

Assessing the role of St. Andrew's Dock trawling in shaping Hessle Road's place identity.

Kian Wilkinson

Abstract

A significant part of Hull's maritime heritage, distant-water trawling, operated out of St. Andrew's Dock until the collapse of the industry in the late 1970's/early 1980's. This study aims to link the trawling industry with the geographical concept of place identity and identify how the industry influenced the place identity of the nearby Hessle Road neighbourhood, both during its existence and after its collapse. By conducting six semi-structured interviews, consisting of a combination of lifetime residents and insiders to Hessle Road, this study reviews the perceived influence and contribution of the trawling industry in Hessle Road's place identity.

Analysis of the responses demonstrated that the trawling industry played a significant role in shaping Hessle Road's place identity. The study concludes that during its heyday, Hessle Road's place identity was completely influenced by the industry, but when the industry collapsed, the area lost much of its trawling-related place identity. However, due to such strong place attachment between residents, Hessle Road, and the industry, individuals took action to maintain and even re-emerge trawling-related identities through both tangible and intangible heritage. Given the complexity of place identity as a geographical concept, Hessle Road's relationship with its historical and cultural heritage will continue to transform in the future.

Table of Contents

List of Maps/Tables/Figures.....	4
Chapter One: Introduction.....	6
1.1 Background.....	6
1.2 Key Terms.....	6
1.3 Focus of Research.....	8
1.4 Structure of Research.....	8
Chapter Two: Literature Review.....	9
2.1 Place Identity.....	9
2.1.1 Place Identity and Heritage.....	11
2.1.2 Place Identity and Displacement.....	13
Chapter Three: Methodology.....	16
3.1 Qualitative Research Methods.....	16
3.2 Interviews.....	17
3.3 Photographs.....	18
3.4 Ethics.....	18
Chapter Four: What role did the trawling industry play in establishing a place identity on Hessle Road during its peak in the mid-20th century?.....	19
4.1 Results.....	19
4.2 Developing a way of life.....	19
4.3 Superstition.....	24
4.3 Community Feel and Tragedy.....	25
4.5 Conclusion.....	28

Chapter Five: Did the loss of the trawling industry affect the place identity of Hessle Road?	29
5.1 Results.....	29
5.2 Changes in Lifestyle and Slum Clearance.....	29
5.2.1 Changes in Lifestyle.....	29
5.2.2 Slum Clearance.....	31
5.3 Continuity.....	34
5.4 Change in demographic.....	39
5.5 Conclusion.....	42
Chapter Six: How will the legacy of the trawling industry continue to influence the future place identity of Hessle Road?	43
6.1 Results.....	43
6.2 Importance.....	43
6.3 Tangible Heritage and Arctic Corsair.....	44
6.4 Conclusion.....	48
Chapter Seven: Conclusion	49
7.1 Discussion of Research Questions.....	49
7.2 Contributions.....	50
7.3 Limitations and Future Recommendations for Research.....	50
References	51
Appendix	58

List of Maps

1.1	Map of the Study Site within Hull.....	7
5.1	Extent of the Slum Clearance.....	32
5.2	Location of Coltman Street within the Study Site.....	40

List of Tables

3.1	Interview Participant Information.....	17
-----	--	----

List of Figures

4.1	Representation of the <i>Three-Day Millionaires</i> and pub culture on Hessle Road.....	20
4.2	Proud fishermen in their tailored suits.....	22
4.3	Waistell tailors on Hessle Road.....	23
4.4	Tiplady's on Hessle Road.....	23
4.5	Extent of loss as a result of the <i>Triple Trawler Tragedy</i>	26
4.6	Hull's <i>Headscarf Revolutionaries</i>	27
5.1	Closure of a wet fish shop due to the collapse of the industry.....	30
5.2	Bullnose Heritage Group Memorial on Hessle Road.....	35
5.3	STAND memorial on St. Andrew's Quay.....	36
5.4	A collection of Murals on Hessle Road.....	36
5.5	Bullnose's Fishing Heritage Centre.....	37
5.6	STAND's 36 th Annual Lost Trawlerman's Day Service.....	38
5.7	Polish Shop on Hessle Road.....	40
5.8	Residents place of birth as a percentage of the total population on Coltman Street.....	41
5.9	Percentage of households which are flats, maisonettes or apartments on Coltman Street.....	41

6.1	<i>Arctic Corsair</i> timeline.....	45
6.2	<i>Arctic Corsair</i> berthed on the River Hull.....	46
6.3	<i>Arctic Corsair</i> being towed to Alexandra Dock.....	46
6.4	<i>Arctic Corsair</i> fully restored.....	46
6.5	Impression of the <i>Arctic Corsair</i> in its new dry-berth and visitor centre.....	46

Chapter One: Introduction

Chapter one will provide a background to the dissertation, presenting the research questions and the structure the study will follow.

1.1 Background

Hull, referred to as 'Yorkshire's maritime city', holds more than 800 years of maritime history (Visit Hull, 2025). Fishing activity in Hull ports dates back to the 16th century with a strong whaling trade which peaked in 1820 (Hull History Centre, 2025). As the whaling industry declined, deep-sea trawling saw a rise in prominence. Between the 1950's and the mid-1970's, St. Andrew's Dock was home to the world's largest fleet of deep-sea trawlers (Maritime Hull, 2022). The nearby Hessle Road neighbourhood (see Map 1.1) became linked to the industry with Horobin (1957:p348) describing it as 'geared to the rhythm of fishing'. Scholars have noted Hessle Road's unique character. Gill and Sargeant (1986:p1) refer to Hessle Road as 'A village within a city', while Byrne (2022:p1) names it 'Trawlertown'. This close connection between the dock and Hessle Road fostered mutual dependence through employment and supply, transforming the area into a vibrant, lived-in space where daily interactions were integral (Byrne, 2016). The Cod Wars, which resulted in the establishment of a 200-mile fishing limit off the coast of Iceland, ultimately contributed to the collapse of the industry (STAND, 2025). Therefore, what role can an industry play in shaping a place's identity? And how did the abrupt decline of such an industry affect these identities?

1.2 Key Terms

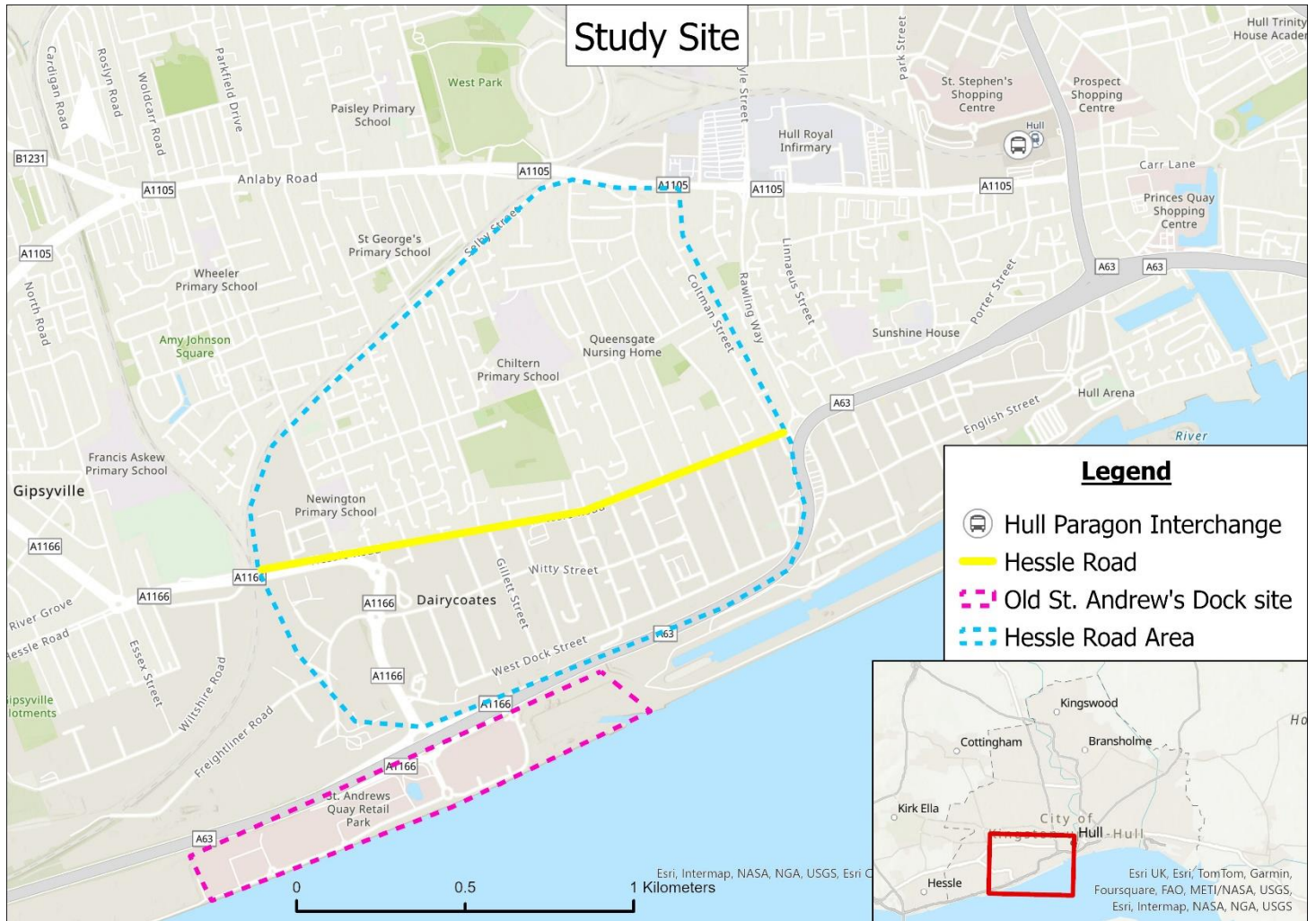
One key part of this study is to demonstrate how both concepts of place identity introduced by Paasi (1986) interlink with one another, to address a gap in the literature. Below clarifies the definitions of both concepts to avoid confusion.

Place Identity of Hessle Road: The identity of Hessle Road itself and/or how people perceive Hessle Road.

Place Identity of Hessle Roaders: The parts of Hessle Roaders' identity that are influenced by Hessle Road.

Both concepts can act together as the overall place identity of an area.

The study will frequently refer to the 'Hessle Road area' and 'St Andrew's Dock', which is depicted in Map 1.1.



Map 1.1: Map of the study site, showing the Hessle Road area and St. Andrew's Dock within Hull. (Created with ArcGIS PRO).

1.3 Focus of Research

In order to achieve the dissertation research aim, three research questions have been created. Each cover a different time frame in order to explore the effects of the trawling industry on place identity more broadly:

1. What role did the trawling industry play in establishing a place identity on Hessle Road during its peak in the mid-20th century?
2. Did the collapse of the trawling industry affect the place identity of Hessle Road?
3. How will the legacy of the trawling industry continue to influence the future place identity of Hessle Road?

1.4 Structure of Research

The structure for the rest of the research is as follows:

Chapter two provides an overview of the existing literature, both past and present to establish the current understandings of place identity, both as a concept and how it can be used to explain relationships. Furthermore, the literature review will highlight gaps within the literature in relation to both place identity and studies of Hessle Road.

Chapter three outlines and reviews the methods used within the study. The study predominately focused on primary semi-structured interviews, with the use of photographs and other secondary sources to provide extra scope. This chapter will also consider the limitations of the methods chosen, useful for conducting future research in the field.

Chapter four to six present and discuss the results of the study to successfully answer each research question.

Finally, chapter seven will conclude the dissertation, combining all the findings to answer the research questions and the study aim.

Chapter Two: Literature Review

Chapter two will overview past and present academic literature to identify key themes and concepts within the topic. This will establish the current understanding of what has already been explored, whilst highlighting gaps in the literature that this study aims to fill.

2.1 Place Identity

Place identity is a central concept in understanding how individuals and spaces relate to their environment. Proshansky (1978:p155) initially introduced the concept of 'Place identity' as a dimension that connects an individual's identity to the physical environment, through a complex range of 'conscious and unconscious ideas, beliefs, preferences, feelings, values, goals, behavioural tendencies, and skills relevant to a specific environment'. Proshansky's framework highlights how an individual's sense of self intertwines with the places they live or spend their time in, giving place a purpose beyond its physicality. While Proshansky's work provided a useful foundation, it was later directly criticised by Twigger-Ross and Uzzell (1996), who argued that Proshansky did not address and explain the processes that influenced place identity. In response, Twigger-Ross and Uzzell (1996), drew on Breakwell's *Identity process theory* (1986), to establish four key processes of place and identity: Distinctiveness, Continuity, Self-Esteem and Self-Efficacy, which they argued regulated the development and sustainment of place identity.

Distinctiveness refers to the ways in which people use place to differentiate themselves from others. Continuity reflects the ways in which people maintain connections with places over time that have personal significance, such as areas they lived in during their childhood, or specific sites of cultural or social importance. Self-Esteem involves the positive feelings people have when they engage with certain places, contributing to their self-worth. Lastly, self-efficacy refers to the need for individuals to feel capable in navigating and interacting within their situated environment. Together, these four processes established by Twigger-Ross & Uzzell (1996), offer a more dynamic understanding of place

identity, and provide a better framework in understanding why and how people form attachments to specific places.

Subsequently, Paasi (1986:p132), expanded upon the ideas of Proshansky and introduced the idea that place identity can exist in two separate forms: 'the identity of the region' and 'the regional identity of its inhabitants'. Paasi's distinction begins to situate "Place identity" as a complex concept, as not only can it be used to describe how an individual's identity is shaped by a place, but also how places themselves can form specific identities, such as reputations and associations. All three publications by Proshansky (1978), Twigger-Ross & Uzzell (1996) and Paasi (1986) were pivotal to future publications regarding place identity.

Into the 21st century, there was a significant rise in place identity publications (Peng et al., 2021), with many geographers focusing their research solely on either one of the two concepts introduced by Paasi (Peng et al, 2021). The majority of academic literature in the field has focused on the concept of place identity as the individual's relationship with their environment. For example, Hernandez et al. (2007) conclude that longer residence in a place strengthens place identity. In contrast, Groote & Haartsen (2008) conclude that specific elements and structures in a place, such as heritage sites, create place identities. Evidently, Paasi's framework points to an important gap in the research: the need to consider both the place identity of individuals' and the identity of the place as interlinked concepts. This research aims to fill this gap by exploring how both concepts can be interwoven and analysed together, particularly in the context of the Hessle Road community.

The academic debate over the nature of place identity is also reflected in the ongoing discussions regarding related concepts such as place attachment. According to Peng et al. (2021), place attachment is another important construct that overlaps with place identity, but the relationship is defined in multiple ways. For example, Hernandez et al (2007) view place attachment as an overlapping concept with place identity, whereas other scholars such Fresque-Baxter & Armitage (2012), consider place attachment to be an integral component of place identity. In contrast, Scannell & Gifford (2010), suggest that place

attachment and place identity are essentially interchangeable terms, reflecting the deep emotional bonds that individuals form with the places they live or spend their time in. Existing literature furthers the idea that place identity is a versatile and inclusive term for describing the relationships people have with a place in multiple ways. This research will adopt the view that place attachment is a component of place identity: place attachment contributes to an individual's place identity, in keeping with Twigger-Ross and Uzzell's (1996) original framework, which emphasises that place attachment is a central part of how place identity is formed and maintained.

More centrally to place identities and trawling communities, Byrne (2022) captures the ability of Hull's trawling industry to develop place identity through the use of Ingold's (1993) '*Taskscape*'. A taskscape was formed due to the continuous activity of the industry, which turned the dockland and Hessle Road itself into a space imbued with meanings, connections, smells, and sounds (Byrne, 2022). This moulded the area, injecting a strong collective place identity. Additionally notions of Twigger-Ross and Uzzell's (1996) process model are indirectly used by Byrne to describe the attachments residents have with Hessle Road. Many former residents maintain continuity with the area through occasional visits, with some still residing in the local area for generations due to its comfortability and familiar appeal. Once again, the focus tends to be on the identities of Hessle Roaders rather than the identity of Hessle Road itself, which this study will explore and connect.

2.1.1 Place Identity and Heritage

The relationship between place identity and heritage has been a subject of significant interest in the literature. Heritage is often viewed as a key element in shaping the identity of both individuals and places. Graham and Howard (2008) introduce that identity and heritage are deeply intertwined, with space playing a vital role in connecting the two on international, national, and local scales. Kermani et al. (2016) develop this relationship, suggesting place identity is created and maintained by the physical form of the built environment, through

symbols, icons, and embodied values, with lend meaning to a place because of the connections with layers of history. “Symbols” of heritage can be in the form of heritage buildings such as museums (Uzzell, 1996), murals and statues (Till, 2003), which convey a sense of place identity to tourists and residents.

Geographers have further established the role of heritage in place identity by building on existing knowledge and theory. Both tangible and intangible heritage serve as important mechanisms for preserving place identity, as they maintain connections with the past (Kermani et al., 2016). Tangible heritage can refer to buildings, monuments and murals which can act as symbolic representations of history. On the other hand, intangible heritage can refer to cultural practices and traditions that contribute to social cohesion. Kermani et al. (2016) highlight that the interaction between these two forms of heritage is essential to the continuity of place identity over time. While much of the existing literature emphasises heritage’s role in strengthening place identity, there is a gap in the literature regarding the impact of community-driven heritage projects. Communities are likely to have strong place identities due to the fact they live within the same space; therefore this study aims to explore how community-led heritage projects involving both tangible and intangible heritage on Hessle Road, contributes to the preservation and re-emergence of trawling identities.

Atkinson (2007:p381) highlights an ‘increasing number of Britons identifying, consuming, and producing new articulations of history and heritage themselves’, with a shift towards preserving more local heritages in everyday spaces. Community participation is vital in promoting and preserving local heritage, which in turn strengthens place identity (Flinn, 2007). For example, Alexander and Hamilton’s (2016) study on the Adopt a Station program in Scotland demonstrates the benefits of involving local communities in heritage projects. Local initiatives are empowering for local residents, which sparks involvement and self-determination. These initiatives not only enhance accessibility to heritage but also bring a sense of ownership and pride among residents, strengthening place identity (Alexander and Hamilton, 2016). Furthermore, community-driven heritage activities build a sense of cultural resilience and can lead to the development of heritage organisation groups

(Alexander and Hamilton, 2016; Beel et al., 2017). Communities then develop a sense of agency, utilise and articulate heritage for their own purposes, and engage with the local state when necessary (Beel et al., 2017). The existence of heritage organisation groups in communities can often lead to 'heritage activism' (Byrne, 2022:p198), where individuals with strong place identities campaign against local authorities to preserve heritage.

Focusing more specifically on this research topic, ex-maritime communities have been identified as a focal point for community-driven heritage preservation. Byrne (2022) identifies that former traditional port neighbourhoods, which have left derelict waterfronts, are then in need of regeneration. Neighbouring communities to former traditional ports have strong place identities, as the 'embodied activity had not only formed the dockland, but imbued surrounding spaces with meaning' (Byrne, 2022:p192). There are many successful projects, such as Albert Dock in Liverpool and St. Katherine's Dock in London, but others, such as St. Andrew's Dock in Hull, have not succeeded (Atkinson, 2007; Byrne, 2022). Unsuccessful projects that fail to meet community needs can then lead to 'heritage from below' from heritage groups (Byrne, 2022:p193), through grassroots commemoration and cultural resistance. Chapter Five tackles this idea to gain an understanding of how heritage groups of Hessle Road conduct 'heritage from below', offering new insights into the dynamic and active roles communities can play in preserving place identities.

2.1.2 Place Identity and displacement

Hessle Road saw a large-scale displacement of inhabitants away from the local area during the slum clearance, which is covered in Chapter Five. Therefore, it is important to gain an understanding of how displacement can affect place identity. While there is an abundance of research on displacement, much of it focuses on issues of homelessness (e.g., Preece et al., 2020) or conflict-related displacement (e.g., van Liempt, 2023). Limited attention is given to the displacement of industrial or working-class communities. Studies of former

industrial communities, such as Speller et al.'s (2002) study on a former mining town of Arkwright and Byrne's (2012) study of the former trawling community of Hessle Road, show that large-scale displacement can disrupt residents' connections to their place of origin. For example, both scholars concluded that the movement away from industrial terraced compact housing to newer late-20th century housing elsewhere, led to the loss of community feel that once defined both areas.

Both Speller et al. (2002) and Byrne (2022) highlight the attachment residents had to buildings in the areas they moved from, specifically schools. In both cases, residents would often take bricks during its demolition for memory (Byrne, 2022) or keep various possessions that embodied old buildings and memories within those buildings (Speller et al., 2002).

However, a key difference between the two studies is the nature of the communities they examine. While the entire village of Arkwright was demolished, a significant proportion of Hessle Road remained intact. Therefore, ex-residents of Hessle Road had the opportunity to maintain continuity with Hessle Road by revisiting the area on a daily or weekly basis, or even moving back to the area when the opportunity arose (Gill and Sargeant, 1986; Byrne, 2022). In the case of Arkwright, Speller et al. (2002) highlight that residents failed to establish spatial continuity with Old Arkwright for the very reason they could not return. Therefore it is evident that although place identity can be disrupted by displacement, when the area they displaced from remains intact in terms of its built environment, it is easier to keep a continuous interaction with the place. This research will explore how displaced residents from Hessle Road maintained continuity with the area to protect their place identity, as well as other methods adopted such as community-led heritage, something Byrne overlooks.

Memorialisation can often be a way for displaced communities to cope with the loss of community and establish continuity. Statues, memorials, and plaques create a dedicated site of memory, a place where memory cannot be forgotten (Till, 2003). Speller et al. (2002) and Byrne (2012) both highlight how residents of displaced communities often seek to maintain continuity with the places they

have left behind. In the case of Arkwright, a plaque was created as a memorial for older generations, and as an educational tool for younger ones. In the case of Hessle Road, this had been expressed through efforts to memorialise the area's fishing heritage, beginning with a mural named the 'Spirit of Hessle Road', again acting as both a memorial for memory and as an educational tool. Gill and Sargeant (1986:p58) in the case of Hessle Road stated the fishing statue, which was erected pre-displacement, would always serve as a 'tangible reminder of the fishing industry' and so 'Hessle Road would always be remembered for its fishing past'. Memorialisation extends beyond murals and statues; photographs too, can serve as a form of memorial, preserving memories and telling the story of ex-industrial communities (Speller et al, 2002; Taylor, 2009). Therefore, photographs will be used in this study to help visualise oral histories of Hessle Roaders.

Overall, throughout the literature, it is evident that place identity is a complex concept that can be linked to other concepts such as place attachment, heritage and displacement. At the same time, scholars have drawn links between heritage, displacement, and place identity, as displacement can lead to attempts to protect place identity through the establishment of various heritage sites.

Chapter Three: Methodology

Chapter three outlines the advantages and disadvantages of qualitative data, particularly semi-structured interviews, to review the methods used for data collection and analysis in this study.

3.1 Qualitative Research Methods

Qualitative research methods are often favoured by human geographers as they allow participants to share detailed insights on a topic, providing a better understanding of individual experiences, which quantitative methods cannot capture (Mack et al., 2005). Semi-structured interviews were chosen for this study as they are best at prompting in-depth responses by allowing interviewers to ask follow-up questions, guiding the conversation for more detailed answers (Bazen et al., 2021). For example, if a participant mentions a connection to Hessle Road, the interviewer can ask why they feel this way through follow-up questions, gaining more insight. After completing the interviews, the researcher can better analyse the shared lived experiences of the group (Bazen et al., 2021).

However, qualitative methods do have limitations, which are often the advantages of quantitative data. Interviews are time-consuming in both data collection and data analysis (Mack et al., 2005). Additionally, interviews lack broad representation due to small sample sizes and thematic saturation (Hennink et al., 2019). Furthermore, the unstructured nature of interviews can reduce reliability, making it difficult to identify patterns and trends (Mack et al., 2005). However, semi-structured interviews maintain some reliability since all participants answer the same core questions, even though they may expand on certain questions in more detail (Mack et al., 2005).

3.2 Interviews

Six semi-structured interviews were conducted with insiders to Hessle Road, all of whom had lived in the area since the trawling-era (see Table 3.1). Therefore, the participants ages ranged between 57 and 80, including three members of Hessle Road’s fishing heritage groups (Bullnose Heritage Group or STAND). This was necessary to address Research Question Two (see Chapter Five). Each participant answered five open-ended questions about their experiences of Hessle Road, both during and after the trawling-era, with additional questions for those involved in heritage groups. Follow-up questions varied depending on the interview, which helped explore new ideas (Mack et al., 2005), such as the role of superstitions in place identity.

Table 3.1: Interview Participant Information

Participant	Gender	Perspective on Hessle Road (Trawling-era: Roughly, Pre-1975)	Part of Hessle Road fishing heritage group?
A	F	Non-Resident: Worked in a local shop	✗
B	F	Resident: Brother & Uncle fishermen	✗
C	M	Resident: Fisherman	✓ (<i>Bullnose</i>)
D	F	Resident: Friend of fishermen	✓ (<i>STAND</i>)
E	M	Resident: Friend of fishermen	✓ (<i>STAND</i>)
F	F	Resident: Wife of Fisherman	✗

While open-ended questions allowed participants to introduce fresh perspectives, the semi-structured nature of the interviews posed a risk of bias, through asking leading questions. To mitigate this, neutral, non-judgmental questions were asked (Mack et al., 2005). My status as an outsider to Hessle Road also helped reduce bias, as participants felt more comfortable sharing truthful responses without fear of judgement (Bazen et al., 2021).

Participants were selected using purposive sampling, which involves targeting those with specific characteristics relevant to the study: e.g., insiders to Hessle Road. This approach ensured a focused exploration of the place identity of Hessle Road. To minimise bias, diverse perspectives were sought from across the trawling community, including ex-fishermen, their wives or relatives. This captured different experiences shaped by gender roles within the community.

Interviews were conducted in person, in public spaces and recorded using an iPhone. To analyse data, transcripts were manually written up from the recordings to ensure accuracy, and these were then coded to uncover underlying themes, relationships, and concepts that addressed the research questions.

3.3 Photographs

Photographs play a crucial role in geographical studies by visualising and representing a place (Rose, 2008). For this reason, photographs will be essential in this research, helping to visualise the oral histories described by the participants and providing readers with a clearer understanding of the subject being discussed (Rose, 2008). Historical photographs from local sources, such as Alec Gill's: *A photographer's view of Hull's Trawling Days* (1987) will be used, alongside images taken by myself to depict the current state of the area and specific points of interest.

3.4 Ethics

Prior to conducting the study, an ethics report was submitted, and approval was granted from the university. Ethical considerations were carefully observed during the interviews. The interview questions were reviewed by my supervisor before being finalised. Participants were informed about how their responses would be used and gave consent to be recorded. They were also made aware of their right to withdraw from the study at any point. To keep confidentiality, all participants will be kept anonymous (e.g., Participant A), and specific details about their identities will be excluded from the data.

Chapter Four: What role did the trawling industry play in establishing a place identity on Hessle Road during its peak in the mid-20th century?

Chapter four will assess the significance of Hull's trawling industry in establishing a place identity on Hessle Road during its peak in the mid-20th century. To achieve this, the chapter will look at oral histories from residents and insiders of Hessle Road to uncover whether there was a significant relationship between the industry and place identity (Nyhan & Flinn, 2016).

4.1 Results

Residents and insiders believed Hessle Road developed a trawling-specific place identity during the mid-20th century, with many emphasising this to a large extent. None of the participants believed that Hessle Road didn't have a place identity, nor that the place identity wasn't shaped by the industry. The trawling industry played a crucial role in shaping the community's social cohesion. Through shared experiences, particularly during tragedy and the development of superstitions and traditions, the trawling industry became intertwined with Hessle Roaders' place identity.

4.2 Developing a way of life

The presence of the trawling industry at St. Andrew's Dock provided employment for most of Hessle Road's men (Tunstall, 1969), contributing to the area becoming 'geared to the rhythm of fishing' (Horobin, 1957:p348). This influence on daily life is conveyed by the participants. Participant E, a friend of a fisherman, recalls the demanding nature of the work: "You would go away in horrific conditions for 21 days, come back home for 3 days and then you'd be off again". Most of Hessle Road's men worked away from home for much of the year, leaving the women to look after the children and manage the home, as highlighted by Participant B: "Because of the ratio of them being away, women had to run the house, bring up the children and it wasn't easy".

The nature of the industry helped to create a collective identity on Hessle Road. The women as noted by Participant E, were "tough" and their toughness

became synonymous with the 'identity of Hessle Road'. During the brief time the men were home, various publications on Hessle Road highlight the term '*Three-Day Millionaires*', which refers to the tradition of fishermen spending their earnings freely, particularly in pubs, during the three days they were back between trips (Byrne, 2022:38; Gill & Sargeant, 1986:30). Figure 4.1 provides a representation of the pub culture on Hessle Road during the men's time at home. All six participants recognised the concept of three-day millionaires as a true story and shared their experiences of it. Participant A recalls that "They would go to pubs like Alexandra and Halfway. They'd go drink with their mates and spend most their day in the pub".



Figure 4.1: A representation of *The Three-Day Millionaires* and pub culture on Hessle Road (Louth, n.d. in Gill, 2003).

Whilst the participants' accounts align with those described by Byrne (2022) and Gill & Sargeant (1986), other activities during the men's time at home were also uncovered. Participant D adds, "It was their time with their family. They would spend one day with their family, take the kids out and take them to the seaside'. Participant E, on the other hand, remembers: "We were all massive FC (Hull FC) fans. We would all pile out the clubs and pubs and go to Boulevard and then go back".

Evidently, the three-day millionaires were a byproduct of the industry. Because the trawlermen were only home for three days at a time, they made the most of it, creating a culture of drinking during their brief time back on Hessle Road. This culture developed distinctive habits and traditions that set Hessle Road apart from other communities. Similarly, the wives of fishermen, shared similar lived experiences, contributing to a collective identity, which again distinguished the Hessle Road community from other places.

These ideas align with Proshansky's (1978:p155) component of place identity: 'behavioural tendencies'. However, this research expands on this by explaining why these cultures had developed: it was because of the industry. Furthermore, the culture of drinking meant the built environment on Hessle Road reflected this. Between 1882 and 1964 there were 41 pubs within a 1-mile radius of Hessle Road (Gill & Sargeant, 1984). The abundance of pubs, cited by participants a symbol of Hessle Road's physical place identity in their responses, highlights the way the industry influenced the area's spatial and cultural fabric. This highlights a gap in the literature, as the data suggests both concepts of place identity introduced by Paasi (1986) are interlinked. The collective activities that were central to Hessle Roaders' identity, created a demand for numerous pubs, which, in turn, shaped the built environment and place identity of Hessle Road.

Another aspect of fishermen's identity directly influenced by the industry was their distinctive dress code (see Figures 4.1 & 4.2), which was noted by most participants. Participant D emphasised the symbolic importance of suits to fishermen:

"They would wear specially made suits, with individualistic designs [...] they had their own tailors, and it was not just any old suit [...]. They always landed and went away in a suit. These were proud people!"



Figure 4.2: Proud fishermen in their tailored suits (Louth, n.d. in Gill, 2003).

The culture of fishermen taking pride in their appearance stemmed from the presence of the industry. The fishermen's pride in their job and appearance became an integral part of their identity. This is also noted by Gill (2003:p162): "The lads took a pride in their smart appearance". Like the three-day millionaires and the strong women of Hessle Road, the well-dressed fishermen, with their uniquely individualistic designed suits, were symbolic of Hessle Road and the community, something that made the area unique and was recognised by participants.

Similarly, just as the three-day millionaires shaped the identity of Hessle Road through the abundance of pubs, the fishermen's dress culture, too, influenced the built environment and subsequently, the place identity of Hessle Road. Participants highlighted how the presence of numerous clothes shops and

tailors, were a key aspect of the area's place identity (see figures 4.3-4.4), highlighting the power of the industry in creating this relationship. Participant C recalls: "There used to be a clothing house here and a tailors there. That's where you would go get your suits".

This highlights a gap in the literature, as the data again suggests that both concepts of place identity introduced by Paasi (1986), are interlinked. The collective activities central to Hessle Roaders' identity, created a demand for numerous tailors, which, in turn, shaped the built environment and place identity of Hessle Road. Furthermore, the industry was the cause for the development of this relationship.



Figure 4.3: Waistell tailors on Hessle Road (STAND, n.d.).



Figure 4.4: Tiplady's, a local family business which sold equipment and workwear for trawlermen and factory workers. A reflection, alongside figure 4.3 of how the industry's employment of Hessle Roaders created a demand for such products (Gill, 1981 in Baker & Gill, 2022).

4.3 Superstition

The Hessle Road neighbourhood was once regarded as one of the most superstitious in the modern world. When asked about Hessle Road's superstitions, all participants recalled their significance and role within the community. For example: Participant F stated: "Oh so many, washing on the day they left was the biggest superstition". Other participants highlighted a variety of superstition, with Participant B noting: "You never asked a fisherman when he was going back to sea as it was like you was wishing them away again". These superstitions often provided a sense of security for the women left at home. They influenced daily routines, whilst offering the women peace of mind that their husbands would be safe. This likely contributed to the passing down of superstitions through female generations, which too is observed by Gill (2003).

Furthermore, these superstitions would only gain traction in communities fully involved in the industry, which, as evidenced in Hessle Road, was the case. As a result, other communities across Hull will not have shared these superstitions, making Hessle Road stand out and contributing to its unique place identity.

Proshansky (1978:p155) describes 'beliefs' as one component of an individual's place identity, shaping how people understand and relate to the spaces they inhabit. In the case of Hessle Road, superstition, rooted in traditions and cultural practices, was a crucial part of Hessle Roaders' identity. These beliefs, passed down through generations, influenced how individuals interacted with their environment and fostered a shared sense of belonging and continuity. This suggests that, beyond Proshansky's framework, 'belief' can also play a significant role in forming a collective place identity.

Tunstall (1969) reported that superstition within the Hessle Road community began to fade in its importance into the 1960's. However, in the data from this study, participant's particularly referred to the early to mid-1970's, suggesting that superstition was not fading in the 1960's. This is further supported by Participant D's response: "I have a friend whose husband still goes out to sea, and she still won't wash on the day he goes away", indicating that Hessle Road

superstition is even still in use today. The discrepancy in findings may stem from the much smaller sample size of this study, and a larger sample might offer different conclusions.

This connection between superstition and place identity can be linked to Paasi's (1986) concepts of place identity. The collective activities central to Hessle Roaders' identity influenced by superstition, contributed to the formation of Hessle Road's own identity as an area associated with superstition and mystery. As discussed in section 4.2, the presence of the trawling industry was the primary factor in the development of this relationship and the formation of Hessle Road's place identity.

4.4 Community Feel and Tragedy

One consistent response from participants was that the strong community spirit, which they believed made the area unique, brought the community together, with tragedy further strengthening this relationship. Both Participant C and A emphasised the deep sense of belonging when discussing the community. Participant C stated, "You were **born and bred** in this area, everybody knew everybody else and no matter where you walked on the street that was the case". Similarly, Participant A noted: "It was a real close-knit community. To try infiltrate that community was very difficult. You were **born and bred** Hessle Road and that was it". This 'Born and Bred' identity is central to the participants' experiences, highlighting a deep-rooted attachment to Hessle Road (Taylor, 2010). For residents, Hessle Road was not just a place; it was an integral part of their identity and they took pride in that connection.

Twigger-Ross and Uzzell's place identity model (1996) emphasises 'distinctiveness', the feeling of being unique and tied to a particular place. Participants drew on what made Hessle Road distinctive when comparing it to other places. This distinctiveness was further defined by shared experiences, many of which were linked to the trawling industry such as the repeated tragedy caused by the dangers of the industry. All participants noted how the loss of life from St. Andrew's Dock trawling, which claimed the lives of approximately 6,000

men across its timeline (Hull Bullnose Heritage Group, 2025), forged bonds within the community.

The *Triple Trawler Tragedy*, where three ships and fifty-eight men were lost between January 11th and February 5th, 1968 (see figure 4.5) (*Hulls Headscarf Heroes, 2018*), was a particularly significant event in shaping the identity of Hessle Road. Participant F recalls how tragedy brought the community even closer:

“If someone was in trouble, we would always rally around them: Mrs [Redacted] who lost two sons on one ship, everybody went to her, made sure she had everything and she was alright”.

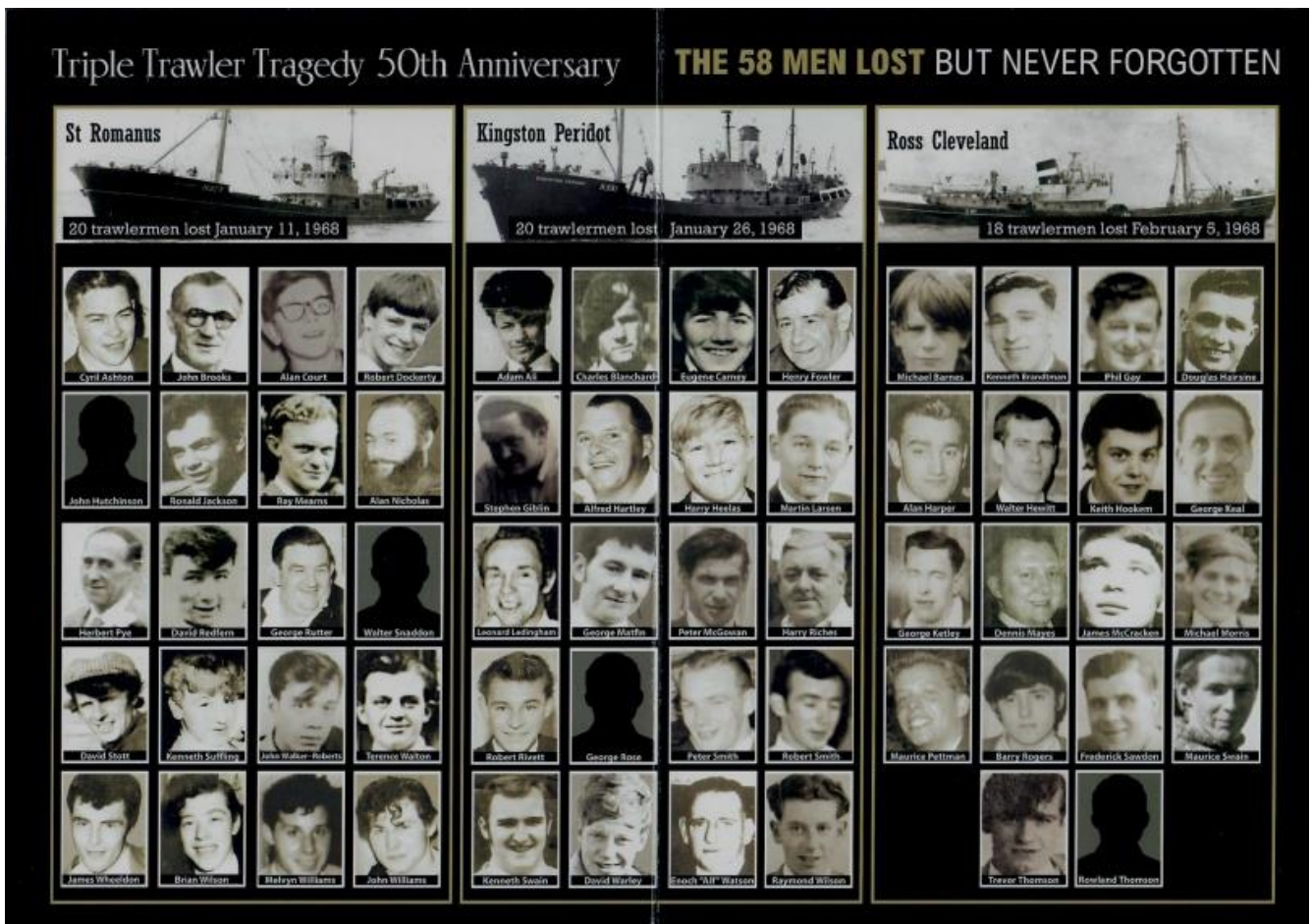


Figure 4.5: The extent of loss as a result of the *Triple Trawler Tragedy* (DMS, 2018).

This constant cycle of loss forged a sense of unity, reinforcing the collective identity of the community. Tragedy not only created a shared experience but also defined Hessle Road’s place identity. Without the dangers associated with

the trawling industry, there wouldn't have been such a high death rate, and consequently, the efforts to support each other would not have been as seen as important in Hessle Road's place making. This insight goes beyond the work of Twigger-Ross & Uzzell (1996), demonstrating that factors like the trawling industry, which carried a high risk of death, directly influenced processes of place identity such as 'distinctiveness'.

Many participants also pointed to the *Headscarf Revolutionaries* (see figure 4.7) as a significant event that shaped Hessle Road's place identity. This group of four Hessle Road women campaigned for improved trawler safety during and following the *Triple Trawler Tragedy*. Their successful campaign led to the implementation of over eighty safety measures to improve trawler safety (*Hull's Headscarf Heroes*, 2018). Participant D recalled their impact: "They went to parliament to fight everything. For especially four working class women to challenge bosses and the hierarchy, but it all worked".



Figure 4.6: Hull's Headscarf Revolutionaries (Left to right: Yvonne Blenkinsop, Mary Denness, Lillian Bilocca and Christine Jenson) (BBC, n.d.).

The *Headscarf Revolutionaries* were not only important due to their successful advocacy, but also for their ability to take local issues to the national stage. By referencing the *Headscarf Revolutionaries*, participants reinforce their argument

that Hessle Road's 'distinctiveness' comes from trawling-related events that shaped its history and identity (Twigger-Ross and Uzzell, 1996).

Byrne (2022) fails to account for the significance of these events in shaping Hessle Road's unique identity. However, this analysis shows that events like the *Triple Trawler Tragedy* and the *Headscarf Revolutionaries* are deeply engrained in the memories of the community. Evidently, these significant trawling events have shaped the physical place identity of Hessle Road.

4.5 Conclusion

Overall, there was a clear and distinct relationship between the trawling industry and the development of Hessle Road's place identity. The evidence suggests Hessle Road developed a trawling-specific place identity during the 20th century, shaped by the way of life, superstitions and tragedies linked to the industry. Furthermore, this section has highlighted how aspects of Hessle Road's identity and Hessle Roaders' identity were deeply interlinked and influenced one another. The following chapter will build on this analysis to explore whether Hessle Road's place identity, along with Hessle Roaders' place identities was sustained or lost following the loss of the industry at St. Andrew's Dock in the late 1970's/early 1980's.

Chapter Five: Did the collapse of the trawling industry affect the place identity of Hessle Road?

Chapter four concluded that there was a significant relationship between the trawling industry and Hessle Road's place identity. Chapter Five will examine the post-trawling era (1980's to present) to assess if place identity has been lost or maintained without the industry, through the use of oral histories.

5.1 Results

Residents and insiders believe Hessle Road has lost much of its trawling related place identity, though heritage groups preserve some elements. Additionally, residents generally noted a weakened place identity due to lifestyle changes, however some aspects of continuity remain. Additionally a shift in demographics has led to the formation of new place identities, with mixed opinions on whether this has replaced or diluted Hessle Road's trawling-related identity.

5.2 Changes in lifestyle and Slum Clearance

Participants highlighted two major factors that contributed to the loss of Hessle Road's place identity in the late-1970's and early-1980's: the change in lifestyle following the collapse of the industry, and the slum clearance programme that affected the physical landscape of the area. Both of these developments significantly fragmented the close-knit community, and therefore, contributed to the loss of place identity.

5.2.1 Changes in Lifestyle

The collapse of the trawling industry led to a domino effect throughout the Hessle Road area, severely impacting related businesses. As the industry declined, so did the shops, pubs and businesses that relied on trade from trawlers and trawlermen (see figure 5.1). Participant F recalls: "It decimated Hessle Road. The pubs and clubs, you know it just disintegrated".



Figure 5.3: Closure of a wet fish shop due to the collapse of the industry (Gill, 1981 in Baker & Gill, 2022).

The collapse led to a sharp rise of unemployment, as most adults in households were employed to the dock and/or a related business (e.g. a fish house) or a by-product business (e.g. pubs and tailors). Participant B described how the decline affected families:

“In a typical family the wife would work at the fish house and the husband would work at sea or as a docker, then they were both unemployed. My [Redacted] worked in a fishermen’s pub; her shifts got cut because the pubs weren’t busy enough, it was a time of poverty”.

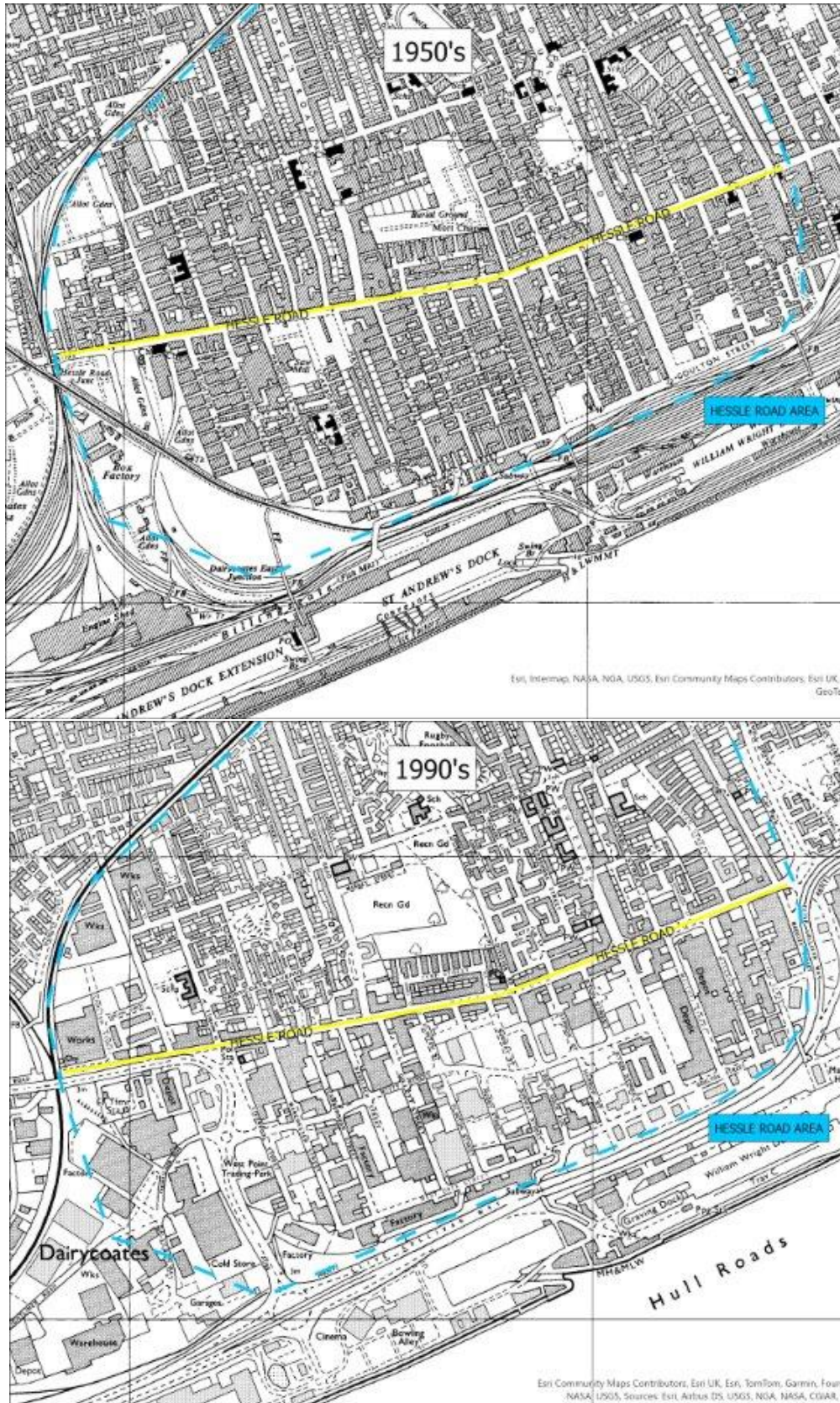
Without the industry and a reduction in employment, many of the aspects that formed the foundation of Hessle Road’s place identity, such as the bustling pub culture, the strong women managing households and the three-day millionaires (as discussed in Section 4.2) faded away. The loss of these collective tasks which were central to Hessle Roaders’ place identity, further disrupted the community’s cohesion, leading to a decline in its distinctiveness. This reflected

in the closure of local pubs, from 33 in 1964 to just 17 by 1984 (Gill & Sargeant, 1984) which reinforces the idea of a domino effect. As a result, changes in the built environment signified a shift in the physical place identity of Hessle Road. Similar to the argument in Section 4.2 but in reverse, this highlights a gap in the literature, showing an evident link between the two concepts of place identity introduced by Paasi (1986). Therefore, the argument can be made that the formation and loss of place identities involve a complex intertwining of both the place identity of the area and the place identity of the residents.

This argument also challenges Byrne's (2022) claim that a legacy remained on Hessle Road after the collective activities noted ceased. While evidence of this legacy may exist in later years, the majority of participants in this study indicated that following loss of the industry, for 10-20 years, Hessle Road's trawling-identity was virtually "decimated".

5.2.2 Slum Clearance

Simultaneously, the slum clearance, where 1.48 million poor-quality homes across England and Wales were demolished between 1955 and 1985 (Yelling, 2000), further disrupted the nature of the Hessle Road community. Hull's slum clearance particularly concentrated in areas like Hessle Road's southside (see figure 5.2), with residents being relocated to newly built council estates on the outskirts of the city (Yelling, 2000).



Map 5.1: Extent of the Slum Clearance shown by the significant change in the built environment of Southside Hessle Road (Hessle Road= Yellow Line) between the 1950's and the 1990's (Created with: ArcGIS PRO, Historical basemap: Digimap, 1958-1996).

Participants noted the heavy impact this had on the sense of community.

Participant E recalls: “People were moved to all other estates in Hull, that broke the fishing community up”. Participant B, who was personally affected by the slum clearance, describes the impact of the move: “We moved to Bransholme, it was so sad because of the close community [...] that died”.

Me: Would you have stayed on Hessle Road if you had the choice despite the much better living conditions?

Participant B: “Yeah I would have done; I did end up moving back to Hessle Road [...] you knew people from Hessle Road on Bransholme, but we lived so far apart, remember we had backyards on Hessle Road not a back garden it was so less compact [...] you never really saw anybody”.

Participant B explains how the shift from densely packed terraced housing to more spacious, larger homes with gardens created physical distance between people. The tight-knit, communal feel that was felt on Hessle Road was lost as neighbours were no longer compacted together. This observation aligns with Speller et al.’s (2002) study of the displacement of the people of Arkwright, where the move from compacted terraced housing to more spacious new housing was identified as a crucial factor in the loss of place identity. Alongside the idea that pockets of the community that moved together could not hold onto their close-knit feel; by physically removing these people, Hessle Road was physically changed and fragmented in terms of its built environment, the population of the community was hugely reduced and friends were split apart, which further diluted the community spirit integral to its place identity.

Byrne (2022) mentions that Hessle Roaders dispersed across Hull did not maintain their close-knit relationships, but she overlooks why. This argument fills that gap, showing that the change in housing style played a significant role in the loss of these connections, which were once reinforced by the proximity of terraced housing.

5.3 Continuity

Continuity is one of the four processes of place identity introduced by Twigger-Ross and Uzzell (1996), describing how people maintain connections with places from their past. Participants highlight various ways they maintain continuity with Hessle Road: Participant B mentioned, “I don’t live there now but I do like a walk on Hessle Road”. Participant C shared, “I live in East Hull now, but with this being my job (part of a heritage group), I always commute five times a week to Hessle Road”. Similarly, Participant F emphasised, ‘I can guarantee when I ring my friend twice a week, we will talk about the fishing and Hessle Road’.

These responses demonstrate that all participants maintain continuity with Hessle Road, but they do so in different ways. While Participants C, D and E stay connected through regular visits or involvement in a heritage group, Participant B maintains continuity by occasionally walking down Hessle Road. Participant F, on the other hand preserves continuity without even visiting the space, instead revisiting memories through conversation.

Despite the loss of the industry that once defined the place identity of Hessle Road, all participants continue to display a strong place identity with the area. As Participant E notes, “The identity seems to be lost physically but mentally it is still there”. This suggests that, while Hessle Road’s physical place identity has changed, Hessle Roaders’ have found alternative ways to preserve their emotional connection to the place, suggesting that place identity can exist through memory and symbolic connections.

This argument extends Twigger-Ross and Uzzell’s (1996) framework, by demonstrating that continuity doesn’t always require direct physical interaction with a place, people instead can maintain strong attachments through conversations. This highlights how continuity allows for the preservation of an individual’s place identity, even in the face of significant changes as experienced on Hessle Road.

While continuity helps individuals maintain attachments to Hessle Road through memories and visits, heritage plays an equally important role in reinforcing this

connection and even shapes the area's evolving place identity. Heritage identities are inherently geospatial, linking individuals to specific places (Graham and Howard, 2008). When identity is threatened, people take action to protect it (Breakwell, 1993). In the case of Hessle Road, many participants felt that Hessle Road's place identity had weakened, which too is a significant part of Hessle Roaders' identity. This therefore became the driving force for the formation of heritage groups like STAND and later Bullnose. The groups were created to protect both the individual's and the area's identity, as described by Participant C (Bullnose member) and Participant D (STAND member):

Participant C (Bullnose): "What we do is not let the memory slip away and keep our heritage alive".

Participant D (STAND): "We are a fishing heritage group [...] a group of remembrance, that's our aim, to remember what went on and how the fishing industry was".

Figures 5.2-5.4 illustrate the various forms tangible heritage installed by both groups to preserve Hessle Road's historical legacy.



Figure 5.2: Bullnose Heritage Group memorial on Hessle Road (Pictured: 1 of 6 boards consisting of the names of trawlermen who died at sea. 2 of 4 benches each representing each Headsarf Revolutionary) (Source: Author Own, 2025).



Figure 5.3: STAND memorial on St. Andrew's Quay, former site of St. Andrew's Dock) (Source: Author Own, 2025) (Top right writing reads: 'There are no roses on a trawlerman's grave, nor lilies on an ocean wave, the only tribute is the seagulls' sweep, and teardrops that loved ones weep').



Figure 5.4: Collection of most Bullnose Heritage Group murals on Hesse Road buildings depicting the trawling-era and significant events (Left: the loss of the Gaul, Top Middle: The Headscarf Revolutionaries) (Source: Author Own, 2025).



Figure 5.5: Bullnose's Fishing Heritage Centre (Source: Author Own, 2025).

The installation of tangible heritage represents a transformation of collective memory into physical concrete (Osborne, 2001). Participant A highlighted how these physical symbols help restore a sense of place identity for Hessle Road: “I think it does still have a place identity [...] there is more and more evidence of the fishing industries like the heritage center and the murals”.

The presence of tangible heritage connects Hessle Road to its past, branding the area with its historical identity. Participants also noted the increase in heritage pieces around the area over the past decade, signalling a re-emergence of the area’s trawling identity. This aligns with Twigger-Ross & Uzzell’s (1996) concept of continuity as heritage not only keeps the conversation alive for older generations, but also transmits the area’s historical identity to younger generations, shaping their understanding of Hessle Road through a trawling lens.

Moreover, the presence of intangible heritage, such as STAND's Annual Lost Trawlerman's Day (see figure 5.6) and the educational work done with local schools, promotes the transmission of Hessle Road's identity across generations. Participant E describes: "The whole fishing community comes together [...] we have a children's choir from a local primary school, so we have the constant contact with young people". Participant C adds: "We get a lot of schools in here now [...] we teach them about Lilly Bilocca and the Headscarf Revolutionaries".



Figure 5.6: A few pictures from STAND's 36th Annual Lost Trawlerman's Day Service (STAND, 2025). (Right: STAND patron Emma Hardy MP (Hull West and Haltemprice) Bottom Left: Children's choir from a local primary school).

Similar to tangible heritage, intangible heritage events also engage younger generations, helping to maintain continuity. However, unlike physical heritage, events like Lost Trawlerman's day brings the original community back together, igniting memory and sparking conversations about the area's history.

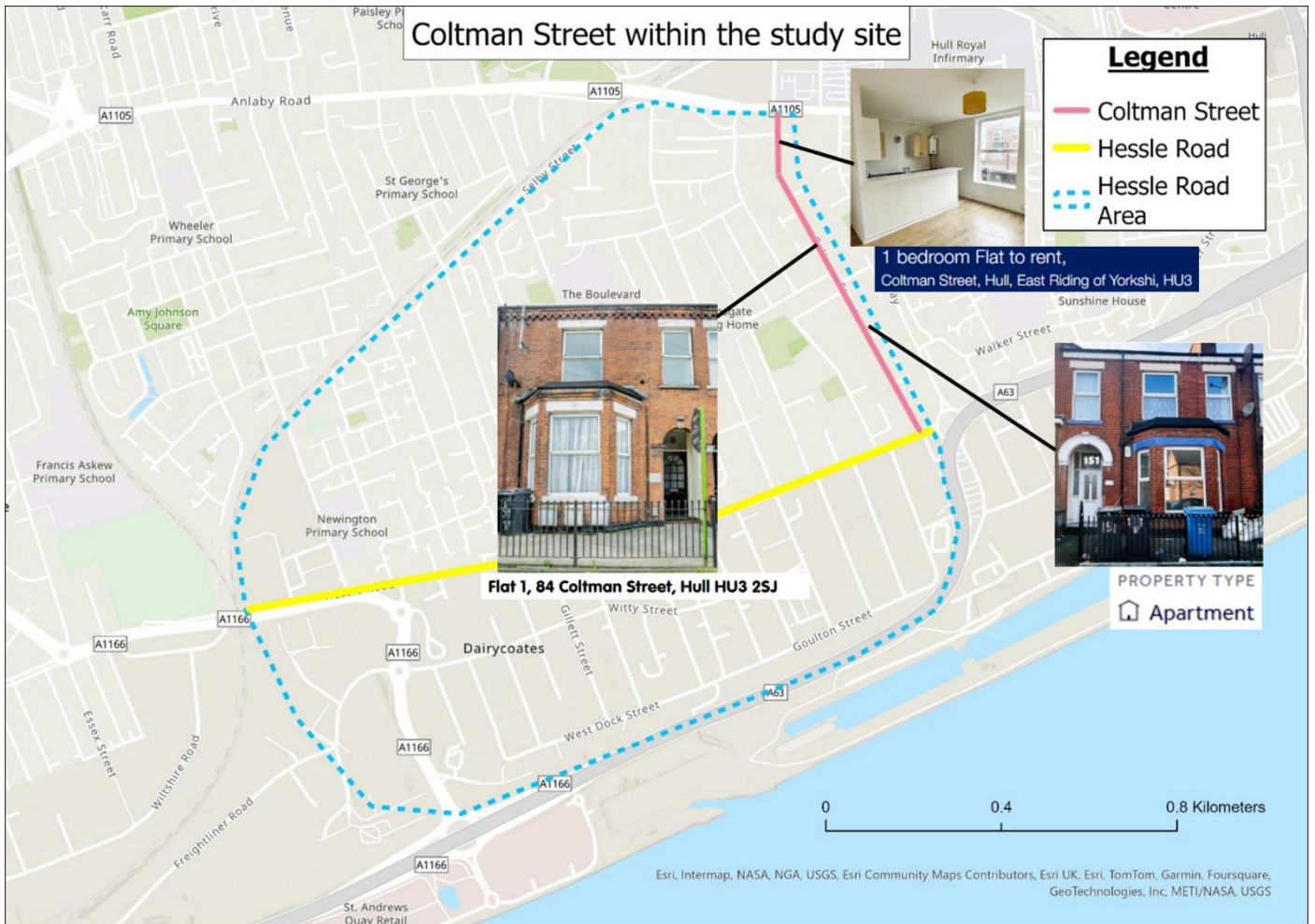
This section fills a gap in the literature by showing how both concepts of place identity introduced by Paasi (1986) are interlinked. Due to the strong place identities created by the industry, Hessle Roaders sought to protect their identity

through the installation of heritage markers, which have contributed to the re-emergence of Hessle Road's trawling identity. Additionally, the presence of both tangible and intangible heritage allows for the preservation of memory and provides a mechanism for passing down place identity to younger generations. This process also shapes the place identities of younger generations who are either from or live on Hessle Road.

Overall, while the trawling industry's presence was essential to Hessle Road's original place identity, the data suggests that heritage has played a key role in both re-emerging and maintaining that identity. However, while heritage has helped restore aspects of the area's trawling identity, it cannot fully replace the industry's impact, instead creating pockets of place identity that reflect the community's historical significance.

5.4 Change in Demographic

Most participants mentioned that although some aspects of the trawling identity have re-emerged on Hessle Road, more dominant identities have taken hold, particularly the area's growing reputation as a multicultural place. Participant B notes: "We have had an influx of people with other nationalities come to Hessle Road. It's a mixed community now not just a fishing community". Participants noted that the influx of migrants was largely due to the availability of flats and HMO's (Houses of Multiple Occupation; see Map 5.2) within the area, which provide more affordable housing. Participant A points out: "Houses down Coltman Street were huge, massive, they were all proper houses and now they are all flats. They have taken it over". Consequently, this has led to changes in the built environment, such as the emergence of Eastern European shops which have shaped Hessle Road's identity (see figure 5.7).



Map 5.2: Coltman Street within the study site, annotated with some of the current flats on the market (Created with ArcGIS PRO, (property annotations added through Microsoft Word), Pictures: Rightmove, 2025; Reeds Rains, 2025; Ultralets, 2025).



Figure 5.7: Polish Shop on Hessle Road (Author Own, 2025).

This shift is supported by statistical data (see figures 5.8-5.9) and shows an above average migrant population living on Hesse Road, particularly from EU Eastern European countries. Streets like Coltman Street, with many converted houses into HMO's have an even higher percentage of migrants living there. These observations are consistent with participant data and studies such as Spencer et al. (2007) who found that Eastern European migrants in the UK often reside in HMO's due to affordability and legal factors.

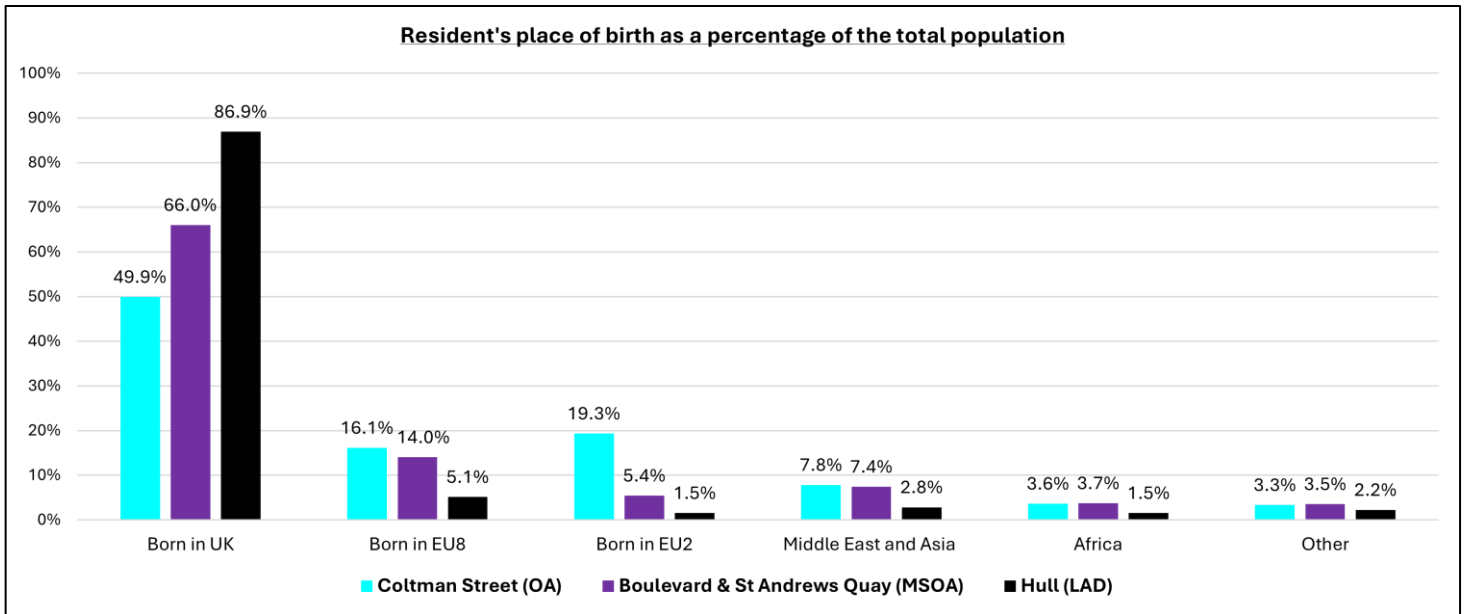
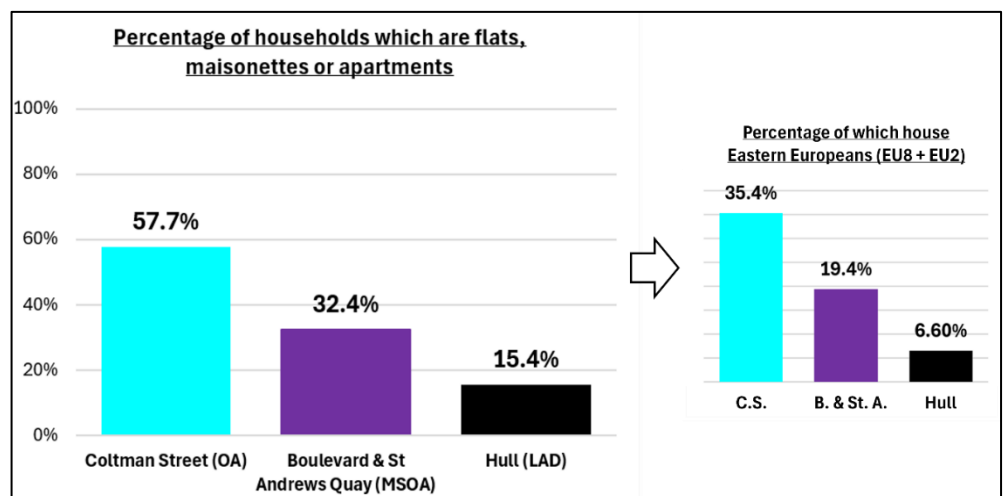


Figure 5.8: Resident's place of birth as a percentage of the total population (Coltman Street Vs Boulevard & St Andrew's Quay Vs Hull) (ONS, 2021).

(OA: Output Area, MSOA: Middle Layer Super Output Areas, LAD: Local Authority Districts).

Figure 5.9 →: Bar Charts showing the percentage of households which are flats, maisonettes or apartments. Of these how many are occupied by migrants from Eastern European EU Countries.(Coltman Street Vs Boulevard & St Andrew's Quay Vs Hull) (ONS, 2021).

EU8+EU2: Countries that joined the EU in 2004: Czechia, Estonia, Hungary, Latvia, Lithuania, Poland, Slovakia, Slovenia (Excludes Malta and Cyprus) and 2007 Bulgaria and Romania (ONS, 2021).



In this context, we can again observe how housing style, specifically HMO's act as a catalyst for the formation of new place identities. This shift from a primarily trawling-based identity to a more multicultural identity is completely linked to these demographic changes. However, it is important to note that following Brexit, the number of EU migrants to the UK has decreased significantly, with the end of free movement (Rolfe et al., 2021). This change could impact the place identity of Hessle Road into the future, potentially reducing the dominance of multicultural identities.

Scholars like Byrne (2022), who focus on Hessle Road's unique place identity, overlook the demographic shift and its effects on place identity. This argument addresses this gap, offering a deeper understanding of how place identity is not a static but dynamic concept, which can hold multiple identities simultaneously.

5.5 Conclusion

This chapter has demonstrated how Hessle Road's and Hessle Roaders' place identity has changed since the loss of the industry, exploring both the causes and effects. The decline of the industry significantly eroded key aspects of Hessle Road's place identity, evident in the changes to collective activity and the streetscape. However, other factors like the slum clearance also played a major role through displacing residents. Despite this, Hessle Roaders' resilience in maintaining continuity through various forms such as heritage, has ensured the survival of the area's unique historical place identity.

The following chapter will explore the potential future of Hessle Road's and Hessle Roaders' place identity.

Chapter Six: How will the legacy of the trawling industry continue to influence the future place identity of Hessle Road?

Chapter six will examine what the future could look like for the legacy of the trawling industry and how this will impact place identity, through insiders' opinions.

6.1 Results

Residents and insiders believe that preserving the legacy of the trawling industry can only continue through a combination of both tangible and intangible heritage, alongside strong educational efforts. Participants emphasise this is essential as many who experienced the industry firsthand are ageing and may no longer be able to tell their stories in ten to twenty years' time. Additionally, there is a strong motivation to commemorate the industry, and it's vital that this effort is approached thoughtfully and inclusively.

6.2 Importance

When asked if they believed it was important to remember the trawling industry, both today and into the future, all participants agreed citing two key reasons: the size of the industry and the dangers it involved. Participant A draws a parallel to war commemoration: "I think it's a bit like the war, it's important to remember how dangerous it was [...] we did lose an awful amount of men". This feeling mirrors the emotional responses often elicited by war commemoration (Watkins and Bastian, 2019). The sacrifices made by the trawlermen, who risked their lives to provide for their families, are seen as worthy of continuous remembrance. This too signifies the importance of heritage groups and the Lost Trawlerman's Day service, which exist to pay homage to the courage and strength the trawlermen possessed, relayed by Participant D: "It is important to keep it alive and remember it, hence lost trawlers day [...] we're on our 36th year. Year on year it's packed, that tells you what it still means to the people of Hull".

Participant D notes that Lost Trawlerman's Day continues to attract not only retired fishermen, but also their families, including descendants of those lost at

sea or recently deceased. The range in generational engagement suggests that the commemorative significance of the event will persist, even as the original fishing community dies. Particularly, the participation of younger generations indicates the passing down of information and history is crucial to keeping the memory of the industry alive. As discussed in Chapter Five, Lost Trawlerman's Day functions as a mechanism for maintaining the place identity of Hessle Road and its residents. Its continued existence into the future, highly likely given its popularity with younger generations, ensures the historical and cultural narratives of the trawling industry remain embedded in the identity of Hessle Road.

This adds to the work of Byrne (2022), who identifies that the high death rate within the fishing industry is a key driver for remembrance. However, Byrne focuses primarily on tangible heritage, such as preserving St. Andrew's Dock, without considering intangible heritage such as Lost Trawlerman's Day. While tangible heritage is essential in maintaining place identity, this idea expands the argument to emphasise how intangible heritage, can also have long-lasting effects, especially through community-driven events that keep place identity alive across generations.

6.3 Tangible Heritage and Arctic Corsair

When asked how the trawling industry will be remembered into the future, most participants emphasised the vital role of tangible heritage and education.

Participant E summarised the urgency of this effort: "It will be hard, I'm old, a lot of the other STAND members and fishing community are old [...] therefore, the heritage centre, our memorial, the murals and the literature must come to fore".

As touched upon in Section 6.2, most insiders to Hessle Road are now ageing, with all participants in this study aged between 57 and 80. Section 5.3 showed how heritage groups play a key role in maintaining place identity; however, if younger members are not recruited, the existence of STAND, and the stories they carry, will be at risk. Therefore, education and heritage can be used as a tool to mitigate against this.

Tangible heritage allows memory to be embedded in physical space (Roholm and Gambrell, 2019) and therefore tells a story without the need of an insider present. As more visual and physical markers of the trawling industry in the form of tangible heritage emerge on the streets of Hessle Road, there is a permanent site of storytelling and branding of place identity, not for just the present but for the future. Therefore, for as long these sites of remembrance exist, Hessle Road will cling onto its trawling-specific place identities.

A key example of this is the *Arctic Corsair*, Hull’s last remaining sidewinder trawler from the St. Andrew’s Dock trawling-era (Maritime Hull, 2025) (see Figure 6.1-6.5 for more information).

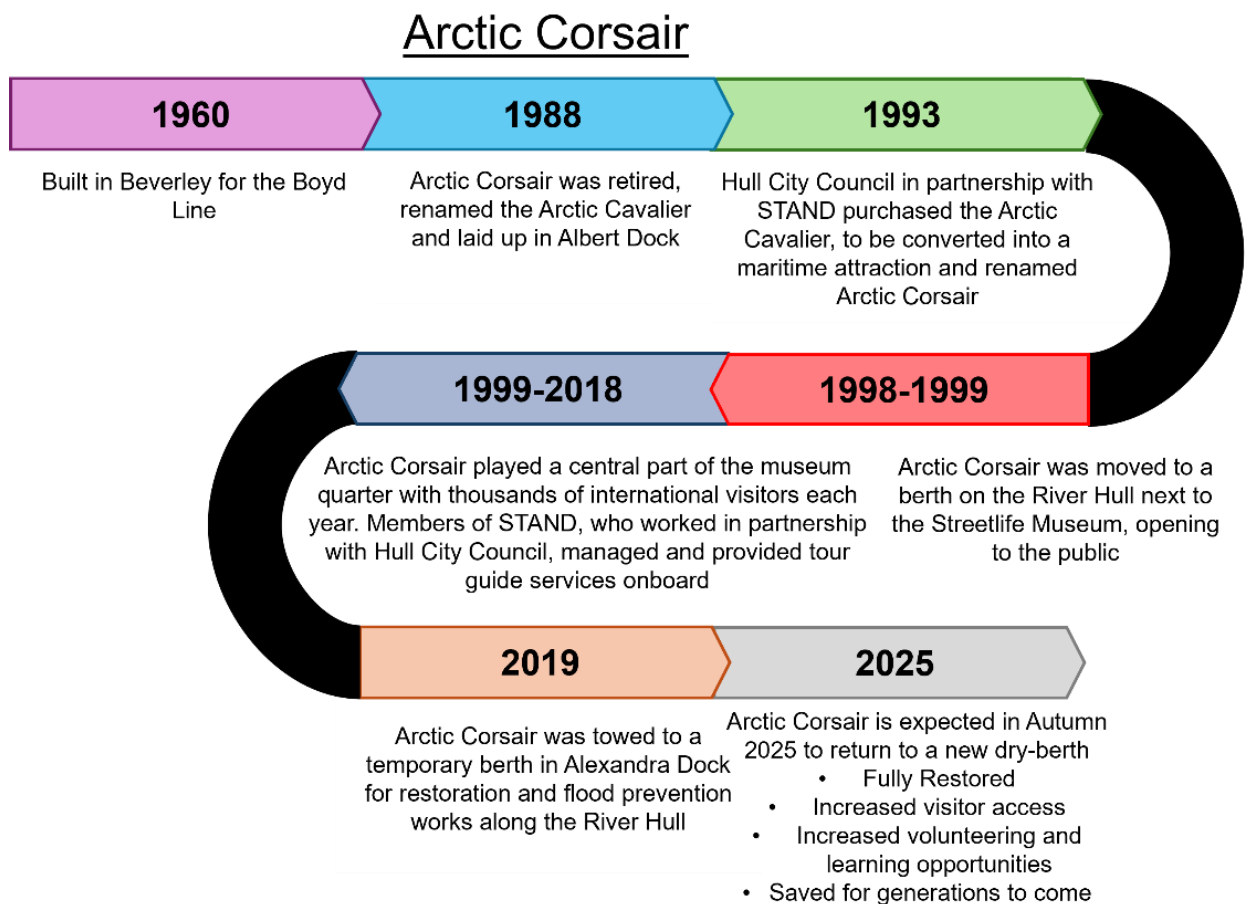


Figure 6.1: *Arctic Corsair* timeline (Interview Data (Participants D,E), STAND, 2025; Hull Maritime, 2025; National Historic Ships, 2025).



Figure 6.2: *Arctic Corsair* berthed on the River Hull outside the Maritime Museum (Robinson, 2005).



Figure 6.3: *Arctic Corsair* being towed to Alexandra Dock (Ian S, 2019).



Figure 6.4: *Arctic Corsair* fully restored waiting to go into the new dry berth (Maritime Hull, 2024).



Figure 6.5: An impression of the *Arctic Corsair* in its new dry-berth and visitor centre (expected to open in Autumn 2025) (Maritime Hull, 2025).

Once refurbishment has finished, participants believe *Arctic Corsair* will become a significant piece of tangible heritage, crucial in maintaining the future memory of the fishing industry: Participant B notes, “The ship is a huge, huge symbol and it just shows the importance of groups like STAND. Without them we wouldn’t have this symbol of history”. Furthermore, Participant F echoes this: “Hopefully with the Arctic Corsair and the museum, it will keep alive”.

Indications suggest as a preserved artefact, the *Arctic Corsair* will likely see a high level of engagement among residents and tourists (Tommasini and Bianchini, 2021; Wilke, 2013), with the strong potential to evoke civic pride (Angus, 2023). This, in turn, contributes to the reproduction of place identity (Uzzell, 1996). This is further highlighted by Byrne (2022), who notes that *Arctic Corsair* will become an ‘emblem of community collaboration and memory’.

However, although *Arctic Corsair* should convey a sense of place to both residents and tourists, the centre and Corsair itself will be located in the city centre’s museum quarter. If the story of the ship is not clearly and intentionally linked back to St. Andrew’s Dock, the wider trawling industry and Hessle Road, *Arctic Corsair* will not sustain the memories of the industry and subsequently, Hessle Road’s place identity. This need for connection is also emphasised by Participant E, who states that highly trained tour guides with insider knowledge are essential to making the link:

“There is only 5-7 Corsair guides left, she will be open at least 6 days a week [...] you need to have someone with the background to tell the story from within, we don’t want people reading off a sheet, [...] grab the experience of the older folk whilst they still have it”.

It is therefore essential that Hull City Council ties *Arctic Corsair* to the trawling industry on St. Andrew’s Dock and Hessle Road, through knowledgeable tour guides, exhibition materials and physical signage. Without this, Corsair risks becoming detached from the community it symbolises.

Furthermore, as noted by the heritage group participants, many primary schools now include *The Headscarf Revolutionaries* and *The Triple Trawler Tragedy* in their curriculum, alongside visits to the heritage centre. Museums are places that schools frequently visit to educate children (Axelsen, 2006), and these practices provide an opportunity for younger generations to learn about Hessle Road’s history. With the establishment of another trawling-specific museum, with its own classroom space for school visits (Participant D), Hessle Road’s place identity will not only be preserved, but reimagined and passed on into the future.

6.4 Conclusion

Looking forward, indicators suggest Hessle Road's place identity will be sustained into the near future through a shift towards heritage and education. *Arctic Corsair* could prove vital in sustaining place identity and the memory of the industry, but only if strong connections to the Hessle Road area are made.

Chapter Seven: Conclusion

7.1 Discussion of Research Questions.

4. 'What role did the trawling industry play in establishing a place identity on Hessle Road during its peak in the mid-20th century?'

The trawling industry played a pivotal role in shaping the place identity of Hessle Road and Hessle Roaders during the mid-20th century. Oral histories highlight how the industry developed strong community ties, pride and cultural practices that became central to the area's identity.

5. Did the collapse of the trawling industry affect the place identity of Hessle Road?

The collapse of the industry significantly resulted in the loss of place identity as well as the slum clearance. However, Hessle Roaders' strong attachment to Hessle Road, sustained through continuity, led to the formation of heritage groups and the revival of trawling-related place identities through both tangible and intangible heritage. Furthermore, Hessle Road now embodies multiple place identities such as a place of multiculturalism.

6. How will the legacy of the trawling industry continue to influence the future place identity of Hessle Road?

The legacy of the trawling industry will continue to shape Hessle Road's place identity through the preservation of its heritage in various tangible and intangible forms. Furthermore, the *Arctic Corsair* visitor centre could be a crucial future instalment which will help sustain the area's trawling-related identity into the future.

Assessing the role of St. Andrew's Dock trawling in shaping Hessle Road's place identity

This research aimed to identify how significant St. Andrew's Dock trawling was in the development of place identities on Hessle Road. Based on the qualitative analysis through oral histories and opinions of insiders to Hessle Road, it can

be concluded that the trawling industry played a significant role in the establishment, loss and re-establishment of place identity for both Hessle Road and Hessle Roaders.

7.2 Contributions

This study has addressed a gap in the literature by showing how both concepts of place identity introduced by Paasi (1986): the place identity of an area and the place identity of people can influence one another. Furthermore, this study specifically confirms Twigger-Ross & Uzzell's (1996) theory of continuity as a process of place identity. Not only does it demonstrate how continuity operates in a specific scenario to maintain place identity, but it also highlights the various methods people use to sustain their place identity and the place identity of areas.

7.3 Limitations and Future Recommendations for Research

The main limitation associated with the use of semi-structured interviews is the potential for subjectivity in data interpretation. The researcher deconstructed the data based on own interpretations and knowledge of both Hessle Road and the fishing industry, as well as the geographies of place identity. Given the complexity of place identity as a concept, it was impossible to analyse and cover every aspect of Hessle Road's place identity and its influence from the trawling industry.

There is potential for future research on this topic. Place identity is a highly complex topic which can cover a whole range of themes in Human Geography that have not been explored in this dissertation. For example: How abandoned buildings from the trawling-era such as those found on St. Andrew's Dock influence place identity.

References

- Alexander, M. & Hamilton, K. (2016) Recapturing place identification through community heritage marketing. *European Journal of Marketing*. Volume 50:7/8, Pp1118-1136.
- Angus, A. (2023) Hull 2017 UK City of Culture: A public history analysis. *Family & Community History*, Volume 26 Issue 3, pp235-258.
<https://doi.org/10.1080/14631180.2023.2277611>
- Atkinson, D. (2007) The Heritage of Mundane Places. In Graham, B. & Howard, G. (eds) *The Ashgate Research Companion to Heritage and Identity*. Aldershot: Ashgate Publishing Ltd, pp381-396.
- Axelsen, M. (2006) Using special events to motivate visitors to attend art galleries. *Museum Management and Curatorship*, Volume 21 Issue 3, pp205-221. NO DOI.
- Baker, I. & Gill, A. (2022) *The Alec Gill Hessle Road photo archive: 1971-87*. Hull: Alec Gill & Iranzu Baker.
- Bastian, B. & Watkins, H M. (2019) Lest we forget: the effect of war commemoration regret, positive moral emotions, and support for war. *Social Psychological and Personality Science*. Volume 10:8. Pp991-1110.
<https://doi.org/10.1177/1948550619829067>
- Bazen, A., Barg, F K., Takeshita, J. (2021) Research Techniques Made Simple: An Introduction to Qualitative Research. *Journal of Investigative Dermatology*. Volume 141:2. <https://doi.org/10.1016/j.jid.2020.11.029>
- BBC (n.d) *Hull's 'Headscarf Revolutionaries'* [Photograph]
<https://www.bbc.co.uk/programmes/w3csvgty> [Accessed 06/03/25].
- Beel, D E., Wallace, C D., Webster, G., Nguyen, H., Tait, Z., Macleod, M., Mellish, C. (2017) Cultural resilience: The production of rural community heritage, digital archives and the role of volunteers. *Journal of Rural Studies*, Volume 54, pp459-468. <https://doi.org/10.1016/j.jrurstud.2015.05.002>.

- Breakwell, G. M. (1993) *Social Representations and Social Identity*. University of Surrey. http://www.psr.jku.at/PSR1993/2_1993Brea2.pdf [Accessed 11/11/24].
- British National Grid Map (1958) *Kingston upon Hull* [Map]. 1:10,000. EDINA Digimap (Historic). <https://edina.ac.uk/digimap> [Created 07/03/25].
- British National Grid Map (1996) *Kingston upon Hull* [Map]. 1:10,000. EDINA Digimap (Historic). <https://edina.ac.uk/digimap> [Ceated 07/03/25].
- Byrne, J. (2022) *Beyond Trawlertown: Memory, Life and Legacy in the Wake of the Cod Wars*. Liverpool: Liverpool University.
- DMS (2018) *Hull's Triple Trawler Tragedy we will never forget* [Photograph] <https://dms-uk.com/news/Hull-s-Triple-Trawler-Tragedy-we-will-never-forget/23> [Accessed 06/03/25].
- ESRI UK (2025) 1:10,000. ArcGIS PRO, [Downloaded March 2025].
- ESRI UK (2025) 1:338,554. ArcGIS PRO, [Downloaded March 2025].
- Flinn, A. (2007) Community Histories, Community Archives: Some Opportunities and Challenges. *Journal of the Society of Archivists*. Volume 28:2. Pp151-176.
- Fresque-Baxter, J A. & Armitage, D. (2012) Place identity and climate change adaptation: a synthesis and framework for understanding. *WIREs Climate Change*. Volume 3:3, pp251-266. <https://doi.org/10.1002/wcc.164>.
- Gill, A. & Sargeant, G. (1986) *Village within a city: The Hessle Road Fishing Community of Hull*. Hull: Hull University Press.
- Gill, A. (1987) *Hessle Road: A photographer's view of Hull's Trawling Days*. Beverley: Hutton Press Ltd.
- Gill, A. (2003) *Hull's Fishing Heritage: Aspects of life in the Hessle Road fishing community*. Barnsley: Wharnccliffe Books.

Graham, B. & Howard, G. (2008) Introduction: Heritage and Identity. In Graham, B. & Howard, G. (eds) *The Ashgate Research Companion to Heritage and Identity*. Aldershot: Ashgate Publishing Ltd, pp1-18.

Groote, P. & Haartsen, T. (2008) The Communication of Heritage: Creating Place Identities. In Graham, B. & Howard, G. (eds) *The Ashgate Research Companion to Heritage and Identity*. Aldershot: Ashgate Publishing Ltd, pp181-194.

Hennink, M M., Kaiser, B N., Weber, M B. (2019) What influences saturation? Estimating sample sizes in focus group research. *Qualitative Health Research*. Volume 29:10. <https://doi-org.hull.idm.oclc.org/10.1177/1049732318821692>

Hernandez, B., Hidalgo, M C., Salazar-Laplace, M E., Hess, S. (2007) Place attachment and place identity in natives and non-natives. *Journal of Environmental Psychology*. Volume 27:4, pp310-319.
<https://doi.org/10.1016/j.jenvp.2007.06.003>.

Horobin, G W. (1957) Community and Occupation in the Hull Fishing Industry. *The British Journal of Sociology*, Volume 8:4, pp342-356.
<https://doi.org/10.2307/587980>

Hull Bullnose Heritage Group (2025) *History*. Available Online:
<https://hullbullnoseheritagegroup.co.uk/history/> [Accessed 07/02/25].

Hull History Centre (2025) *Hull's Maritime History*. Available Online:
<https://hullhistorycentre.org.uk/research/research-guides/maritime-history.aspx>
[Accessed 01/03/25].

Hull's Headscarf Heroes (2018) [TV Programme]. BBC FOUR, 5 February, 21:00. <https://youtu.be/q6AYAulol-o?si=i79z1mPRTtcqhNUw> (alt. source as no longer on BBC iPlayer) [Accessed 07/02/2025].

Ian S (2019) *The Arctic Corsair Trawler* [Photograph]. [The Arctic Corsair Trawler © Ian S :: Geograph Britain and Ireland](#) [Accessed 26/02/25].

Ingold, T. (1993) The Temporality of the Landscape. *World Archaeology*, Volume 25, No 2, pp152-174. London: Palgrave Macmillan, pp243-261.

Kermani, A A., Charbgoon, N., Alalhesabi, M. (2016) Developing a Model for the Relation between Heritage and Place Identity. *International Journal of Architectural and Environmental Engineering*, Volume 10:3. Pp406-411. <https://doi.org/10.5281/zenodo.1123696>.

Mack, N., Woodsong, C., MacQueen, K M., Guest, G., Namey, E. (2005) *Qualitative Research Methods: A data collector's field guide*. Raleigh: FLI USAID.

Maritime Hull (2022) *Look Back, Hull's Fishing Industry*. Available Online: <https://maritimehull.co.uk/whats-happening/blogs/look-back-hulls-fishing-industry> [Accessed 01/03/25].

Maritime Hull (2024) *Arctic Corsair Restoration Update* [Photograph]. <https://maritimehull.co.uk/whats-happening/online-galleries-and-exhibitions/arctic-corsair-restoration-update-february-2023> [Accessed 27/02/25].

Maritime Hull (2025) *Arctic Corsair*. Available online: <https://maritimehull.co.uk/projects/the-arctic-corsair> [Accessed 21/02/25].

National Historic Ships UK (2025) *Arctic Corsair*. Available Online: [Arctic Corsair | National Historic Ships](#) [Accessed 26/02/25].

Nyhan, J. & Flinn, A. (2016) Why Oral Histories? *Computation and the Humanities: Towards an Oral History of Digital Humanities*. Cham: Springer International Publishing AG.

ONS (2021) *Census 2021*. Available online: <https://www.ons.gov.uk/census/maps/choropleth/housing/accommodation-type/accommodation-type-5a/flat-maisonette-or-apartment/?lad=E06000010> [Accessed 21/02/25].

Osborne, B. S. (2001) *Landscapes, Memory, Monuments and Commemoration: Putting Identity in its place*. Halifax (CAN): Department of Canadian Heritage.

Paasi, A. (1986) The institutionalization of regions: a theoretical framework for understanding the emergence of regions and the constitution of regional

identity. *International Journal of Geography*. Volume 164:1. Pp106-142. NO DOI.

Peng, J., Srtijker, D., Wu, Q. (2020) Place Identity: How Far Have We Come in Exploring Its Meanings? *Frontiers in Psychology*, Volume 11, pp1-16.
<http://dx.doi.org/10.3389/fpsyg.2020.00294>.

Preece, J., Garratt, E., Flaherty, J. (2020) Living through continuous displacement: Resisting homeless identities and remaking precarious lives. *Geoforum*. Volume 116, pp140-148.
<https://doi.org/10.1016/j.geoforum.2020.08.008>.

Proshansky, H M. (1978) The city and self-identity. *Environment and Behavior*. Volume 10:2. Pp147-169. NO DOI.

Reeds Rains (2025) *1 bedroom flat to rent*. Available Online: [1 bedroom Flat to rent, Coltman Street, Hull, HU3 | £375 pcm](#) [Accessed 07/03/25].

Rightmove (2025) *Coltman Street, HULL*. Available Online: [2 bedroom apartment for rent in Coltman Street, HULL, HU3](#) [Accessed 07/03/25].

Robinson, G. (2005) *Preserved Trawler 'Arctic Corsair'* [Photograph]. [Preserved trawler 'Arctic Corsair' © George Robinson cc-by-sa/2.0 :: Geograph Britain and Ireland](#) [Accessed 26/02/25].

Rolfe, H., Katwala, S., Ballinger, S. (2021) *Immigration: A changing debate. Analysis of new findings from the Ipsos MORI immigration attitudes tracker survey*. London: British Future. Available online:
<https://www.britishfuture.org/wp-content/uploads/2021/09/Immigration.A-changing-debate.pdf> [Accessed 21/02/25].

Rorholm, M. & Gambrell, K. (2019) The Pink Triangle as an Interruptive Symbol. *Journal of Hate Studies*. Vol. 15:1. Pp63-81. <https://doi.org/10.33972/jhs.162>

Rose, G. (2008) Using Photographs as Illustrations in Human Geography. *Journal of Geography in Higher Education*. Volume 32:1.
<https://doi.org/10.1080/03098260601082230>

Scannell, L. & Gifford, R. (2010) Defining place attachment: A tripartite organizing framework. *Journal of Environmental Psychology*. Volume 30:1. Pp1-10.

Speller, G., Lyons, E., Twigger-Ross, C., (2002) A community in transition: The relationship between spatial change and identity processes. *Social Psychological Review*. Volume 4, pp1-36. NO DOI.

Spencer, S., Ruhs, M., Anderson, B., Rogaly, B. (2007) *Migrants' lives beyond the workplace: The experiences of Central and East Europeans in the UK*. York: York Publishing Services Ltd. Available online: https://www.academia.edu/download/112045943/29_05_07_migrant_experiences.pdf [Accessed 21/02/25].

STAND (2025) *Home*. Available Online: <https://www.hullfishingheritage.org.uk/> [Accessed 21/02/25].

STAND (2025) *STAND's 36th Annual Lost Trawlerman's Day Service 2025*. Available Online: <https://www.hullfishingheritage.org.uk/lost-trawlermens-day/>

STAND (n.d.) *Fishermen's Fashion* [Photograph] <https://www.hullfishingheritage.org.uk/3145-2/> [Accessed 06/03/25].

Taylor, L J. (2019) Landscapes of loss: Responses to altered landscapes in an ex-industrial textile community. *Sociological Research Online*, Volume 25:1, pp1-39. <https://doi.org/10.1177/1360780419846508>.

Taylor, S. (2009) *Narratives of Identity and Place*. London: Routledge.

Till, K E. (2003) Places of Memory. In Agnew, J., Mitchell, K., Toal, G. (eds) *A Companion to Political Geography*. Oxford: Blackwell Publishing Ltd, pp289-298.

Tommarchi, E. & Bianchini, F. (2021) A heritage inspired cultural mega event in a stigmatized city: Hull UK City of Culture 2017. *European Planning Studies*. Volume 30 Issue 3, pp478-498.

<https://doi.org/10.1080/09654313.2021.1959722>

Tunstall, J. (1969) *The Fishermen- The Sociology of an extreme occupation*. London: MacGibbon & Kee.

Twigger-Ross, C L. & Uzzell, D L. (1996) Place and Identity Processes. *Journal of Environmental Psychology*. Volume 16:3, pp205-220.
<https://doi.org/10.1006/jevp.1996.0017>.

Ultralets (2025) *Flat 1, 84 Coltman Street, Hull HU3 2SJ*. Available Online: [Flat 1, 84 Coltman Street, Hull HU3 2SJ - Ultralets](#) [Accessed 07/03/25].

Uzzell, D L. (1996) Creating place identity through heritage interpretation. *International Journal of Heritage Studies*. Volume 1:4. Pp219-228.

van Liempt, I. (2023) Becoming part of the city: local emplacement after forced displacement. *International Journal of Geography*. Volume 201:1. Pp9-22.
<https://doi.org/10.11143/fennia.127425>.

Visit Hull (2025) *Hull Maritime*. Available Online: <https://www.visithull.org/hull-maritime/> [Accessed 01/03/25].

Wilke, C. (2013) *The Role of Objects in Transport Museums*. MA thesis. Brandenburg University of Technology. Available Online: [Cornelia Wilke-Objects in Transportation Museums-MA Thesis-libre.pdf](#) [Accessed 26/02/25].

Yelling, J. (2000) The incidence of slum clearance in England and Wales, 1955-85. *Urban History*, Volume 27:2. pp234-254.
<https://doi.org/10.1017/S0963926800000249>

Appendix

APPENDIX 1: Interview Questions

Due to the nature of the Semi-structured interview, the questions below represent the fixed questions asked to all six participants. Multiple follow-up questions were asked that were unique to each of the six interviews.

1. Do you think Hessle Road had a trawling identity in the past? If so, what aspects of the area contributed to this identity?

2. Are there any events, stories or memories that you feel contributed to a trawling identity on Hessle Road? If so, which stand out to you, and why?

(Potential Follow-up) Do you feel there are any parts of Hessle Road's fishing history that are overlooked or less commemorated? Why might this be?

(Potential Follow-up) How far are the stories and memories of Hessle Road as a fishing community fair and accurate?

3. To what extent do you think Hessle Road still has a trawling identity today? (why?)

4. How do you feel about the way the fishing community is remembered today? Does commemoration matter to you and the community?

(Potential Follow-up) What makes it meaningful/or not meaningful to remember the industry?

5. What other identities would you say Hessle Road has developed today? (why?)

6. Do you think the trawling industry will continue to be remembered in the next twenty years? If so, how might the nature of commemoration change?

Two further questions were asked to participants who were also part of a heritage group (STAND & Bullnose: Participants C,D & E). These two questions started as Q1 and Q2 in these interviews, with the questions above starting as Q3-Q8.

1.What is STAND/Bullnose Heritage Group?

2.What does STAND/Bullnose Heritage Group do to commemorate the past trawling industries today? (How do you think these efforts influence Hessle Road's identity?)