

Contested Identities Catholic Women Religious In Nineteenth Century England And Wales

In *Dark Age Nunneries*, Steven Vanderputten dismantles the common view of women religious between 800 and 1050 as disempowered or even disinterested witnesses to their own lives. It is based on a study of primary sources from forty female monastic communities in Lotharingia—a politically and culturally diverse region that boasted an extraordinarily high number of such institutions. Vanderputten highlights the attempts by women religious and their leaders, as well as the clerics and the laymen and -women sympathetic to their cause, to construct localized narratives of self, preserve or expand their agency as religious communities, and remain involved in shaping the attitudes and behaviors of the laity amid changing contexts and expectations on the part of the Church and secular authorities. Rather than a "dark age" in which female monasticism withered under such factors as the assertion of male religious authority, the secularization of its institutions, and the precipitous decline of their intellectual and spiritual life, Vanderputten finds that the post-Carolingian period witnessed a remarkable adaptability among these women. Through texts, objects, archaeological remains, and iconography, *Dark Age Nunneries* offers scholars of religion, medieval history, and gender studies new ways to understand the experience of women of faith within the Church and across society during this era.

In the past decade, historians have begun to make use of the optic of 'transnationalism', a perspective used traditionally by social anthropologists and sociologists in their study of the movement and flow of ideas between continents and countries. Historical scholarship has adopted this tool, and in this book historians of education use it to add nuance and depth to research on gender and education, and particularly to the education experiences of women and girls. The book brings together a group of internationally-regarded scholars, who are doing important research on transnationalism and the social construction of gender, with particular reference to education environments such as schools and colleges. The book is therefore very much at the cutting-edge of theoretical and methodological advances in the history of education. This book was originally published as a special issue of the *History of Education*.

In 1598, the first English convent was established in Brussels and was to be followed by a further 21 enclosed convents across Flanders and France with more than 4,000 women entering them over a 200-year period. In theory they were cut off from the outside world; however, in practice the nuns were not isolated and their contacts and networks spread widely, and their communal culture was sophisticated. Not only were the nuns influenced by continental intellectual culture but they in turn contributed to a developing English Catholic identity moulded by their experience in exile. During this time, these nuns and the Mary Ward sisters found outlets for female expression often unavailable to their secular counterparts, until the French Revolution and its associated violence forced the convents back to England. This interdisciplinary collection demonstrates the cultural importance of the English convents in exile from 1600 to 1800 and is the first collection to focus solely on the English convents.

This book brings together the work of eleven leading international scholars to map the contribution of teaching Sisters, who provided schooling to hundreds of thousands of children, globally, from 1800 to 1950. The volume represents research that draws on several theoretical approaches and methodologies. It engages with feminist discourses, social history, oral history, visual culture, post-colonial studies and the concept of transnationalism, to provide new insights into the work of Sisters in education. Making a unique contribution to the field, chapters offer an interrogation of historical sources as well as fresh interpretations of findings, challenging assumptions. Compelling narratives from the USA, Canada, New Zealand, Africa, Australia, South East Asia, France, the UK, Italy and Ireland contribute to what is a most important exploration of the contribution of the women religious by mapping and contextualizing their work. *Education, Identity and Women Religious, 1800–1950: Convents, classrooms and colleges* will appeal to academics, researchers and postgraduate students in the fields of social history, women's history, the history of education, Catholic education, gender studies and international education.

Nurses and midwives, both qualified and in training, have a lively interest in how their professions have developed. A stimulating collection of research-based essays, this book explores and compares the distinct histories of nursing and midwifery in Britain from the beginning of the eighteenth century to the modern day.

This book explores cathedrals, past and present, as spaces for religious but also wider cultural practices. Contributors from history, anthropology, sociology, and religious studies trace major continuities and shifts in the location of cathedrals within religious, civic, urban, and economic landscapes of pre- and post-Reformation Christianity. While much of the focus is on England, other European and global contexts are referenced as authors explore ways in which cathedrals have been, and remain, distinctive spaces of adjacent ritual, political and social activity, capable of taking on lives of their own as sites of worship, pilgrimage, and governance. A major theme of the book is that of replication, pointing to the ways in which cathedrals echo each other materially and ritually in processes of mutual borrowing and competition, while a cathedral can also provide a reference point for smaller constituencies of religious practice such as a diocese or parish. As this volume demonstrates, the contemporary resurgence of interest in pilgrimage, the impact of 'Caminoisation', and the (re)presentation of cathedrals as cultural heritage further add to the attractions, popularity, and complexities of cathedrals in the 21st century. The chapters in this book were originally published as a special issue of the journal, *Religion*.

This four-volume historical resource provides new opportunities for investigating the relationship between religion, literature and society in Britain and its imperial territories by making accessible a diverse selection of harder-to-find primary sources. These include religious fiction, poetry, essays, memoirs, sermons, travel writing, religious ephemera, unpublished notebooks and pamphlet literature. Spanning the long nineteenth century (c.1789–1914), the resource

departs from older models of 'the Victorian crisis of faith' in order to open up new ways of conceptualising religion. A key concern of the resource is to integrate non-Christian religions into our understanding and representations of religious life in this period. Each volume is framed around a different meaning of the term 'religion'. Volume one on 'Traditions' offers an overview of the different religious traditions and denominations present in Britain in this period. Volume two on 'Mission and Reform' considers the social and political importance of religious faith and practice as expressed through foreign and domestic mission and philanthropic and political movements at home and abroad. Volume three turns to 'Religious Feeling' as an important and distinct category for understanding the ways in which religion is embodied and expressed in culture. Volume four on 'Disbelief and New Beliefs' explores the transformation of the religious landscape of Britain and its imperial territories during the nineteenth century as a result of key cultural and intellectual forces. The resource is aimed primarily at researchers and students working within the fields of literature and social and religious history. It supplies an interpretative context for sources in the form of explanatory headnotes to each source or group of sources and volume introductions that explore overarching themes. Each volume can be read independently, but they work together to elucidate the complex and multi-faceted nature of nineteenth-century religious life.

Based on comprehensive and new archival research at over a dozen schools across Ireland, Britain, and France, 'Catholics of Consequence' traces the lives and education of over two thousand Irish children in the nineteenth century, examining how this affected Irish life, and the history of education.

Explores the complexities of the lived experiences of Victorian women in the home, the workplace, and the empire as well as the ideals of womanhood and femininity that developed during the 19th century. • Gives extensive attention to the experiences of working-class women as well as elite women • Examines the connections and seeming contradictions between ideology and experience—for example, why did the Victorian concept of women as the "angel in the house" remain so powerful if the reality of women's experiences was largely unlike this ideal? • Spotlights topics from recent scholarship on women and imperialism • Provides clear, engaging information for undergraduates and general readers that is easily searchable by topic Includes many primary source selections and illustrations, making it a valuable classroom resource

Until the 1950s, the Irish were by far the largest ethnic minority in Britain. This leading study focuses on the most important phase of Irish migration, providing an analytical discussion of why and how the Irish settled in such numbers. The Irish Diaspora in Britain, 1750-1939, second edition: • examines key aspects of the social, religious and political worlds of these migrants • explores both Catholic and Protestant immigrants • explains why they were so often the victims of native hostility • adopts a truly Britain-wide approach • draws upon the latest research and a wide range of printed primary sources. Thoroughly revised, updated and expanded, the new edition of this essential text broadens the analysis to 1939 and now features additional chapters on gender and the Irish diaspora in transnational perspective. Representing a crucial intervention in the history of internationalism, transnationalism and global history, this edited collection examines a variety of international movements, organisations and projects developed in Europe or by Europeans over the course of the 20th century. Reacting against the old Eurocentricism, much of the scholarship in the field has refocused attention on other parts of the globe. This volume attempts to rethink the role played by ideas, people and organisations originating or located in Europe, including some of their consequential global impact. The chapters cover aspects of internationalism such as the importance of language, communication and infrastructures of internationalism; ways of grappling with the history of internationalism as a lived experience; and the roles of European actors in the formulation of different and often competing models of internationalism. It demonstrates that the success and failure of international programmes were dependent on participants' ability to communicate across linguistic but also political, cultural and economic borders. By bringing together commonly disconnected strands of European history and 'history from below', this volume rebalances and significantly advances the field, and promotes a deeper understanding of internationalism in its many historical guises. The volume is conceived as a way of thinking about internationalism that is relevant not just to scholars of Europe, but to international and global history more generally.

Collection of letters from the Catholic Bishop Goss vividly depict contemporary ecclesiastical life.

This collection traces women educators' professional lives and the extent to which they challenged the gendered terrain they occupied. The emphasis is placed on women's historical public voices and their own interpretation of their 'selves' and 'lives' in their struggle to exercise authority in education.

English Roman Catholic women's congregations are an enigma of nineteenth-century social history. Over ten thousand nuns and sisters, establishing and managing significant Catholic educational, health care and social welfare institutions in England and Wales, have virtually disappeared from history. Despite their exclusion from historical texts, these women featured prominently in the public and private sphere. Intertwining the complexities of class with the notion of ethnicity, *Contested identities* examines the relationship between English and Irish-born sisters. This study is relevant not only to understanding women religious and Catholicism in nineteenth-century England and Wales, but also to our understanding of the role of women in the public and private sphere, dealing with issues still resonant today. Contributing to the larger story of the agency of nineteenth-century women and the broader transformation of English society, this book will appeal to scholars and students of social, cultural, gender and religious history.

Social groups formed around shared religious beliefs encountered significant change and challenges between the 1860s and the 1970s. This book is the first collection of essays of its kind to take a broad, thematically-driven case study approach to this genre of architecture and its associated visual culture and communal experience. Examples range from Nuns' holy spaces celebrating the life of St Theresa of Lisieux to utopian American desert communities and their reliance on the philosophy of Teilhard de Chardin. Modern religious architecture converses with a broad spectrum of social, anthropological, cultural and theological discourses and the authors engage with them rigorously and innovatively. As such, new readings of sacred spaces offer new angles and perspectives on some of the dominant narratives of the nineteenth, twentieth and twenty-first centuries: empire, urban expansion, pluralism and modernity. In a post-traditional landscape, religious architecture suggests expansive ways of exploring themes including nostalgia and revivalism; engineering and technological innovation; prayer and spiritual experimentation; and the beauty of holiness for a brave new world. Shaped by the tensions and anxieties of the modern era and powerfully expressed in the space and material culture of faith, the architecture presented here creates a set of new turning points in the history of the built environment.

When the Sisters of Mercy lost their foundress Sister Catherine McAuley in 1841, stories of Mother Catherine passed from one generation of sisters to the next. McAuley's Rule and Constitutions along with her spiritual writings and correspondence communicated the Mercys' founding charism. Each generation of Sisters of Mercy who succeeded her took these words and her spirit with them as they established new communities or foundations across the United States and around the world. In *Women of Faith*, Mary Beth Fraser Connolly traces the paths of the women who dedicated their lives to the Sisters of Mercy Chicago Regional Community, the first Congregation of Catholic Sisters in Chicago. More than the story of the institutions that defined the territory and ministries of the women of this Midwestern region, *Women of Faith* presents a history of the women who made this regional community, whether as foundresses of individual communities in Wisconsin, Iowa, and Illinois in the nineteenth and early twentieth centuries or as the teachers, nurses, and pastoral ministers who cared for and

educated generations of Midwestern American Catholics. Though they had no immediate connection with McAuley, these women inherited her spirit and vision for religious life. Focusing on how the Chicago Mercys formed a community, lived their spiritual lives, and served within the institutional Catholic Church, this three-part perspective addresses community, spirituality, and ministry, providing a means by which we can trace the evolution of these women of faith as the world around them changed. The first part of this study focuses on the origins of the Sisters of Mercy in the Midwest from the founding of the Chicago South Side community in 1846 through the amalgamation and creation of the Chicago Province in 1929. The second part examines how the Mercys came together as one province through the changes of Vatican II from 1929 to the 1980s. Part III examines life after the dramatic changes of Vatican II in the 1990s and 2000s. Presenting rich examples of how faith cannot be separated from identity, *Women of Faith* provides an important new contribution to the scholarship that is shaping our collective understanding of women religious.

For many American Catholics in the twentieth-century the face of the Church was a woman's face. After the Second World War, as increasing numbers of baby boomers flooded Catholic classrooms, the Church actively recruited tens of thousands of young women as teaching sisters. In *Into Silence and Servitude* Brian Titley delves into the experiences of young women who entered Catholic religious sisterhoods at this time. The Church favoured nuns as teachers because their wageless labour made education more affordable in what was the world's largest private school system. Focusing on the Church's recruitment methods Titley examines the idea of a religious vocation, the school settings in which nuns were recruited, and the tactics of persuasion directed at both suitable girls and their parents. The author describes how young women entered religious life and how they negotiated the sequence of convent "formation stages," each with unique challenges respecting decorum, autonomy, personal relations, work, and study. Although expulsions and withdrawals punctuated each formation stage, the number of nuns nationwide continued to grow until it reached a pinnacle in 1965, the same year that Catholic schools achieved their highest enrolment. Based on extensive archival research, memoirs, oral history, and rare Church publications, *Into Silence and Servitude* presents a compelling narrative that opens a window on little-known aspects of America's convent system.

The collection's focus is on girls' secondary education, and hence the gendered cultural expectations of the middle classes and upper classes, will provide the dominant narrative, given the relatively recent democratization of European educational systems.

Winner of the 2016 Lavinia Dock Award from the American Association for the History of Nursing Awarded first place in the 2016 American Journal of Nursing Book of the Year Award in the History and Public Policy category The most dramatic growth of Christianity in the late twentieth century has occurred in Africa, where Catholic missions have played major roles. But these missions did more than simply convert Africans. Catholic sisters became heavily involved in the Church's health services and eventually in relief and social justice efforts. In *Into Africa*, Barbra Mann Wall offers a transnational history that reveals how Catholic medical and nursing sisters established relationships between local and international groups, sparking an exchange of ideas that crossed national, religious, gender, and political boundaries. Both a nurse and a historian, Wall explores this intersection of religion, medicine, gender, race, and politics in sub-Saharan Africa, focusing on the years following World War II, a period when European colonial rule was ending and Africans were building new governments, health care institutions, and education systems. She focuses specifically on hospitals, clinics, and schools of nursing in Ghana and Uganda run by the Medical Mission Sisters of Philadelphia; in Nigeria and Uganda by the Irish Medical Missionaries of Mary; in Tanzania by the Maryknoll Sisters of New York; and in Nigeria by a local Nigerian congregation. Wall shows how, although initially somewhat ethnocentric, the sisters gradually developed a deeper understanding of the diverse populations they served. In the process, their medical and nursing work intersected with critical social, political, and cultural debates that continue in Africa today: debates about the role of women in their local societies, the relationship of women to the nursing and medical professions and to the Catholic Church, the obligations countries have to provide care for their citizens, and the role of women in human rights. A groundbreaking contribution to the study of globalization and medicine, *Into Africa* highlights the importance of transnational partnerships, using the stories of these nuns to enhance the understanding of medical mission work and global change.

This volume is the first comprehensive overview of women, gender and religious change in modern Britain spanning from the evangelical revival of the early 1800s to interwar debates over women's roles and ministry. This collection of pieces by key scholars combines cross-disciplinary insights from history, gender studies, theology, literature, religious studies, sexuality and postcolonial studies. The book takes a thematic approach, providing students and scholars with a clear and comparative examination of ten significant areas of cultural activity that both shaped, and were shaped by women's religious beliefs and practices: family life, literary and theological discourses, philanthropic networks, sisterhoods and deaconess institutions, revivals and preaching ministry, missionary organisations, national and transnational political reform networks, sexual ideas and practices, feminist communities, and alternative spiritual traditions. Together, the volume challenges widely-held truisms about the increasingly private and domesticated nature of faith, the feminisation of religion and the relationship between secularisation and modern life. Including case studies, further reading lists, and a survey of the existing scholarship, and with a British rather than Anglo-centric approach, this is an ideal book for anyone interested in women's religious experiences across the nineteenth and twentieth centuries.

This is the first in-depth study of post-war female religious life. It draws on archival materials and a remarkable set of eighty interviews to place Catholic sisters and nuns at the heart of the turbulent 1960s, integrating their story of social change into a larger British and international one. Shedding new light on how religious bodies engaged in modernisation, it addresses themes such as the Modern Girl and youth culture, '1968', generational discourse, post-war modernity, the voluntary sector and the women's movement. Women religious were at the forefront of the Roman Catholic Church's movement of adaptation and renewal towards the world. This volume tells their stories in their own words.

This innovative book challenges many of the widely held assumptions about the place of religion in Victorian society and in London, the world's first great industrial and commercial metropolis. Against the background of Victorian London it explores the religiosity of Londoners as expressed through the dynamic renewal of traditional faith communities, including Judaism and the historic churches, as well as fresh expressions of religion, including the Salvation Army, Mormons, spiritualism, and the occult. It shows how laypeople, especially the rich and women were mobilised in the service of their faith, and their fellow citizens. Drawing on research in social, economic, oral, cultural, and women's history Jacob argues that religious motivations lay behind concerns that subsequently preoccupied people in the twentieth and twenty-first centuries. These include the changing place of women in society, an active concern for social justice, the sexual exploitation of women and children, and provision of education for all classes and all ages. By examining religion broadly, in its social and cultural context and looking beyond conventional approaches to religious history, *Religious Vitality in Victorian London* illustrates the dynamic significance of religion in society influencing even the expression of secularism.

Beyond the Altar illustrates how women religious overcome sexist subjugation by side-stepping the patriarchal power of the Roman Catholic Church. This book counters the stereotypical image of Catholic nuns as being loyally compliant with their church by showing how a number of current and former women religious in Canada challenge their institutional religion's precepts and engage in transformative strategies to effect change both within and outside the Roman Catholic Church. The sisters' testimonials reveal never-before-shared details about their painful experiences of male domination, their courageous efforts to move beyond such sexist stifling, and the women-led and women-centered spiritual, governance, and activist practices they have engendered in the late twentieth and early twenty-first centuries. Featuring many examples of the sisters' resourcefulness, resilience, and resistance, this book fills a void in international scholarship on what Canadian

Catholic women religious have endured and accomplished. Through interviews and in-depth accounts of the complexities and nuances present in the current and former sisters' lives, readers will discover their steadfast indomitability as they strategically, and sometimes subversively, innovate their spiritual spaces.

A definitive history of one of the most significant religious orders to emerge in the Anglican church, the Cowley Fathers - the first men's religious order to be founded in the Church of England since the Reformation.

Contested identities Catholic women religious in nineteenth-century England and Wales Manchester University Press

This edited collection addresses the nexus of gender, power relations, and education from various angles while covering a broad spectrum of the history of education in both time and geographic space. Taking the position that historians of gender and education find the concept of transnationalism very useful for a deeper understanding of historical change and situations, the editors and their contributors employ a transnational perspective to explore the complex and entangled dimensions of a history of education that transcends regional and national boundaries through a variety of approaches (e.g. through exploring new fields of research, sources, questions, perspectives for interpretation, or methodologies). In doing so, they also undertake to open up a transnational global perspective for the historiography of education.

The first biographical study of Nano Nagle, the foundress of the Presentation order of nuns, that positions her within Irish social history, and assesses her vast international legacy. Nano Nagle: The Life and the Education Legacy draws on archival materials from three continents, providing a compelling account of how one woman's extraordinary life challenged social constraints and championed social justice and equality. Leading education historian, Deirdre Raftery, has produced not only a vital new biographical study of an exceptional Irish woman, but also a study of how thousands of Irish women joined the Presentation order of nuns and taught in their schools all over the world. Within that is the story of the Irish female diaspora in Newfoundland, India, North America, England, Australia, Africa and the Philippines. Nano Nagle: The Life and the Education Legacy throws opens a new window on an unknown aspect of Irish social history, while also demonstrating Ireland's significant contribution to the global history of female education.

Jane Austen distinguished herself with genius in literature, but she was immersed in all of the arts. Austen loved dancing, played the piano proficiently, meticulously transcribed piano scores, attended concerts and art exhibits, read broadly, wrote poems, sat for portraits by her sister Cassandra, and performed in theatricals. For her, art functioned as a social bond, solidifying her engagement with community and offering order. And yet Austen's hold on readers' imaginations owes a debt to the omnipresent threat of disorder that often stems—ironically—from her characters' socially disruptive artistic sensibilities and skill. Drawing from a wealth of recent historicist and materialist Austen scholarship, this timely work explores Austen's ironic use of art and artifact to probe selfhood, alienation, isolation, and community in ways that defy simple labels and acknowledge the complexity of Austen's thought.

This book highlights how the Catholic population participated in the extension of citizenship in Scotland and considers Catholicism's transition from an underground and isolated church to a multi-faceted institution by taking a critical look at gender, ethnicity and class. It prioritises the role of women in the transformation and modernization of Catholic culture and represents a radical departure from the traditional perception of the church as an institution on the fringes of Scotland's religious and civic landscape. It examines how Catholicism participated in constructions of national identity and civic society. Industrialisation, urbanisation, and Irish migration forced Catholics and non-Catholics to reappraise Catholicism's position in Scotland and in turn Scotland's position in England. Using previously unseen archival material from private church and convent collections, it reveals how the construction of a Catholic social welfare system and associational culture helped to secure a civil society and national identity that was distinctively Scottish.

Bringing the study of early modern Christianity into dialogue with Atlantic history, this collection provides a *longue durée* investigation of women and religion within a transatlantic context. Taking as its starting point the work of Natalie Zemon Davis on the effects of confessional difference among women in the age of religious reformations, the volume expands the focus to broader temporal and geographic boundaries. The result is a series of essays examining the effects of religious reform and revival among women in the wider Atlantic world of Europe, the Americas, and West Africa from 1550 to 1850. Taken collectively, the essays in this volume chart the extended impact of confessional divergence on women over time and space, and uncover a web of transatlantic religious interaction that significantly enriches our understanding of the unfolding of the Atlantic World. Divided into three sections, the volume begins with an exploration of 'Old World Reforms' looking afresh at the impact of confessional change in the sixteenth and seventeenth centuries upon the lives of European women. Part two takes this forward, tracing the adaptation of European religious forms within Africa and the Americas. The third and final section explores the multifarious faces of the revival that inspired the nineteenth century missionary movement on both sides of the Atlantic. Collectively the essays underline the extent to which the development of the Atlantic World created a space within which an unprecedented series of juxtapositions, collisions, and collusions among religious traditions and practitioners took place. These demonstrate how the religious history of Europe, the Americas, and Africa became intertwined earlier and more deeply than much scholarship suggests, and highlight the dynamic nature of transatlantic cross-fertilization and influence.

This timely collection of essays on British and European Catholic spiritualities explores how ideas of the sacred have influenced female relationships with piety and religious vocations over time. Each of the studies focuses on specific persons or groups within the varied contexts of England, France, Italy, the Netherlands and Spain, together spanning the medieval period through to the nineteenth century. Examining the interplay between women's religious roles and patriarchal norms, the volume highlights the relevance of gender and spirituality through a wide geographical and chronological spectrum. It is an essential resource for students of Gender History, Women's Studies and Religious Studies, introducing a wealth of new research and providing an approachable guide to current debates and methodologies. Contributions by: Nancy Jiwon Cho, Frances E. Dolan, Rina Lahav, Jenna Lay, Laurence Lux-Sterritt, Carmen M. Mangion, Querciolo Mazzonis, Marit Monteiro, Elizabeth Rhodes, Kate Stogdon, Anna Welch

The North East of England was regarded as a major Catholic stronghold in the nineteenth century. This was, in no small part, due to the large numbers of Irish Catholic immigrants who contributed greatly towards the region's unprecedented expansion, with the Catholic population in Newcastle and County Durham increasing from 23,250 in 1847 to 86,397 in 1874. How far were the Catholic Church and its incoming Irish adherents accepted by the Protestant population of North East England? This book will provide a timely reassessment of the hitherto accepted view that local cultural factors reduced the anti-Catholic and anti-Irish feeling in the North East that seemed deep-seated in other areas. This book demonstrates the way in which north-eastern anti-Catholicism was far from homogenous and monolithic, cutting across the political and religious divide. It highlights the proactive role of the Catholic communities in sectarian controversy, whose assertiveness contributed, ironically, towards the development of local anti-Catholic feeling. Finally, it will show how large-scale Irish immigration ensured that the North East experienced regular outbreaks of sectarian violence, whether English-Irish or intra-Irish, which were influenced by local conditions and circumstances. This book is the first comprehensive regional study of Victorian anti-Catholicism. By examining areas of enquiry not previously considered in broader studies, its findings have wider implications for understanding the prevalent and all-encompassing nature of anti-Catholicism generally. It also contributes towards the wider debate on North East regional identity by questioning the continued credibility of a paradigm which views the region as exceptionally tolerant.

The year 2015 marked the fiftieth anniversary of the end of the Second Vatican Council, which aimed to align the Church with the modern world. Over the last five decades, women religious have engaged with the council's reforms with unprecedented enthusiasm, far exceeding the expectations of the Church. Addressing how Canadian women religious envisioned and lived out

the changes in religious life brought on by a pluralistic and secularizing world, *Vatican II and Beyond* analyzes the national organization of female and male congregations, the Canadian Religious Conference, and the lives of two individual sisters: visionary congregational leader Alice Trudeau and social justice activist Mary Alban. This book focuses on the new transnational networks, feminist concepts, professionalization of religious life, and complex political landscapes that emerged during this period of drastic transition as women religious sought to reconstruct identities, redefine roles, and signify vision and mission at both the personal and collective levels. Following women religious as they encountered new meanings of faith in their congregations, the Church, and society at large, *Vatican II and Beyond* demonstrates that the search for a renewed vision was not just a response to secularization, but a way to be reborn as Catholic women.

Bringing together leading authorities on Irish women and migration, this book offers a significant reassessment of the place of women in the Irish diaspora. It compares Irish women across the globe over the last two centuries, setting this research in the context of recent theoretical developments in the study of diaspora. This collection demonstrates the important role played by women in the construction of Irish diasporic identities, assessing Irish women's experience in Britain, Canada, New Zealand and the United States. This book develops a conversation between other locations of the Irish diaspora and the dominant story about the USA and, in the process, emphasises the complexity and heterogeneity of Irish diasporan locations and experiences. This interdisciplinary collection, featuring chapters by Breda Gray, Louise Ryan and Bronwen Walter, will appeal to scholars and students of the Irish diaspora and women's migration.

Why do we send children to school? Who should take responsibility for children's health and education? Should girls and boys be educated separately or together? These questions provoke much contemporary debate, but also have a longer, often-overlooked history. Mary Hatfield explores these questions and more in this comprehensive cultural history of childhood in nineteenth-century Ireland. Many modern ideas about Irish childhood have their roots in the first three-quarters of the nineteenth century, when an emerging middle-class took a disproportionate role in shaping the definition of a 'good' childhood. This study deconstructs several key changes in medical care, educational provision, and ideals of parental care. It takes an innovative holistic approach to the middle-class child's social world, by synthesising a broad base of documentary, visual, and material sources, including clothes, books, medical treatises, religious tracts, photographs, illustrations, and autobiographies. It offers invaluable new insights into Irish boarding schools, the material culture of childhood, and the experience of boys and girls in education.

This book investigates the often-fragmented nature of Ulster Nationalist / Republican / Roman Catholic politics, culture and identity. It offers a companion publication to *The Contested Identities of Ulster Protestants* (2015). Historically the Catholic community of Ulster are regarded as a unified and coherent group, sharing cultural and political aspirations. However, the volume explores communities of many variants and strands, belying the notion of an easy, homogenous bloc in terms of identity, political aspirations, voting preferences and cultural identity. These include historical differences within constitutional nationalism and Republicanism, gender politics, partition, perceptions of this community from The Republic of Ireland, and more. The book will appeal to students and scholars across the fields of Politics, Cultural Studies, Sociology, Irish Studies and Peace Studies.

In eighteenth-century literature, negative representations of Catholic nuns and convents were pervasive. Yet, during the politico-religious crises initiated by the French Revolution, a striking literary shift took place as British writers championed the cause of nuns, lauded their socially relevant work, and addressed the attraction of the convent for British women. Interactions with Catholic religious, including priests and nuns, Tonya J Moutray argues, motivated writers, including Hester Thrale Piozzi, Helen Maria Williams, and Charlotte Smith, to reevaluate the historical and contemporary utility of religious refugees. Beyond an analysis of literary texts, Moutray's study also examines nuns' personal and collective narratives, as well as news coverage of their arrival to England, enabling a nuanced investigation of a range of issues, including nuns' displacement and imprisonment in France, their rhetorical and practical strategies to resist authorities, representations of refugee migration to and resettlement in England, relationships with benefactors and locals, and the legal status of "English" nuns and convents in England, including their work in recruitment and education. Moutray shows how writers and the media negotiated the multivalent figure of the nun during the 1790s, shaping British perceptions of nuns and convents during a time critical to their survival.

In the last two decades, historians have increasingly sought to understand how environments, 'built' and otherwise, architectural surroundings, landscapes, and conceptual 'places' and 'spaces' have affected the nature and scope of political power, cultural production and social experience. The essays in this collection expand upon this already rich field of inquiry by combining an analytical approach sensitive to questions of gender with an exploration of ideas of political space. The volume demonstrates how the gendered and political meanings of space—be that space domestic or public, rural or urban, real or imagined, or a combination of all these and more—are fashioned through the movement of historical actors through space and time. Whether in delineating the gendered and politicized space of the pulpit; the sickroom; the Irish farmyard; the London suffrage atelier; the domestic space created by the wireless; the lesbian 'scene' of rural Canada; the eighteenth-century ladies' 'closet'; or the public space within the 'public history' of historic houses, the volume demonstrates how the meanings of these spaces are not fixed, but are challenged and reformulated. This book was originally published as a special issue of *women's History Review*.

This book describes and analyses life in 'St Antony's', a Zambian Catholic boys' mission boarding school in the 1990s, using the context-sensitive methods of social anthropology. Drawing upon Michel Foucault's notion of the panoptic gaze, Anthony Simpson demonstrates how students are both drawn to mission education as a 'civilising process', yet also resist many of the lessons that the official institution offers, particularly with respect to claims of 'true' Christian identity and educated masculinity. The phrase 'Half-London' reflects the boys' own perception of their privileged but very partial grasp, in the Zambian context of acute socio-economic decline, of 'civilised' status. The book offers unparalleled detail and insight into the contribution of mission schooling to the processes of postcolonial identity formation in Africa. Its rich and compelling ethnography opens up a strong sense of everyday life within the school and raises compelling questions about identity in plural societies beyond the confines of St Antony's. Anthony Simpson taught at the Zambian Catholic mission boys' boarding school from 1974 to 1997. He arrived in Zambia as an English teacher, but his involvement in the day-to-day life of St Antony's led him to an interest in anthropology and psychology. Key features: A lively account of African mission schooling, examining the process of postcolonial education A practical demonstration of Michel Foucault's discussion of subjectivity and the invention of self A detailed demonstration of religious plurality in an African setting

Authenticity in our globalized world is a paradox. This collection examines how authenticity relates to cultural products, looking closely at how a particular "ethnic" food, or genre of popular music, or indigenous religious belief attains its aura of originality,

when all traditional cultural products are invented in a certain time and place.

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