Introduction
Edward Rohs and Judith Estrine

in Raised by the Church: Growing up in New York City's Catholic Orphanages
Published in print: 2011 Published Online: January 2012
Publisher: Fordham University Press
DOI: 10.5422/ fordham/97808232340227.003.0001

This chapter is an overview of the world of the Catholic orphanage system into which Ed Rohs was placed. It opens with a comparison between the fantasies of Hollywood's orphans and the reality of life in an orphanage. The chapter describes how, until the 1960s, the Catholic orphanage system operated a silo system of childcare, separating boys and girls by age and gender. Children lived in an institution until they aged out and were sent on to the next home. Although in some ways their experiences were similar to the experiences of so-called “army brats” who endured frequent dislocations with their families, the important difference between the population of orphans who were moved and those of children born and raised by army personnel lay in the absence of consistent parent figures. With each move, institutionalized children were assigned to be supervised by different individuals—strangers to whom they had to adjust. After being discharged from the system at 18 (Ed Rohs remained until 19) some succumbed to a life of drugs and drug-related crimes but others, like Ed, overcame adversities.

The Politics of Age
Paul Griffiths

in Youth and Authority: Formative Experiences in England 1560–1640
Published in print: 1996 Published Online: October 2011
Publisher: Oxford University Press
DOI: 10.1093/ acprof:oso/9780198204756.003.0003

This chapter examines the politics of age in Tudor and Stuart England. It investigates contemporary perceptions of the social order and the
strategic allocation of distinctive functions and responsibilities to particular social groups, including age groups. These politics of age made communication static and introduced durable representations of orderly age relations, and it was expected that the wise aged would tame the rash-tempered youth. This chapter also evaluates the forms and significance of the conventions of formal social description relevant to the politics of age and analyses the vocabulary of insult often used in the discussion of the varied relationships between age, competence, and office-holding.

Conclusion: The Impact of Fateful Trends
in Uniting America: Restoring the Vital Center to American Democracy

To make a centrist agenda in American politics possible, the country's political leaders need to soften their partisan stance and cooperate to come up with a more pragmatic middle course. At present neither the Republican nor the Democratic Party can lay undisputed claim to the vital center. However, there are important trends at work that offer hope: the aging of the population and foreign affairs. The Baby Boom's retirement represents a seismic demographic shift that necessitates an adjustment from the public, rather than vice versa. Neither Democrats nor Republicans currently have a formula capable of coping with a change of this magnitude. In addition, the two parties are sharply divided in the area of foreign policy. While Republicans put a greater emphasis on the use of force, Democrats emphasize diplomacy. But in order for foreign policy to be effective, a right balance between the two is required. Moreover, the United States must closely cooperate with other nations if it wants to eliminate the global threat of terrorism and nuclear weapons proliferation while fostering global economic development.

The Hippie Trail
Sharif Gemie and Brian Ireland

This is the first history of the hippy trail. Based on interviews and self-published works, it records the joys and pains of budget travel out to Kathmandu, India, Afghanistan and other ‘points east’ during the 1960s and 1970s. It’s written in a clear, simple style, and it provides
a detailed analysis of the motivations and the experiences of the hundreds of thousands of young people who travelled eastwards. The happiness and calm that many found is noted, but the work also has a critical edge: it notes the limitations of the travellers’ journeys and the mistakes they made. We discuss the rapidly changing meanings and connotations of the term ‘hippy’, and set these themes in the context of the 1960s counter-culture. The work is structured around four key debates: were the travellers simply motivated by a search for drugs? Did they encounter love or sexual freedom on the road? Were they just tourists? Did they resemble pilgrims? Finally a fifth chapter considers how the travellers have been represented in films, novels and autobiographical accounts. We’ve written this book with two main audiences in mind: firstly, people with some personal interest in the trail, such as the travellers themselves (or their children); secondly, students taking courses concerned with the 1960s and its counter-cultures.

Definitions, Measurement, Influences
Robert Woods

in Death before Birth: Fetal Health and Mortality in Historical Perspective

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DOI: 10.1093/acprof:oso/9780199542758.003.0002
Item type: chapter

The definition of live birth is problematic. Clinical, statistical, and cultural conventions compete and are, in any case, fluid. This chapter considers how fetal death has been defined; the terms used by specialists and in common speech (reckoning, quickening, miscarriage, abortion, stillbirth, deadborn); the distinction between miscarriage and induced abortion; and how such deaths have been recorded, and by whom (hospital records, certification, state registration; midwives, clerics, physicians). It discusses the various devices employed to measure fetal and early-age mortality, such as the stillbirth and perinatal mortality rates, neonatal and endogenous mortality. Finally, it reviews a number of alternative explanatory approaches to fetal mortality. Those emphasizing the biological and physiological are contrasted with more socially and culturally nuanced accounts.

The Blind in French Society from the Middle Ages to the Century of Louis Braille
Zina Weygand

Published in print: 2009 Published Online: June 2013
Publisher: Stanford University Press
2013
The integration of the blind into society has always meant taking on prejudices and inaccurate representations. This anthropological and cultural history introduces us to both real and imaginary figures from the past, uncovering French attitudes towards the blind from the Middle Ages through the first half of the nineteenth century. Much of the book, however, centers on the eighteenth century, the enlightened age of Diderot's emblematic blind man and of the Institute for Blind Youth in Paris, founded by Valentin Haüy, the great benefactor of blind people. The book paints a picture of the blind admitted to the institutions created for them and of the conditions under which they lived, from the officially sanctioned beggars of the medieval Quinze–Vingt's to the cloth makers of the Institute for Blind Workers. It has also uncovered their fictional counterparts in an array of poems, plays, and novels. The book concludes with Braille, whose invention of writing with raised dots gave blind people around the world definitive access to silent reading and to written communication.

Irish Clientship

T. M. CHARLES-EDWARDS

in Early Irish and Welsh Kinship

This chapter examines clientship under Irish law. Clientship is a variety of the relationship of lord and vassal common to all of Western Europe in the Middle Ages. It was constituted by a grant of livestock, or sometimes of land, in return for food-renders and personal services from the client. There was also a more elevated form of clientship in which the client did homage and personal service, and also paid food-renders but on a different basis.

Conclusions and Further Reflections

T. M. CHARLES-EDWARDS

in Early Irish and Welsh Kinship
This chapter begins by summarizing the preceding discussions about kinship in Ireland and Wales. It then argues that early Irish and Welsh kinship may reasonably be termed Celtic. Both inherited major elements from the Common Celtic period, above all the shallow lineage of four generations. Both remained, in very general terms, similar: there is the distinction between the shallow lineage which segments regularly and the deep lineage which segments rarely; these lineages are agnatic; in both a significant role is played by cognatic kin. The differences between the two may sometimes be ascribed to the later date of the Welsh sources: for example, the presence of adoption in Irish, but not in Welsh, law may be part of a general European trend. Irish and Welsh kinship seem to go through similar phases in the growth of one layer of deep lineages only to be replaced by a new layer. The kinship of the Irish and the Welsh was also probably different from that of their non-Celtic neighbours. It is not yet possible, unfortunately, to define such differences. Scholars have often assumed that a society will have one, and only one, form of kinship. If, therefore, one aspect of kinship is cognatic, the whole kinship system is thought to be cognatic. It has been one of the principal purposes of this book to refute such an assumption.

The Development of the Deathbed Transfers in Medieval English Manor Courts

LLOYD BONFIELD and L. R. POOS

in Medieval Society and the Manor Court

Published in print: 1996 Published Online: October 2011
Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780198201908.003.0005

This chapter considers the ability of the English peasantry — who held customary land in the Middle Ages — to construct inheritance strategies, juxtaposed with the interests of the lord. The aim is to systematize the transmission options of customary tenants and observe the way they were enlarged to enable them to implement more individualized and complex inheritance strategies. Ultimately, the chapter speculates on the nature of the system of law implemented in the manorial courts. Before studying practice amongst customary tenants, it considers the evolution of freedom of disposition.
Introduction

Harry Hendrick

in Images of Youth

This introductory chapter explains the coverage of the book, which is about the relationship of the youth to the fundamental problems of the years between 1880 and 1920 in Great Britain. This book examines the conditions of the male adolescent workers in the familiar social and political histories of this period. It shows that these young workers were inextricably involved in many of the arguments and processes that preoccupied influential sections of the late 19th- and early 20th century middle class. It also examines the historical validity of the sociological assertion that age relations are part of the fabric of society and as such they do not in themselves explain change of stability.

Forgotten Figures: Aunts, Uncles, Nieces, Nephews, and Cousins

Leonore Davidoff

in Thicker than Water: Siblings and their Relations, 1780-1920

The terms aunt and uncle may be associated with seniority and interference or attractive difference from parents. These relatives had little legal responsibility for their nieces and nephews. But maiden aunts frequently cared for them, sometimes as mother substitutes. Aunts and uncles gave financial and material help and provided contacts in furthering marriages and careers. The wide age range in the long family meant that the children of older siblings had young aunts and uncles, possibly of a similar age to nieces and nephews. Youngsters were sent to aunts and uncles in times of illness, poverty, or other difficulties at home. As they grew older nieces and nephews provided help and support to aunts and uncles in a relationship of interdependence. Numerous cousins spent time together, many becoming close friends. Kinship networks created by these relationships were a source of personal identity, practical support and influence, both positive and negative.
This book offers a substantially new interpretation of what happened to slavery in Western Europe in the centuries that followed the fall of the Roman Empire. The periods at either end of the early middle ages are associated with iconic forms of unfreedom: Roman slavery at one end; at the other, the serfdom of the twelfth century and beyond, together with, in Southern Europe, a revitalized urban chattel slavery dealing chiefly in non-Christians. How and why this major change took place in the intervening period has been a long-standing puzzle. This book picks up the various threads linking the two ends of this transformation across the centuries, and situates them within the full context of what slavery and unfreedom were being used for in the early middle ages. These uses were very diverse and sometimes unexpected: early medieval people were extremely creative in their uses of the old Roman ‘slave’ category, and used it for purposes wholly different from those it was used for either before or after them. This book adopts a broad comparative perspective, covering different regions of Western Europe over six centuries, to try to answer the following questions: who might become enslaved, and why? What did this mean for them, and for their lords? What made people opt for certain ways of exploiting unfree labour over others in different times and places, and is it possible, underneath all this diversity, to identify some coherent trajectories of historical change?

Spurious artifacts are not merely non-treasures for they are anti-treasures capable of distorting the historical picture and thus are analogous to a sociopath's act of vandalism. They can divert scholars' attention from more profitable study. False artifacts include religious relicts that proliferated during the Middle Ages. Alleged relics of Jesus dominated. Just as the production of forged artifacts can require specialized knowledge, so can their detection. Scientific analysis is vital
to the investigator. Quite often it can be a deciding factor in resolving some important historical question. Whenever an artifact is questioned, the historical detective must devise an investigative strategy capable of resolving the issue.

**Conclusion**

Alice Rio

in Slavery After Rome, 500-1100

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This brings together some of the main findings from the book. Instead of showing a simple transition from slavery to serfdom, the early middle ages saw an explosion in the different meanings and uses of unfree status. The redefinition(s) of unfree status as serfdom in the twelfth and thirteenth centuries were only made possible because of a relative impoverishment in such meanings and uses, brought about by a convergence in the economic practices of lords.

**A Weimar Golden Age**

Michael H. Kater

in Weimar: From Enlightenment to the Present

Published in print: 2014 Published Online: January 2015


DOI: 10.12987/yale/9780300170566.003.0001

This chapter focuses on Weimar's Golden Age between 1770 and 1832. During that period, Weimar was the capital of one of four independent Saxon duchies, in an area now called Thuringia, in the centre of Germany. The only upper school in the realm was Wilhelm-Ernst Gymnasium, headed by Johann Michael Heintze. Christoph Martin Wieland arrived in 1772, followed by Johann Wolfgang Goethe three years later. Wieland was hired by Dowager Duchess Anna Amalia as tutor to her oldest son, Dauphin Karl August. This chapter also looks at other figures who were instrumental in Weimar's so-called ‘Muses' Court’ after 1770, including Karl August Böttiger, Friedrich Hildebrand von Einsiedel, and Siegmund von Seckendorff. In addition, it considers Goethe's role as the catalyst for Weimar's Golden Age, as well as his collaboration with Friedrich von Schiller in matters of the theatre. Finally, it describes
Weimar's population, economy, and society in the second half of the eighteenth century and into the early nineteenth century.

Promising the Silver Age
Michael H. Kater

This chapter focuses on Weimar's Silver Age between 1832 and 1861, which followed the death of Johann Wolfgang Goethe. It first looks at smaller figures who filled the space left by Goethe, particularly his long-time secretary Johann Peter Eckermann, who was surrounded by Goethe's younger contemporaries such as Friedrich Wilhelm Riemer, Friedrich Preller, and Ludwig Schorn. It then considers Weimar's culture, focusing on operas, concerts, science, and scholarship. It also examines the initiatives of Grand Duchess Maria Pavlovna and her son, Carl Alexander, to revive Weimar's intellectual life and to make the city great again. In addition, the chapter describes Weimar's physical appearance and socio-demographics before concluding by discussing Franz Liszt's contributions to the culture of Weimar, mainly in his capacity as music director.

Failing the Silver Age
Michael H. Kater

This chapter focuses on the failure of Weimar's denizens to lift the town into a Silver Age in the second half of the nineteenth century. It first looks at some of the achievements of the period between 1861 and 1901, including the creation of the first master classes for piano ever by Franz Liszt, the ascent of Richard Strauss, and the anticipation of German Impressionism by members of the painters' academy. It then considers several developments in Germany that rendered the Weimar style of painting more mature; the decline in Weimar's music, theater, and literature after Strauss's departure; and the emergence of a Goethe
cult that revered the late Johann Wolfgang Goethe. Finally, it examines Weimar's transition to political conservatism.

The ‘other Victorians’: the demimonde and the very poor
Ginger S. Frost

in Living In Sin: Cohabiting As Husband and Wife in Nineteenth-century England

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DOI: 10.7228/manchester/9780719077364.003.0007
Item type: chapter

This chapter discusses the very poor, the ‘criminal’ classes, and the demimonde, with the most emphasis on the first, since the second and third groups have received more historical attention. Most of the poor married legally but a significant minority did not. Marriage conferred a legal obligation for the husband to support his wife, but a cohabitee had no such right. Age, race, ethnicity, family and occupation are the reasons why couples prefer cohabitation. The resemblance of stable cohabitation to marriage comes out most clearly in the violence cases. It is noted that the most of the poor who lived in cohabiting unions lived among and interacted with their married neighbours. Voluntary cohabitees were more often pressured to marry by authorities and their families, since they had no impediments to marriage. Women accepted free unions, but seldom as a first choice.

The Reorientation of American Culture in the 1890s [1965]
John Higham

in Hanging Together: Unity and Diversity in American Culture

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Publisher: Yale University Press
DOI: 10.12987/yale/9780300088182.003.0012
Item type: chapter

This chapter describes the 1890s as a watershed decade, when American culture underwent a reorientation marked by accommodation and continuity. It examines how Americans during the Gilded Age accepted industrialization and its controls by adapting with relative ease to domesticated nature, an organized economy, cramped and cluttered homes, a genteel code of behavior, and formalistic modes of thought. In the 1890s, however, middle-class Americans turned restive. Some became pessimistic, succumbing to fin de siècle fatalism or retreating to racial exclusivism, while others, more characteristically American, engaged in a strenuous life of imperial crusades, combative sports, lively
music, exercise in unbridled nature, and activist reform. The chapter also looks at the cultural revolutions of the 1960s and their impact on the enterprise of cultural history.

Conclusions
Sandra Cavallo and Tessa Storey

in Healthy Living in Late Renaissance Italy

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Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780199678136.003.0010
Item type: chapter

The book demonstrates that health maintenance occupied a neglected but important place in late Renaissance domestic culture. Contrary to ingrained assumptions this was also a highly dynamic set of ideas: the hierarchy of the key six spheres of life (Non-Naturals) was redefined over the period and so were the recommendations concerning their management; moreover, the increasingly differentiated advice was articulated through a language that largely transcended the basic principles of humoral physiology. The study also moves away from a dyadic representation of the power relationship between patients and practitioners: change in health advice was largely socially driven and its dissemination provided patients with a sense of enhanced control over their health but reinforced at the same time the authority of physicians. The latter not only extended their advisory role from therapies to health management, but by introducing a plethora of increasingly complex distinctions in their recommendations they became the final arbiters of 'healthiness'.