Western historians have long been fascinated with the 1960’s but as yet the attention paid to this period in Scotland has been limited. Regarding cultural change Angela Bartie has explored the role of the Edinburgh festivals in challenging the religious and civic establishments which had created the ‘official’ Edinburgh festival of music and drama in 1947. Her work has shown how the cultural contests surrounding the festivals ‘keyholed’ into Scottish society new ideas and artistic forms. Eleanor Bell and Linda Gunn have recently co-edited a collection of essays which re-assess the impact literary and cultural impact of the 1960s in Scotland, including debates over censorship, radical literature and consideration of key cultural figures. Callum Brown has explored the religious change experienced in Scotland during the 1960s in tandem with the rest of the UK, much of Western Europe and North America. The work of Roger Davidson and Gayle Davis on sexuality and Scottish governance between 1950 and 1980 has opened the lid on reactions to sexual change. However what is absent from the historiography is a detailed exploration of an element of the 1960s cultural revolution - the sexual revolution.

There is much disagreement as to the nature, timing and consequences of the sexual revolution in within what remains a limited and developing historiography. Narratives of cultural and

2 Angela Bartie, The Edinburgh Festivals: Culture and Society in Post-War Britain (Edinburgh, Edinburgh University Press, 2012)
6 In Britain these include the general histories by Dominic Sandbrook: White Heat – A History of Britain in the Swinging Sixties 1964-70 (Abacus, 2009) and State of Emergency- The way we were: Britain 1970-74. (London: Allen Lane, 2010) Sandbrook argued in the former that the sexual revolution was largely a media event and then confusingly, that it did take place following 1970. He dates this to the Family Planning Association’s decision to provide oral contraception to unmarried women in that year. Sandbrook is in debt here to Hera Cook who influentially argued for a ‘long sexual revolution’ but also emphasised rapid change connected to developments in contraceptive technology in the later 1960s and early 1970s. In their oral history, Sex before the Sexual Revolution, Intimate Life in England 1918-1963 (Cambridge, Cambridge University Press, 2010) Simon Szreter and Kate Fisher consider the 1960s to be the dividing line between a modern sexual culture and its predecessors. Callum Brown understands the sexual revolution of the
sexual change during the ‘long’ 1960s (1955-75) have not handled geographical, religious and social variation within the British Isles well. Understandings of the sexual revolution tend to be based on the same material extracted from a limited if valuable body of 1960s sociology which in turn relied on fieldwork conducted in England. The overall result of this gap in research is that an understanding of this complex transformation in public morals and sexual selves remains unresolved regarding the history of modern Scotland.

I intend to build on my MLitt thesis which employed oral history to draw on memories of sexual change during the long 1960s. The research advocated will draw on and greatly expand this approach to produce a widespread exploration of first-hand accounts of sexual behaviour and attitudes. It is intended to recruit respondents from a range of social backgrounds, ages, geographical locations and sexual orientations. This enlarged oral history project will be supplemented by use of medical and social surveys of sexual behaviour and a review of contemporary commentary. This is intended to establish a clear account of the nature, gendered dimensions and regional and social extent of the heterosexual and homosexual change in Scotland. Research of this nature will attempt to match some of the approaches applied to England by Simon Szreter and Kate Fisher to place Scotland more firmly within debates surrounding the sixties and the sexual revolution.

The History Subject in the School of Humanities at the University of Glasgow is the best location in Scotland from which to undertake this research study. A number of historians based there have worked on the 1960s and related issues including Callum Brown, Lynn Abrams, Maud Bracke, Jim Tomlinson and Catriona MacDonald. The University is also known for its study of sexualities and hosts the interdisciplinary Sexualities Research Group- the insights of which will be sought during the course of my research.

My previous Masters research has laid the basis for this work. I explored the heterosexual revolution through a study of pre-marital sex using a small number of oral history interviews which demonstrated the viability of this method for gaining both empirical information on the sexual behaviour of both sexes during the 1960s and also the utility of reflecting on the narratives of sexual change they conveyed. The progress of the sexual revolution within Scottish society had a complex relationship with class, region and culture. Many respondents provided some justification that these processes were primarily a middle class and urban phenomenon- but this contention warrants far broader enquiry. I intend my doctoral research to further investigate and build upon these initial findings in far greater depth and through developing more complex research and analytical methodologies. This proposed study will greatly enhance understanding

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1960s as both having an earlier inception than that held by other published authorities and as being caused by cultural rather than technological factors. This historiography was explored in full in my recent MLitt thesis.

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7 These include Michael Schofield; The Sexual Behaviour of Young People (London: Penguin 1967) and its follow up The Sexual Behaviour of Young Adults (London, Allan Lane, 1973).

8 Kate Fisher, Birth Control, Sex, and Marriage in Britain 1918-1960 (Oxford, Oxford University Press, 2006) and also Kate Fisher and Simon Szreter, “They prefer withdrawal”: The choice of birth control in Britain, 1918-1950, Journal of Interdisciplinary History, vol. 34, no. 2, 2003, 263-291 and also Kate Fisher and Simon Szreter; ‘She was Quite Satisfied with the arrangements that I made’, Gender and Birth Control in Britain 1920-1950 (Past and Present, 2000, no. 169, pp160-193)

9 Key works include: Callum Brown and Lynn Abrams (eds.) A History of Everyday Life in Twentieth Century Scotlan (Edinburgh, Edinburgh University Press, 2010) and Catriona MacDonald, Whaur Extremes Meet, Scotland’s Twentieth Century (Edinburgh: John Donald, 2009)
of the cultural and sexual history of modern Scotland - and through doing so will remedy a significant gap in historical knowledge. It will draw on the expertise of leading historians based at Glasgow and will employ challenging and innovative methods with which to fulfil its research aims.