

Chapter 1 : Leisure in the Industrial Revolution by Joanna Latek on Prezi

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It spread as well to the United States, although that country had a reputation in Europe for providing much less leisure despite its wealth. Immigrants to the United States discovered they had to work harder than they did in Europe. Play-by-play sports coverage, especially of ice hockey, absorbed fans far more intensely than newspaper accounts the next day. Rural areas were especially influenced by sports coverage. It was increasingly organized. In the French industrial city of Lille, with a population of 80,000, the cabarets or taverns for the working class numbered 100, or one for every three houses. Lille counted 63 drinking and singing clubs, 37 clubs for card players, 23 for bowling, 13 for skittles, and 18 for archery. The churches likewise have their social organizations. Each club had a long roster of officers, and a busy schedule of banquets, festivals and competitions. In urban Britain, the nine-hour day was increasingly the norm; factory act limited the workweek to 54 hours. The movement toward an eight-hour day. Furthermore, system of routine annual vacations came into play, starting with white-collar workers and moving into the working-class. It provided scheduled entertainment of suitable length and convenient locales at inexpensive prices. These include sporting events, music halls, and popular theater. By 1900 football was no longer the preserve of the social elite, as it attracted large working-class audiences. Average gate was 5,000, rising to 23,000. Sports by 1900 generated some three percent of the total gross national product in Britain. Professionalization of sports was the norm, although some new activities reached an upscale amateur audience, such as lawn tennis and golf. Women were now allowed in some sports, such as archery, tennis, badminton and gymnastics. There were class differences with upper-class clubs, and working-class and middle-class pubs. Participation in sports and all sorts of leisure activities increased for average English people, and their interest in spectator sports increased dramatically. Giant palaces were built for the huge audiences that wanted to see Hollywood films. In Liverpool 40 percent of the population attended one of the 69 cinemas once a week; 25 percent went twice. Traditionalists grumbled about the American cultural invasion, but the permanent impact was minor. They gave pride of place to such moral issues as sportsmanship and fair play. Soccer proved highly attractive to the urban working classes, which introduced the rowdy spectator to the sports world. In some sports, there was significant controversy in the fight for amateur purity especially in rugby and rowing. New games became popular almost overnight, including golf, lawn tennis, cycling and hockey. Women were much more likely to enter these sports than the old established ones. The aristocracy and landed gentry, with their ironclad control over land rights, dominated hunting, shooting, fishing and horse racing. Army units around the Empire had time on their hands, and encouraged the locals to learn cricket so they could have some entertaining competition. Most of the Empire embraced cricket, with the exception of Canada. A significant subset of leisure activities are hobbies which are undertaken for personal satisfaction, usually on a regular basis, and often result in satisfaction through skill development or recognised achievement, sometimes in the form of a product. The list of hobbies is ever changing as society changes. Serious leisure[edit] Substantial and fulfilling hobbies and pursuits are described by Stebbins [29] as serious leisure. The Serious Leisure Perspective is a way of viewing the wide range of leisure pursuits in three main categories: People undertaking serious leisure can be categorised as amateurs, volunteers or hobbyists. Their engagement is distinguished from casual leisure by a high level of perseverance, effort, knowledge and training required and durable benefits and the sense that one can create in effect a leisure career through such activity. The internet is providing increased support for amateurs and hobbyists to communicate, display and share products. Reading[edit] As literacy and leisure time expanded after 1800, reading became a popular pastime. New additions to adult fiction doubled during the 1850s, reaching new books a year by 1870. Libraries tripled their stock, and saw heavy demand for new fiction. The first titles included novels by Ernest Hemingway and Agatha Christie. Penguin aimed at an educated middle class "middlebrow" audience. It avoided the downscale image of American paperbacks. The line signaled cultural

self-improvement and political education. The more polemical Penguin Specials, typically with a leftist orientation for Labour readers, were widely distributed during World War II. The story line in magazines and cinema that most appealed to boys was the glamorous heroism of British soldiers fighting wars that were perceived as exciting and just. Project-based leisure[edit] "Project-based leisure is a short-term, moderately complicated, either one-shot or occasional, though infrequent, creative undertaking carried out in free time. During the Vietnam War soldiers waiting to go on patrol would sometimes spend their leisure time playing cards. Time available for leisure varies from one society to the next, although anthropologists have found that hunter-gatherers tend to have significantly more leisure time than people in more complex societies. They prefer to work rather than spend time socializing and engaging in other leisure activities. Men generally have more leisure time than women, due to both household and parenting responsibilities and increasing participation in the paid employment. In Europe and the United States , adult men usually have between one and nine hours more leisure time than women do each week. For example, leisure moments are part of work in rural areas, and the rural idyll is enacted by urban families on weekends, but both urban and rural families somehow romanticize rural contexts as ideal spaces for family making connection to nature, slower and more intimate space, notion of a caring social fabric, tranquillity, etc. Aging[edit] Leisure is important across the lifespan and can facilitate a sense of control and self-worth. Leisure engagement and relationships are commonly central to "successful" and satisfying aging.

Chapter 2 : Leisure and culture: Sport after | British History Online

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Changing population Britain and the British have changed profoundly since A principal driver of change has been a major growth in population, matched by rapidly rising expectations about lifestyle. Demands for mobility cars and space houses have ensured the transfer of land from agriculture and natural landscape to roads and housing, with multiple consequences for the environment and for the human experience. Large-scale immigration has made the population ethnically far more diverse, with important cultural consequences. The composition of the population has undergone a marked transformation, due primarily to advances in medicine. In line with a general trend around the developed world, life expectancy has risen greatly for both men and women. This has meant that the average age has risen, a process accentuated by the extent to which the birth rate has remained static. Furthermore, large-scale immigration, particularly from the West Indies and South Asia, but also from other areas such as Eastern Europe, has made the population ethnically far more diverse, with important cultural consequences. In there were about , Hindus, Muslims and Sikhs in Britain. By the figure was about 1,, with the rise in the number of Muslims being particularly pronounced. Top Moral codes Social and cultural change has also reflected the extent to which the population has become more individualistic and less deferential. The moral code that prevailed in broke down, a process formalised by legal changes in the s. Abortion and homosexuality became legal, capital punishment was abolished, and measures were taken to improve the position of women. By the s, only one in seven Britons was an active member of a Christian church. These changes were linked to shifts in religious practice. By the s, only one in seven Britons was an active member of a Christian church, although more claimed to be believers. But for most believers, formal expressions of faith became less important. More generally, the authority of age and experience were overthrown and, in their place, came an emphasis on youth and novelty. This was seen in politics with, for example, the lowering of the voting age to 18; in the economy, with the rise of the youth consumer; and in culture, with marked changes in popular music. The s destroyed a cultural continuity that had lasted since the Victorian period. The Liverpool Sound, the Swinging Sixties, and the London of Carnaby Street created an image far removed from that of when, in a last major flourish of imperial power, Britain had unsuccessfully sought to intimidate Egypt in the Suez Crisis. This empire had largely been granted independence by , beginning with independence for India and Pakistan in A war was successfully fought with Argentina in when the latter attacked the Falkland Islands, a colony inhabited by British settlers since Britain became an active member of international organisations, not least the United Nations. As empire receded fast, Britain seemed a diminished power. Nonetheless, it became the third state in the world to gain the atom bomb in, followed by the hydrogen bomb in Defence in the post-war era largely consisted of the protection of Western Europe against the threat of Soviet invasion, and Britain played a key role in this confrontation which became known as the Cold War. Britain became an active member of international organisations, not least the United Nations, of which it was a founder member and held a permanent seat on the Security Council. Closer to home, troops were deployed in Northern Ireland from in response to an outbreak of sectarian violence, which rapidly became a major terrorist challenge. At times, Britain itself appeared to be going the same way, as entry into the European Economic Community EEC - later European Union EU - in led to a marked erosion of national sovereignty and to a transfer of powers to Europe. At the national level, government was controlled by the Labour Party - , - , - and onwards and its Conservative rival - , - , - , with no coalition ministries. The Labour and Conservative parties shared major overlaps in policy. These two parties shared major overlaps in policy throughout the post-war period, for example in maintaining free health care at the point of delivery - the basis of the National Health Service. The Conservatives tended to favour individual liberties and low taxation, while Labour preferred collectivist solutions and were therefore happier to advocate a major role for the state. Most, in turn, were denationalised again under the Conservatives between and Top Manufacturing Uncertain public policy in the post-war period played a role in the marked

relative decline of the British economy, which was particularly pronounced in the field of manufacturing. This contributed to a sense of national malaise in the 1970s, which also owed much to very high inflation and to a sense that the country had become ungovernable, as strikes by coal miners led to the failure of government policies on wages. Spending became a major expression of identity and indeed a significant activity in leisure time. Manufacturing decline was matched by the rise in the service sector, resulting in a major change for many in the experience of work. This rise was linked to a growth in consumerism that also owed something to an extension of borrowing to more of the population. The move to 24-hour shopping and the abolition of restrictions on Sunday trading were symptomatic of this shift. Shopping patterns also reflected social trends in other respects with, for example, a major change in the diet, as red meat declined in relative importance, while lighter meats, fish and vegetarianism all enjoyed greater popularity. So too did products and dishes from around the world, reflecting the extent to which the British had become less parochial and readier to adopt an open attitude to non-British influences. Increased foreign travel and intermarriage were other aspects of a relatively un-xenophobic and continually-changing society - trends that continue to this day.

Chapter 3 : The Development of Leisure in Britain,

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Whilst this shift is partly due to a newer generation of historians working in the field, it is also certainly due to the shift in the attitudes of the British middle class to leisure by the 1920s and 30s. In the 19th century they had had concerns that leisure was not often a blessing to the working class. By the 20th, they too were also enjoying the leisure boom, both as producers and consumers of commercial leisure, and were perhaps less condemnatory of the use of spare time. This is not to suggest that social control is an irrelevant concept in the context of the 20th century, for while leisure was provided by the voluntary and commercial sectors, it was increasingly directed and facilitated by national government in its guise as both policeman and provider. The policing of popular culture continued in the shape of the Street Betting Act, for example, and popular leisure time pursuits such as drinking were also curtailed by the state in the Great War. In the inter-war years the state attempted to halt the encroachment of American popular culture, seen in the context of the Royal Commission and the subsequent Cinematograph Films Act, which insisted on a percentage of British films being shown in the cinemas of the Empire. The emergence of the BBC under state control was also a feature of the inter-war era. By contrast, a series of more enabling acts in the 20th century encouraged those who wished to participate in the kind of rational leisure of which the Victorian middle class would have approved. The Right of Way Act and the Access to the Mountains Act were measures designed to aid rambling and trekking. The introduction of paid holidays for employed workers facilitated the already popular seaside holiday and also saw as a counter to the dreaded Blackpool landlady the rise of the holiday camp with the dreaded Red Coat, the golden age of which was probably witnessed in the 1930s and 40s; before package holidays took the working-class to sunnier climes. In any given year, however, the holiday for most citizens was a special event, and this volume instead focuses in the main on rather more frequently enjoyed leisure pursuits. The essays included in this collection certainly reflect the diversification of leisure history. They are organised chronologically from the 18th to the 21st century and focus on very different types of leisure activity, from the public to the private, the legal to the illegal. There are three themes used to group the essays: These do not form sub-sections of the book, but rather are embraced to some extent by each contributor. Significant way-markers on the road to changing opinions here were provided in the work of Tony Mason at the beginning of the 19th century the history of football and Richard Holt Sport and The British: Hill also draws attention to the more recent burgeoning of the heritage industry, particularly on television where many citizens learn their history for better or worse. In the case of the latter, the criticism has been made that it is celebrity culture meeting genealogy, depicting easy history without the slog. History as represented on film is also discussed and the tendency to put a good story or an elevation of a myth before historical accuracy in the effort to achieve a box office hit noted. Allison Abra examines the evolution of popular dance in the inter-war decades, noting that many of the popular dance styles arrived from either the Southern States of North America black dances or Latin America. In the post reaction to four years of war, dancing grew in popularity and concern was voiced that many dance-hall patrons were unconcerned whether they danced correctly or not. Professional dance teachers tried to steer dancers to particular types of dance for both aesthetic and financial reasons but it was invariably public taste which dictated which type of dance would be in fashion for a particular season. As attending a dance-hall was, for many, a means to an end to meet the opposite sex, replicating the dance as prescribed by dance tutors was often ignored. Perhaps one organisation that could be mentioned in the context of forging identity in this period is the Imperial Society of Dance Teachers of whom Victor Silvester discussed in the essay was a member. The leading players in the revival of the circus were Maurice William Disher, drama critic for the Daily Mail, the newspaper of choice for the little Englander, and William Bosworth, a circus enthusiast who founded the Circus Fan Association of Great Britain in 1901. Portrayed as a democratic institution by such figures, the circus stood in opposition to the rise of totalitarianism on the European continent by the 1930s. The circus was democratic because it was comparatively cheap to attend. All classes apparently attended the venue, although there were cheaper and

more expensive seats to keep the classes apart Very English! The numbers of circuses in operation rose four-fold between and, indicating that the British public embraced the circus in the middle decades of the century. Yet the rebirth of the circus was not without its accompanying controversy. Another aspect of English British? Circuses had to prove they kept animals in humane conditions; a battle that has ultimately been lost. At some point in the year the circus would come to you – no need to take a car to see the circus. Yet here too, the circuses met resistance. They invariably left a mess after they left town, incurring the ire of rate-payers and councils and the notion of itinerancy a Victorian concern was still a bugbear for some critics. Were circuses even English in the sense of who they employed? The origins of the circus are, of course, by no means undisputedly found in England either, as Dawson notes. A generation of adults and children were entertained by a raft of programmes that focused on the American frontier. It is a genre, of course, that declined in the s and s to a point where dramas of this nature have disappeared from our screens, politically incorrect in multi-cultural society The three essays taken together show how certain aspects of North American culture received moral approbation whilst other aspects were met with outrage or at least concern. Three further essays in this collection by Brad Beaven, Brett Bebbler and Chad Martin explore the regulation and contestation of leisure. Beaven explores British working-class cinema going in the s, tempering the view that cinema was simply a societal tool used to pacify and indoctrinate the working class in a turbulent decade. Some historians have suggested that films such as *Sing as We Go* were popular and prevented unemployed workers from turning to radical or violent solutions and rather encouraged a passive acceptance of the economic situation of the s with a hope for better times. Exploring the composition of the audience and its behaviour once inside the picture halls, it is evident that the viewers had considerable agency to shape both the kind of films shown and how the message or moral contained within a film was received. While some of the other contributions to this collection note the adoption of American values in the inter-war era, Beaven observes that in a reverse process Hollywood began to make films that focused on the British Empire in the mid to later s. In a decade of social change, the post-war moral certainties and the image of the family as the bedrock of this morality were apparently threatened. Increasing disorder on match-days heightened the perception of parental laxity and the breakdown of the family. Interestingly, the divorce rate increased at the beginning of the escalation of football hooliganism. Indeed, this relationship did not escape some politicians at the time. Football had been comparatively untouched by the state since its growth in the later nineteenth century. Football hooliganism also provoked a discussion at government level of the role of the family. It was a useful card to play on the part of the government, invoking a golden age of football crowds probably the s when fathers had taken sons to the game. It handily deflected attention away from the state of the economy as a contributory factor. Increasingly, families were absent at football matches in the face of the colonisation of games by young males, though initiatives were started by Arsenal in the s and Watford Football Club in the s, designed to allowed younger children to watch the game without being subjected to obscene language or buffeting by the crowd. Cannabis has been a political football from the later s onwards. Despite inquiries such as the Wotton Committee which recommended the relaxation of laws against the taking of the drug that had been on the statute book since the s, ultimately the laws were not altered. Roy Jenkins, who had been sympathetic to reform, was replaced at the crucial moment by Jim Callaghan at the Home Office. Whilst Jenkins the academic was in tune with permissiveness, Callaghan, a Baptist and trade unionist, was not. His conservatism blocked reform, despite leading cultural figures of the time calling for change the Beatles for example, who allegedly smoked it in the toilets of Buckingham Place when they went to collect their MBEs in . By the early s, cannabis was classified as a class B drug and, while easily obtainable in Europe at Dutch coffee houses , it was demonised by successive British governments on both Left and Right. The consumption of cannabis was popular amongst the Afro-Caribbean community and members of this community, under suspicion of carrying it, were the targets of police stop-and-search tactics in the early s. These rather heavy-handed policing measures were a contributory factor to the inner-city riots that engulfed English cities in . By the s, however, police were far more likely to caution for possession than arrest and in the early s under Tony Blair the drug was downgraded to class C, although Claire Short was reprimanded for suggesting its legality. In an effort to appear tough on law and order as an election loomed, Gordon Brown subsequently

elevated it back to class B status in The life-cycle has been explored by historians such as Claire Langhamer, and Doustaly reiterates this notion in the context of the s onwards, although more detailed research is needed into the post experience. One popular post-war leisure institution for women was and is the bingo hall, often staged in defunct cinemas. For working women since , leisure time has still been rather limited, with the working married woman still having to balance work, domestic duties and child care. However, since , there have been some significant shifts in gendered leisure patterns. Fitness has escalated as a leisure pursuit whether taken in mixed or female-only gyms. Shopping figures as a popular female leisure activity as well. Both sexes enjoy perhaps in each others company watching television. Leisure for women is still perhaps most clearly identified in the context of pre-married life, and over the last two decades, more people are living the single life for a longer period. Doustaly notes that women may end up living for some years after the death of a spouse on a limited pension, without access to leisure and without family near them to offer support. Placed alongside this rather sad image is, however, a more positive one, where retired couples or widows move to smaller villages, participating in a range of village activities such as wine-tasting, bowling clubs, dinner-clubs, theatre clubs and the Workers Educational Association. This collection of essays is a valuable contribution to leisure history. It deserves to be included on reading lists and study guides relating to 20th-century leisure and sports history courses. The book also points the reader in the direction of the other monographs published in the Studies in Popular Culture series issued by Manchester University Press - a series which includes titles written by some of the contributors to this volume. Rational Recreation and the Contest for Control â€” London, A Modern History Oxford, Back to 3 June

Chapter 4 : Manchester University Press - Leisure and cultural conflict in twentieth-century Britain

Legislation, local government initiatives, and policing had their roots in active rational recreational forces, endeavouring to re-establish through leisure a moral and codified framework which would stabilise and transform society.

Brian Harrison happily confessed to a poverty of sporting knowledge, but readily conceded the centrality of sport to our understanding of the changing nature of British society over the past two hundred years or more. Assembled to hear Harrison were specialists in the history of sport as well as those who, like the plenary speaker, have come late to the field. The more jaundiced sports historian might suggest that too many of the late arrivals have been dragged there kicking and screaming. Nevertheless, the conference confirmed what a growing number of historians were already well aware of, that in Britain the history of sport has at last come of age. Not that there has been, with sport studies still a buoyant recruiter, a dearth of students discovering how and why their chosen subject has come to secure such a prominent place in all our lives, whether we like it or not. More recent is the phenomenon of sport establishing its credentials as an appropriate topic for historical inquiry within what might loosely be termed the mainstream curriculum. For obvious reasons sport could scarcely be ignored by social historians, and yet for too long it was rarely studied in its own right: Unlike their colleagues in sociology, with certain notable exceptions, British historians were hesitant to pick up the ball and run. With hindsight this is baffling - try teaching the history of New Zealand without reference to the unique role of sport within both Pakeha and Maori cultures. The significance of sport in comprehending the dynamics of class is of course signalled strongly throughout *Classes and Cultures: England*, its author implicitly - or even explicitly - acknowledging that a sea change has occurred in British historiography. *Moving the Goalposts* eschewed straight narrative, its discourse constructed around discreet explorations of sport and class, nation, ethnicity, finance, and gender. That heavy debt to sociology is readily acknowledged by Jeffrey Hill, in his extended essay upon the British at play across the full stretch of the twentieth century. Not only does he head a major focal point for the study of sport in Britain and Ireland hence Leicester hosting the IHR conference, but he boasts an enviable familiarity with most facets of cultural theory. In this respect Hill has more in common with influential commentators on nineteenth-century leisure, such as Hugh Cunningham and Paul Bailey, and he duly acknowledges their importance, along with that of Gareth Stedman Jones, in identifying class tensions over leisure within late Victorian society. Hill takes nothing for granted, and he spends some valuable time at the outset defining his terms, not least his three keywords: Hill offers a succinct and informed critique of this simple definition, noting that for the unemployed many non-working hours are by no means recreational, and that contemporary work practices and attitudes to work, blur the edges. Importantly, he points out how issues of gender and race have encouraged a less hardnosed approach to our understanding of leisure, citing research on the experience of British Muslim women constrained by prevailing socio-cultural attitudes. Hill establishes his working definitions while at the same time revealing how much his methodology owes to Weber and Veblen at the start of the century and the French structuralists nearer the end. Sport and leisure are processes that have an all-pervasive influence over even the least athletic member of the community. More of this would have been welcome, and yet too much could easily have undermined the primary purpose of the book. This is after all a textbook, and in terms of organisation, design and presentation it fulfils its task admirably. As the title suggests, this is a volume that ranges far and wide, but the information contained within is easily accessible. In other words, this is as good a place to start as any, not least because Hill tells you where to go next. An annotated bibliography is equally informative, even if the relentless praise might have given way to an occasional burst of Marwickian spleen albeit for the author wholly out of character. Having said that, its strength is also its weakness with regard to its credentials as an undergraduate textbook. Hill is unashamedly discursive and reflective, offering a clear exposition of relevant sociological, anthropological and historiographical debates. There is an overarching discourse, and as such students are encouraged to think for themselves. This is of course wholly laudable, but the downside is that when it comes to content, individual chapters are not always as comprehensive as one might expect. This feeling of being short-changed is compounded by the problem encountered by any commentator on

contemporary Britain, that of being overtaken by events. This is clearly the case with regard to television, not least coverage of sport, but the minimal treatment of post-war radio is less excusable. A similar complaint applies to the press and sport, but it would be carping to list every omission as the strengths so heavily outweigh the weaknesses. Thus, where Hill does discuss television and sport he explains for the lay person how cricket has been remoulded by the demands of the cameraman and the programme scheduler; and in explaining how the mass media can deliberately trivialise a sport he offers a chilling reminder of just how much damage the BBC inflicted upon rugby league in the s for younger readers of this review, outside its northern heartland rugby league was synonymous with Eddie Waring, a jokey and eccentric commentator whose catch phrases were easily mimicked, not least by the impressionist Mike Yarwood on his prime-time TV show. The flag of cultural studies flutters bravely as he moves beyond print and broadcast journalism to explore the less obvious influence popular literature has exerted on a mass audience. Not surprisingly he focuses upon cricket, with familiar names such as Cardus, Arlott, and James looming large. After a decade of Ealing comedies and stiff upper lip war movies, similar stirrings were evident in the film industry: Of course the late S. Jones argued persuasively that interwar cinema was a powerful agent of social control, and Hill similarly points to the films of Gracie Fields as a conscious morale-boosting vehicle at the height of the Depression. Arguably Fields deserves closer attention than she attracts here, not least because she was the first genuinely multi-media star: She attracted voluminous newspaper and newsreel coverage, and like all great stars her fall was rapid marrying an Italian on the eve of war, thereby opting for Capri over Rochdale, and later being upstaged by Vera Lynn and Ann Shelton. As already suggested, the chapter on holidays is excellent, and here there really is an abundance of useful information: Hill shows how, contrary to popular assumption, British seaside resorts remain remarkably resilient, not least because of their capacity for reinvention whenever a terminal crisis looms. He makes an interesting observation that, unlike the early s, when lower middle class families venturing abroad planned for every eventuality the AA supplied drivers with street by street directions for touring France - I recall my father dumping his voluminous instructions just outside Calais , modern tourism is a de-skilling phenomenon as so many travellers have everything done for them. Sociologists are only marginally better, although Simon Frith remains an obvious exception. One problem is a lack of empathy, and another is a failure to read the best writers. In the late s, for example, the Albemarle Committee generated plenty of worthy suggestions, yet never thought to consult anyone under the age of Nowhere is this more apparent than when exploring gender issues, for example his argument that for much of the past fifty years youth culture has been a male-dominated phenomenon. Sport, Leisure and Culture in Twentieth-Century Britain fulfils a useful role in tackling a presumed undergraduate deficit in cultural capital. Jeffrey Hill pulls off a difficult task, prompting debate among his peers in a number of key areas, while at the same time convincing his student audience that the story of a nation at play can be both interesting and intellectually challenging. In this respect it fulfils its remit admirably, and the author is to be congratulated on his skill in maintaining throughout the volume a rare blend of empirical inquiry and postmodernist commentary. Oxford University Press, In actual fact illness prevented McKibbin from giving his lecture. Blackwell, ; Richard Holt, Sport and the British. A Modern History Oxford: Back to 2 Martin Polley, Moving the Goalposts. Back to 3 June Jeffrey Hill Posted: Indeed, I am tempted to fall back on one of the options offered by the editor of Reviews in History: The only matter on which I disagree fundamentally with Dr Smith is one of fact. But this is a matter of detail. As for the bigger picture, Dr Smith deserves more recompense for the comprehensiveness of his review than simply a quiescent silence. This was not without problems. Getting the balance right was difficult. The result was perhaps a procrustean compromise between too many short chapters, and too few detailed ones; a superficial survey, as against over-focused detail which lacked panorama. My then editor at Palgrave, together with the reader of the initial proposal, persuaded me that a broader coverage of topics was needed, with a longer chronology. I was only too happy to look back into the earlier years of the century but as Dr Smith rightly points out, this has detracted from contemporaneity. This, though, is a serious point. The danger of present-mindedness is not always absent in the historical approach to sport. At worst it is seen as a dallying with oddities from the past whose contemporary relevance is slight. History becomes a tool of teleology. Quite apart from the perils of viewing the past in the light of the present,

this perspective on history overlooks the great and simple truth that any study of the subject brings out: Thus what exists now will soon itself be history. Be that as it may, I should have been more alert to the contemporary, and especially I now think to web sites, both as sources of information and as objects of enquiry in themselves. My neglect of the internet as a popular pastime reveals me for what I am - a bit of a technophobe who thinks that there are better ways for people to spend their waking hours than fiddling with computers. This, of course, is no longer a defensible position. Younger readers and some ageing rockers too, have a right to take me to task over this. The reason for the omissions here, however, had more to do with word limit than any predilections on my part about what was and was not important. In my view the study of popular culture should always do this. What I should have done, had space permitted, was to look at aspects of resistance to attempts from above to shape and control the lives of the young. On the other hand, I was pleased that Dr Smith felt the chapter on holidays had some value. Perhaps it worked because it was written from the heart. It was Terka who persuaded me that it should go in. His influence is writ large in the chapter, and I must acknowledge my debt to him. It is common for writers of textbooks to pretend that their oeuvres are something more than just run-of-the-mill exam fodder. Dr Smith has no such illusions about this book, and perhaps he is right. I like to believe, possibly in self-delusion, that it offers a little more than the standard undergraduate text. I think of this as a positive, though some readers might think otherwise. But too much spoon-feeding, it seems to me, is not good. If the book prompts students to think, read further, fill in some of the gaps themselves, and use their sources critically, it will have served a purpose. One such purpose is pedagogic. In the last analysis, and why I believe there is something about it other than textbook-ness, the book flies a kite for ideas about sport, leisure, and culture, and also for how these subjects might be studied. In the meantime the Introduction and Conclusion have to pass muster on this. Compared with economics, health, war, education, and many other aspects of human society, sport and leisure count for little. But this is not always the popular perception of them. They undoubtedly consume much attention and energy among many people, and that, for the social and cultural historian, makes them important subjects. There is now probably less eyebrow-raising about the subject of sport going on in the trade than there was even ten years ago. But are perceptions changing in the right ways? What sport means to many perhaps most people stems from the ways in which it is represented to them. Of all the many aspects of the historiography of sport and leisure that demand attention and development it is this area - the area of representation, ideology, and meaning - that in my view is the most pressing for the next generation of historians. The interrogation of the many media forms, past and present, through which notions of sport and leisure have been constructed and decoded, will involve something of a shift of methodology.

Chapter 5 : BBC - History - British History in depth: Overview: Britain from onwards

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In fact, near the end of the century, the poor health and general physical condition of the urban poor became obvious when around one third of recruits proved unfit for service during the Boer War. Victorian middle class opinions travelled both upwards and downwards in the social scale. Coupled with the ethos of productivity and a new moral role of respectability and self-justification, the powerful middle class sought to reform classes above and below it in the social and economic scale while formulating new leisure activities of their own. Leisure for this class had to be not only respectable but also productive – good both for the soul and for the country as a whole. Leisure and recreation above all had to be rational. Bailey argues that "the mid-nineteenth-century Victorian middle class has been suspicious of the moral temptations of a beckoning leisure world, but had learned to assimilate it to their culture by devising suitably brisk and purposeful recreations," supported by an army of ramblers and hikers. New athleticism was their creation, it was justified as a proper pursuit for the dutiful citizen. A contemporary sociologist described middle-class leisure as "conspicuous consumption" – a form of keeping up with the "Victorian Joneses" that bolstered middle-class moral authority while acting as a transforming agent for the rest of society. The best example of this phenomenon appears in the walk in establishing town parks, coupled with the added respectability of the wife and children; these parks were mainly supplied by middle-class local government, council members, or individual philanthropic endeavours. The growing respectability and popularity of the seaside enabled a similar projection of social idealism, although the patronage of the gentry, including the Prince of Wales at Brighton seaside, made such these activities less – rather than more – acceptable to this new class. If the middle class was receptive and supportive of economic laissez-faire, it had no such ideal about leisure. Legislation, local government initiatives, and policing had their roots in active rational recreational forces, endeavouring to re-establish through leisure a moral and codified framework which would stabilise and transform society. Facilities for mental improvement were similarly developed with middle-class assistance. Many industrial employers used mental improvement to serve the purpose of work, and Robert Owen in New Lanark and the Strutts of Belper, for example, provided musical instruction for their employees. Money was another important factor in leisure, and the middle class used its business and organisational skills to great effect to establish clubs. Public liability legislation further encouraged these developments. What can be any more middle class than the Wimbledon Lawn Tennis and Croquet club? Football is a classic example whereby the notion of rational recreation transformed a traditional rural leisure activity. Football was codified with the ideological objective of engendering the principles of obedience to given rules, discipline, hygienic living, teamwork, masculinity, and a projection of a national identity. Ordered football was meant to gather society together in a common pursuit, bringing together players and gentlemen alike. This did not take into account of working class agency that localised the sport, introduced the concept of passing the ball, produced individualism and claimed it as their own. But as the popularity and its commercial potential became apparent, grounds and stadiums developed at a rapid rate, whereby nearly every town, city or village in Britain boasted a purposely constructed football ground or stadium.

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Her reign lasted for 63 years and seven months, a longer period than any of her predecessors. Definitions that purport a distinct sensibility or politics to the era have also created scepticism about the worth of the label "Victorian", though there have also been defences of it. He saw the latter period as characterised by a distinctive mixture of prosperity, domestic prudery, and complacency [11] – what G. Trevelyan similarly called the "mid-Victorian decades of quiet politics and roaring prosperity". The Act abolished many borough seats and created others in their place, as well as expanding the franchise in England and Wales a Scottish Reform Act and Irish Reform Act were passed separately. Minor reforms followed in and Her government was led by the Whig prime minister Lord Melbourne, but within two years he had resigned, and the Tory politician Sir Robert Peel attempted to form a new ministry. It proved a very happy marriage, whose children were much sought after by royal families across Europe. However, a disastrous retreat from Kabul in the same year led to the annihilation of a British army column in Afghanistan. In 1845, the Great Famine began to cause mass starvation, disease and death in Ireland, sparking large-scale emigration; [14] To allow more cheap food into Ireland, the Peel government repealed the Corn Laws. Peel was replaced by the Whig ministry of Lord John Russell. The goal was to ensure that Russia could not benefit from the declining status of the Ottoman Empire, [16] a strategic consideration known as the Eastern Question. On its conclusion in with the Treaty of Paris, Russia was prohibited from hosting a military presence in the Crimea. During 1857, an uprising by sepoys against the East India Company was suppressed, an event that led to the end of Company rule in India and the transferral of administration to direct rule by the British government. The princely states were not affected and remained under British guidance. Society and culture Evangelicals, Utilitarians and reform The central feature of Victorian era politics is the search for reform and improvement, including both the individual personality and the society. First was the rapid rise of the middle class, in large part displacing the complete control long exercised by the aristocracy. Respectability was their code – a businessman had to be trusted, and must avoid reckless gambling and heavy drinking. Second the spiritual reform closely linked to evangelical Christianity, including both the Nonconformist sects, such as the Methodists, and especially the evangelical or Low Church element in the established Church of England, typified by Lord Shaftesbury – Starting with the anti-slavery movement of the 1830s, the evangelical moralizers developed highly effective techniques of enhancing the moral sensibilities of all family members, and reaching the public at large through intense, very well organized agitation and propaganda. They focused on exciting a personal revulsion against social evils and personal misbehavior. They were not moralistic but scientific. Their movement, often called "Philosophic Radicalism," fashioned a formula for promoting the goal of "progress" using scientific rationality, and businesslike efficiency, to identify, measure, and discover solutions to social problems. The formula was inquiry, legislation, execution, inspection, and report. Evangelicals and utilitarians shared a basic middle-class ethic of responsibility, and formed a political alliance. The result was an irresistible force for reform. Even more important were political reforms, especially the lifting of disabilities on nonconformists and Roman Catholics, and above all, the reform of Parliament and elections to introduce democracy and replace the old system whereby senior aristocrats controlled dozens of seats in parliament. This sketch is from an issue of Punch, printed in November that year. Religion was a battleground during this era, with the Nonconformists fighting bitterly against the established status of the Church of England, especially regarding education and access to universities and public office. Penalties on Roman Catholics were mostly removed. The Vatican restored the English Catholic bishoprics in 1850 and numbers grew through conversions and immigration from Ireland. Houghton argues, "Perhaps the most important development in 19th-century intellectual history was the extension of scientific assumptions and methods from the physical world to the whole life of man. The "Nonconformist conscience" of the Old group emphasised religious freedom and equality, the pursuit of justice, and opposition to discrimination, compulsion, and coercion. The New

Dissenters and also the Anglican evangelicals stressed personal morality issues, including sexuality, temperance, family values, and Sabbath -keeping. Both factions were politically active, but until the mid-19th century, the Old group supported mostly Whigs and Liberals in politics, while the New "like most Anglicans" generally supported Conservatives. In the late 19th century, the New Dissenters mostly switched to the Liberal Party. The result was a merging of the two groups, strengthening their great weight as a political pressure group. They joined together on new issues especially regarding schools and temperance, with the latter of special interest to Methodists. They could not hold most public offices, they had to pay local taxes to the Anglican church, be married by Anglican ministers, and be denied attendance at Oxford or degrees at Cambridge. Dissenters demanded the removal of political and civil disabilities that applied to them especially those in the Test and Corporation Acts. The Anglican establishment strongly resisted until It was a major achievement for an outside group, but the Dissenters were not finished and the early Victorian period saw them even more active and successful in eliminating their grievances. Only buildings of the established church received the tax money. Civil disobedience was attempted but was met with the seizure of personal property and even imprisonment. The compulsory factor was finally abolished in by William Ewart Gladstone , and payment was made voluntary. Nonconformist ministers in their own chapels were allowed to marry couples if a registrar was present. Also in , civil registration of births, deaths, and marriages was taken from the hands of local parish officials and given to local government registrars. Burial of the dead was a more troubling problem, for urban chapels had no graveyards, and Nonconformists sought to use the traditional graveyards controlled by the established church. The Burial Laws Amendment Act finally allowed that. Cambridge required that for a diploma. The two ancient universities opposed giving a charter to the new University of London in the s because it had no such restriction. The university, nevertheless, was established in , and by the s Oxford dropped its restrictions. In Gladstone sponsored the Universities Tests Act that provided full access to degrees and fellowships. Nonconformists especially Unitarians and Presbyterians played major roles in founding new universities in the late 19th century at Manchester , as well as Birmingham , Liverpool and Leeds. Huxley coined the term. It was much discussed for several decades, and had its own journal edited by William Stewart Ross "the Agnostic Journal and Eclectic Review. Interest petered out by the s, and when Ross died the Journal soon closed. Ross championed agnosticism in opposition not so much to Christianity, but to atheism, as expounded by Charles Bradlaugh [42] The term "atheism" never became popular. Blasphemy laws meant that promoting atheism could be a crime and was vigorously prosecuted. The literary figures were caught in something of a trap "their business was writing and their theology said there was nothing for certain to write. They instead concentrated on the argument that it was not necessary to believe in God in order to behave in moral fashion. Separate spheres and Women in the Victorian era The centrality of the family was a dominant feature for all classes. Worriers repeatedly detected threats that had to be dealt with: The licentiousness so characteristic of the upper class of the late 18th and early 19th century dissipated. The home became a refuge from the harsh world,; middle-class wives sheltered their husbands from the tedium of domestic affairs. The number of children shrank, allowing much more attention to be paid to each child. Extended families were less common, as the nuclear family became both the ideal and the reality. Instead they should dominate in the realm of domestic life, focused on care of the family, the husband, the children, the household, religion, and moral behaviour. They taught in Sunday schools, visited the poor and sick, distributed tracts, engaged in fundraising, supported missionaries, led Methodist class meetings, prayed with other women, and a few were allowed to preach to mixed audiences. The poem was not pure invention, but reflected the emerging legal economic social, cultural, religious and moral values of the Victorian middle-class. Legally women had limited rights to their own bodies, the family property, or their children. The recognized identities were those of daughter, wife, mother, and widow. Meanwhile, the home sphere grew dramatically in size; women spent the money and decided on the furniture, clothing, food, schooling, and outward appearance the family would make. This made their work highly attractive to the middle-class women who bought the novels and the serialized versions that appeared in many magazines. However, a few early feminists called for aspirations beyond the home. By the end of the century, the "New Woman" was riding a bicycle, wearing bloomers, signing petitions, supporting worldwide mission activities, and talking about the

vote. The public school became a model for gentlemen and for public service. Victorian literature In prose , the novel rose from a position of relative neglect during the s to become the leading literary genre by the end of the era. With the arrival of the railway network, seaside towns became popular destinations for Victorian holiday makers Popular forms of entertainment varied by social class. Michael Balfe was the most popular British grand opera composer of the period, while the most popular musical theatre was a series of fourteen comic operas by Gilbert and Sullivan , although there was also musical burlesque and the beginning of Edwardian musical comedy in the s. Drama ranged from low comedy to Shakespeare see Henry Irving. There were, however, other forms of entertainment. Gentlemen went to dining clubs, like the Beefsteak club or the Savage club. Gambling at cards in establishments popularly called casinos was wildly popular during the period: The band stand was a simple construction that not only created an ornamental focal point, but also served acoustic requirements whilst providing shelter from the changeable British weather. It was common to hear the sound of a brass band whilst strolling through parklands. At this time musical recording was still very much a novelty. The permanent structure sustained three fires but as an institution lasted a full century, with Andrew Ducrow and William Batty managing the theatre in the middle part of the century. Fanque also stands out as a black man who achieved great success and enjoyed great admiration among the British public only a few decades after Britain had abolished slavery. Such activities were more popular at this time than in other periods of recent Western history. Amateur collectors and natural history entrepreneurs played an important role in building the large natural history collections of the nineteenth and early twentieth centuries. Large numbers travelling to quiet fishing villages such as Worthing , Morecambe and Scarborough began turning them into major tourist centres, and people like Thomas Cook saw tourism and even overseas travel as viable businesses. Britain was an active competitor in all the Olympic Games starting in Economy, industry and trade Further information: Much of the prosperity was due to the increasing industrialisation, especially in textiles and machinery, as well as to the worldwide network of trade and engineering that produced profits for British merchants, and exports from[clarification needed] across the globe. There was peace abroad apart from the short Crimean war, 1853-56 , and social peace at home. Opposition to the new order melted away, says Porter. The Chartist movement peaked as a democratic movement among the working class in 1848; its leaders moved to other pursuits, such as trade unions and cooperative societies. The working class ignored foreign agitators like Karl Marx in their midst, and joined in celebrating the new prosperity.

Chapter 7 : Victorian Britain - Leisure

The end of the nineteenth century was a significant period in the development of modern sports, as individual games, such as rugby and soccer, were moulded into their modern form and began to attract large audiences at all levels of society.

Martin Johnes Johnes, M. The United Kingdom was the birthplace of modern sport. From the drawing up of rules to the development of sporting philosophies, Britons have played a major role in shaping sport as the world knows it today. Pre-industrial sports Pre-industrial sport in Britain resembled those in much of Europe. It was not a clearly demarcated activity but rather part of a communal festive culture that saw people congregate to celebrate high days and eat, drink, gamble and play. The sports of the people reflected their lives: Rules were unwritten and based on customs and informal agreements that varied from place to place according to local oral traditions. Traditional boundaries within rural society were celebrated within such games, with contests between parishes, young and old and married and unmarried. Other sports played at communal festivals included running races and traditional feats of strength such as lifting or throwing rocks. The physicality of pre- and early-industrial Britain was also reflected and celebrated in bareknuckle prize fighting, although this widespread sport could not always be clearly distinguished from public drunken brawls. The brutality of life was further evident in the popularity of animal sports. Bull baiting and cock fighting were amongst the most popular but such recreations increasingly came under attack in the middle of the nineteenth century from middle-class moralists. The foxhunting of the upper class was not attacked, suggesting that the crusades owed something to concerns about the turbulent behaviour of the workers rather than just the suffering of animals. The attacks on animal sports were part of a wider process of modernization that saw Britain transformed into the industrial workshop of the world. Urbanization, railways, factories, mills and mines saw Britain transformed, economically, environmentally and psychologically. Modern sport was forged within this heady mix of breakneck change; new ways of working and living brought new ways of playing. As well as the assaults on animal sports, folk football was attacked in towns because it disrupted trade and the general orderliness of the increasingly regimented world that industry was creating. Bareknuckle fighting too was attacked as a threatening symbol of a violent working class that unsettled an establishment already worried by the rise of political demands from the workers. There was, of course, much continuity between the worlds of pre-industrial sport and the commercialised and codified games that emerged towards the end of the late nineteenth century. Cock fighting and prizefighting, for example, survived the attempts to outlaw them, but left the centres of towns for quiet rural spots or pubs and back streets that were away from the surveillance of middle-class authorities. Underpinning the values that football was thought to cultivate were ideas of masculinity and religious conviction. Muscular Christianity deemed that men should be chivalrous and champions of the weak but also physically strong and robust. The belief that such qualities would create the right sort of men to lead the British Empire meant that a cult of athleticism, whose importance ran far deeper than mere play, developed within the English public schools. Such traditions found a natural extension in the universities. It was here, particularly at Cambridge, that much of the impetus for common sets of rules developed in order to allow boys from different public schools to play together. It was from such beginnings that the moves towards codification of rules and the establishment of governing bodies mostly sprang. Most famously, representatives of leading London football clubs, including former public schoolboys, met in London in to establish a common code of rules for football and form the Football Association to govern the game. With rules and a governing body behind them, former public schoolboys went out into the world, taking their games with them. Not only did this encourage the diffusion of sport outside British shores but it also led to modern sport being taken to the masses by a paternal elite who partly sought to better the health and morals of the masses, not least because of fears of national decline. Games like soccer and rugby were well-suited to urban, industrial communities, requiring only limited time and space and they very quickly developed in popularity amongst the working classes across Britain during the late nineteenth century. Such developments created an apparent homogenization of sports culture across Britain but there were distinct local variations.

Knurr-and-spell and hurling, for example, enjoyed some popularity in the north of England and Scottish highlands respectively. Such traditional games furthered the continuity between pre-industrial and industrial sport but even they had to develop modern organisations and sets of rules to survive. Modern British sport was not entirely rooted in the public schools and their spheres of influence. In Sheffield, for example, there were independent attempts to draw up sets of rules for football. Even amongst the southern middle classes, there developed popular sports, such as tennis, whose origins lay elsewhere. Cricket was another sport whose written rules were drawn up in the eighteenth century and thus predate the public-school cult of athleticism. Professionalism in cricket also dated back to the eighteenth century but as the phenomenon developed in other sports in the late nineteenth century, it, like other sports, developed an obsession with amateurism that was closely allied to the public-school ethos of fair play and playing for the sake of the game. Above all, amateurism was about projecting social position in a period of social change and mobility. To be an amateur in late Victorian and Edwardian Britain was to not need to be paid to play. Yet, despite the snobbery that underpinned amateurism there was a general reluctance in most sports to impose explicit class-based restrictions on participation, though the Amateur Rowing Association was a notable exception. Furthermore, the reality of amateurism did not always match the rhetoric. Nowhere was this clearer than in the case of cricketer W. Undoubtedly the most famous sportsman of the Victorian era, Grace was a doctor and a gentleman but he was also supremely competitive and certainly not above gamesmanship and demanding excessively generous expenses. It was in rugby and soccer that the issue of professionalism became most controversial. The growth of socially-mixed northern teams led to broken-time payments, where working men were compensated for missing work in order to play. Such payments however not only offended the amateurist principles of some of the elite, but they also threatened to take power away from the middle classes, both on and off the playing field. Such tensions, fuelled by north-south rivalries, led rugby to split into two codes which later became known as league and union in Rugby league became a sport whose whole existence and identity was closely interwoven with ideas of working-class identity in northern England. Watching and playing Clubs could afford to pay players because soccer and rugby had become something that people watched as well as played. This owed much to the establishment of cup competitions, which, fed by civic and regional rivalries, gave some purpose and excitement to matches. In the industrial north of England, the growing crowds began to be charged for the privilege of watching and hosted in purpose-built grounds. When soccer played on after the outbreak of war in the reputation of professional sport plummeted amongst the middle classes. Nonetheless, sport was to play an important role in maintaining troop morale at the front. In the aftermath of the Great War spectator sport reached new heights of popularity. The largest league games in soccer could attract as many as 60,000; yet, beyond drinking and gambling, disorder was rare. This led the sport to be celebrated as a symbol of the general orderliness and good nature of the British working class at a time of political and social unrest at home and abroad. As such, crowds at professional soccer and rugby league became overwhelmingly masculine enclaves that fed a shared sense of community, and perhaps even class, identities. Yet these crowds were not actually representative of such civic communities. Professional sport was mostly watched by male skilled workers, with only a sprinkling of women and the middle classes. Consequently, as unemployment rocketed in parts of Britain during the inter-war depression, professional sport suffered; some clubs in the hardest hit industrial regions actually went bankrupt. Working-class women meanwhile were excluded from professional sport by the constraints of both time and money. Even the skilled workers did not show an uncritical loyalty to their local teams. Professional sport was ultimately entertainment and people exercised judgement over what was worth spending their limited wages on seeing. Men played as well as watched and the towns of Britain boasted a plethora of different sports, from waterpolo in the public baths, to pigeon races from allotments, and quoits in fields behind pubs. Darts, dominoes and billiards flourished inside pubs and clubs. Space was, of course, a key requirement of sport but it was at a premium and the land that was available was heavily used. For all the excitement that sport enabled men and women to add to their lives, they were still constrained by the wider structures of economic power. Working-class sport could not be divorced from the character of working-class culture. Local sport was thus intensely competitive and often very physical. In both football codes, bodies and fists were hurled through the mud, cinders and

sawdust of the rough pitches that were built on parks, farmland and even mountainsides. But, win or lose, for many men and boys, playing sport was a source of considerable physical and emotional reward. For many youths, giving and taking such knocks was part of a wider process of socialization: Similarly, working-class sporting heroes reflected the values and interests of the audience; they were tough, skilled and attached to their working-class roots. Cricket was the national sport of late nineteenth and early twentieth-century England, in that its following was not limited to one class or region. The contest between the skill and speed of the bowler and the technique and bravery of the batsmen was one familiar to both working-class boys and upper-class gentlemen. Cricket on the village green was an evocative and emotive image, employed even by a prime minister at the end of the twentieth century. Yet, from the English elite, cricket spread not only to the masses of the cities but also the four corners of the vast British Empire, where it enabled the colonies to both celebrate imperial links with the motherland and also take considerable pride in putting the English in their place. Like cricket, horseracing had been organised since the eighteenth century and was followed by all classes from Lords to commoners. Gambling was at the core of its attraction and a flutter on the horses was extremely popular, despite its illegality until when the bet was placed in cash and outside the racecourse. As with soccer, the sporting press offered form guides and was studied closely, with elaborate schemes being developed to predict a winner. The racecourse itself was often rather disreputable, with the sporting entertainment on offer to its large crowds being supplemented by beer, sideshows and, in the nineteenth century, prostitutes. It provided the middle classes with an opportunity to mis behave in a manner that would be impossible in wider respectable society. Respectability did matter on the golf course and in the clubhouse. Tennis too had both a middle-class profile and a social importance that often marginalized actually playing the game. In such ways, sport became an important part of the lives of a middle class that was increasingly otherwise socially isolated in the new suburbs. As in the rest of Europe, the shadow of war was hanging over the suburbs by the s. In such an atmosphere, sport itself became to be increasingly political. The England soccer team were even told by the appeasing Foreign Office to give the Nazi salute when playing an international in Berlin in . The threat from Germany also led to renewed investment in playing fields, as concerns resurfaced about the fitness of a nation on the brink of war. Unlike in the First World War, sport was fully promoted during the conflict, as an improver of spirits and bodies for civilians and troops alike. Britain finished the Second World War victorious but physically and economically exhausted. In the austerity that marked the late s, sport was one readily obtainable relief and, encouraged by growing radio coverage, soccer, rugby, cricket and boxing enjoyed huge crowds. There were also large crowds at the Olympics, which London stepped in to host with the hope that the games would rejuvenate tourism and help put some colour into the post-war austerity. The games were an organisational success and even made a profit, the last Olympics to do so until . After leaning towards isolationism in both politics and sport during the inter-war years, the post-war period saw a new awareness in Britain of its relationship with the rest of the world. With the Empire being dissolved, international competitions like the Olympics began to matter more as indicators of national vitality. The television era As economic prosperity returned in the s, spectator sport suffered a downturn in popularity, as it competed against the lure of shopping, cars and increased domestic comforts, of which television was one of the most alluring. Such alternatives were particularly appealing to older men and thus the s seemed to witness crowds, in soccer at least, become younger.

Chapter 8 : Victorian era - Wikipedia

leisure had become available in Britain between the end of the Second World War and the mids, notable examples being Rowntree and Lavers () English Life and Leisure, de Grazia () Of Time, Work and Leisure, Dumazedier ().

The stretch of the Dee above the weir enabled rowing and later canoeing to develop to a high standard, while skating was possible in the occasional winters when it froze over, as in , , and . In the late 19th century and the Edwardian period the typically suburban games made a strong showing, especially golf, hockey, badminton, and lawn tennis. Public Facilities The city council allowed the Roodee to be used for team games from the mid 19th century, fn. In it thus turned down a proposal from Chester Football Club and Chester Cycling Club for the council to build an enclosed football ground within a banked cycling track, to be rented to the two clubs. The event was run after by the Chester Sports and Leisure Association, to which individual clubs were affiliated. Northgate Arena The city council was concerned about playing fields by the s. The last, a striking building opened in , included an 1,seat sports hall and practice rooms, but its pools did not meet the needs of serious swimmers. In the county council reopened Brookhirst Switchgear Ltd. It provided for a wide range of competitive sports and attracted existing hockey, soccer, athletics, fencing, and lacrosse clubs. By the county netball and badminton teams were also based there. Outdoor pitches for cricket, soccer, hockey, tennis, and netball were supplemented in by a floodlit all-weather artificial pitch. The club at first played in Hoole, moving to Whipcord Lane in and Sealand Road in , when a limited company was formed. The first board of directors included a corn merchant, a baker, a butcher, an accountant, a stationer, a doctor, a clock maker, and an insurance manager, fn. After a hiatus during the First World War Chester resigned from the Lancashire Combination in to help form the Cheshire County League, which it dominated throughout the s. The club was rescued from financial administration in by a new American owner with a controversial approach to management, team selection, and coaching, and was relegated to the Football Conference in . The latter included nearly 60 clubs in Maysmor Williams, a prominent councillor. The event lapsed after , was revived in , and continued in . Attendance in the s and s when it was held on August Bank Holiday occasionally topped 30,, and the meeting was once regarded as one of the foremost in the North, fn. One at Flookersbrook in Hoole existed c. In the s Chester and District Bowls League included teams representing the five municipal greens, Bache, and the Catholic club, besides others from outside Chester. By the s matches took place on the mornings of race week and until c. Private matches were again the rule from to , but the last three race-week cock fights , , and were between Cheshire and Lancashire. In it joined the Liverpool Competition and made a consistently good showing in its unofficial rankings until . The club became a limited company in , bought its ground in , and changed its name in to Chester Boughton Hall C. After the season was dominated by the Liverpool Competition which evolved into a regular league and from the s there were also Sunday and evening matches in a variety of knock-out competitions. A second pitch was in use from , allowing the club to field four teams in the s. The club never employed a professional but in the s had the services of a succession of junior players from the West Indies, several of whom graduated to Test cricket. Cheshire first played at Boughton Hall in and held an annual minor counties match there between the wars and again from . The county team often included Boughton Hall players. City teams representing churches, offices, and commercial and industrial firms played in an annual knock-out competition at Boughton Hall from . Crowds up to 1, before fell sharply in the s and the competition was discontinued in , though it had been resumed by . In the s the council provided pitches at Blacon, Hoole, and Westminster Park. A search for a new site began in when the owner of the Bache Hall estate proposed to sell the land to the asylum, and the last round was played there in . In the club bought a. The course was enlarged to 18 holes in and was modified several times thereafter. Owen on a 9-hole course, enlarged to 18 holes in . Gorst was played only in and ; after it closed the land was used for an Army camp. A regatta first organized in to celebrate the Peace of Paris became an annual event; prize money was offered in races for men, women, and boys, watched by crowds reckoned up to 10, strong. Its distinctiveness was that the amateur club was especially early among provincial towns fn. In the s it was said to interpret A. The demand for junior rowing and its importance in maintaining the club soon led to change,

and a coaching scheme was put in place in 1880. The Cestria club existed by the 1850s, had a boathouse behind Sandy Lane, and survived to the 1930s. The Athena club for junior women rowers was formed c. 1880. From the mid 20th century other events of at least regional importance were devised: The club was renamed the Chester Beagles in 1900 and Cheshire Beagles in 1905. It originally hunted over most of western Cheshire and eastern Flintshire, though gradually abandoned its outlying meets. New kennels were built in Lache Lane in the 1880s, from where they were removed outside the city to Dodleston in 1905. New members and subscribers after 1905 were overwhelmingly from outside Chester. The corporation withdrew its sanction from the event in 1905 and ceased to attend in its official capacity, but failed in an attempt to suppress it in 1906. The Chester Chronicle came out against bull baiting in 1906, and in a clause in the Chester Improvement Act banned it within the city boundary. In October of that year, the first time that the ban was imposed, the police commissioners also printed and distributed a handbill warning against bull baiting, concentrating on Cow Lane later Frodsham Street and the flesh shambles, an indication that butchers from Chester and the countryside remained prominent in its support. Pugilism advertised at the Cross, c. 1880. The canoeing section produced several worldclass competitors. Its main annual event in the city was the Chester weir slalom, held during Chester sports week from 1905. The national canoe marathon championship was held in Chester in 1905. Cycling Cycle races were part of the Chester Autumn Sports on the Roodee in the later 19th century, when the city was also a popular venue for touring cyclists to visit. The Chester Cycling Club was established in 1880 at the Coach and Horses Hotel; its members toured the countryside and took part in an annual cycle parade to raise money for the Chester infirmary. A club formed in 1880 met for many years in the cathedral refectory, fn. Its original three shale courts were later supplemented by tarmac and then by artificial grass courts, numbering seven in 1905. The last two did not survive. Other courts appeared between the wars in Newton and Upton. The game was introduced to Chester College in 1880 and the college club affiliated to the Rugby Football Union, but none of the schools in Chester took it up and there was thus no firm basis for club rugby in the city. Opening gala at Union Street baths, Squash The first squash court in Chester was built at the castle by the Army and remained in use in 1905. Sykes, Frodsham, kindly provided a number of additional references for this chapter. Lowerson, Sport and Eng. Chester City Sports Week, 1905, 28 copy in Chester public libr. Peace, Sports Development Officer. Quotation from 21 Years, Independent, 3 May 1905, p. Robinson, Century at Boughton Hall: Chester Boughton Hall Cricket Club, 1905 priv. Several additional references for this and the following sections were kindly supplied by Mr. Diary of Henry Prescott, i. Chester, 1905, 11; Chester Chron. Chester City Sports Week, 1905, Palliser, 1905, 13; C. Burrows, All About Bowls edn. Callister, Chester, who is thanked for advice on the history of bowls in Chester; above, Roman Catholicism. Romney, Chester and its Environs Illustrated, [32]. Dawson, Chester and District Bowls League. Simpson, Walls of Chester, 1905, 67-68. Weston, Plan of Chester Hughes, Chronicle of Chester, List Horse-Matches, and later edns. Rest of cricket based on Robinson, Century at Boughton Hall; inf. Chester Golf Club Centenary, 1905 copy at C. Patrick, Royal Chester Rowing Club, 1905, Glass and Patrick, R. Rowing, 1905, 6. Todd, Royal Chester Rowing Club, 1905, 46-47.

Chapter 9 : Leisure and Cultural Conflict in Twentieth Century Britain | Reviews in History

The nineteenth century not only saw the progression of an Industrial Revolution that brought about economic, cultural, and structural changes but also a "Leisure Revolution" (See (Marcus , Lowerson and Myerscough , Bailey , Walvin , and Cunningham).

According to Cunningham, "there is nothing in the leisure of today which was not visible in The earlier period reflected the roots of traditional leisure activities in which work and leisure were integrated in small-scale communal ways of life that were heavily ritualised and bound by the seasons. According to some historians, preindustrial times had a robust and gregarious culture, whose plebeian festivals markets, fairs, and so on were regularly patronised by the gentry as part of a paternalistic ethos. These rituals, whether conducted with or without the physical presence of the gentry, were certainly undertaken with their consent. Thompson therefore argues that these rituals formed a communal moral control. These early ritualised leisure activities continued after the influx of people into the early Victorian towns. A Frenchman who witnessed a football game in Derby in , was moved to remark, "if Englishmen call this playing, it would be impossible to say what they would call fighting. This new labour process of unprecedented regularity and intensity of working hours produced a new formation of leisure activity, whereby the patterns of the s saw noisy drunken riot alternating with sullen silent work. Working-class leisure activities also included bowling, quoiting, glee clubs "free and easies" the foundations of the music hall , amateur and professional dramatics, fruit and vegetable shows, flower shows, sweepstake clubs, and meetings of trades and friendly societies. In an age of social dislocation, the pub also provided the closest thing to home, especially for the single man in lodgings and for the travelling artisan. For them and many others the pub remained the centre of warmth, light, and sociability. It served, in other words, as a haven for the overcrowded urban poor. The importance of the pub garden is therefore not to be under emphasised, since access to land and space had undergone a dramatic change in the early industrial Victorian city. Since land was of a premium, the working class no longer had easy access to rural fields, open areas, and communal grounds. Time was also drastically altered by the advent of industrial capitalism and the new labour process. Market deadlines no longer governed work, thus permitting a largely self-imposed often leisurely pattern of labor based around these bursts of activity. Before the industrial revolution, time and custom followed traditional patterns, with free time characterised by elastic weekends created by Monday holidays for saints days. New industries created time major new constraints upon leisure. For example, football matches were and are still played at 3 pm on a Saturday for several reasons: As the new industrial process curtailed traditional agrarian liberties, Sundays became the only common free day, and in the case of the working wife not even this day remained free, as she had to undertake domestic activities such as washing. According to Lowerson and Myerscough, "the limits on space and time in the crowded conditions of Victorian towns require the adoption of games and entertainments, for participants and spectators alike, which are brief in duration and sparing in their use of land. The public rowdiness and drunkenness of working-class leisure activities, irregular time keeping, and drunkenness all conflicted with industrial labor. As this new growing production-owning bourgeoisie class became increasingly powerful, their attitudes and values played a major influential role in the progression of leisure.