

under sixteen years of age) were also required to undergo medical treatment. This was especially the case in the 1940s and 1950s, when men convicted of gross indecency were afforded psychoanalysis, hormone therapy, or aversion therapy to cure their sexual activity. In contrast, women convicted of solicitation for the purposes of prostitution were more likely to be sent to a voluntary rescue home for moral guidance and domestic training as a condition of probation. If the 1957 Wolfenden Committee Report on Homosexual Offences and Prostitution led to the decriminalization of consensual sexual acts that take place in private between men over the age of twenty-one (in the 1967 Sexual Offences Act), the same report led to the 1959 Street Offences Act which increased the penalties for soliciting, with the explicit aim of encouraging women to accept being placed on probation.

At the close of each chapter, Settle turns to the evidence to be found in the annual reports of probation committees and probation officers' testimonies to assess the effectiveness of probation. The evidence is inevitably shaky, since it comes from those who have an interest in demonstrating the success of their own work. There seems to have been no system in place to record whether probationers went on to reoffend after their probation period ended. Yet Settle concedes little to those who insist that the modern policing of individuals and families is conducted less by punishment and more by the normalizing agencies of social welfare, which use breaches of the criminal law as an opening for a disciplinary intervention. This approach, for Settle, obscures the positive aspects of probation—protecting people from domestic violence, sexual abuse, and self-harm—and probation's "potential to bring about real, long-lasting change" (207), including change, moreover, in the standards of male behavior. Male probationers were expected to toe the mark of "domesticated respectable masculinity that required them to fulfil the role of a caring and responsible husband, father and breadwinner" (218).

This is all well said, and a valuable riposte to those who see only the disciplinary logic of welfare. Yet Settle's argument that probation was effective, especially when psychiatric treatment was ordered, may convince in relation to attempted suicide, indecent assault, and indecent exposure. The argument is far less compelling when it comes to gross indecency, where probation sought to cure behavior that is not pathological, or domestic violence, for which probation was too often a reprieve for the inveterate wife-beater, or prostitution, for which probation sought to moralize women out of work that paid the bills.

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Lacey Sparks. *Women and the Rise of Nutrition Science in Interwar Britain and British Africa*

Britain and the World. Cham: Palgrave Macmillan, 2023. Pp. 206. \$119.00 (cloth).

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In this book, Lacey Sparks demonstrates the key role played by women in designing and implementing colonial nutritional and educational policies during the interwar period. Building on scholarship by Michael Worboys and others on the so-called discovery of malnutrition in the interwar period, Sparks traces the interconnected emergence of nutritional

science and policies informed by it in Britain and its overseas empire. Much of the book centers on the Committee for Nutrition in the Colonial Empire (CNCE) and on the preceding reports, correspondence, and memoranda that led up to the CNCE's creation in 1935. While the CNCE's papers have been selectively used by historians, Sparks examines a wide range of materials and effectively connects the committee's work to other parts of Britain's imperial bureaucracy, particularly the Advisory Committee for Education in the Colonies (founded 1924) and its subcommittee focused on African women and girls (founded 1939).

Across the book's six core chapters, Sparks emphasizes how British women's testimonies and reports shaped colonial approaches to nutrition, explaining in part why domestic science featured so prominently as a tool for ameliorating malnutrition. The story is largely told from the perspective of the British Colonial Office, with secondary sources providing additional insights on individual experiences and reactions to colonial programs in Nigeria. Sparks treats Britain and Nigeria in the same frame in each chapter, avoiding a case study approach that arbitrarily separates colony from metropole when so many people, ideas, and practices flowed between them. Sparks explains the decision to focus on Nigeria by pointing to the extensive network of missionary educational institutes that taught domestic science, though a broader look at British West Africa or beyond would have been useful.

Women, Sparks argued, endured the effects of nutrition policies (or lack thereof) while also serving as the primary instruments and objects of it. British women designed and implemented educational programs in domestic science, and Nigerian women—who prepared most food in the colonial era—had to balance local tastes and economic realities with the demands of educators and administrators armed with nutritional facts and scientific curricula. The book highlights women like Philippa Esdaile and Mary Blacklock, rather than dwelling on well-known men in the history of nutrition like John Boyd Orr.

A comparison of curricula at two institutions, Berridge House in London (established 1909) and Queen's College in Lagos (established 1927), anchors chapter 5 and provides examples of differing priorities in metropole and colony in later chapters. In Nigeria, Sparks shows, demonstration was often the extent of domestic science education, reflecting British assumptions about the needs, interests, and capabilities of Nigerian students. In contrast, British students received lectures on nutrition science and domestic science theory, with demonstrations serving primarily as illustrations. Queen's College superintendent Gladys Plummer features prominently in the book, although Sylvia Leith-Ross—who helped found the school and wrote extensively about food and gender in Nigeria—appears only through secondary sources.

The book profiles key figures in British colonial policy surrounding nutrition, and brings a clearly gendered analysis to nutrition, a topic which Sparks rightly argues cannot be addressed without taking gender into account. At times Sparks overstates the impact of colonial policies on food availability in colonial West Africa; here engagement with work on cash crop production and food in the region like Michael J. Watts's classic *Silent Violence: Food, Famine, and Peasantry in Northern Nigeria* (1983) and more recent work by others on cotton, cocoa, groundnuts, and other cash crops might have produced a more rounded picture of the tradeoffs between exports and domestic food production.


The book's emphasis on nutrition rather than malnutrition is a strength as the two are not the same thing. Yet there is a great deal of new literature on malnutrition in Britain's African colonies, including Jennifer Tappan's *The Riddle of Malnutrition: The Long Arc of Biomedical and Public Health Interventions in Uganda* (2017) and a number of recent articles by Bryson Nkhoma, John Nott, and others. These studies have shown how scientific understandings of nutrition and malnutrition evolved, how colonial governments defined and addressed nutritional problems, and how Africans in different contexts responded to colonial policies aimed at how they cooked, ate, and nurtured children. Along with new work on malnutrition in French, Portuguese, and Belgian colonial contexts, this literature might have strengthened the conclusion of Sparks's book, which makes important claims about the ways Nigerian women used literacy, education, and "pedagogical ambiguity" to reshape

colonial programs (188). I look forward to additional work that looks past 1945 or beyond Britain and Nigeria to continue exploring the gendered history for nutrition.

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The Subcultures Network. Let's Spend the Night Together: Sex, Pop Music and British Youth Culture, 1950s–80s

Manchester: Manchester University Press, 2023. Pp. 336. \$150.00 (cloth).

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The introduction to *Let's Spend the Night Together*—credited pretty much to the entire organizational board of the Subcultures Network, which is located at the University of Reading, where Matthew Worley is a professor of modern history—declares that the book's "aim is to home in on experiences and representations of sex in the physical and media spaces opened up through music-based cultures" (3). As more than one of the chapters in this collection recognize, this makes the book's title a little misleading—pop music, and even music-based cultures are not necessarily the prism through which the reader approaches some of these representations of sex in mid-twentieth-century popular culture. In fact, two chapters, by Sarah Kenny and Sian Edwards, barely even bother with pop music in discussing how young women negotiated the expression of their sexuality in magazines and on the rural dating scene, respectively, while in the chapters on the movies *Blowup* (1966) and *Deep End* (1971), the inclusion of any discussion of pop music at all almost seems like a sop by which to get the chapters to fit into the context of the rest of the book. It's easily understandable, though. Subtling the book *Representations of Sex in Physical and Media Spaces Opened Up Through Music-based Cultures* would be a little unwieldy and turn away the casual or even academically informed reader of this book. Shoehorning all of these chapters under the defining term "pop music" will have to do, and even those chapters that don't meet that criterion are well worth reading.

The Subcultures Network is an assemblage of academics working mostly on popular music in the rock and roll era, many of whom I have already read in other contexts. Their remit is to pursue the multidisciplinary history of subcultures represented mostly by pop groups (Northern soul being an exception) and fashion trends. In the case of this book, its chapters are largely focused on how sex, sexuality, and occasionally gender roles provided a theme around which so much of the music, journalism, club patronage, and fashions were organized. As pointed out in the introduction, even the etymologies of jazz, rock and roll, funk, and punk were rooted in sex, so naturally any culture or subculture focused around these popular musics would have sex as a foundational principle (2). Even when the idea of pursuing sex at a nightclub was frowned upon in comparison to dancing and sharing a sense of community, as it was with Northern soul, as noted by Sarah Raine and Caitlin Shentall, the concept of sex provided a boundary for the outer limits of the subculture: it was not cool to be on the prowl for a sexual mate in a Northern soul disco. The interest in this book's chapters is sustained by the authors' individual and collective abilities to