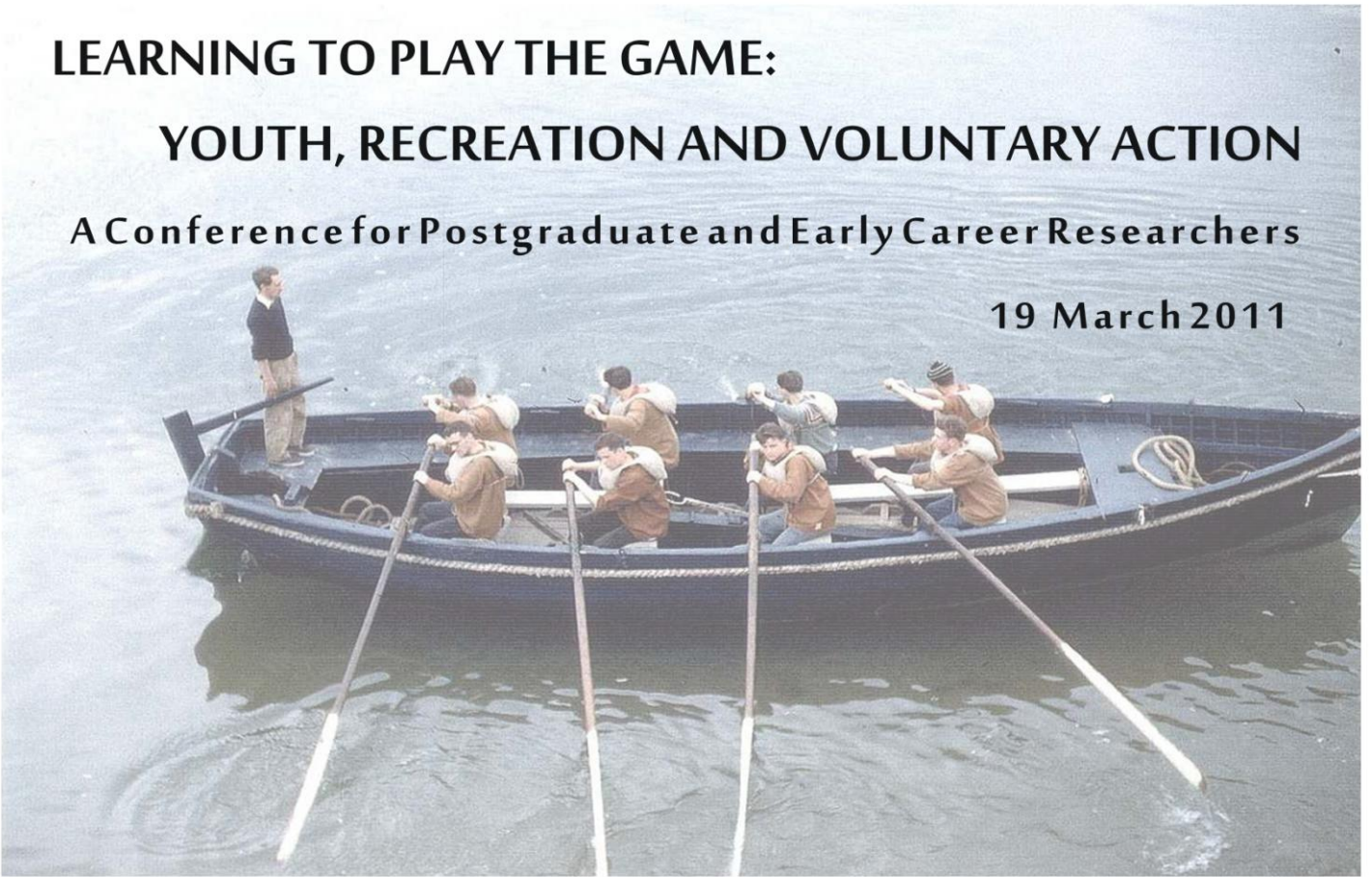


# LEARNING TO PLAY THE GAME:

## YOUTH, RECREATION AND VOLUNTARY ACTION

A Conference for Postgraduate and Early Career Researchers

19 March 2011



## KEYNOTE SPEAKERS

**Dr Mary Clare Martin**

Play in the Service of Survival: Girl Guiding in Britain, France and Poland, 1907-1950

**Dr Mark Freeman**

'Unfolding character': the early history of Outward Bound



Queen Mary, University of London

## CONFERENCE REPORT

In March 2011 a special one day conference for postgraduates and early career researchers was held at Queen Mary, University of London, organised by the History of Education Society in conjunction with the Voluntary Action History Society (VAHS) and the British Society of Sports History. The event was co-funded by the Economic History Society - via the VAHS New Researchers' fund - and the History of Education Society.

The theme of the conference, 'Learning to play the game: youth, recreation and voluntary action', was chosen to bring the interests of all three societies together with 'youth history' as the key commonality. The theme was inspired by the recent surge of media interest in the UK in sporting, cultural and other extra-curricular activities in the run up to the 2012 Olympics. When discussing the English 'School Olympics' initiative, Culture Secretary Jeremy Hunt was quoted as saying 'Sport - whether you win or lose - teaches young people great lessons for life. It encourages teamwork, dedication and striving to be the best that you can be.'<sup>1</sup> The purpose of the conference was to unpack the notion that extra-curricular activities, such as sports, are a means for unlocking the power and potential of youth. We did so by exploring the history of the extra-curricular dimension of education - its origins, development and impact across the twentieth century.

Thirty-seven delegates attended the event from all countries of the UK, Ireland, Belgium, Denmark and the US. The conference theme invited a wide variety of papers grouped together under topics that included the history of disability education, sports education and the body, and religious and secular youth movements. In total, twelve papers were presented in four parallel sessions. The first keynote was delivered by Dr Mary Clare Martin on the subject of 'Play in the service of survival: Girl Guides in Britain, France and Poland, 1910-1950' in she explored the links between Guiding and social work, comparing and evaluating the contribution made by Guide groups in times of war and peace. In the second keynote, Dr Mark Freeman spoke on the theme of 'Unfolding character: the early history of Outward Bound', examining the meaning and significance of 'character training' for the development of outdoor education in Britain and beyond.

Subject areas developed in other papers included the construction of deaf identity through sports, the relationship between the scouting and woodcraft movements, and the development and ethos of the FA coaching scheme. Over the course of the conference it became apparent that everyone in attendance shared much common ground in their research interests with all sessions stimulating a great deal of discussion. The conference concluded with an audience led roundtable discussion involving the two keynote speakers and a leading historian of youth and community, Jean Spence. For many speakers, the conference was the first contact with the three societies represented and we hope it will be the beginning of a long and productive association with a strong and growing community of scholars.

We want to express our sincere thanks to the History of Education Society and the Economic History Society for their generous financial support, without which this conference would not have been possible. Thanks also to our guest speakers, Mary Clare Martin, Mark Freeman and Jean Spence, and to all our speakers, chairs and everyone in attendance.

### **Conference organisers:**

Sarah Winfield, Dion Georgiou, Nicola Sheldon & Kenichi Udagawa

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<sup>1</sup> Graeme Paton, 'School Olympics to boost competitive sport' in *The Telegraph*, 28 June 2010

## GUEST SPEAKERS

### *A Brief Introduction*



**Mary Clare Martin** is a social historian specialising in the history of children and female philanthropy. She is currently completing the book of her PhD thesis, entitled *Free Spirits: Children and Religion, 1740-1870*. She is a Principal Lecturer and Programme Leader of the BA (Hons) Childhood Studies degree at the University of Greenwich, which takes a multi-disciplinary approach to the study of children, and is taught across the Schools of Education and Health and Social Care. She is also co-director of the Centre for the Study of Play and Recreation in the School of Education at Greenwich, which she initiated, as well as co-convenor and founder of the 'Life-cycles' seminar at the Institute of Historical Research. Her current research interests include the history of children's illness, 1800-2000, and adolescents at sea. She has published a number of articles and is completing two on disabled children, and children's clothing in the twentieth century.



**Mark Freeman** is a Senior Lecturer in Economic and Social History at the University of Glasgow. He has published widely on modern British history, including books and articles on the history of education, rural history and business history. He edited a special issue of *History of Education*, entitled 'Education and Citizenship in Modern Scotland', published in 2009. His website is at <http://www.markfreeman.org.uk>.



**Jean Spence** has worked in higher education, teaching mainly community and youth work since 1985. Prior to that she was a youth worker in London and Sunderland. Jean pursues two main research interests. The first concerns contemporary and historical issues associated with informal educational work with young people. Related to that, she is a member of the editorial group of the journal 'Youth and Policy' working as articles editor and contributing to a regular series of conferences run by the journal. The second focuses upon questions of gender and community in relation to the history of mining. She pursues her historical interests largely through membership of the Women's History Network and sits on its National Steering Group.

# CONFERENCE PROGRAMME

## REGISTRATION

Ground Floor Entrance, Francis Bancroft Building

09.00 – 10.00

*Tea and coffee will be served in room 3.23 on the third floor*

## INTRODUCTION

Room 3.26: Floor 3

10.00 - 10.15

A few words of welcome: **Prof Jane Martin - President, History of Education Society**

## KEYNOTE LECTURE I

Room 3.26: Floor 3

10.15 – 11.00

**Chair: Dr Nicola Sheldon, Institute of Historical Research (UK)**

**Dr Mary Clare Martin, University of Greenwich (UK)**

Play in the service of survival: Girl Guides in Britain, France and Poland, 1910-1950

## BREAK

11.00 – 11.15

*Tea, coffee and networking*

## PARALLEL SESSION 1

Room 3.26 / 3.27: Floor 3

11.15 – 12.35

### Room 3.26

**Chair: Dr Mark Freeman, University of Glasgow (UK)**

**Elke Spans & Dr Pieter Verstraete, University of Leuven (Belgium)**

Deaf Sports and Identity: A critical Analysis of the Role played by Sport Organizations for Deaf People in the Construction of a Deaf Identity in Belgium, 1880-1945

**Jeanette Normanton Erry, Open University (UK)**

Extra-curricular activities in secondary schools for the blind in the inter-war period

**David Ellis, Balliol College, Oxford University (UK)**

The Politics of Play: Community Action, Children and Radical Pedagogy, c. 1960-1990: A Work in Progress

### Room 3.27

**Chair: Naomi Stanton, Open University (UK)**

**Eilidh Macrae, University of Glasgow (UK)**

Exercise and Education: Understandings of the young female body in Scotland, 1930-1960

**Anna Helqvist, University of Copenhagen (Denmark)**

The uniform of FDF: a study of power techniques and subjectification of different bodies

**Rhiannon Lord & Dr Carly Stewart, University of Wales Institute (UK)**

Time for a change? Uniform rules and the experiences of the leotard in young trampoline gymnasts

## LUNCH

Room 3.23: Floor 3

12.35 – 13.30

**KEYNOTE LECTURE II****Room 3.26: Floor 3**

13.30 – 14.15

**Chair: Dion Georgiou, Queen Mary, University of London (UK)**  
**Dr Mark Freeman, University of Glasgow (UK)**  
'Unfolding character': the early history of Outward Bound

**SETTING UP**

14.15 – 14.25

**PARALLEL SESSION II****Room 3.26 / 3.27: Floor 3**

14.25 – 15.45

**Room 3.26**

**Chair: Jean Spence, Durham University (UK)**  
**David Toms, University College Cork (Ireland)**  
'A Hardship That They Should Be Prevented From Playing': Socialising and Sport in Cork's Catholic Young Men's Society 1880-1890

**Andy Vail, University of Birmingham (UK)**  
'Marching for the King?': Birmingham Nonconformity and the rise of the Brigade and Scouting movements in the early 20th Century

**Melinda Reid, Yale College, Wrexham (UK)**  
Baden-Powell v. Hargrave; does charisma and enthusiasm guarantee success?

**Room 3.27**

**Chair: Luke Harris, Canterbury Christ Church University (UK)**  
**Daryl Leeworthy, Swansea University (UK)**  
Confronting the 'New Leisure': Students, Unemployment, and Voluntary Action in Brynmawr, 1929 – 1932

**Alexander Jackson, Leeds Metropolitan University (UK)**  
'We have made the nation coaching minded': The development and ethos of the FA Coaching Scheme, c1930 - c1960

**Kevin Tallec Marston, De Montfort University (UK) & International Centre for Sports Studies (Switzerland)**  
The Coming of Age in football: How 'age' came into football's conception of itself and became a baseline for the organisation of the sport over the 20<sup>th</sup> century

**BREAK**

15.45 – 16.00

**ROUND TABLE DISCUSSION****Room 3.26: Floor 3**

16.00 – 16.45

**Chair: Dr Georgina Brewis, Institute of Education (UK)**  
**Dr Mary Clare Martin, University of Greenwich (UK); Dr Mark Freeman, University of Glasgow (UK); and Jean Spence, University of Durham (UK)**  
Informal discussion for the sharing of ideas, research issues, questions and advice

**NETWORKING****Room 3.23: Floor 3**

16.45 -

# CONFERENCE ABSTRACTS

## *Keynote Lectures*

### LECTURE ROOM 3.26

**Dr Mary Clare Martin**, *University of Greenwich (UK)*

*Play in the service of survival: Girl Guides in Britain, France and Poland, 1910-1950*

While the Girl Guides and Boy Scouts now comprise one form of leisure activity amongst many, both were founded in the belief that they would benefit society. Links between Guiding and social welfare included, not only extensive contributions to the war effort during the first and second world wars, but also effective fund-raising for local churches and voluntary organisations, as well as practical assistance to others in the period 1918-1939.

The full extent of the Guides' 'social work' is impossible to document. However, by making comparisons between France, Poland and the United Kingdom, this lecture will demonstrate the variety of engagement in selected countries. By 1937, the numbers of Guides in Poland were the second highest globally after those in Britain, and Polish Guides were closely identified with the development of a unified nation and the Roman Catholic Church. In France, by contrast, there were many competing youth organisations, including young women workers in town and country, as well as different religious groupings.

This lecture will analyse the extent to which the recreational activities in which Guides engaged could be regarded as useful to adult society between 1910 and 1950, whether they could be regarded as fun for young people, or whether they were a form of exploitation. I will call into question Viviane Zelizer's argument that children became economically valueless to their parents over the period 1880-1930, by demonstrating that Guides had a vital economic role as fund-raisers as well as being useful providers of entertainment and social service. The first part of the lecture will evaluate Guides' contribution to war work in World War I, drawing on local studies as well as national reports and unpublished sources. Polish Guides were credited with 'running' Zakopane in Austrian-occupied Poland, after being stranded there in 1914. While the tasks of British Guides were originally 'coded feminine', they were also considered to have made a significant contribution to the war effort.

In the period 1918-39 Polish Guides had a reputation for being particularly active in social work, helping to rescue people from floods and running an orphanage. In the UK, Guides and Scouts were successful fund-raisers, raising large sums for their respective churches, and other good causes, and participating in organisations like the Juvenile Welfare Association. Whereas there were very few French Guides in the First World War, in the Second the movement was banned within Occupied France, and Poland, although in France numbers rose dramatically from 1939. Activities such as tracking and stalking were recognised as being of utmost importance to national survival. Many Guides 'carried on' in secret and contributed to underground organisations, including the French Resistance. Although sparse, the journals, letters and other sources generated by Guides themselves, which will be drawn upon, to some extent offset the official voice of the movement which had an interest in making claims for Guide effectiveness.

**Dr Mark Freeman, University of Glasgow (UK)**

**'Unfolding character': the early history of Outward Bound**

This paper focuses on the centrality of the idea of character and the goal of 'character-training' to the early Outward Bound movement. It examines the key components of the vision of character-training that was embodied in the sea and mountain schools of the Outward Bound Trust, which between them had a profound influence on the development of outdoor education, in Britain and across the world. It is clear that a remarkably diverse group of influential leaders, from across the political spectrum, were able to unite behind the practices and rhetoric of character-training, as promoted by the educational innovator Kurt Hahn. The rhetoric was attacked from inside and outside Outward Bound in the 1960s, and gradually abandoned – a vocabulary of 'personal growth' and 'self-discovery' was preferred – but many of the practices in the Outward Bound schools remained unchanged, and in the popular mind outdoor education is still associated with cold showers and 'character-building'. This paper examines the contested nature of the transition from character-training to personal growth, and assesses the reasons why Hahn's educational vision came under increasing challenge in the 1960s.

## ***Parallel Session Papers***

### **LECTURE ROOM 3.26**

#### **Parallel Session 1**

***Elke Spans & Dr Pieter Verstraete, University of Leuven (Belgium)***

***Deaf Sports and Identity: A critical Analysis of the Role played by Sport Organizations for Deaf People in the Construction of a Deaf Identity in Belgium, 1880-1945***

Historians of education nowadays reserve an important part of their research to questions related to 'culture' and 'identity'. Despite the fact that both concepts during the last decades indeed have attracted increasing attention, it's nevertheless remarkable that they are quiet absent in the research that tends to explore the promising intersections of history of education and disability studies. In our view, it's precisely in this domain that one can do interesting research with regard to one of the themes of the postgraduate conference; namely, recreation.

In this presentation we will focus on the history of deaf sports in Belgium – a subject where history of education and disability studies definitely intersect. We would like to make use of this specific recreational site in order to question the often heard rhetoric that sport and sport organizations for deaf people have largely contributed to the establishment of a deaf identity and a deaf culture. While many deaf persons themselves and professionals have stressed the importance of games like swimming, football and athletics for the strengthening of psychological attitudes and the promotion of social group formation, the particular case of Belgium, according to our findings, suggests a rather different picture. That is, a picture in which the so-called singular deaf identity and deaf culture is still characterized by many frictions and sub groups.

In order to pinpoint more exactly the place occupied by games, recreation and sports organizations in the processes of identity formation, we, on the one hand, will examine the collections held by the *Robert Dresse Center*. On the other hand, we will focus on some sports journals for deaf people. Although we will limit ourselves to the Belgian case between 1880 and 1945 we will generalize our findings in order to contribute to the methodology used by historians of education in general.

*Jeanette Normanton Erry, Open University (UK)*

***Extra-curricular activities in secondary schools for the blind in the inter-war period***

There has been an assumption that the secondary schools for the blind were similar in the education they provided. However, there were differences linked to gender which were reflected in their priorities for extra-curricular activities.

For the boys, Worcester College for the Blind was attempting to utilise the hegemonic masculinity of the inter-war period. This meant these blind boys would need to show a strength, intellect and masculinity sufficient to put them on a par with the elite. In order to demonstrate that they could compete as equals, chess and rowing were promoted. This was a school with fewer than fifty pupils that boasted a first 'eight' which competed at the Henley Regatta.

Chorleywood College for girls opened in 1921. The headmistress, Phyllis Monk, had taken this job in a pioneering school for blind girls because she relished the opportunity to have control of a student's full day. This suggests that the activities scheduled were to be of particular significance. There was no established sport at which the girls could compete equally with other girls' schools so she designed her own game, 'Sport X'. Competition was thereby limited, although she expected dedication when playing at a level she had seen when teaching at Roedean.

A lack of true competition was not really a problem for Miss Monk as her ethos was against exaggerated structures and rewards in all activities. She was initially opposed to the Girl Guides and it required considerable student pressure before she allowed a school 'group' to be established.

The activities encouraged at the two schools show a lot about their nature and the image they were trying to create. The activities reflect the political concerns of the era as well as gender perceptions.

*David Ellis, Balliol College, Oxford University (UK)*

***The Politics of Play: Community Action, Children and Radical Pedagogy, c. 1960-1990: A Work in Progress***

This paper will discuss the preliminary findings of my Masters dissertation. This is a work in progress and my conclusions are tentative.

In the 1960s, 1970s and 1980s, children's play was the subject of intense local political struggles in communities across Britain. This was a response to the perception that planners, builders and governments had neglected children's need for play space in the development of urban spaces and public policy.

My research focuses on the object of most community campaigns for play space in this period: adventure playgrounds. These were spaces where children were given the resources and the freedom to construct their own play environment. Children would be supervised but the on-site play leader (later play worker) who would facilitate rather than control their play. Free from adult interference, children would learn creative skills, how to build relationships and how to manage risk.

Management committees composed of local residents and interested outsiders, including students and academics, ran the playgrounds. Their survival was rarely assured and their history is that of a constant struggle to secure financial support, acceptance in the community and recognition from local authorities.

I am treating campaigns for adventure playgrounds as a case study in the history of the rise of community action and a new activist, voluntary sector in this period. I am investigating the interaction between community groups, voluntary bodies local and central government and asking what this reveals about the impact of grassroots groups on policy-making.

I am equally interested in what these campaigns reveal about the development of new approaches education, play and childhood in this period, particularly the concept of child-centred learning and the ideas of Colin Ward and Jo

Benjamin. Grassroots action shaped, and was shaped by, this new thought. Children's play was re-defined as a major concern for policy-makers.

## **Parallel Session 2**

*David Toms, University College Cork (Ireland)*

### ***'A Hardship That They Should Be Prevented From Playing': Socialising and Sport in Cork's Catholic Young Men's Society 1880-1890***

As one of the oldest CYMS in Ireland, Cork's CYMS, between 1880-1890 under the stewardship of the Rev. RA Sheehan, was engaged heavily in providing for the recreational life of Cork's young Catholic men. In this paper, we will examine it in its context and compare it with its contemporaries in Cork city, almost all of whom were Protestant organisations. We will further go on to examine the Society over this ten year period using the Society minute books and newspaper reports, and from this scrutiny will see conflict between the religious and the social functions of the organisation and how it deals with the advent of that momentous sporting association in Ireland, the GAA. In all we will find a good deal of conflict between notions of social Catholicism, muscular Christianity and the emerging sense of nationalism in Ireland.

*Andy Vail, University of Birmingham (UK)*

### ***'Marching for the King?': Birmingham Nonconformity and the rise of the Brigade and Scouting movements in the early 20th Century***

In the early twentieth century many of Birmingham's nonconformist churches established Boys' Brigade companies, Boys' Life Brigade companies or Scout troops to reach the boys in their Sunday Schools. But were the boys being trained to serve King Jesus or King George? Using mostly local material from Birmingham I am seeking to demonstrate how the organisations perceived themselves. I give an overview of the founding of the various uniformed Boys organisations, in the late nineteenth and early twentieth centuries and the accusations of militarism they attracted. I examine the origins of the Boys' Brigade, Boys' Life Brigade, Boy Scouts and the British Scouts/Peace Scouts. I consider how they each largely rejected attempts to incorporate them into the government's military cadet scheme, and how they responded to the outbreak of the First World War. Using local examples from Birmingham, I examine their attitudes towards and involvement in the First World War. I also consider the significance of the faith basis of the Brigades compared to the vaguer basis of the Scout Movement. I seek to quantify the changing denominational allegiances in Birmingham to the different youth organisations. I examine the numerical position of the Brigades and the Scouts after the Great War and contrast them to other youth organisations (Church Lads' Brigade, Catholic Boys' Brigade and Jewish Lads' Brigade) which were assimilated into the government's cadet scheme.

*Melinda Reid, Yale College, Wrexham(UK)*

### ***Baden-Powell v. Hargrave; does charisma and enthusiasm guarantee success?***

Robert Baden-Powell started the Scout movement in 1908 with an intention of promoting a culture of service to the country and Empire in the younger generation of his day.

As part of scouting, Baden-Powell encouraged the learning of woodcraft skills. The inspiration came partly from Ernest Seton, an American who promoted the acquisition of native American Indian tracking and campcraft skills. His inclusion of some of Seton's ideas in his Scout movement caught the attention of another enthusiast for woodcraft skills, one John Hargrave. He became one of the first to join the scout movement as Baden-Powell rolled out his ideas. Much like Baden Powell, Hargrave had spent his early days acquiring woodcraft skills. He became a leading

advocate for woodcraft as part of the Scout movement. He published numerous key texts on the subject and was regarded as a future successor to Baden-Powell as chief scout.

However Hargrave fell out with the Scout movement over a perception that the Scouts were promoting militarism to the young members. He formed a new organisation, the Kibbo Kift Kindred, leading his Kin on a journey into a woodcraft lifestyle and a more internationalist view of their world.

Though committed, the young people joining the Kibbo Kift were numbered in their hundreds compared to the thousands joining the Scout movement. This presentation seeks to compare the message of the two organisations and reasons for their very different outcomes.

## LECTURE ROOM 3.27

### Parallel Session 1

*Eilidh Macrae, University of Glasgow (UK)*

#### ***Exercise and Education: Understandings of the young female body in Scotland, 1930-1960***

Utilising testimony gathered from a collection of oral history interviews and contemporary physical and health education sources, this paper will explore the schooling of the young female body in Scotland between 1930 and 1960. Despite a quite varied physical education programme of gymnastics, games, swimming and athletics being established in the Scottish curriculum by the 1930s, real experiences of physical education could vary sharply throughout the country. Those girls who attended the many schools which had a shortage of funds for new equipment or a lack of access to playing fields and outdoor space would have been given a rather diverse first experience of exercise to that recommended in the curriculum. Moreover, for adolescent girls going through puberty the school environment seldom provided for them as young women in terms of provision of suitable facilities, making it difficult for girls to stay clean and comfortable at school generally, let alone after taking part in exercise. Health education in schools was also poor and many girls experienced no official instruction in matters of puberty, general health and the workings of their own bodies. They may have looked upon their early exercise experiences as stressful, uncomfortable and perhaps even wholly unnecessary. In theory, the physical freedom of the young female body was enhanced somewhat in the 1930s through the introduction of a wider variety of activities into the school curriculum, but from this oral history study it is clear that in many cases the school environment failed to provide girls with an appropriate education in the workings of their own bodies. Such an education might have helped them to break free from the constraining medical and social discourses which structured much of the restrictions on female physical activity at this time.

*Anna Helqvist, University of Copenhagen (Denmark)*

#### ***The uniform of FDF: a study of power techniques and subjectification of different bodies***

My paper concerns the development of the uniform of the Danish scout group FDF (Voluntary Boys and Girls Association – *my translation*). I have analysed the uniform using Michel Foucault and his understanding of subject and object, and, linked to this, power and bio-power.

My analysis shows that the uniform was transformed in accordance with other changes in FDF. When FDF started up its scout activities in 1902 the uniform resembled a sailor's shirt. Later it became more like a military uniform, but in the 1970s the uniform shifted to a sweater and then a canvas shirt. As the uniform shifted so did the activities of the weekly meetings of FDF. From military exercise activities to more creative activities such as singing, theatre and activities that support the children's curiosity.

In line with the shift in uniform and activities, so the way in which members of FDF regarded themselves as members also changed. The change in uniform points to a shift in membership with belonging being an external show of attachment, by wearing the uniform, to using the uniform as a way of feeling an individual belonging to the organization.

In other words, it represents a change from the uniform enabling the wearer to participate in activities to an altogether more complex role. When analysing historic stories of how clothing was the ticket to participate in activities and comparing them with statements made by members today, it is revealed that the uniform now not only has to be functional in nature, but it also symbolizes interaction and community within FDF. With Foucault's concepts of power and bio-power it is possible to understand the uniform as a place for power to discipline the individuals so they understand themselves as *being* FDF, not just participating in the activities.

**Rhiannon Lord & Dr Carly Stewart, University of Wales Institute (UK)**

### ***Time for a change? Uniform rules and the experiences of the leotard in young trampoline gymnasts***

Embodiments are historically situated and contextually informed in sporting contexts. Trampoline Gymnastics has traditionally demanded a standardised uniform for female competitors - the leotard. However, a recent change to the uniform regulation now allows women and young girls to wear shorts or tights to 'help ensure more women and girls feel confident to participate in the sport' (British Gymnastics, 2009b).

This research explores the embodied experiences of young female trampoline gymnasts around the time of this change and the impact on the construction of their gendered identities. In-depth interviews with female gymnasts aged 8-18 years old (N=6) and their parents (N=4) explored the meanings trampoline gymnasts attach to their embodied experiences in the sport. We present the views of the participants through creative fiction (see Sparkes, 2002) to engage the audience with these experiences.

Findings revealed that firstly, despite the rule change, the dominant singular feminine aesthetic served to socialise young girls and to exclude those who did not conform to it. Secondly, the narcissistic, sexualised and body conscious gymnast emerged within this narrative, whereby anxiety and harm were experienced. The role of the leotard in the experiences of trampoline gymnastics present some important insights in terms of specific body narratives that are 'able' to be engaged with and thus told, and highlight shifting and unstable meanings over time. Questions still remain about how effective the institutional rule change and recommendations are alone in changing and expanding the repertoire of body narratives for young trampoline gymnasts to engage with in the future.

## **Parallel Session 2**

**Daryl Leeworthy, Swansea University (UK)**

### ***Confronting the 'New Leisure': Students, Unemployment, and Voluntary Action in Brynmawr, 1929 – 1932***

This paper examines the role played by the Welsh Students' Self-Help Council, the International Voluntary Service (IVS), and the Quaker movement in Brynmawr in the early 1930s. As one of the South Wales towns in which unemployment exceeded 80%, Brynmawr became the focus of several voluntary reconstruction programmes in this period. Known collectively as the 'Brynmawr Experiment', it was hoped to retrain the unemployed in new trades such as furniture making and to revive the town as a health resort.

One feature of this was the Brynmawr Lido, which serves as the focus of the paper. Built by the combined efforts of local people, students from across the United Kingdom, and pan-European volunteers organised by the IVS, the Brynmawr lido was the first such project carried out in the United Kingdom and marked a new, recreation-orientated phase in international voluntary action. The paper will briefly consider this in the context of widespread democratic-voluntarism in the coalfield fostered by the Miners' Welfare Fund. The Fund – essentially a tax on the profits of coal

mining – provided grants to locally organised projects which were maintained (voluntarily) by local workers by way of a small levy on their wages.

Drawing on the archives of the International Voluntary Service held in La Chaux-de-Fonds, Switzerland, the personal papers of Kitty Lewis, the secretary of the Welsh Student Self-Help Council, held at the National Library of Wales, and contemporary newspaper reporting and published works, the paper argues that sport and facilities for sport were important symbols of hope in an otherwise bleak social and economic environment. They were also expressions of a particular form of political culture – social democracy – and, as such, the principal conclusion of the paper is that democratic-voluntarism was an integral part of South Wales's distinctive form of politics.

**Alexander Jackson, Leeds Metropolitan University (UK)**

***'We have made the nation coaching minded': The development and ethos of the FA Coaching Scheme, c1930-c1960***

Since the 1950s both popular and academic discourse about the English Football Association's Coaching scheme has traditionally focused on its perceived value and impact on professional football and the England International team. However, historians such as Dilwyn Porter and Dave Russell have sought to place the scheme within the wider historical setting of mid twentieth century Britain and to explore its wider development and impact. This paper attempts to contribute to this shift by exploring the scheme's early history and assessing it in relationship to its own contemporary aims and intentions.

The paper is organised into two parts. The first demonstrates that the scheme was aimed to popularise coaching in schools and youth football which involved professional football, educational and voluntary institutions. It also introduces key members of the Instructional Committee and highlights their shared public or grammar school backgrounds. The second part highlights their concerns about maintaining and encouraging football within grammar and public schools and some of the ways in which the scheme sought to address them.

The evidence presented here suggests that the coaching scheme in this period was more concerned with the development of coaching at the grassroots than it was with developing it within the professional game. To paraphrase Dave Russell, in their scheme it is possible to hear echoes of the Edwardian youth movement, and with its emphasis on popularising an intelligent appreciation of the game as well as protecting its status within secondary education, historians may wish to consider the FA coaching scheme in relation to the continuing impact and importance of Victorian and Edwardian public school ideas and values.

**Kevin Tallec Marston, De Montfort University (UK) & International Centre for Sports Studies (Switzerland)**

***The Coming of Age in football: How 'age' came into football's conception of itself and became a baseline for the organisation of the sport over the 20th century***

The study of childhood has boomed since the 1960s and the seminal work by Philippe Ariès. It has shed light on the historical context within which the worlds of the adult and the child became separated. Yet the questions relating to youth sport are only now beginning to come to the fore. What has been the role of 'age' in the process of dividing childhood from adulthood? More specifically, how has 'age' become a fundamental aspect of the organisation of youth football as distinct from the senior level?

The aim of this paper, which is part of a doctoral thesis on the comparative history of youth football, is to explore the notion, role and significance of 'age' in the evolution of youth football over the twentieth century in three specific national contexts: England, France and America. The research draws on a wide variety of sources (the press, sporting almanacs, player registrations, photographs from online club archives and regulations). Through an examination of how participation in youth football became intrinsically linked with 'age', the present paper will

argue that over the twentieth century organised youth football saw the creation of more and more clearly defined categories based on increasingly younger age groups.

This reflects a shift in the paradigm of 'age' though it has not occurred in isolation; the increase in the school leaving age, minimum age for work and the average length of time spent in education reflect wider societal trends. Ultimately, this research will offer a view that there is a body of evidence which argues for a shift in the relevance of 'age' as one significant, if not the foremost, means of categorizing participation in the sport and, as a consequence, in separating the youth and adult game.