Research in urban history: a review of recent theses

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Returning to the pattern of previous years, this review provides a broad overview of recent unpublished doctoral theses from both Britain and the United States – mostly completed in 1997. Employing a broad interpretation of 'urban history' which includes both the history of, and history in, urban areas, it consists of brief summaries based on abstracts published in the Aslib *Index to Theses* [ASLIB] and *Dissertations Abstracts International* [DAI]. The thirty-nine dissertations explore subjects ranging chronologically from the third millennium BC to the 1990s, with the majority covering the late nineteenth through to the mid-twentieth centuries, with another smaller concentration focusing on the seventeenth and eighteenth centuries. Spatially most cover British (15) and North American (10) subjects, though there are studies of elements of urban history in France, Germany, China, Venezuela and Cape Colony, as well as studies comparing British cities with similar places in France and Holland, Ireland and the United States. Though many different types of urban settlement are represented in the theses under review – including some of the earliest in Syro-Palestine – the British selection is dominated by work on London (7) along with a smaller number covering Belfast and Liverpool, whilst American studies include four exploring aspects of late nineteenth- and early-twentieth century Chicago and two on Caracas, Venezuela, in the same period. In terms of subject, 'space' – the theme of the recent Urban History Group conference in Oxford – features prominently, as does cultural politics ranging from a redefinition of the meaning of 'misrule' in the medieval period to two studies of the importance of culture in the American Civil Rights Movement and the eighteenth-century British and Irish port town. These newer organizing concepts and locations feature alongside the more usual subjects such as the law, policing, leisure, gender and ethnicity and a revival of interest in London, especially in the early modern period.

The first selection of theses looks at the development of urban structure in a variety of non-European contexts, ranging from the dawn of urbanization to the mid-twentieth century. Focusing on the period *c.* 3100–2250 BC, when people established and settled in large, walled communities, and for the first time led their lives in an urban context, M.S. CHESSON, **'Urban households in Early Bronze Age communities of**

Syro-Palestine' (Ph.D., Harvard University, 1997) [DAI] synthesizes data from residential, non-residential and mortuary contexts to explore how this micro-scale data resonate with the results from previous macro-scale analyses, the analysis of households offering the opportunity to construct economic, social and political profiles of the EBA domestic unit in walled towns. Based on evidence synthesized from several EBA urban sites, including Tell el-Handaquq South, Khirbet es-Zeraqon, and Arad, it argues that households played a fundamental economic, social and political role in the EBA urban community. Through an examination of EBA settlements at the household, neighbourhood and community levels, and analysis of the complex relationship between structures of kinship, households, ritual and governance, it offers a potential model for understanding the social, political and economic structures in EBA urban households and communities. Structure and function in the ancient city is further explored in A.E. DAVIES, **'The role of inscribed monuments in transforming public space at Pompeii and Ostia'** (D.Phil., University of Oxford, 1997) [ASLIB] which examines the public inscribed monuments of Pompeii and Ostia within their urban setting, assessing their form, location and the use of surrounding space, to place the inscriptions in a broader social and cultural context. It relates the cultural biography of inscribed monuments and assesses some of the most important recent studies of Roman urban space in order to present the intellectual and methodological frameworks within which the two subjects are combined. In discussing inscribed monuments set up in particular areas – forum theatre, *odeum*, amphitheatre, circus – it explores the ways in which the activities which took place in these areas and the monuments interrelated, as well as considering why people set up religious inscribed monuments and the extent to which epigraphic cultures of different cults were distinctive. Taking analysis of urban structure through from the ancient to the modern world, Y. XU, **'The city in space and time: development of the urban form and space of Suzhou until 1911'** (Ph.D., University of Edinburgh, 1996) [ASLIB] presents a study of the history of this very important city – constructed as the state capital of Wu in the sixth century BC. It takes the history of the city as a specific case upon which an appropriate historical approach to studies of the construction and development of Chinese cities can be based, arguing that the city was given form not only by the practices and ideas that derived from its social, economic and political circumstances, but also by a set of changing values and beliefs that were an integral part of a world view, so that how the city was perceived by the Chinese in history is no less important than what the city really looked like. It also suggests that cities in pre-modern China were profoundly differentiated in space and time, and no one ideal construct can suffice to explain their varied and complex urban histories.

The theoretical basis of urban transformation and the impact of technology on the shape of 'modern' Caracas are the subject of the next two dissertations. Combining four types of urban discourse: legal, political and administrative texts, urban literature, travel chronicles and general descriptions, and technical literature about urbanism, A. ALMONDOZ MARTE, **'European urbanism in Caracas (1870s–1930s)'** (Ph.D., Open University, 1996) [ASLIB] relates the transfer of European urban ideas into Caracas, from Antonio Guzman Blanco's urban reforms in the 1870s to the involvement of French urbanist Maurice Rotival in the proposal of the 1939 Plan Monumental de Caracas. Considering not only the transfer of urbanistic ideas, but the transformation which took place in the Caraquenians' urban culture and urbanity, it suggests these processes were not a deterministic effect of economic dependence, but rather a component of the cultural relationship maintained by the Venezuelan elite with the most advanced countries of North Atlantic capitalism. Furthermore, it suggests that the urban debate in Venezuela combined with the urban art of the Guzmanian city, the hygiene and progress of the *belle époque* and the monumental urbanism of the democratic capital to form part of a European-oriented cycle in the history of Caracas. In a rather different vein, the social, spatial, political, economic and cultural effects of the adoption of urban transportation on the city are analysed in R.E. YOUNG, JR, **'From mule to motor car: a history of urban transportation in Caracas, Venezuela, 1881–1947'** (Ph.D., University of California, Los Angeles, 1997) [DAI]. In detailing the chronology of the adoption of increasingly advanced transportation technologies, it uncovers the effects of transportation on the spatial and social arrangement of the city, local government and the use of city space. The relationship of the urban transit network to the patterns found in the expansion of Caracas, the role of local politics and local government in the layout of the transportation systems, and, through detailed maps of street paving throughout the city, combined with other sources including municipal legislation, the changing uses of street space are all examined, whilst the effects on leisure time are explored through court cases dealing with accidents of streetcars heading to recreational areas which reveal when and where people were travelling on the transportation system. Continuing the theme of space in urban structure, S. RAYCHAUDHURI, **'Indian elites, urban space and the restructuring of Ahmedabad city, 1890–1947'** (Ph.D., University of Cambridge, 1997) [ASLIB] challenges the established view of the colonizing process in South Asian cities as a one-way system of domination by seeking to understand the colonial power's restructuring of one city, and the Indian elite's selective appropriation of the 'modernizing' policies to establish their hegemony in the city. Tracing the organization of space and society from the fifteenth century to the beginning of the nineteenth, it shows how the urban problems consequent on the development of industry

brought considerable changes in the economic, social and spatial organization of the city which the colonial government attempted to solve by restructuring Ahmedabad city. The nature, impact and motives of this reorganization are analysed as are the protests and political unrest it spawned by the second decade of the twentieth century which paved the way for a section of the Indian elites to appropriate the process of transformation and use it to their own advantage.

L.K. SWARTZBAUGH, **'Public/private geographies: constructing order in Chicago's city streets, 1893–1922'** (Ph.D., University of Minnesota, 1997) [DAI] is also concerned with the politics of urban space, and in particular the street, where spatial boundaries and social interactions intersected. Utilizing representations of ideal public space and portrayals of deviance and disorder as documented in urban plans, social reform reports, municipal laws and policies, and personal accounts, it examines the intricate links in civic leaders' strategic efforts to redefine the public spatially and socially. Through an analysis of the Chicago Columbian Exposition of 1893, it outlines the ways in which Progressive intellectuals and reformers reimagined American identity, particularly urban identity; it explores the relationship between Daniel Burnham's depiction of spatial order and his portrayal of 'the public' in the Plan of Chicago; it investigates the ways in which social organizations and policy-makers approached their investigations of the city, and how such studies portrayed the city street and its users and it analyses several specific reform strategies in terms of their effects and implications for the urban masses. Thus, by promoting a uniform urban architecture while narrowing their definition of 'the public', civic leaders and reformers of the Progressive Era effectively normalized both spatial and social homogeneity, legitimating the white middle class while marginalizing the poor and non-white urban population. On a smaller scale, Y. KAWANA, **'Social networks and urban space: the social organisation of a county town, Leicester, c. 1550–1640'** (Ph.D., University of Leicester, 1996) [ASLIB] highlights the importance of urban social organization in understanding urban consciousness, especially those significant social relationships which criss-crossed the boundaries of formal and informal institutions, of social and occupational groups and of town and countryside. By examining a range of urban experiences in the context of the regional economy, the urban fringe, household society and poverty, social relationships in formal institutional settings and townspeople's reactions to these institutional structures and patterns of everyday interactions in different types of urban space, it analyses how a heterogeneous population's social relationships were organized in a complex urban community. Stressing the significance of informal social links in the urban community, it suggests that urban space gave important structure to a range of social networks, shaping and modifying townspeople's urban consciousness. Space, order and consciousness are also the subjects of

A.M. KENYON, **'Space, culture and post-war American suburbia'** (Ph.D., University of Leeds, 1997) [ASLIB]. Anchored by a case study of the implications of the Detroit riots of 1967 it employs a variety of texts in which suburbanization features as a central theme, to explore class, gender and race within a theoretical framework derived from Lefebvre's Marxist and post-Marxist studies. In investigating a specific instance of the post-war politics of space and the connections between American racism and the suburban project, it examines a number of themes, including the history of the American suburban boom; early popular novels which narrate suburbia as a culture of detachment; critiques of suburbia; the relations between Detroit and its suburbs, and the charting of Detroit's metropolitan area as an historical geography of uneven development and American racism to illustrate how the 1967 riot can be understood as a crisis which contained all the elements of a much longer and larger politics of space.

Crime, policing and law form the basis of the next group of theses. Based on extensive archival research, S. KITSON, **'The Marseille Police in their context from Popular Front to liberation'** (D.Phil., University of Sussex, 1996) [ASLIB] examines the attitude of the Marseille police force during a period of profound political changes and difficulties from their reactions to the election of the Front Populaire government, through involvement in the Daladier government's campaign against communists and foreigners, to their initial enthusiasm and gradual disillusion with the Vichy government. The emergence of a widespread ambiguity in police attitude is revealed as a revival of police republicanism coexisted with limited resistance to the deportations of Jews and an active role in the destruction of the *Vieux Quartiers* of Marseille. Police attempts to accommodate themselves to the increasing polarization in French society are explored, culminating in an examination of the purging and rehabilitation of the police following Liberation. In a highly novel study, W. MELLAERTS, **'Dispute settlement and the law in three provincial towns in France, England and Holland, 1880–1914: a cross-national comparison'** (Ph.D., University of East Anglia, 1997) [ASLIB] deals with the relationship between the working classes and the law in the towns of Caen, Ipswich and Maastricht, investigating the function of law-enforcement agencies and the institutions of civil justice in 'civilizing' the working classes and in organizing popular consent. Reviewing the institutional frameworks of criminal justice in France, England and Holland, it explores the suppression of property crime, and examines how popular support was won for the machinery of criminal justice through a study of working-class use of the institutions of criminal justice. Furthermore, it investigates the impact of institutions of civil justice on popular beliefs and the disciplinary role of these institutions in the three countries. The English case stresses the substantial interference of the law and extensive ideological role and impact of

criminal justice, the French corrects the existing image of popular hostility to the law and its institutions, whilst the Dutch reveals the limited intrusion and restricted role of the law and its institutions in organizing popular consent. Concentrating on the incidence of ordinary crime, M.D. BOYLE, **'Women and crime in Belfast, 1900–1913'** (Ph.D., Queen's University, Belfast, 1997) [ASLIB] assesses the nature of the policing of women in Belfast, showing the Royal Irish Constabulary had good intelligence of female criminals whom they seem not to have treated any more favourably than men. Neither did analysis of court sentencing point conclusively to preferential treatment of women over men, though there were some indications of greater leniency. Women enjoyed lower rates of both convictions and imprisonment and reduced length of sentences, despite a higher proportion of females tried having previous convictions, bad characters and being without benefit of legal representation, and once inside were subject to slightly more advantageous prison regimes than men. The connection between poverty and female crime is apparent throughout this study and whilst nearly 60 per cent of the female prison population were classed as prostitutes, most were entering gaol for offences other than prostitution, especially the non-payment of fines.

In a metropolitan case study which links moral and legal policing, L.A. JACKSON, **'Child sexual abuse and the law: London 1870–1914'** (Ph.D., University of Surrey, 1997) [ASLIB] argues that the sexual abuse of children was constructed, within the English legal and welfare systems, in relation to a discourse of Christian moral economy based on the polarities of morality/immorality and innocence/corruption. Due to the framing of debates by social purity and rescue societies, who saw the issue as an extension of their work with 'fallen' women, it was almost always associated with girl children, and as its effect was gauged in terms of moral corruption and pollution, its treatment was moral reclamation, creating an area of confusion surrounding the girl victim's status. For the act of sexual abuse was deemed to have corrupted her and affected her 'fall' from innocence and, once 'fallen', her own moral status was dubious, making her a polluting presence who, as a particular danger to other children, should be reclaimed and retrained in a specialist industrial school or training home. As this and the next two studies show, voluntary organizations provided much of the ideology and personnel for the maintenance of urban order, L. WALSH, **'The development of organised charity in the Scottish burgh: Dundee, 1790–1850'** (Ph.D., University of Dundee, 1997) [ASLIB] placing voluntarism in the context of the changing position and influence of the town's middle-class elite, the charitable relationship between the middle and working classes, and the role and function of the town itself. Organized charities were much more than simply agencies of poor relief, providing social welfare and investment in Dundee's social and economic

infrastructure, with their long-term future dependent on the middle-class charitable elite, whose network of social and economic connections helped to support and foster the charities. Thus, a central aim of organized charity was the consolidation of middle-class influence and the socialization of the urban working class into patterns of appropriate behaviour, yet the relatively small range of organized charities in Dundee, and the transitory and patchy nature of much of the influence of these charities over the working classes, meant that such attempts at socialization were always incomplete. In a similar vein, J.I. ELFENBEIN, **'To "fit them for their fight with the world": the Baltimore YMCA and the making of a modern city, 1852–1932'** (Ph.D., University of Delaware, 1996) [DAI] shows how, motivated by the trinity of faith, service and civic need, the association helped to shape a modern city and its approach to community welfare. Its leaders, mostly members of Baltimore's commercial and political elites, set out to address the domestic, educational, recreational and vocational issues of most interest to their targeted audience – young, white, Christian men of, or aspiring to, the middle class. Yet in striving to serve a wide public, the association repeatedly identified and worked to correct community-wide problems in such areas as worker education, housing and poverty, and as a result it provides an interesting example of an institution at once creative and transitional, illustrating the personalities, ideas and politics involved as the urban classes negotiated modernity.

Utilizing records of the cathedral chapter and city council, hospital documents, visitation and examination records, and contemporary accounts, T.P. CROSS, **'Religion and the social order in Liège, 1557–1650'** (Ph.D., Columbia University, 1998) [DAI] challenges recent suggestions that early Protestantism was the natural outgrowth of urban values while Catholic reform was the natural ally of state-building. Through a case study of Catholic Liège, it shows that Catholic reform was wholly appropriate for an urban environment, creating institutions that satisfied urban needs and encouraged public and private behaviour that honoured civic values. Analysis of the city's political, religious and social structures, religious reforms, the religious dimensions of public charity, schools and religious instruction in parishes and an investigation of the impact of Catholic reform on religious practices, including a notion of the sacred that led to the suppression of 'scandalous' behaviour, shows that religious reform did not entail the destruction of all local religious practices but rather regulated them to limit excesses and preserve Liège's identity as a Catholic city. The relationship between religion and urban politics is also central to A.M. GEDDES, **'The Priory of Lanthony by Gloucester: an Augustinian house in an English town, 1136–1401'** (Ph.D., Johns Hopkins University, 1998) [DAI] which shows that whereas conflict normally typified relations between urban and monastic corporations, for many centuries Lanthony and the borough of Gloucester enjoyed close

and harmonious ties, marked with compromise and bonds of patronage. However, the canons' commitment to the optimal administration of their urban estate drew them further into the town and friction with the borough, yet when conflict did erupt in the later fourteenth century, it was the result of circumstances specific to that time as Lanthony implemented innovations in the borough that threatened the privileges and well-being of the burgesses. Specific circumstances of time and place played a much more important role in shaping monastic/borough relationships than any overarching features based on religious order.

The growing interest in the interrelationship between the city and cultural politics features prominently in C. HUMPHREY, **'The dynamics of urban festal culture in later Medieval England'** (D.Phil., University of York, 1997) [ASLIB]. This challenges the dominant interpretation of misrule as a conservative force in late medieval society which, by temporarily challenging authority, merely reaffirmed it in the long run, offering instead a more appropriate vocabulary and framework in which those calendar customs with a transgressive element can be discussed. It suggests misrule is more constructively approached as an instance of symbolic inversion, which enables functionalist terms like 'safety-valve' to be replaced by a neutral language that does not prejudge the function of a custom. This new methodology is applied to a series of case studies of the functions of particular customs, showing that misrule could have a variety of functions in the late medieval town, playing a part in local change as part of a wider strategy of resistance, as well as being one means through which social status could he accumulated and articulated. Two studies of African-American politics also emphasize the importance of culture in the development of urban Civil Rights politics. S. HITCHMOUGH, **'African-American alternative patriotism and aspects of cultural resistance to institutional racism in Chicago between 1963 and 1976'** (Ph.D., University of Keele, 1997) [ASLIB] synthesizes political, social and cultural history to present alternative patriotism as a conception of the Chicago Civil Rights Movement that ultimately worked at two levels, the first providing legitimacy to protest by emphasizing the universal and collective impulses inherent in the American creed, whilst the second reaffirmed one's essential humanity in the face of oppression, appealing to an organic sense of freedom implicit in the founding documents. Utilizing an eclectic range of subject matter, it shows how alternative patriotism's characteristics in Chicago transformed into an alternative vision which consolidated a localized consciousness through cultural manifestations such as murals, music and naming projects rather than a reliance on Americanness. These activities continued to reaffirm identity and community, providing a cultural reconfiguration of the movement more than an ideology that was influenced by Black Power. Similarly, H.P. JONES, **'The shaping of freedom: industrial urbanism and the modern Civil Rights**

Movement in Waterloo, Iowa, 1910–1970' (Ph.D., University of Iowa, 1997) [DAI] illustrates the importance of the twentieth-century urbanization process in shaping and defining various concepts of freedom African-Americans used to rationalize, justify and legitimize activism during the modern civil rights movement. Focusing on a small, midwestern urban community it demonstrates how, between 1910 and 1945, African-Americans in Waterloo used urban institutions and organizations to mould, shape and establish various conceptions of freedom that undergirded the civil rights movement between 1945 and 1970. Furthermore, this local civil rights movement clarified the historical convictions that African-Americans had about freedom and showed that values played an important role in shaping group dynamics within this community.

Moving from cultural politics to class politics, P.M. CLAUS, **'Real Liberals and Conservatives in the City of London, 1848–1886'** (Ph.D., Open University, 1998) [ASLIB] explores the idea that the City's vital hub and essential nature were not only found in the financial and commercial institutions but also in its places of religious worship, municipal politics, Livery Companies, clubs and associations which all gradually became the domain of a reinvigorated Conservative party. Adopting a novel range of sources and approaches, the City's movement from Liberalism to Conservatism is traced from its citizens' defence of the City as a community in 1848 through to its more general defence of property and the constitution by 1886, suggesting that the civic life of the City and its institutions of finance were mutually interpenetrating. Thus by relocating finance and commerce in contexts other than those of economies, the City is represented as a contested space: at once modern in its promotion of finance, conservative in its wish to preserve monuments to an older City. Switching to working-class politics in America, A.G. STROUTHOUS, **'A comparative study of independent working-class politics: the American Federation of Labour and third party movements in New York, Chicago and Seattle, 1918–1924'** (Ph.D., University of London, University College, 1996) [ASLIB] compares the Labour Party Movement in three post-First World War American cities, revealing significant differences and similarities in the reasons behind its failure. Whilst the New York movement was rapidly defeated, hampered by the activities of the Socialist Party, and driven from union office at the American Federation of Labour's (AFL) behest, the Chicago Federation of Labour (CFL) resisted the AFL's attempts to stop the new party, but industrial defeat, unemployment and membership loss combined with failure at the ballot box, saw defeat by 1923. In Seattle, however, labour won the support of progressives and the state-wide union machine and drew little opposition from the Democrat and Socialist Parties. As a result Seattle activists were more effective electorally, the Seattle Farmer Labour Party briefly becoming the second party, but as the high tide of

militancy receded, workers were forced on to the defensive which combined with opposition from the state AFL, finished the movement by 1923. M.L. WINGERD, **'City limits: politics, faith, and the power of place in urban America. St. Paul, Minnesota, 1838–1934'** (Ph.D., Duke University, 1998) [DAI] asks why working people in St Paul gave only tepid support to the militant labour movement and vibrant third party politics that fuelled social change in Minneapolis during the Depression. Rejecting the assumption that it was due to the inherent conservatism of the city's Irish-Catholic working class, it traces St Paul's political culture to its roots in the city's origins, especially the structure of the city's economy. Furthermore, ethnic, religious and class cultural values became inextricably tied to 'civic identity' with its capacity to be more powerful than regionalism or nationalism. The effect was not a community of consensus but rather the construction of a locally circumscribed arena in which opposing interests could bargain effectively within a set of common understandings, producing a struggle over civic identity which had real meaning in the way people interacted in the everyday world of their lives and affected their relationship with the world outside their community.

This link between city, politics and identity also informs J.P. LYNCH, **'British or Irish? A comparative study of working class life in three cities c. 1880–1925'** (Ph.D., Queen's University, Belfast, 1996) [ASLIB] which rejects the tendency to discuss Belfast in terms of its distinctiveness from the rest of Ireland. Instead it makes the comparison with the port/industrial city of Bristol, revealing a great many similarities as physical growth resulted in good quality housing, economic conditions ensured comparatively high levels of income, and the development of working-class and 'labour' institutions followed fairly comparable patterns. Despite obvious differences, pre-First World War Bristol and Belfast had more in common than might be expected, similarities which become all the more evident when they are compared to Dublin, the urban centre against which Belfast is normally contrasted. This interest in port cities is reflected in three studies of eighteenth-century Britain and Ireland. D.A. ASCOTT, **'Wealth and community: Liverpool, 1660–1760'** (Ph.D., University of Liverpool, 1996) [ASLIB] builds upon recent work on the demography of Liverpool to recover the people as interactive individuals coalescing to produce the phenomenal growth of the post-Restoration century which saw the town rise to sixth place in the national ranking. Linking testamentary evidence with many other sources – fiscal, legal, administrative and personal – it reveals the occupational profile of testators, their migrant origins and religious persuasion. Furthermore, the holding and disbursement of wealth is considered from a gendered perspective and the context of bequests established by reconstructing testators' networks of kinship and association through a multi-source record linkage from the substantial primary

computer database of names and relationships revealed in the wills. J.M. BARNE, **'The merchants and maritime trade of King's Lynn in the eighteenth century'** (Ph.D., University of East Anglia, 1997) [ASLIB] considers the port's trade over the century, the changing structure of the merchant community and the profitability of its enterprises with special reference to one merchant firm. The maritime community and the fleet of locally-based ships, the haven and the recurrent problems with the river and estuary are all investigated in combination with a study of the finances and administration of the town itself and the distribution of local power and influence between the merchants, the tradesmen, the lawyers and the surrounding gentry. The development of Lynn is compared with that of other eighteenth-century ports whilst the political effectiveness of the merchants is considered within the limitations imposed by the nature and economy of the hinterland. M.P. MCCARTHY, **'The historical geography of Cork's transformation from a late medieval town into an Atlantic port city, 1600–1700'** (Ph.D., University College, Cork, 1997) [ASLIB] contributes to the scholarly reawakening of Irish urban history through a study of the profound changes in the city's physical, social, economic and political geography, emphasizing the strong influence of colonialism in this transformation. Between 1600 and 1641, Cork began to lose its late medieval character, grow in size and population, and develop a much stronger economy, but this progress was dramatically halted by the large-scale territorial reorganization and social change that resulted from the expulsions of the Catholic and Irish inhabitants from the city between 1644 and 1655, and their replacement by New English Protestant settlers. A detailed cross-sectional reconstruction of the port city in *c.* 1663–64 is produced to demonstrate Cork's transformation into a fully-fledged Atlantic port city during the post-1660 period of renaissance based on the colonial trade in provisions and other commodities which it developed with the plantations in British America.

Economy, culture and employment in *the* port of the early modern period – London – are discussed in the next selection. In seeking the short-term effects of **'The impact of the English Civil War on the economy of London, 1642–1650'** (Ph.D., University of Leicester, 1997) [ASLIB], B. COATES places the experience of the capital in the context of its evolution in the sixteenth and seventeenth centuries and the economic impact of the Civil War in other parts of England. It assesses the effects on the capital's economy of parliamentary taxation, loans and contracts for Parliament's war effort, economic blockades and the disruptions of the war on London's manufacturing and its role in the internal and external trades of England. It argues that whilst the Civil War, by disrupting the metropolis's function as the centre for the commercial, social and economic networks of the kingdom, caused a major economic crisis in London, overall the impact was limited as the disruption of

national economic networks was partial, with different aspects disrupted at different times. E.T. BONAHUE, JR, **'The citizen histories of early modern London'** (Ph.D., University of North Carolina at Chapel Hill, 1996) [DAI] contends that the late sixteenth-century emergence of London artisans, shopkeepers and merchants was accompanied by a significant change in the way they read the history of their city. Rejecting the 'courtly' histories of writers like Holinshed, which largely neglected urban and commercial affairs, it draws on the 'citizen history' developed in John Stow's *Survey of London*, the fictions of Thomas Deloney and the plays of Dekker and Heywood to show how a new history of London was emerging, a celebratory vision of civic tradition and urban legitimacy that afforded the city prestige and cultural authority. However, each celebratory representation of London's commercial history was ultimately conflicted as these texts employed a variety of strategies in order to address the problems associated with London's growing commercial culture, Stow detecting commercial greed and civic decline and Deloney the problems of social mobility. In considering the social problems lying beneath citizen celebration and the potential political effect of such texts on London's commercial community, it shows through chapters devoted to Shakespeare, Dekker and Heywood how citizen history plays help to revise our critical definition of the English Renaissance history play. In a more traditional take on work in the capital, T. MELDRUM, **'Domestic service in London, 1660–1750: gender, life cycle, work and household relations'** (Ph.D., University of London, LSE, 1996) [ASLIB] challenges the established historiography based on elite employers which portrays the occupation as dominated by the male livery to the resident nobility and gentry. Employing the words of contemporary servants themselves found in the church court depositions, it examines the majority service experience, showing that servants largely worked in the households of the middling sort, and were overwhelmingly female. This gendered experience of service meant levels of remuneration, nature of work tasks, opportunities for a career in service and relationships with employers, all differed significantly between male and female servants. Furthermore, servants' work could be divided into housewifery, luxurious consumption and 'production' which produced distinct differences according to household size and function, and in household relations.

Gender is the main focus of the next selection. S.E. JONES, **'Keeping her in the family: women and gender in Southampton, c. 1400–c. 1600'** (Ph.D., University of Southampton, 1997) [ASLIB] is based on the proposition that women were subordinate to men in all aspects of medieval society, an inequality constructed by a patriarchal system of government, operating both within and outside the family. By examining how the family constructed gender throughout women's lives, it looks at the different roles women were expected to occupy, emphasizing the

significance of housewifery in providing them with a distinct economic role, demonstrating the gendered organization of the economy, and illustrating continuity in women's economic activity between the late medieval and early modern periods which suggest that the 'Golden Age' did not exist in Southampton. Furthermore, the gendered relations of property were inextricably linked with women's familial roles, for though some women were afforded a degree of control over chattels the conclusion that women were passive carriers of the patrimony was inevitable. Moving into the nineteenth century, M. KANYA-FORSTNER, **'The politics of survival: Irish women in outcast Liverpool, 1850–1890'** (Ph.D., University of Liverpool, 1997) [ASLIB] explores the place of Irish domestic servants in the city, paying particular attention to the ethnic and religious prejudices affecting their employment opportunities. It reveals the links between the experience of domestic service, the shortage of formal, 'respectable' employment opportunities for women and the prostitution trade in which Irish women were particularly prominent. Furthermore, it shows that their survival strategies often brought them into conflict with law enforcers, government officials and religious leaders and produced an uneasy relationship with the Catholic Church which hoped to mould them into pious mothers who would ensure the religious allegiance of future generations. The Church developed an extensive welfare network in an effort to influence the habits and behaviour of its recipients, who in turn endeavoured to secure the most appropriate assistance, while at the same time appearing to meet the requirements of their benefactors. In examining the place of ideas concerning gender roles and respectability in the development of a colonial identity, K. MCKENZIE, **'Gender and honour in middle-class Cape Town: the making of colonial identities 1828–1850'** (D.Phil., University of Oxford, 1997) pays particular attention to the cultural interaction of the incoming British settlers with the older Dutch society already in place in Cape Town. Through investigation of the creation of a public sphere, the importance of family and domestic service issues in reform initiatives, the nature of male and female honour and its defence, the role of marriage, and the mediation of sexual transgressions through religious and civil authorities, it suggests that the insertion of British middle-class ideals of domesticity into Cape society had a decisive impact upon politics and public culture. It argues that the new colonial political order which was enshrined in the constitution of 1853 was based upon a new gender order which set out distinctive roles for middle-class men and women and which allowed for the expression of a particular kind of personal and social respectability. Utilizing the writings of Georg Simmel and Hans Ostwald, D. ROWE, **'Representing Berlin: sexuality and the city in German modernism, 1896–1930'** (Ph.D., University of Essex, 1997) [ASLIB] examines how the image of Berlin was implicated in the construction of a gender-specific version of

the experience of modernity and how such experience was articulated in visual and verbal representation during this period. It demonstrates how the sexualized image of Berlin in Weimar Germany arose at the same time as radical social changes in the history and position of women were taking place and that this specific image was related to particular anxieties regarding the role of women in the public realm at this time. In particular, it suggests that discourses of modernity centring upon the city would seem to be founded more often than not on male subjective desire where woman is absent as subject yet ever-present as sexualized object.

The relationship between gender and leisure is more or less central to each of the next four theses and, in particular, E. OLIVER, **'Liberation or limitation? A study of women's leisure in Bolton c.1919–1939'** (Ph.D., University of Lancaster, 1996) [ASLIB] which uses oral histories within a Foucauldian framework to test the assumption that the inter-war years were a period of social emancipation for women by exploring the leisure experiences of a group of Bolton women who grew to adulthood during the 1920s and 1930s. Focusing on the leisure activities and venues which the interviewees identified as important – home and neighbourhood, church/chapel, cinema, dance hall and sports field – it considers the ways in which 'women' and 'woman' were socially constructed through leisure as a social institution and how women's individual experiences of leisure were shaped by class, age, marital status and motherhood. Particular attention is paid to the spatial and temporal parameters and the formal and informal regulatory processes shaping women's experiences, concluding that women's leisure was at one and the same time liberating and limiting. However, on a very different tack, A.J. HORRALL, **'Music-hall, transportation and sport: up-to-dateness in London popular culture, c. 1890–1914'** (Ph.D., University of Cambridge, 1998) [ASLIB] illustrates how 'up-to-dateness' required artistes continually to adjust their acts to reflect the latest popular crazes, encouraging them to ride through and fly over London's streets in a succession of sensational conveyances or take part in the latest games, like baseball, cricket and football. These activities were then invoked as proof of their up-to-dateness, drawing crowds to the music halls and popular theatres to see how the latest sensations had been incorporated. It demonstrates the entertainment entrepreneurs' understanding of the close relationship between professional entertainment and popular fascinations and how the relentless interaction between street, pitch and stage allowed motorists, pilots and footballers to pursue brief careers on the halls, creating a very modern type of celebrity in which fame was no longer confined to the activity at which one was nominally most proficient. J.A. LINDSTROM, **'"Getting a hold deeper in the life of the city:" Chicago nickelodeons, 1905–1914'** (Ph.D., Northwestern University, 1998) [DAI] focuses on the legal bases of the Chicago City Council's regulation of nickelodeons to

examine the regulatory environment for moving pictures in the city and, through an account of the activities of two female reformers, looks at how civic leaders addressed the nickelodeon boom, transforming their concerns into more general demands for municipal support for leisure activities for children. Furthermore, it articulates a new model of the location of moving picture theatres emphasizing changing land use, the movement of people between and through neighbourhoods, the changing class relations between and within neighbourhoods, and the success of moving picture theatres in new business districts in working-class/lower middle-class residential neighbourhoods.

Leisure and gender also provide a link with the final group of dissertations which are concerned with the urban ethnic experience. Transcending the traditional focus on institutions, L.N.E. MARAM, **'Negotiating identity: youth, gender, and popular culture in Los Angeles's Little Manila, 1920s–1940s'** (Ph.D., University of California, Los Angeles, 1996) [DAI] examines how popular culture practices among members of a predominantly young, male, working-class immigrant community facilitated the construction of dynamic individual and group identities in the struggle to carve out social spaces in an urban environment. Central to the study is the role of commercialized leisure centres, including boxing auditoriums and taxi dance halls, contested arenas which provided sites for an overt struggle over 'American' values and traditions. It shows how, despite intra-ethnic conflicts, Filipino immigrants cemented bonds of solidarity in places of their own choosing and through the rhythms of daily life, revealing the significance of informal networks in constructing alternative notions associated with work, expressions of desire, and socio-economic mobility. C.A. KOLKER, **'Migrants and memories: family, work, and community among Blacks, Eastern European Jews, and native-born Whites in an early twentieth century Washington, District of Columbia neighbourhood'** (Ph.D., George Washington University, 1997) [DAI] examines the Southwest quadrant of Washington DC, as it evolved into an important staging ground to the city for three defined communities, exploring the process of adjustment to reveal how these disparate groups confronted urban realities in a non-industrial centre. Utilizing oral histories and the 1920 manuscript census, it uncovers three different worlds: the communal world of the African-American community, the work-oriented shtetl life of eastern European Jews, and the segregated 'small town' existence of native-born whites, each anchored by a stable core of religious institutions and a dense weave of extended kinship networks. But overlaying this was a 'neighbourhood community'. Transcending ethnic ties, this was based on proximity and interdependence, on interactions between customers and merchants, on contacts with casual neighbours and familiar faces, providing an important daily function in the lives of a diverse population. Illuminated by the memories of former residents,

this study highlights the complexity of working-class family life, expanding the meaning of community and teaching something about the essence of neighbourhood. Moving from the local to the global, S.R. SHUKLA, **'India abroad: trans-national ethnic cultures in the United States and Britain, 1947–1997'** (Ph.D., Yale University, 1997) [DAI] considers the various ways that Indians have constructed individual and group identities in a range of cultural forms, arguing that transnational affiliations have guided the cultural work of Indians abroad, militating against traditional models for immigration and assimilation. Comparing immigrant cultures in the United States and Britain, it suggests that, with the experiences of colonial and post-colonial labour arrangements, Indians in Britain have constituted the 'racial Other', whilst the largely middle-class Indian Americans have been more likely to follow the model of de-racialized and hyphenated white immigrant ethnicity. Focusing on occasions of cultural formation of Indians abroad and the myriad ways that Indians experienced nationality, ethnic and racial formation, and class identity, it explores the global history of migration, the two 'Little Indias' of New York and London, print culture, autobiographical and fictional literature, and cultural festivals, illuminating, in the process, the new role of 'urban ethnicity' in global formations.