



Historic England



Whitworks

Pride of Place

A Resource for teaching History
in Secondary Schools in England



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Appendix

Maps of England with illustrations and relevant places marked on, included at the end of this document

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 History resource was trialled at Dronfield Henry Fanshawe School by Chris Lawton and her year 7 history group in March 2016. Chris Lawton adapted the resource to work for her context, and linked it to the mediaeval history the students had been studying.

In a *think, pair, share* exercise the group looked at the rights and freedoms of the peasants in the feudal system; the rights and freedoms of the Lord Manor's family; and the differences in the lives of girls and boys in mediaeval times. The final reflection made by the students was the differences between life in the middle-age and life now. One of the students commented:

“Discrimination is better now because of laws for gay people...”

Year 7 Boy

This led very naturally into an introduction of LGBTQ terms. The students then went on to answer some of the quiz questions. They were stunned and shocked by some of the revelations.

The students were highly engaged by the Anne Lister story. Their teacher had further enabled this engagement through creating a carousel of information. Students got information about Anne's story in a different order and there were some wonderful *Eureka* moments as they pieced it together.

Their conclusions led very naturally into the final lesson about who should be remembered in history and Edward Carpenter.

It was exciting to watch the enthusiasm with which the students tackled and valued this history and the resources.

Dear Historic England Education Officer,

We think there is value in teaching children our age about people such as Ann Lister and Edward Carpenter because they are remarkable, courageous people that should not be criticised or forgotten.

Learning about the LGBT past gives the children the potential to see how people were treated in the past and how they should be treated now. Also, if anybody is questioning their sexuality it gives them the confidence to be open about it and not ashamed. This should definitely be taught into the future so that being gay is associated as normal as much as being straight is.

We enjoyed learning about LGBT because it allows us the chance to be put in other people's shoes. Learning about this could potentially prevent discrimination of gay rights and lesbian rights.

Yours sincerely

3 Year 7's at Dronfield Henry Fanshawe School



Curriculum Links

National Curriculum History

The parts of the 2013 National Curriculum history quoted here are those that may be relevant.

The National Curriculum for history aims to ensure that all pupils: ...

- Understand historical concepts such as continuity and change, cause and consequence, similarity, difference and significance, and use them to make connections, draw contrasts, analyse trends, frame historically-valid questions and create their own structured accounts, including written narratives and analyses
- Understand the methods of historical enquiry, including how evidence is used rigorously to make historical claims, and discern how and why contrasting arguments and interpretations of the past have been constructed ...
- Gain historical perspective by placing their growing knowledge into different contexts, understanding the connections between local, regional, national and international history; between cultural, economic, military, political, religious and social history; and between short- and long-term timescales.

Subject content Key Stage 3

- Pupils should extend and deepen their chronologically secure knowledge and understanding of British, local and world history, so that it provides a well-informed context for wider learning.
- Pupils should identify significant events, make connections, draw contrasts, and analyse trends within periods and over long arcs of time.
- They should use historical terms and concepts in increasingly sophisticated ways. They should pursue historically valid enquiries including some they have framed themselves, and create relevant, structured and evidentially supported accounts in response.
- They should understand how different types of historical sources are used rigorously to make historical claims and discern how and why contrasting arguments and interpretations of the past have been constructed.

1. ideas, political power, industry and empire: Britain, 1745-1901 ...
2. challenges for Britain, Europe and the wider world 1901 to the present day e.g. social, cultural and technological change in post-war British society...
3. a local history study...

British Values

Through their provision of SMSC, schools should:

- Enable students to develop their self-knowledge, self-esteem and self-confidence; • enable students to distinguish right from wrong and to respect the civil and criminal law of England;
- Encourage students to accept responsibility for their behaviour, show initiative, and to understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely;
- Enable students to acquire a broad general knowledge of and respect for public institutions and services in England;
- Further tolerance and harmony between different cultural traditions by enabling students to acquire an appreciation of and respect for their own and other cultures;
- Encourage respect for other people;

The list below describes the understanding and knowledge expected of pupils as a result of schools promoting fundamental British values.

- an understanding that the freedom to choose and hold other faiths and beliefs is protected in law;
- an acceptance that other 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; and
- an understanding of the importance of identifying and combatting discrimination. It is not necessary for schools or individuals to 'promote' teachings, beliefs or opinions that conflict with their own, but nor is it acceptable for schools to promote discrimination against people or groups on the basis of their belief, opinion or background.

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

Personal Social and Health Education (PSHE)

Pride of Place has PSHE values and skills at its heart:

- respect for others
- challenging & exploring prejudice
- working together
- decision making and consequences

Using the Resource

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.

These lessons are all about discussion and collaborative learning. There are also suggestions for writing.

The resource contains references, examples of writing and quotes from the classroom trials with children and teachers.



Teaching activities

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

Introduction for Students

You are about to experience some histories connected with LGBTQ or lesbian, gay, bisexual, transgender and queer history. This is an explanation of the words used:

1. A lesbian is a woman who is attracted to other women.
2. Gay is a term used to describe people sexually attracted to members of the same sex. More commonly used when referring to men. It can also be used as an umbrella term to refer to the queer community.
3. Bisexual describes a person who is attracted to both sexes.
4. Trans is an overarching term that can describe those that are transgender (someone who identifies as a gender/sex other than the one which they were assigned at birth) or transvestite (a person who dresses as the opposite sex).
5. Queer has been considered by many an offensive term for LGBT individuals. The term has now been reclaimed by LGBT young people in particular who don't identify with traditional categories around gender identity and sexual orientation, but it is still viewed to be offensive by some.

Please note that there is a lot of sensitivity around all these terms. It is up to individuals to choose the terms they prefer. Historic England has called its project '*Pride of Place*' which means valuing our LGBTQ history and where it took place.

Activity One – Galli in Roman Britain

Learning

- working collaboratively to understand information given
- understanding that different times and cultures have been more accepting of a range of sexualities and gender identifications
- starting to build a picture of LGBTQ history and its place on the map of England

Resources

1. Map of England with London and Catterick marked. Map 1.
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 collaboratively.

Check out their understanding of the information. If words are not understood then other students might be able to tell them or indeed guess from the context.

Ask them to consider what the information tells them about the Romano British in North Yorkshire in the fourth century A.D. Have the Romano British given the galli *pride of place* in their society?

Feedback and discuss their answers.

They may come up with some other observations, but the Cataractonium gallus was excavated with jet jewellery and other female accessories which suggested a priestess's status. The important social and cultural role played by the gallus sheds light on the gender diversity that existed in Roman 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 Two – Law and Punishment Quiz

Learning

- Working collaboratively
- Learning about the law and punishments associated with LGBTQ history
- Developing an understanding of why histories of criminality and punishment are easier to find out about than other, more positive histories.

Resources

1. Enough question sheets for each group to answer.
2. Maps in Appendix 1

Do a section at a time and then discuss the answers.

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

Possible answers are:

- That it shows how LGBTQ people have been treated in England over the centuries.
- Identifies where and how LGBTQ people came into contact with the law. (Please note what it doesn't do, is 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 nobility as indeed it is 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.

“These laws are very unfair, there is no choice about being gay” Year 7 Student



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 12th century.
3. Roman Catholic Safeguarding rules about boys being on their own with church officials first entered the rulebook in:
 - a. 10th century
 - b. 15th century
 - c. 20th 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:
- a. 1835
 - b. 1861
 - c. 1893
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 locked into stocks so crowds could throw rotten food, dead animals, rubbish and stones at them)
 - d. a fine

LGBTQ and Marriage Law Reforms

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

9. At the beginning of the 19th 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:
- a. 1861
 - b. 1882
 - c. 1893
10. When did same-sex male sexual relationships no longer become a criminal offence?
- a. 1967
 - b. 1974
 - c. 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 Two - Law and Punishments Quiz

Answer Sheet, Teacher Guidance and Discussion Points

“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

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 12th 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 12th century a monk at in the Abbey of Edmunsbury, 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. **10th century**
 - b. 15th century
 - c. 20th 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:
- 1861**
 - 1882
 - 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 19th-century there was a huge rise in arrests and prosecutions of these male same-sex cases.

9. At the beginning of the 19th 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:
- 1861
 - 1882**
 - 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?
- 1967**
 - 1974
 - 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:

- a. 2002
- b. 2004**
- c. 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:

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

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

Activity Three – Anne Lister

NB It is anticipated that this activity will last for two one hour lessons.

Learning

- To use what has already been learnt and apply it to Anne Lister’s situation
- Selecting appropriate information
- Recording & inferring

Resources

1. At least two colour copies of the resources for each group. Or different parts of the information/story on different tables.
2. A copy of the evidence table for each group.
3. Map 7 with Shibden and York on it

In groups of four ask the students to pick out evidence which supports the following statement and record it on the evidence table:

Anne Lister was a remarkable woman because, despite all the barriers of her time, the law and her gender, she is a fantastic example of “pride of place”.

(If you have enough groups, you may wish to ask groups to find arguments against the statement as well. It might work well as an extension activity if a group finishes before the others.)

Or

Create a carousel of information i.e. different parts of the story on different tables. In groups of four ask students to study and record the information on the evidence sheets. It is best to give them a time limit for each table. They may need longer at the beginning of the process as they get used to the idea. It is up to you whether you move the information or the students around the room.

When they have completed the task, they need to think about how they are going to present their 3 key pieces of information to the rest of the group.

These could be some of the themes they highlight:

1. Anne Lister was a remarkable woman because she had the courage to pursue her sexuality.
2. Anne Lister was a remarkable woman because she succeeded at business enterprises such as coal mining in a man's world.
3. Anne Lister was a remarkable woman because of her attachment to Shibden Hall demonstrated by her improvements to the building and estate.
4. Anne Lister was a remarkable woman because of her attempts to make sure that her political views were expressed in elections.
5. Anne Lister was a remarkable woman because she had self-worth or pride.

Or use your evidence sheet to decide as a group whether Anne Lister was a remarkable woman because, despite all the barriers of her time, the law and her gender, she is a fantastic example of “*pride of place*” because...

- a) *she had the courage to be open about her sexuality;*
- b) *she developed and improved Shibden Hall;*
- c) *she expressed her political views at a time when women had no right to vote;*
- d) *she had self-worth or pride;*
- e) *any other reason*

Then write up your own paragraph justifying why Anne Lister was or wasn't a remarkable woman and deserves pride of place in British history.

“Anne Lister was interesting and unique but she didn't change the world, just her own.”

Year 7 Boy

“Doing this work has inspired me to visit Shibden Hall.”

Year 7 Girl

Anne Lister of Shibden Hall, Halifax (1791-1840)

Anne Lister (1791-1840) is sometimes described as 'the first modern lesbian'. A successful woman entrepreneur and landowner, she kept an extensive diary, partly in code, running to four million words.

The diary reveals her many sexual affairs with other women throughout her life. It shows a network of relationships between women of the gentry and aristocracy in early 19th-century Halifax and beyond.



Portrait of Anne Lister by Joshua Horner c. 1830. The portrait is on display at Shibden Hall, which was Lister's home © Calderdale Museums

This is her portrait as it hangs now in Shibden Hall. By her 20s she chose to wear dark, masculine-appearing clothes, and 'gentlemanly' manners towards women.

In 1805, Anne was sent to a boarding school for girls in York. It was here, having been banished to the school attics, that she met Eliza Raine, a girl of Anglo-Indian parentage. The school didn't know what to do with Eliza, so she resided in the attic with Anne. Eliza became Anne's first love.

The affair lasted until 1809, when Anne became friendly with the Norcliffe family of Langton Hall. Isabella Norcliffe and Anne quickly became lovers.

By her twenties, Anne was involved in a number of sexual affairs, including with the love of her life, Marianna Belcombe. She wrote about their passionate physical relationship in code in her diaries. Mariana betrayed her when, in 1816, she married Charles Lawton, a wealthy landowner much older than her for the sake of money and status.

Anne waited, hoping that the elderly Charles would die, so that she and Mariana could be reunited. She did have other love affairs. She and Mariana continue to meet for some years. Anne pursued her ideal of a female partner who would live with her at Shibden Hall throughout her life.

Anne was not typical as a woman in acquiring land, income and independence. Her story shows how wealth and class privilege enabled her to live her life, to a certain extent, on her own terms. Her lover Marianna Belcombe had married a much older man for money, and their hopes of living together were never realised.

Anne Lister had a strong sense of attachment to Shibden Hall. It was where she lived, worried about her finances, plotted her seductions, fretted about her social status and eventually lived with a woman partner.

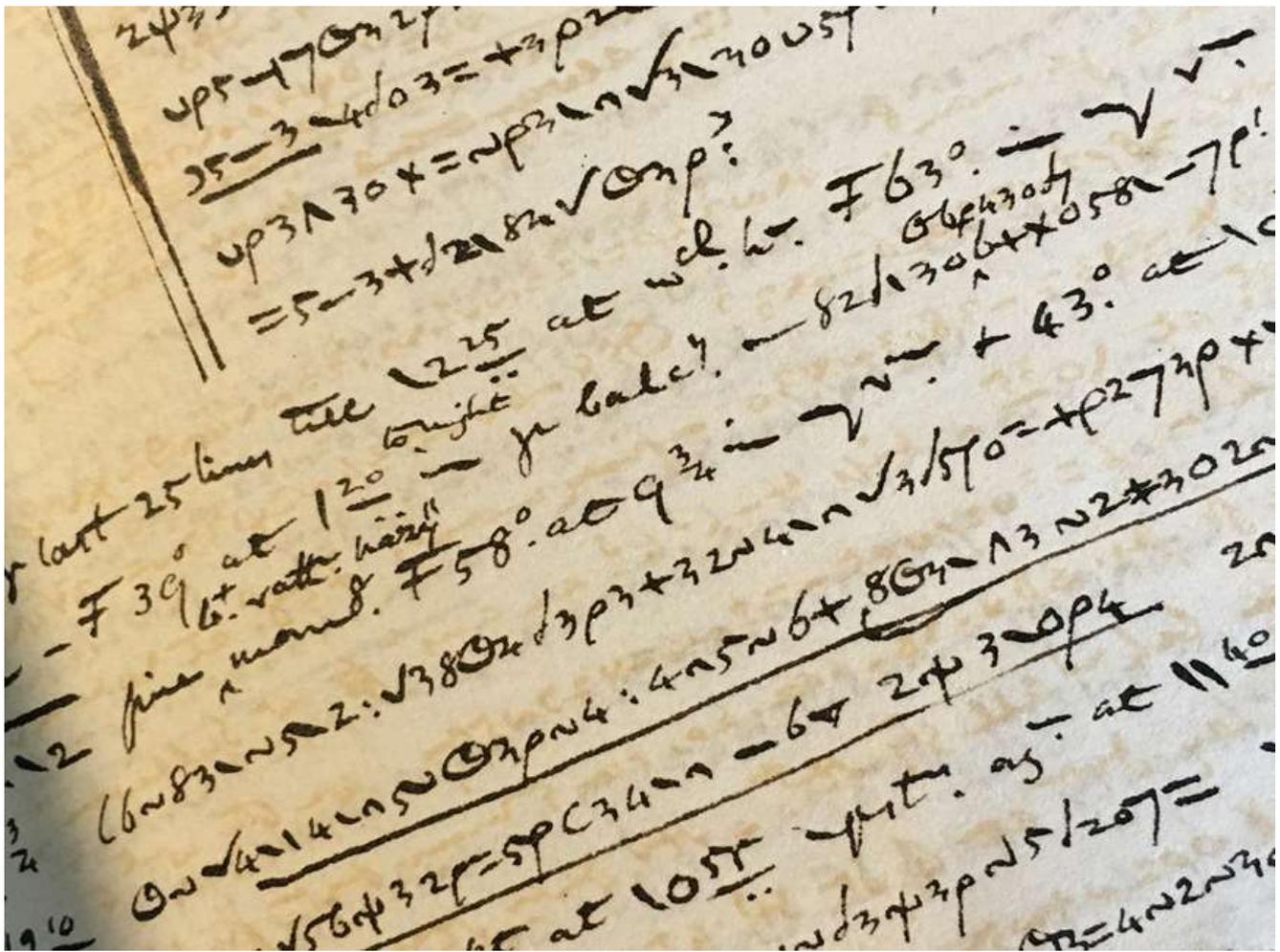
The Diaries

During her lifetime Anne Lister wrote over 4 million words in diaries which she started in 1806.

The diaries are written in her neat hand writing and contain coded passages of secret and/or sexual notes.

Anne Lister's diaries were discovered by her descendant, John Lister. When he cracked the code he decided the safest thing to do was wall the diaries up in Shibden Hall. It is thought that he was scared that if they came out, it might raise the question of his own possible homosexuality at a time when it was still illegal.

This is what one of the coded diary entries looks like:



© West Yorkshire Archive Service

The following information is taken from Anne's diaries.

Uncoded text will be in normal format.

The text which she originally wrote in code will appear in italics.

All narrative notes through the diary evidence will be in bold.

Anne frequently uses just the first letter of people's names in her diary.

1819

Sunday 17th 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, wherein so long a series of generations we have lived with that unblemished respectability which I cannot think of without a feeling of honest pride, not ever remember without a sentiment of deep and heartfelt gratitude to my uncle who has done so much towards its support. I am daily more and more sensible of this, and more and more anxious to show that his kindness to, and confidence in, myself, and neither unappreciated nor undeserved.

1821

29 January

Burnt Mr Montague's farewell verses that no trace of any man's admiration may remain. It is not meet for me, I love and only love the fairer sex and thus, beloved by them in turn, my heart revolts from any other love than theirs.

1822

Saturday June 1

My uncle brought down his will that he has written... Everything is secured to me except the navigation money, which will be at my aunt's disposal.

This is her uncle's will meaning that when he died, Shibden in January 1826 Shibden was passed to Anne's aunt and father and eventually to Anne.

I give devise and bequeath all and every my real and personal estates whatsoever and wherever... To my Niece Anne Lister her Heirs, Executors, Administrators and Assigns absolutely forever. And I hereby appoint her, the said Anne Lister my Niece the sole executrix of this my Will, not doubting she will see the same carefully performed.

James Lister eventually left his estate to his niece, leaving her free to give the family property to whomever she chose. It is an indication of the great affection he had for her, for he knew by then that she would never marry.

Anne managed the new turnpike road being built on Shibden Hall land. This road was a source of income for the estate. She wrote to a friend:

We are, therefore, cutting down hills, and making a raised way across a valley... My uncle is not able to stir beyond the garden... I am the plotter, and planner, and superintendent... My time is completely given up to workmen

Most of Anne's income came from rental from tenants on her land at this point.

1830s - Background Information

Halifax's old water-powered industry was being replaced by larger steam-powered mills. Shibden was on the edge of Halifax and therefore on the boundary between town and country. Halifax needed new roads and canals.

Halifax was enjoying boom town status. There were good harvests and national prosperity, stimulating a rush of railway construction, there were even proposals for hilly Halifax.

It was this economic growth all around Shibden Hall that encouraged Anne Lister into business. It was, however, very important to her that no industry was visible from the house.

The 1832 Reform Bill gave Northern manufacturing towns like Halifax, not just one, but two MPs of their own. The bill gave the vote to all male householders who paid a yearly rental of £10 or more and some lodgers. No women could vote.

There were two parties, the Tories and the Whigs. The Tories were symbolised by the colour blue and the Whigs by the colour yellow.

Anne viewed herself as the respected owner of ancient Shibden, a member of the influential local gentry and therefore a Tory, in contrast to the yellow industrialising town.

1832

Anne added her name to the list of 12 subscribers of one hundred pounds each for the building of the Literary and Philosophical Society's Museum:

... seven names down-added my own... The president (Mr Rawson, Christopher) and counsel are determined I shall not lose my right to membership-I laughed on looking over the list and finding myself the only lady.

It was during this year that Anne met and wooed her neighbour, an heiress called Ann Walker. By gaining the trust and eventual partnership of Ann Walker, Anne Lister secured herself additional funds with which to go into business seriously and invest in Shibden Hall.

May 1832

The thought of exile from poor Shibden always makes me melancholy. Come what may, I've been happier here than anywhere else... Providence ordains all things wisely... 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.

Tuesday 26 June 1832

Walked with my father to Lower Brea Lane to see the landslip from Daisy Bank into the lane which blocks the road... Spoke to my father about it- promise to make James (Smith) a good road to his house...

September 17 1832

Christopher Rawson of nearby Hope Hall was a problem to her throughout her work on the Shibden Hall estate.

Helped by her agent James Holt, the haggling with the Rawsons was at last coming to a conclusion.

Monday December 24 1832

Very fine morning-ground whitish with frost... Mr Jeremiah Rawson came at 9.05-kept him waiting 10 minutes, and went down at 9.15 and had him a quarter of an hour or 20 minutes-had the coal plan... I said 10 acres should be stated in the agreement... Mr R-said Holt had (said) the coal was not worth more than £160 per acre... *Mr R-said he was never beaten but by ladies and I had beaten him. (I) said gravely, it is the intellectual part of this that makes a bargain, and that has no sex or ought have none.*

1834

Thursday 27 February 1834

The *she* being referred to here is Ann Walker.

... I asked to put (on) the gold wedding ring I wore (and left a sixpence to pay me for it). She would not give it to me immediately but wore it when we entered the village of Langton and then put it on my left third finger in token of our union-which is now understood to be confirmed for ever tho' little or nothing was said.

Sunday 30 March 1834 – confirming their union in York

... At Goodramgate church at 10.35: Miss W-and I and Thomas stayed (for) the sacrament... *The first time I ever joined Miss W- in my prayers-I had prayed that our union might be happy-she had not thought of doing as much for me.*

Anne Lister is referring here to the significance of the two women taking holy communion together. She believed that it confirmed their union, or marriage, in the sight of God.

September Sunday 14 1834

Thinks they (Mr Rawson) have stolen some of my coal-said I should be glad if they had-would look after them. (I.e. deal with them)

Anne got ready to sink her own pit on Walker land because it had road access into Halifax.

Anne worked hard to make sure she was up to date with technology and understood it. She also bargained hard over the sale of coal and its prices against other producers. Anne was negotiating the purchase of another piece of land.

General election coming.

1835

There were mobs out bullying people to take their side in the election.

Thursday 8 January 1835

Off to Halifax at 12.40 down the old bank-at the bottom of it a yellow mob of women and boys-asked if I was yellow-they looked capable of pelting me. "Nay" said I, "I'm black-I'm in mourning for all the damage they have done". This seemed to amuse them, and I walked quietly and quickly passed. At Mr Parker's office before I-he hardly expected me-thought I might not like to venture out... Paid him towards the purchase money...

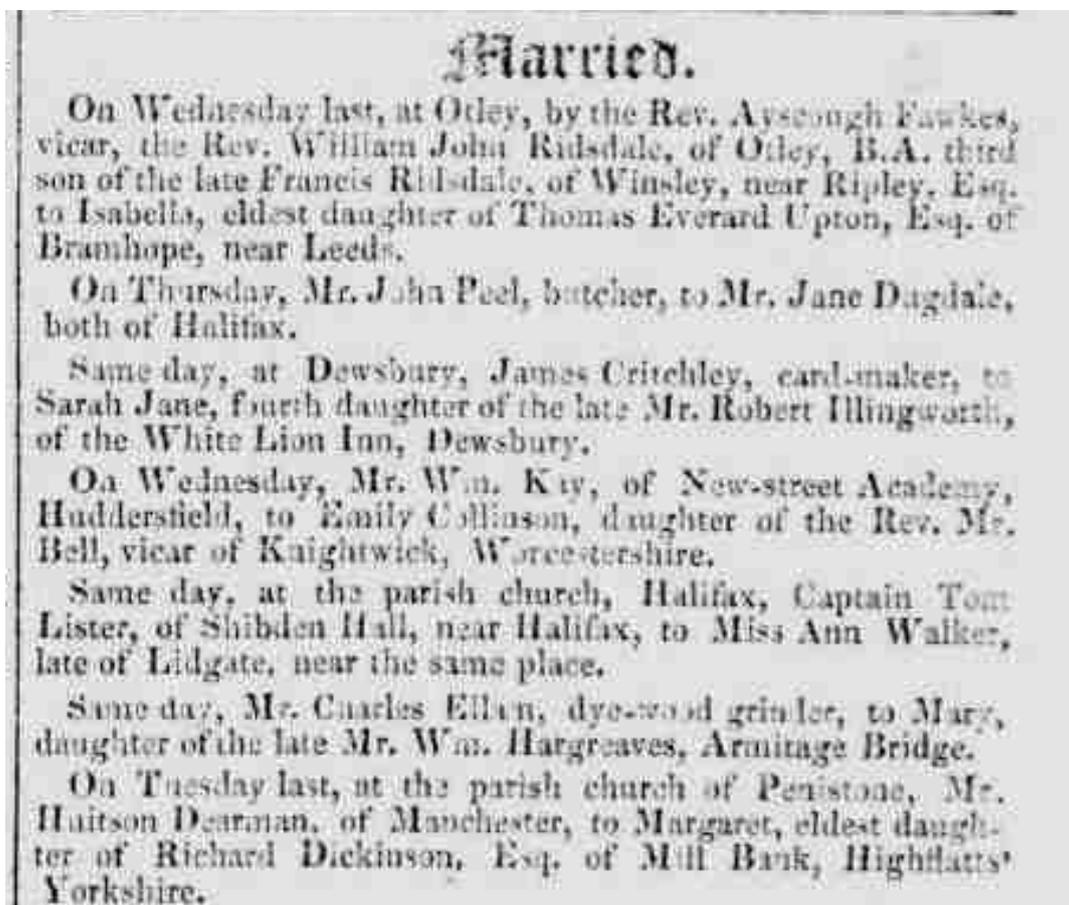
Mr Parker is her lawyer.

Much scandal when the election result was finally announced as the Tory candidates had just won. This led to attacks on Tory properties but the Shibden estate escaped attention. Ann Walker and Anne Lister did not escape so easily...

Samuel Washington was the agent who managed the Walker estates.

Saturday, January 10 1835

Washington took coffee with us, and with some humming and ahing, pulled out of his pocket today's date Leeds Mercury containing among the marriages of Wednesday last: same day, at the parish church Halifax, Capt Tom Lister of Shibden Hall to Miss Ann Walker, late of Lidget, near the same place. I smiled and said it was very good-read aloud to A-who also smiled and then took up the paper and read the skirts to my aunt, and on returning the paper to W-begged him to give it to us when he had done with it-he said he would and seemed agreeably surprised to find what was probably meant to annoy, taken so quietly and with such mere amusement-said not a word of it to my father and Marion, with them half an hour till 8.15 came upstairs-A-did not like the joke-suspects the Briggs-so does my aunt.



Leeds Mercury Jan 10th 1835

Monday 12 January 1835

... An anonymous letter... From Halifax, directed to Captain Lister, Shibden Hall, Halifax, containing extract from the Leeds Mercury... And concluding "we beg to congratulate the parties on their happy connection", probably meant to annoy, but, if so, a failure.

Saturday 14 March 1835

Just asked... How I should manage to look after his (Mr Rawson's) trespass on my coal in Marsh farm...

Sunday 15 March 1835

... The post brought me a kind letter... From M and an anonymous letter with the promise of another to A; extreme abuse of me-pity that A-; sure she is unhappy and will do all to aid her getting away from me and Shibden.

In April 1835 another election was called.

Thursday 23 April 1835

A-rode towards Cliff Hill, and I left her and went in to ask Hardcastle for his vote for Wortley-not at home-his niece would tell H-; he had said he would not promise it to anybody till he had seen me. Then to lower Brea to ask George Robinson for his vote-did not wish to vote at all-at last he said he promised not to vote against the yellows, and I said I would not say a word to make and break his promise-but I regretted his having made such a promise-he said had he known I was particular about it, he would not have done it-I said I hoped he would give me a vote another time.... Then to Pump to ask John Oates for his vote-not at home-but the nurse that waited on his wife, just brought to bed of a daughter, agreed to tell him. Then up Pump Lane and up by my Upper Place stone quarry to Joseph Hall's (the quarry is now 5 foot from the bottom of the stone-promised well-some very good flags up) to ask Thomas Hall for his vote-would rather not vote at all. (I) did not say much, but that any kindness I might ever have in my power, would of course be done for one of my own opinion.

Anne Lister was seeking a licence for Northgate house, one of her properties, to turn into an inn.

Wednesday 29 April 1835

To Mr Parker's office... I had great hope of getting the house (Northgate) licensed without difficulty-people seem to think such a house (i.e. inn) wanted, and it would be a good to the town. My impression from Mr Parker's manner of speaking was that if I chose to lay myself under an obligation to the

magistrates (at the head of them Mr Christopher Rawson) I might get it licensed-but if not, I might be disappointed-thought if the licences to be refused I should not like to apply a second time, and that I should be annoyed. Said I should not be annoyed-why should I be so...? If I could not get a licence I could turn the house to some other purpose-when put off one plan I easily took up another... It struck me that Mr Rawson will not license Northgate house if he could help it-...

Monday 11 May 1835

My father drove to Mr Parker's, and Mr P-went with him to the voting place...-A special constable let my father in by the back door, that he got in and out very quietly and safe home again without molestation...

The Whigs won the election. Anne Lister looked at the poll book and she could see very few of her tenants had voted for the Tories.

1836

Finally the wills, giving Anne Lister and Ann Walker a life interest in each other's property should they die, were sorted out.

The Rawsons were suspected of poisoning one of Ann Walker's wells. Having been poisoned, there was then a dispute as to whether it really was a Walker well or public well. In the end Ann Walker lost this battle.

Joseph Mann was one of the brothers that Anne Lister had engaged to sink her new coal mine.

Sunday 27 March 1836

About 11 ½ had Joseph Mann who stayed till very near 1-so sent my aunt word I was engaged and could not read prayers to her. Joseph Mann came to explain what he thought Holt not managing judiciously at the Walker pit... Joseph said I often found fault with him for not telling me things, so he had taken this quiet opportunity of seeing me and explaining. Had the coal plan down-he showed me clearly what he meant: Mr Rawson going to try to stop our [air] vent-had got a lump of clay ready... Rawson now stealing my upper bed (of coal)... Joseph quite against my getting the bit of coal at the top of the hill till I better know what I'm about, for fear of doing mischief... Thanked him for coming, and said I would manage everything without making any mischief. Joseph Mann to get what information he could about A-'s Water Lane well-some hope of proving that Mr Rawson set the people on, and treated them to rum-tea-

drinking. The tea-drinking last Monday, he thinks it was-and the people burnt A and me in effigy, he thinks it was last Tuesday. Strange piece of business on the part of Mr Rawson...

Later the same day with Ann Walker and her aunt, who is also called Ann Walker and referred to as Mrs A Walker

... I told the story of Mr Rawson and his mob-tea-drinkers with 12 pints of rum in their tea, and did not spare him-said it was a blackguard business. Mrs A Walker quite agreed-something led to his absence from home as a boy- I said we knew what it was for-he had stolen money from out of his father's desk. "Yes!", Said Mrs A W- "his father said he was born a thief".

Effigy burning was not unusual. After the 1837 election, an effigy of Branwell Brontë, an active Tory, carrying a herring and a potato, was paraded through Haworth and burnt.

Tuesday 29 March 1836

Joseph Mann came to me about 11 to say Rawson's men had been burning devil's dung* and smothered him out of the pit.... What was to be done? I said, let them alone a day or two-get down as soon as we could and get the tools and rails out, and chamber the pit ready for the upper bed, and never mind walling up our??? In the low bed-we should be at it again in four or five months and nothing would be worse in this short time. I took the thing very quietly-smiled and said I did not care a farthing about it- I could manage well enough.

***Devils dung is asafetida, a soft, brown, lumpy gum resin having a bitter taste and an obnoxious odour, obtained from plant roots.**

1836-1840

During this time Anne did much building work on Shibden Hall.



© Alison Oram

This is the front of Shibden Hall, although it irritated Anne that coaches had to arrive at the back, because there was no carriageway.

Part of the alterations she made to Shibden Hall were to add the towers at either end which allowed extra space for her books and where she also installed modern water closets (toilets).

She even built a tunnel from the kitchen under the house and into the dining room so that the servants could move around the house unseen. It was an idea she copied from grander houses.

This grand fireplace was another addition in order to improve the status of Shibden Hall. Interestingly Anne left much of the original features hidden behind her improvement.



The open hallway downstairs in Shibden Hall was created by Anne Lister with her architect John Harper. Look carefully and you should be able to see at least three things Anne put there to impress.

The Lister family motto is partly visible along the upper gallery. The Lister lion is on one of the posts.



Close up of the Lister Lion

You can also see twisted and plain bannister posts. The twisted ones cost 14 shillings, and the plain ones 2 shillings 7 pence. The twisted ones are at the front and the plain ones at the back.

The twisted ones were made with a nicker. The craftsmen had to be very careful not to get his nicker stuck in a twist which happened quite easily. This is the origin of the phrase “getting your knickers in a twist”!



1840

Anne Lister was bitten by a fever- carrying tick in September 1840, in the foothills of mountains in Georgia, southern Russia, and died as a result. Ann Walker took seven months to bring Anne Lister's body back to Halifax where she was buried in the Halifax parish church.

1843

Ann Walker continued to live in Shibden Hall and manage both estates. In 1843 Ann Walker was declared mad and forcibly removed from Shibden. She was taken to a private asylum near York. She later returned to live in her family's house and died in 1854.

As result of her illness, the Walker family had use of Shibden Hall until Ann Walker died, when the Shibden estate was inherited by a Lister cousin.

Evidence to support the statement:

“Anne Lister was a remarkable woman because, despite all the barriers of her time, the law and her gender, she is a fantastic example of ‘pride of place’.”

Anne Lister Information	Date	Conclusion from information

Activity Four – Edward Carpenter - who should we remember?

Learning

- Reflecting on who is remembered in history
- Using historical information to judge whether Edward Carpenter should be remembered
- Reflecting on what they have already learnt about LGBTQ history and applying it when looking at the Edward Carpenter information

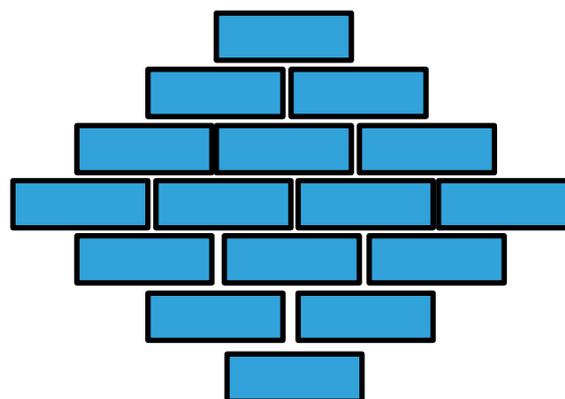
Resources

1. Enough copies for each group to be able to create their own Diamond Sixteen.
2. Enough copies of each of the Edward Carpenter information for each group.
3. Map 8 can be displayed

In groups of four, ask students to use the statements to create a Diamond Sixteen to prioritise who should be remembered in history. Students can put in their own reason for somebody to be remembered across time in the blank one. Some qualities will have to be discarded.

A Diamond Sixteen helps students 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.

A Diamond Sixteen should look something like this:



Men and women who have fought for rights of the disadvantaged	Men and women who have fought for the rights of those who are discriminated against
Men who have won battles on land, sea or air	Men and women who have used violence to achieve their aims
Kings and Queens	The rich and/or noble
Men and women who have been successful business people	Men and women who have achieved something physical such as climbing a mountain, or some sort of sporting achievement
Ordinary men and women	A man or woman who was beautiful
A man or woman who has died in order to save others	A man or woman who has died in battle for their country
Men and women who have been prepared to take the risk of standing out and being judged by society for a principle	Men and women who have achieved something against the odds
Men and women who have been heroes.	Men and women who have been great artists. (Art includes writing, drama, dance, music etc.)
Politicians	Leaders

Talk about:

1. What quality is at the top of your Diamond 16?
2. What have you discarded?
3. Have you added any qualities of your own?
4. It may be worth discussing whether men and women are equal in how they are remembered in history.

Now ask the groups to consider the Edward Carpenter information and see how he fits with their priorities.

Process suggestions

1. Which elements of Edward Carpenter's life and achievements qualify him to be remembered?
2. Which elements of Edward Carpenter's life and achievements did not qualify him to be remembered?
3. Should Edward Carpenter have pride of place in history?

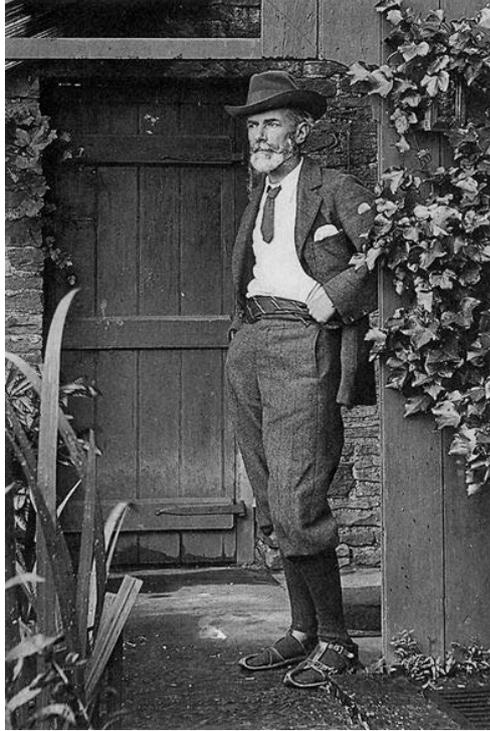
“He should be remembered because he helped support and comfort people who were ashamed of themselves.”

Year 7 Girl

“He shouldn't have pride of place because he is gay, other work that he did qualifies him.”

Year 7 Boy

Edward Carpenter 1844 -1928



© Sheffield Archives: Carpenter/Photograph Box 8/31

1. Edward Carpenter gave up his comfortable life at Cambridge University in order to travel around the country educating those who were less fortunate than himself.
2. Edward Carpenter was a lifelong vegetarian who respected other people's rights to choose what they ate.
3. Edward Carpenter was a prominent figure in early vegetarianism. In 1909 he was voted president of the Vegetarian Congress.
4. Edward Carpenter was a pioneer promoting planned pregnancies and sex education in the 1920s.
5. Edward Carpenter helped to found Abbotsholme School in Derbyshire which was to cater for physical and life skills as much as intellectual skills. The school still exists today.
6. Edward Carpenter supported conscientious objection in the First World War. This was a position disapproved of by the majority of society.

7. Edward Carpenter created a home in Millthorpe, Derbyshire in 1882. His guests and those that lived there could explore the political ideas of socialism in an atmosphere of respect for those that chose not to be heterosexual.
8. Edward Carpenter was very concerned about improving conditions for ordinary people.
9. Edward Carpenter campaigned to improve the position of women. He did not like the fact that they were either “*dolls or meek drudges*” for men.
10. Edward Carpenter campaigned for environmental improvements especially in Sheffield which was heavily polluted by industry in the late 19th and early 20th century.
11. Edward Carpenter was a wealthy man who chose to live a simple lifestyle and, where he could, support others to improve their own.
12. Edward Carpenter was a successful poet.
13. In the early 20th century Edward Carpenter became an international and national figure, with many people wishing to meet him.
14. Edward Carpenter wrote 2 successful pamphlets promoting LGBTQ sexualities. The pamphlets were both reprinted many times and translated into many languages.
15. Edward Carpenter was a gay man who lived as much as he could true to his own sexuality and avoided the courts.



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

Teacher's Comments and Examples of Children's Work

The project of Pride of Place resource was successfully trialled with an mixed ability class of 30 Year 7 students over a period of 5 one hour lessons.

The final task was to answer the following question:

How far do you support the statement that Anne Lister and Edward Carpenter should be remembered in history?

The students reflected on the work they had completed, the ideas they had discussed and formulated their own individual responses. It was clear that all of the students had thought carefully about their answer and had supported their opinions with evidence collected throughout the preceding lessons and based on the animated discussions held both in small groups and as a whole class.

The students expressed real enthusiasm for the activities and content of each lesson and showed their historical skills off to great advantage by making links between the lives of the individuals being studied and aspects of medieval life.

The project was a useful opportunity to develop the students' abilities in working together in small groups and reporting back to a wider audience that included adults.

Their level of tolerance and empathy was clearly evident throughout the duration of the project.

From a teaching perspective the project offered a valuable means of practising skills whilst developing an aspect of history otherwise largely invisible in the KS3 curriculum.

Chris Lawton, History teacher at Dronfield Henry Fanshawe School

I think that Ann Lister and Edward Carpenter should be remembered in history, because they were always proud of who they were, even when it was hard for them to be themselves, as it was illegal then to be gay.

Also, I think that Ann Lister should be remembered for the success and power that she gained, at a time when women weren't even allowed to vote.

I think that another reason for Edward Carpenter to be remembered is the fact that he was so caring to everyone. We know that he was caring, because:

- he helped to found Abbotshole School in Derbyshire.
- he was a lifelong vegetarian.

We know that Ann Lister was successful because:

- she set up a strong business.
- she converted an estate to give herself more of a business.

Using this information, I think that Ann Lister and Edward Carpenter definitely should be remembered in history.

14/4/16

Should Anne Lister and Edward Carpenter be remembered in history?

Personally, I believe that they both should be remembered; not just because they were gay, ~~that~~ because they stood up for things they believed in and were very determined, courageous people. For example: Edward became leader of the Vegetarian League because that was something he felt strongly about and Anne set up her boarding house and got her tenants to vote for the politicians she cared about. This proves that just because she wasn't allowed to do something, it didn't stop her from convincing others to do ~~the~~ what she would. Edward proved that he wasn't going to take a back seat in things just because he was gay, he was going to make a stand and help others do the same.

Edward managed to go undetected by the government whilst setting up a residence where people had respect for those choosing to be ~~top~~ homosexual $\frac{1}{2}$ - this must have taken lots of courage because if the government did find out, he surely would have been imprisoned.

$\frac{1}{2}$ Because Anne was a woman, (there was no law on lesbianism) she managed to be open about being gay and not be ashamed in a society that would probably have looked down on her.

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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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Map 1



Map 2





Map 3



Map 4





Map 5

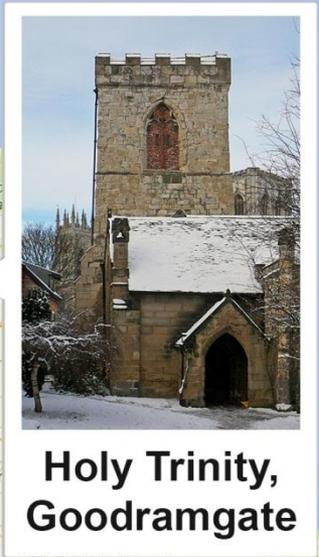


Map 6





Map 7





Map 8

