

**A FEW FEET FROM WHERE YOU ARE STANDING
SOMEONE WAS RAVING:**

designing subcultural histories at Kings' Cross Central

Nina O'Reilly, PhD researcher at Central Saint Martins | Sept. 2025

CLUB CULTURE HISTORIES IN KX

Pre-regeneration



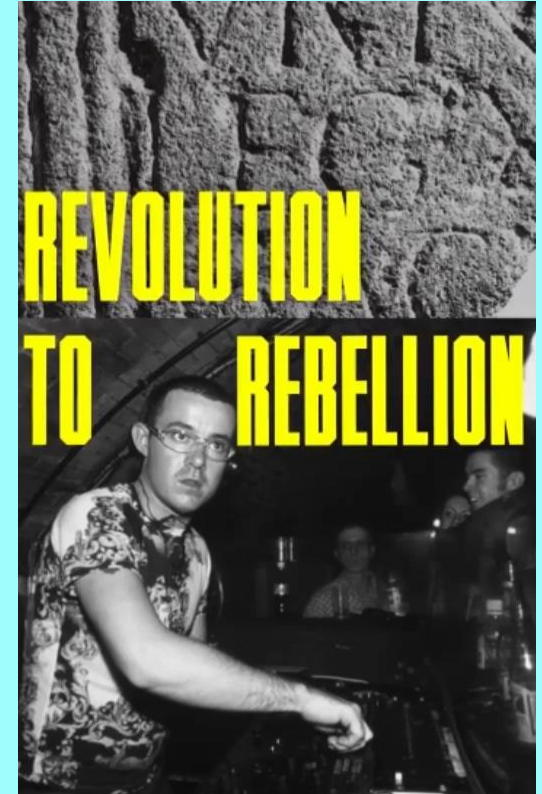
Clubbers leave Bagley's | Photograph: Evening Standard

Regeneration



Coal Drops Yard | Photograph: MyLondon

Repurposed



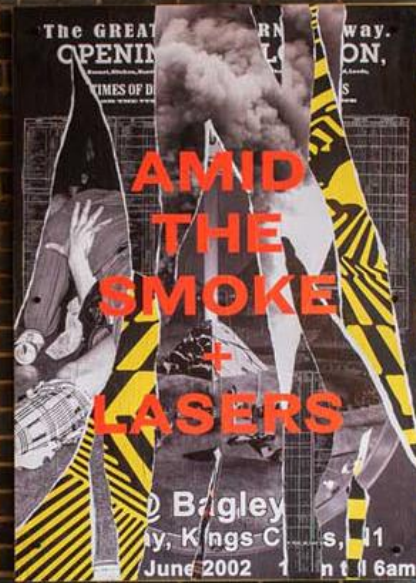
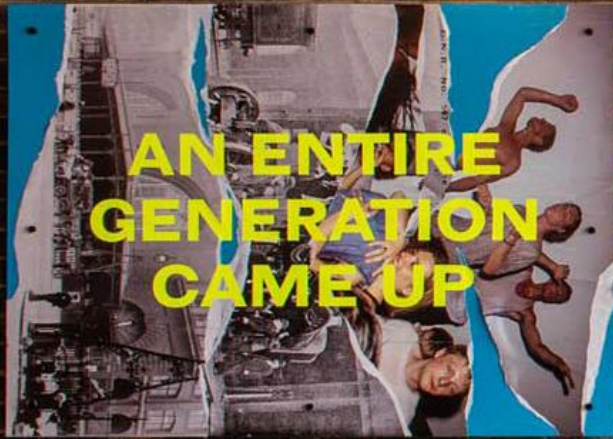
Instagram story for "Revolution to Rebellion: A history of King's Cross" exhibition

DESIGNING A NARRATIVE

“In the latter part of the 1990s, the area ne became known for its nightlife and was something of a hub for artists and creative organisations. But problems of crime, s, unemployment and a poor quality environment undermined the area.” of many a gos clubber.”

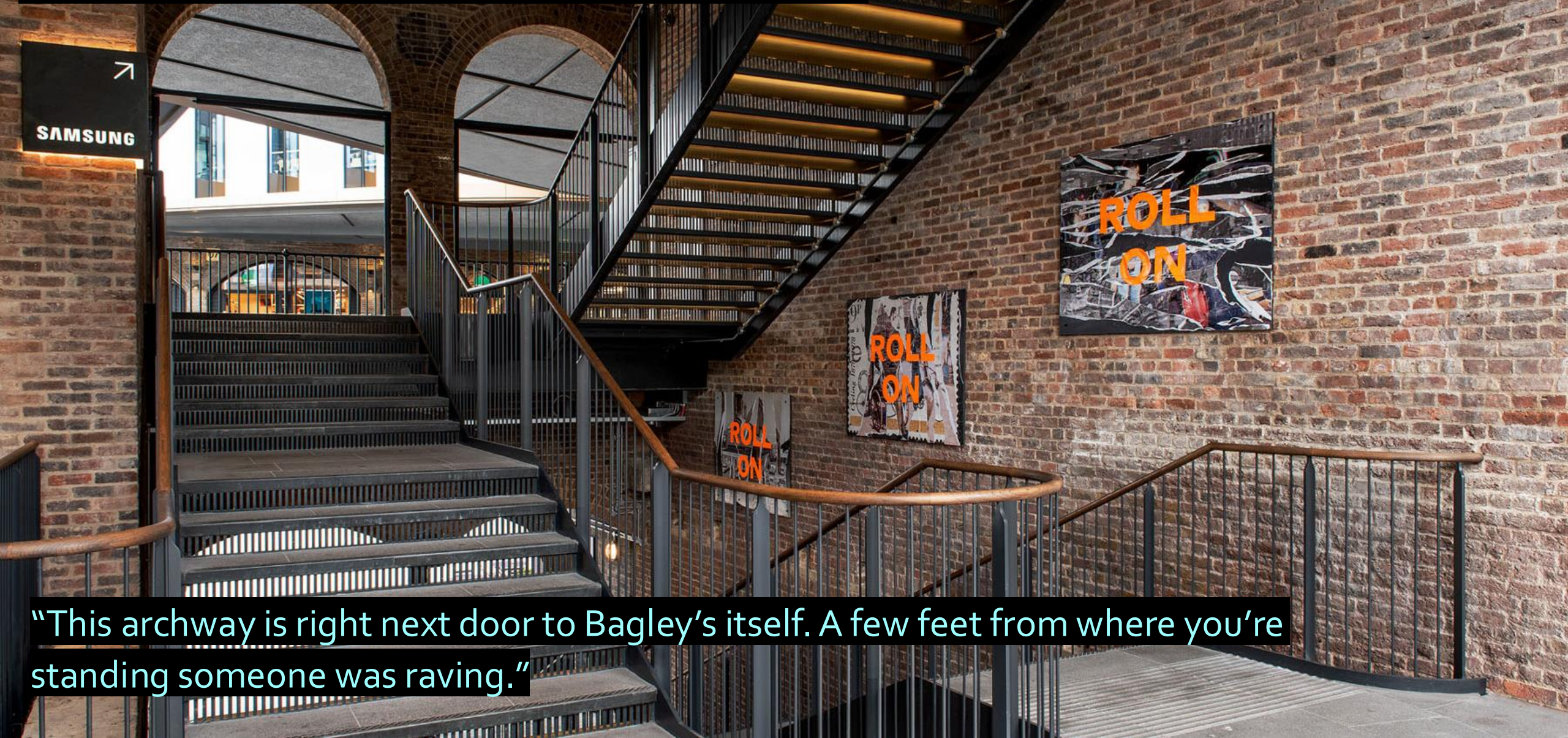
Related Argent, "The History of King's Cross", via kingscross.co.uk

'LAYERS ON LAYERS' INSTALLATION



"This archway is right next door to Bagley's itself. A few feet from where you're standing someone was raving."

'LAYERS ON LAYERS' INSTALLATION



"This archway is right next door to Bagley's itself. A few feet from where you're standing someone was raving."

C
L
U
B

G
O
L
F



'CLUB GOLF' POP-UP

"...here we could consider ravers, club kids, HIV-positive barebackers, rent boys, sex workers, homeless people, drug dealers, and the unemployed. Perhaps such people could productively be called "queer subjects" in terms of the ways they live (deliberately, accidentally, or of necessity) during the hours when others sleep and in the spaces (physical, metaphysical, and economic) that others have abandoned, and in terms of the ways they might work in the domains that other people assign to privacy and family."

Jack Halberstam (2005) *In a Queer Time and Place*



CLUB CULTURE HERITAGE IN KX

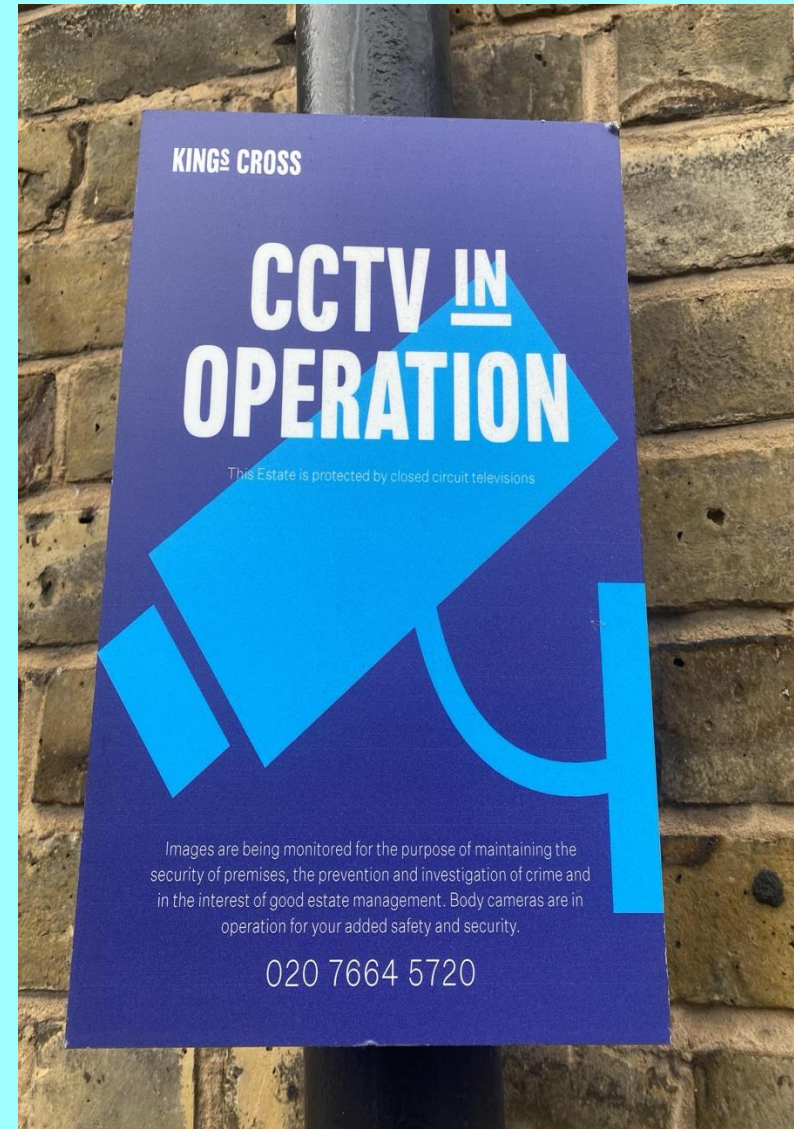
“New forms of heritage are as much about forgetting as they may be about remembering. Only by not making things into a conscious object can we ensure that this past lives on in our present; it is a paradox of heritage that, in the act of salvage, the past is lost and cannot be reclaimed in the act of memorialising, only reworked and appropriated for its use in our present. Heritage is implicated as a ‘proper place’ for political legitimisation of social engineering, commodification, understanding and control of places as resources.”

Dean Sully (2022) in *Co-curating the City*.

CLUB CULTURE HERITAGE IN KX

“Conversely, we are induced by ubiquitous PR into falsely overestimating the present, and those who can’t remember the past are condemned to have it resold to them forever.”

Mark Fisher(2014) *Ghosts of My Life*



“Instead we need to track and critique the differential agents and forces that shape conceptualisations of heritage within the urban land-scape – and in so doing pay close attention to the sometimes covert forms of destruction they help to sustain and promote.”

Colin Sterling (2020) “Covert erasure and agents of change in the heritage city”

THANK YOU

Nina O'Reilly, PhD researcher at Central Saint Martins | Sept. 2025