

ADDRESSING THE NATION

ONLINE EVENT (ZOOM)
2-3 SEPTEMBER 2022



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women's
HISTORY
NETWORK



WHN Annual Conference 2022

Addressing the Nation

DRAFT Programme

Friday 2 September:

- 9:30 – 9:45: Opening Remarks
- 9:45 – 11:00: Panels 1 & 2
- 11:15 – 12:15: Keynote: Dr Angela McShane
- 12:15 – 13:00: Lunch break
- 13:00 – 14:15: Panels 3 & 4
- 14:15 – 15:15: Keynote: Dr Imaobong Umoren
- 15:30 – 16:45: Panels 5 & 6
- 17:00 – 18:00: AGM and Prizegiving

Saturday 3 September:

- 10:00 – 11:15: Keynote: Dr Kate Murphy
- 11:30 – 12:45: Panels 7 & 8
- 12:45 – 13:30: Lunch break
- 13:30 – 14:45: Panels 9 & 10
- 15:00 – 16:15: Panels 11 & 12
- 16:15 – 16:30: Closing remarks

Welcome

We are delighted to welcome so many scholars to this year's Women's History Network Annual Conference! Our theme this year is 'Addressing the Nation' which has been inspired by the centenary of the BBC. Founded in 1922, the early BBC was a largely progressive place for women to work. Women were employed in many capacities behind the scenes, they made programmes, and they spoke on air. This conference widens this theme of 'addressing the nation' and considers it in a far broader political and social context. The papers being presented during the two days are not just about broadcasters, but encompass political activists, ballad writers, film makers and campaigners, amongst so much more. There is a wealth of topics to stimulate and enjoy.

As the conference will take place online via Zoom, we are particularly pleased to welcome so many researchers of women's history based outside of the UK. We hope that you will be able to join us for as much of the conference as possible. **All timings are in BST (GMT+1)** – you may find [this a helpful time zone converter](#).

To access a panel, please click on its zoom link (these will be added to the final version of the programme, published in mid-August). Please note that for security reasons, each panel will be set up in 'webinar mode'. Unless you are a panellist, you will not be able to speak or share your screen, but you are encouraged to submit questions to speakers via the chat function. Alternatively, you can use the 'raise hand' function and we will promote you to panellist, so you can put your question to the speaker in person.

If you have any questions or technical issues on the day, please contact us via whnconference2022@gmail.com Follow the WHN on Twitter: @WomensHistNet

We would love for you to join the WHN if you are not already a member. The WHN is a national association and charity for the promotion of women's history and the encouragement of everyone interested in women's history. [Find out more about joining us](#).

We hope that you enjoy your time at the conference! Keep an eye on our website for an announcement of the 2023 Annual Conference and save the date: Friday 1 and Saturday 2 September.

Kate Murphy, Kate Terkanian, Hazel Perry, Alexandra Hughes-Johnson & Anna Muggeridge

Panels and Zoom Links

To access a panel, please click on its individual Zoom link. ***Please note that this is a draft version of the programme and does not include Zoom links; these will be available from mid-August 2022***

Day 1: Friday 2 September 2022

Panel 1: Documentary and Drama, 9:45 – 11:00

Chair:	Laura Carter
Zoom link:	TBC
Isabelle Kemp <i>Royal Holloway, University of London</i>	Constructing the Postwar Woman: Representations of Widowhood in British Cinema, 1945-1960
Kylie Andrews <i>University of Technology, Sydney</i>	The troublemaker, the diplomat and the ABC: How two producers battled to make the controversial Australian documentary 'A Changing Race' (1964)
Rahat Imran <i>University College Cork</i>	Sabiha Sumar: Addressing Religious Fundamentalism in Pakistan from a Gendered Lens
Rachel Millar <i>University of Glasgow</i>	Vera Brittain's Testament of Youth: From pacifist memoir to commemorative film

Panel 2: Broadcasting and the Second World War, 9:45 – 11:00

Chair:	Kate Terkanian
Zoom link:	TBC
Clare Church <i>Aberystwyth University</i>	'The Biggest Aspidistra in the World': The Songs and Symbols of Gracie Fields' Early War Years (1939-40)
Linda Pike <i>University of Worcester</i>	How do you want your Christmas 'Murkey' cooked'? The BBC's relationship with wartime food propaganda
Jane Berney <i>Independent Scholar</i>	Pioneers of Progress: World Service broadcasts on professions for women
Jois Stansfield <i>University of Strathclyde</i>	'She made a very good attempt at an announcer's test and had a beautiful voice': the case of Eileen Macleod, phonetician, speech therapist - but NOT BBC announcer.

Keynote Address: Dr Angela McShane, 11:15 – 12:15

Chair:	Samantha Hughes-Johnson
Zoom link:	TBC
Angela McShane <i>University of Warwick</i>	Addressing the Nation in Song: Women, Politics, and the Ballad Trade in 17th century England

Panel 3: Early BBC women and radio, 13:00 – 14:15

Chair:	Kate Murphy
Zoom link:	TBC

Laura Carter <i>Université Paris Cité</i>	Rhoda Power and educational expertise at the BBC, 1922-1957
Rozemarijn van de Wal <i>University of Groningen</i>	Eileen Power: between a public intellectual and a professional historian
E. Harold Breitenberg <i>Randolph-Macon College</i>	Religion and More on the Radio: The BBC Broadcasts of A. Maude Royden
Gill Fildes <i>Independent Scholar</i>	Winifred Holtby and the BBC: fan, contributor, and critic

Panel 4: Campaigning Women, 13:00 – 14:15

Chair:	Anna Muggeridge
Zoom link:	TBC
Johanna Jochumsdottir <i>Rutgers University</i>	It is the organisation of humanity we set before us as our ideal”: Charlotte Despard’s address at the Universal Races Congress 1911
Robyn Lee <i>Northumbria University</i>	Traversing divisions in feminism: The development of diverse constructions and interpretations of gender inequality within the National Union of Societies for Equal Citizenship between 1918-1928
Lisa Berry-Waite <i>The National Archives</i>	‘Send a woman to parliament’: The parliamentary election campaigns of women candidates, 1918-1935
Katharina Rietzler <i>University of Sussex</i>	“Mrs. Sovereign Citizen”: Women’s Public Culture and US Foreign Policy, 1920–1950

Keynote Address: Dr Imaobong Umoren, 14:15 – 15:15

Chair:	Rachel Chua
Zoom link:	TBC
Imaobong Umoren <i>London School of Economics</i>	Prime Minister Eugenia Charles: Addressing Dominica, the Caribbean, and the World in the age of Decolonisation

Panel 5: Boundaries and National Identity, 15:30 – 16:45

Chair:	Katharina Rietzler
Zoom link:	TBC
Kristin Skoog and Alexander Badenoch <i>Bournemouth University and Utrecht University</i>	Mediating Women: the International Council of Women and the rise of national broadcasting
Kirsty Campbell <i>Universität der Bundeswehr München</i>	Broadcasting Boundaries: German women’s construction of racialised and gendered hierarchies of difference in German South-West Africa
Agata Piotrowska <i>University of St Andrews</i>	European Polish-Lithuanian Commonwealth: female travel narratives as a mean of engaging with politics and promoting spread of Enlightened ideals across the Continent
Swati Jaywant Rao Bute <i>Jagran Lakecity University</i>	Radio Broadcasting and moulding individual personalities

Panel 6: Forms of Feminist Address in Women's Movement Magazines, 15:30 – 16:45

Chair:	Clare Church
Zoom link:	TBC
Eleanor Careless <i>Northumbria University</i>	Solitude in <i>Shrew</i> : The Lonely Subjects of Feminist Periodicals
Melanie Waters <i>Northumbria University</i>	Outrage in <i>Outwrite</i> : Anger as a Mode of Address in the Feminist Periodical
Victoria Bazin <i>Northumbria University</i>	'For the next issue ...'L Hope as a Mode of Address in the Feminist Periodical

Please join us for the Women's History Network AGM and Prizegiving to close out day 1, from 17:00 – 18:00. **Zoom link TBC.**

Day 2: Saturday 3 September 2022

Opening remarks, Keynote Address: Dr Kate Murphy, 10:00 – 11:15

Chair:	Kate Terkanian
Zoom link:	TBC
Kate Murphy <i>Bournemouth University</i>	Women's voices on the BBC: The Authority to Speak?

Panel 7: National Feminisms, 11:30 – 12:45

Chair:	Darcie Mawby
Zoom link:	TBC
Michelle Staff <i>Australian National University</i>	'We are also specialists and experts': Interwar feminists addressing local, national, and international communities
Sanae Alouazen <i>Independent Scholar</i>	"Modern-Yet-Modest: The imperatives of the nationalist struggle for independence and the women's movement of Morocco (The case of the Sisters of Purity, 1948)"
Shingi Hopkins <i>University of Reading</i>	Mbuya Nehanda : Intersection of the decolonization discourse and black feminism
Paula Bartley <i>Independent Scholar</i>	Women's Activism in 20 th Century Britain: Making a Difference Across the Political Spectrum

Panel 8: Women and Television, 11:30 – 12:45

Chair:	Hazel Perry
Zoom link:	TBC
Frances C. Galt <i>University of the West of England</i>	'The policy of equal pay had proven to be an empty one': Trade Unions and Equal Pay in the British Film and Television Industries
Ipsita Sahu <i>Jawaharlal Nehru University</i>	Addressing the question of Dowry: Early Television and the Women's Program
Non Vaughan Williams <i>Swansea University</i>	Ruth Price: creating a nation's pop music scene

Panel 9: Women and Nationhood, 13:30 – 14:45

Chair:	Shingi Hopkins
Zoom link:	TBC
Linda McGuire <i>Independent Scholar</i>	Addressing all Romans: Hortensia's speech and its intended audience
Darcie Mawby <i>University of Nottingham</i>	Frances Duberly: A Failed Crimean Heroine
Lembi Anepaio <i>Tallinn University</i>	Hauslehrerinnen – corrupting or leading the nation?
Andrew Himmelberg <i>Independent Scholar</i>	The Price of Freedom: Women's Nationalism and its Outcomes in Rural County Cork, 1919-1950

Panel 10: Liberating Women, 13:30 – 14:45

Chair:	Paula Bartley
Zoom link:	TBC
Priya Kanojia <i>Independent Scholar</i>	The Discourse of Birth Control in Colonial India: A Critical Role of Western and Indian Advocates in Indian Birth Control Movement
Devika Singh Shekhawat <i>Dr B.R. Ambedkar University</i>	Making History Through Struggle: A study of the Indian Women's Movement
Deborah Madden <i>Universidad Complutense de Madrid</i>	Agresiones sexuales: feminist manuals and Spain's rape culture
Tayo Agunbiade <i>Independent Scholar</i>	Voices from West Africa: Irene Wellesley-Cole, Stella Jane Thomas and Cassandra (1942/43)

Panel 11: Activism and the Fight for Suffrage, 15:00 – 16:15

Chair:	TBC
Zoom link:	TBC
Shahida Rahman <i>Independent Scholar</i>	Indian Suffragettes - the fight for equality and independence
Tobias Jonas Klee <i>Freie Universität Berlin</i>	"Making the pàtria we create family" - Ideations of Catalonia in suffragette print media
Rie Shidooka <i>Jissen Women's University</i>	Constance Lytton's protest against forced feeding
Priyanka Kanojia <i>Jawaharlal Nehru University</i>	Indian Women's Demand for Vote: An Era of International Sisterhood and Transnational Activities

Panel 12: Print Cultures, 15:00 – 16:15

Chair:	Norena Shopland
Zoom link:	TBC
Nicola Buckley <i>University of Chichester</i>	The Cultural Influence of Women through Edwardian Periodicals

Somnath Pati <i>Jawaharlal Nehru University</i>	Sarala Devi, Her Literature and the 'Indian Nation': a study in intellectual history
Joshua V. Chanin <i>Independent Scholar</i>	Reporter-in-Chief: Liz Carpenter's Tenure in D.C.

Please contact WHNConference2022@gmail.com with any queries.

Abstract booklet

Keynote addresses:

Angela McShane, University of Warwick, 'Addressing the Nation in Song: Women, Politics, and the Ballad Trade in 17th century England'

Building on important work on early modern women and political print, for example by Dagmar Freist, Marcus Nevitt, and Paula McDowell, this talk uses new work on the business and politics of ballad trade to interrogate the role of women in influencing political opinion through the entertainment medium of the political ballad, which came into its own during Britain's revolutionary century. In first place, courageous women are revealed as important to the cultural creation, performance, and distribution of popular political songs. In second place, as subjects in political song, women are shown to have performed as critical weathervanes, sure indicators of the virtues and vices of shifting political regimes.

Imaobong Umoren, London School of Economics, 'Prime Minister Eugenia Charles: Addressing Dominica, the Caribbean, and the World in the age of Decolonisation'

Bursting onto the political scene in the late 1960s Eugenia Charles, a wealthy, middle-aged, lawyer was elected prime minister of Dominica, a small island in the eastern Caribbean in 1980 becoming the first female to serve in that position in the Anglophone Caribbean. This keynote lecture focuses on a selection of annual day Independence Day addresses that Charles delivered during her time in office between 1980 and 1995. Her speeches are evidence of her engagement in the ongoing project of decolonisation. Gaining power just two years after Dominica's independence, of which she initially opposed, Eugenia Charles's speeches reflected how she included Dominicans in the incomplete and ongoing project of decolonisation. While her main audience was Dominicans, her addresses also frequently tried to make a case for Dominican engagement and recognition within the wider Caribbean and the world. They showcased both the domestic and global vision Charles had for Dominica, which despite its small size was not a peripheral state but rather one fully engaged and connected with the wider region and world.

Kate Murphy, Bournemouth University, 'Women's voices on the BBC: The Authority to Speak?'

From almost the beginning of the BBC, women spoke on the wireless. At a time when nearly all spoken word output was delivered 'live' as talks, they were an important component of the broadcasting day. Mostly, though, they were confined to the daytime hours where their expertise on homemaking, cookery, raising children, fashion, and so on, were highly valued. They were much less evident in the evenings, when the 'serious' business of broadcasting took place. Whether speaking in the daytime or evening, those who gave talks were employed on a contractual basis. Announcers, on the other hand, those who read the news and sport results and introduced programmes, for example, especially on the BBC's National radio service, were full-time staff. Here, apart from an 'experiment' in

1933, women were barred prior to the Second World War. This paper considers the women who spoke on the BBC, particularly in its early years. Who were they? How were they chosen? What did they speak about? In a period when 'received pronunciation', a regionally unspecific middle-class voice, was accepted as the standard for broadcasting, how did working-class women and those with regional accents fare? The BBC was progressive in its employment of female staff, and it was women producers who ensured that female voices were heard so what was the wider Corporation's attitude to their 'soprano' tones and how were they judged by listeners? And, considering that women's authority to broadcast is still a topic of debate today, when and how have attitudes shifted and changed?

Panel presentations:

Sanae Alouazen, Independent Scholar, "Modern-Yet-Modest: The imperatives of the nationalist struggle for independence and the women's movement of Morocco (The case of the Sisters of Purity, 1948)"

This article analyzes the report of the second annual meeting of the pioneering Moroccan women's organisation, Akhawat Safa (Sisters of Purity), published in 1948. The report discusses Moroccan women's roles in the rising nationalist movement and presents their demands for social and educational rights.

In the article, I engage with the demands and strategies employed by The Sisters of Purity as negotiations with the existing gender order and the imperatives of both the nationalist agenda and colonial world order. I argue that this report brings to the forefront the dialectics between modernity-tradition prevalent in anti-colonial nationalist movements of the Middle East and North Africa and provides a deeper insight into how these debates were translated through "the woman question." In addition, the Sisters of Purity unravel the historical construction of a modern Moroccan nation-state as a political project that operates on the privileging of an Arab-Muslim identity and undermines subaltern nationalisms.

Kylie Andrews, University of Technology, Sydney, "The troublemaker, the diplomat and the ABC: How two producers battled to make the controversial Australian documentary 'A Changing Race' (1964)."

In 1964 the documentary 'A Changing Race' shocked Australian audiences and broadcasters alike. Simultaneously inspiring and criticising, the film exposed disturbing truths about Australian race relations in the early 1960s. The filmmakers strategically omitted the faces and voices of white people and instead encouraged Aboriginal Australians to speak directly to the nation, sharing their hopes and frustrations, and their determination to gain equal citizenship. This paper presents a study of how two trail-blazing women battled to create 'A Changing Race' amidst the chaos of the first years of television in Australia. Initially conceived by producer Joyce Belfrage in 1961, the ambitious project underwent a traumatic development process until finally completed three years later by another determined producer, Therése Denny. Unrepentant in their advocacy, they worked with Indigenous

activists and produced a documentary that sought to shatter the myth that Australia's 'Aboriginal problem' was comfortably resolved. This presentation draws upon newly discovered evidence from the ABC archives including confidential memos and rare documentary footage, as well as revealing oral history testimonies.

Paula Bartley, Independent Scholar, "Women's Activism in 20th Century Britain: Making a Difference Across the Political Spectrum"

Women's Activism in 20th Century Britain will examine the extraordinary diversity of women's activism across the social and political spectrum. These women set out to make a difference to their locality, their country and sometimes the world.

The paper will argue that women are not a homogenous group, all fighting for the same rights on the same ticket. On the contrary, progress was not just uneven and irregular but could also be regressive and reactionary. As we are all too aware, women are both united and divided by their age, class, disability, ethnicity, gender, gender identity, nationality, political persuasion, religious affiliation and a range of ideological and psychological choices. Even feminist activists were not a uniform group as they often held differing views on how the position of women could and should be improved.

I will point out that women's activism embodies stimulating accounts of progress and reversals, of commitment and uncertainty, of competing rights and challenging wrongs. The story of women's activism is not tidy or well-ordered. It is messy and unorthodox. And full of surprises.

Victoria Bazin, Northumbria University, "For the next issue ...': Hope as a Mode of Address in the Feminist Periodical"

Standing astride the cow catcher of a locomotive train that surges towards the viewer, a woman raises a red flag signalling her imminent arrival at the moment of radical social change. Her flying hair whips behind her, repeating the curves of the flag as it waves in the wind. Ben Day dotted clouds provide a back-drop to the bold, block lettering of the masthead that reads: *Red Rag: A Magazine of Women's Liberation*. Published in 1973, this visual evocation of socialist feminism reflects both a sense of hope as well as futurity, of moving forwards in time towards a revolutionary utopia. While mainstream magazines with large circulations and ample advertising revenue were predicated on seriality, what James Mussell refers to as 'not ending', the hope for the low-budget feminist periodical was that there would be a 'next issue'. Often produced on shoe-string budgets, reliant on unpaid collective labour, the goodwill of typesetters, printers and distributors, issues appeared sporadically, if at all. This disruption of seriality created a very different relationship between the reader and the magazine, one that established an orientation towards the future that was uncertain yet hopeful. Focusing on the distinct affordances of the activist feminist magazine and the hopeful affects visualised and verbalised within its pages, this paper seeks to explore the connections between periodical form and feminist feeling in *Red Rag* magazine.

Jane Berney, Independent Scholar, “‘Pioneers of Progress’ World Service broadcasts on professions for women”

On 2 June 1944 Ethel Watts gave a short broadcast on the suitability of accountancy as a profession for women. This was part of a series of broadcasts entitled ‘Pioneers of Progress’ which considered a number of ‘new’ professions for women. In this paper I shall cover what Ethel Watts said, why she was a pioneer and what this can tell us about the experiences of female professionals 25 years after the passing of the Sex Disqualification (Removal) Act.

Lisa Berry-Waite, The National Archives, “Send a woman to parliament: The parliamentary election campaigns of women candidates, 1918-1935”

In 1918 the Parliament (Qualification of Women) Act was passed, which enabled women over the age of 21 to stand for parliamentary election. The interwar period saw numerous women standing for election, but only 33 women were elected to parliament given the challenges they faced. This paper will examine how women candidates from 1918 to 1935 ‘addressed the nation’ in the broadest sense, exploring the ways in which women addressed the electorate, politicians, the press and society more generally. Focusing on a range of sources including election addresses, broadcasts, interviews, autobiographies and newspaper articles, this paper traces the concept of the ‘woman’s point of view’, a strategy often utilised by women candidates, whereby women were believed to have a distinctive viewpoint to that of men on traditional female concerns, such as the home and social reform. It will also focus on women’s various identities including their gender, class, party, and marital status, and the subsequent impact this had on how these women ‘addressed the nation’.

E. Harold Breitenberg, Jr., Randolph-Macon College, “Religion and More on the Radio: The BBC Broadcasts of A. Maude Royden”

In the first half of the twentieth century, few women in the English-speaking world were as well known or influential as Agnes Maude Royden. During her life, this Briton worked tirelessly for numerous causes, including women’s suffrage, the conditions of workers, pacifism, education, and the ordination of women. Described as “without question, the best-known woman preacher in the world and her gifts as a writer are as great as her gifts as a speaker,” today, unfortunately, Royden is largely forgotten. After many years as a public figure – preaching at London’s City Temple and later at the Guildhouse Fellowship – Royden dedicated herself fully to the cause of peace. During the last decades of her life, she was a regular feature on BBC radio. One measure of her notoriety there is the inclusion of her broadcast, “Learning to Accept Failure,” on the BBC LP, *Voices from Woman’s Hour: Past & Present*. This paper calls attention to Royden’s many appearances, in different capacities, on BBC radio and the significant contributions she made to British religious, political, cultural, and social life through the airwaves of the BBC.

Nicola Buckley, University of Chichester, “The Cultural Influence of Women through Edwardian Periodicals”

This presentation will highlight the importance of the magazine and periodical as an influencer to the development of feminism and female equality. The focus will be on Dora Marsden creator and editor of the Edwardian little magazines *The Freewoman*, *The New Freewoman* and *The Egoist*. Magazines that offer an insight into the development of early feminist ideology, where Marsden and her cohorts offered a prescient idea of feminism, and with the final incarnation of the magazine becoming influential within the zeitgeist of modernism.

This presentation will highlight how the magazines self-identifying terms of Feminism, Humanism and Individualism were used by Marsden and her cohorts to re-evaluate the role of women providing a platform for feminist discussion, connecting women on a global scale; how they provide a space where the like-minded champion female independence and equality; how they provide a space where contributors challenge instilled gender perceptions and re-evaluated the role of women in society; how they allow readers to communicate with the editors of the magazine as well as other readers, enabling a magazine community: making the magazines a symbolic badge of allegiance, creating a blueprint for developing and shaping feminist ideologies.

Swati Jaywant Rao Bute, Jagran Lakecity University, "Radio Broadcasting and molding individual personalities"

All India Radio is a public broadcasting service of India. My association with All India Radio was as a Casual Compeer for yuv-vani program (a regular radio program for youngsters). I worked at different radio station for almost 7-8 years and presented live radio programs including music-based program, weekly collection of news, studio and field interviews, science magazines, as a voice over artist, drama artist & quiz conductor.

The audiences of yuv-vani program are youngsters. As a casual compeer of yuv-vani program my role was to live broadcast the program. Since I used to work as a casual compeer, I used to get two-three duties in a month with a co-broadcaster. In my eight years association with All India Radio, I worked with three different radio stations (in three cities) of All India Radio. At all three radio stations the role was same such as planning about the show, deciding topics for different segments of one hour program on different week days, script writing, selection of songs (Indian Film Song), conducting indoor and outdoor interviews, production of recorded programs, recording, editing, dubbing and studio operation during live programs.

The objective of yuv-vani (voice of youth) is to inform, educate and entertain and the target audiences of this program are youngsters. To keep them update about current affairs and to motivate to be a good person in personal and professional life. To inform and educate youngsters about local, national and international happenings in different areas, to increase their interest in art and culture, introduce them about the local, regional, national and international culture and heritage, and to develop a positive approach towards life.

Kirsty Campbell, Universität der Bundeswehr München and Universität Leipzig, “Broadcasting Boundaries: German women’s construction of racialised and gendered hierarchies of difference in German South-West Africa”

Both women as colonial agents and German colonial history are underresearched, meaning only very few studies analyse German women’s role in empire. The few that do address this topic either debate the emancipatory potential that empire provided, or German women’s colonial political activity which was largely conducted from the metropole. This research therefore seeks out the voices of German women who settled in Germany’s largest settler colony, German South-West Africa (GSWA), by analysing their widely read memoirs. I turn the gaze away from the colonial space as one of emancipation to consider the ways in which German women placed themselves within intersecting racial and gendered hierarchies, focusing on how they reinforced their place within a patriarchal order whilst elevating their space in society by highlighting their superiority over indigenous populations and their role in safeguarding racial and cultural Germanness abroad. I draw on insights by Ann Laura Stoler, Frederick Cooper and Anne McClintock, who redefined imperial spaces as ones where class, race, and gender together defined hierarchies of difference whose boundaries had to be violently maintained, especially in the ‘intimate sphere.’ This paper therefore examines how German women’s memoirs constructed, legitimised, and broadcast strict hierarchies of difference in GSWA.

Eleanor Careless, Northumbria University, “Solitude in *Shrew*: The Lonely Subjects of Feminist Periodicals”

Shrew was, according to its own byline, ‘designed to break down the isolation between women’. The means by which this isolation was to be broken down was by ‘discussing the ideas and aims of the women’s movement’. Isolation or loneliness was a driving force for many British feminist periodicals in the 1970s-80s, building on the theory that women were structurally divided by the nuclear family. Drawing on recent work on feminist loneliness by Shoshana Magnet and Celeste E Orr, this paper explores representations of feminism’s lonely subjects within the pages of *Shrew* (1969-1976). Each issue of *Shrew* was produced by a different group within the London Women’s Liberation Workshop, and its analyses of feminist loneliness are plural and multi-modal. The June 1970 issue theorises liberation as ‘liberation from isolation’; the August 1971 issue addresses the figure of the isolated ‘mother- house-wife’; and in May 1971, a cartoon showing a row of terraced houses each containing a mother, baby and kitchen, closely adjacent but wholly separate, vividly illustrates the patriarchal architecture of isolation. I want to ask: how are particular feelings, such as loneliness, mobilised within periodical networks? How does the loneliness of the archetypal white middle-class housewife differ from that of, for example, British Asian women? And to what extent did the far-reaching, affective networks generated by feminist magazines overcome (and, at times, compound) that isolation?

Laura Carter, Université Paris Cité, “Rhoda Power and educational expertise at the BBC, 1922-1957”

This paper will explore the life and career of BBC educational broadcaster Rhoda Dolores Le Poer Power (1890-1957). Lesser-known than her sister Eileen, Rhoda forged an unlikely career for herself at the BBC in the schools broadcasting department and was famed for her innovative technological and pedagogical techniques on the airwaves. Drawing on BBC archives and her personal papers and letters, thus weaving together personal and professional threads, this paper considers Rhoda's choice to 'address the nation' through speaking to schoolchildren throughout the 1930s, 1940s, and 1950s. I will suggest that Rhoda's enclave in educational broadcasting shielded her from the controversies experienced by her sister and other senior women at the BBC; Rhoda never cultivated the identity of 'public intellectual', she confined herself to educational expertise. This strategy allowed her to leave an important legacy in the field of schools broadcasting, but it also forced her to embrace gendered limitations on her political, intellectual, and creative ambitions.

Joshua V. Chanin, Coppell High School, "Reporter-in-Chief: Liz Carpenter's Tenure in D.C."

In 1942, a talented, inquisitive graduate from the University of Texas arrived in D.C., eager to investigate America's topsy-turvy political landscape. As a freshman journalist, Liz Carpenter enjoyed the newspaper world, yet quickly learned how challenging it was for a female reporter to cajole with her male coworkers as well as receive promotions from managers. Furthermore, Carpenter was not permitted to join potentially-rewarding professional organizations, including the National Press Club, due to her sex. Despite persistent sex discrimination, Carpenter never relinquished her dreams on becoming a professional journalist in the capital city.

Following an 18-year career as a political journalist, covering the administrations between FDR and JFK, Carpenter was selected as press secretary for Lady Bird Johnson in 1963, the first newswoman appointed to a managerial role in the White House. As a senior advisor, Carpenter worked diligently behind the scenes, functioning as a soundboard, assisting with special projects (including beautifying America's cities), providing humour during the administration's darkest times, communicating a robust political agenda to the press corps, and occasionally penning speeches for President Lyndon Johnson. The conference paper will examine how Carpenter "addressed the nation" from the most reputable offices in the American government.

Clare V. Church, Aberystwyth University, "'The Biggest Aspidistra in the World': The Songs and Symbols of Gracie Fields' Early War Years (1939-40)"

Scholars frequently state that the Second World War was fought as much with mass media – including music – as it was with conventional weapons. In the UK, Vera Lynn's musical broadcasts were praised for raising morale and inspiring sentimentality among listeners. Moreover, it is often her nostalgic ballads that are employed in the country's remembrance of the war. This framing however, neglects the impact of comedic songs and singers. It was Gracie Fields – not Vera Lynn – who was labelled Britain's 'Greatest Star' in 1939; and yet, Fields' prominence in wartime collective memory is noticeably muted. This paper analyses the songs and symbols of Gracie Fields throughout Britain's early war years, emphasising her comedic anthem: 'The Biggest Aspidistra in the World.' The project interrogates the influence of the song, while also underscoring the power of Fields' personality to

propagate its success. Research is drawn from broadcast recordings, troop memoirs, and Mass-Observation materials. I argue that Fields held an iconic status throughout the war's early years, during which time she was praised as a symbol of the British working class. I conclude by addressing her – and more broadly musical comedy's – lack of staying power in the British collective memory of the war.

Gill Fildes, Independent Scholar, “Winifred Holtby and the BBC: fan, contributor, and critic.”

Winifred Holtby (1898-1935) was at the start of her a career just at the point the BBC started broadcasting in 1922. She would soon become a keen listener, and later, a contributor to broadcasting herself. Her first broadcast was in January 1928. Later appearances and many adaptations of her short stories, read by a variety of actors, kept that relationship going. She was also signed up to write a regular column for the weekly magazine of the BBC, *The Radio Times* in 1929. It could be argued that the BBC brought Holtby's name to a much larger audience than other medium. Holtby's novels are the reason people remember her now, but it was her popularity of her journalism, especially that involving the BBC, that made her 'famous' in the Interwar period. Her most notable novel, *South Riding* (1936), was written at the end of her life, when she believed she was living in borrowed time. Written after doctors had assured her that she would be dead, she appeared to be in a rush to say what she wanted in many areas of life. One of those arguments was the BBC. She felt the Corporation was failing in its duty to report the rise of fascism. The response to her argument came from the BBC, after she died.

To date, Holtby's work with the BBC has been ignored, or at least overlooked. It is the intention of this paper to sign a spotlight on that work.

Frances C. Galt, University of the West of England, “‘The policy of equal pay had proven to be an empty one’: Trade Unions and Equal Pay in the British Film and Television Industries”

During the 1970s, there was an intensification of women-led industrial disputes, particularly in the five-year implementation period following the passing of the Equal Pay Act 1970. Through strikes, workplace occupations and demonstrations, women workers demanded equal pay, improved working conditions and union recognition, and resisted redundancy, factory closure and productivity agreements. Between 1972 and 1979 roughly 43 per cent of women-led industrial disputes were for equal pay (Stevenson, 2019: 85). The shortcomings of the EPA galvanised campaigns against workplace gender discrimination, with women union activists extending their demands beyond equal pay to address access to education and training, childcare facilities, and maternity leave. However, as anti-union legislation increasingly limited the scope of collective bargaining from the 1980s onwards, trade unions shifted their focus to legal strategies to address equal pay and gender discrimination (Guillaume, 2015: 364). This paper draws on trade union activity in the British film and television industries as a case study to examine campaigning strategies for equal pay and gender equality from 1970 to the present day.

Andrew Himmelberg, Independent Scholar, “The Price of Freedom: Women’s Nationalism and its Outcomes in Rural County Cork, 1919-1950”

Focusing on a small group of republican women from Kilbrittain, County Cork, this paper will highlight their contributions to Ireland’s nationalist movement to offer insights about the separatist ideology and activism of rural women during the Irish War of Independence (1919-1921). It will draw primarily on a microhistorical reading of fourteen women’s files in Ireland’s Military Service Pensions Collection (MSPC). Among the collection’s 300,000 files are the applications of revolutionaries (men and women) for pensions under Ireland’s Military Service Pensions Acts, which required applicants to recount details of their involvement in the Irish Revolution (1910-1923). Part one covers what nationalist women in Kilbrittain did. It discusses how this activism was shaped by the circumstances of the war in County Cork, mentioning how these idiosyncrasies might have to do with regional variation in women’s nationalist ideology. Part two examines how the newly-created Irish Free State responded to and valued women’s contributions by highlighting gender bias in MSPA legislation. It investigates how Kilbrittain women specifically fared under this scheme, analyzing trends in the group’s pension awards. Comparing these to those of male counterparts and integrating women’s reactions to their awards, it reflects on the nature and success of these women’s nationalism.

Shingi Hopkins, University of Reading, “Mbuya Nehanda : Intersection of the decolonization discourse and black feminism.”

The intersection of decolonisation and black feminism in Zimbabwean decolonisation discourse has metamorphosed by the erection of the nation's mother statue, spirit medium Mbuya Nehanda. Nehanda was a thorn in white colonialist side when she became one of the main drivers of the First Chimurenga (first colonial revolt) in 1896 and her subsequent execution in 1898. Long dead, her name and presence in political discourse in Zimbabwe sparked the Second Chimurenga; her statue now represents the third phase of the rejection of colonial presence in Zimbabwe. Furthermore, her presence on Samora Machel Ave flares new dawn in peoples' collective memories replacing colonial memories. Through colonial legislation, roads represented fear, but today she graces the road representing a new nation. During the colonial period, women's fight for agency scintillated grassroots protests for workers and political rights. Today a woman graces the streets of Harare but were only granted the right to be an adult in 1982. Legislation did not stop them from mobilising then and now. Her presence contrasts the gender-based violence state violence brought upon women today who are still mobilising against the neoliberal nationalist government, with a monopoly on violence. The size of her statue changes the landscape of Harare, making it known that women (mothers of nations) should be part of the decolonisation process in the post-colonial.

Rahat Imran, University College Cork, “Sabiha Sumar: Addressing Religious Fundamentalism in Pakistan from a Gendered Lens”

This paper examines Pakistani independent Muslim woman filmmaker Sabiha Sumar’s foray into activist filmmaking as a result of her own history of enduring a period of religious fundamentalism,

extremist ideologies, and marginalization of women's rights and freedoms in her home country under the 11-year military dictatorship of General Zia-ul-Haq (1977-1988) and his 'Islamization process' that imposed rigid Islamic Sharia laws. These included the Law of Evidence that rendered a woman's testimony as half that of a man's in the court of law, and the Zina Hudood Ordinance that sanctioned flogging and stoning to death for extra-marital sex. These draconian laws also saw the emergence of an organized women's resistance movement, including activist documentary filmmaking practices.

The paper will discuss Sumar's oppositional documentary films (*Who Will Cast the First Stone?* 1988; *Don't Ask Why* 1999; *For A Place Under the Heavens* 2003) that established her as a pioneering Muslim woman filmmaker from within an Islamic country to speak against state-sanctioned religious fundamentalism and gender-discriminatory religious Sharia laws from a gendered and activist position.

Jóhanna Jochumsdóttir, Rutgers University, "It is the organisation of humanity we set before us as our ideal": Charlotte Despard's address at the Universal Races Congress 1911"

In late July 1911 over two thousand people gathered in imperial London for a four day gathering of the First Universal Races Congress. It was a remarkable event with a wide representation of intellectuals and activists, government officials and representatives of religious communities from all continents of the world. The pronounced aim of the Congress was to promote international and inter-racial discourse in order to reach "a heartier co-operation" among "the peoples of the West and those of the East." The URC's conversation about the establishment of "eternal principles of justice between man and man" was a unique discursive space. Although official proceedings of the Congress do not indicate a broad participation of women, the editor of the *Vote*, Charlotte Despard, reported that the women "made themselves heard." This paper examines the contribution Despard made to the Congress and argues that it was in the context of the discourse of "oneness of humanity," promoted by the Congress, that she found a context in which to articulate her vision of a political change based on spiritual principles and personal transformation. For Despard, the Congress opened up possibilities for an alternative conceptualization of women's citizenship in a world that might transcend both empire and nation.

Priya Kanojia, Independent Scholar, "The Discourse of Birth Control in Colonial India: A Critical Role of Western and Indian Advocates in Indian Birth Control Movement."

The discourse of birth control in India started with the nexus of national and international initiatives. To make birth control a matter of public discussion, All India Women's Conference had invited Western birth control advocates to disseminate the significance of contraception in women's reproductive health. This is the time when birth control entered public discourse through conferences, public lectures, provided a platform for a wider feminist consciousness and answered a question about poverty's linked to overpopulation in India. Using birth control as a lens, this paper will critically review the dominant Indian feminism to understand how variables of class, caste, community and nation shaped its politics. This paper argues that the question of overpopulation has given preference over reproduction and agency. This paper will review the works of Margaret Sanger and Edith How-

Martyn along with two other Indian birth control advocates- Kamaladevi Chattopadhyay and Dhanvanthi Rama Rau. This paper will also deal with the critical role of AIWC, their public advocacy for family planning and their critique as being an elitist organization, mainly confined to middle- and upper-class women. This paper will demonstrate how the works of western birth control advocates in India depicts an expression of imperialism.

The campaign for birth control was born in the light of demand for 'voluntary motherhood' raised by the nineteenth century feminists. Birth control denotes individual choice, safe contraceptive methods, as well as abortion when necessary. The western feminists together with Indian advocates of birth control popularized birth control among masses. Dhanvanthi Rama Rau was the founder of Family Planning Association in India and a pioneer of women's autonomy through birth control. Kamaladevi Chattopadhyay was elected as the Secretary of AIWC, had always condemned a 'masculine dominated society that always stresses the importance of women as a breeder'. Her aim behind founding the Family Planning Association in 1930 was to call for birth control to free women from the penalty of undesired motherhood. The discourse on birth control in India demonstrates the approach of different classes of Indian women. However, the birth control debate during colonial times was only confined to educated upper- and middle-class women. Despite the relative progress of discussing family planning, the mainstream discourse on birth control excluded most vulnerable women from benefits. Lastly, the modern birth control methods were opposed by many on grounds of morality including Gandhi who opposed all forms of birth control measures.

Priyanka Kanojia, Jawaharlal Nehru University, "Indian Women's Demand for Vote: An Era of International Sisterhood and Transnational Activities"

Indian women succeeded in entering a global platform with their first demand for suffrage rights. 1917 marked a historic period when Indian women activists such as Sarojini Naidu, Herabai Tata along with Margaret Cousins formed an All-India Women Deputation to meet Lord Chelmsford and Lord Montagu to obtain franchise on the same lines as men. The question of women's suffrage and political status of women in India had been widely discussed and attracted public attention both in India and Britain. Indian women formed a strong alliance with the British and Irish women and frequently exchanged letters of support for 'vote for women'. This paper aims to place Indian Suffragists at the centre of many national and International networks in which they actively participated. The active engagement of Indian women with the women around the globe contributed to 'International sisterhood'. Indian women through their collective efforts brought together the women of Asia to discuss the issues concerning their lives which resulted in the formation of the All- Asian Women's Conference in 1930. This was clearly to be classified as a period of growing 'Internationalism' and 'feminism' in the history of women's suffrage movement in India.

In their struggle to achieve voting rights, Indian women campaigned in different parts of the world which allowed them to form various transnational ties. Indian women like Sarojini Naidu engaged broadly with the Members of Parliament in London in order to gain support for the 'Indian women question' in the Government of India Bill (1919) and the Southborough Franchise Committee (1918).

Herabai Tata and Mithan Tata stayed in Britain and began interacting with British women's organisations. The urge to see women taking part in the progress of the country as "citizens" was so strong among the Indian women and their hopes shattered when the Southborough Committee ignored their demand by citing social degradation like "purdah" as one of the reasons. This enraged the Indian women and they responded by holding a protest against the decision of the Government. This paper explores the ways in which global engagement helped the Indian women overcome the difficulties in achieving women's franchise. The period marked the collaboration between the women of East and the West which proved beneficial for the 'World Sisterhood'. The transnational activities proved beneficial to the cause of suffrage as Indian women built global networks to further their campaigns around the world.

Isabelle Kemp, Royal Holloway, University of London, "Constructing the Post-war Woman: Representations of Widowhood in British Cinema, 1945-1960"

Women dominated 1940s and 1950s cinema audiences. Yet studies of post-war cinema have often stressed that the film industry was focused on retelling men's stories and experiences of the war, with women's perspectives side-lined. This previous scholarship has overlooked the profusion of films made about widowhood in the immediate post-war period. These films used the character of the widow to address female audience members, and to explore disruptive questions about women's role in post-war society: did women need to be married? Were they able to raise children alone? This paper will adopt an interdisciplinary approach to investigate how the concerns of women, recorded in post-war social research projects like Mass Observation, were negotiated through cinematic representations of widowhood. Widowed characters were specifically formulated to respond to women's fantasies of how society could be reconstructed post-war. The producer and screenwriter Muriel Box, for example, introduced subversive elements into films about widowhood to challenge the ideological consensus that women would return unchanged to their pre-war roles. Through drawing attention to the significance of widowed characters within post-war cinema, this paper will prompt reconsideration of the extent to which mass entertainment reflected women's voices in the post-war period.

Tobias Jonas Klee, Freie Universität Berlin, "Making the pàtria we create family" - Ideations of Catalonia in suffragette print media"

When Enric Prat de la Riba, first president of the Catalan regional government, died in 1917, the women's magazine "Feminal" promised an homage to him and his life's work in the coming edition. Yet, in the following issue, no mention of the president and his achievements for Catalan autonomy appeared. Rather, in a rousing opening article, the editor-in-chief and feminist activist Carme Karr demanded women's suffrage, asking why women "should not be elected to defend [...] feminine interests which are an integral part of the nation". At that point in time, "Feminal" could already look back on a decade of editorial activity. Founded in 1907, the magazine not only focused on issues on women's political and societal rights, but also actively sought to shape its audiences self-identification as Catalan. By reporting on Catalan cultural life, promoting women's education, as well as decidedly

Catholic virtues, “Feminal” presents a unique source on how feminist activism merged with (sub-state) nationalism. Analysing key articles of the magazine, I aim to retrace the (re)-production of a Catalan national consciousness outside of the institutionalised sphere of politics. Doing so, I will argue that women, excluded from the political apparatus, still engaged in the construction of the Catalan nation.

Robyn Lee, Northumbria University, “Traversing divisions in feminism: The development of diverse constructions and interpretations of gender inequality within the National Union of Societies for Equal Citizenship between 1918-1928.”

This project focuses on the transformation of ideologies and discourses of the National Union of Societies for Equal Citizenship (NUSEC) in addressing the situation of women and work after the First World War in Britain. A concentration on women’s paid employment was conducive for activists’ different analyses of gender inequality to come to fruition. One such interpretation to arise was the view that women’s membership in a particular economic class determined gender-based inequalities present in the labour market. However, historians have overlooked this perspective within the organisation, instead concentrating on Union members’ ideas as falling within the categories of either ‘old’ or ‘new’ feminism, the two most celebrated theories in NUSEC during the early 1920s. My paper addresses this gap in the literature by highlighting members’ emphasis on class as a cause of women’s oppression in the organisation’s newspaper, *The Woman’s Leader*. Between 1918 and 1928, the evolution of a class-based approach, specifically on the situation of women in and looking to enter the labour market, formed another fundamental philosophical position within NUSEC. This highlights the danger of using too few and constricting categories to identify the theories present in the inter-war women’s movement and emphasizes the importance of acknowledging activists’ ideas that went beyond old and new feminism and cut across these divisions.

Deborah Madden, Universidad Complutense de Madrid, “Agresiones sexuales: feminist manuals and Spain’s rape culture”

Since the infamous ‘la Manada’ gang rape in 2017, public opposition to sexual violence has been a defining characteristic of Spanish feminisms. Through mass protests that attracted international attention and online activism proliferated by the #cuéntalo and #yotecreo hashtags, feminists have united in their dual aim to foment female solidarity and reject the machismo culture that informs attitudes and laws in Spain. Utilising feminist pamphlets and publications, this paper will historicise the dialogue between feminist discourses and Spain’s rape laws, examining how feminists theorized and communicated their opposition to Spain’s rape culture. By situating recent developments within second- and third-wave Spanish feminisms, my research will elucidate how feminist activism has evolved and interrogate how sexual violence – even before the ‘la Manada’ case – has been critical to feminist politics in Spain.

Darcie Mawby, University of Nottingham, “Frances Duberly: A Failed Crimean Heroine”

Frances Duberly aimed to address a nation enraptured by the Crimean War in her 1855 Journal Kept During the Russian War. After following her officer husband to the seat of war and living amongst the

army for two years, she wrote as a self-professed authority on the conflict and constructed herself as a “Crimean heroine”. Ideals of appropriate middle-class femininity were challenged by Duberly’s very presence in the war zone, and she attempted to present a publicly legitimate version of her own femininity by couching her writing within a language of patriotism and the context of war reporting to reflect and appeal to the popular mood. That patriotic display, however, was fragile and problematic in the face of portrayals of the angelic Florence Nightingale and impoverished soldiers’ wives, which dominated the public consciousness at this time. This paper charts Duberly’s self-construction in her *Journal*, which she reflected upon in her private letters. It explores the power that popular ideals of femininity held over individual experiences and popular constructions of heroism, and how these came into tension throughout Duberly’s efforts at self-promotion at this moment of national crisis.

Linda McGuire, Independent Scholar, “Addressing all Romans: Hortensia’s speech and its intended audience”

In 42 BCE the three most powerful men in the Roman world went too far. Desperately short of funds, Lepidus, Mark Antony and Octavian sought to impose a tax on the 1400 richest women in Rome. Hortensia, the daughter of Rome’s foremost orator, responded by speaking out against this unprecedented act in the forum, the only woman known to do so. Several centuries later, the historian Appian included a speech in his *Civil Wars* attributed to her (4.32-33).

It is worth wondering how a Greek-speaking historian living outside Rome knew of its existence and contents. There were various ways that speeches were made public in antiquity, usually through the agency of the speechmaker. As women were traditionally barred from public speaking, how likely was it that her speech circulated in written form? This paper will re-examine the Appian excerpt in terms of ancient publishing practices and women’s involvement in them to argue that Hortensia could have played a part in ensuring her words reached all Roman readers and made history.

Somnath Pati, Jawaharlal Nehru University, “Sarala Devi, Her Literature and The “Indian Nation”: A Study in Intellectual History”

My work is on the 'intellectual history' of a feminist, literary writer, social activist and politician, from the province of Orissa in 'British India', who had a significant participation in the 'anti-colonial movements' against the British, and her name is Sarala Devi (1904 – 1986). During her long and eventful life, she was a staunch follower of Mohandas Gandhi, and an active member of the Indian National Congress Party, maintaining a close association with them, in the initial and central years of her socio-political participation.

With a count of around 30 books, and 300 essays/short stories/poems, Sarala Devi's writings are an immensely valuable resource to reconstruct her social ideas/beliefs, further using it as a material resource of 'intellectual history'. They were primarily addressed to the 'Indian society', at large. However, her writings also reflect the certain consciousness of a 'nation'. Apart from Sachidananda Mohanty's selected translations of her *Odia* writings into English, there is no secondary source on her life and work, written in English. Sarala Devi's primary writings cover a wide variety of themes. For the

scope of the current paper, I would highlight on the aspects of her 'feminist consciousness', 'questions of Odia identity', and 'Hindu social reform', in the larger context of the 'Indian nation'.

Linda Pike, University of Worcester, "How do you want your Christmas 'Murkey' cooked'? The BBC's relationship with wartime food propaganda."

The core values which John Reith used as a foundation for his 1922 inception of the BBC were to inform, educate and entertain. Within this framework, its radio programmes soon became the main provider for domestic leisure for everyone to enjoy in the privacy of their home. During the Second World War radios provided not only a comforting link with absent loved ones abroad but its programmes were also key for boosting morale and obtaining information. With food rationing beginning from 1940, the radio was thus a perfect medium for popular stars of the day to implement these Reithian ideals. The humour of Elsie and Doris Waters and their recognisable comic characters, two chatty Cockney housewives called Gert and Daisy, were therefore ideal candidates to 'address the nation' via the BBC's Kitchen Front radio programmes, which were produced to encourage audiences to make the most of limited resources. This paper will discuss how these middle-aged matriarchs became figureheads for the Home Front by successfully targeting their predominantly working-class audience with government propaganda from the Ministry of Food, or was their influence considered patronising?

Agata Piotrowska, University of St Andrews, "Poland-Lithuanian Commonwealth: female travel narratives as a means of engaging with politics and promoting spread of Enlightened ideals across the Continent."

This paper will analyse a number of travel writings narrated by female travellers coming from what could have been considered a 'margin' of Enlightened Europe. Yet, what their writings prove, they were active participants in the intellectual life of the European elites and just as active initiators of the wider spread of the novel political and social ideals across the boundaries of nation-states. They considered travel not merely an entertainment, but a way to develop the mind, taste and knowledge of European politics and science, an important factor in the process of "intellectual trade", as they called the exchange of ideas between the nations.

Shahida Rahman, Independent Scholar, "Indian Suffragettes - the fight for equality and independence"

Indian women had a significant influence on the Suffragette Movement in early twentieth-century Britain. Bhikaiji Cama was a prominent suffragette and a passionate socialist, campaigning for gender equality and Indian independence. When she travelled to London and became involved with the suffragette movement, where the inspirational women she met fuelled her resolve to continue campaigning for an independent India.

Sophia Duleep Singh was another leading suffragette, the daughter of an exiled Indian Prince. She played a key role in the demonstration on 18 November 1910 (known as Black Friday) to campaign

for voting rights. She was also the leader of the Women's Tax Resistance League from 1909 to 1914. These are just two of the many Indian women who contributed to the suffrage movement, yet their involvement has barely been recognised.

Indian suffragettes also challenged racist perceptions and the notion of "passiveness" by adopting a visible role in the Women's Coronation Procession of 1911, where they represented the Indian colony of the empire. These women played a vital role in women's right to have a say. In doing so, many lost their lives and their homes, so it is important that we acknowledge and remember the sacrifices they made.

Katharina Rietzler, University of Sussex, "Mrs. Sovereign Citizen": Women's Public Culture and US Foreign Policy, 1920–1950"

This paper analyses how women public intellectuals addressed the nation in debates on US foreign policy and international affairs during the three decades after women's suffrage was secured in 1920. In the aftermath of the expansion of the franchise, elite women across the political spectrum mobilised to incorporate knowledge of international affairs into female citizenship. From the mid-1920s, women also emerged as public intellectuals commenting on international affairs, and entered the world of foreign policy think tanks. In the 1930s and 40s, women were interviewed on the radio, gave talks and taught at universities and colleges. Sometimes they were referred to as 'lady authorities,' secure in their knowledge that they had a receptive audience for their public speaking and writing on international affairs. From the late 1940s, however, this largely liberal internationalist women's public culture had to contend with an emerging counter-public: right-wing women who challenged the notion that 'speaking for all women' was possible or even desirable in the arena of foreign policy. Centering 'publicness', the paper analyzes how women journalists, academics and activists, were constructed, and constructed themselves, as responsible international citizens in the era before International Relations was professionalised as an academic discipline.

Ipsita Sahu, Jawaharlal Nehru University, "Addressing the question of Dowry: Early Television and the Women's Program"

In this paper, I look at the television career of Sudha Kiron Sinha, one of the early women producers in India. Sinha reluctantly joined the new medium of television in the early seventies after becoming a widow at a young age with three daughters. Born and raised in a conservative Bihari community, Kishore was groomed to become a housewife and mother. After the death of her husband, working for long hours at the television centre was not only a significant shift in life roles but also a turning point in her worldview. Initially embarrassed of being assigned the women's program due to its marginalized status, Kishore sought inspiration from several women journalists she met at the television centre to revamp its image from a craft and beauty-oriented show to addressing some of the most pressing problems around women in the 1970s and 80s, a period that also witnessed the second-wave feminist movement in India. I revisit this historical moment to insert Sinha as an important figure in this tidal wave. Sinha interviewed on television the first judge to penalise an accused in a dowry death case,

arousing intense controversy and traction around the event. The paper will look at this controversy and how Sinha generated an alternative public sphere through the women's program.

Rie Shidooka, Jissen Women's University, 'Constance Lytton's protest against forced feeding'

This study examines how Constance Lytton protested to the British Government, which refused to grant women the right to vote, and contributed greatly to women's acquisition of the franchise. As a suffragette, Lytton not only carried out militant acts, but also disguised herself as a working-class woman to reveal the cruelty of forced feeding in jail. Having been force fed four times, she lectured about her horrible experience and published an article in *The Times* and her book *The Prisons and the Prisoners*. Her courage and self-sacrifice have strongly appealed to many people including us today. On International Women's Day in 2016, a play about her life was performed at Newnham College.

The Prisons and the Prisoners, a piece of 'prison literature,' is also her autobiography and manifesto. By vividly describing her awakening as a suffragette, militant acts, arrests and force feeding in jail, she showed us not only the suffragettes' shared cause, zeal and hardships, but also her own thoughts and personal experiences. Making it clear in her book that the personal is political, she succeeded in promoting the women's suffrage movement.

Devika Singh Shekhawat, Dr. B.R Ambedkar University Delhi, "Making History Through Struggle: A study of the Indian Women's Movement"

Through the paper the author seeks to explore what it means to address the nation through the work and articulation of the autonomous women's movement in India. The paper would try to understand how women activists addressed the nation and other political and social communities through different mediums of art, posters, street plays, speeches and campaigns. The paper draws from oral narratives and studies the Indian Women's Movement and the mobilization against abuse on women, the bringing about of rape laws, dowry laws through the campaigns of 1970's to the 1990s. The paper attempts to answer the question of 'how were women addressing the nation?' as it tries to understand the political articulation that the Indian Women's Movement was foregrounding in the fight against oppression of women and how the autonomous women's movement was speaking through its work, campaigns, debates and positions to the nation on issues that have a bearing on not just the life of women but every aspect of the nation's social, cultural and economic fabric. The Indian Women's Movement would be engaged with and its history traced through the articulation and work of progressive women's organization during the anti-emergency movement of the 1970's, issues of abuse and violence against women, the articulation and fight against privatization and also understand how women's groups and organizations coped with the challenges which began with the coming in of the neo-liberal economic reforms of the 1990's.

Kristin Skoog, Bournemouth University and **Alexander Badenoch**, Utrecht University, “Mediating Women: the International Council of Women and the rise of national broadcasting”

Since the early 1930s, the International Council of Women (ICW), and its national affiliates, showed an interest in the development of broadcasting. As early as 1926, the ICW's education committee had a subcommittee on broadcasting and in 1936 this resulted in the formation of a Broadcasting Committee, which in 1938 set out – “To bring into real effect a feminist Radio Programme built on almost identical lines and touching all the problems of fundamental importance to women.” The ICW, a transnational women's organisation founded in the late nineteenth century, saw potential in emergent media and soon formed committees on press, publicity, and film. In this paper, we will explore the ICW's broadcasting activities, by zooming in on the organisation's approach to broadcasting as it emerged in the 1930s, but also the roles of its members as both activists and professionals. We will explore how the organisation's agenda intersected with the aims of broadcasting as they were emerging in the 1930s. Further we will look to the ways in which the ICW's internationalist agenda reflected or contradicted nation(alist) conceptions of the medium and the identities of the women involved, such as the ‘model fascist’ convener Maria Castellani, to the internationalist French-American Laura Dreyfus-Barney.

Michelle Staff, The Australian National University, ‘We are also specialists and experts’: Interwar feminists addressing local, national, and international communities”

During the interwar years, new spaces emerged in which feminists could develop a public voice. For several decades they had expressed their views in the pages of periodicals and, more recently, to masses of women at rallies; now, they could also address gatherings of the League of Nations in Geneva and use the new technology of the radio to spread their message even further. As they battled for the twin causes of women's rights and world peace, feminists seized these new platforms to share their ideas with different local, national, and international audiences. But they did so as more than just volunteers or activists—whether because of their education, their experiences, or simply their standing as women, they considered themselves to be experts. Using various archival records, especially from the Australian and British contexts, in this paper I will explore interwar feminists' relationship to the concept of expertise, including their self-perception and self-promotion as people worth listening to. I will think through how this shaped the way they addressed various communities, ranging from the world's housewives to specific groups of high statesmen, and what it reveals about interwar feminism more generally.

Rose Teanby, De Montfort University, “Mrs Archer's Mutiny: how one extraordinary woman photographer made front page news in 1858”

In this paper I introduce an early woman photographer whose identity remains unknown despite her remarkable portrait photography making it to the front page of the Illustrated Times in 1858. Mrs Archer's only known photograph was an extraordinary feat of courage in the face of adversity,

depicting the “Butcher of Cawnpore” during the aftermath of the Indian Mutiny. This haunting image is one of the first examples of photographic journalism by a woman. The photograph was widely disseminated and one copy presented to Queen Victoria, subsequently preserved within the Royal Collection. I argue that this portrait and its creator represent the power of photography to transcend the mid Nineteenth Century subjugation of women, creating a unique historical document in the process.

Rozemarijn van de Wal, University of Groningen, “Eileen Power: between a public intellectual and a professional historian”

When Eileen Power (1889-1940) was appointed to the chair in economic history at the London School of Economics in 1931, she became one of just two women historians to achieve this degree of academic recognition at a co-educational university before 1940. At a time when the notion of the professional historian was firmly intertwined with notions of masculinity, Eileen Power somehow overcame the gendered boundaries standing in her way and rose to prominence within the male dominated world of academia. Drawing on BBC archives and materials from Eileen Power’s papers and publications, this paper will explore how her work at the BBC provides us with an important clue as to how she accomplished her remarkable career. Through her work at the BBC and her wider engagement with internationalism, Eileen Power presented herself as a public intellectual: a repertoire that was relatively accommodating to women at the time. I will show how her educational broadcasts on World History that she organised together with her sister Rhoda in which she addressed (in her own words) ‘the future citizens of the nation’, became an integral part of her identity as a historian that helped her lay claim to historical expertise.

Melanie Waters, Northumbria University, “Outrage in *Outwrite*: Anger as a Mode of Address in the Feminist Periodical”

How do feminist periodicals ‘address the nation’? What modes of address do they adopt and adapt in order to generate, expand and mobilise their constituencies of readers? Drawing on theories of feminist affect developed by Lauren Berlant, Sara Ahmed and Barbara Tomlinson, this paper investigates the extent to which anger shapes modes of address within the feminist periodical. Through detailed reference to magnetising moments of rage in the feminist newspaper *Outwrite* (1982-88), I examine the specific contexts in which anger is put into circulation and analyse the aesthetics of its mediation. How are feelings of anger represented through periodical form? To what extent is anger framed as a ‘political’ feeling? How does *Outwrite* configure the relationship between anger and activism? From images and news coverage of ‘angry women’ paint-bombing pornographic video stores, defacing sexist billboards and protesting the closure of maternity hospitals, I examine how anger is invoked in *Outwrite* as a vital and positive catalyst for revolutionary change. I also, however, query what happens when the landscapes of activism shift in ways that make feminist anger less publicly visible. How, specifically, are these shifts reflected in *Outwrite*’s modes of address, and what role might they play in the newspaper’s demise?

Non Vaughan Williams, Swansea University, “Ruth Price: creating a nation’s pop music scene”

BBC Wales’ light entertainment television producer, Ruth Price, is recognised as the driving force in the establishment of a vibrant Welsh language pop scene and record industry. Her broad-minded approach in seeking artists across Wales led to a supportive television audience and talent on screen, such as Mary Hopkin and Max Boyce.

The weekly programme *Disc a Dawn*, addressed a nation live on a Saturday night during the political turmoil of the late 1960’s, a period that saw the first Plaid Cymru nationalist party MP, Gwynfor Evans and the investiture of the Prince of Wales at Caernarfon. Having been established in 1962, the Welsh Language Society’s protests intensified during the decade, as a generation of young people sought to define themselves both politically and culturally.

It was in 1961 that Price joined the BBC at Bangor in North Wales as a Children’s Hour producer, leaving her post as headmistress of the first Welsh medium school in Pontarddulais, West Glamorgan. One of her first radio programmes *Clywch Clywch!* evidences her interest in youth and of providing popular content in the Welsh language. It also speaks to her vision of the vital importance of light entertainment to the survival of a public broadcasting service.