

MOUVEMENTS PROTESTATAIRES CONTESTATIONS POLITIQUES, ET LUTTES SOCIALES EN GRANDE-BRETAGNE 1811-1914

VENREDI 6 DECEMBRE 2024



JOURNÉE D'ÉTUDES

AVEC LA COLLABORATION DU SÉMINAIRE
"CONSTRUCTION DES IDÉOLOGIES"

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SOCIÉTÉ FRANÇAISE DES ÉTUDES
VICTORIENNES ET ÉDOUARDIENNES

U UNIVERSITÉ
DE LORRAINE

PROGRAMME

VENDREDI 6 DECEMBRE 2024

JOURNÉE D'ÉTUDES:

**MOUVEMENTS PROTESTATAIRES,
CONTESTATIONS POLITIQUES ET LUTTES SOCIALES
EN GRANDE BRETAGNE (1811-1914)**

9h00-9h15 | Accueil et Introduction.
STÉPHANE GUY (Université de Lorraine)

9h30-10h15 | *Spectres and Inheritances: the British Response to the French Revolution and Early Nineteenth-Century Political Mobilisations.* JOHN-ERIK HANSSON (Université Paris Cité)

10h15-11h00 | «L'abolitionnisme au-delà de Wilberforce: perspectives renouvelées sur un mouvement pluriel». YANN BÉLIARD (Université Sorbonne Nouvelle - Paris 3)

11H00-11H15 | PAUSE | BREAK

11h15-12h00 | *Working-class Women in Radicalism, 1815-1832: Taking Stock of the Historiography*
RACHEL ROGERS (Université Toulouse Jaurès)

12h00-12h45 | «Ni paillassons, ni prostituées». Les stratégies émancipatoires des femmes britanniques, 1792-1928. MYRIAM BOUSSAHBA (Université Le Havre Normandie)

12H45-14H15 | PAUSE DÉJEUNER | LUNCH BREAK

14h15-15h15 | «Knowledge is Power»: The British Chartist Movement and the Radical Press, 1837-1858. JOAN ALLEN (Newcastle University, UK)

15h15-15h30 | PAUSE | BREAK

15H30-16H15 | *From Class to Culture: the Dimensions of the Chartist Movement.*
RÉMY DUTHILLE (Université Bordeaux Montaigne)

16h15-17h00 | *Challenging the Empire: Indian Nationalism and Early Anti-colonial Activism in Britain.* SIMON DESCHAMPS (Université Toulouse Jaurès)

17h00 | Clôture de la journée d'étude

LIEN DE CONNEXION TEAMS:



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COMMUNICATIONS ET INTERVENANTS

JOHN-ERIK HANSSON (UNIVERSITÉ PARIS CITÉ)

9h30-10h15: *Spectres and Inheritances: the British Response to the French Revolution and Early Nineteenth-Century Political Mobilisations.*

This paper reflects on the significance of the French Revolution to popular political mobilisations in the early nineteenth century. It argues that there are significant continuities between the movements of the 1790s and the 1840s, not least in terms of what historical sociologist Charles Tilly has termed the “repertoires of contention” of political reformers. To discuss these continuities, it begins by reviewing the secondary literature on popular mobilisations for political reform, highlighting three key elements: (1) the political language used in popular movements; (2) their repertoires of contention – in organisational and tactical terms; and (3) continuities in terms of personnel. In its second section, the paper turns to the Chartist movement and particularly to turns the pages of the leading Chartist newspaper, Feargus O'Connor's Northern Star. Doing so, it discusses the different ways in which Chartists mobilised references to the 1790s in order to provide a radical history and political memory to the Chartist cultures of radicalism. The article concludes by gesturing at the even wider significance of the 1790s to political mobilisation in the first half of the nineteenth century.

BIOGRAPHIE

John-Erik Hansson is lecturer in British History at Université Paris Cité and reviews editor of the *Anarchist Studies* journal. He is a specialist of the intellectual and cultural history of political radicalism, from the late eighteenth-century to today. In particular, he has worked on William Godwin and his circle, with a special interest in the links between radicalism and the diversity of genre of writings – from philosophical treatises to children's books. More recently, he has worked on Godwin's twentieth-century reputation as a precursor of anarchism, to rethink the ways in which anarchists have (re-)constructed their own histories.

YANN BÉLIARD (UNIVERSITÉ SORBONNE NOUVELLE – PARIS 3)

10h15-11h00: « *L'abolitionnisme au-delà de Wilberforce : perspectives renouvelées sur un mouvement pluriel* »

Longtemps le combat contre l'esclavagisme a été raconté comme celui d'un seul homme, William Wilberforce. On mettait au compte de ce philanthrope et de sa ferveur religieuse le triomphe en deux temps de cette cause : abolition de la traite négrière au sein de l'Empire britannique en 1807, abolition de l'esclavage en tant que tel en 1833, quelques jours après sa mort. Cet accent mis sur les qualités morales d'un individu à part est longtemps allé de pair avec une célébration du rôle pionnier de la Grande-Bretagne dans l'émancipation des esclaves, supposé illustrer sa supériorité éthique sur les empires européens rivaux.

Depuis deux décennies, ce récit proche de l'hagiographie a été contesté et révisé. Ma communication se propose d'aborder les mutations de l'historiographie de l'anti-esclavagisme en Grande-Bretagne au XIX^e siècle en partant des mutations de la Wilberforce House elle-même. À sa réouverture en 2007, le musée a su prendre en compte les évolutions survenues dans le champ de la recherche et la galerie dédiée au champion de l'abolitionnisme ne cache plus ses facettes les plus controversées. Surtout, sa campagne personnelle est désormais contextualisée, avec des salles mettant en exergue les enjeux économiques et géopolitiques de la période, ainsi que les autres acteurs du mouvement : les femmes et les ouvriers, les esclaves eux-mêmes, et les Noirs de Grande-Bretagne.

BIOGRAPHIE

Depuis sa thèse sur les rapports de classe à Hull entre 1894 et 1910 (2007), Yann Béliard a coordonné un numéro spécial de la *Labour History Review* consacré à la Grande Fièvre Ouvrière de 1910-1914 (2014). Il a écrit pour le *Dictionary of Labour Biography* des notices consacrées à des militants de la période édouardienne et co-édité deux ouvrages collectifs : avec Emmanuelle Avril, *Labour United and Divided from the 1830s to the Present* (MUP, 2018) ; avec Neville Kirk, *Workers of the Empire, Unite. Radical and Popular Challenges to British Imperialism, 1910s-1960s* (LUP, 2021 & 2024).

RACHEL ROGERS (UNIVERSITÉ TOULOUSE JAURÈS)

11h15- 12h: *Working-class Women in Radicalism, 1815-1832: Taking Stock of the Historiography*

This presentation will consider how historians of early nineteenth-century radicalism have debated the role played by working-class women in the reform movement which emerged at the end of the Napoleonic wars. Given that the first female reform societies were established in the summer of 1819, just before the mass meeting at St. Peter's Fields, it is legitimate to both assess the role played by such organisations within the radical movement as a whole, and contemplate their significance in the broader context of women's activism in the period and later. This talk will also be an opportunity to think about how pioneering historians such as Catherine Hall and Dorothy Thompson elevated the question of working-class women's radicalism on to the historical agenda, and how Hall's call for the intersection of culture, class and gender has been heeded and addressed by later scholars.

BIOGRAPHIE

Rachel Rogers teaches at the University of Toulouse Jean Jaurès. Her doctoral research was a micro-historical investigation into the British radical society founded in Paris as the first French republic was established in late 1792. She investigated the men and women who made up its ranks and who contributed, through their writings and activism, to disseminating views on the Revolution to a British audience. She is currently investigating working women's political culture in Britain the period from the Gordon riots of 1780 to the Reform Bill, and trying to think further about events which were deemed riots, as well as the role and representation of women within them.

MYRIAM BOUSSAHBA (UNIVERSITÉ LE HAVRE NORMANDIE)

12h00-12h45: «Ni paillassons, ni prostituées»: les stratégies émancipatoires des femmes britanniques, 1792-1928.

Le pluriel doit être omniprésent dans la réflexion sur les femmes britanniques durant le long XIXe siècle ; les dates 1792-1923 s'inscrivent dans une dynamique émancipatoire qui couvre aussi les années 1811-1914 tandis qu'en 1915, Rebecca West définit les femmes ainsi : «Ni paillassons, ni prostituées». Le genre, indispensable à cette question, se caractérise comme des relations entre femmes et hommes, entre femmes, entre hommes, interactions qui créent des dynamiques sociales et politiques. Le pluriel (impératif) correspond à une grande diversité des femmes et des hommes suffragistes. Cette diversité intersectionnelle au féminin doit être historicisée : la classe et l'âge déterminent la forme et la raison des engagements féminins tandis que le milieu culturel (classe, éducation, affiliation politique et religieuse, liens familiaux) fixe cet engagement dans des contextes successifs précis entre 1811 et 1914.

BIOGRAPHIE

Professeure d'histoire britannique à l'Université Le Havre Normandie, directrice du laboratoire GRIC-UR 4314, Overseas Research Fellow de Churchill College, Cambridge University (RU), Myriam Boussahba-Bravard poursuit sa recherche en histoire des femmes et du genre au cours du long dix-neuvième siècle, principalement sur les questions de citoyenneté (nationale, impériale, postcoloniale) : son dernier ouvrage codirigé *Les Frontières de la citoyenneté* est paru aux Presses U. Rennes en janvier 2024. Après avoir consacré de nombreuses publications à la campagne d'émancipation des Anglaises, dont *Suffrage Outside Suffragism. Women's Vote in Britain, 1880-1914* (Palgrave, 2007), elle a été conseillère historique pour le documentaire TV "Les suffragettes : ni paillassons ni prostituées" de Michèle Dominici (Arte, 2012). Elle travaille actuellement sur le premier internationalisme féminin du côté des Anglaises et s'intéresse à leurs congrès : en 1893 à Chicago (*Relations internationales 164* PUF, 2016) et en 1908 à Amsterdam (« Transnational Languages of Western Internationalism », *Engendering Transnational Transgressions*, Routledge, 2020). Elle a codirigé avec Rebecca Rogers *Women in International Exhibitions 1876-1937* (Routledge, 2018) ainsi qu'avec 11 collègues, *L'Europe des femmes XVIII-XXIe siècle* (Perrin, 2017). En 2021, elle a publié en codirection *Qu'est-ce que l'intersectionnalité ?* (Petite Bibliothèque Payot, 2021) et en solo un article «Le roman sentimental historique Regency entre continuités et ruptures (2000-2020)» (*Le Temps des médias*, n° 37, 2021/2, 2021) tandis qu'elle monte actuellement un projet européen de recherche (COST) sur la romance, populaire et transnationale. Professeure invitée à Cambridge en 2019, 2020 et 2022, elle a commencé un nouveau projet (2020-2027) sur l'écriture de soi appliquée aux masculinités politiques britanniques avant la Première Guerre mondiale ; elle travaille sur le journal intime de William et 1931.

JOAN ALLEN, NEWCASTLE UNIVERSITY, UK

14h15-15h15: “Knowledge is Power”: The British Chartist Movement and the Radical Press, 1837-1858

This paper will contend that the proliferation of a dynamic, propagandist Chartist press was of primary importance to the emergence and resilience of the British Chartist Movement between 1837 and 1858. Together, the Northern Star and countless other provincial Chartist titles such as the Northern Liberator, the True Scotsman and the Western Vindicator, transformed the myriad of disparate radical campaigns into a unified working-class movement. Whereas previous expressions of radical dissent had been typified by their essentially local character and impromptu gatherings, the Chartist press promoted collective action and unity of purpose. Harnessing all the benefits of industrial innovation, not least more sophisticated print technology and distribution systems, and freed from the punitive taxes that had priced newspapers out of the hands of working people, Chartism flourished. Chartist papers broke new ground in offering a rigorous analysis of the inequities of British society and presented a persuasive agenda (the Charter) for political change which focused on the shared experience of the exploited, impoverished and unrepresented classes. Its campaigning journalism encouraged women to participate too, as readers, contributors, members and activists. Most of all, the Chartist press and the Chartist leadership were intent on progressing ideas about social justice, liberty and equality – ideals that breached national and international boundaries and made common cause with reformers and republicans in America and across Europe.

BIOGRAPHIE

Joan Allen is the Chair of the Society for the Study of Labour History and formerly Head of History at the University of Newcastle. She has published widely on Chartism and on the popular press, most notably her co-edited volume *Papers for the People* (2007) and two special issues of *Labour History Review* (74:1, 2009 and 78:1, 2013). She is particularly interested in the intersection between British radicalism, Irish nationalism and the popular press. Her biography of Joseph Cowen MP (2007) mapped his reputation as a social and political reformer as well as his involvement in nineteenth century European republicanism. She has been co-convenor of the annual Chartist Studies conference since the mid-1990s. Her most recent work is a co-authored chapter on Quaker women and radicalism in R. Healey and C. Spencer (eds) *Quaker Women 1800-1920* Pennsylvania State UP, 2023.

RÉMY DUTHILLE (UNIVERSITÉ BORDEAUX MONTAIGNE)

15h30-16h15: *From Class to Culture: the Dimensions of the Chartist Movement*

This paper examines the historiography of Chartism and what I view as its main evolution. I will briefly discuss twentieth-century historians presenting Chartism as a socio-economic movement, the acme of working-class militancy. I will then evoke the “revisionist challenge” (Gareth Stedman Jones, “Rethinking Chartism”) and the thesis of a continuity in populist discourse from radicalism to Chartism.

Secondly, responses to the revisionists involved a new apprehension of Chartism through the prism of culture and communities. The notion of “language” has been broadened to include non-verbal communication, symbolism, and ritual (Epstein, Pickering, Chase, Roberts). The cultural lens also enables a rehabilitation of women’s roles (Taylor, Schwarzkopf, Chase). While current research tends to be fragmented and work in ‘turns’ (spatial turn and others), there is a clear tendency to look at followers and the rank-and-file and their interactions with the leaders.

Thirdly, I will present more specific material, especially from the Northern Star to show a few articles from the Northern Star as examples of the Chartist culture mediated in this paper that was central to the movement. My own habilitation research, based on Northern Star accounts of meetings and festivities, suggests that the Chartists developed new forms of sociability to include women and other actors.

BIOGRAPHIE

Rémy Duthille est professeur de civilisation britannique à l’Université Bordeaux Montaigne. Ses recherches portent sur le discours et la sociabilité politiques pendant le long dix-huitième siècle et le dix-neuvième siècles. Il a publié une monographie, *Le Discours radical, 1768-1789* (Voltaire Foundation, 2017) et son habilitation à diriger des recherches porte sur l’accueil fait par des groupes de Britanniques aux révolutions étrangères, de 1789 à 1848. Il a publié des articles et chapitres d’ouvrages sur le radicalisme politique, la mémoire des révolutions, les hommes féministes et la sociabilité, en particulier le toast comme vecteur d’identités socio-politiques.

SIMON DESCHAMPS (UNIVERSITÉ TOULOUSE JAURÈS)

16h15-17h00: *Challenging the Empire: Indian Nationalism and Early Anti-colonial Activism in Britain*

On 2nd May 1867, Dadabhai Naoroji (1825-1917), the Indian scholar, reformer, and eminent member of the Parsi community of Bombay, delivered a speech entitled “England’s Duties to India”, in which he declared: “In short, whatever may be the effect in other matters; the nation is now gradually becoming assimilated for political purposes, either for good or for evil, as the rulers may chose. The time is come when the rulers should seriously consider the question. As you now sow, so will you reap hereafter”. The speech was a direct answer to John Stuart Mill’s Representative Government (1861), in which he had argued that Indians had no claim to representative government since they were neither united not politicized.

Although Naoroji was not the first Indian intellectual to challenge the Empire and press for colonial reform, he was one of the first to do so from London, using the forum of the East India Association, the political organization he had helped found in October 1866, with the purpose of lobbying the House of Commons and attempting to influence British public opinion. The Empire was obviously striking back. But how did early Indian nationalism put down roots in Britain and how influential was it in the emergence of anti-colonialism in British politics? The paper will seek to trace back the history of Indian nationalism and early anti-colonial activism in Britain, by focusing on the network of Indian political organizations which operated in Britain in the second half of the 19th century and first decades of the 20th century.

BIOGRAPHIE

Simon Deschamps est maître de conférences à l’Université Toulouse-Jean Jaurès et membre du laboratoire Centre for Anglophone Studies (EA 801). Ses recherches, outre la franc-maçonnerie et la sociabilité des Lumières portent sur l’Empire britannique et tout particulièrement l’histoire de l’Inde coloniale. Il s’intéresse notamment aux réseaux coloniaux, à l’impérialisme culturel, et la mondialisation. Il est l’auteur de nombreuses publications sur ces questions, parmi lesquelles « Cosmopolitisme maçonnique et pouvoir colonial dans l’Inde britannique » (2015), « Merchant and Masonic Networks in Eighteenth Century Colonial India » (2017) ou encore une monographie intitulée Sociabilité maçonnique et pouvoir colonial dans l’Inde britannique (1730-1921), publié au Presses Universitaires de Bordeaux en mai 2019.