

# **Bodies, Hearts, and Minds: Using the Past to Empower the Future**

**A toolkit to help young people think differently  
about emotional and bodily wellbeing**

**Body, Self, and Family Project  
University of Essex  
Wellcome Trust**

## About the Toolkit

This toolkit was developed as part of the project ‘Body, Self, and Family: Women’s Emotional, Psychological, and Bodily Health in Britain, c. 1960-1990’. For general enquiries about this project, contact Tracey Loughran: [t.loughran@essex.ac.uk](mailto:t.loughran@essex.ac.uk)

## Toolkit Design

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## Introduction

### What are the aims of the Bodies, Hearts, and Minds Toolkit?

Bodies, Hearts, and Minds is a toolkit that uses historical sources to empower young people to take control of their emotional and bodily wellbeing in the present, and to build better futures. This toolkit encourages you to think about some important questions:

- ✚ How did gender, sexuality, and ethnicity affect young people's experiences of health and wellbeing in the past?
- ✚ In what ways have young people's problems changed over the past sixty years? Are there any ways that they have stayed the same?
- ✚ Where could young people find out about health and wellbeing in the past? Do you have access to better information now?
- ✚ What were the messages about health and wellbeing in the media in the past, and how did these affect young people? Have the pressures on young people changed?

## Gender Stereotypes

Stereotypes are fixed ideas of a particular type of person or thing. They are often oversimplified. Lots of stereotypes around gender existed in the past, and still exist today – like the idea that girls like pink and boys like blue.

Gender stereotypes depend on the idea that there are only two genders, and that these genders are very different. These stereotypes are harmful. People

often feel under pressure to conform to stereotypes. This can make people feel as though what they do or like is wrong.

This toolkit uses historical sources. These sources show gender stereotypes in the past. As you work through the toolkit, think about whether these gender stereotypes still exist. Do you ever encounter gender stereotypes in your life? How can we challenge these gender stereotypes so that everyone is free to be themselves?

### Note

If you're unsure what any of the words in this toolkit mean, check the Glossary that starts on p. 58 – we've provided short explanations of some of the most important terms.



## Section 1

### Generations

A 'generation' refers to all the people of about the same age within a society or a particular family.

Different generations are often given nicknames like 'baby boomers' or 'Generation X' that are supposed to sum up their shared qualities.

Thinking in terms of generation can be helpful for understanding people's life experiences in the past and in the present – particularly the experiences of young people compared with their parents or care-givers.

This part of the toolkit looks at some of the stereotypes attached to different generations now and in the past.

## Generation and Identity\*

**Generation X** (people born between 1965 and 1980) are frequently defined as the 'MTV Generation'.

**Millennials** (people born between the early 1980s and the late 1990s) are often referred to as the first 'Digital Natives'.

**Generation Z** (people born from the late 1990s to the early 2010s) are regularly described as 'Zoomers'.

Take a look at the stereotypical personality traits, attitudes, and cultural events below. Can you connect them to a specific generation – **Generation X**, **Millennials**, or **Generation Z**?

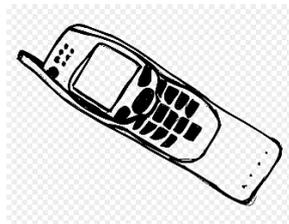
|   |              |                 |             |
|---|--------------|-----------------|-------------|
| Latchkey kids (less parental supervision) |              | Slackers        | AIDS        |
| Thatcher's Britain                        | TV           | Cynical         | Disaffected |
| Individual                                | Tribal       | Self-absorbed   | Festivals   |
| Multicultural                             | The internet | Social media    | Video games |
| Mobile phones                             | New Labour   | Eclectic tastes | ADHD        |
| Snowflake                                 | Smartphones  | Brexit          | Risk-averse |

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\* This activity was designed by Rich Hall

## Discussion questions

- ✚ Why do you think the ‘MTV Generation’, ‘Digital Natives’, and ‘Zoomers’ were given these labels?
- ✚ Can you think of a good name to describe your generation?
- ✚ Do any of the terms above apply to more than one generation?
- ✚ Do you think it's helpful to label generations in this way?



## Teenage Rebellion\*

People born between the late 1940s and the mid-1960s are called 'baby boomers' because so many children were born in the generation after the Second World War.

Most young people in the baby-boom generation enjoyed improved living standards, thanks to low unemployment and relatively high wages. Unlike many of their parents, they were likely to grow up in homes with gardens and the latest household appliances – like televisions, washing machines and refrigerators.

As young people, the baby boomers were also the first generation to be labelled 'teenagers', which for many was code for buying the latest youth fashions, hanging out in coffee bars, and listening to the first rock and pop records by groups like the Beatles and the Rolling Stones.

Many newspapers saw the new young people's culture as an act of teenage rebellion against their parents.

“This is the year of the war on parents. The youngsters have big battalions. Their battle song is a tune on a washboard. They draw their rations in coffee bars”

 *Daily Mirror* (9 December 1957), p. 12

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\* This activity was designed by Rich Hall

## Discussion questions

- ✚ What musical styles or fashion trends best represent teenage culture today?
- ✚ What's the 2020s equivalent of a coffee bar? Is it somewhere you go, or is it online?
- ✚ How are these things different from what your parents or care-givers were interested in at your age?
- ✚ Do you think your generation is 'at war' with your parents' generation?



Newspaper story about generational revolt

## Section 2

### Growing Up

Just as adolescence can be a difficult stage of life today, teenagers in the past also struggled with the process of becoming an adult.

Then as now, the bodily changes associated with puberty could be confusing and uncomfortable. Young people experience massive hormonal changes that affect their moods and emotions, as well as their bodies.

But teenagers in the past were also growing up in a very different world to today – in 1970, children could leave school and start working full-time at the age of fifteen. It was a world where shame and secrecy about the body and sex were common. There were far fewer ways for adolescents to find out basic facts.

This part of the toolkit looks at different aspects of growing up in the past, including relationships between parents and teenagers, changing advice, and knowledge about the body.

## Parents and Children\*

Despite their generational differences, many post-1945 parents were keen for their children to make the most of their new opportunities.

As well as families having more money, schooling was much improved and there were more options for jobs – a far cry from the hard conditions of wartime, when money was tight, opportunities limited, and the future uncertain.

Oral history interviews with fathers and sons about the 1950s and 1960s show how both generations felt about living through these changing times.



Couple with pram, Bridlington, West Yorkshire, 1961

© Geoff Robinson

Read through the quotations from oral history interviews on the next page, then answer the discussion questions.

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\* The part of the activity on fathers and sons (pp. 13-14) was designed by Rich Hall

Father: 'Whatever you do son, don't go down t'pit like I did.'

✚ MS, born 1930

Father: 'He did tolerably well - worked just hard enough to pass his exams and have a good time doing it!'

✚ AB, born 1927

Son: 'I didn't want to pass my exams and go to grammar school. I wanted to work in a factory, like my dad.'

✚ MC, born 1946

Son: 'I don't like working, it gets in the way of enjoying yourself. But it sort of pricks my conscience. I feel I ought to. I owe it to my father's generation because they worked so hard.'

✚ ST, born 1953

Father: 'We were delighted because he was the first in our family to have gone to university.'

✚ BT, born 1926

Son: 'I think perhaps they thought I was going to do better in my career than I managed.'

✚ MB, born 1961

## Discussion questions

- ✚ What emotions do you think these quotes reveal?
- ✚ What do you think these emotions tell us about the idea of a “strong work ethic”, and how it’s passed down through generations?

Oral history interviews with women can reveal quite different experiences. On the Body, Self, and Family project, we asked women about how their lives had been different to their own mothers' and grandmothers' lives.

This is what they told us ...

'My grandmother's job, basically, was to have children, look after the family, cook meals, and just generally be there. She was the home-maker. My mum was similar. When I left school, it was assumed that children would have a career and earn their own money, so that's what we did. I got a job at Norwich Union, but I had to sign to say I would leave if I got married.'

✚ JA, born 1944



Mangle

'My mother's life was harder in some ways. I can still see her having to lift really heavy washing, sheets and towels, with a wooden stick, out of a tub of boiling water, and putting it into another tub, and then putting it through a mangle before drying it on the line. I've had a lot easier life in terms of the housewife part of it, with dishwashers and washing machines that she didn't have until quite late.'

✚ AS, born 1944

'Mum had a much harder life than me. I felt I was lucky because I was educated. And my grandmother's generation, well, all her family were in service. I feel grateful for being the generation I've been, because I felt I got a free education, I had free health care. I'm just grateful for being born when I was born. If it hadn't been for free education, I wouldn't have gone to university, because my parents wouldn't have wanted me to get into debt.'

🇬🇧 AT, born 1952



Silvia Beckenham, the NHS' first patient, with Health Minister Aneurin Bevan and Matron Mary Nolan at Park Hospital, Manchester, in 1948 (Daily Herald Archive / Science Museum Group / SSPL).

'My mother was born in 1917. She was one of nine children. But despite her being born in 1917 and me being born in 1953, our lives are very parallel. No education, fewer opportunities being female, and the same for working-class men. When my mum was young, she was expected to get married and have kids and not have a career, and it was exactly the same for me. My prospects were just as dim as hers, you know.'

• MJ, born 1953



The Bell Family, Workington, Cumbria, 1940s



A box containing the Pill

'I had a lot more choices than my mum. A lot more. She was always a little bit in awe of men, and maybe felt a little tiny bit intimidated by them, although she was a head teacher. I had so much more freedom, you know, I made my own choices. I decided when to go on the Pill, I decided who to sleep with and when. I didn't even have to get married to have children, but I chose to, because we wanted to. I feel like I had better opportunities than Mum, and more choice. I haven't had the career that she had, but I feel like I've been able to be happier than her, really.'

✚ LK, born 1968

## Discussion questions

- ✚ In what ways do these women contrast their lives to their mothers' and grandmothers' lives?
- ✚ Why do you think some women in this activity thought that their lives were similar to their mothers' lives?
- ✚ What social changes have taken place that have influenced women's lives across different generations?
- ✚ How has your life growing up compared to older generations in your family?

## Dear Agony Aunt ...

In the 1970s and 1980s, young people wrote into magazines with their problems. Although some read the problem pages and had a laugh about them with their friends, others read them carefully, seeking answers and advice. For the most part, agony aunts took questions seriously and offered suggestions meant to help.

One of these magazines was *Jackie*, which ran from 1964 until 1993. It published a mix of fashion and beauty tips, gossip, short stories and comic strips.

The centre pages of the magazine usually contained a pull-out poster of a popular band or film star, and it printed funny interviews with pop stars.

In the 1970s, it was Britain's best-selling teenage magazine, with sales figures of 600,000 copies per week.



Cover of *Jackie* magazine

The following examples are all copied from *Jackie*. Could you be an agony aunt? Match the questions with the answers.

Q1: I'm 16, still at school and a pretty normal guy – or at least I was. I still date girls, but for the past six months I've been strongly attracted to another guy. We've only got a few weeks left at school and I'm desperate at the thought of never seeing him again.

A1: It is only natural that you are conscious of this change in yourself physically and this makes you self-conscious and unsure of yourself... Invite your friends round. In the security of your own home, you will be able to establish relationships with others.

Q2: I need to lose weight – lots of it – and last week I finally started on a diet, but I'm cheating already! Any tips for someone with no willpower?

A2: You can argue that there are many kinds of affection and involvement which aren't necessarily sexual; or you can say that all relationships have sexual components ... To appreciate another man's looks, charm and ability isn't necessarily evidence of homosexuality. And why should you never see him again? ... You're frightened of a kind of human behaviour which, sadly, has been made into a bogey.

Q3: I am 13 and have just started to mature physically. The trouble is that at the moment I want to be with my parents more than I used to. Whenever a friend asks me to go out, I want to burst out crying. What is happening to me?

A3: You've got reasons for wanting to be slim so make a list of them and pin them up where they can't be missed. Set a goal – decide how many pounds you'd like to lose, but give yourself time: don't be too impatient... It's not easy but think how pleased you'll be when your friends notice how slim you're getting.

What advice would you give these teenagers if they were your friends?

Choose one of the problems and answer it here:



### Discussion questions

- ✚ What do the questions and responses say about teenage life in the 1970s? Was it different to now?
- ✚ Did agony aunts give good advice?
- ✚ If you had a problem now where would you go to find out information?

Click [here](#) to play this quiz online!

## From Boyhood to Manhood\*

This is what a sociologist had to say about boys growing up in Liverpool in the 1950s:

'Boys gradually acquire status through a series of graded steps. These steps correspond to actual phases of their lives when they feel conscious of themselves moving forwards and upwards in their world. Going to school and work for the first time are obvious examples but there are a number of subsidiary advances marked by such things as going into long trousers, smoking a cigarette, drinking a pint of beer. The period of most complete emancipation is often reached when a boy leaves home at eighteen to serve in the forces and finally emerges as a man in a man's world.'

✚ John Barron Mays, *Growing Up in the City: A Study of Juvenile Delinquency in an Urban Neighbourhood* (1954)



Boy with satchel



Teenagers smoking

### Discussion questions

- ✚ What does he suggest are the main staging posts of becoming a man?
- ✚ What do you think being 'a man in a man's world' means?
- ✚ What would be the equivalent staging posts today?

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\* This activity was designed by Rich Hall

## Seeing Red: Periods in History

What can history tell us about the feelings and assumptions we might associate with periods? Can we use history to overcome issues like period poverty that still affect our society?

### Periods in history

Historically, periods have been stigmatised across different societies and cultures. Until the 1900s, doctors in Britain thought that periods were an illness. They believed that women and girls should not work or go to school when they were on their periods.

These ideas influenced how periods were presented in society. Young people were not taught about periods and were therefore confused and afraid when their periods started. They were also discouraged from talking about them.

### Periods and stigma today

People still feel ashamed about periods. In 2017, nearly half of girls aged 14-21 said they were embarrassed about periods. 71% felt embarrassed buying menstrual products in a shop.\*

### Period poverty

Stigma around periods can explain why issues like period poverty still exist today. In 2017, 1 in 10 girls couldn't afford menstrual products.\*

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\* Plan International UK's 'Research on Period Poverty and Stigma' (2017)

Periods have often been given different names. From 2007-2009, Tampax ran an advertising campaign that referred to periods as 'Mother Nature's Monthly Gift'. You can watch their advertisement here.

Have you heard of the different names for periods listed below?

|                       |                   |              |
|-----------------------|-------------------|--------------|
| Aunt Flo              | Time of the month | Menstruating |
| "got the painters in" | The blob          |              |

What names do you and your friends use for periods?

Where did you find out these names?

Read the historical sources below, then think about how you might answer the discussion questions.

In the early twentieth century, some advertisements for menstrual products in women's magazines featured 'Silent Purchase Coupons'. Women who felt embarrassed asking for menstrual products at the chemists' could simply hand over the coupon at the counter. This coupon comes from an advert for Modess sanitary towels, and was published in the *Ladies' Home Journal* in 1928.



This interview with Alison took place in 2018, when she was seventy-four years old. The interviewer was interested in finding out about her experiences as a teenager.

*How did your relationship with your body change as you became a teenager?*

I must have been only twelve when I started my periods, as I say. There was always a lot of secretiveness about that, not between girls and women, I mean, you know, that's never been a secret between us, but it was something that you, well, I suppose I didn't even know if boys knew about it. It was something that you had to, well, almost like a dirty secret really. Secret, secret from men and mortifying in many ways really.

*Why did it feel mortifying if men were to find out?*

I suppose I wanted to present myself in a certain way. You still want to look good, be admired, be desired, be admired, that kind of thing, and that conflicts with it – this terrible idea of bleeding every month, you know, just doesn't go with that. It wasn't dirty, just, you know, wasn't feminine! [laughs] Ridiculous! Yeah, something like that. It couldn't be more feminine really could it!

## Discussion questions

- ✚ How do you think using a 'Silent Purchase Coupon' to buy menstrual products would make you feel?
- ✚ Do you think a 'Silent Purchase' system would be a good idea today?
- ✚ Why do you think Alison did not want boys to know that she had her period?
- ✚ Why is it interesting that Alison describes periods as not 'feminine'?
- ✚ Do you think people still feel secretive about periods today?

## Seeing Red: Periods & Protest

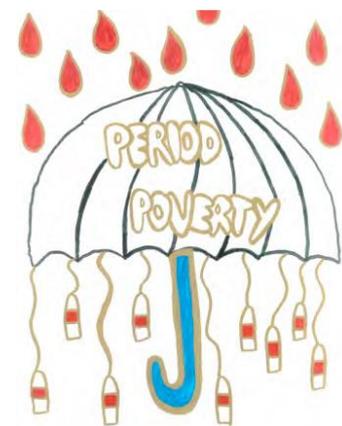
Across the twentieth century, activists protested against the shaming of women's bodies. These campaigns continue today.

1920s: The Women's Medical Federation argued that periods were not an illness, stating that 'menstruation is a natural function [...] girls should therefore continue their ordinary work and play'.

1960s and 1970s: The Women's Liberation Movement and Black Women's Movement ran support groups and published books that provided women with information about how their bodies worked.

2010s: Gabby Edlin founded 'Bloody Good Period' in 2016 to raise awareness about period poverty and provide menstrual products to those in need. In 2017, 17 year old Amika George organised the #FreePeriod protest, where thousands of people marched across London, calling for an end to period poverty.

These posters were created by Girl Guide groups in Essex



Now is your chance to take part in your own form of activism:

- ✚ Using craft materials or the digital platform of your choice, create a protest sign that raises awareness about the stigmatisation of periods and period poverty.
- ✚ Think about themes you would like to include in your poster. What should young people know about periods to stop them feeling shame and secrecy?
- ✚ To raise awareness and see other designs, post your sign to social media with #SeeingRed.
- ✚ There is space for you to complete your poster on the next page. When you have completed your poster, discuss the questions below.

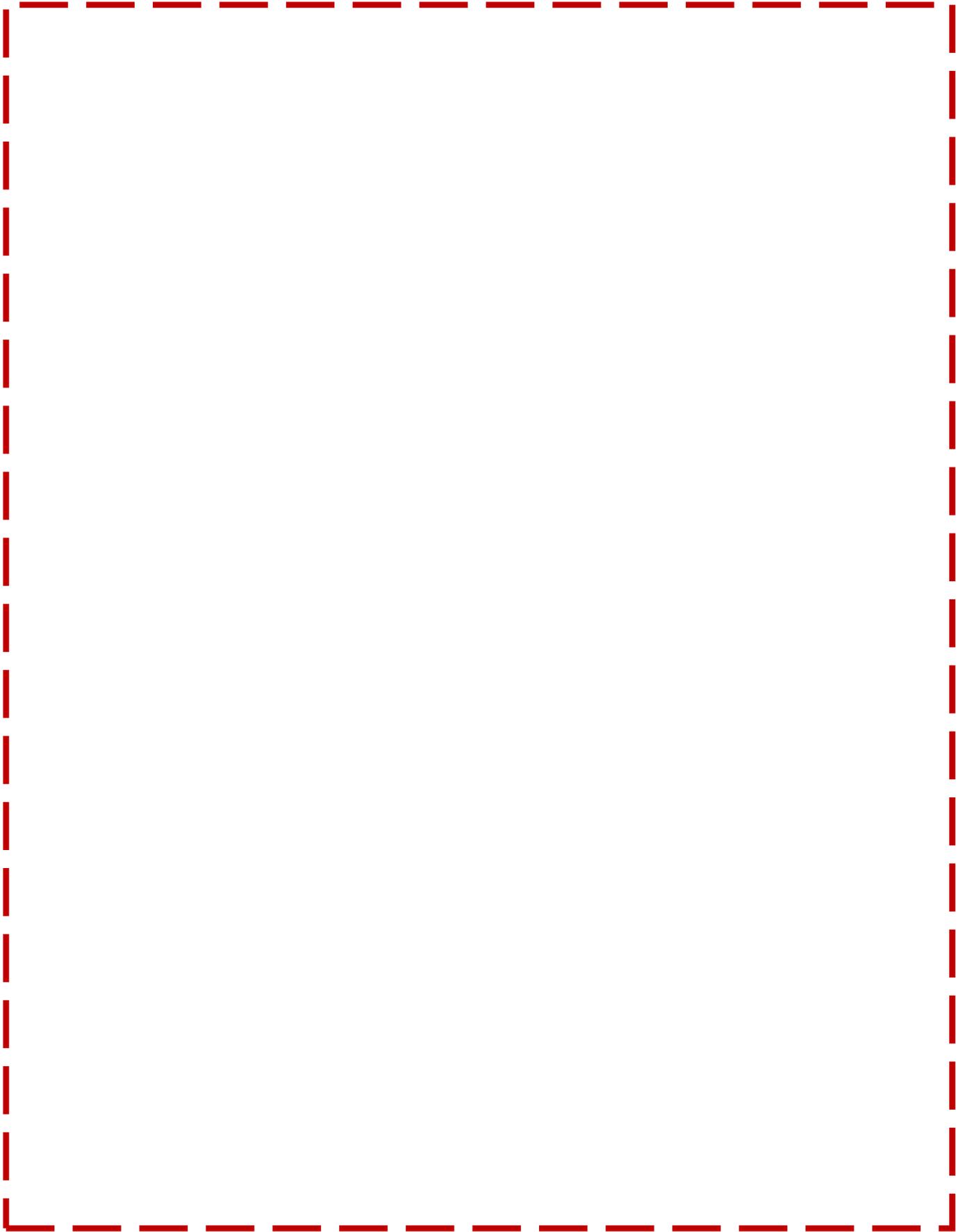


Banners at period poverty protest, December 2017

## Discussion questions

- ✚ Why have you decided to include particular pictures or drawings?
- ✚ Why have you decided to use certain phrases or words?
- ✚ Has thinking about the history of periods helped you to understand period poverty in new or different ways?

Your #SeeingRed poster



## Masculinity, Emotions, and Wellbeing\*

In the past, people were less open about their problems than today. Men were often expected to hide their feelings to appear "macho". In the 1980s, this began to change. Men's and women's roles at home and work were shifting. High unemployment rates meant that many men were out of work. More women worked outside the home.

Because of these changes, there was lots of debate about masculinity and "men's role". In the media, the stereotype of the "New Man" emerged. The "New Man" was supposed to be sensitive and caring, and to help women with childcare and housework. Men were encouraged to "open up" and discuss their feelings. Experts said this would make men happier and more fulfilled. But there was still much resistance to this model of masculinity.

In the 1980s, comic strips were very popular. Comic strips often used humour to explore topics. The comic strip on the next page, from the Family Planning Association's New Grapevine Project, shows young men's thoughts about masculinity.

Read through the comic strip, then discuss the questions on the following page.

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\* This activity was designed by Katherine Jones



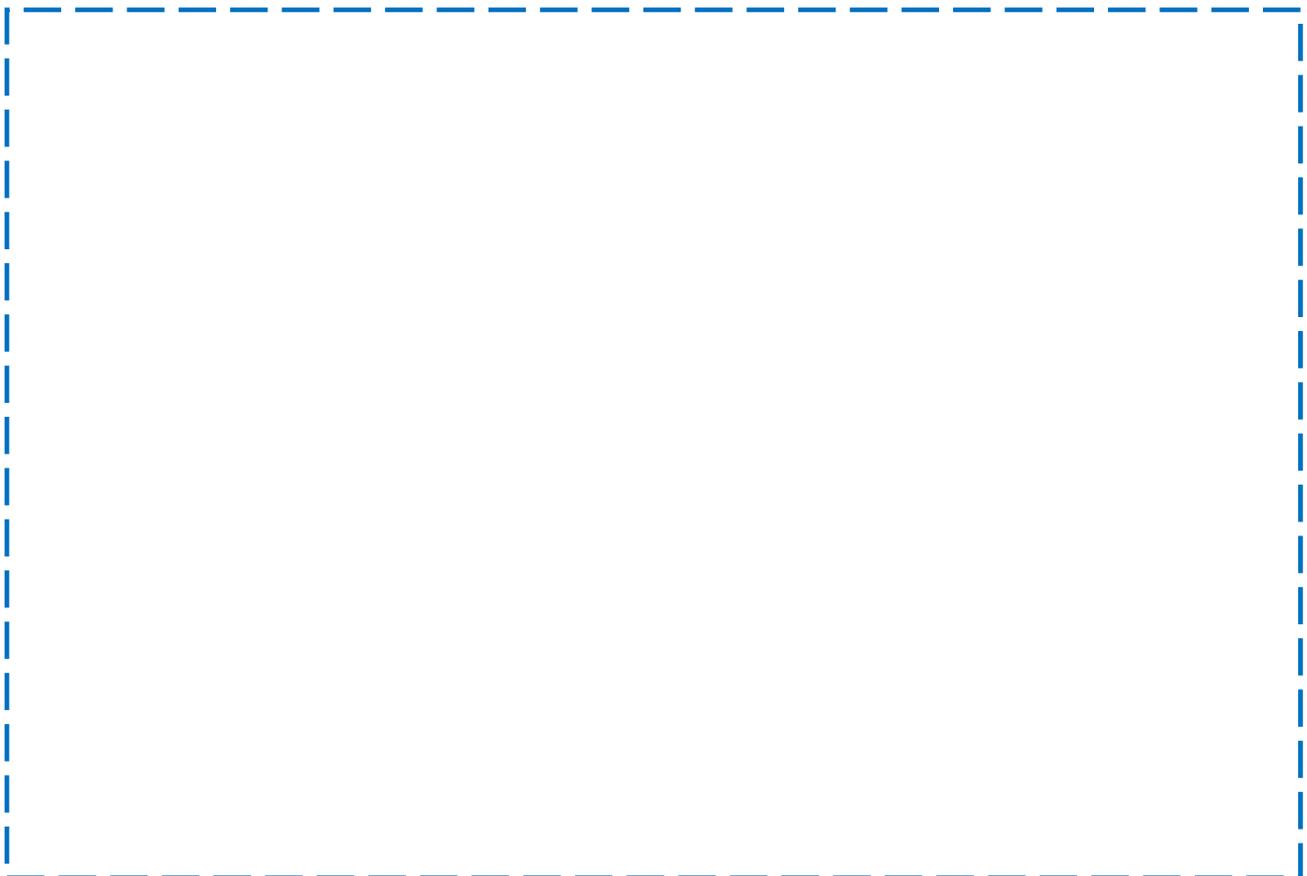
TO BE CONTINUED

Family Planning Association ([www.fpa.org.uk](http://www.fpa.org.uk))

## Discussion questions

- ✚ Do you talk to your friends and family about your problems?
- ✚ How do you feel about 'opening up' about your feelings?
- ✚ Are you aware of any stereotypes about how different genders show their feelings (or not)? Where do you think these stereotypes come from?
- ✚ What kinds of ideas about "masculinity" and "men's roles" are expressed in the comic strips?
- ✚ In your view, have ideas about "masculinity" and "men's roles" changed much since the 1980s? How?

In the box below, draw your own comic strip with how you think conversations with friends or family members about problems should go.



## Section 3

### Body Image and Self-Expression

Body image is how you see yourself when you look in the mirror or when you picture yourself in your mind. It includes what you believe about your appearance, how you feel about your body, and how you experience your body as you move around in the world.

Body image is affected by all the messages we receive about “good” and “bad” ways to look – on television and in films, on social media, and from the people around us. Often these ideas about how people look are connected to beliefs that appearance tells us what a person is like.

Positive body image is associated with good emotional and mental health. The activities in this part of the toolkit explore how ideas about body image operated in the past – what messages young people received about appearance, where these messages came from, and how these messages affected their wellbeing.

## What Does a “Healthy Body” Look Like?

Draw the first image that comes to mind when you think of a "healthy body".

What do you think makes this body look healthy?

A large, empty rectangular area defined by a dashed blue border, intended for a drawing or illustration of a healthy body.

Take a moment to think about what a healthy body means to you. Using a platform of your choice (a paper collage, an Instagram post, an album on Facebook, a Pinterest board, or something else entirely), create a collage of a healthy body. You can use the space on the next page if you like.

If you want to make a paper collage, you will need these items:

Magazines or newspapers that you're happy to cut up

Paper



Something to write and draw with



Glue or sticky tape



Scissors



On p. 35, you will find cutouts from women's magazines from the 1960s to 1980s. You can also include these images in your collage, if you wish. If you like these images, you can find more cutouts on the Body, Self, and Family website [here](#).

## Your “Healthy Body” Collage





## Discussion questions

- ✚ Why did you choose to use these images in your collage? Would you have liked to add anything else?
- ✚ Is your collage of the healthy body different to your drawing? What makes either body "healthy"?
- ✚ What kinds of bodies do we normally see in the media, magazines and social media?
- ✚ What kinds of changes would you like to see to existing images in the media?

## Prim 'N Poppin'

Advertising is everywhere we look. Because advertising is everywhere, it is easy to take its messages for granted. But the images in advertising often promote very specific ideals. In the Prim 'N Poppin' project, Julia Comita and Brenna Drury recreate vintage make-up advertisements to make them more inclusive. You can find out more about the project [here](#).

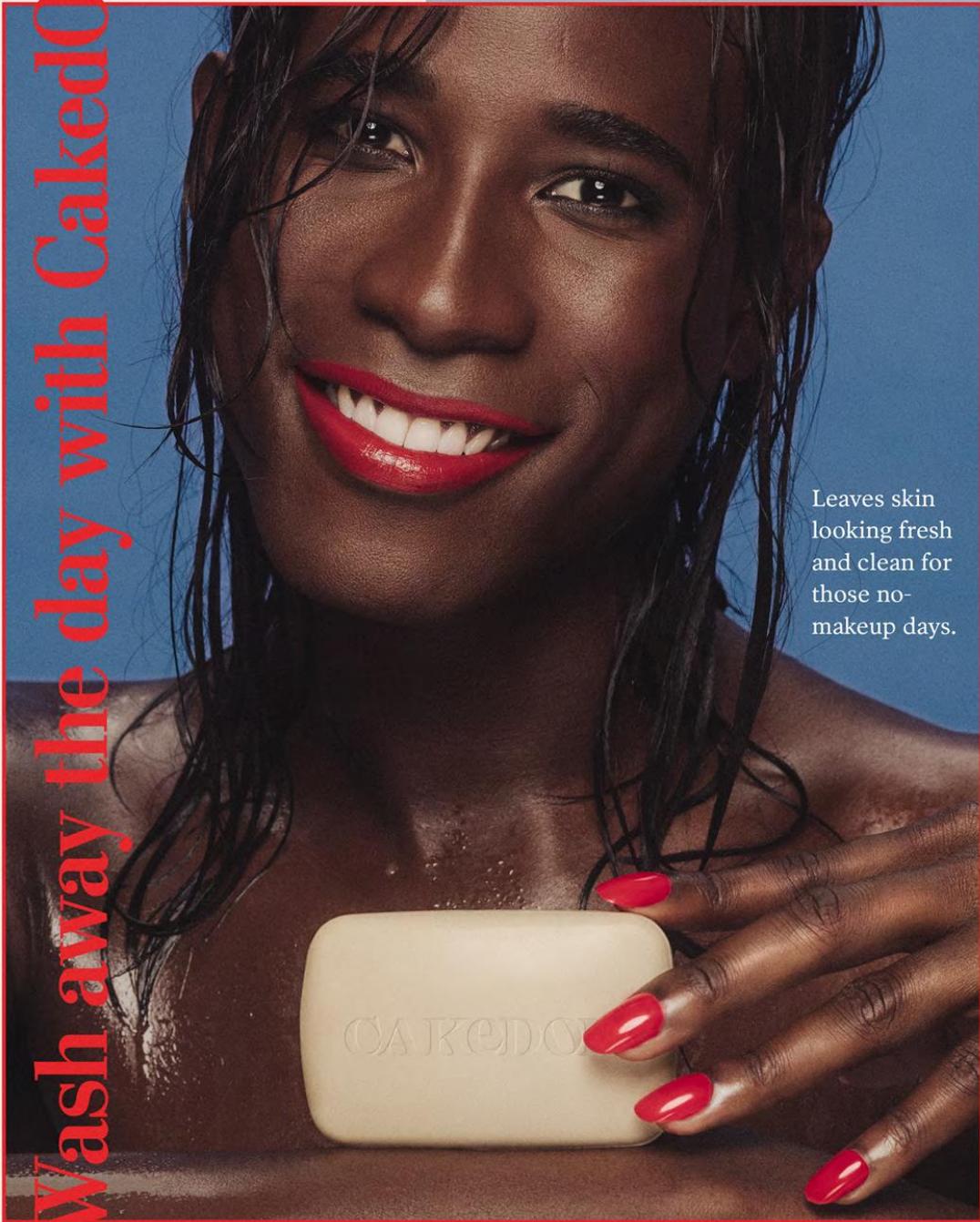
The images of Cory and Kaguya on pp. 38-39 are from the Prim 'N Poppin' project. Take a look at the images then answer the questions below.

### Discussion questions

- ✚ What does this project tell us about what – and who – is often missing in media depictions of beauty and fashion?
- ✚ How do these images challenge stereotypes about beauty and body image?

**Wash away the day with CakedOn**

*It's like a mini-shower for your face!*



Leaves skin  
looking fresh  
and clean for  
those no-  
makeup days.

**CAKEDON**

Cory

# Discover "The Everything Compact" by Max Fab

Do-it this way,

"The Eye Compact."

Either way, the choice  
is yours to choose.



## **Wear it everywhere.**

It's literally everything!  
It's confidence, it's fearlessness,  
it's stability, it's everything you  
could want and more!



Say goodbye to your  
messy makeup bag and  
say hello to

*"The Eye Compact!"*

## **Max Fab**

Kaguya

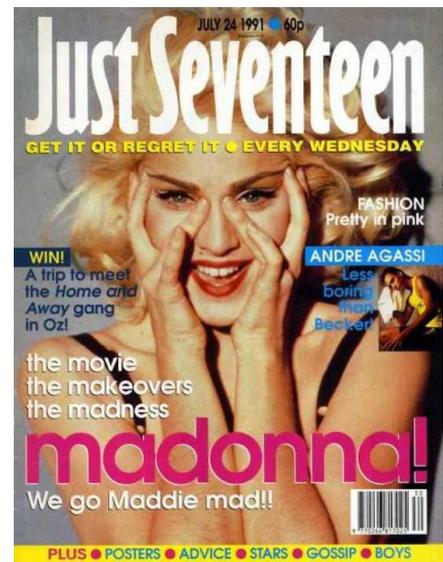
## ‘Models Depress Me’

Here is a letter that was published on the problem page of the teen magazine *Just Seventeen* in the early 1990s

### Models Depress Me

I love Just 17, but every time I read it I get depressed. The models on your pages are so beautiful and happy looking. I’m not like that and my life is depressing and boring. All I do is go to school and come home. I never go out because there’s nowhere to go. I have loads of homework and never get to do anything wild and exciting. I wish I lived like these models, instead of being stuck here.

✚ *Just 17* Reader



Cover of *Just Seventeen* magazine

## Discussion questions

- ✚ Why is this reader unhappy?
- ✚ What kinds of values and attributes does she associate with beauty?
- ✚ What advice would you give her?

## Stereotypes, Schools, and Hair\*

Throughout human history, hair has acted as a tool of communication, and a way to express aspects of our identity. People can form their opinions of us – both positive and negative – just from looking at our hair.

In Britain judgements have often been made about young people's class, gender, sexuality and ethnicity based on their hair.

Between the mid-1950s and mid-1970s hair fashions for teenagers in Britain changed dramatically. This was particularly true for young men, as the short haircuts worn by most males during the first half of the twentieth century gave way to a succession of popular eyecatching styles.

The late 1950s and early 1960s saw the rise of slicked back 'ducktail' haircuts, held in place with large amounts of grease, as well as the longer 'mop-tops' worn by pop groups such as the Beatles and the Rolling Stones.

By the late 1960s and early 1970s increasing numbers of young men were embracing what was often described as 'natural' hair, growing it into Afro or braided styles, or allowing their long locks to fall freely to their shoulders.

These dramatic and rapid changes of fashions could often lead to conflict, particularly in schools where pupils, teachers and parents clashed over rules concerning acceptable hairstyles. These disagreements were often reported in the newspapers during the 1960s.

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\* This activity was designed by Mark Anderson



L-R: A ducktail hairstyle, a 'mop-top', and braids

On the next couple of pages, you will find several extracts from these reports. Read through the articles then respond to the discussion questions on p. 45.

'Twenty boys with shaggy dog haircuts were marched from their classrooms yesterday for a short-back-and-sides appointment with an Army barber's electric clippers.

And when they went home, shorn and forlorn, the row started. Mothers dashed along to Harraby secondary modern school, Carlisle, to give deputy headmaster Mr. William Boak a piece of their mind.

Said Mr. Boak: "Long hair is anti-social because it is a sign of boys associating with groups that are antisocial."

✚ 'All shorn and forlorn', *Daily Express* (5 June 1964), p.11

**SCHOOL CALLS IN ARMY  
BARBER TO 'TRIM' 20  
LONG-HAIRED LADS**



Boy getting haircut, *Daily Express*, 5 June 1964

## Odd 'girl' out is a boy

LONG HAIR  
PUTS OWEN  
IN THE  
COOKERY  
CLASS

**G**IGGLES greeted the new member of the girls' form yesterday. For their long-haired classmate is a boy.

Fifteen-year-old Owen Holmes was sent to the girls-only class 3D8 because he refused to get his hair cut.

And there he will stay until he has cut his hair. The boys' form which had to be sent to the girls' form because of his long hair.

But he will have to take every lesson with the girls.

And yesterday he was asked to join the girls' form and a cookery class.

The girl who was asked to join the girls' form because of his long hair.



Boy in cookery and sewing class, *Daily Mirror*,

1 September 1964

'Schoolboy Owen Holmes had lessons with 30 girls yesterday – by order of his headmaster.

The reason: 14-year-old Owen refuses to have his hair cut. So instead of having PE with the boys, he went along to the cookery and sewing class with the girls of Form 3D-B.

He said: "I don't intend to have my hair cut. I like it this way and I only have one more year to do at school."

✚ 'Long-haired Owen must join girls', *Daily Mirror* (1 September 1964), p.2

'Schoolmaster Michael Hamon has found the cure for boys who won't get their hair cut. He warns them: Get a haircut – or wear a skirt. So far he has threatened three long-haired boys with the Skirt.

Mr. Hamon said: "I hate to see boys with long hair. Long hair is for girls. So are skirts. If boys want to have girls' hairstyles, they should also wear skirts."

✚ 'Longhair schoolboys get "skirts" threat', *Daily Mirror* (18 October 1965), p. 3

In the twenty-first century, hair remains the subject of debate in British schools, and stories of pupils being excluded due to disagreements over their hairstyles still appear in the media today.

Recent campaigns by pupils, parents and activists have drawn attention to the discriminatory nature of rules which give little consideration to the texture, or potential religious importance, of Afro hair. As the writer Emma Dabiri points out, 'My hair doesn't just tie back. If I was going to tie my hair

back in a way deemed neat, I would have to straighten it first, or apply a lot of gel and styling products and scrape it back.'

As a result of these campaigns, some schools have reformed their guidelines on the appearance of their pupils' hair:

'A headteacher has given pupils free rein to wear their hair however they like after abandoning 'racist' appearance rules.

Desmond Deehan might look like your typical headmaster, but he has introduced radical changes to both the curriculum and uniform policies at Townley Grammar School in Bexleyheath, southeast London. More than half of his "bright and hardworking" students are from black African families, and they were being singled out because their afro-textured hair did not follow Eurocentric expectations around appearance. He said his team talked with students and it became clear low-level sanctions around hair 'mattered a lot' to them.

Mr Deehan says pupils are now a lot more confident about themselves and their self esteem. He said: "It has reduced the conflicts they may have had with staff about their hair. That has made relationships just so much better within the school. They have started to think a lot more about their identity and their hair and the importance of it."

✚ 'School scraps 'racist' hair rules as they're influenced by 'white supremacy', metro.co.uk (2nd March 2020)



Pupils at Townley Grammar School, Bexleyheath

## Discussion questions

- ✚ Why do you think the style or length of pupils' hair has often led to disagreements between teachers, parents and young people?
- ✚ How do you think some teachers responded to changing fashions during the 1960s? Why did some object to the new styles?
- ✚ Do you think that attitudes have shifted since these newspaper reports were published?
- ✚ To what extent should schools and teachers be able to set rules about the appearance of their pupils? How should these rules be enforced?

## What Do Fashion & Beauty Mean to You?

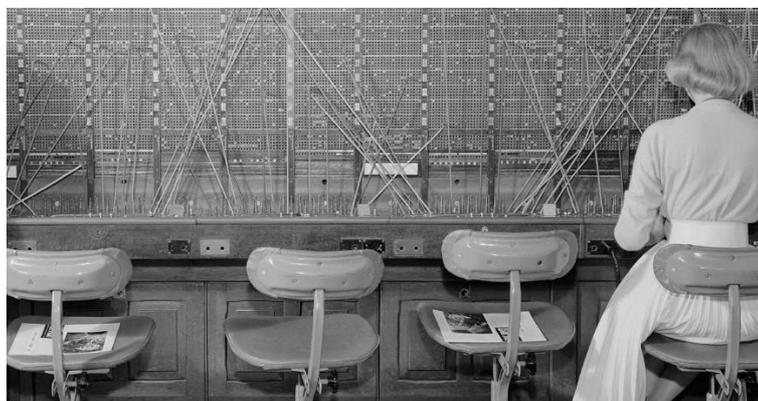
People define fashion and beauty in different ways. Their style choices might express their feelings or reflect broader changes in their lives. In these activities, we will consider how people have discussed their past fashion and beauty choices.

Read the accounts below then answer the questions on p. 50:

In an oral history interview, Susan describes why she decided to leave school in 1960, aged 16, and get a job:

'I'd already got a Saturday job, I had, but then I sort of started to think, "I won't have any money for clothes", all the things that girls, young girls want, and I thought, "I don't want that. I want all these things." [laughs] I got a job at the Continental Telephone Exchange, as a telephonist, mostly in English but also using French, of which I can't remember a word now. I then got jobs as a telephonist, you know, for architects and things like that, so I was always up in London, and I had the clothes. In those days, girls didn't pay, you see, so if I went to the cinema, the boy paid. My money went on looking good. Which I thought was quite a good arrangement!'

 Susan, interviewed by Kate Mahoney, *Body, Self, and Family: Women's Emotional, Psychological, and Bodily Health in Britain, c. 1960-1990* (February 2018)



Telephone exchange, 1960s ([www.sciencemuseum.org](http://www.sciencemuseum.org))



Michèle Roberts, 1970s

In this extract from her memoir *Paper Houses*, Michèle Roberts discusses her hair, beauty and fashion choices in relation to her sexuality:

'I didn't want to conform to media stereotypes of lesbians. I wore skirts when I wanted; a pair of airmen's padded trousers I accessorised with gold high heels; my red 1940s crêpe frock. I went off to meetings of Lesbian Left wearing these outfits with my LL badge proudly pinned on. I came out to my parents. My horrified mother declared: you must be mad, you need a sexchange or a lobotomy, there's something terribly wrong with you. Then she looked at my short hair and relented. She shook her head: and you must get terribly cold in winter. She cast on and knitted me a stripy hat. I wore it with pride; a sort of lesbian tea-cosy.'

✚ Michèle Roberts, *Paper Houses: A Memoir of the 70s and Beyond* (2008), pp. 157-8.

In this extract from her autobiography, Elizabeth Anionwu describes how she styled her hair as a teenager and in her early twenties in the 1960s and 1970s:

'My friend Rose persuaded me to get my hair "relaxed": in other words, straightened. It is clear from my passport photo in July 1966 that I still hadn't mastered moisturising my natural hair. She took me to the local black hair salon for my first experience of the process, which involved using fiery chemicals that burnt some of my scalp. While expensive and painful, I liked how my hair looked immediately after a hairdressing appointment.

My hair would soon become stiff and straight, requiring it to be put in rollers to keep it wavy, and after a few years I became really fed up with it all. In addition, spending some time in Paris opened my eyes to the ideas of self-esteem and black identity. On returning from France in 1970 it was a pleasure to revert permanently to my natural hairstyle – particularly as the wonderful Afro comb had now made its appearance! During the 1970s I took great pride in having a huge Afro.'

✚ Elizabeth N. Anionwu, *Mixed Blessings from a Cambridge Union* (2016), p. 119

In this oral history interview, Sally talks about training as a nurse in the 1970s:

'I think, when you, when you train to be a nurse, it does build your confidence as you move through, erm, and it was a very professional training, if you see what I mean. I mean, we wore, erm, you know, the really fancy uniforms and things, and I just loved it. I mean, I just felt like I was sort of, you know, it was just like a, this lovely costume that you put on every day, and it gave you confidence.'

✚ Sally, interviewed by Kate Mahoney, *Body, Self, and Family: Women's Psychological, Emotional, and Bodily Health in Britain, c. 1960-1990* (January 2018)



Staff nurses, 1979-1980, Royal London Hospital

In this book extract, Katie Hutchinson describes how 1980s hair metal music scene helped her to explore her femininity:

'It was through eighties hair metal that, as a teenager, I found a way to start exploring my own gender and how to express it... I grew my hair long, spent many hours learning my trade as a musician, sat in my room playing guitar. I started playing in bands, and with that came an excuse and camouflage for me to explore my identity. As well as the long hair, I started wearing make-up. To the world, I was just an extravagant glam rocker, but to me it was wonderful to be able to freely express my femininity in that outward, but also strangely stealthy, way. Hiding in plain sight.'

✚ Kate Hutchinson, 'Sex, Gender and Rock 'n' Roll' in Christine Burns (ed.), *Trans Britain: Our Journey from the Shadows* (2019), p.98



1980s hair metal

In this newspaper article, Jamie Windust emphasises the importance of style as part of their gender expression:

'My style is one of the most important ways for me, as a non-binary person, to express my gender, and allow my gender expression to flourish, and feed my gender identity. It's a political act of defiance and disruption to exist as a gender non-conforming person, and my style definitely reflects that. When I first started dressing more femme in public, the power and energy that clothes gave me was nothing I'd experienced before. It was a journey of taking slow steps to ensure I felt comfortable, and now it allows me to understand my identity so much more, and in such a more personal way.'

In the same article, Caitlin describes how changing their style helped them to connect with their non-binary identity:

'Changing my style was the first way I started trying to assert my non-binary identity - at least to myself. When people perceive you as a woman, there is basically nothing you can wear that changes that, no matter how masculine the cut of your clothes.

You can have a lot of fun in the questioning stages, trying on different styles of masculine attire. When I started changing my style it was almost like treating my day to day life as a series of costume parties. I would go round charity shops looking for something that was a bit Oscar Wildean, or Bowie-esque, or like someone I thought looked cool at work. I remember that time really fondly as a sort of heady experimental phase where I rediscovered my relationship with my own body and appearance.'

✚ Tom Rasmussen, 'Eight trans and non-binary people on personal style', CNN Style (16 January 2019), available at

<https://edition.cnn.com/style/article/trans-non-binary-style-dazed-digital/index.html>



David Bowie, 1970s

## Discussion questions

- ✚ Why are clothes and hair important to these individuals?
- ✚ How do these people link their hair, fashion and beauty choices to broader changes in their lives?
- ✚ Do these individuals believe that their appearance represents their feelings and personality?
- ✚ What kind of beauty ideals are discussed in these examples? Are they positive as well as negative?
- ✚ Do you think that these people conform to stereotypes about beauty, or challenge them?
- ✚ What can these stories tell us about changing beauty ideals over time?
- ✚ What influences your own style? Do you draw on any styles that were popular in the past?

## Make Your Own Health & Beauty Time Capsule

Imagine you are creating a time capsule on health and beauty that will be opened in the year 2050. What items will you choose to demonstrate to people in the future popular ideals of health and beauty today?

Use the platform of your choice (this might be a paper collage, an Instagram post, an album on Facebook or a Pinterest board) to display the contents of your time capsule. Include a short explanation about why you have included each item.

When choosing your items, think about:

- ✚ What is your essential item?
- ✚ Are there any beauty items that you particularly associate with other people you know (e.g. a perfume that a friend or family member uses)?
- ✚ Are there any beauty items that you would like to use, but are not able to - because they're too expensive, or you're not allowed to, or for another reason?
- ✚ Are there any popular beauty items that you definitely would not use? Why?
- ✚ Do girls and boys use different beauty products? Does your time capsule contain items that people of all genders use?



Vintage lipsticks

## Section 4

### Sex Education

It is now compulsory for secondary schools to teach teenagers about human biology and reproduction. Most schools also follow government guidelines to offer sex and relationships education – although parents can withdraw children from these classes if they want.

In the past, it was more difficult for teenagers to get hold of accurate information about sex. Parents were often too embarrassed to talk about sex with their children. Until the 1970s, many schools did not provide sex education. Some did not even teach about human reproduction in biology lessons.

When schools did offer sex education in the past, it did not include LGBTQ+ sex and relationships. Between 1988 and the early 2000s, a law known as Section 28 meant that teachers risked prosecution if they did provide this information.

Adolescents need information about sex so that they can feel happy and comfortable in their own bodies, and in their relationships with others. This section of the toolkit looks at where teenagers did find out about sex, the consequences of growing up in ignorance, and how sex education has changed over the years.

## Sex Education Then & Now: Putting Yourself in the Picture\*

Read the cartoons then answer the activity questions on p. 55.

1960s

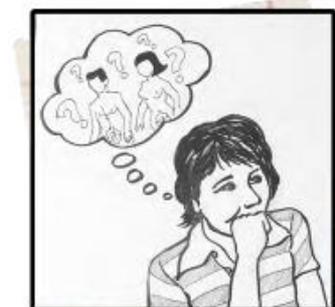


Mary: In our second year, we had sex education lessons of a kind, as part of biology lessons, and pertaining solely to rabbits. (Much giggling as we copied the diagrams down.) I remember the teacher, a man, adding at the end that human biology worked in very much the same way.

1970s



Susan: The girls' sex education was done by the sewing teacher. She told us that "if Johnny asks you to come and see his kittens you will see more than his kittens, and that if we did this we'd have so many babies we'd have to store them in chests of drawers. We were mostly peer educated, and the teenage girl magazines were useful.



Michael: I remember I was first informed about the facts of life in middle school, and then by my elder brother (I think I must have mentioned to my mum that I'd had this lesson and she'd then asked my brother to have a 'chat'). Both talks consisted of "the man places his penis in the vagina", and that was about it.

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\* The testimony in this activity is taken from responses to surveys on 'Sex Education' and 'Menstruation' from the Mass Observation Archive (respondents B3254, C2600, F3137, F3409, and F3592), and from people we have spoken to about their experiences of sex education.

## 1980s



Lisa: At school we were 16 before we had any other talks about the facts of life, and then it was about contraception. My parents had never said anything about contraception but I had read about it in magazines. The biology teacher talked about contraception but we didn't get to look at different types.

## 1990s



Amanda: Aged 9, my mum walked into my bedroom and threw a small pink book onto my bed. "I suppose you had better read this" she said turning pink and walking out. The book was by the agony aunt Claire Rayner. It sympathetically told the innocent reader the wonders of sex and masturbation and puberty.

## 2000s



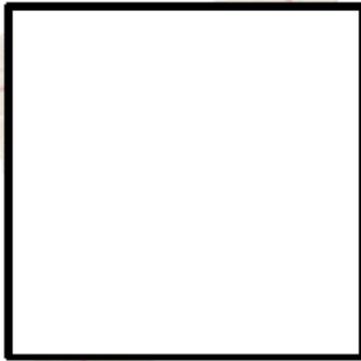
Chris: We had a term of specific PSHE teaching which looked at sex and relationships but also taught us about drugs and other things. These lessons were in the music block and taught by one of our music teachers. I vividly remember the teacher saying that homosexual relationships were valid but that she wasn't allowed to tell us that.

## 2010s



Sam: Boys and girls were put into different groups. Girls were told about wet dreams and boys were told about periods, so that we would each learn about the experiences of the others. It wasn't very helpful. Everyone felt really weird about it and there was a lot of teasing!

2020s



## Questions

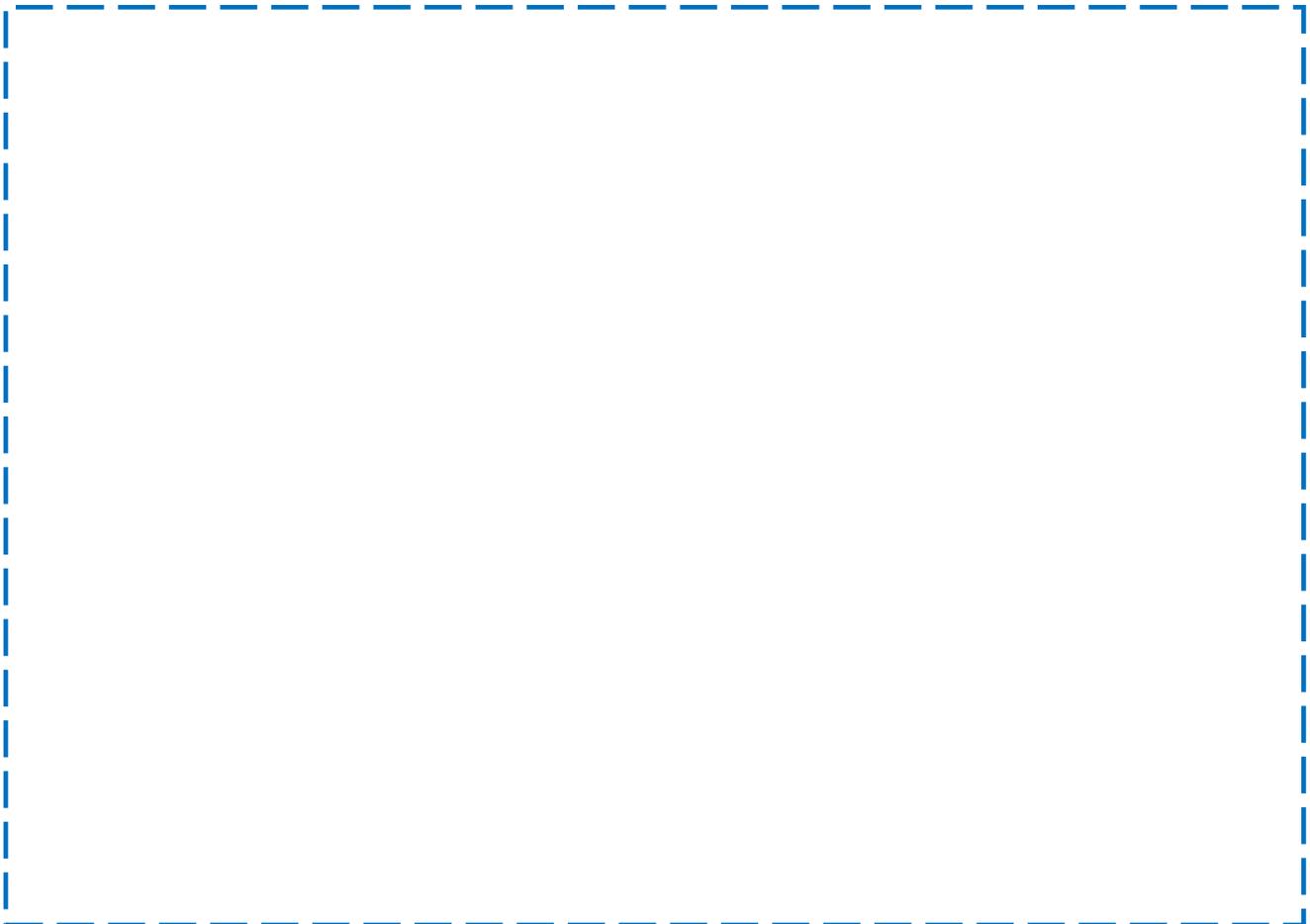
- ✚ How did young people learn about sex from the 1960s to the 2010s?
- ✚ What kind of information did they learn in school, and what did they learn from other sources?
- ✚ What criticisms did people make of the sex education they got at school?
- ✚ What feelings did people associate with sex education?
- ✚ Groups like Decolonising Contraception have campaigned for more inclusive approaches to sex education. How do you think sex education could be improved in schools?
- ✚ Draw yourself in the empty panel and describe the sex education that you have received. What would you like to hear more about?



## Questions

- ✚ How have attitudes changed since the 1980s? Think about how contraception is taught in the sex education you have had.
- ✚ Who do you think should take responsibility for contraception and why?
- ✚ How are boys and young men taught about sex at school and in the community now? Who would you go to for advice and support?
- ✚ Why is it important that young men should learn about contraception and sexual health today?

Now have a go at designing your own contraception campaign poster in the box below.



## Glossary

### Body image\*

Body image is how you see yourself when you look in the mirror or when you picture yourself in your mind. It includes what you believe about your appearance, how you feel about your body, and how you experience your body as you move around in the world.

\*Definition adapted from the National Eating Disorders Association website.

### Class

A class, or social class, means a group of people from similar social and economic backgrounds. A person's class background influences their upbringing in lots of ways. Shared experiences mean that often people feel they have a lot in common with people from the same class background.

### Eating disorders\*

People with eating disorders use disordered eating behaviour to cope with difficult feelings. Eating disorders are not all about food, but about feelings. People use food in this way to make them feel more able to cope with difficult situations. They might not be aware that this behaviour is a coping strategy.

\*Definition adapted from the Beat Eating Disorders website.

### Eurocentric

A Eurocentric viewpoint focuses on European culture alone. It ignores other parts of the world, and assumes that European culture and people are best.

## Ethnicity

Ethnicity is a complicated word. It describes common attributes including racial, national, tribal, religious, linguistic, or cultural origin.

## Feminism

Feminism is the belief that women and men should have equal rights.

Women have often been oppressed, and still are today. In practice, this means that feminism often involves fighting for women to obtain rights that men already have. Anyone of any gender can be a feminist.

## Gender\*

cis, cisgender, femininity, gender expression, gender identity, masculinity, non-binary, sex, trans, transgender man, transgender woman

Gender means the norms, behaviours, and roles associated with being a woman, man, girl, or boy. Femininity means the qualities associated with women and girls. Masculinity means the qualities associated with men and boys.

Gender is not the same as sex. Sex refers to a purely biological definition of women and men. Gender is not fixed. It is different in different times and places. In Victorian Britain, many people believed women were naturally irrational. This was used as an argument against women being allowed to vote or hold certain jobs. Most people in Britain today do not believe that women are naturally irrational. This is an example of how gender norms change over time.

People of a particular biological sex sometimes reject the gender attributes usually associated with that sex. The suffragettes who fought for women to be allowed to vote rejected the belief that femininity = irrationality. Their gender expression went against the norms of the time.

Some people's deeply felt, internal, and individual experience is that their gender identity does not correspond to the sex they were assigned at birth. These people might identify as non-binary and/or trans. A cis or cisgender person is someone whose gender identity is the same as the sex they were assigned at birth.

Non-binary means that the person does not fit neatly into the category of 'female' or 'male'. Trans is an umbrella term to describe people whose gender is not the same as a sex they were assigned at birth. A transgender man is someone who is assigned female at birth but identifies and lives as a man. A transgender woman is someone who is assigned male at birth but identifies and lives as a woman.

\*Definitions adapted from discussions on the World Health Organization website and the Stonewall website.

## Identity

Identity is who you are, the way you think about yourself, the way you are viewed by the world, and the characteristics that define you.

## Menstruation

Menstruation is the discharge of blood and tissue from the uterus. This happens for 2-7 days every month. Another word for menstruation is period.

## Puberty\*

Puberty is when a child's body begins to develop and change as they become an adult.

\*Definition adapted from NHS Direct.

## Sexuality\*

asexual, bi, biphobia, bisexual, gay, heterosexual, homophobia, LGBTQ+, lesbian, queer, trans, transphobia

Sexuality is about someone's sexual feelings, thoughts, attractions, and behaviours. It is also about the other people someone finds physically, sexually, or emotionally attractive. It is an important part of identity.

Bi or bisexual is an umbrella term that means a romantic or sexual attraction towards more than one gender. Gay means a person who is only romantically or sexually attracted towards people of the same gender. Lesbian means a woman who is romantically or sexually attracted towards other women. Asexual means a person who does not experience sexual attraction. LGBTQ+ is the acronym for Lesbian, Gay, Bi, Trans, and Queer.

Heterosexual or straight means someone who is only romantically or sexually attracted to people of the opposite gender. In many societies LGBTQ+ people face hatred and violence because of prejudice. Homophobia, biphobia, and transphobia refer to the fear and dislike of gay, lesbian, bi, or trans people based on negative attitudes and beliefs about these groups.

Some people feel that none of these labels describe their identity. They may also feel that more than one of these labels describes their identity. People

who feel this way often describe themselves as queer. This is a term that was used as a slur in the past, before being reclaimed by LGBT+ activist groups in the late 1980s. Some people still do not like the word queer although words like lesbian and gay have also been used as slurs or negative descriptors by people with homophobic views. Other people feel that queer is a word that celebrates the fluidity and diversity of sexual identities.

\*Definitions adapted from the Stonewall website.

## Stigma

Stigma means the negative views associated with particular people, behaviours, or circumstances. An example of stigma is the false belief that only gay men can contract HIV. This belief was widespread in the 1980s. It was used to justify verbal and physical abuse of gay men. Many men lived in fear. They felt they could not be open about their sexuality. It also led many people who were not gay men to believe that they could not contract HIV. As a result, they did not practice safe sex. Stigma can kill.



## Resources

This toolkit uses historical materials to encourage you to reflect on what has changed and what has stayed the same in attitudes to gender, health, and wellbeing since the 1960s. Changes in attitudes do not come out of nowhere. We still have hard work to do in breaking down stereotypes, challenging stigma, and creating a better world for ourselves and for future generations. Here are some resources to find out more about important issues, and some ideas on how you can help to create change.

### Raise awareness

You could work with friends or in your school to raise awareness of specific issues. Here is a calendar of some awareness raising and remembrance dates relevant to topics explored in this toolkit.\*

#### February

LGBT History Month  
Children's Mental Health Week

#### March

Women's History Month  
Eating Disorder Awareness Week  
International Women's Day (8th)  
International Transgender Day of Visibility (31st)

#### May

International Boys Day (16th)

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\* This suggestion is inspired by the 'Remember Remember' guidance in *AGENDA: Supporting Children and Young People in Making Positive Relationships Matter* (<https://agendaonline.co.uk/remember-remember/>)

International Day Against Homophobia, Transphobia, and Biphobia (17th)

Menstrual Hygiene Day (28th)

June Pride Month

July International Non-Binary People's Day (14th )

September Sexual Health Week  
Bi-visibility Day (23rd)

October Black History Month  
World Mental Health Day (10th)  
International Day of the Girl (11th)  
Asexuality Awareness Raising Week  
Intersex Awareness Day (26th)

November Anti-Bullying Week  
Gender Diversity Awareness Raising Week  
International Men's Day (19th)  
Transgender Day of Remembrance (20th)

December World AIDS Day (1st)

## Educate yourself

Find out more about ongoing campaigns on issues explored in the toolkit:

### Period poverty

- ✚ Bloody Good Period ([www.bloodygoodperiod.com](http://www.bloodygoodperiod.com)) - gives period products to those that cannot afford them, and provides menstrual education to those less likely to access it.
- ✚ Free Periods ([www.freeperiods.org](http://www.freeperiods.org)) - fights to ensure that no young person has to miss out on their education because they menstruate.
- ✚ The Redbox Project ([www.redboxproject.org](http://www.redboxproject.org)) - campaigns for all young people in the UK to have access to period products at school when they need them.

### Hygiene poverty

- ✚ Beauty Banks ([www.beautybanks.org.uk](http://www.beautybanks.org.uk)) - supply personal care and hygiene essentials to people in the UK who cannot afford them.
- ✚ The Hygiene Bank ([www.thehygienebank.org](http://www.thehygienebank.org)) - provides hygiene, personal care, and cleaning products to those in the UK who need them.
- ✚ Love Grace ([www.lovegrace.co.uk](http://www.lovegrace.co.uk)) - provides handbags filled with personal care and hygiene items to women affected by domestic violence.

### Feminism

- ✚ Feminist Webs ([www.feministwebs.com](http://www.feministwebs.com)) - learn more about feminism and find a young feminist group near you.

- ✚ Young Feminist Wire (<https://www.awid.org/special-focus-sections/youngfeminist-activism>) - an online community for and by young feminists working on women's rights, gender equality, and social justice.

### Sex education

- ✚ Decolonising Contraception ([www.decolonisingcontraception.com](http://www.decolonisingcontraception.com)) – a community organisation founded by black and people of colour, who believe that sexual and reproductive health education is a fundamental human right.

### Social action

- ✚ #iwill Youth Social Action ([www.iwill.org.uk/young-people#ambassadorsopportunities](http://www.iwill.org.uk/young-people#ambassadorsopportunities)) - platform where young people can get support, take action, be heard, and celebrate their efforts.

### Tackling racism

- ✚ Show Racism the Red Card ([www.theredcard.org](http://www.theredcard.org)) - the UK's largest antiracism educational charity.
- ✚ Kids of Colour ([www.kidsofcolour.com](http://www.kidsofcolour.com)) - platform for young people of colour to explore race, identity and culture and challenge the everyday, institutionalised racism that shapes their lives

### Make history

Find out more about organisations using the past to empower the future:

- ✚ Young Historians Project ([www.younghistoriansproject.org](http://www.younghistoriansproject.org)) - encourages the development of young historians of African and Caribbean heritage in Britain.

- ✚ Black History Month ([www.blackhistorymonth.org.uk](http://www.blackhistorymonth.org.uk)) - provides everyone with the opportunity to share, celebrate and understand the impact of black heritage and culture.
- ✚ LGBT+ History Month ([www.lgbtplushistorymonth.co.uk](http://www.lgbtplushistorymonth.co.uk)) - focuses on the celebration and recognition of LGBT+ people and culture, past and present.

### Get creative

- ✚ Grrrl Zine Fair ([www.grrrlzinefair.com](http://www.grrrlzinefair.com)) - celebrates contemporary feminism through zines, live events, practical workshops, and a pop up library that tours the world.
- ✚ Rookie Fun Archive ([www.rookiemag.com/category/fun](http://www.rookiemag.com/category/fun)) - a range of creative activities including collage kits from teenage magazine Rookie.
- ✚ The Craftivist Collective ([www.craftivist-collective.com](http://www.craftivist-collective.com)) - a collective committed to using thoughtful and beautifully crafted works to help themselves and encourage others be the positive change they wish to see in the world.

### Find support

- ✚ Beat ([www.beateatingdisorders.org.uk](http://www.beateatingdisorders.org.uk)) - support for beating eating disorders.
- ✚ BLAM UK ([www.blamuk.org](http://www.blamuk.org)) - a safe space where young black people can discuss their mental health and receive support to pursue their passions and interests.
- ✚ Brook ([www.brook.org.uk](http://www.brook.org.uk)) - free and confidential sexual health advice.
- ✚ Bullying UK ([www.bullying.co.uk](http://www.bullying.co.uk)) - advice for young people and parents affected by bullying)

- ✚ Childline ([www.childline.org.uk](http://www.childline.org.uk)) - free, private, and confidential service where children and young people can talk about anything.
- ✚ Childnet ([www.childnet.com/young-people/secondary](http://www.childnet.com/young-people/secondary)) - resources and advice on a range of topics affecting young people.
- ✚ Gendered Intelligence ([www.genderedintelligence.co.uk/support/trans-youth/resources](http://www.genderedintelligence.co.uk/support/trans-youth/resources)) - support and resources for young trans people.
- ✚ Gurls Talk ([www.gurlstalk.com](http://www.gurlstalk.com)) - provides resources supporting the health and wellbeing of girls and young women.
- ✚ Heads Above the Waves ([www.hatw.co.uk](http://www.hatw.co.uk)) - raises awareness about depression and self-harm in young people.
- ✚ The Hideout ([www.thehideout.org.uk/young-people/home](http://www.thehideout.org.uk/young-people/home)) - help young people understand domestic abuse.
- ✚ Mermaids ([www.mermaidsuk.org.uk/young-people](http://www.mermaidsuk.org.uk/young-people)) - support for young trans people.
- ✚ Mind Out ([www.mindout.org.uk](http://www.mindout.org.uk)) - mental health support for LGBTQ+ people.
- ✚ The Proud Trust ([www.theproudtrust.org/for-young-people](http://www.theproudtrust.org/for-young-people)) - support for LGBTQ+ youth.
- ✚ Revenge Porn Helpline ([www.revengepornhelpline.org.uk](http://www.revengepornhelpline.org.uk)) - advice and support for anyone affected by revenge porn.
- ✚ Say Something ([www.faceup2it.org/saysomething](http://www.faceup2it.org/saysomething)) - service for young people to report child sexual exploitation.
- ✚ Stonewall ([www.stonewall.org.uk](http://www.stonewall.org.uk)) - help and advice for LGBTQ+ people.
- ✚ Talk to Frank ([www.talktofrank.com](http://www.talktofrank.com)) - information and support about drugs.

- ✚ Think Alcohol ([www.thinkalcohol.com](http://www.thinkalcohol.com)) - advice and support on staying safe around alcohol.
- ✚ Think U Know ([www.thinkuknow.co.uk](http://www.thinkuknow.co.uk)) - information on internet safety.
- ✚ UK Safer Internet Centre ([www.saferinternet.org.uk](http://www.saferinternet.org.uk)) - tips, advice, and resources on e-safety.
- ✚ Young Minds ([www.youngminds.org.uk](http://www.youngminds.org.uk)) - mental health support for young people.



## Why was this toolkit developed?

Bodies, Hearts, and Minds was developed by a team of historians from the University of Essex. We are working on a project called 'Body, Self and Family: Women's Psychological, Emotional and Bodily Health in Britain, c. 1960-1990'.

Often, histories of the twentieth century do not include much about women's everyday experiences of health and wellbeing. When these experiences are included, it is usually white, heterosexual, middle-class women whose voices are heard.

Our project aims to bring the voices of BAME, LGBTQ+, and working-class women into history. We are also interested in why it is often more difficult to recover these voices. We believe it is important to know what happened in the past so that we can understand how we ended up where we are today. Knowing where we came from helps us to work out where we are going. Understanding how experiences of health and wellbeing were different in the past, especially what has changed and why, can help young people to think differently about the choices that are open to them.

Many thanks to the following historians who designed additional activities for the toolkit:

[Mark Anderson](#) completed his PhD in History at the University of Nottingham in 2019. His PhD thesis is titled 'Men's hair in post-war Britain: class, masculinity and cultural change, c.1955-1975'.

[Rich Hall](#) finished his PhD in History at the University of Cambridge in 2019. His dissertation was about the emotional lives and legacies of fathers and sons in post-war Britain. He is currently a writer and strategist for non-profit organisations and is working on a book, which will combine his PhD research with findings from a new set of oral history interviews conducted with friends and family of his late father.

[Katherine Jones](#) is an independent scholar who works in the charity sector. She is currently working on a book on masculinities, contraception, and sexual health in Britain, 1967-1997.

[Tracey Loughran](#) is Professor of History at the University of Essex. She contributed to the conceptualisation of the toolkit and the design of some activities. She also designed the accompanying resources for teachers and group leaders.

We would also like to thank the activists, educators, and community groups who helped us to shape this toolkit, as well as attendees at multiple events who participated in the activities, including:

-  Action in Caerau & Ely (ACE)
-  2nd Castle Mount West Guides
-  Colchester Academy
-  4th Eastwood Guides and Rangers
-  Matthew Eggerton
-  Healthwatch Essex Young Mental Health Ambassadors
-  10th Leigh-on-Sea Guides and Rangers
-  2nd Lexden Guides

- ✚ Dawn Mannay
- ✚ Priya Mistry
- ✚ Khadija Osman
- ✚ PROVOKE: 17th Annual LGBTQ+ History and Archives Conference
- ✚ Natasha Richards
- ✚ Royal College of Nursing Library and Archives/Surgery & Emotion  
Valentines Late
- ✚ 4th Thorpe Bay Guides
- ✚ Alison Twells
- ✚ University of Essex Digital Arts Festival

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