

## Edge of Politics, 13th-20th century À la lisière du politique, XIII<sup>e</sup>-XX<sup>e</sup> siècle Faire Société / Making Groups

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Abstracts – Résumés

### Session 1

#### **Samuel Hayat, Popular sociability and the making of the French labour movement: debating 19th-century workers' associations**

Workers' associations were a defining element of the 19th-century French labour movement. Contrary to what happened in England at the same period, workers' unions were illegal and mass movements were scarce and repressed. Small-scale associations such as mutual aid societies, newspapers and self-managed companies were the tolerated ways for workers to organise. As such, they were often embedded in the local urban social fabric, blurring the lines between class identity (centred on the workshop) and popular cultures (centred on the neighbourhood), especially when it comes to *ouvriers de métiers* (skilled workers). The aim of this paper is to present some key debates in the historiography of French workers' associations, to give some contextual elements about the history of these associations and to discuss more specifically the role of the revolution of 1848.

#### **Phil Withington, The Power of 'Company' in Early Modern England**

Until relatively recently, English social historiography of the early modern era (c. 1450 to 1750) has tended to focus on two institutions – the household family and the state. While the former was the basis of social, economic, and patriarchal power both locally and nationally, the latter was the dynamic element in processes of political organization and territorial integration.

This paper argues for renewed consideration of power and everyday political cultures not so much on the 'edge' as 'in the middle' – in the social spaces that, while intersecting with households and the state in complex ways, were also autonomous and capable of organising various kinds of agency and power. It does so through the historicised idea of 'company': a key concept and institution of medieval society that proliferated – and was invigorated in various ways – over the course of might be styled the 'long seventeenth century'.

### Session 2

#### **Sébastien Landrieux, Pour une histoire des modalités répressives des homosexualités dans le Nord en temps de crises (1940-1952)**

Cette communication s'intègre dans un champ de l'historiographie récent visant à interroger le lien entre législation répressive et répression effective de l'homosexualité. En s'appuyant sur le dépouillement de l'intégralité des jugements rendus par le tribunal de grande instance de Lille entre 1940 et 1952, elle met en exergue une disparité importante entre les réalités répressives vécues par les homosexuels lillois pendant l'occupation allemande et la période de la reconstruction.

En effet, alors que Lille est sous le commandement militaire allemand de Bruxelles de 1940 à 1944, et que le §175 du code pénal allemand criminalisant les relations sexuelles entre homme est, de ce fait, théoriquement applicable, le nombre d'arrestation est relativement faible. De plus, le dépouillement d'archives connexes (listes des déportés, archives du service régional de police judiciaire ou registre d'écrous) ne permet pas de faire émerger une répression particulière vis-à-vis des populations homosexuelles. De ce fait, alors même que la répression de l'homosexualité est un phénomène politiquement prioritaire sur un territoire en passe d'intégrer le Troisième Reich à court terme, la répression effectivement est quasi inexistante.

A contrario, la libération, et a fortiori la période de la reconstruction, est marquée par une très forte répression des homosexualités, alors même que le corpus législatif français est plutôt tolérant vis-à-vis de cette question. De plus, même si la législation du régime



de Vichy, en particulier la loi du 6 août 1942 modifiant l'âge de la majorité sexuelle en discriminant les relations homosexuelles, est maintenue après-guerre, son utilisation effective par la justice reste très limitée. La forte répression des années 1945 à 1952 semble donc davantage devoir s'expliquer par des politiques locales et un chaînage d'acteurs de la répression accordé pour réprimer l'expression de cette sexualité, répression s'inscrivant comme une réponse à une panique morale qui touche une région anciennement occupée.

La mise en regard de ces deux périodes de l'histoire nordiste des répressions de l'homosexualité permet donc d'interroger la pratique répressive d'une sexualité, sexualité relevant de la sphère privée, et de l'interroger au prisme de sa politisation par les instances politiques publiques.

## **Joshua Ravenhill, Resident Aliens in Later Medieval London: Belonging and the Strategies of Inclusion**

It is well known that late medieval London had formal groups, such as guilds and the citizenry, within which individuals might be included or be excluded from. There has been a growing interest in the role which informal networks and communities played within the social, economic and political lives of the capital's inhabitants. People who were born overseas and did not owe allegiance to the king, who were legally defined as aliens, lived within London and its suburbs in greater numbers than anywhere else in England. Many of these aliens settled in the capital in order to pursue economic opportunity. In having migrated to London, these individuals had uprooted themselves from their traditional kinship and friendship networks in their regions of origin, and would have entered an environment with a different culture in which they had few personal contacts. How did these resident aliens incorporate themselves within the different groups and networks? What strategies did they undertake to negotiate their inclusion within these groupings?

One way that sociologists have conceptualised 'belonging' is that it is a socially constructed category which revolves around an individual's inclusion and exclusion from formal and informal groups, and that individuals have to meet certain criteria in order to belong to particular groups. My paper will use the idea of belonging as a tool to conceptualise how resident aliens might have incorporated themselves within different groupings within the capital. Petitions made by resident aliens to the court of Chancery will be used to identify the types of groupings that aliens sought to negotiate their inclusion within and the criteria that aliens had to meet in order to ensure their inclusion. The paper will then use these petitions in conjunction with probate material to explore the strategies which aliens undertook to achieve these criteria and negotiate their belonging within these groupings.

## **Charlotte Berry, Networks and community in the suburban neighbourhoods of fifteenth-century London**

Neighbourhoods outside the city walls were spatially separated from the economic and symbolic centres of urban life: marketplaces, procession routes and government buildings. Late medieval London's extramural parishes were also less well connected to urban social structures, with a lower proportion of the population holding citizenship and guild membership than within the walls. Based on social network analysis of wills and examination of court records, this paper will discuss how community was formed in London's extramural neighbourhoods. It will demonstrate the need to look beyond urban institutional structures to understand sociability in peripheral areas. I will argue that group formation was complicated by the multiple spatial frameworks for social networks available to those living outside the city walls: the neighbourhood, the city and the region.

## **Session 3**

### **Marjorie Meiss, 'Blurred lines.' Quand les frontières alimentaires deviennent floues (XVIe-XVIIe s.)**

Les pratiques alimentaires ont cristallisé les identités religieuses dans l'Europe occidentale de la première modernité. Respect scrupuleux ou au contraire affranchissement de l'alternance des jours gras et des jours maigres pour les catholiques ou les différents courants protestants, non-consommation de porc, autres interdits alimentaires et rituels d'abattage chez les minorités juives et musulmanes, toutes ces pratiques alimentaires ont contribué à dessiner les appartenances confessionnelles dans les aspects les plus quotidiens de la vie. Elles ont pu servir à créer de la cohésion au sein du groupe, à faire vivre dans le secret du foyer une foi rendue clandestine par l'évolution de la législation, mais aussi à créer de l'altérité, voire à débusquer l'ennemi confessionnel en contexte répressif. Toutefois, l'historiographie insiste désormais sur l'existence, à côté de flambées de violence religieuse parfois extrêmes, de formes de tolérance, de coexistence pacifique entre les différentes communautés religieuses de l'Europe moderne. Les relations sociales guidées par les nécessités professionnelles, la contrainte du voisinage ou les relations de parenté amenaient les individus à se croiser et, parfois, à partager un repas. Comment alors, dans ces moments de proximité, voire de commensalité, gérait-on des pratiques religieuses qui pouvaient être antagonistes ? Y avait-il un temps pour lever les barrières alimentaires, et d'autres pour les abaisser ? Le cas échéant, la clandestinité conduisait-elle à des accommodements avec les prescriptions alimentaires confessionnelles ? Nous mènerons l'enquête au cœur de la « religion vécue », aux confins de l'histoire de la culture matérielle et de l'anthropologie du religieux.



## Jamie Graves, Emotions, self-government and roles in early modern England

Using conduct literature and church court records, this paper examines the relationship between emotions and different roles and offices in early modern England. It argues that emotions were conceptualised in terms of self-government and moderation. Self-government was a prerequisite for governance over others and was the basis of civility, the principal concept through which early moderns structured their own behaviour and interpreted the actions of others. By this means, emotions were linked to different roles and offices at varying social levels. This was true both conceptually and in actual social practice. This paper therefore focuses both on the conceptual links between emotions and different roles and offices as well as how these concepts manifested in practice. This includes both male and female roles. While women were judged less able to achieve the emotional self-mastery on which different roles and social status depended, the ideals of moderation and self-government still applied. Ultimately, this paper highlights the ways in which early moderns viewed different roles and levels of social status as emotional in character, and that conceptualisations of emotion were inherently political.

