



Historic England



Whitworks

# Pride of Place

A Resource for teaching PSHE in  
Secondary Schools in England



# Contents

Introduction.....	3
Curriculum Links .....	5
What needs to be in place to use this resource successfully? .....	9
Teaching Activities.....	11
Activity One - Definition of Terms.....	12
Activity Two - What Is Pride of Place? .....	21
Activity Three - Roman Britain.....	23
Activity Four - Law and Punishments through British History .....	25
Activity Five - Who Is This? .....	34
Activity Six - The Temperance Hall Ball.....	37
Activity Seven - Is This Discrimination? .....	48
Activity Eight - Who Qualifies for Pride of Place? .....	54
Acknowledgements.....	62

## Appendix

Maps of England with illustrations and relevant places marked on

# Introduction

This resource is an exploration of LGBTQ history which allows young people to explore the issues of sexuality, identity, the law and its place in British history.

It was developed by Gertie Whitfield with input from Professor Alison Oram from Leeds Beckett University as part of Historic England's 'Pride of Place' project to uncover the untold LGBTQ histories of buildings and places people have lived alongside for generations.

The resource was trialled with Year nine students from Heritage High School Derbyshire and their teacher Alison Liasides.

Alison commented on how effective it had been for them to learn the terminology and especially some new words. As expected, Alison adapted the materials for her context and "sold" the whole concept of *Pride of Place*. As a result it was referred to in discussions throughout the lessons.

*"The pupils responded positively to a challenging and difficult topic for them and felt special because they had been chosen to pilot this new scheme of work. I was amazed at their ability to discuss openly and frankly and to ask relevant and pertinent questions on a topic which many were very interested in discussing. The fact that the scheme of work related to current issues but also gave an historical background made the pupils aware that this was not a "new" 21st. century issue. It certainly made them open up, talk to each other in a mature manner and more importantly take away the barriers that might have existed. One of the most positive outcomes for me and for them is that they too have gained their own pride of place as a group. They have become more tolerant and accepting of each other, have an awareness that we do not know what the background to each pupil and their family is and it has secured friendships in the class. I think the year 9s were the perfect audience ... as they had bonded well as a group and were not new to challenging topics. They were willing to take part in all the activities."*

Alison Liasides Year 9 PSHE Teacher Heritage High School

The students discussed the materials in this resource in the context of their learning about laws and punishment. The students were genuinely surprised at how far back discrimination around sexuality went and were shocked that the law did not recognise female same-sex relationships until 2001. It helped them to understand how difficult it must have been for the LGBTQ community in the past and to value their 2016 context. It triggered a discussion of ideas about how LGBTQ community could be celebrated now.

*“I think it is important to learn pride of place to show students how lucky we all are now to be able to be proud and also to show that it is so easy it is now to have pride of place in a lot of things. It’s good to teach this subject to people around our age range to make people aware when young therefore it can help us when we get older and help us on how to deal with this kind of situation.”*

Year Nine Girl



# Curriculum Links

This resource supports the following curriculum areas:

## **British Values**

When publishing the guidance in Nov 2014, Lord Nash said:

*A key part of our plan for education is to ensure children become valuable and fully rounded members of society who treat others with respect and tolerance, regardless of background.*

*We want every school to promote the basic British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance for those of different faiths and beliefs.*

*This ensures young people understand the importance of respect and leave school fully prepared for life in modern Britain.*

Examples of the understanding and knowledge pupils are expected to learn include:

- *an acceptance that people having different faiths or beliefs to oneself (or having none) should be accepted and tolerated, and should not be the cause of prejudicial or discriminatory behaviour*
- *an understanding of the importance of identifying and combatting discrimination*

This Pride of Place scheme of work covers these values. It covers the notions of respect, acceptance and explores the prejudice that those that took a stand against discrimination experienced. The style of work also insists on respect in order for the children to complete the work successfully.

## **Equalities**

Schools also have wider responsibilities under the Equalities Act 2010 and should ensure that their school strives to do the best for all pupils, irrespective of disability, educational needs, race, nationality, ethnic or national origin, sex, gender identity, pregnancy, maternity, religion or sexual orientation or whether they are looked after

children. This means that PSHE education must be sensitive to the different needs of individual pupils and may need to evolve over time as the pupil population changes. At all times the overarching principle is to ensure the present and future wellbeing of pupils and to meet their learning needs. It is also crucial for lessons to help children to realise the nature and consequences of discrimination, teasing, bullying and aggressive behaviours (including cyber bullying), use of prejudice-based language and how to respond and ask for help.

*PSHE Association: Creating a PSHE policy for your School 2014*

Pride of Place supports and recognises equality of opportunity and reflects how British laws and society have changed from oppression to support in the 21<sup>st</sup>-century

### **PSHE Teaching and Learning**

Teaching and learning best practice will be applied. This includes active learning methods and varied strategies that promote co-operation, support participation and negotiation, encourage reflection and consider risk reduction. Collaborative learning is an important skill as it can improve achievement across the curriculum. Please see the following link to the Sutton Trust.

<https://educationendowmentfoundation.org.uk/evidence/teaching-learning-toolkit/collaborative-learning/>

Collaborative learning is central to the delivery of the activities in this Pride of Place Resource.

*“The thing that I enjoyed the most – the whole topic was being in a group that we didn’t choose and interacted and gave our opinions to them because it is nice knowing what other people thought about the topic.”*

Year Nine Girl

## **Spiritual, Moral, Social and Cultural Development**

The following quotation demonstrates how PSHE contributes to spiritual, moral, social and cultural (SMSC) development as defined by OFSTED:

*The spiritual development of pupils is shown by their:*

- *Ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feelings and values*
- *Sense of enjoyment and fascination in learning about themselves, others and the world around them*
- *Use of imagination and creativity in their learning*
- *Willingness to reflect on their experiences.*

*The moral development of pupils is shown by their:*

- *Ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives, recognise legal boundaries and, in so doing, respect the civil and criminal law of England*
- *Understanding of the consequences of their behaviour and actions*
- *Interest in investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues.*

*The social development of pupils is shown by their:*

- *Use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds*
- *Willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively.*

From: 'The role of PSHE, citizenship education and SMSC in obtaining good outcomes in section 5 inspections from September 2015'

Janet Palmer HMI (National Lead for PSHE education)

*"I have enjoyed LGBTQ because I believe in equal rights for people..."*

Year Nine Boy



# What Needs to Be in Place to Use the Resource Successfully?

## **A Safe Learning Environment**

In order for PSHE to be conducted safely the following ground rules are necessary:

- Group agreements or ground rules are negotiated, explained, displayed and referred to wherever appropriate.
- No one in the classroom will be expected to answer a personal question.
- Distancing techniques such as the use of scenarios will be used to help to keep pupils safe. There will be no need for anyone to discuss their own personal issues. (The Pride of Place resource facilitates distancing as students will find themselves discussing cases from history.)
- Confidentiality will be clearly explained. Students will understand how disclosures will be handled. We will not expect a group to keep what is discussed within the classroom, within the room.
- Students will be expected to engage and listen during lessons, however it is accepted that sometimes it is inappropriate for them to be expected to take part in the discussion.
- In most cases, the correct names for body parts will be used. Using language appropriately will be built in to the culture of the classroom.
- The meanings of words will be explained in a sensible and factual way.
- Humour is an important element of the PSHE classroom, as it is important to laugh together.
- Signposting to sources of support.

## **Spiral Curriculum**

This Pride of Place Resource is designed to be part of a spiral Relationships and Sex Education curriculum in which approaches to LGBTQ issues are normalised and addressed at other times. It is important that each school places the resource at a point that is relevant to them.

## **Asking and Answering Questions in PSHE**

Teachers must attempt to answer pupil's questions and concerns in a sensitive, age and development appropriate manner. Individual teachers should use skill and discretion in these situations, and if necessary, refer to their PSHE coordinator for advice and support.

## **National Guidance from Stonewall**

This excellent guidance from Stonewall provides a toolkit for a whole school approach to LGBT and how to support LGBT young people.

[http://www.stonewall.org.uk/sites/default/files/getting\\_started\\_-\\_a\\_toolkit\\_for\\_secondary\\_schools.pdf](http://www.stonewall.org.uk/sites/default/files/getting_started_-_a_toolkit_for_secondary_schools.pdf)

[http://www.stonewall.org.uk/sites/default/files/an\\_introduction\\_to\\_supporting\\_lgbt\\_young\\_people\\_-\\_a\\_guide\\_for\\_schools\\_2015.pdf](http://www.stonewall.org.uk/sites/default/files/an_introduction_to_supporting_lgbt_young_people_-_a_guide_for_schools_2015.pdf)

[https://www.stonewall.org.uk/sites/default/files/working\\_with\\_faith\\_communities.pdf](https://www.stonewall.org.uk/sites/default/files/working_with_faith_communities.pdf)

## **Another Justification for Using Resources like this in Our Schools**

<http://www.independent.co.uk/voices/what-its-like-to-be-a-gay-man-teaching-lgbt-equality-at-a-muslim-school-a6889561.html>

# Teaching activities

The resource is not written as a chronological sequence of lessons. Use them in whichever order you wish. There may be times when the young people become engaged in a particular conversation. It totals five to six one hour lessons.

The resource is structured to enable the teacher to construct lessons from the materials provided. Teachers should select and adapt materials to their style and context, and create more power points to suit their needs.

## Learning across the Whole Resource

- developing some understanding of LGBTQ history
- giving value to a hidden history for a group that is often not acknowledged in school
- working collaboratively in a supportive way
- reflection
- developing British values such as respect, tolerance and an understanding of modern law

*Please note: some of the activities contain a lot of text. As students will be working collaboratively they can support each other in accessing the text. It is also not important for them to understand every single word as long as they understand the “gist” of what is happening. Finding the work a “challenge” is perfectly acceptable.*

## Student Introduction to the Resource

Please inform your students that the work they about to engage with, is all about LGBTQ history and its place in our world today.

Therefore the first thing that is needed is to create some understanding of the language around sexuality and gender so that everyone is clear what they're talking about.

# Activity One - Definition of Terms

*“I enjoyed learning the words by sorting the cards, because I learnt new words and their definitions. Also learning about the Edward Carpenter story, as it told us how fighting ...(for gay rights)...was brought about.”*

**Year Nine Girl**

## **Learning**

- developing a greater understanding of the terms around sexuality and gender
- developing an understanding of the complexity and sensitivity of the language around sexuality and gender
- working collaboratively

## **Resources**

1. Cards as appropriate to the method chosen.

This exercise is to create some understanding of the language around sexuality and gender to provide a basis for the rest of the resource.

There are two approaches to this exercise.

One is to create one set of cards which are laminated. Mix them up and give them out to individuals in your class. There will probably be enough for everybody to have a word and a definition. They then move around talking to each other so that each person ends up with the definition of their word.

Alternatively you could create enough cards for each group of 4 to have them and sort them. Clearly there needs to be some feedback and discussion for which the teacher's version has been created with a little more information/guidance.

# Teacher's Glossary

Please note that there is a great deal of sensitivity around all these terms. In the end it is up to individuals to choose the language they use to describe themselves. This exercise has also been designed to give a level of knowledge appropriate to Key Stage 3. There are always further layers and terms.

<b>Androgyny/ous</b> (adjective; pronounced “an-jrah-jun-ee”)	a combination of both masculinity and femininity
<b>Asexual</b> (adjective)	having a lack of (or low level of) sexual attraction to others and/or a lack of interest or desire for sex or sexual partners.
<b>Bigender</b> (adjective)	a person who fluctuates between traditionally “woman” and “man” gender-based behaviour and identities, identifying with both genders.
<b>Biological Sex</b> (noun)	a medical term used to refer to the chromosomal, hormonal and anatomical characteristics that are used to classify an individual as female or male or intersex.
<b>Biphobia</b> (noun)	fear of bisexual individuals. <i>All the phobia terms used in this exercise use the direct translation of phobia as fear. Clearly phobia results in prejudicial and discriminatory behaviour.</i>
<b>Bisexual</b> (adjective)	a person emotionally, physically, and/or sexually attracted to males/men and females/women.
<b>Cisgender</b> –(adjective; pronounced “siss-jendur”)	a person whose gender identity and biological sex is the same as that which was assigned at birth. A simple way to think about it is if a person is not trans, they are cisgender.
<b>Cisnormativity</b> (noun)	the assumption that everyone is cisgender. <i>This can lead to the invisibility or ignoring of transgender people/identities.</i>
<b>Closeted</b> (adjective)	an individual who is not open to themselves and/or others about their sexuality or gender identity.
<b>Coming Out</b> (verb)	the process by which one accepts and/or comes to identify one’s own sexuality or gender identity and the process by which one shares one’s sexuality or gender identity with others.
<b>Cross-dresser</b> (noun)	someone who wears clothes of another gender/sex.
<b>Drag King</b> (noun)	someone who performs masculinity theatrically.
<b>Drag Queen</b> (noun)	someone who performs femininity theatrically.

<b>Gay</b>	a term used to describe individuals who are primarily emotionally, physically, and/or sexually attracted to members of the same sex and/or gender. More commonly used when referring to males. It can also be used as an umbrella term used to refer to the queer community.
<b>Heteronormativity</b> (noun)	the assumption that everyone is heterosexual. <i>This can lead to the invisibility or ignoring of LGBTQ people/identities.</i>
<b>Heterosexism</b> (noun)	behaviour that gives preference to heterosexual people. <i>This can lead to the invisibility or ignoring of LGBTQ people/identities.</i>
<b>Heterosexual</b> (adjective)	a person primarily emotionally, physically, and/or sexually attracted to members of the opposite sex. <i>It is also interesting to note that "hetero" means opposite.</i>
<b>Homophobia</b> – (noun)	fear of LGBTQ individuals and community.
<b>Homosexual</b> (adjective)	a term used to describe a person primarily emotionally, physically, and/or sexually attracted to members of the same sex/gender. (This term is considered stigmatizing due to its history as a category of mental illness, and is discouraged for common use.) <i>It is important to make it clear that this is an unpopular term to use due to its history. It is also interesting to note that "Homo" means same.</i>
<b>Intersex</b> (noun)	someone whose combination of chromosomes, gonads, hormones, internal sex organs, and genitals differs from the two expected patterns of male or female. <i>Hermaphrodite is now considered an offensive term.</i>
<b>Lesbian</b> (noun)	a term used to describe women attracted romantically, erotically, and/or emotionally to other women.
<b>LGBTQ</b>	initials used as shorthand or umbrella terms for all people who have a non-normative gender or sexuality.
<b>Outing</b> (verb)	making public without their permission a person's sexual orientation, gender identity, or intersex status.
<b>Queer</b> (adjective )	In this context it is an umbrella term sometimes used by LGBTQ people to refer to the entire LGBT community. <i>It is important to note that the word queer is an in-group term, and a word that can be considered offensive to some people, depending on their generation, geographic location, and relationship with the word.</i>

<b>Questioning</b> (verb, adjective)	a person who is unsure about or is exploring their own sexual orientation or gender identity.
<b>Romantic or Sexual Attraction</b> (noun)	a liking for someone that means one wants to engage in intimate behaviour (e.g., flirting, dating, marriage).
<b>Sex Reassignment Surgery / SRS/Gender Confirmation Surgery</b>	A term used by some medical professionals to refer to a group of surgical options that alter a person's biological sex. (In most cases, one or multiple surgeries are required to achieve legal recognition of gender variance.) <i>Gender confirmation surgery is now the preferred term as it is more positive.</i>
<b>Trans</b> (adjective)	An umbrella term covering a range of identities e.g. transgender and transvestite.
<b>Transgender</b> (adjective)	a person who lives as a member of a gender other than that expected based on sex assigned at birth.
<b>Transition(ing)</b> (noun & verb)	this is a term that is used to refer to the process a trans person undergoes when changing their bodily appearance.
<b>Transphobia</b> (noun)	the fear of trans people and the trans community.
<b>Transsexual</b> (noun & adjective)	a person who identifies psychologically as a gender/sex other than the one to which they were assigned at birth.
<b>Transvestite</b> (noun)	a person who dresses as the opposite gender for any one of many reasons, including relaxation, fun, and sexual gratification.
<b>Two-Spirit</b> (noun)	is an umbrella term traditionally used by Native American people to recognise individuals who possess qualities or fulfil roles of both genders. <i>This term has been put in to recognise that various cultures both now and in the past have been able to accommodate people who don't identify with their own birth gender.</i>

# Student Cards

<p style="text-align: center;"><b>Androgyny/ous</b> (adjective)</p>	<p>a combination of both masculinity and femininity</p>
<p style="text-align: center;"><b>Asexual</b> (adjective)</p>	<p>having a lack of (or low level of) sexual attraction to others and/or a lack of interest or desire for sex or sexual partners.</p>
<p style="text-align: center;"><b>Bigender</b> (adjective)</p>	<p>a person who fluctuates between traditionally “woman” and “man” gender-based behaviour and identities, identifying with both genders</p>
<p style="text-align: center;"><b>Biological Sex</b> (noun)</p>	<p>a medical term used to refer to the chromosomal, hormonal and anatomical characteristics that are used to classify an individual as female or male or intersex.</p>
<p style="text-align: center;"><b>Biphobia</b> (noun)</p>	<p>fear of bisexual individuals.</p>
<p style="text-align: center;"><b>Bisexual</b> (adjective)</p>	<p>a person emotionally, physically, and/or sexually attracted to males/men and females/women.</p>
<p style="text-align: center;"><b>Cisgender</b> – (adjective; pronounced “siss-jendur”)</p>	<p>a person whose gender identity and biological sex [is as] assigned at birth. A simple way to think about it is if a person is not trans, they are cisgender.</p>

<p style="text-align: center;"><b>Cisnormativity</b></p> <p style="text-align: center;">(noun)</p>	<p style="text-align: center;">the assumption that everyone is cisgender.</p>
<p style="text-align: center;"><b>Closeted</b></p> <p style="text-align: center;">(adjective)</p>	<p style="text-align: center;">an individual who is not open to themselves and/or others about their sexuality or gender identity.</p>
<p style="text-align: center;"><b>Coming Out</b></p> <p style="text-align: center;">(verb)</p>	<p style="text-align: center;">the process by which one accepts and/or comes to identify one's own sexuality or gender identity and the process by which one shares one's sexuality or gender identity with others.</p>
<p style="text-align: center;"><b>Cross-dresser</b></p> <p style="text-align: center;">(noun)</p>	<p style="text-align: center;">someone who wears clothes of another gender/sex.</p>
<p style="text-align: center;"><b>Drag King</b></p> <p style="text-align: center;">(noun)</p>	<p style="text-align: center;">someone who performs masculinity theatrically.</p>
<p style="text-align: center;"><b>Drag Queen</b></p> <p style="text-align: center;">(noun)</p>	<p style="text-align: center;">someone who performs femininity theatrically.</p>
<p style="text-align: center;"><b>Gay</b></p> <p style="text-align: center;">(adjective)</p>	<p style="text-align: center;">a term used to describe individuals who are primarily emotionally, physically, and/or sexually attracted to members of the same sex and/or gender. More commonly used when referring to males. It can also be used as an umbrella term used to refer to the queer community.</p>
<p style="text-align: center;"><b>Heteronormativity</b></p> <p style="text-align: center;">(noun)</p>	<p style="text-align: center;">the assumption that everyone is heterosexual.</p>

<p><b>Heterosexism</b></p> <p>(noun)</p>	<p>behaviour that gives preference to heterosexual people.</p>
<p><b>Heterosexual</b></p> <p>(adjective)</p>	<p>a person primarily emotionally, physically, and/or sexually attracted to members of the opposite sex.</p>
<p><b>Homophobia</b></p> <p>(noun)</p>	<p>fear of LGBTQ individuals and community.</p>
<p><b>Homosexual</b></p> <p>(adjective)</p>	<p>a term used to describe a person primarily emotionally, physically, and/or sexually attracted to members of the same sex/gender. (This term is considered stigmatizing due to its history as a category of mental illness, and is discouraged for common use.)</p>
<p><b>Intersex</b></p> <p>(noun)</p>	<p>someone whose combination of chromosomes, gonads, hormones, internal sex organs, and genitals differs from the two expected patterns of male or female.</p>
<p><b>Lesbian</b></p> <p>(noun)</p>	<p>a term used to describe women attracted romantically, erotically, and/or emotionally to other women.</p>
<p><b>LGBTQ</b></p>	<p>initials used as shorthand or umbrella terms for all people who have a non-normative gender or sexuality.</p>
<p><b>Outing</b></p> <p>(verb)</p>	<p>making public without permission a person's sexual orientation, gender identity, or intersex status.</p>

<p style="text-align: center;"><b>Queer</b> (adjective meaning odd, different, bizarre)</p>	<p>In this context it is an umbrella term sometimes used by LGBTQ people to refer to the entire LGBT community.</p>
<p style="text-align: center;"><b>Questioning</b>  (verb, adjective)</p>	<p>a person who is unsure about or is exploring their own sexual orientation or gender identity.</p>
<p style="text-align: center;"><b>Romantic or Sexual Attraction</b>  (noun)</p>	<p>a liking for someone that means one wants to engage in intimate behaviour (e.g., flirting, dating, marriage).</p>
<p style="text-align: center;"><b>Sex Reassignment Surgery / SRS/ Gender Confirmation Surgery</b></p>	<p>A term used by some medical professionals to refer to a group of surgical options that alter a person's biological sex. (In most cases, one or multiple surgeries are required to achieve legal recognition of gender variance.)</p>
<p style="text-align: center;"><b>Trans</b>  (adjective)</p>	<p>An umbrella term covering a range of identities e.g. transgender and transvestite.</p>
<p style="text-align: center;"><b>Transgender</b>  (adjective)</p>	<p>a person who lives as a member of a gender other than they were assigned at birth.</p>
<p style="text-align: center;"><b>Transition(ing)</b>  (noun &amp; verb)</p>	<p>this is a term that is used to refer to the process a trans person undergoes when changing their bodily appearance.</p>

<p style="text-align: center;"><b>Transphobia</b></p> <p style="text-align: center;">(noun)</p>	<p style="text-align: center;">the fear of trans people and the trans community.</p>
<p style="text-align: center;"><b>Transsexual</b></p> <p style="text-align: center;">(noun &amp; adjective)</p>	<p style="text-align: center;">a person who identifies psychologically as a gender/sex other than the one to which they were assigned at birth.</p>
<p style="text-align: center;"><b>Transvestite</b></p> <p style="text-align: center;">(noun)</p>	<p style="text-align: center;">a person who dresses as the opposite gender expression for any one of many reasons, including relaxation, fun, and sexual gratification.</p>
<p style="text-align: center;"><b>Two-Spirit</b></p> <p style="text-align: center;">(noun)</p>	<p style="text-align: center;">is an umbrella term traditionally used by Native American people to recognise individuals who possess qualities or fulfil roles of both genders.</p>

# Activity 2 - What Is Pride of Place?

## Learning

- Creating a definition and therefore terms of reference for the material to be explored
- Thinking as widely as possible about the definition of words and phrases, in particular *pride of place*
- Reflecting on pride, self-worth, belonging and community etc.

## Resources

Paper and pens for brainstorming

Brainstorm in groups, what are the possible meanings of the phrase, *pride of place*. If they find it easier to break it down before thinking of it as a phrase then that is fine.

Each group to feedback at least one answer. Record on whiteboard.

Here are some possible ideas:

- The noun pride describes a feeling of happiness that comes from achieving something. *When you do a good job or finish a difficult task, you feel pride.*
- *Pride* is also the collective noun for Lions (not really necessary in this context)
- *Pride* is a feeling of self-respect and personal worth
- *Pride* also acts as a verb meaning "be proud of"
- *Pride* can also refer to the standards you have for yourself eg being punctual
- something that causes a person or persons to be proud: *his art collection was the pride of the family*
- *Civic pride* is pleasure or satisfaction taken in the community one lives in
- *Pride and joy* is someone or something cherished, valued, or enjoyed above all others: *Their new grandchild is their pride and joy.*
- *Gay pride* is a sense of strong self-esteem associated with a person's public acknowledgement of their LGBTQ sexuality (this is often celebrated with a day of marches and events in cities).

- *Pride of place* could be a feeling of belonging or a feeling of being at home
- *Pride of place* could be being proud of where you are or who you are
- *Pride of place* could mean that you are something that is valued by the community
- *Pride of place* could mean valuing our LGBTQ history and the arenas in which it took place



# Activity Three - Roman Britain

## Learning

- Working collaboratively to understand information given
- Understanding that different times and cultures have been more or less accepting of a range of sexuality and gender identification
- Starting to build a picture of LGBTQ history and its place on the map of England

## Resources

1. Map 1 of England with London and Catterick marked.
2. An appropriate number of copies of the Roman Britain information.

Give the students in groups of four the information below in a form that they can read it collaboratively.

Check out their understanding of the information. If words are not understood then maybe other students might be able to tell them or indeed guess from the context. Then ask them to consider what the information tells them about the Romano British in North Yorkshire in the fourth century A.D.

Feedback and discuss their answers.

They may come up with some other observations, but clearly it is an indication of the cosmopolitan nature of this society in Britain at this time.

Ask if a *gallus* would have had *Pride of Place*.

It also indicates that this person's social and cultural role in Roman society illuminates gender diversity among some of the earliest recorded peoples in Britain.

# Roman Britain

In **Cataractonium**, present-day Catterick in North Yorkshire, archaeologists uncovered the grave of a fourth century AD 'gallus' in 1958. It has only been recognised as a male skeleton in the last 20 years. It was reported as a "gallus" in the media in 2002.

A "gallus" was a gender-crossing priest of the goddess, Cybele, who was referred to as the great mother. Inscriptions and statues show that the worship of Cybele was well established in the north of England - there is an altar dedicated to Cybele at Corbridge on Hadrian's Wall.

Born a man, a gallus would self-castrate using clamps, cross-dress and take a woman's role to demonstrate their commitment to Cybele. Cybele's priests wore jewellery, highly coloured female robes and turbans or tiaras and had female hair-styles.

This gallus, a male skeleton, was excavated with jet jewellery and other female accessories that suggested its status.



Reconstruction portrait of a Roman gallus, based on the human remains © Historic England IC159/004

# Activity Four - Law and Punishments through British History

*"I have enjoyed all the work we have done. Since we learnt a lot of new stuff and it is very educational! But my favourite would have to have been the quiz because history is my favourite subject and you had to think a lot about your answers."*

**Year Nine Boy**

## Learning

- Working collaboratively
- Learning about the law and punishments associated with LGBTQ history
- Developing an understanding of why some histories are easier to discover than others

## Resources

1. Enough question sheets for each group to answer.
2. PowerPoint maps

Do a section at a time and then discuss the answers. It is important to point out, that although there are correct answers; it is the process of discussion and discovery that is important.

At the end of the quiz and discussion, ask the young people why they think the history identified by the quiz is important.

Possible process questions are:

- Is this a positive picture of the Pride of Place LGBTQ history has had in Britain?
- Is knowing this history important?

Possible answers are:

- That it shows how LGBTQ people have been treated in England over the centuries.
- Identifies where LGBTQ people came into contact with the law. (Please note that it does not identify where and how LGBTQ people were tolerated, respected and included).
- It is a history of oppression.
- Much LGBTQ history is that of the wealthy and/or noble as indeed is the case across history.
- Much of LGBTQ history is that of men which it often is across the whole of history.

The young people may come up with other ideas too. It is important to draw out some of the above to extend understanding and provide context for what follows.

# Law and Punishments Quiz Answer Sheet, Teacher Guidance and Discussion Points

## LGBTQ History in England

1. In the eighth century an Anglo-Saxon scribe claimed that the Venerable Bede who died in 735 A.D. had demanded a number of years of punishment for nuns who fornicated with each other through the use of a “device”. How many years was it?
  - a. three years
  - b. five years
  - c. seven years

*An eight-century rulebook attributed to the Venerable Bede (died 735 AD), though not actually written by him, demanded seven years of penances for nuns who fornicated with each other through the use of a ‘device’. What this document tells us about actual experience is unclear, but it does indicate a clear awareness of the possibility of female same-sex sexual activities, and also of concerns about them.*

2. In how many of these abbeys are there historical reports of same-sex relationships?
  - a. Rievaulx Abbey in Yorkshire – Aelred Abbot from 1147 to death in 1167.
  - b. Eynsham Abbey in Oxfordshire in 1196.
  - c. Edmondsbury Abbey now Bury St Edmunds in Suffolk in the 12<sup>th</sup> century.

*As you answer this question you can bring up Map 2.*

*Aelred of Rievaulx (1110-1167), abbot of **Rievaulx Abbey** from 1147 until his death in 1167, distinguished between earthly, carnal relationships and ‘sublime’ love between men.*

*A member of the Scottish nobility, Aelred had been accused of sexual relations with another man in his youth at King David I’s court.*

*At Rievaulx in Yorkshire, he had on-going and intense relationships with two monks, Hugh and Simon. On Simon’s death, for example, Aelred described feeling ‘as if my body has been eviscerated’ and his soul ‘rent to pieces’. Despite the powerful and emotional language of love and grief, it seems that Aelred’s deeply intense spiritual*

*relationships with the monks, which he described in erotically charged language, remained devoid of sexual physical expression.*

*They nonetheless speak powerfully to the place of a range of same-sex desires in the medieval past.*

*In 1196 a monk at **Eynsham Abbey** in Oxfordshire recorded a vision of paradise and purgatory, which includes a chapter describing the punishments suffered by men who indulged in same-sex sexual intercourse in purgatory. In the vision, sex between men is described as 'that foul and abominable sin that ought not to be named'.*

*In the 12<sup>th</sup> century a monk at in the **Abbey of Edmundsbury**, today Bury St Edmunds, described in his Chronicle the dismissal of the Abbey's sacrist and the destruction of his houses 'as being unworthy to stand upon the earth' on account of an unmentionable crime, suggesting same-sex relationships.*

3. Roman Catholic Safeguarding rules about boys being on their own with church officials first entered the rulebook in:
  - a. 10<sup>th</sup> century
  - b. 15<sup>th</sup> century
  - c. 20<sup>th</sup> century

*A tenth-century rulebook for English monastic houses, for instance, forbade monks taking boys alone for any private purpose, even spiritual.*

### **Same-sex Relationships and the Law**

4. Female same-sex relationships first entered the law in:
  - a. 1533
  - b. 1861
  - c. 2001

*Female same-sex relationships were not recognised by the law until 2001. The age of consent is now 16 for both sexes in any same-sex or opposite sex relationship. It was also in 2001 that someone with responsibility for another person, whether that person is over the age of consent or not, could be prosecuted. For example, a nurse looking after someone with special needs who is over 16, regardless of the gender identity of either party could be prosecuted [if they had a sexual relationship].*

5. Male same-sex relationships first entered the law in:
  - a. 1533
  - b. 1861
  - c. 2001

*Male same-sex relationships entered the statute books in the reign of Henry VIII when an Act of 1533 declared that male same-sex relationships would be punishable by death.*

## **Places of Punishment**

6. The last men to be executed under the 1533 Act were hung in Newgate Prison in:
  - a. 1835
  - b. 1861
  - c. 1893

*In 1835, James Pratt and John Smith were the last men to be hanged under the 1533 Act in England.*

*On 31 August, Pratt and Smith met at a run-down lodging house in Southwark, on the south bank of the River Thames in London, where they were seen having sex.*

*Pratt was a groom to a gentleman and married with children, while Smith was reported to be either a labourer or servant. The men used the lodging house because they lacked privacy elsewhere, and could not afford a more secure place to meet. Even here they lacked sufficient privacy and were reported to the authorities and arrested.*

*Convicted and despite petitions to the Home Office and their case being heard by the Privy Council, the two were committed to Newgate Prison to await their executions. Seventeen individuals had been sentenced to death at the September and October sessions of the Central Criminal Court for a variety of offences ranging from burglary to attempted murder. All, however, had their death sentences commuted except for Pratt and Smith, who were executed outside the prison on the morning of 27 November.*

*Newgate Prison in London was pulled down in 1904. Map 3 can be displayed.*

7. There were, however, other more common punishments for men convicted under this law. Tick all that you think may apply:
  - a. Imprisonment
  - b. transportation to Australia
  - c. to be pilloried - hands and feet would be locked into stocks so that crowds could throw rotten food, dead animals, rubbish and stones at them
  - d. a fine

*They were all punishments given to these men. Some men did not survive being pilloried. In 1810 observers reported up to 50 women throwing stones, mud, dung and blood at some men in a pillory.*

## **LGBTQ and Marriage Law Reforms**

8. Men faced the death penalty for same-sex relationships until:
  - a. 1861
  - b. 1882
  - c. 1893

*In 1861, the law was changed from capital punishment to life imprisonment. Between 1806 and 1900, 8921 men were charged under these laws in England and Wales. 90 men per year on average, were indicted for homosexual offences in this period. About a third as many again were arrested and their cases considered by magistrates. Between 1806 and 1861, 404 men were sentenced to death. 56 were executed and the remainder were either imprisoned or transported to Australia for life. Across the 19<sup>th</sup>-century there was a huge rise in arrests and prosecutions of these male same-sex cases.*

9. At the beginning of the 19<sup>th</sup> century women's property rights were governed by English common law. This meant that when a woman married she ceased to exist as an individual in her own right (as far as the law was concerned). Any property she owned, including anything gifted to her, or that she had inherited from her parents, became her husbands. This changed in:
  - a. 1861
  - b. 1882
  - c. 1893

*The 1882 Married Women's Property Act gave married women the same rights over property as unmarried women. If they had inherited property from their parents before marriage, for example, it now remained theirs rather than becoming their husbands' (but if they inherited after they married the property would be their husbands').*

*The 1893 Married Women's Property Act gave married women legal control over property of every kind that they owned at marriage and which they acquired after marriage by inheritance or their own earnings.*

10. When did same-sex male sexual relationships stop being a criminal offence?
  - a. 1967
  - b. 1974
  - c. 1979

*In 1967 male same-sex sexual relationships were no longer criminal offences as long as it was consensual sex, in a private place and the men were 21 or over. (The*

age of consent for heterosexual sex was 16.) You may want to point out the lack of equality here and that private consensual sex should be the norm for all sexual intercourse.

11. The first civil partnership ceremonies took place in:
- 2002
  - 2004
  - 2006

*In 2004 the first civil partnership ceremonies took place and in 2014 same-sex marriages were recognised in the UK.*

12. Transgendered people were given the legal right to change their gender in:
- 2004
  - 2005
  - 2006

*The legal right to change gender in the UK was given in 2005.*



# LGBTQ History of the Law and Punishments Quiz

## LGBTQ History in England

1. In the eighth century and Anglo-Saxon scribe claimed that the Venerable Bede who died in 735 A.D. had demanded several years' punishment for nuns who fornicated with each other through the use of a "device". How many years was it?
  - a. three years
  - b. five years
  - c. seven years
2. For how many of these abbeys are there historical reports of same-sex relationships?
  - a. Rievaulx Abbey in Yorkshire – Aelred Abbot from 1147 to death in 1167
  - b. Eynsham Abbey in Oxfordshire in 1196
  - c. Edmondsbury Abbey now Bury St Edmunds in Suffolk in the 12<sup>th</sup> century.
3. Roman Catholic Safeguarding rules about boys being on their own with church officials first entered the rulebook in:
  - a. 10<sup>th</sup> century
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  - c. 20<sup>th</sup> century

## Same-sex Relationships and the Law

4. Female same-sex relationships were first recognised in law in:
  - a. 1533
  - b. 1861
  - c. 2001
5. Male same-sex relationships first entered the law in:
  - a. 1533
  - b. 1861
  - c. 2001

## Places of Punishment

6. The last men to be executed under the 1533 act were hung in Newgate Prison in:
- 1835
  - 1861
  - 1893
7. There were, however, other more common punishments for men convicted under this law. Tick all that you think may apply:
- Imprisonment
  - transportation to Australia
  - to be pilloried- (hands and feet locked into stocks so crowds could throw rotten food, dead animals, rubbish and stones at them)
  - a fine

## LGBTQ and Marriage Law Reforms

8. Men faced the death penalty for same-sex relationships until:
- 1861
  - 1882
  - 1893
9. At the beginning of the 19<sup>th</sup> century women's property rights were governed by English common law. This meant that when a woman married she ceased to exist as an individual in her own right (as far as the law was concerned). Any property she owned, including anything gifted to her, or that she had inherited from her parents, became her husband's. This changed in:
- 1861
  - 1882
  - 1893
10. When did same-sex male sexual relationships no longer become a criminal offence?
- 1967
  - 1974
  - 1979

11. The first civil partnership ceremonies took place in:

- a. 2002
- b. 2004
- c. 2006

12. Transgendered people were given the legal right to change their gender in:

- a. 2004
- b. 2005
- c. 2006

# Activity 5 - Who Is This?

## Learning

- Working collaboratively
- Using skills of observation to deduce
- Building on the idea that sexuality, cross dressing and possibly being transgender is as old as human history.

## Resources

1. Portrait below (pg 36), either printed out or copied on to a PowerPoint slide so that all groups can look at it. (The portrait 'Chevalier d'Eon' by Thomas Stewart, after Jean Laurent Mosnier. It is an oil on canvas, and was painted in 1792. © National Portrait Gallery, London)

*NB do not share the final learning point with the young people as this will take away from the discovery or deduction which is part of the activity.*

In groups of three or four encourage the young people to look carefully at the picture and see what they can work out about it. What clues are there about era, status, occupation, gender and nationality? There may be other things that they can work out as well.

Feedback and record their answers on the whiteboard and tell them the story below showing map 4.

It is a picture of Charles Geneviève Louis Auguste André Timothée D'Eon de Beaumont (1728-1810) who was a French soldier, international diplomat and secret agent.

Having lost his French income at the beginning of the French Revolution, d'Eon's prowess at fencing and appearance in women's clothing proved a successful financial spectacle at the Vauxhall Pleasure Gardens and other locations across the country.

At Carlton House, London, in 1787, d'Eon won a fencing match against the Chevalier de Saint-Georges.

The event was recorded in a painting by Charles Jean Robineau.



Fencing Match between Monsieur de Saint-George et Mademoiselle La chevalière d'Éon de Beaumont at Carlton House on 9 April 1787. Engraving by Victor Marie Picot, based on the original painting by Charles Jean Robineau. Public Domain <http://tinyurl.com/hpo5lpu>

Carlton House, London was demolished in 1825 and was best known as the London residence of the Prince Regent who was later George IV.

Possible questions for discussion:

- 1 Was D'Eon a cross dresser or did he wish to be a woman?
2. Was this a marketing technique to get him fights and make a living?
3. Did he have *Pride of Place* in your opinion?



# Activity Six - The Temperance Hall Ball

## Learning

- Working collaboratively
- Using their skills of inference and deduction
- Reflecting on the learning that they have done so far and how it links to the script

## Resources

1. A copy of the script for every person in the class
2. Map 5

The script has been divided into three sections with a different question/s with each. Between each section feedback and discuss.

## Possible answers to Task One

What have you learnt about the men who are on trial?

- the wide variety of ages and occupations of the men involved
- that none of the men involved are upper-class
- the youngest is 16 and the oldest 48
- two of the men clearly live together
- some are married

## Possible answers to Task Two

What do you think the men are charged with in court and how serious is it?

- This is more about listening to their answers and maybe questions about the words concerned. They may speculate about things such as rape and sexual intercourse in public.
- They may ask questions about what orgy means or words such as improprieties. It is worth discussing that the way the Victorians use language would be different to us and they do try to avoid saying sexual things openly.
- It is up to you whether you explain that there may have been some exaggeration by the police and prosecution. It is just that men kissing and dancing together would have been extremely shocking then.

## Possible answers to Task Three

Bearing in mind that they would have been earning about 75p a week; have these working men received a fair punishment? What are the likely consequences of their punishments?

- They need to work out the maths in order to answer this question.
- They have been bound over to behave well for 12 months and if they failed to do this and came to court again, they would then have to pay £25. This means that it would take each man nearly one and a half years to pay the fine if they used all their wages. Courts didn't arrange instalments in those days.
- If they couldn't pay they would have to go to prison for three months and any dependent family would have starved. Their reputations would have been ruined and they may not have been able to work in the future. Many of them and their families may have ended up in the workhouse.

### Follow-Up Questions

In their groups, ask them to think about:

- Have these men been given Pride of Place?
- How this incident is linked to the rest of what they have learnt across the last two or three lessons.
- What are the themes that they are continually learning about or picking up?

### Possible areas of discussion:

- Once again it is LGBTQ men coming in conflict with the law
- Gay, transvestite and transgender men were obliged to risk everything to express themselves
- The desire to dress up as a woman for some of these men was extremely important - it is impossible to know now what the actual motivation was i.e. were they transvestites or transgender individuals.



# Task One

## Instructions

1. Read the introduction and cast list. Give yourselves roles.
2. Read the script out loud to each other in your groups.
3. When you have read this section of the script, answer the following question and be ready to feedback to the rest of the class. What have you learnt about the men who are on trial?

## **The Temperance Hall Cross Dressing Ball, Hulme, Manchester, 24 September 1880**

*This script is based on the Manchester Courier 1880 Friday, October 1 and to a much lesser extent the Manchester Weekly Times Saturday, October 2, 1880. Original words from the newspaper have been retained as much as possible. It does contain some original transcript from the court too.*

*This script is not a conventional script with characters. It has voices and narrators as well as characters.*

## Cast

1. Narrator One/Solicitor Two
2. Voice One/Mr Cobbett/Solicitor One
3. Voice 2/Mr Rickards
4. Voice Three/ Detective Sgt Caminada
5. Policeman 1/Solicitor Four
6. Solicitor Three -small role

**Narrator 1:** The 47 men who were arrested by Detective Sgt Caminada and the other officers at a fancy dress ball which was being held in the Temperance Hall, Hulme Place, York Street, Hulme, were again brought before the magistrates at the Manchester City Police Court yesterday.

Mr Rickards was the presiding magistrate. Previously some of the prisoners had been released on bail and those of the most vicious character had been on remand.

Mr Rickards had previously said that he was glad to learn that the great majority of the men came from places at a distance -10 being from Sheffield - and he sincerely regretted that some of the prisoners were Manchester men.

All prisoners answered to their names and gave the following details to the Police:

**Voice One:** George Broughton, 30, schoolmaster from 62 Wakefield Road, Stalybridge

**Voice Two:** John Cartwright, 25 Draper, 62 Wakefield Road, Stalybridge

**Voice Three:** Arthur Henry Gorton, Bookkeeper, Salford

**Voice One:** Thomas Pitt, single, 22, Draper, Ashton under Lyne

**Voice Two:** Edward Pickens, single, 25, Bookbinder, Hulme

**Voice Three:** Henry Parry, single, 33, Painter, Hulme

**Voice One:** Arthur Lomas, married, 29, Drawing Master, Sheffield

**Voice Two:** Thomas Wightman, single, 18, Grocer, Oldham

**Voice Three:** Ernest Parkinson, single, 19, Singer, Bury

**Voice One:** Charles Allse, single, 21, Factory Operative, Stockport

**Voice Two:** John Holiday, single, 16, Plumber, Manchester

**Voice Three:** Frank Smith, single, 24, Dancer, Manchester

**Voice One:** Frederick Montrasser, single, 21, Waiter, Manchester

**Voice Two:** John Price, single, 23, Hawker, Hulme

**Voice Three:** James Warburton, single, 32, Waiter, Salford

**Voice One:** Richard Kirby, married, 30, Clerk, Oldham

**Voice Two:** James Mellor, single, 19, Carter, Lees

**Voice Three:** Charles Speed, single, 45, Finisher, Sheffield

**Voice One:** James Lithgow, single, 24, Clerk, Salford

**Voice Two:** William Rennie, single, 26, Mechanic, Oldham

**Voice Three:** Edward Powell, single, 23, Gilder, Sheffield

**Voice One:** James William Jackson, single, 19, Piecer, Oldham

**Voice Two:** Robert Fox, single, 28, Jeweller's Assistant, Hulme

**Voice Three:** William Oates, 28, Porter, Sheffield

**Voice One:** James Dickinson, Waiter, Hulme

**Voice Two:** Nathaniel Saxton, single, Waiter, 25, Sheffield

**Voice Three:** Thomas Whitworth, 23, Silversmith, Sheffield

**Voice One:** Ainsworth Earnshaw, single, 25, Stonemason, Lower Broughton

**Voice Two:** Edward Whitehead, single, 20, Bottle Maker, Manchester

**Voice Three:** Abraham Ogden, single, 21, Baker, Hulme

**Voice One:** George Buxton, 26, Fustian Cutter, Manchester

**Voice Two:** John Henry Coors, single, Shopkeeper, Manchester

**Voice Three:** William Southern, single, 27, Cheetwood

**Voice One:** Alfred Buckmaster, single, 26, Clerk, Cheetwood

**Voice Two:** William Johnson, single, 22, Salesman, Manchester

**Voice Three:** George Bingham, single, 36, Metalworker, Sheffield

**Voice One:** Thomas Monaghan, Single, 33, Bill Poster, Hulme

**Voice Two:** William Ingham, single, 31, Butler, Eccles

**Voice Three:** Frederick Richardson, single, 28, Confectioner, Sheffield

**Voice One:** Isaac Haslam, single, 36, Shopkeeper, Sheffield

**Voice Two:** John Leonard Crook, married, 34, Publican, Weaste

**Voice Three:** William Frudd, single, Carriage Trimmer, Sheffield

**Voice One:** Arthur Shawcross, single, 48, Mechanic, Manchester

**Voice Two:** Abraham Shufflebottom, married, 38, Hawker, Salford

**Voice Three:** Richard Walker, single, 40, Waiter, Chorlton upon Medlock

**Voice One:** George Nicholson, 30, Shopkeeper, Salford

**Voice Two:** Charles Townley, married, 37, Dyer, Miles Platting

## **Glossary**

Hawker-someone who sells things on the street or house-to-house

Draper -someone who sells material

Finisher-someone who finished off the knife making process

Gilder-someone who puts a metal finish on objects

Piecer – someone who joined broken threads in a spinning mill

Fustian cutter -someone who lifted and cut threads of fustian. Fustian is an old name for corduroy

# Task Two

## Instructions

1. Continue to read the script as cast to each other in your group.
2. When you have read this section of the script, answer the following questions and be ready to feedback to the rest of the class;
  - What do you think the men are charged with in court and how serious is it?
  - Considering what you learnt about the men's occupations, can you imagine what the effect will be of these charges on these men's lives?

**Narrator One:** The court was crowded. Mr Cobbett was appearing on behalf of the police authorities of the city to prosecute the 47 persons who would answer to their names and appeared before the bench.

**Mr Cobbett:** The offence to which you are charged with is that all of you solicited and incited each other to immorality. You will also be charged with conspiring together to assemble at a particular place and there to solicit and incite each other to commit improper actions.

**Narrator One:** If they should be found guilty they could be kept in penal servitude for a term not exceeding 10 years and not less than three years. Or to the imprisonment for a term not exceeding two years with or without hard labour.

**Mr Cobbett:** I will be brief because it is my misfortune to have to describe what was one of the most foul and disgraceful orgies that ever disgraced any town.

**Mr Rickards:** I am quite satisfied as to your taste in the matter Mr Cobbett.

**Mr Cobbett:** The building was a place which was rented by the Temperance Society, who sublet it from time to time to entertainments which it was only right to say they had endeavoured to satisfy themselves were of a proper character. The date upon which this took place was September 24. The man in charge seemed to have performed his duties faithfully so far as ascertaining by enquiry the purpose for which the room was required. He seemed to have put such questions that persons were obliged to tell him what the rooms were actually wanted for or else to tell lies, they seem to have told him a deliberate falsehood. They told him it was for the Pawnbrokers Assistance Association.

There were great precautions taken to escape observation: and if this was a private fancy ball for an innocent purpose, why was it necessary to take all these extraordinary and extravagant precautions? I would ask the bench to consider this matter when judging what was the motive with which these men met together.

The meeting started at 9 o'clock.

It appeared that of the 47 persons who were present in the room, 22 were dressed as women. They were dressed as women many in ball dresses and others wore theatrical costumes, representing such historic personages as Henry VIII, Richard the Third, Sir Walter Raleigh, naval officers, and Shakespearean characters.

They had a musician, and the man engaged was blind. They danced some kind of strange dance, in which they kicked their legs about a great deal. The men not dressed as women and the men dressed as women appear to have been equally divided and to have danced together. There were others sitting on benches round the room who engaged in the same indecent practices.

Detective Caminada and the other officers entered the building about 1 o'clock and apprehended every person present. Great resistance was offered, but all were taken into custody. It was up to the justices now to draw such inference as could fairly be drawn from the facts, but it seems to me that if ever there was a case in which there was a solicitation and incitement to commit the offence imputed this was one.

**Narrator One:** Evidence was then called. Detective Sgt Caminada took his place in the box.

**Detective Sgt Caminada:** I arrived there at 10 minutes to 7.

Between nine and half past I saw a number of persons alight from cabs and entered the Temperance Hall. I went to the back of the Temperance Hall and climbed on the roof of the building which adjoined the hall. From the roof I could see one of the windows of the Temperance Hall.

I looked into the hall and saw a number of persons dancing. Some of them were dressed as men and some as women. They were dancing in the *cancan* style. I could hear through the window of the room voices as of females. Female Christian names were used. Men appeared in positions which I would rather not describe.

Outside screaming could be heard from the hall, and loud talking in feminine voices.

I entered the premises by knocking on the door. When asked for the password I said, "Sister" in a high whisper. On entering a quantity of clothing (women's) was found in the hall. 19 of the prisoners were in women's attire when they got to the detective office.

In my opinion every move of the persons in the room tended to excite the passions. I saw the dancing Quakers and other professional dancers, but never had seen before such a dance as this.

**Narrator One:** Evidence was taken from other witnesses

**Policeman One:** I watched for about an hour and a half and afterwards about an hour and 10 minutes. The ladies and gentlemen when not dancing, promenaded about the room. I saw five or six dances. The improprieties were carried on each time. In an interval between two dances I saw in one corner of the room a man and a supposed female together, the former behaving indecently to the latter.

### **Glossary**

Pawnbroker - someone who takes possessions from people and pays them less than they are worth. They keep them for a while but if the person doesn't come and pay the money back within a period of time, they will sell the object on.

Penal servitude - in jail walking a tread wheel or breaking hard rocks or some other equally pointless activity

# Task Three

## Instructions

1. Continue to read the script as cast to each other in your group.
2. When you have read this section of the script, answer the following questions and be ready to feedback to the rest of the class.
  - Bearing in mind that £1 would have equalled £44 now and they would have been earning about 75p a week; have these working men received a fair punishment?
  - What are the likely consequences of their punishments?

**Solicitor One:** The police would deserve the thanks of the community if they'd been content to bring these men before the magistrates for assembling together in a manner calculated to be a nuisance, and are taking part in an exhibition which would be impossible to describe otherwise than as indecent.

But in bringing about a charge of this kind the police board wholly exaggerated a baseless charge, and one which would require the most overwhelming evidence in the world before it could be adequately supported.

I suggest that the best course that the bench could pursue to meet the necessary needs of the case, would be to bring an end to such an objectionable case and to bind the prisoners over to be of good behaviour.

**Narrator One:** Most of the other defence solicitors agreed.

**Solicitor Two:** There is no evidence to support either of the two abominable charges in the slightest degree against my client or the other prisoners. There was nothing to show that they had conspired together to commit any offence.

My client admits that he has acted improperly in going to the ball if he knew what was to take place, but he did not know that there was to be more than a *lark*.

The ball was in the hands of a few persons, and the others ought to be pitied rather than blamed.

**Solicitor Three:** On the part of the prisoners from Sheffield, they have been invited by persons in Manchester, and in coming here they had not the slightest idea that they were coming to anything which was improper. They did not see the improprieties which had been spoken of. They only saw quadrilles and Scotch reels danced.

The charge of conspiracy has not been proved but I am willing to consider that my clients should be bound over to be of good behaviour.

**Solicitor Four:** My client went to the ball in a costume of a sailor, but he had no idea there would be any misconduct in the proceedings.

**Mr Rickards:** We have listened with great attention to the arguments, and we shall now retire and consult with the clerk who will advise us as to the conclusion he has logically arrived at this very sad and disgraceful event.

**Narrator One:** The justices retired at 5 o'clock and returned after an absence of 20 minutes.

**Mr Rickards:** I have been requested by my colleagues to say that after consultation with our clerk we have come to the conclusion to call upon each of the prisoners to find two sureties of £25 each to be of good behaviour for 12 months, In default they would be committed to prison for three months.

**Solicitor One:** May I ask if that applies to my client?

**Mr Rickards:** It applies to all of them. We have had to sit and listen to this filth and obscenity, and we have taken the course we think is necessary for the prevention of such offences in the future.

**Solicitor Two:** Do I understand that you will let them out on their original bail?

**Mr Rickards:** Oh, no; they will have to go to jail tonight. We have no communication for them in that point.

**Solicitor One:** Don't you think they might be remanded in the custody of the police?

**Mr Rickards:** I shall not entertain any proposition of that kind. These men behaved so disgracefully that we have no power to do otherwise.

# Activity Seven – Is this Discrimination?

## Learning

- Working collaboratively
- Using their skills of deduction and inference
- Being given the opportunity to articulate their reasoning and demonstrate some understanding of transgender, mental health and racism
- Demonstrating their understanding of how prejudice operates

## Resources

1. Two copies of the evidence for each group of four.
2. Agree/disagree signs
3. Map 6 on PowerPoint

In pairs, read the evidence below from contemporary 1905 newspapers. Put up map 6 with a picture of Blackfriars Bridge in London.

Ask the pairs to discuss whether Paul Downing/Caroline Brogden was transgender, suffering from mental health problems or was a victim of racism as on the task sheet.

During the next exercise they can represent their own opinion.

It is vital for this exercise that the students know that there is no right or wrong answer, but they must be able to explain their opinion. Do an 'agree / disagree continuum' (use the Agree/Disagree cards in this resource) with the following statements:

*Paul Downing/Caroline Brogden was a transgender individual.*

*Paul Downing/Caroline Brogden was suffering from mental health problems.*

*Paul Downing/Caroline Brogden was a victim of racism.*

*Paul Downing/Caroline Brogden had Pride of Place.*

Having asked each student to stand on the continuum, ask some of them why they have chosen to stand where they are on the line.

# Paul Downing/Caroline Brogden Task Sheet



## A Picture from the Asylum Records

This story takes place in 1905. In England at that time:

- Racism was part of how most of society operated, and not really recognised as wrong
- There was no concept of being transgender or transvestite.
- Mental illness was viewed as a weakness and a stigma
- Women were expected to be unstable and weak

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Read the newspaper article from the Daily News and look at the evidence for the following questions:

1. Was Paul Downing/Caroline Brogden a transgender individual?
2. Was Paul Downing/Caroline Brogden suffering from mental health problems?
3. Was Paul Downing/Caroline Brogden a victim of racism?
4. Did Paul Downing/Caroline Brogden have *Pride of Place*?

Discuss your opinions - there are no right answers.

## Glossary



This is an Inverness cape. A Mackintosh means it was of a waterproof material.

Lunatic - a person who is mentally ill. The word was acceptable in 1905. It is not an acceptable term now.

Attire – clothing.

Infirmary - hospital, sometimes small and local.

Asylum - a place mentally ill people were placed in the past.

## NEGRESS WHO POSED AS A MAN

### STRANGE DELUSIONS.

Standing over six feet high, and dressed in black skirt, with an Inverness cape and mackintosh, Caroline Brogden, 30, an American negress, was charged at the Mansion House Police Court yesterday as a wandering lunatic.

When arrested she was in man's attire, gave the name of "Paul Downing," and said she was a labourer. At the Bow Infirmary it was found she was a woman. A policeman stated that he saw the prisoner, in man's attire, behaving in an eccentric manner in Chatham-place, and took her first to Bridewell, and then to Bow Infirmary.

On her were found a pipe and tobacco pouch, a knife, a comb, a Bible, two hymn books, and some ties and collars.

Dr. Buncombe, medical officer at the infirmary, said the prisoner was admitted as Paul Downing, and was to all appearance a man. She was placed for the time in the male lunatic ward, but on its being discovered that she was a woman, she was at once removed to the female side. The matter would be investigated by the Visiting Committee.

Sir Horatio Davies said he was glad to hear that. It was an important subject.

Dr. Buncombe said she had many delusions, among others that she had once been a white woman.

The prisoner said she had never been white, but she had been fairer than she was now.

After being further interrogated by the Alderman, the prisoner was sent to the City of London Lunatic Asylum at Stone, near Dartford.

# Agree

# Disagree

# Activity Eight - Who Qualifies for Pride of Place?

*“I have enjoyed learning about Edward Carpenter as it was very interesting to see how he lived and was treated in his time. It was nice to see that he lived just like anyone else would and was influential.”*

Year Nine Girl

## Learning

- Reflecting on what can make you feel a pride in your place
- Understanding how someone can start to feel isolated
- Understanding how it is possible to create your own safe place
- To consider why someone should have a place in British history

## Resources

1. Enough copies of the Task One Carpenter information and task for each pair to share.
2. Enough copies of the Lister information and task for each pair to share.
3. Enough copies for each group of 4 to have two copies of the Task Three Carpenter information.
4. One copy of the diamond nine cards for each group.
5. Maps 7 & 8

The students will need to be in pairs for the first two tasks. (To speed up covering the material, you could do task one and two at the same time by splitting them between the groups.)

They are in groups of four for task three and four.

After each task feedback from the groups/pairs what their conclusions are and discuss as appropriate.

Before the students start the tasks, remind them of the historical context that they have already learnt from previous tasks. For example the quiz and the law, the Temperance Ball, and the world that Paul Downing/Caroline Brogden lived in.

# Task One

In pairs read and then discuss the following information. You will need to look carefully at the emotions that Edward Carpenter is expressing. Consider the question:

*Why is Edward Carpenter not feeling Pride of Place?*

Carpenter grew up in fashionable Brighton in the wealthy Carpenter family house at 45 Brunswick Square. He was born on August 29, 1844 and was one of nine children.

*“At home I never felt really at home”... Edward Carpenter felt that he was “embedded in a would-be fashionable world which I hated”.*

*At the age of eight or nine, and long before distinct sexual feelings declared themselves, I felt a friendly attraction toward my own sex, and this developed after the age of puberty into a passionate sense of love, which, however, never found any expression for itself till I was fully 20 years of age... My own sexual nature was a mystery to me. I found myself cut off from the understanding of others, felt myself an outcast and with a highly loving and clinging temperament was intensely miserable.*

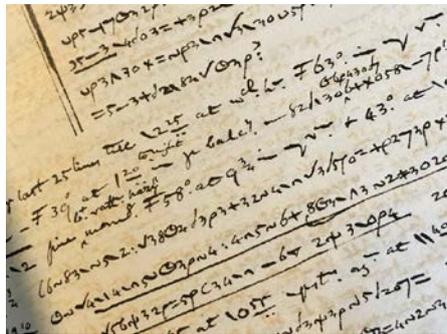


# Task Two

In pairs read and then discuss the following information. Consider the question:

*Why is Anne Lister feeling Pride of Place?*

Anne Lister was born into a wealthy family in Halifax in 1791. The family owned Shibden Hall and its estate. During her lifetime she wrote over 4 million words in diaries. They contain coded passages about her secret and/or sexual activities and feelings.



Anne Lister's diary

© West Yorkshire Archive Service

Extracts from Anne's diaries:

## **1821 29 January**

*...I love and only love the fairer sex and thus, beloved by them in turn, my heart revolts from any other love than theirs.*

## **1819 Sunday 17<sup>th</sup> January**

*Sat up downstairs talking to my uncle about making his will... I said I should wish to have all the estate here, ultimately. What, all? Said my uncle, smiling. Yes, all.*

## **Exact timing unclear**

*As far as the place is concerned, every ambition and every wish of my heart are in the welfare of Shibden...*

## **1832 May**

*The thought of exile from poor Shibden always makes me melancholy. Come what may, I've been happier here than anywhere else... I'm attached to my own people - they are accustomed to my oddities, are kind, are civilised to me... But... A great deal will, and must, depend on that someone known or unknown, whom I still hope for as the comfort of my evening hour.*

# Task Three

Note down the evidence you find in the following information and pictures that show how Edward Carpenter created his own *Pride of Place*.

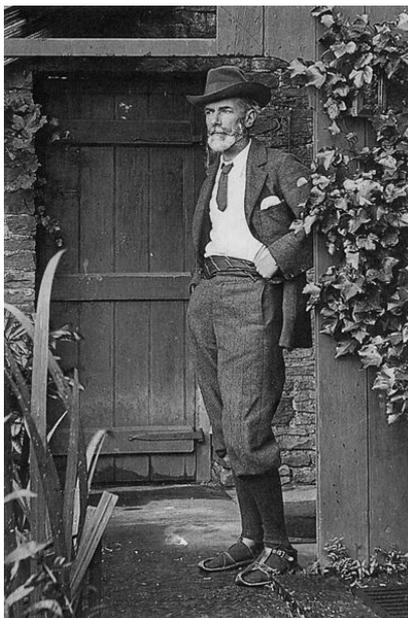
## Edward Carpenter 1844 -1928

On the death of his father in 1882, he decided to buy three fields at Millthorpe which is a small village outside Sheffield in Derbyshire. He built a house described by a friend as:

*“The house he’s built is a long one only one room deep, as all the rooms face south, and look over to a beautiful Ford. One field is laid out in oats for the horse and wheat for fowl use, the other is in grass with a few young apple trees in it, the centre one in front of the house is planted with fruit, vegetables and flowers-lots of young rose trees-there is a stream running at the bottom where the primroses grow.”*



© Sheffield Archives: Carpenter/Photograph Box 8/95



Carpenter combined a life of travel, lecturing, writing and retreating to Millthorpe. His friend Charlie Sixsmith writes about Edward’s life at Millthorpe:

*Rising about seven, Edward usually took a dip in the brook, a sun bath, and a gallop around the garden: or a sponge down in a sheltered corner of the lawn. Then, after tidying up his room, a little work in the yard or garden, and breakfast, he settled down to his writing which he mostly did in the mornings and nearly always out of doors, winter and summer.*

© Sheffield Archives: Carpenter/Photograph Box 8/31

He was a natural communicator and networker. Millthorpe became a place where people were constantly visiting which at times became very challenging. It became an oasis of safety in which socialist political ideas and sexuality could be explored.

Carpenter himself helped with the manual labour such as gardening, sandal making, cleaning, mending and sewing.

By the end of the century Carpenter was a celebrity and many well-known people came to visit him at Millthorpe.

In July 1886 Carpenter met one of the men who would be the love of his life. George Hukin was a razor grinder (a sharpener of razors). Their relationship survived Hukin marrying although this was very painful for Edward. George and his wife also lived in Millthorpe village.

In 1891 he first met George Merrill who became a lifelong partner.



Edward Carpenter, George Merrill, and G. Hukin seated outdoors © Sheffield Archives: Carpenter/Photograph Box 8/52

Carpenter wanted a society in which everyone would be entitled to the necessities of food, clothing and housing. He was closely associated with many socialist and early Labour activists and worked hard on these issues both locally and nationally. He campaigned for women's rights and was anti-war. In the 1920s he also supported Planned Parenthood and sex education in schools.

He was a lifelong vegetarian. In 1909 he was elected president of the Vegetarian Congress.

Despite leading a controversial lifestyle at a time when homosexuality was illegal, Edward Carpenter did not end up in court.

The most dangerous point in his life was after he'd written a leaflet about alternative sexualities.

A local Dronfield man, called Mr O'Brien drummed up hatred of Edward Carpenter's socialism and *comrade love*. It even became rumoured that a mob of Dronfield women were going to attack Carpenter in 1909. Mr O'Brien made the mistake of including the local vicar and schoolmaster in his accusations. At that point the locals turned against Mr O'Brien and the image he was trying to create about their village.

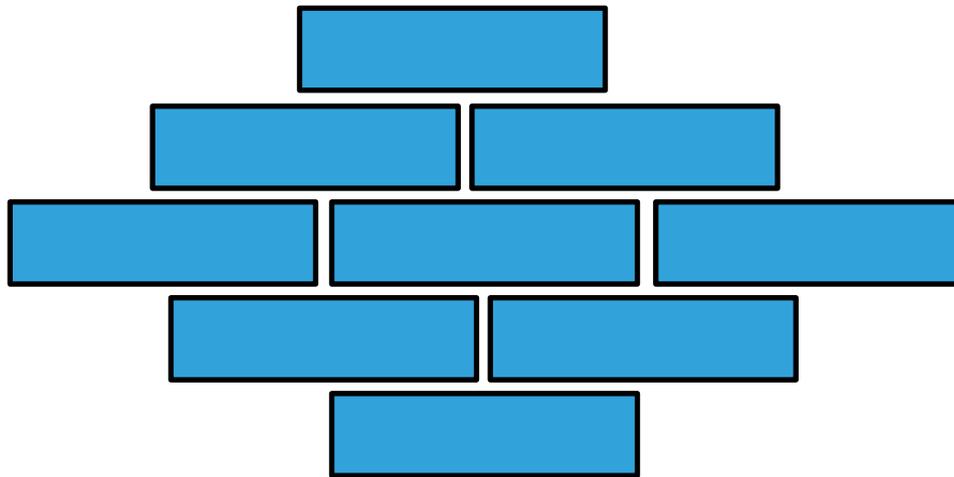
# Task Four

Choose one of the statements about Anne Lister to discard.

Create a Diamond Nine with the rest.

A Diamond Nine helps you to prioritise and categorise key factors. The most important factors are placed towards the top of the diamond. The least important factors are placed towards the bottom. Factors of equal importance are placed in the same row.

Your Diamond Nine should look something like this:



You should be able to explain:

- Which card have you discarded and explain why
- Which card have you put at the top and why
- Which card have you put at the bottom and why

Which of the statements about Anne Lister supports the following:

<p>Anne was a lesbian who chose to live true to her sexuality.</p>	<p>Anne Lister eventually found herself a female partner in life.</p>
<p>Anne Lister increased the income and land of the Shibden Hall estate despite only living until she was 49.</p>	<p>Anne Lister made many improvements to Shibden Hall in just four years. They remain with us today.</p>
<p>Anne Lister educated herself about coalmining, roadbuilding and engineering.</p>	<p>Anne Lister's uncle was happy to leave her the sole control of the Shibden Hall estate.</p>
<p>She marked her 'wedding' to Ann Walker by attending church together in 1834.</p>	<p>Anne Lister was a successful businesswoman in a man's world. <i>(Women were expected to marry and become the property of their husbands.)</i></p>
<p>Anne Lister survived attacks on her and her way of life. <i>(There were unpleasant letters, newspaper announcements, well poisonings and a burning of an image of her and her female partner.)</i></p>	<p>Anne Lister chose to dress in black</p>

*“I have learnt that earlier on in time people couldn’t have pride in their sexuality and wasn’t free to be happy with who they were and how they felt.”*

**Year Nine Girl**



*“I think it is important for our age to learn this otherwise children might think being gay or bisexual is weird.”*

**Year Nine Boy**



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Jill Liddington - “Nature’s Domain” and “ Female Fortune – Land, Gender and Authority” – books on Anne Lister

Helena Whitbread – “I know My Own Heart” – The Diaries of Anne Lister 1791 – 1840

Sheila Rowbotham – “Edward Carpenter – A Life of Liberty and Love.”

BBC Sue Perkins documentary – “The Real Anne Lister”

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Whitworks

# Mapps Appendix

- Map 1 Catterick
- Map 2 Rieveaulx, Eynsham and Edmunsbury Abbeys
- Map 3 Newgate Prison
- Map 4 Carlton House
- Map 5 Temperance Hall, Manchester
- Map 6 Blackfriars Bridge
- Map 7 Shibden hall and Holy Trinity, Goodramgate
- Map 8 Millthorp and Brighton

# Map 1



Map showing the location of Catterick



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# Map 2



Map showing the locations of Rievaulx, Edmundsbury and Eynsham Abbeys



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# Map 3



Map showing the location of Newgate Prison



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# Map 4



Map showing the location of Carlton House



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# Map 5



Map showing the location of Hulme Temperance Hall, Manchester



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# Map 6



Map showing the location of Blackfriars Bridge, London



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# Map 7



Map showing the location of Shibden Hall, near Halifax and Holy Trinity church in Goodramgate, York



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# Map 8



Map showing the locations of Millthorpe, Derbyshire and Brighton



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