen. It was argued that the wrong kind of music could create real psychiatric symptoms, as was reflected in literature, psychiatry and music criticism of the era, from Thomas Mann to Krafft-Ebing.

The use of medical language did not exclude a marked moral character from this discourse. Just as the shift from older religious views of sodomy to seeing homosexuality as a 'condition' did not end moral strictures against it, so debate on musical pathology also included strict moral condemnation of undisciplined eroticism in music.

In many ways, therefore, such discussions of sick music were a continuation of the ethical view of music that can be traced back through Plato to Damon of Oa. They argue that music is not about pleasure, but about order and masculine self-discipline. In this they were in part following the Pythagorean tradition that deduced cosmic order from acoustics. This paper will consider the way in which music has been seen as a model both of order, social as well as universal, and of the masculine self-mastery regarded as its basis.

**Kwint, Marius: Desiring structures: exhibiting the dendritic form**

From 30 April to 4 September 2005, the Museum of Design in Zurich staged the exhibition 'Simply complex' ('einfach Komplex'), an exploration of the dendritic form. The dendritic form is a recurrent and often instructive one in the sciences, which can be observed in many contexts and at different scales, from the delta of liquid methane revealed by the Huygens probe on the surface of Saturn's moon Titan in 2005, to micrographs of neurons in the human brain. It also recurs in the form of the persuasive diagrams which art historians, linguists and philosophers have long used to bring forth a sense of organic unity, order and development from their data. 'Simply complex' displayed case studies of these visual strategies in the sciences, while also showcasing some specially commissioned critical and aesthetic interventions by artists on the theme of the branching form. In this paper, I will reflect on the planning process for the exhibition, and discuss its re-appraisal for future exhibition in the UK.

**Lang, Michelle: Pictures, texts and contexts: New Historicism, Adam Elsheimer, and the construction of an artistic identity**

The case of Adam Elsheimer (1578-1610) illustrates the interpretative opportunities and pitfalls inherent in a New Historicist approach to art history. Elsheimer was admired and emulated by such artists as Rubens and Rembrandt, so it is not surprising that scholars have focused on his role as innovator and influencer; several major German studies of the 1930s even harness

Elsheimer's talent to more nationalistic aims. But this clear insertion of anachronistic concerns into these narratives, and the New Historicist tenet that history does not exist apart from those who write it, remains unacknowledged. This denial of theoretical issues is not just willfully hermetic – the lack of 'facts' (none of Elsheimer's paintings are signed or dated and he left no written accounts) has been just as important as the anxiety over the artist's secondary art-historical status. More recently, however, there has been a new and productive emphasis on relevant cultural contexts. A 2006 exhibition on Elsheimer's *Flight into Egypt*, for example, revealed that his detailed and original representation of the night sky could certainly have been the result of his sophisticated social contacts and, more specifically, his use of a telescope. Ironically, if it is the case that history has to be written before it can be problematized, it might be this 'cultural turn' that results in a wider acceptance of New Historicist ideas about the Elsheimer historiography. The rejection of the integrated self is more problematic. As Elsheimer's biographical information is also incomplete, cultural studies are valuable for providing insight into the man as a product of his environment. But this must be in conjunction with the visual evidence, which indicates that Elsheimer, who fashioned both a personal style and an artistic identity, was far more reflexive than his later critics.

**Lawes, Richard: Scottish traditional climbing: oral history as a method to examine resistance, oppression and identity**

This paper will briefly define what traditional climbing in Scotland is, and argue that as a sub-culture of Scottish recreational life it alternately represents elements of resistance, oppression and identity. The introduction will explain the differences between sport-climbing – as influenced by continental and US climbing – and traditional climbing as it is practiced in the UK but more specifically Scotland. The introduction will also explain the intrinsic orality of climbing traditions, ethics and identity. Emphasis will be placed upon the fact that Scottish climbing is unregulated and that its ethics are largely unwritten. Consequently the oral nature of such ethics is central to their evolution and propagation amongst Scottish and visiting climbers.

The main body of the paper will examine the implications of two major ethical discussions that have taken place since the early 1980s. First, the summer climbing scene, centred round Glen Coe and Fort William, that controversially introduced bolting to mountain crags, will be discussed using oral evidence from its major exponents, such as Dave Cuthbertson, Gary Latter and Kevin Howett. It will be explained why this represents resistance and oppression, as well as how the Scottish climbing identity evolved through this period in the 1980s. The outcomes of this debate, especially how the Mountaineering Council of Scotland reacted to this, will also be covered.

Second, the ongoing debate concerning the rapid changes in Scottish winter mountaineering ethics will be examined. In particular the bolting of mountain routes in winter, the evolution of dry-tooling venues and the radical shift in styles of ascent will be discussed. Speculation as to the outcome of this debate will be postured using historical evidence relating to the previous summer climbing debate, mentioned above.

The conclusion will assess what these debates mean as part of a wider Scottish cultural history and attempt to point to which element – resistance, oppression or identity – is the most applicable to this discussion.

**Logan, Owen: Oral history and modernity: a photographer's critique**

The development of oral history as an institutional practice and an academic discourse in the twentieth century coincides with that of the documentary movement in photography. Indeed both these oral and visual methods have been spoken of as movements and, in practical work, documentary photography and oral-history interviewing often overlap.

However unlike photography, oral methods and the theoretical discourse based on orality have been relatively isolated from critical-realist discussions founded upon early anti-naturalist theory in photography. The critical attention to orality, brought about particularly by post-modernism, failed to link the development of these different strands of popular representation.

This paper draws on debates in photography to contextualise the historical development of oral history as a practice with a strong tendency towards naturalist categories (taxonomies) of research which, for example, emphasise memory rather than history, communities of individuals rather than dispersed social networks, and of course the spoken word over the written. The paper argues that with the global expansion of internet sites and personal 'blogs' the rationale which underpinned oral history in Anglo-American institutions has been exhausted.

The paper further argues that the occurrence of the misnomer 'oral history', which has been traced back to haphazard publicity in 1942 when the term was taken up at the expense of 'living history', continues to make it difficult to distinguish the most distinctive and genuinely democratic feature of this 'movement' – the scope it gives to self-representation.

The paper concludes that oral sources are best situated methodologically by utilizing the concept of the social whole in historically reflexive terms.

**Macknight, Elizabeth: Cult of the line: The artefacts of noble ancestry in nineteenth- and twentieth-century France**

In nineteenth- and twentieth-century France nobles celebrated their aristocratic ancestry by producing and displaying a range of cultural artefacts. Family portraits were hung where guests could admire them. Coats of arms were embroidered on household linen and engraved on silverware and stationery. Published memoirs paid homage to the achievements of male forebears. This paper examines the ways in which such items were used to educate the younger generation about a noble family's past. Memory and myth were frequently combined in the educative process. The selective manner in which that happened tells us how certain memories and certain myths assumed power in the domestic environment.

**Maehle, Holger: A culture of honour? The professional ethics of doctors in imperial Germany**

This paper will delineate an approach to the history of medical ethics that resists the temptation of making

retrospective moral judgements and aims at transcending the boundaries of sociological criteria of professionalization. Taking the professional ethics of physicians and surgeons in late nineteenth- and early twentieth-century Germany as an example, I will discuss to what extent the contemporary culture of (male) honour influenced medical conduct. Moreover, I will show how the legal culture of imperial Germany determined practices as well as debates in medical ethics. Following the example of the legal profession, German doctors set up formal courts of honour in order to exercise professional (self-)discipline, and sections of the German Penal Code of 1871 were crucial to discussions of issues such as the requirements of patient consent and of medical confidentiality. Finally, my paper will draw attention to the literary genre of guides for young or incoming medical practitioners, which sought to codify morally acceptable and prudent behaviour and constructed an ideal 'habitus' for the doctor.

**Maloney, Paul: 'The Barnum of the north': A. E. Pickard and the development of urban entertainments in Glasgow**

This paper draws on current work in progress into the under-researched field of early twentieth-century urban entertainments: specifically it examines A. E. Pickard's proprietorship of the Panopticon Music Hall, Glasgow (1906-1938).

A showman and self-publicist, after the model of P. T. Barnum, Pickard acquired the American Museum in Trongate in 1904 and the adjacent Britannia Music Hall two years later. Renaming it the Panopticon, he managed the venue for the next thirty years, offering every type of attraction from variety, films, wrestling and amateur nights to freaks, waxworks, carnivals and a menagerie. I demonstrate that, unable to compete with upmarket music halls and theatres, Pickard instead concentrated on attracting working class audiences, often by adapting and recycling tropes of older entertainments. I argue, then, that Pickard's tenure exemplified a transitional period of entrepreneurial management that saw the older Victorian amusement culture adapted and commodified to fit a new urban context.

Using Pickard's management as an example, this paper will demonstrate that, for all the critical focus on the coming medium of cinema, the range of commercial urban entertainments in this period was far richer and more diverse than is often acknowledged and that, at the lower end of the market, the legacy of older entertainment cultures, with their emphasis on hedonistic exuberance and sporting contests, remained a potent – and specifically modern – influence well into the interwar period. Drawing on Tracy C Davis's work on theatre economics, this paper depicts Pickard's strategy as one of managed decline but also raises contrasting issues of cultural capital and collective memory, including oral history research that attests to the richness of the community life focussed on the venue in its declining years in the 1930s.

**Mandler, Peter: 'National identity' between history and social science**

Cultural history and social science have always been mutually dependent: social science supplies cultural history's conceptual foundations, and cultural history helps social science test its generalizations for cross-cultural and cross-temporal validity. Which of the

disciplines borrows what from the other and when is itself an interesting historical question, which this lecture addresses through the case of 'national identity'. From where does cultural history get this concept and what has it contributed to it?

**Manson, Hugo, and Terry Brotherstone: Oral history in the Aberdeen cultural history tradition: comments on the Lives in the (North Sea) Oil Industry project**

See Brotherstone for the abstract.

**Martens, Birgitte: Questioning the Catholic knowledge transfer: conflicts and adaptations in Catholic communication during the seventeenth century in the Southern Netherlands**

Introducing 'polyphony' into the practice of cultural history has been a major plea formulated in the 1990's by various outstanding authors within the field. This emphasis on a dynamic representation of cultural practices has received a lot of attention in historical research ever since. It is precisely this type of cultural historical studies that favoured the integration of notions such as 'cultural encounters' in the analysis. Such a research setting contributed a lot to the appeal of early modern religious cultures and practices. As far as the Southern Netherlands are concerned, the seventeenth-century Catholic communication from religious ministers towards commoners is systematically regarded as being a continuation from what had been defined during the Council of Trent (1545-1563). In this paper, this assumption is put to the test. I argue that the study of religious Catholic communication as an isolated cultural practice should be rejected. Based upon an analysis of seventeenth-century polemical literature produced by Jesuits and Jansenists in the 1680s, it is proposed that the apparent uniform top-down model of the Catholic knowledge transfer should be questioned. In these polemical sources, the dissemination of religious knowledge and its eventual adaptation to a changing social environment is being fiercely debated. Recurrent discursive references to philology, epistemology and the natural sciences that were found in the sources, illustrate the fact that religious ministers who shaped the religious communicative culture towards lay people were deeply influenced by findings transcending dogmatism or theology. The elaboration of a religious communicative culture thus appears to be a continuous process in which the visions of the needs and expectations of the audience that is addressed are given a pivotal role. The main line of thought in this paper states that, within the Catholic camp, conflicting and irreconcilable views of the public gave rise to the development of opposing cultures of communication.

**Marx, Peter W.: Staging cosmopolitanism: theatre, popular culture, and the emergence of metropolitan culture in late-nineteenth-century Germany**

The 'cultural turn' in historiography has not only broadened the scope of cultural history, but has also directed attention to the processes of creating collective identities. Lately, Peter Burke has deepened this shift by conceiving the 'performative turn' in historiography as an approach towards the specific historic momentum.

Taking his argument seriously forces us to look at

the procedures of imagination that led to models of identity. In this light, theatre and popular culture can be read as catalysts of this process. Undergoing a boom since 1871, theatres became important venues for the new urban milieu in Germany. Denounced as places of mere entertainment, they actually fuelled the collective imaginary of how 'modern' life should look. This was not restricted to the plots of the plays but also included the costumes and the stage machinery. Long before electric light was a common feature of private households, theatres were equipped with this new technology; the stage was a catwalk for famous actresses to present their costumes that were considered as the 'dernier cri'.

The paper will analyse examples from late-nineteenth-century Berlin to show how theatres mediated the often frightening experience of social, cultural and technological modernization to a middle-class audience that was eagerly seeking social position. The stage mirrored (and partly fulfilled or served) the desire of its patrons. Theatre history of this period is also of special interest because it makes obvious that categories such as national boundaries, the distinction of 'highbrow' and popular culture do not suit a period whose hallmark (and trauma, as Fritz Stern has put it) was change.

#### **McCleery, Iona: The 'professional' culture of medicine in late mediaeval Portugal**

The aim of this paper is to provide a comparative overview of the culture of medical practitioners in late mediaeval Portugal (fourteenth to sixteenth centuries), exploring some arguments for and against the existence of 'professional' medical practice before the modern period. The paper will examine the evidence for the training, licensing and disciplining of practitioners and look at the ways in which kings, municipalities and patients mediated the clinical expertise of their healers. The paper will also consider how the non-medical roles of practitioners in their communities, for example military service or municipal office, contributed to their wider social standing. The intention is to look at practitioners from all levels of society, challenging some of the assumptions found in the historiography. It will be argued in particular that Portuguese barbers may have enjoyed higher status than they appear to have had in northern Europe and Italy. The paper will then hypothesize that centuries of interaction with Islam, the presence of large Jewish communities, and fifteenth-century 'discoveries' influenced medical culture in much the same way as they influenced political culture, making Iberian kingdoms like Portugal quite distinctive in Europe.

#### **McClive, Cathy: The experts? Medical practitioners in the *ancien régime* courtroom**

The status of the medico-legal expert rose rapidly in sixteenth- and seventeenth-century France. Medical practitioners, physicians, surgeons and midwives competed for identification as medical experts. These experts were called upon by judges to deliver reports in cases involving physical injury, rape, defloration, infant substitution, abortion and infanticide. Parallel, conflicting spheres of medical expertise complicated existing professional rivalries between practitioners within the tripartite structure of the early modern medical world. A hierarchy of different types of medical reports, each ascribing varying degrees of authority, also existed.

The identity of the medico-legal expert was ultimately carved out in the courtroom in a series of *causes célèbres* in which a range of experts battled for ultimate authority and the last word. This paper will analyse a range of sources including medical texts, guides on report-writing, jurisprudential literature and archival documents, examining the juxtaposition of discourse and practice. The paper will address what it meant to be a medico-legal expert in the early modern courtroom, whether medical expertise was gendered, how such experts were identified and the consequences for the patient/practitioner relationship both inside and outside the courtroom.

#### **Neswald, Elizabeth: Cultural geographies of scientific itinerancy in mid-nineteenth-century provincial Ireland**

Although mid-nineteenth-century Ireland was an overwhelmingly rural country, popular interest in science was widespread. The Irish provinces faced special challenges when it came to acting on these interests, however, since local financial and intellectual resources were rarely sufficient to supply this demand. Formal and informal networks of itinerant lecturers, demonstrators and instrument makers supplemented, stimulated and even enabled participation in science at the local level.

At the same time, the line dividing so-called 'true' itinerants from business travellers is not clear cut. Many scientific and medical practitioners took to the road regularly in order to supplement the insufficient income of their home market, while most long-term travellers did have a home base.

This paper will discuss the activities of scientific itinerants in mid-nineteenth-century Ireland. Approaching the topic through geography, both physical and cultural, it asks what occupational groups took to the road, how they organized their travels, what routes they took, and how scientific service providers and local populations interacted. By differentiating regional and national travelling networks, it will contribute to developing a typology of mid-nineteenth-century scientific itinerants and to studies on the process of professionalization.

#### **O'Connor, Ralph: Nineteenth-century science and the meanings of 'literature'**

In recent years the study of nineteenth-century 'science and literature' has progressed by leaps and bounds, both among literary critics (in the wake of Gillian Beer and others) and among historians of science interested in the history of the book. However, discussions of this relationship – even those at the cutting edge – still often rely on an assumed distinction between 'literary' writing and science writing. In this paper I shall argue that this distinction is misplaced, by exploring some aspects of the semantic history of the word 'literature'. As scholars of literary Romanticism have noted, this concept bifurcated early in the nineteenth century into two meanings: one (the old meaning) including all written texts, the other including only those texts which appeal to the imagination. This second, newer meaning has, I argue, been misunderstood by twentieth-century and later scholars, who have read the even more restrictive categories of their own age back into the nineteenth century. I shall conclude by suggesting some potential benefits that a heightened awareness of the inclusiveness of nineteenth-century 'literature' might have for literary

scholars, historians of science, and readers of science writing today.

**Ouedraogo, Arouna P: Living outside the laws of eating in Britain and France: towards a cultural approach to the vegetarian experience**

Those who adhere to vegetarianism take part in a social activity which relates to broader cultural and ideological expectations or needs. Beneath the surface cultural manifestations of vegetarianism lie a set of sanitary, ecological, philosophical, moral and ethical beliefs that constitute genuine worldviews specific to the vegetarian. In many situations, vegetarian ideology appears to provide another way of thinking up the world. In addition, vegetarian ideology presents itself as a body or source of various knowledges one can acquire, and as a system of representation of the world which assigns causes to social phenomena and to individual destinies.

In order to further understand the development of vegetarian ideologies, it is important to reflect upon the social and cultural situations in which pro-vegetarian beliefs become more frequent, and, eventually to consider which social and cultural situations are the more prone to generate vegetarian ideologies. To focus on vegetarianism in such a way is to recall that before being a particular diet, vegetarianism presents itself at first as a linguistic experience of the social world, although this is not to say that all vegetarian ideologies are identical or even typical. The experiences of vegetarians may vary according to the social formations and classes receiving the diet, amongst other factors. It is the aim of this paper to penetrate British and French social cultures through the vegetarian experiences in the two countries. For this purpose, the intellectual trajectories of two vegetarian pioneers will be presented: Anna Kingsford (1846-1888), physician, author, women's activist and mystic for Britain, and Ernest Bonnejoy (1833-1896), one of the founders of the Société Végétarienne de France in the 1880s. By focusing on these two individuals it will be possible to emphasise the different contexts and circumstances of growth of the respective national vegetarian movements, including attention to the religious, economic, political factors which contributed to these differences. In this way, I will make the case of the role played by historicity in shaping distinctive profile of vegetarianism in the two countries.

**Philsooph, Hushang: Vegetarianism in anthropological and historical perspectives**

It is surprising that anthropologists have not yet paid attention to vegetarianism. In their study of non-literate societies, they have carried out much research on related issues, such as ecological ones, or attitudes towards animals and plants, as expressed, for example, in totemism. This paper attempts to show that there is no vegetarianism in non-literate societies, that is, societies at the levels of bands, tribes, chiefdoms and 'primitive' states, although in these societies people tend to have very close and empathic relations with nature and its animals. It also tries to show when and why and in what type of societies vegetarianism came into being. A sharp distinction should be made between modern and traditional vegetarianism. The latter, with which I will also deal, is, for instance, not intrinsically related to asceticism.

The value of the study of vegetarianism partly lies in its bearings on other issues, such as attitudes towards

sexuality as well as plants, animals and nature. Moreover, it seems to provide us with a significant clue to the basic orientations and world views of different types of cultures. In winter 2005 I read a paper on the anthropological and historical aspects of vegetarianism at the Department of Anthropology, University of Aberdeen. This is my second paper on this theme.

**Pieters, Jürgen, and Alexander Roose: The pedagogical canon of cultural history**

This paper will discuss the organization of and the rationale behind a book on cultural histories that the speakers are preparing. The book's focus will be on twentieth-century conceptions of the early modern period. Specific attention will be paid to a number of methodological principles underlying the authors' approach.

**Ratnapalan, Laavanyan: Edward Burnett Tylor and the problem of primitive culture**

Victorian anthropologists, especially prior to the professionalization of their subject during the late nineteenth century, tended to be metropolitan writers who corresponded with missionaries, travellers, colonial officials and scientists working on the colonial peripheries. What would now be described as anthropological work was originally a mixture of sciences, including legal and folklore studies, philology, history, archaeology and geology. Within this scholarly milieu, 'primitive' culture became very important during the 1860s as a point of origin for establishing the progressive basis of anthropological thought. Yet, in the early writings of one of the founders of this developmental view of culture, Edward Burnett Tylor (1832-1917), the idea of the primitive was caught in a tension, in the attempt to understand it simultaneously from two very different approaches to historical evidence: one regarding the past as past, and another regarding the past as an element of the present. This tension describes the methodological problem of trying to reconcile the Enlightenment understanding of history as given and complete, with the linguistic and folkloric evidence of cultural 'survivals' that was beginning to be studied through the new science of anthropology. By the time that Tylor published his influential work, *Primitive Culture* (1871), however, this ambiguity over the definition of the primitive was lost in the merging of the developmental view with the then contemporary discourse of evolution. Tylor's abandonment of the radical approach to historical temporality that had appeared throughout his writings of the 1860s continues to echo across modern discourses of cultural identity.

**Raven, Diederick: A cultural theory of knowledge practices: or the Needham question revisited**

In this paper I develop a radical new perspective to answer the Needham question. When comparing Chinese and Western knowledge practices, for Needham the 'most obvious question' that would come to mind is 'why modern science had not developed in Chinese civilization but only in Europe' (GT, p. 190). I have never been comfortable with this way of formulating the question. In particular I have doubts about the validity of the assumption that science is the natural outcome of human curiosity. I am deeply sceptical about the idea that science is somehow the institutional form of a general and universal desire to understand the world. The

suggestion I want to put forward is that science is a historically contingent enterprise embodying the values, aims and norms of a particular cultural tradition (civilization). The question(s) to answer should instead be:

- a: why in Islam jurisprudence became the *regina scientiarum*?
- b: why in China history became the *regina scientiarum*?
- c: why in Europe physics became the *regina scientiarum*?

In this paper I propose to answer this set of questions by developing a cultural perspective on knowledge practices. I do so by arguing that civilizations, the only unit that is able to keep knowledge practices stable over a longer period of time, can be usefully characterized in terms of (meta)strategies of learning. What then needs to be explained, if one wants to answer a Needham kind of question, is why China, Islam and Latin Europe developed different dominant strategies of learning – this has to do with the different ontological and metaphysical assumptions that underpin the central ideas of Confucian China, Islam and the Latin West – and why only in Europe knowledge of the natural world was allowed to become the paradigm of knowledge.

#### **Satzinger, Helga: A Weimar mongrel: Hannah Höch and debates in biology on intersexuality and racial purity**

The paper explores scientific debates on intersexuality and gender dichotomy in Weimar genetics, medicine and art. These debates, originating in genetics and research into sex-determination, were interwoven with debates on racial purity, the claim of a superiority of the ‘Nordic race’ and a perception of the ‘New Woman’ as ‘intersexual’. Against the background of this biomedical debate in the 1920s and early 1930s three contemporary photomontages of the Dadaist artist Hannah Höch (1889-1978) will be interpreted. Her montages ‘love’, ‘love in the bush’ and ‘half caste’ can now be seen as a radical comment and utopian integration of gender and racial differences.

#### **Scott, William: Mountains, Enlightenment and revolution**

In late-eighteenth-century France, mountains challenged all existing forms of thought and feeling. Using both theoretical works and accounts of ascents in the Alps and Pyrenees, and meticulous examinations of the extinct volcanoes of the Auvergne, we first survey how the fascination for, and study, of mountains, as ‘the archives of the world’, impacted upon religious views and attitudes. The fact that the Earth, in the millions or billions of years of its existence (*Telliamed*, 1746), had endured countless ‘revolutions’ (cataclysms which, some thought, had on several occasions wiped out the whole human race) challenged not only Genesis, but the very notion of a beneficent Deity. The ‘chaos’ confronting climbers dodging rock-falls on the highest peaks, suggested a ‘ruined’ even ‘decrepit’ world, facing a none-too-remote final catastrophe. An awed proximity to God could be marked both by an ‘elevation’ and ‘expansion’ of the soul and by a feeling of human insignificance and alienation: with Man a latecomer, and intruder, was this world really made for him? (And might not other worlds be better?)

Science, however defined, had its own problems, not only with definition and nomenclature, but also with evidence, explanation and systematization in general. There were, the religiously orthodox gleefully observed, as many ‘systems’ as there were those claiming to be scientists. Physics, and fossils, provided no clear answers. Significantly, those reviving ancient Greek ideas, who held that matter was eternal, that minerals lived (and had sex) were refuted in the 1780s by two writers, Barruel and Royou, who were to become leading lights in the counter-revolution. For, politically too, mountains posed problems. With the most advanced party of the Revolution declaring itself *la Montagne*, and with metaphors of altitude, and depth, pervasive, relations between men and mountains became critical. Certainly, religion was involved here too. Catholicism had particular difficulties with mountains: did they not disfigure a perfect Creation, a punishment for man's original sin and for his continued sinning? Such views were inevitably rejected by revolutionary disciples of Rousseau. But a vigorous anthropology of religion which suggested that many ‘primitive’ religions could accommodate mountains (and other aspects of even modern physics) more easily than Christianity, had alarming implications for revolutionary leaders too, as a strong currents of materialism, including a relatively popular ‘mystical materialism’, emerged onto the political stage. That Robespierre got the Republic to proclaim from a mountain-top its belief in the Supreme Being and the immortality of the soul, partly reflected problems the Revolution encountered with real men and women – not least in mountainous regions. For, in mythology and history (William Tell), and in Rousseau, mountain-dwellers were friends of liberty and equality, with simple, ‘republican’ manners. How come then that mountains, once the natural refuge of oppressed liberty, were now fastnesses protecting superstition, obscurantism and real counter-revolutionaries? If their inhabitants were aware of Nature – a disputed point – this could not, it seemed, have been a godless nature, or at least that of a God denying men and women succour and consolation in a ravaged universe.

Clearly, in this area, connected to so many others, the Revolution exposed some of the contradictions and aporias of the Enlightenment ....

#### **Shih, Terence H. W.: The quest of a womanizer: the materiality of love in Romanticism**

Following a cultural turn, this paper focuses on an emotional turn to re-examine a womaniser's love, particularly derived from the young Romantics' assertion of Romantic love. Since Richard Rorty advocates the ‘linguistic turn’ to rule out insignificant philosophical analyses, such a pragmatic strategy reaffirms that practice *per se* is the fountainhead of progress. Nevertheless, I aim to disclose the very meaning of Romantic love, according to the Shelley circle, in the context of materiality, and particularly investigate the relationship between emotions (love) and well-being.

Firstly, I would like to re-examine a womaniser's emotions (sexuality) from spirit to substance. In reality, Shelley links classic philosophy to Romantic thought on love particularly when he rereads Plato's *Symposium* and *Phaedrus*. The complex relationship between Shelley's thought and Platonism can be clear under the discussion of materiality of emotions. Crucially, eighteenth-century aesthetics starts to analyse such complicated emotions,

for example the elements of love, from a scientific perspective. Shelley's Romantic love is however reflected in a few love-specific myths ('Cupid and Psyche', 'Narcissus and Echo', 'Adonis and Venus' or 'Pygmalion and Galatea'). Pagan culture helps Shelley associate love with substance. In effect, scientific research in current neuroscience (Susan Greenfield) or 'science of love' gives more evidence to make Romantic love and human sexuality concrete. In other words, the controversial 'womaniser' is expected to redefine in the context of the materiality of emotion.

Secondly, I will explore a womaniser's well-being through some discussions of Shelley's ultimate concerns about atheism and intellectual beauty. Romantic love is partly derived from Platonism but greatly influenced by eighteenth-century empiricist aesthetics (e.g., Burke's 'The physical cause of love', *Enquiry*) and atheism (La Mettrie, Diderot, Hume). With the breakdown of Christian morality, hedonism and sexuality become central concerns in Byron's *Childe Harold's pilgrimage* (1812-1818) and *Don Juan* (1821). Such radical philosophy makes Byron and Shelley a close tie, and it not only revives Graeco-Roman traditions but introduces *fin de siècle* phenomena (popular culture) into immediate emotional science. In a word, the young Romantics' texts and philosophy can be regarded as a scenario in the discussion of the materiality of love and individual well-being.

In brief, this paper rethinks the image of a womaniser by means of the analysis of Romantic love, and more significantly it explores the relationship between emotions and well-being throughout cultural history.

#### **Smith, Crosbie: Trust in history: technology and culture in Victorian Britain**

This presentation builds on the work of Steven Shapin and others in relation to the role of 'trust' in Victorian cultures. Focusing on questions of 'trust' and 'confidence' in late-nineteenth-century maritime technologies, I also draw on Lefebvre's notion of 'trial-by-space' to investigate the history of the long-distance ocean steamship in the period between the mid-1850s and the mid-1880s, a period which conventional economic and business histories represent as seeing the inevitable triumph of high-pressure steam over the sailing clipper. In particular, I examine in depth and in context the maiden voyage of a specific ocean liner designed to bring back the season's first and finest Asian teas from six hundred miles inland in China to the drawing rooms of Victorian Britain. As the subject of direct witnessing, graphic press accounts, public spectacles, expert testimony, daring feats of navigation and engineering, and wild lottery speculation in a 'Derby of the Ocean', the voyage of this ocean racehorse contrasted markedly with the values and practices of established ocean-steamship operators for whom such extravagance and ostentation were tantamount to sins against God and nature

#### **Smith, Virginia: Turning to time: the cultural history of cleansing**

The longitudinal survey of hygiene suggests that time theory should be given more careful attention by historians (and sociologists) than is currently the case.

In *CLEAN: a history of personal hygiene and purity* (Oxford University Press, 2007), I suggest that the

late-nineteenth century Simonian story of civilization and the hygienic 'March of Progress' was a positivist account filled with technical 'anomalies', which no longer appeared adequate in the later twentieth century. Briefly, this problem was solved by adopting the theory of multidimensional time proposed by the Annales, derived from the philosophy of Henri Bergson (failed protagonist of Einstein), which enabled the history of hygiene to be reorganized into different temporal strands, or different speeds, of time, creating an 'orchestra of histories', operating on different levels of time. In particular, this enabled the biological history of hygiene to be legitimately tied to its social, political and economic histories.

Current historical work on time – and hygiene – suggests great temporal variability and the simultaneous existence of multiple time-zones in daily life, reflecting constant cultural change as well as long-term cultural conservatism.

The tendency to retain a nineteenth-century 'one-dimensional' view of time is particularly noticeable in the work of sociologists; but even historians often struggle to interpret their temporal evidence with any degree of confidence, and without any reference to time outside 'their' period. Lack of any appreciation of time theory has also led to a growing gulf between historians of the ancient and modern world, and will severely restrict the future historical interpretation of global cultures, or 'world history'.

#### **Soley-Beltran, Patrícia: Charming power: a cultural history of fashion models as ideal embodiments of normative identity**

This paper will examine fashion models as gender myths and cultural icons through a cultural history of modelling. This history will reveal the construction of models' personas by the successive addition of meaningful signs: physique, manner, attitude, nationality, class, race, salary, chameleonism, slenderness, and so on. The author argues that models' glamour expresses economic and social power and promotes the values of consumerism, while exporting cultural ideals through visual neo-colonialism. On the basis of empirical material on models' experiences gathered from interviews, oral sources and autobiographical material, the author approaches models' bodies, identities and public personas as artefacts performed through the reiteration of collectively defined gender standards and practices. This approach overcomes the contrast cast in fashion discourse between visibility/invisibility, private/public, real/unreal while disclosing the hegemonic beauty standards as fiction.

#### **Stevens, Jane: 'What about the rats?' Reconsidering 'plague' in a sixteenth-century context**

Those who have written a history of epidemic disease tend to have retold stories of the 'plague', often constructing their analyses on the basis of the apparently axiomatic tale of bubonic plague, *Yersinia pestis* and the black rat. Cultural representations of epidemic disease in the past have followed suit, with literary and artistic accounts only needing to present galley ships offloading black rats for audiences or readers to fear the worst. Such a characterisation of the historiography of 'the plague' runs at odds with recent developments within the discipline of medical history. Influenced by the 'new cultural history', studies have veered away from

retrospective diagnosis as a primary tool for historical analysis to ask how disease was experienced, understood and responded to in the past. This paper will consider one way in which a cultural history of epidemic disease can be approached within the context of the institution of the *lazaretto* (plague hospital). It will move away from the black rats of traditional studies and instead consider the wolves, lions, kites and crows of the early modern infected city: these were just some of the images used to refer to *lazaretto* workers in the period. The stereotypes and perceptions of these workers, this paper will argue, can be used as an effective window into early modern understandings of epidemic disease and its transmission during the sixteenth century.

**Sutherland, Alex, and Ronan Glynn: The nurses of Bon Secours and health care in Ireland**

See Glynn for the abstract.

**Troeger, Bertram: Pilgrims and progress: The Victorians and the revival of pilgrimage**

Nineteenth-century Europe witnessed a revival of pilgrimage. In 1810, 1844 and 1891, expositions of the Holy Coat at Trier attracted hundreds of thousands of believers. Pilgrimage centres of old were revived, and the new Marian shrines at Lourdes or Marpingen became highly popular with Catholics. Even in Protestant Britain, religion to some degree resumed its medieval status as a motivation for journeys. This was due not only to medievalism and the Tractarians' tendency to cherish pre-Reformation traditions, but was also due to the fact that even evangelicals went on pilgrimage: with a little help from Thomas Cook, the visit to the Holy Land seemed to take the place of the secular Grand Tour of the Enlightenment.

Against the background of these developments, my paper will discuss the changing implications of the concept of pilgrimage in nineteenth-century Britain. In order to reveal the connotational modifications of the term, it will focus on British reactions to Catholic mass pilgrimages at different points of the nineteenth century. Particular attention will be paid to the atavistic implications of pilgrimage: Protestants had long regarded pilgrimage as a relic of superstitious and idolatrous times to which the Reformation had put an end. In an era of unprecedented progress, the revived popularity of making visits to sacred places was bound to challenge this evolutionary pattern of interpretation.

**Tijsseling, Anna C. M.: Epistemology of ignorance: the 'absence' of boy prostitutes in legal prosecutions of homosexuality in the Netherlands**

I would like to discuss the importance of the sociology of scientific knowledge for practices in the field of cultural history. In 2004, Nancy Tuana, an American professor in philosophy and women's studies, introduced her ideas for the need of an epistemology of ignorance in her contribution to *Hypatia*. She claimed that ignorance is just as much the result of active processes – rather than a passive gap, omission or lack – as knowledge is.

To underscore the importance of her ideas for cultural historians, I will use her suggestions in the analysis of the archival materials that I have gathered for my Ph.D. project, which tries to answer the question of how the German occupation influenced the (level of the) legal prosecutions of homosexuality. Tuana's ideas have

far reaching consequences for working with both police and court documents. Her ideas open up the studying of legal materials for cultural historians in fascinating ways. In my presentation I will focus on what I have not found in my materials on homosexual sex crimes, i.e. boy prostitutes, and will develop a hypothesis about their absence.

**Wall, Rosemary: The doctors' discourse and the patients' plight: language in case notes in the late nineteenth and twentieth centuries**

One of the major emphases of cultural history has been on language, discourse and narratives. This paper looks at language, discourse and narratives in two ways, to show the importance of the consideration of this method of cultural history for the history of medicine in the past and the future. First, what can be gleaned about doctors' mentalities from language in case notes? Examples from hospitals in England are compared with a previous study of the US by John Harley Warner in order to try to understand the differences in the change in use of the terms 'natural' and 'normal' to describe, for example, the body's appearance and functions, and whether the use of these terms is influenced by the increasing use of the knowledge and practices of laboratory sciences in the hospital. Dramatic differences in discourse can be seen between St Bartholomew's Hospital, London, compared to Addenbrooke's Hospital, Cambridge, and the hospitals studied in the US. However, medical practitioners at St Bartholomew's Hospital appear to have been enthusiasts of the laboratory, contrary to current accounts, and this section attempts to explain the different representations of this elite hospital and gentlemen physicians, considering discourse.

Secondly, an attempt is made to understand the role of the patient in the relationship with doctors, examining case notes from the late nineteenth through to mid-twentieth century from English hospitals and also the British colony of Kenya. These case studies are compared with the literature on the doctor-patient relationship which largely argues that the influence of Paris medicine and the laboratory distanced the patient from the doctor in terms of mystifying medical knowledge and in the process of examination, diagnosis and treatment. They demonstrate how the patient's narrative and knowledge can still be seen and utilized by historians for the era of laboratory medicine.

**Wallace, Stephen: Medical education: an oxymoron?**

Medical education has gone through a period of transformation in recent years. With the advent of large-scale availability of university places, and the concurrent reshaping of the medical student cohort (in terms of gender and socio-economic status), we have seen the rise of interest in medical education, which has led to innovations such as problem-based learning, evidence-based medicine, virtual patients, and the 'culturally competent' medical practitioner.

But what hasn't changed, despite all these radical innovations, is the invisible college of medicine. As in other disciplines, there is a strong eugenic impulse, an irresistible urge for professional reproduction. Drawing upon my experience, both overseas and in the UK teaching psychologists, as a fully credentialed member, teaching nurses as an expert outsider, and my most recent experience working in a postgraduate medical school, I offer the view that the dominant cultural norms

which inform medical trainees, have remained remarkably stable despite disparate epistemic and andragogic frames and packages. The reproduction of traditional professional norms seems to have survived all the assaults that modern andragogy and unitary higher education have delivered over the last two decades.

Using an auto-ethnographic approach I report how the cultural authority of medicine, despite a phenotypic transformation, is sustained, especially in the face of unrelenting reorganization of the delivery of health care and the governing mantras of patient-centred and multi-disciplinary care.

#### **Welch, Evelyn: Making culture material**

This paper examines the intersection between the development of cultural history and the growth of interest in the uses of material culture as evidence by social historians, historians of medicine and art-historians. Looking first at the multiple meanings of material culture and then at the problems this evidence poses, I will argue that the study of material goods, often those stored in the back-rooms of local museums, allows insights into social groups and cultural practices that are often difficult to access through archival sources alone. But it is not necessary to study surviving objects; ephemera or records of goods that have simply been lost through constant use may prove equally important for cultural historians. The paper concludes, therefore, with a case study of material culture in practice, examining attitudes towards hair and the body in fifteenth- and sixteenth-century Italy and the complexities that arose in deciding how to fashion a head-dress.

#### **Whitworth, Michael: Mapping the reception of scientific innovation in literary cultures, 1919-1939**

There is a solid body of work in the history of science on the development of the new physics (relativity and quantum theory) and its reception in the scientific communities of Europe and North America; but when one comes to look at its reception in the literary communities of the period, scholarship that was excellent for one purpose turns out to be inadequate for the other. Dates which are deemed significant for one community turn out to be irrelevant for the other; names deemed insignificant by one were well-known in the other. As a case in point, though Lorraine Daston has written that E. A. Burt's *The Metaphysical Foundations of Modern Physical Science* (1925) was received with "something akin to indifference" by Burt's contemporaries (*Isis*, 82 (1991), 529), and that she had located only one review, a survey of literary weeklies and monthlies reveals at least eight reviews. Though histories of science tend to highlight non-technical accounts of relativity by James Jeans and A. S. Eddington as the most significant, other popular science writers such as J. W. N. Sullivan had higher profiles within the literary community. Conventional wisdom holds that non-technical accounts of the new physics were written by specialists for 'the educated layman', but there is evidence, albeit fragmentary, that such accounts were also read by scientists within the field and within adjacent fields. An approach to the reception of a scientific theory from the direction of a literary culture can call into question distinctions between the popular and the technical, as well as models of the diffusion of scientific ideas. The present paper will talk about the problem of 'mapping'

the reception of science in a literary culture that was itself internally divided and the problems involved in determining what count as 'landmarks'.

#### **Williams, Travis D.: Mathematical *enargeia*: the rhetoric of early modern mathematical notation**

Recent work in the history of mathematics has benefited from the realization that, despite long-standing prejudices, mathematics is a cultural practice that exhibits the full participation of language, society and history in the formation and evolution of its practitioners, philosophies and techniques. This paper argues that the initiation of a shift in the dominant mode of mathematical expression in the early modern period from geometry to algebra may be explained through the rhetorical function of a relatively new form of writing, mathematical notation, to instigate mathematical creativity unavailable to classical geometry. Fundamental distinctions between the written forms of geometry and algebra require that they be "read" (deciphered, interpreted) differently as the eye scans the different graphic arrangements of geometry and algebra. Early modern geometry, itself derived from the classical tradition, paired a verbal narrative with pictorial diagrams, rendering mathematical content the function of a dialogic relationship of the text with itself. Intratextual relationships on a page of geometry continually divert the eye from one form of writing to another, tending to place the reader in the position of observer and commentator, a dependent relationship with respect to the creation of new knowledge. Early modern algebra, by contrast, developed a mathematical notation that propounds a knowledge that is not complete until joined with the reader's active, cognitive contribution. This is what I characterize as 'mathematical *enargeia*', an adaptation of the classical rhetorical concept of *enargeia*, the quality of intensely vivid description that conjures mental images of the thing described, but also, crucially, expects and requires the reader or auditor to extend and 'fill in' the description with his or her own knowledge. Not being bound to a pre-existent textual image, notational mathematics benefits from the creative variety of mental images conjured by the *enargeiac* text. Notational writing as developed in the early modern period thus became an essential generative medium for subsequent mathematics.

#### **Ziemann, Benjamin: Church counselling and the coding of sin: the Catholic Church in West Germany, 1960-1980**

This paper will discuss 'codes' as means of structuring communication. It will thus focus on recent developments in communication theory, particularly the theory of the sociologist Niklas Luhmann, as one possible way to practise the 'cultural turn'. This paper refers to an understanding of codes as asymmetrical binary distinctions which allow one to reconstruct a phenomenon by way of unfolding the initial distinction. The constitutive asymmetry of the code means that the 'designation value' can only be articulated together with the 'rejection value'. This paper takes the confession in the Catholic Church as an example, with its code of 'sin/forgiveness', which made individual redemption dependent on the sacramental blessing of the established church. It analyses the results of the implementation of therapeutic discourses in the pastoral routines of the

West German Catholic Church since the 1960s, particularly with regard to the transformation of the confession into a 'confessional conversation', informed and guided by concepts from the 'client-centered therapy' by Carl Rogers. The reformulation of the code of the confession according to the optimistic anthropology of humanistic psychology strengthened the possibilities for the inclusion of individuals into the church, and it allowed for an adaptation to the ongoing process of individualization. But this 'scientization' of

the pastoral care of the church also undermined the plausibility of the code 'sin/forgiveness' and replaced it partially with the distinction 'self-alienation/congruence', in which the priest had the task of liberating and fortifying the innate strengths of the 'client'. The paper will end with a reflection on the wider implications of the concept of 'codes' for the practice of cultural history, and indicate further areas of research where it has already been or could be applied to produce innovative insights.

## Biographical notes of speakers, chairs, organizers, and participants

(\* = speaker; \*\* = plenary speaker ;\*\*\* = plenary commentator;  
 † = chair; ‡ = organizer; √ = AU Cultural History Alumni (MA and postgraduate)

- \* **Janette Allotey** is lecturer in midwifery and research associate at the University of Manchester. She has recently successfully completed a doctoral thesis (subject to minor corrections) entitled *Discourses on the role of the pelvis in childbirth from ancient times until the present day*. Historical interests include the history of midwifery, the history of medicine, and pre-twentieth-century traditional midwifery practice in the UK.  
 Email: [foemina@tiscali.co.uk](mailto:foemina@tiscali.co.uk)
- \* **Diego Armus** studied at the University of Buenos Aires (Argentina) and the University of California, Berkeley (USA) where he got his Ph.D.. He taught Latin American history at several US and Latin American universities and currently does so at Swarthmore College (USA). He has written extensively on urban and sociocultural issues in Modern Argentina. His social and cultural history of TB in Buenos Aires will be published in 2007 by Edhasa in Spanish, and by Duke University Press in English. He has written and edited several books in English, Spanish and Portuguese, among them *From malaria to AIDS: disease in the history of Latin America* (Duke University Press, 2003), *Entre médicos y curanderos: cultura, historia y enfermedad en América Latina moderna* (Buenos Aires: Norma, 2002), *Avatares de la medicalización en América Latina* (Buenos Aires : Lugar Editorial, 2005), and *Cuidar, controlar, curar: ensaios histórico sobre saúde e doença na América latina e Caribe* (Rio de Janeiro: Fiocruz Editora, 2004).  
 Email: [darmus1@swarthmore.edu](mailto:darmus1@swarthmore.edu)
- √ **Alastair Bain** spent 30 years in NHS management, taking early retirement in 1993. He graduated with an M.A. in cultural history in 1999, and is now a Ph.D. student, preparing a thesis entitled 'Aspects of silence in early modern England', for submission at the end of 2007.  
[Email:al@sunnybraecottage.com](mailto:al@sunnybraecottage.com)
- √ **Carol Bambrough** graduated from the cultural history programme at the University of Aberdeen in 1994 and subsequently took a research degree at Aberdeen: an M.Phil. looking at cultural imagery in contemporary animation, through sociology and film studies. At present, she works in adult literacies, being responsible for adult literacies in the Peterhead and Central Buchan Area for Community Learning and Development, Aberdeenshire Council. She is just completing a postgraduate diploma in community learning and development at Dundee.  
 Email: [carol\\_bambrough@hotmail.co.uk](mailto:carol_bambrough@hotmail.co.uk)
- \* **Alex Bamji** has recently completed a doctoral thesis in history at the University of Cambridge, entitled 'Religion and disease in Venice, 1620-1700'. Her thesis considers how religion featured in understandings of disease, and analyses interactions between patients, medical practitioners and the institutions of Church and state in the city. Her broader research interests include cultural exchange, witchcraft, space and community.  
 Email: [aeb34@cam.ac.uk](mailto:aeb34@cam.ac.uk)
- √ **Fiona Body (MacKay)** graduated from the cultural history MA programme at the University of Aberdeen in 1995.
- \* **Fay Bound Alberti** is lecturer in history at the University of Lancaster. Research interests include the histories of emotions, gender, subjectivity and medicine from the seventeenth to the nineteenth centuries. She is currently completing a monograph on the heart and emotions in eighteenth- and nineteenth-century medicine and culture entitled *Matters of the heart: locating emotions in medical and cultural history*. Previous publications include contributions to *History workshop journal*, *Literature and history* and the *Lancet*. Her edited collection on emotions and medicine in history, entitled *Medicine, emotion and disease, 1700-1950* was published by Palgrave in 2006.  
 Email: [f.boundalberti@lancaster.ac.uk](mailto:f.boundalberti@lancaster.ac.uk)

† **Louise Bourdua** is senior lecturer in history of art and associate lecturer in cultural history. She researches late mediaeval and early Renaissance art, and in particular the arts of north-east Italy.

Web-page:

[www.abdn.ac.uk/hoart/staff/bourdua.shtml](http://www.abdn.ac.uk/hoart/staff/bourdua.shtml)

Email: [l.bourdua@abdn.ac.uk](mailto:l.bourdua@abdn.ac.uk)

\*√ **Alexandra Brehme** is a Ph.D. student in history at the University of Aberdeen. I graduated with a degree as translator and interpreter (English) from the Institute for Languages and Cultural Studies in Erlangen, Germany, in 1997. After several years of working and travelling, I enrolled at Aberdeen University in 2002, graduating in cultural history in 2005. This was followed by a one-year M.Litt. programme in modern historical studies, also in Aberdeen. My M.Litt. dissertation was an oral history project that examined the development of the aquaculture industry in the Shetland Isles. Since October 2006, when I started my Ph.D. in history in Aberdeen, I have been deepening my knowledge about Shetland. My current research is focused on changes in local working life and culture, and on questions of self-perception and identity in Shetland.

Email: [a.brehme@abdn.ac.uk](mailto:a.brehme@abdn.ac.uk)

\* **Rainer Brömer** teaches at the Institute for the History, Philosophy and Ethics of Medicine at Johannes Gutenberg University Mainz, Germany. He holds a degree in the history of science and biology from Jena University and has since taught the history of science and medical humanities in Göttingen, Regensburg, Aberdeen, Exeter/Plymouth and Mainz. Research interests include the history of life sciences in the Mediterranean region in the nineteenth century (esp. Italy, the Levant, and Egypt), the history of Ottoman human anatomy, and the conceptual development of medicine studies in research, education and clinical application.

Web-page: [www.uni-](http://www.uni-mainz.de/FB/Medizin/Medhist/institut/mitarbeiter/rainer_broemer.php)

[mainz.de/FB/Medizin/Medhist/institut/mitarbeiter/rainer\\_broemer.php](http://www.uni-mainz.de/FB/Medizin/Medhist/institut/mitarbeiter/rainer_broemer.php)

Email: [Rainer.Broemer@gmx.de](mailto:Rainer.Broemer@gmx.de)

†\* **Terry Brotherstone** is a senior lecturer in history at the University of Aberdeen. Web-page:

[www.abdn.ac.uk/history/staff/brotherstone.shtml](http://www.abdn.ac.uk/history/staff/brotherstone.shtml)

Email: [t.brotherstone@abdn.ac.uk](mailto:t.brotherstone@abdn.ac.uk)

**Michael Brown** is Wellcome Trust Research Fellow at the University of Manchester.

Email: [mikebrown103@yahoo.co.uk](mailto:mikebrown103@yahoo.co.uk)

† **Michael Brown** is a lecturer in history at the University of Aberdeen.

Email: [m.brown@abdn.ac.uk](mailto:m.brown@abdn.ac.uk)

†\* **Fiona-Jane Brown** is currently studying towards a Ph.D. in ethnology and folklore at the Elphinstone Institute, University of Aberdeen. She is also the co-ordinator for the Formartine Oral History Project, a local Lottery-funded reminiscence project. She gained a distinction in the Institute's

taught M.Litt. in ethnology and folklore in November 2005. Fiona-Jane's first degree was also at Aberdeen, a joint-honours M.A. in English and history. She also undertook a postgraduate diploma in information and library studies at the Robert Gordon University in 1996-7. Between 1997 and 1999 she worked in various academic and council library services, gaining her library chartership status in 1999. For the last seven years, she has been employed as an instructor in Information Technology at Aberdeen College.

Email: [fiona-jane.brown@abdn.ac.uk](mailto:fiona-jane.brown@abdn.ac.uk)

\* **Karen Buckle** is a second-year Ph.D. student at the Wellcome Trust Centre for the History of Medicine at University College London (UCL). Her research covers elements of the construction of sight in later seventeenth- and eighteenth-century England, as well as the practitioners and services related to the treatment of eyes and the correction of vision.

Email: [karen.buckle@ucl.ac.uk](mailto:karen.buckle@ucl.ac.uk)

\*\* **Peter Burke** is life fellow and emeritus professor of cultural history at Emmanuel College, University of Cambridge. His most recent books are *What is cultural history?* (2004) and *Languages and communities in early modern Europe* (2004). He has also edited *Cultural translation in early modern Europe* (2007)

Web page:

[www.emma.cam.ac.uk/teaching/fellows/display/index.cfm?fellow=49](http://www.emma.cam.ac.uk/teaching/fellows/display/index.cfm?fellow=49)

Email: [upb1000@cam.ac.uk](mailto:upb1000@cam.ac.uk)

**Sandra Cardarelli** is a PhD student in the Department of History of Art, University of Aberdeen, currently researching on art, iconography, and patronage in the diocese of Grosseto, in southern Tuscany, between c. 1380 and c. 1480.

Email: [Sandra.cardarelli@abdn.ac.uk](mailto:Sandra.cardarelli@abdn.ac.uk)

**Jennifer Carter** is a former member of staff of the History Department of the University of Aberdeen and one of the members of the group that pioneered the cultural history MA programme.

\* **Estelle Cohen**: Ph.D. Rutgers University 1995; senior research fellow, Institute of Historical Research, School of Advanced Study, University of London. I am at work on a book entitled *The body as a historical category, 1650-1900*. I am also currently contributing to the development of a training course in research ethics, with particular reference to science and medicine, for postgraduate students in the Research School of Birkbeck and the Bloomsbury Consortium. Recent papers include one on the histories of the body politic at the Medicine and the Body Politic Conference at the University of Brighton in September 2006, and forthcoming articles include one on radical egalitarian theory in the early Enlightenment.

Email: [estcohenuk@yahoo.co.uk](mailto:estcohenuk@yahoo.co.uk)

**Siobhan Convery** [s.convery@abdn.ac.uk](mailto:s.convery@abdn.ac.uk)

- \* **Daniel Cordle** is a senior lecturer in English and American literature at Nottingham Trent University. He has worked extensively on literature and science and is interested in the disciplinary relations between the two, science writing, the representation of science in postmodern literature, and nuclear culture. He is the author of *Postmodern postures: literature, science and the two cultures debate* (Ashgate, 1999) and is currently in the process of publishing a monograph, *States of suspense: United States literature in the nuclear age*, with Manchester University Press, which explores the representation of nuclear anxiety from 1945 to 2005.  
Email: [daniel.cordle@ntu.ac.uk](mailto:daniel.cordle@ntu.ac.uk)
- Caroline Dakers** is professor, research fellow and course director of B.A. Hons criticism, communication and curation, at Central Saint Martins College of Art and Design. Her research is British nineteenth- and early-twentieth-century cultural history. She has written two books for Yale University Press – *Clouds, the biography of a country house* (1993) and *The Holland Park circle: artists and Victorian society* (1999) – and is currently working on a third, the biography of the nineteenth-century merchant millionaire James Morrison.  
Email: [c.dakers@csm.arts.ac.uk](mailto:c.dakers@csm.arts.ac.uk)
- Jill Davey** was formerly the secretary for the Cultural History Group, University of Aberdeen.  
Email: [j.davey@abdn.ac.uk](mailto:j.davey@abdn.ac.uk)
- \* **Dayle DeLancey** holds B.A. (Hons) and M.A. degrees in American history and literature from Harvard University. She received an M.Sc. from CHSTM, University of Manchester, where she will undergo her Ph.D. viva voce in March 2007.  
Email: [dayle.delancey@yahoo.com](mailto:dayle.delancey@yahoo.com)
- † **Nigel Dower** is honorary senior lecturer in philosophy at the University of Aberdeen. His main research interests in the last twenty years have been in area of global ethics (international relations, development, environment, war & peace etc.) and his publications include *World ethics – the new agenda* (1998) and *Introduction to global citizenship* (2003). He has been associated with the cultural history programme in Aberdeen since 1986.  
Email: [n.dower@abdn.ac.uk](mailto:n.dower@abdn.ac.uk)
- \* **Paul Dukes** is emeritus professor of history at the University of Aberdeen, and is one of the founders of the cultural history programme. Web-page: [www.abdn.ac.uk/history/staff/dukes.shtml](http://www.abdn.ac.uk/history/staff/dukes.shtml)  
Email: [p.dukes@abdn.ac.uk](mailto:p.dukes@abdn.ac.uk)
- ‡ **David Dumville** is professor of history and palaeography at the University of Aberdeen.  
Email: [d.n.dumville@abdn.ac.uk](mailto:d.n.dumville@abdn.ac.uk)
- \* **Rosemary Elliot** is a Wellcome Trust University Award holder at the Centre for the History of Medicine, University of Glasgow, currently researching smoking and health in post-war Germany. Her book *Smoking among women since 1890* is being published by Routledge this year.  
Email: [R.Elliot@lbss.gla.ac.uk](mailto:R.Elliot@lbss.gla.ac.uk)
- \* **Gabriel Finkelstein** held posts at Göttingen, UCLA, and Princeton before his present appointment at the University of Colorado-Denver, where he is associate professor of history. He teaches classes on Europe, Germany, travel, science, cities and culture. For the last fifteen years he has worked on a biography of the Berlin physiologist Emil du Bois-Reymond (1818-1896), one of the foremost figures in Imperial Germany. His current research concerns concepts of memory and limitation in science.  
Email: [gabridli@gmail.com](mailto:gabridli@gmail.com)
- \*/† **Nick Fisher** taught history and philosophy of science at Aberdeen from 1976. He was a founding member of the cultural history team in the 1980s, and its director from 1995 to 1998.  
Email: [n.fisher@abdn.ac.uk](mailto:n.fisher@abdn.ac.uk)
- \* **Mats Fridlund** is associate professor of history of technology at the Technical University of Denmark (DTU). He has a Ph.D. in History of Technology from the Royal Institute of Technology (KTH) in Stockholm and has held positions at University of Manchester, MIT, Imperial College London and Northwestern University. His main research interest is the political and cultural history of modern science and technology, with a special emphasis on technological nationalism and the ideologies of technological practices. Currently he is working on a cultural history of the technologies of terrorism.  
Email: [MAF@dtv.dk](mailto:MAF@dtv.dk)
- \* **Alisdair A. G. Gibson**, research associate, School of Classics, University of St Andrews. I gained a Masters by Research in ancient history in 2001 and a Ph.D. from the University of Edinburgh in classics in 2005, and was a teaching fellow at the University of St Andrews for two years. My main research interests are the emperor Claudius, and rhetoric and dysfluency.  
Email: [aggg@st-andrews.ac.uk](mailto:aggg@st-andrews.ac.uk)
- \* **Ronan Glynn** has just completed an M.B. Ch.B. at the University of Aberdeen and is about to take up his first medical appointment in Edinburgh.  
Email: [ronanglynn@doctors.org.uk](mailto:ronanglynn@doctors.org.uk)
- † **Andrew Gordon**, lecturer in sixteenth- and seventeenth-century literature, School of Language and Literature, University of Aberdeen.  
Email: [a.gordon@abdn.ac.uk](mailto:a.gordon@abdn.ac.uk)
- Sabine Hillen** works part-time at the Jan Van Eyckacademie in Maastricht, where she is preparing (with Tomorrow Book Studio) the design of a storyboard called 'The Last Book'. She teaches at the Department of Literature, Film and Theatre Studies at the University of Antwerp,

where she is in charge of social theory.  
Email: [sabine.hillen@ua.ac.be](mailto:sabine.hillen@ua.ac.be)

\*√ **Susan Hogan** is a cultural historian, currently reader in cultural studies at the University of Derby. Dr Hogan's major work is *Healing arts: the history of art therapy* (2001), described by the late professor of psychiatry, Roy Porter, as 'sure to be the definitive monograph on this subject for the foreseeable future' (ISBN: 1 85302 799 5). Her current work is towards *Maternal discourses: a critical cultural history of maternal deviancy*. Hogan's other publications include two edited books which address women's health issues, numerous journal articles, and *Conception diary: thinking about pregnancy & motherhood* (2006).  
Email: [S.Hogan@derby.ac.uk](mailto:S.Hogan@derby.ac.uk)

\* **John Holmes** is a lecturer in English at the University of Reading. His book *Dante Gabriel Rossetti and the late Victorian sonnet-sequence* was published by Ashgate in 2005. He has published articles on Thomas Hardy, Robert Bridges, Philip Sidney and Walter Raleigh, and a study of the scientific poetry of Thomas Gordon Hake, published in the *Journal of Victorian culture* in 2004. He is writing a book on Darwinian poetry from Tennyson to Ted Hughes, as part of a Leverhulme Research Fellowship on Darwinism, poetry and poetics. He is the treasurer of the British Society of Literature and Science.  
Email: [j.r.holmes@reading.ac.uk](mailto:j.r.holmes@reading.ac.uk)

**Dee Hoole** is a postgraduate student in history at the University of Aberdeen, working on 'A pioneer custodial home for pauper idiot and imbecile boys: Stanley Hall at West Riding pauper lunatic asylum: the 1901-1906' intake'.  
Email: [dee.hoole@abdn.ac.uk](mailto:dee.hoole@abdn.ac.uk)

√ **Emma Horn (Gibbons)**. I graduated from the cultural history programme at the University of Aberdeen in 1995, and recently completed an M.A. in the sociology of contemporary culture at York University.  
Email: [emma.gibbons@zen.co.uk](mailto:emma.gibbons@zen.co.uk)

\*/† **Hazel Hutchison** lectures in Victorian literature at the University of Aberdeen. Her research focuses on British and American literature of the nineteenth and early twentieth centuries, and the surrounding cultural context. She is the author of *Seeing and Believing: Henry James and the Spiritual World* (New York: Palgrave, 2006). She is currently working towards a monograph on American writers in France during World War I.  
Email: [h.hutchison@abdn.ac.uk](mailto:h.hutchison@abdn.ac.uk)

† **David Inglis** is Professor of Sociology at the University of Aberdeen. He holds degrees from the University of Cambridge and the University of York. He writes in the areas of cultural and historical sociology, and social theory. He is editor of the journal *Cultural sociology*, published by Sage and an official journal of the British Sociological Association.

Web-page:  
[www.abdn.ac.uk/socsci/staff/details.php?id=36](http://www.abdn.ac.uk/socsci/staff/details.php?id=36)  
Email: [d.inglis@abdn.ac.uk](mailto:d.inglis@abdn.ac.uk)

\* **Sandrine Iraci**, graduate in applied foreign languages and with a research Masters in cultural politics, is currently finishing preparing a doctoral thesis in modern history at Université de la Sorbonne Nouvelle, Paris 3, within the doctoral school 'Espace européen contemporain politiques, économies, sociétés, cultures'. Grant holder from the French School of Rome (Ambassy), her main areas of research are cultural and diplomatic relations between France and southern Italy during the inter-war period.  
Email: [apitites@yahoo.it](mailto:apitites@yahoo.it)

\* **Dominic Janes** gained his Ph.D. from Cambridge University in 1996. In addition to a spell as a lecturer at Lancaster University, he has been a research fellow at London and Cambridge universities. He has also taught for the City Lit and the Open University, and has lived in several countries including Malawi, Iraq, Indonesia and the United States. He currently works part-time for Birkbeck and otherwise at the Foundation for International Education where he is academic director. His major publications are *God and gold in late antiquity* (Cambridge University Press, 1998), *Romans and Christians* (Tempus, 2002), *Back to the future of the body*, ed. (Cambridge Scholars Press, forthcoming in 2007), *Shopping for Jesus: marketing and the visual culture of Christianity*, ed. (New Academia Publishing, forthcoming in 2007), and *Idolatry in Victorian England* (in progress). He has a key interest in Christianity and material culture and has been studying the conceptual boundaries between the physical and the spiritual, the real and the ideal, texts and images, ideas and objects, real property and intellectual property. He has worked on late antiquity and the way in which gold was used to embody moral excellence in word and text. From there he moved to the reception of Christian antiquity in the nineteenth century and the way in which Anglo-Catholicism was condemned for succumbing to 'heathen' idolatry.  
Email: [D.Janes@bkk.ac.uk](mailto:D.Janes@bkk.ac.uk)

\*\* **Alice Jenkins**, Alice Jenkins is a senior lecturer in the Department of English Literature at the University of Glasgow. Her research interests are mainly in Victorian studies, particularly in the relations of literature and science. Her most recent book is *Space and the 'march of mind': literature and the physical sciences, 1815-1850* (OUP, 2007). She is also the editor with Juliet John of two books of essays on Victorian literature and culture, and her sourcebook on Gerard Manley Hopkins was published by Routledge in 2006. She is currently working on a monograph on mutual definitions of literature and science in mid-Victorian Britain, but her paper at this conference comes out of research for another project entitled *Nineteenth-century Euclids: geometry and the spatial imagination from Wordsworth to Wells*.

Email: [a.jenkins@englit.arts.gla.ac.uk](mailto:a.jenkins@englit.arts.gla.ac.uk)

- \* **Mark Jenner** is senior lecturer in the History Department at the University of York. He's completing a study of perceptions of dirt and cleanliness in early modern England; his publications include *Londinopolis: studies in the cultural and social history of early modern London* (Manchester UP) and has co-edited *Medicine and the market in England and its colonies c.1450-c.1850*, coming out from Palgrave in autumn 2007.  
Email: [msrj1@york.ac.uk](mailto:msrj1@york.ac.uk)
- \* **Marjo Kaartinen** received her Ph.D. in cultural history at the University of Turku in 1999, and her dissertation was published as 'Religious Life and English Culture in the Reformation' (Palgrave, 2002). Currently, she is on a five-year Academy Research Fellowship (Academy of Finland), and works on early modern women's cultural history. She has worked at UCLA in 2001-2 and the Wellcome Trust Centre 2005-6. Her latest book on early modern women was published in 2006 (in Finnish). At present she is writing a new monograph.  
Email: [mkaartin@utu.fi](mailto:mkaartin@utu.fi)
- \* **Natalie Kaoukji** is doing a Ph.D. in the Department of History and Philosophy of Science at the University of Cambridge. Her thesis is on discussions of flight in seventeenth-century natural philosophy, looking at the relationship drawn up between mechanical invention and literary invention.  
Email: [nk256@cam.ac.uk](mailto:nk256@cam.ac.uk)
- \* **Melanie Keene** is a Ph.D. student in the Department of History and Philosophy of Science, Cambridge. Her thesis research is on mid-nineteenth century science education, particularly the texts, toys and tales that comprised contemporary object lessons. She is attempting to connect a close reading of literary works to an analysis of artefacts, through the framework of the senses. Current topics of interest include how to look at pebbles and flowers; conversing with commodities; smelly chemical cabinets and textbooks; rewriting fairy tales; astronomical playing cards; and the vocal resurrection of fossilized monsters.  
Email: [mjk32@cam.ac.uk](mailto:mjk32@cam.ac.uk)
- \* **James Kennaway** studied history at the London School of Economics, including courses at the Warburg Institute, the Wellcome Institute for the History of Medicine and SSEES. He then studied historical musicology at King's College, London and UCLA, completing his Ph.D. there in 2004. Until summer 2006, he taught cultural studies at the University of Frankfurt-an-der-Oder in Germany. He is currently a humanities postdoctoral fellow at Stanford University. His research focuses primarily on the relationship between music and medicine in the nineteenth and twentieth centuries. He is working on a book on the cultural history of music and nerves.  
Email: [jgkennaway@yahoo.com](mailto:jgkennaway@yahoo.com)

**Françoise Kunka**. I am a postgraduate student in history at the University of Aberdeen, interested in the interaction between European émigrés and Britain as a host country in the mid-Victorian period. I have just completed an M.Litt. on the Russian revolutionary émigré Alexander Herzen and his Free Russian Press in London between 1852 and 1865, and am now beginning a Ph.D. on the lives of the French *proscrits* in Britain over the same period. I aim, through my research, to shed light on the involvement of British radicals in foreign conflicts and the issue of asylum, as well as to provide an insight into class, regional, and racial issues, and the limitations of inclusion and accommodation within the notion of Britishness.  
Email: [f\\_kunka@hotmail.com](mailto:f_kunka@hotmail.com)

\*√ **Marius Kwint** has been a departmental lecturer at the University of Oxford since 1999. A graduate of the first cohort of the cultural history degree in 1988, he earned his D.Phil. on early modern circuses at Oxford, taught at Southampton Institute and was a research fellow at the Victoria and Albert Museum and Royal College of Art history of design programme. In his spare time he is a passionate skier and triathlete.  
Email [marius.kwint@history-of-art.oxford.ac.uk](mailto:marius.kwint@history-of-art.oxford.ac.uk)

\* **Michelle Lang** is assistant professor of art history at the University of Nebraska at Kearney. She is currently researching aspects of three different artists and periods: Adam Elsheimer (Baroque), Emily Carr (Modernism) and Lucian Freud (Neo-Baroque). She is also on the editorial board for *Lost Online Studies*.  
Email: [langma@unk.edu](mailto:langma@unk.edu)

\* **Richard Lawes** is a postgraduate student at the University of Aberdeen working on 'An Oral History of Scottish Mountaineering since 1979'.  
Email: [r.a.lawes@abdn.ac.uk](mailto:r.a.lawes@abdn.ac.uk)

**Donald Legget**. I am a postgraduate student at the Centre for the History of Science, Technology and Medicine at the University of Kent. My research focuses on the cultural history of science and technology in Victorian and Edwardian Britain, in particular on aristocracy, the Admiralty and naval architecture. I am chiefly interested in the formation and shaping of private and public knowledge of naval architecture. I specifically explore the growth of 'scientific shipbuilding', the Admiralty perspective on science and technology and the respective roles of aristocrats and experts in scientific discourse and Admiralty policy. I hold degrees from Cambridge University and the University of Kent, where I am currently writing a Ph.D. under the supervision of Professor Crosbie Smith. Email: [dwl2@kent.ac.uk](mailto:dwl2@kent.ac.uk)

\* **Owen Logan** is a research fellow in the creative and performing arts based in the History Department at the University of Aberdeen, where he is working with the oral history project, Lives in the Oil Industry. His work as a photographer is widely published, including two books, is exhibited

internationally and is also in major public collections. He recently co-edited a special issue of *Variant* magazine devoted to the international oil economy, available online at [www.overabarrel.info](http://www.overabarrel.info).  
Email: [o.logan@abdn.ac.uk](mailto:o.logan@abdn.ac.uk)

**Mike Lyon** lectured on cultural history courses at the University of Aberdeen from the 1980s to the early 1990s, when he retired from teaching to research into problems of health and nursing, Indian history, old age, and Sardar Patel. His main studies in Cultural History include his doctoral thesis 'The Origins of British Racism' (Aberdeen); *Sardar Patel and Indian independence* (Delhi, 1996); *Constructivist writing: working with Patel tales. Chapter in narratives and narrators* (ed., with B. J. M. West) (New Delhi, 2004); 'Tinker and race: consideration on the study of Indians overseas', in *Contextualising nationalism: transnationalism and Indian diaspora*, ed. K. A. Sharma, A. Pal, and T. Chakrabarti (New Delhi, 2005); (with B. J. M. West) 'Cultural care and Indian elders: Hindu spiritual life in the Ashram', *Journal of health and spirituality international* (October 2006); (with B. J. M. West) 'Indian diaspora and hegemony: from past emigration to future prospects' and 'Understanding Patel elders: return from Indian diaspora', both in *Indian diaspora*, ed. K. A. Sharma, A. Pal, and T. Chakrabarti (New Delhi, 2007).  
Email: [mb.lyon@btopenworld.com](mailto:mb.lyon@btopenworld.com)

**Daniel MacCannell** is a Ph.D. student at the University of Aberdeen working on the prehistory of the newspaper to 1640. He is a filmmaker and television executive and recipient of the Jack Nicolson prize in 1997. He has published articles in *Performance research*, *Journal of culture and the unconscious* and *Aberdeen University review*.  
Web-page:  
[www.abdn.ac.uk/riiss/staff/DanMacCannell.shtml](http://www.abdn.ac.uk/riiss/staff/DanMacCannell.shtml)  
Email: [d.s.maccannell@abdn.ac.uk](mailto:d.s.maccannell@abdn.ac.uk)

† **Allan Macinnes** is professor of history at the University of Aberdeen.  
Web-page:  
[www.abdn.ac.uk/history/staff/macinnes.shtml](http://www.abdn.ac.uk/history/staff/macinnes.shtml)  
Email: [a.i.macinnnes@abdn.ac.uk](mailto:a.i.macinnnes@abdn.ac.uk)

\* **Elizabeth C. Macknight** received her Ph.D. from the University of Melbourne. In January 2007 she took up a lectureship in European history at the University of Aberdeen. Dr Macknight's current research focuses on gender roles within the aristocracy in nineteenth- and early twentieth-century France. Her publications include articles in print or in press for *French history*, *Magistra*, *European journal of women's studies*, and *Journal of ecclesiastical history*. She is completing a book on gender and sociability in Parisian high society, 1880-1914.  
Email: [e.macknight@abdn.ac.uk](mailto:e.macknight@abdn.ac.uk)

\* **Holger Maehle** is professor of the history of medicine and medical ethics and director of the Centre for the History of Medicine and Disease at Durham University. He has published widely on the history of experimental medicine and of medical ethics. He recently co-edited *Historical and philosophical perspectives on biomedical ethics: from paternalism to autonomy?* (Ashgate, 2002) and is currently writing a monograph on medical ethics in imperial Germany.  
Email: [a.h.maehle@durham.ac.uk](mailto:a.h.maehle@durham.ac.uk)

\* **Paul Maloney** is completing a Ph.D. on the topic of 'The Britannia Panopticon music hall and urban popular culture in Glasgow' in the Department of Theatre, Film & Television Studies at Glasgow University. His M.Phil. thesis for Strathclyde University was published in expanded form as *Scotland and the music hall, 1850-1914* (Manchester University Press, 2003). Email: [paul@paulmaloney.co.uk](mailto:paul@paulmaloney.co.uk)

\*\* **Peter Mandler** is reader in modern British history at the University of Cambridge and a fellow of Gonville and Caius College. He is the author of, among other works, *The Fall and rise of the stately home* (1997), *History and national life* (2002) and *The English national character: the history of an idea from Edmund Burke to Tony Blair* (2006). He is currently at work on a study of Margaret Mead's encounter with 'contemporary cultures'. Among other writing relevant to this conference's theme are two recent articles, 'The problem with cultural history', *Cultural and social history*, 1 (2004), and 'What is national identity?', *Modern intellectual history*, 3 (2006).  
Web-page:  
[www.hist.cam.ac.uk/academic\\_staff/further\\_detail/s/mandler.html](http://www.hist.cam.ac.uk/academic_staff/further_detail/s/mandler.html)  
Email: [pm297@cam.ac.uk](mailto:pm297@cam.ac.uk)

\* **Hugo Manson**, University of the Highlands and Islands.  
Email: [h.manson@abdn.ac.uk](mailto:h.manson@abdn.ac.uk)

†/‡ **Ben Marsden** lectures in cultural history and the history of science at the University of Aberdeen. He has previously held appointments at the University of Kent, the University of Leeds, and the Dibner Institute for the History of Science and Technology at MIT, where he was a senior fellow for the academic year 2005-2006. His research now focuses on the history of mechanical cultures, broadly construed. His publications include *Watt's perfect engine* (2002) and *Engineering empires: a cultural history of technology in nineteenth-century Britain* (jointly with Crosbie Smith, 2005). He is currently completing a contextual biography of W. J. Macquorn Rankine.  
Email: [b.marsden@abdn.ac.uk](mailto:b.marsden@abdn.ac.uk)

\* **Birgitte Martens** studied early modern history at the Vrije Universiteit Brussel (2003). From 2004 onwards, she has been working as a teaching assistant at the History Department and the Department of Communication Studies at the same university. The research for her Ph.D.

project focuses on early modern religious medical cultures. Comparing seventeenth-century religious media cultures of both Northern and Southern Netherlands and setting out the underlying epistemological assumptions which shape these cultures is one aim of her current research activity. E-mail: [birgitte.martens@vub.ac.be](mailto:birgitte.martens@vub.ac.be)

\* **Peter W. Marx**, Ph.D. at Johannes Gutenberg University, Mainz, in 2000; 2003 appointed as junior professor of theatre studies at Mainz University; 2004 awarded a Feodor Lynen Fellowship (Alexander von Humboldt Foundation) for three short-term stays as a visiting scholar at Columbia University in the City of New York (2004-6); multiple articles (e.g. 'Challenging the ghosts: Leopold Jessner's *Hamlet*', *Theatre research international*, 30.1 (2005), 72-87; 'Consuming the canon: theatre, commodification, and social mobility in late nineteenth-century German theatre', *Theatre research international*, 31.2 (2006), 129-44); books (*Max Reinhardt: vom bürgerlichen Theater zur metropolitanen Kultur* (2006); *Ein theatralisches Zeitalter* (2007 forthcoming)). Email: [pmarx@uni-mainz.de](mailto:pmarx@uni-mainz.de)

†/‡ **Peter McCaffery** was a member of the University of Aberdeen's Sociology Department until 1990, and has been a member of the Cultural History Group since the start of the cultural history degree programme in 1986. His first degree was in classics and philosophy. His research interests include twentieth-century Dutch Catholicism and the history of midwifery. Email: [p.mccaffery@abdn.ac.uk](mailto:p.mccaffery@abdn.ac.uk)

\* **Iona McCleery** is a Wellcome Research Fellow at the University of Durham, based in the Centre for the History of Medicine and Disease and the Department of Philosophy. She is working on a project that explores medicine, religion and community in late medieval Portugal. Web-page: <http://www.dur.ac.uk/chmd/mccleery> Email: [i.m.mccleery@durham.ac.uk](mailto:i.m.mccleery@durham.ac.uk)

\* **Cathy McClive** is a lecturer in early modern European history at Durham University. Her research interests include the social and cultural history of early modern Europe, particularly of France, women's and gender history, and the history of the body, sexuality and medicine. She is currently revising her Ph.D. thesis on perceptions of menstruation in early modern France for publication as well as developing her new project on medical expertise. Email: [cathy.mcclive@durham.ac.uk](mailto:cathy.mcclive@durham.ac.uk)

**Kevin McKenna** graduated in 2005 from the National University of Ireland, Maynooth, in history and anthropology, and is currently a first-year Ph.D. student at NUI Maynooth's Department of History. He is exploring the relationship between an Irish landed family (the Dillons of Clonbrock, Co. Galway) and their tenants between 1852 and 1929. Themes being explored in this project include power, resistance,

ritual, and identity. Other interests include the history of religion, material culture, and the use of photographs as historical sources.

Email: [Kevin.o.mckenna@nuim.ie](mailto:Kevin.o.mckenna@nuim.ie)

**June Middleton** is business development officer, Research and Innovation, University of Aberdeen. Email: [june.middleton@abdn.ac.uk](mailto:june.middleton@abdn.ac.uk)

† **John Morrison** is senior lecturer in the history of art and deputy head of school, School of Divinity, History and Philosophy, University of Aberdeen. Email: [j.c.morrison@abdn.ac.uk](mailto:j.c.morrison@abdn.ac.uk)

**Andrew Moskowitz** is a clinical psychologist and clinical senior lecturer in the Department of Mental Health in the University of Aberdeen's School of Medicine. He is currently conducting research on the origins and dissemination of the concept of schizophrenia, with particular emphasis on the role of dissociation and the theories of Pierre Janet.

Email: [a.moskowitz@abdn.ac.uk](mailto:a.moskowitz@abdn.ac.uk)

\*/‡ **Elizabeth Neswald**, Doctorate at the Kulturwissenschaftliches Seminar of the Humboldt University, Berlin. 2003-5: post-doctoral researcher for the popularization of science in nineteenth-century provincial Ireland at the National University of Ireland, Galway. 2005-6: lecturer for the history and philosophy of science at the University of Aberdeen. Currently assistant professor for the history of science and technology at Brock University, Ontario. Main research interests are nineteenth-century German, British and Irish science, cultural history of thermodynamics, computer philosophy and religion, thermodynamic theories of nutrition in the late nineteenth and early twentieth centuries.

Email: [eneswald@brocku.ca](mailto:eneswald@brocku.ca)

† **Tom Nichols** is an art historian at the University of Aberdeen who works on European art of the sixteenth and seventeenth centuries. He has published *Tintoretto, tradition and identity* (London: Reaktion, 1999) and edited a volume entitled *Others and outcasts in early modern Europe: picturing the social margins* (Aldershot: Ashgate, 2007). A further monograph (*The art of poverty: irony and ideal in sixteenth-century beggar imagery*) will be published by Manchester UP this autumn. Email: [t.nichols@abdn.ac.uk](mailto:t.nichols@abdn.ac.uk)

‡ **Clémence O'Connor** is a postgraduate student in French at the University of St Andrews. Her Ph.D. explores the French poetry of Heather Dohollau, a Welsh-born writer now living in Brittany. She is interested in representations of exile and return, motherhood and daughterhood, language and languages, and the visual arts in contemporary poetry. She has published on the topos – and template – of the island in Heather Dohollau and a co-authored biographical article on the poet, whom she is currently co-translating. Email: [clemence.oconnor@gmail.com](mailto:clemence.oconnor@gmail.com)

\*/‡/† **Ralph O'Connor** is a lecturer in the Department of History, University of Aberdeen. He completed his Ph.D. in nineteenth-century literature and history of science at the University of Cambridge, and was subsequently research fellow in Irish and Icelandic literature at St John's College, Cambridge. He has published articles on the history of public science and literary cultures in nineteenth-century Britain, the history of the concept of fiction, and the mediaeval literatures of Iceland and Ireland. His first book was *Icelandic histories and romances* (Tempus, 2002); his second book, *The earth on show: fossils and the poetics of popular science, 1802-1856*, is due to appear in October 2007 with the University of Chicago Press. He is currently completing a monograph on mediaeval Irish saga-literature.  
Email: [r.oconnor@abdn.co.uk](mailto:r.oconnor@abdn.co.uk)

\* **Arouna P. Ouedraogo** is a sociologist working on food acceptability and senior researcher at the Consumption Research Laboratory of INRA (Institut National de la Recherche Agronomique), Paris. Research themes include Western vegetarianism, organic food consumption, human-animal interactions, and food-health relations.  
Address: INRA-CORELA, 65 Bd de Brandebourg, 94205 Ivry-sur-Seine.  
Email: [arouna.ouedraogo@ivry.inra.fr](mailto:arouna.ouedraogo@ivry.inra.fr)

\*\*\* **Maria Lúcia García Pallares-Burke** was formerly professor at the University of São Paulo and is currently a research associate of the Centre of Latin American Studies at the University of Cambridge. She has been working on the cultural history of the European Enlightenment and also on its reception in Latin America. She has published a collection of interviews with a group of cultural historians: *The new history – confessions and conversation* (Polity, 2002), already translated into Portuguese, Spanish, Korean, and Chinese. Her most recent book is an intellectual biography of the Brazilian polymath Gilberto Freyre (*Gilberto Freyre, um vitoriano dos trópicos*), which has won two Brazilian national prizes.  
Email: [mlp20@cam.ac.uk](mailto:mlp20@cam.ac.uk)

\* **Hushang Philsooph** is a former lecturer in cultural history and the Department of Sociology at the University of Aberdeen. He holds a Ph.D. in social anthropology from the University of Edinburgh. His interests include belief and thought, Freud and anthropology, history of anthropology (Tylor and Frazer), modern Persian literature, and vegetarianism. His latest publication is 'Hedayat, vegetarianism, and modernity: altruism, Leonardo da Vinci, and sub-humanization', in *The wondrous world of Sadeq Hedayat*, ed. Homa Katouzian (Routledge, 2007 in press).  
Email: [h.philsooph@yahoo.com](mailto:h.philsooph@yahoo.com)

\*\* **Jürgen Pieters** teaches literary theory and theories of cultural history at the University of Ghent, Belgium. He is the author of, among others,

*Moments of negotiation: the New Historicism of Stephen Greenblatt* (Amsterdam UP, 2001) and *Speaking with the dead: explorations in literature and history* (Edinburgh UP, 2005). Under contract with Edinburgh UP is a book, co-written with Alexander Roose, on varieties of cultural history, provisionally entitled *Cultural Histories* (2008), which will deal with 20<sup>th</sup>-century views of the early modern period.

Email: [Jurgen.Pieters@UGent.be](mailto:Jurgen.Pieters@UGent.be)

**Joan Pittock Wesson**. Founder-coordinator of the cultural history programme at the University of Aberdeen; programme director of cultural history and the Institute for Interdisciplinary Research; founder-editor of *Journal of the British Society for Eighteenth Century Studies*; President of BSECS (1980-2). Author of *Ascendancy of taste, Henry Birkhead and the Oxford Chair of Poetry*, etc.. Author of various chapters and articles on criticism, poets, literary history of the eighteenth century, literature of childhood and university teaching of English. Working on a history of the Oxford Chair of Poetry.  
Email: [j.h.pittockwesson@abdn.ac.uk](mailto:j.h.pittockwesson@abdn.ac.uk)

† **Maureen Porter**. I am a medical sociologist with a special interest in women's reproductive health. I have been working in the Department of Obstetrics and Gynaecology at the University of Aberdeen, off and on, since 1980, and have completed studies of the sociology of fertility, antenatal care, family planning, caesarean section, cervical smears and the menopause. I am currently working on a number of studies relating to infertility – incidence in general population, longitudinal study of decision making and perceptions of stem-cell therapy – using both quantitative and qualitative research methods.  
Email: [m.a.porter@abdn.ac.uk](mailto:m.a.porter@abdn.ac.uk)

**David Ramage**. I am a mature student and am interested in the social sciences. I am about to enter senior honours in social anthropology and cultural history at the University of Aberdeen.  
Email: [u01dr4@abdn.ac.uk](mailto:u01dr4@abdn.ac.uk)

\* **Laavanyan Ratnapalan** is a visiting tutor working in the history department at Goldsmiths College, London. In 2006 he completed his Ph.D. on the South Seas travel writing of the Scottish author Robert Louis Stevenson. He is presently researching the history of anthropology and its relationship to the history of the Pacific Islands during the nineteenth century.  
Email: [lr774@yahoo.co.uk](mailto:lr774@yahoo.co.uk)

\* **Diederick Raven** has degrees in mathematics, philosophy and anthropology, and after a career in the Vice-Chancellor's office of Utrecht University become a member of the anthropology department at the same institution. His teaching assignment is primarily in the M.A. programme 'Multiculturalism in comparative perspective', a programme run by the anthropology department. His main research area is the comparative study of knowledge practices. He is currently writing a

book by the title *The cultural roots of science* in which he tries to come to terms with the Needham question – why science emerged in Europe only.  
Email: [D.W.Raven@fss.uu.nl](mailto:D.W.Raven@fss.uu.nl)

\*\* **Alexander Roose** works at the Department of French Literature at Ghent University, where he completed a Ph.D on Michel de Montaigne. He is currently working with Jürgen Pieters on an introductory survey of the canon of twentieth-century cultural theorists studying the Renaissance. Email: [alexander.roose@ugent.be](mailto:alexander.roose@ugent.be)

**J. Darrin Russell**. Postgraduate student in anthropology, University of Aberdeen.  
Email: [anp039@abdn.ac.uk](mailto:anp039@abdn.ac.uk)

\* **Helga Satzinger** is a historian of science and reader in the history of twentieth-century biomedicine at the Wellcome Trust Centre for the History of Medicine at UCL since January 2005. After gaining her doctoral degree in the history of science at the Technical University of Braunschweig she was assistant professor ('wissenschaftliche Assistentin') at the Centre for Interdisciplinary Studies on Women and Gender at the Technical University Berlin from 1997 to 2004. During that time she was visiting scholar for 6 months at a special research programme of the Max Planck Society on the history of the Kaiser Wilhelm Society during National Socialism. Her publications deal with the history of brain research, history of genetics, and historical gender and science studies.  
Email: [h.satzinger@ucl.ac.uk](mailto:h.satzinger@ucl.ac.uk)

\* **William Scott** retired as senior lecturer in cultural history, University of Aberdeen, in 2000. His latest publications are: 'From social to cultural history', in *The origins of the French revolution*, ed. Peter R. Campbell (Palgrave, 2006), pp. 112-138, and 'Did the French Revolutionaries have a Philosophy of History?', in *The philosophy of history: talks given at the Institute of Historical Research, London, 2000-2006*, ed. Alexander Lyon MacFie (Palgrave, 2006), pp. 29-44.  
Email: [h.forsas-scott@ucl.ac.uk](mailto:h.forsas-scott@ucl.ac.uk)

\* **Terence H. W. Shih**. I am doing a Ph.D. in the Department of English Literature at the University of Edinburgh. My thesis focuses on the influence of eighteenth-century sciences and philosophy (materialism, empiricism, aesthetics) upon English Romantic texts, mainly those of Mary Shelley, Percy Shelley, and Lord Byron. Nevertheless, immediate sciences (neuroscience, brain/mind studies, and medical technologies) are also integrated into my interest and research. My conference papers presented this year include 'Materialist aesthetics in Mary Shelley's *Frankenstein*', 'A storm of mind: the sublime in Mary Shelley's *Frankenstein*', and 'A love seeker: the Frankenstein monster from an A.I. perspective'.  
Email: [t.h.w.shih@sms.ed.ac.uk](mailto:t.h.w.shih@sms.ed.ac.uk)

\*\* **Crosbie Smith** is professor of history of science at the University of Kent, and director of the Centre for the History of Science, Technology and Medicine. He is former editor of *The British journal for the history of science*, and co-author with Ben Marsden of *Engineering empires: a cultural history of technology in nineteenth-century Britain* (Palgrave, 2005).  
Email: [C.Smith@ukc.ac.uk](mailto:C.Smith@ukc.ac.uk)

†‡ **David Smith** lectures in the history of medicine in the School of Divinity, History and Philosophy and the School of Medicine at the University of Aberdeen. He is editor of *Nutrition in Britain* (Routledge, 1997), co-editor of *Food, science, policy and regulation in the twentieth century: international and comparative perspectives* (Routledge, 2000), and principal author of *Food poisoning, policy and politics: corned beef and typhoid in Britain in the 1960s* (Boydell, 2005).

\* **Virginia Smith** is honorary research fellow at the Centre for the History of Public Health, London School of Hygiene and Tropical Medicine. She has worked extensively on the history of health regimen and cosmetics, and is author of *Clean: a history of personal hygiene and purity* (OUP, 2007). For further information see [www.cleanpure.info](http://www.cleanpure.info)  
Email: [ginnie.smith@virgin.net](mailto:ginnie.smith@virgin.net)

\*√ **Patricia Soley-Beltran** worked as a professional model and actress for ten years. She holds a Master of Arts in cultural history from the University of Aberdeen and a Ph.D. in sociology of gender from the University of Edinburgh. She is currently lecturing at the Autonomous University of Barcelona, Pompeu Fabra University, Open University of Catalonia and Blanquerna- University Ramon Llull, Institute for the International Education of Students (IES-Barcelona) and at the Escola de la Dona-Diputació de Barcelona, as well as conducting research on the sociology of the body and gender as an independent researcher.  
Email: [psoley@psd.jazztel.es](mailto:psoley@psd.jazztel.es)

\* **Jane Stevens**. I am a final-year Ph.D. student in the Faculty of History at the University of Cambridge, working on a thesis entitled 'The image and reality of disease: the *lazaretti* of early modern Venice and the Veneto'. This project has developed out of an earlier M.Phil. in early modern history at the University of Cambridge as well as my undergraduate studies as part of a M.A. (Hons) in history at the University of Edinburgh. My research interests include early modern Italy, the history of medicine (particularly hospitals), the cultural history of early modern cities and understandings of the environment in a sixteenth-century context.  
Email: [js531@cam.ac.uk](mailto:js531@cam.ac.uk)

† **Janet Stewart** is a lecturer in German at the University of Aberdeen.  
Email: [j.stewart@abdn.ac.uk](mailto:j.stewart@abdn.ac.uk)

- \*\* **Michael Stolberg**, M.D., Ph.D., is professor of the history of medicine at the University of Würzburg in Germany. He is the author of *Homo patiens: Krankheits- und Körpererfahrung in der frühen Neuzeit* (Cologne, 2003). His work has focused on the period from 1500 to 1850. Recent and forthcoming publications have dealt, among others, with sexual difference, masturbation, melancholia, the male and female climacteric, palliative medicine and active euthanasia in pre-modern Europe.  
Web-page: [www.alt.uni-wuerzburg.de/medizingeschichte/stolberg.html](http://www.alt.uni-wuerzburg.de/medizingeschichte/stolberg.html)  
Email: [michael.stolberg@mail.uni-wuerzburg.de](mailto:michael.stolberg@mail.uni-wuerzburg.de)
- \* **Alex Sutherland** obtained his Ph.D. in history at the University of Aberdeen in 2005, and has served as teaching assistant in the School of Divinity, History and Philosophy and in the medical school.  
Email: [a.m.sutherland@abdn.ac.uk](mailto:a.m.sutherland@abdn.ac.uk)
- \* **Anna C. M. Tijsseling** worked with Prof. Dr Geoffrey Jones in the Unilever History Project in 2001. She studied Unilever's personnel policies and the position of female employees within Unilever in the period 1960-90. Currently, she works on her Ph.D. project on the legal prosecution of homosexuality, 1911-60, at the ISSH in Amsterdam. She recently started as Dr Geertje Mak's assistant at the Institute for Gender Studies at the Radboud University in Nijmegen on a part time basis. In 2006 she was stationed at the University of Amsterdam to lecture on the history of (sociological thoughts and theories on) 'big city life' in the late nineteenth and early twentieth centuries.  
Email: [ati@iisg.nl](mailto:ati@iisg.nl)
- \* **Bertram Troeger**: I am a 31-year-old historian concentrating on modern British and German history. I obtained my M.A. from Durham University under the supervision of Prof. Christopher W. Brooks and recently finished my Ph.D. in cultural history at the University of Jena, Germany (supervisor: Prof. Dr. Michael Maurer). The title of my thesis is 'History, religion, and Oliver Cromwell's reputation: a study on the Victorians and their Puritan past'. At present I am teaching at Jena University as a junior lecturer, and am working on a new project on pilgrimage and religious travel in nineteenth- and early-twentieth-century Britain.  
Email: [bertram.troeger@gmail.com](mailto:bertram.troeger@gmail.com)
- \* **Rosemary Wall** is an AHRC Post-Doctoral Research Officer at the Wellcome Unit for the History of Medicine at the University of Oxford, working on the history of medicine in late colonial Kenya. Particular research interests include discourse in case notes, professional identity, laboratory medicine, and lay use of medical knowledge. She has recently been awarded her Ph.D., which was undertaken at Imperial College, London, and investigated the history of the use of bacteriology in England between 1880 and 1939.  
Email: [rosemary.wall@wuhmo.ox.ac.uk](mailto:rosemary.wall@wuhmo.ox.ac.uk)
- \* **Stephen Wallace** first worked as a clinical psychologist, after graduating from Melbourne University. He later completed a postgraduate diploma in educational psychology from Monash University, after gaining a teaching degree, and joined Deakin University's Psychology Department where he trained psychologists, nurses and social workers for two decades. Over that period he was also involved in the training of medical practitioners at Monash and Melbourne universities. He returned to the University of Melbourne to complete his M.Sc. in the Department of History and Philosophy of Science, and also taught science studies to postgraduate students of both Deakin and Melbourne. His doctoral thesis, which was awarded by the University of Melbourne, analysed the technologies of trust involved in a scientific struggle for authority over the treatment of alcoholism. In 2002 he established an academic centre in practice at the Salisbury District Hospital in Wiltshire, while working as a reader in clinical governance at Bournemouth University. He was recently appointed as academic lead for taught programmes at the Peninsula Postgraduate Health Institute, one of the schools of the Peninsula College of Medicine and Dentistry, and currently works at the School of Psychosocial Studies, Plymouth University. He maintains a special interest in evidence-based practice, especially educational practice, and publishes widely across a range of academic interests in methodology of the social sciences, professional ethics, and the politics of evidence.  
Email: [stephen.wallace@plymouth.ac.uk](mailto:stephen.wallace@plymouth.ac.uk)
- † **Simon Ward** lectures in German at the University of Aberdeen. He is currently writing a book on the urban sights of memory, focusing on the relationship between memory, visual culture and the urban environment, in post-war Berlin. He is also preparing a book on 'Modernity off the rails? A cultural history of the railways in twentieth-century Europe'.  
Email: [simon.ward@abdn.ac.uk](mailto:simon.ward@abdn.ac.uk)
- \*\* **Evelyn Welch** is professor of Renaissance studies and academic dean for arts, Queen Mary, University of London. Professor Welch is an art historian with a special interest in Renaissance visual and material culture. She is the author of *Art and authority in Renaissance Milan* (Yale, 1995), *Art in Renaissance Italy, 1350-1500* (OUP, 2000), *Shopping in the Renaissance: consumer cultures in Italy 1400-1600* (Yale, 2005) – winner of the Wolfson Prize for History, 2005. She is co-editor of the volume, *The material Renaissance* (Manchester University Press, 2007) the result of a three-year Arts and Humanities Research Council and Getty Foundation funded project on Italian Renaissance costs and consumption. She is currently completing a Wellcome Trust-funded study of a pharmacy, the Speziale al Giglio, in late-fifteenth-century Florence with Dr James Shaw (Sheffield). Her recent work focuses on dress and material culture. Professor Welch is writing a book on 'Performing early modern

dress' and is now running an AHRC funded network exploring early modern dress and textiles in collaboration with the Victoria and Albert Museum. In June 2007 she was appointed Programme Director for the £5.5 million AHRC strategic initiative, 'Beyond text: sounds, voices, images, objects' which will run until 2012.

Web-page:

[www.english.qmul.ac.uk/staff/welch.html](http://www.english.qmul.ac.uk/staff/welch.html)

Email: [e.welch@qmul.ac.uk](mailto:e.welch@qmul.ac.uk)

**Bernice J. M. West** is currently the academic director for all research degree students and supervisors at the Robert Gordon University, Aberdeen. She is a graduate of the University of Aberdeen (M.A. in psychology, 1979) and Edinburgh University (Ph.D. in social sciences, 1992), and is a registered nurse. She has research interests in role development and service evaluation across the health care sector and has published widely on these topics. In addition she has carried out and published an array of cross-cultural development research with her husband Dr. Michael H. Lyon. Their most recent pertinent joint publications include 'Patel migrants: pioneer narratives of self-identity', in *Contextualising nationalism: transnationalism and Indian diaspora*, ed. K. A. Sharma, A. Pal, and T. Chakrabarti (New Delhi, 2005); 'Cultural care and Indian elders: Hindu spiritual life in the Ashram', *Journal of health and spirituality international* (October 2006); 'Enterprising tales: the construction of self and cultural identity in Patel business', in *Proceedings international colloquium Centre for Ethnic Enterprise* (Bradford, 2007).

Email: [b.west@rgu.ac.uk](mailto:b.west@rgu.ac.uk)

\* **Michael H. Whitworth** is tutorial fellow in English at Merton College, Oxford, and university lecturer. He has written on the publishing history of popular science writing and, in *Einstein's wake: relativity, metaphor, and modernist literature* (2001), on the interface between modernist literary form and the new physics. He is the author of *Virginia Woolf* (2005), editor of *Modernism* (2006), and co-editor (with Anna Snaith) of *Locating Woolf: The politics of space and place* (2007). He is currently working on the use of scientific discourse in poetry in the 1920s and 1930s.

Email: [michael.whitworth@merton.ox.ac.uk](mailto:michael.whitworth@merton.ox.ac.uk)

\* **Travis D. Williams** holds degrees in English from the University of California, Berkeley (B.A., Ph.D.) and the University of Oxford (M.Phil.). He is presently assistant professor of English at the University of Rhode Island, where he specializes in Shakespeare and the drama, and early modern intellectual history. His current research concerns the literary and rhetorical strategies of early modern mathematics, and he has presented aspects of this work at international conferences, including the Renaissance Society of America, the History of Science Society, and the Group for Early Modern Cultural Studies.

Email: [travisdw@gmail.com](mailto:travisdw@gmail.com)

**David Worthington**, University of Aberdeen. I completed my Ph.D. at the University of Aberdeen in 2001. Since then, I have conducted post-doctoral research and lectured in history in both Ireland and Poland. I'm currently based at the University of Aberdeen, where I'm writing my second book, entitled *The British and Irish in central Europe, 1560-1688*.

Email: [d.c.worthington@abdn.ac.uk](mailto:d.c.worthington@abdn.ac.uk)

\* **Benjamin Ziemann**, University of Sheffield, Department of History; Privatdozent, Ruhr-University Bochum. Main areas of research: modern German cultural and social history, especially the history of the Catholic Church; cultural history of the First World War; historical theory; comparative history of post-1945 peace movements. Major Publications: *War experiences in rural Germany, 1914-1923* (Oxford and New York: Berg, 2006); *Katholische Kirche und Sozialwissenschaften 1945-1975 [Catholic Church and the social sciences 1945-1975]* (Göttingen: Vandenhoeck & Ruprecht, 2007); co-ed., *Reading primary sources* (London: Routledge, in preparation, 2008); ed., *Peace movements in western Europe, Japan and USA since 1945: historiographical reviews and theoretical perspectives* (Essen: Klartext, 2004).

Email: [b.ziemann@sheffield.ac.uk](mailto:b.ziemann@sheffield.ac.uk)