HST

UNIVERSITY OF LEEDS

HISTORY STUDENT TIMES

BODIES: IN HISTORICAL REVIEW

CONTENTS

Front Cover Image: https://en.wikipedia.org/wiki/Science_and_inventions_of_Leonardo_da_Vinci#/media/File:Da_Vinci_Vitruve_Luc_Viatour.jpg

BODIES: IN HISTORICAL REVIEW

Letter from the Editor

Human bodies form the essence of our existence and therefore, are central to all histories. They are the vessels of life that we all inhabit, as well as the way in which we inhabit space. Bodies can serve as a source of identity: our physical features are used by others to recognise us and we express our individual tastes through clothing them. They are the embodiment of all human existence.

It is for these reasons that this issue of the History Student Times is dedicated to looking at history through the lens of bodies. This discipline gained momentum upon the publication of Michel Foucault's *Discipline and Punish: The Birth of the Prison* in 1975 and saw a number of historians take a more detailed look into the ways bodies can be controlled and express agency.

In the opening interview, Dr Alexia Moncrieff outlines the importance of and what can be gained by exploring history through this focus before eighteen of our undergraduate and postgraduate history students explore themes of colonialism, race, war and military conscription, freedoms of choice and women's issues. Also included in this issue in pages 15 to 20, is a featurette consisting of six articles to commemorate numerous historic atrocities that mark significant anniversaries in 2020. As a collaboration with the History Society, the articles are introduced by Academic Secretary Emily Wiffin.

Once again, it has been a pleasure to put together an issue showcasing the passion and dedication of history students here at Leeds. This issue sheds light on the variety of topics, themes and approaches that are explored by our students both within taught modules and outside them through independent research. Thank you to everyone involved and everyone reading. We hope you enjoy this collection of our work.

Toni Stephenson

CONTENT WARNING: Due to the nature of the themes presented by this discipline and the anniversary featurette, it is worth highlighting that some articles contain potentially distressing material for some readers. Many of these are discernible by the titles, but others will be marked by a content warning (CW) stating the topic at the start of the article.

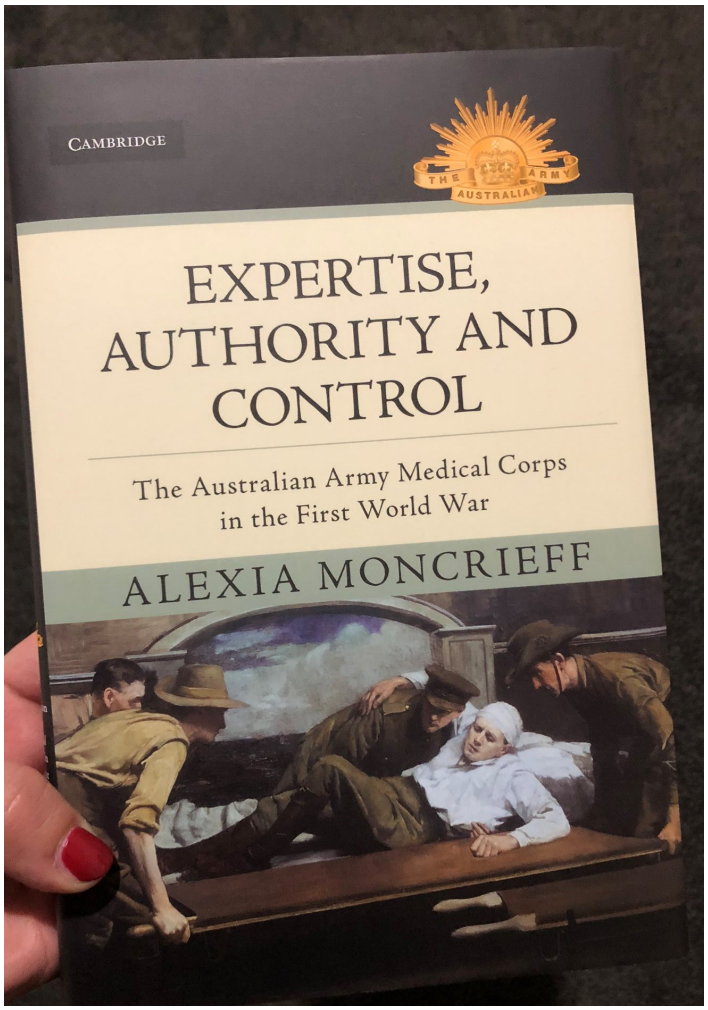
INTERVIEW WITH DR. ALEXIA MONCRIEFF

Toni Stephenson

Dr Alexia Moncrieff has been a Post Doctoral Research Fellow at the School of History here at Leeds since 2016 when she moved from the University of Adelaide. Her areas of expertise include the First World War; history of medicine; history of sexuality; venereal disease; gender history; post -war disability; Australian history and imperial history. After being inspired by her third year module: The Body in Australian History, 1788-2007, I was interested to hear from a historian why bodies are so integral to historical narrative.

Why do you think it's important to look at history through the lens of bodies?

I think it's important because it adds a different dimension to the way we think about the past and how people lived through their experiences. They lived through them in their bodily state - they touched things and were touched – so thinking about the way people physically inhabit space, and how those spaces are made available or restricted based on physical features, can be an interesting way to look at events. It also includes elements of the history of disability and things like race, eugenics, health, sex and sexuality, and bodily autonomy; so it is an interesting way to bring different strands of history together and see how bodies are policed, restricted and liberated.



Expertise, Authority and Control out published in February.

How did you become interested in this field?

Kind of by accident. I was always interested in histories of health and how people understood sickness and wellness in the past. I was also interested in Australia's weird relationship with the First World War –and my interest in those two things came together in my research on the Australian Army Medical Corps in the First World War. What started out as an operational military history turned into a history of bodies and health; so I stumbled into it sideways.

What is your current research in?

Currently, I've got a couple of different strands going. I'm thinking a lot about post First World War disability working on the Men, Women and Care Project which is funded by the European Research Council and led by Dr Jessica Meyer here at University of Leeds. We're looking at all the British disability pension files from the First World War and learning more about who does the caring and who is being cared for. That shapes our understanding of the long-lasting aftermath of the war.

I've also still got an interest in the Australian Army Medical Corps and I've just come across the letters of an Australian Doctor who was wounded in the First World War. He goes through this weird transition from being a doctor to being a patient to then going back to being a doctor again. He wrote a letter a week home to his parents and they're really detailed and beautiful. You get a sense of his ideas around the ethics of what he's doing and his understanding of what it means to be a doctor in war. I'm still teasing out what I'm going to do with the letters and what questions I'm trying to answer

What can you tell us about your new book, Expertise, Authority and Control: The Australian Army Medical Corps in the First World War?

It looks at four different hierarchies as different forms of authority: imperial, military, medical and gender, and examines how they interact, blend and rub-up against each other to shape the way that medical care is provided to Australian soldiers in the First World War. I do that by looking at casualty evacuation starting with Gallipoli and moving though the main battles that the Australians were involved in on the Western Front. Then I look at rehabilitation, mostly at Harefield Park, which was an Australian auxiliary hospital just on the outskirts of London. I look at the therapies that were available there from surgical interventions, electric and massage therapies, right through to the more informal social care available like concert parties, embroidery, learning French and the various things staff and volunteers did to try and aid soldiers' recovery. Then I look at venereal disease and the way the army treated and tried to prevent diseases like syphilis and gonorrhoea. The book charts the changes in the AAMC as its officers established their expertise, asserted their authority and consolidated control over sick and wounded Australian soldiers.

Dr Alexia Moncrieff's book, Expertise, Authority and Control: The Australian Army Medical Corps in the First World War is being published on 28th February 2020 and will be available in the UK in the coming months.

BEAUTY AND THE BODY: Body image in Ancient Egypt

Katie Winfield

3000 years after her time and the name Cleopatra remains known throughout the world. A revered figure of beauty, Cleopatra inspired even Shakespeare to write a play based on her life. Egyptian figures such as Cleopatra demonstrate the prominence of beauty culture and body image throughout the ages and asks the question: in a modern world, obsessed with body image and beauty, is it down to pressures of social media or is it an inherent human feature?

The ancient Egyptians used the term 'nfr' to describe beauty. Much like the modern age, there were certain ideals that were praised as 'nfr' within society; skin tone being one. Men were celebrated for having red and brown skin whilst women were celebrated for having golden skin. This ideal is reflected in romance literature from the period, with Chester Beatty I, describing his love interest as having 'bright' skin 'more brilliant than gold'. The contrast between men and women is striking, emphasising the difference between genders in what was deemed beautiful, but the difference was also reflected in the status of people. A golden, paler complexion was considered a quality of the rich as they were able to stay indoors all day rather than labouring in the sun and tanning. The focus on women within Egyptian art and literature is apparent.

Nefertiti, Egyptian queen and the Great Royal Wife of Akhenaten, an Egyptian Pharaoh, was judged as the epitome of beauty for Egyptian women, with a bust of her showing a long neck, symmetrical face and long-toed flat feet. However the features of this bust may not be accurate, but rather an ancient version of photoshop used to present an 'ideal self'. Furthermore, male figures were depicted as strong and well-toned whilst women were depicted as slender with narrow hips, high waists and slim shoulders. These body types were painted on tomb walls and featured in texts and sculptures; evidently being praised, showing that body image remained important in Ancient Egypt.

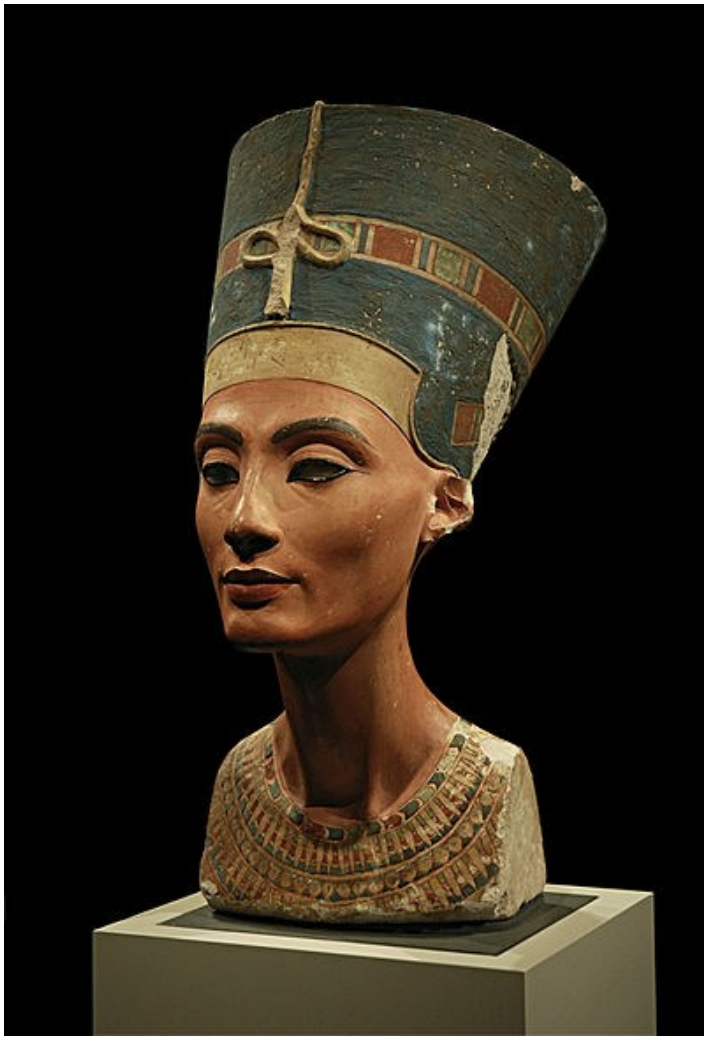
Aging is portrayed as negative within modern society with thousands of products on shelves being advertised as anti-aging, to slow the aesthetic effects of getting older. This also seems to be the case within Egypt. Wrinkles were never drawn and grey hair was rarely depicted. Becoming older being represented as increasing weight and sagging breasts. Eber's papyrus contained remedies for winkles, baldness and greying hair, emphasising that not unlike modern day, the Egyptians still aimed to retain their youthful appearance.

There are exceptions to age being all negative, however. Some men wanted to exhibit their wisdom so were presented on their tombs as having heavy sagging bellies and being toothless (an Egyptian sign of aging due to the lack of dental care). Similarly, Cleopatra had her coinage show wrinkles and a big nose to appear wiser and less feminine in order to gain more respect, going against the especially female norm of being presented as purely beautiful.

Body image also involves the desire for self-improvement. This was clear in ancient Egyptian society through the want to appear more beautiful to their standards. Men's faces were almost always clean shaven due to the belief that beards and moustaches were deemed unclean. Many men even shaved off their natural head hair and wore wigs to appear cleaner. Women were also expected to shave due to female body hair being frowned upon. They also wore wigs with thick long hair as a sign of beauty.

Make up was also used by the Egyptians. Thick black kohl was drawn around the eyes to produce the iconic Egyptian eye make-up still known today; prominent eyes were shown in the cartonnage mummy masks and wooden coffins indicating their desirability. Siltstone palettes were used for grinding materials, such as green malachite for eye make-up, creating variety and choice in appearance (although on a smaller scale than today). Other products involved lip tints and rouge make up on their cheeks as evidenced in illustrations and papyrus'. As well as make-up, they used creams to soften their skin and prevent drying, ant egg face masks to unclog pores, butter and barley mixes to treat spots, salves to reduce scars, and face powder to lighten skin.

These all confirm that ancient Egyptians' desire to improve their appearance is not too dissimilar than today (although hopefully without the use of ant eggs). Therefore, body image and beauty is an ancient concept and will most likely remain throughout humanity as a species obsessed with appearance.



Bust of queen Nefertiti in the Neues Museum, Berlin

Further Reading

Arnold, Dorothea, and L. Green, royal women of Amarna: Images of Beauty from Ancient Egypt, ed. by John Philip O'Neill (New York: Metropolitan Museum of Art, 1996)

DANCING SKELETONS AND OTHER PERCEPTIONS OF DEATH

Jenny Speakman

Since the beginnings of human civilisation, death has been a factor of life that we simply have to deal with. We live in the knowledge that someday, the worst thing to possibly happen to us *will* eventually happen. However, while we attempt to suppress the constant awareness of our own mortality, death is everywhere – news headlines, literature, film, artwork – yet primarily confined to fiction or viewed from afar. Death is something that happens to someone else, somewhere else, and never to you. Nevertheless, death was not always so comfortably distant, and the reality of our own unpredictable demise has been contemplated, shaped and imagined universally throughout history.

Death has been personified in different ways across many different cultures. For example, Christian scripture depicts death as an angel, whilst death took the form of Hel, Goddess of Death, in Norse Mythology. Such saintly imagery of death morphed into more eerie perceptions of mortality into the Middle Ages. Upon the outbreak of the Black Death, Pesta, the 'plague hag', became a poignant image in Scandinavian provinces. Seemingly, if Pesta entered the village with a rake, it was a sign that many would die, but if she carried a broom, the entire community would die. Medieval Gaelic lore perceived death as a female spirit, known as a Banshee, typically appearing in the form of a haggard woman and proclaiming the death of an individual by shrieking. Another popular depiction of death was the Dutch 'Magere Hein'. The Medieval low countries referred to the Devil by the same name, thus merging the characters into one combined figure of evil and human mortality.

In particular, the Middle Ages witnessed a key transformation in perceptions of death. The 14th century saw one of the worst pandemics in human history, the Black Death, killing up to 60% of the world's population. During this time, witnessing death or dying was inescapable. Whilst the plague and the Hundred Years' War raged on leaving thousands of people dead; art, literature and popular culture responded to the increasing frequency and ugliness of death with a timeless personification of death that persists today. The image of the human skeleton as a representation of our mortality has haunted us throughout history and first gained popularity during this period of extreme misfortune and illness.

Medieval artists imagined La Danse Macabre – 'The Dance of Death' – depicting grinning skeletons dancing alongside their mortal counterparts, escorting them to the afterlife. According to art historian Elina Gertsman, depictions of the Dance of Death began in France then spread to England, Germany, Switzerland, Italy and the Baltics over the 13th century. Clearly, this macabre imagery became a historical trend, developing and changing styles to suit the time period. Thomas Rowlandson's 19th century cartoon series 'The English Dance of Death' depicts the satirical deaths of archetypal characters, such as 'The Glutton' who dies of overeating. James Tissot's painting, 'The Dance of Death' (1860), portrays oblivious human dancers surrounded by corpses and empty graves. Skeletal depictions of death even permeate Walt Disney's animations, such as the short film, 'The Skeleton Dance' in 1929. This image remains potent as the icon of death in modern-day as a familiar and logical display of the physical mortality of the human body.

As medical science and technology has advanced, death has become much more avoidable. Despite the obvious benefits of scientific innovation, our distance from death day-to-day has produced more squeamish and fearful attitudes to the prospect of dying. In 2012, in attempt to alter these attitudes and reinvigorate the exploration of death so prevalent in the Middle Ages, London's Wellcome Collection displayed the exhibition 'Death: A Self-Portrait' by Richard Harris. This showcased around 300 works of art, historical artefacts, and scientific specimens dedicated to the iconography of death. Rather than to scare its audience, this collection aimed to promote a 'desire to make peace with death.' The exhibition included a vast array of familiar macabre imagery, such as 18th century wooden Tibetan dancing skeletons, a vertically bisected portrait of a French soldier, and sepia photographs of medical students posing with cadavers.

In exploring and displaying different rituals and attitudes to death, Harris promotes contemplation of our mortality and viewing death as just another aspect of life. As Marcus Aurelius proposed around 19 centuries prior to Harris' exhibition, human life is 'brief and trivial. Yesterday a blob of semen; tomorrow embalming fluid and ash.' Although this view can seem pessimistic, perhaps contemplating human mortality every day is unhealthy and unusual behaviour. Our curiosity will never contain our fascination with death or our enduring efforts to imagine it. However, maybe Harris and Aurelius are right in that our fascination should remain just that, interest and not fear.

Maybe, after all, it *will* turn out to be a dance with a smiling skeleton into the great unknown.

Further Reading

The Power of Death: Contemporary Reflections on Death in Western Society, ed. by Maria-José Blanco and Ricarda Vidal

Historical Perspectives on Attitudes concerning Death and Dying, by David San Filippo

BODIES AS SITES: Sexual Violence, Gender, and the Partition

Harriet Purbrick

Female students of Dacca university marching on Language Movement Day, 21st February 1953.

(**CW**: Sexual violence, abuse.)

It was not until the 1990s that historians started writing about the violence that took place during the 1947 Partition of India. The abrupt enforcement of new and artificial borders for a Hindu-majority India and a Muslim-majority Pakistan, led to widespread violence as many found themselves in the 'wrong' country. Historians have identified several different types of Partition violence that asserted control over another's body, from religiously motivated, ritualised forms to sexual violence and rape. They have attempted, in some cases controversially, to explain the motivations behind this.

During Partition, bodies became sites to assert ethno-religious differences. As religious divides became increasingly entrenched, those belonging to a different religion were increasingly seen in terms of their 'Otherness.' The right to practise one's own religion was violently targeted at the most fundamental level of bodily autonomy. Hindus were forcibly fed beef, men were ritually circumcised, and bodies were branded with slogans, like "Pakistan, Zindabad!" or "Hindustan, Zindabab!" All things held sacred by one religion were deliberately desecrated, whilst practices deemed honourable by the other side were asserted. Historians agree that this was not a genuine attempt to convert on the opposing religious group. Rather, the superficial and painfully forced nature of the 'conversion' emphasised the ethno-religious differences, their 'Otherness,' and ultimately, their own religion.

The Partition of India also involved countless cases of sexual violence and rape. This ultimate removal of autonomy over one's body has been explained by feminist historians Ritu Menon and Kamla Bhasin, on communal, not religious lines. They describe how honour in the community was upheld by a patriarchal view of female sexual purity, and that sexual violence deliberately and consciously sought to shame this communal value. Thus, they argue that women's bodies were vessels to target entire communities. We see this in the wider context that sexual violence took place: to ensure the dishonour affected both the victim and the community, women were sometimes paraded round publicly, and the rape itself often took place in front of male family members.

But explaining the motivations behind rape is far more contentious than explaining highly ritualised forms of violence. Historians like Kavita Daiya take issue, with this single explanation of all sexual violence as seeking to destroy 'patriarchal communal honour.' Not only does it dismiss intercommunity violence, it is also complicated by cases of sexual violence, such as forced circumcision and castration that took place against men and interacted with religious rituals and ideas of 'Otherness'.

The chaos created by unique forms of ritualised violence allowed more generalised forms of violence to take hold such as rape; a historical symptom of conflict. Daiya points towards less pre-meditated cases of rape, attacks that happened just because they could, and where taking autonomy of another's body was an end in itself.

Further Reading

Daiya, Kavita, '"Honourable Resolutions": Gendered Violence, Ethnicity, and the Nation', Alternatives: Global, Local, Political, 27.2 (2002), 219–47.

Menon, Ritu, and Kamla Bhasin, Borders & Boundaries: Women in India's Partition, (New Brunswick, NJ: Rutgers University Press, 1998).

ENSLAVED BODIES: Transatlantic Slavery's Hold on Enslaved Female Reproduction

Isabel Edwards

Lithograph image depicting the Transatlantic Slave Trade.

(**CW**: Sexual violence, racial violence, abuse.)

In 1662, legislation in Virginia validated 'partus sequitur ventrem' policies – that the condition of children depended on the status of their mother - as law. The policy of determining children's position within slave society according to their mother's status was present long before the 1662 legislation. Application of the law across British territories commodified enslaved women's reproductive lives by subjecting women to property law: a supposedly private, intimate experience became a matter of public economics. For these women, every single ability of their bodies was harnessed for the financial increase of imperial powers in the Caribbean. The reproductive lives of enslaved women, when the law passed, were limited by poor working and living conditions - not just judicial influence – making childbirth deadly and infant mortality incredibly high. This meant that many slave owners purchased enslaved African people rather than relying on a Caribbean-born labour supply.

The Abolition of the Slave Trade in 1807 forced slave owners to reconsider the constant turnover of labour from transatlantic slave trading, turning their attention to the reproductive potential of enslaved women already in the Caribbean. 'Slave breeding' became a popular policy in the eighteenth century and enslaved women could be sold as 'breeding women' or 'breeding wenches'. The necessity of successful reproduction from enslaved women meant that some plantation owners improved living conditions for enslaved women. Nevertheless, these changes to the slave policy demonstrate the extent elites were able to police enslaved women's fertility, hindering the women's control of their external body as well as the internal.

The bodies of enslaved women in the Caribbean were both points of exploitation and sources of resistance. Although many women tried to resist the exploitation of their bodies by slave owners, especially sexually, the resistance would rarely end in success, with most women being punished by whipping, flogging or being raped. However, a few women managed to use sexual relations to their advantage, an example being an owner named Thomas Thistlewood, who described an enslaved woman, Phibbah as his 'wife', though their relations were probably involuntary on Phibbah's part, she managed to secure manumission for herself and her children, land and a new house for them in Thistlewood's will.

Although this type of resistance was very rare, many women suffered abortion or infanticide as a means of preventing white control of enslaved reproductive lives, undermining elite control of their female bodies as market producers, and preventing their children from becoming victims to oppressive slavery. Not all means of resistance were so extreme, any attempts to earn freedom by women through selling vegetables or doing laundry were acts of resistance that reached beyond the immediacy of their own position.

Partus laws helped enslaved women understand the importance of their own position for their children and enshrined the ambiguity forced upon their bodies in the Caribbean; their bodies were central to finances in an economically charged society. This commodification of enslaved women's reproduction made it an exploited economic process but also gave women the potential to undermine Caribbean slavery at its roots.

Further Reading

Hilary Beckles, Natural Rebels: A Social History of Enslaved Women in Barbados;

Jennifer Morgan, 'Partus sequitur ventrem: Law, Race and Reproduction in Colonial Slavery'

‘GYNAECOLOGICAL RESISTANCE’ IN THE CARIBBEAN: Enslaved humanity or heroism?

Eliza Broadbent

(**CW**: Sexual violence, racial violence, abuse.)

White people have their “liberty…that’s just what we want,” wrote Mary Prince in 1831, an enslaved woman born in Bermuda, who escaped to England and became an abolitionist. The institution of slavery dominated the landscape of Caribbean colonies throughout the 16th to the 19th Century, with British colonies declaring the abolition of slavery in 1833. Throughout this harrowing period, the ongoing struggles of the enslaved to carve out their own liberties in the face of extreme oppression were persistent. When thinking of the pursuit of liberty and reclaiming control over one’s life in compromising circumstances, we tend towards depictions of militancy and revolution – acts which traditionally characterise the label of ‘resistance’. We often fail to recognise the reductive and gendered implications of this notion of ‘resistance’, so instead must appreciate that political action undertaken by the enslaved in their desire for liberty, as emphasised by Mary Prince, did not always manifest itself as a complete attempt to overhaul the institution of slavery. Rather, to gain a more nuanced understanding, we should consider the various processes enslaved women used to carve out some sense of autonomy and reclaim their identity within a system that sought to regard them as dehumanised commodities.

Enslaved women were central to the socio-economic logic of slavery, arguably more so than men. Jennifer Morgan explains women’s ‘labor was at the heart of monoculture export economies, and their reproductive lives were at the heart of the entire venture of racial slavery’. The notion ‘*Partus Sequitur Ventrem*’, ensured the legal condition of slavery passed down through maternal inheritance, contrasting with traditional European notions of paternal inheritability. This ensured the commodification of children; if an enslaved woman birthed a child (whether the father was enslaved or free), her child would also be enslaved by default. Enslaved women were expected to produce hard labour in field gangs in addition to reproducing and procreating children that would eventually comprise the labour force. Both their race and gender provided the grounds for their exploitation and degradation.

Enslaved women’s reproductive abilities became increasingly politicised by both slave-owners and abolitionists, especially as abolition of the slave trade neared and they tried to implement pro-natalist reforms. Most enslaved populations failed to increase naturally, characterised by low fertility and high infant mortality rates, which were primarily a result of poor conditions. However, contemporary accounts allude to enslaved women taking measures to actively control their fertility. For example, plantation owner Pierre Dessalles wrote ‘negresses [sic] got rid of their fruits … it was known throughout the work gang that Marie-Jeanne had very recently destroyed her child.’ Though limited, the evidence available implies women consciously controlled the extent of their own fertility through contraceptive and abortive methods.

Traditional practices of lengthy lactation and weaning periods served as a contraceptive. Knowledge of abortifacients such as herbs, leaves of special shrubs, plant roots and bark, had been brought to the Caribbean, particularly by midwives and healers. Some women took control of the means available to withhold their reproductive capabilities in order to prevent children being born into slavery, in turn, limiting the procreation of the labour force upon which the plantation system depended.

Women were also accused of infanticide. In 1775, owner Thomas Thistlewood reported that the daughter of an enslaved mother called Fanny contracted flux, but rather than seeking medical attention, Fanny “did nothing”, just watching her daughter die, commenting she was “very obstinate”. Infanticide, or hastening the death of a child, demonstrated women had the ability to choose to reject motherhood. As suggested by Turner, the brutality of slavery and potential separation of kin, in some cases, ‘prompted mothers to view death as a kindness for their children.’ At the centre of the culture of motherhood was women’s quest to control their reproductive bodies on their own terms.

Reproductive control has been more commonly labelled “gynaecological resistance” – it is here that the narrative of “resistance” needs further interrogation. Women undertook acts by which they claimed control over their bodies, but these have to be appreciated outside the lens of resistance because, as Morgan suggests, ‘in the vacuum of perpetual resistance, there is no pain, no suffering, no wounds.’ The label of “resistance” in this context, freezes narratives of motherhood among enslaved women in, what Turner calls, a ‘heroic pose’, which romanticises the rebel mother defying the system through extreme acts such as infanticide. The celebratory narrative of infanticide as a “heroic tragedy”, through which death secured freedom, side-lines the complexities of enslaved humanity and overshadows the emotional hardships associated with enslaved political cultures, particularly that of maternal failure, grief and suffering.

Reproduction and sexuality in Caribbean slave societies were of extreme political and economic significance. With this in mind, one must appreciate the political authority demonstrated by enslaved women through establishing control over their bodies and fertility outside the long-established trope of “resistance”.

Further Reading

Sasha Turner, Contested Bodies: Pregnancy, Childrearing and Slavery in Jamaica (Philadelphia: University of Pennsylvania Press, 2017)

Jennifer Morgan, Laboring Women: Reproduction and Gender in New World Slavery (Philadelphia: University of Pennsylvania Press, 2004)

COMMEMORATING WOMEN:

Struggles and Achievements

Jessica Pitcher

(**CW**: Sexual violence.)

EUROPE: WOMEN IN WAR

Statues commemorating women's wartime work have, until very recently, focused only on wartime nursing. Alison Fell argues that this is because nursing is understood as an extension of domestic work and an expression of acceptable femininity. The nurse is not replacing men in factories, something that concerned the State and trade unions; she is using her domestic skills to assist male soldiers. Therefore, the State has sought to commemorate the nurse and ignore alternative female war work. Popular statues depicting nurses include the Charlieu sculpture, which depicts a uniformed nurse cradling a dead soldier, and the Paris Plaque, which depicts a uniformed nurse bandaging a soldier's wounds as a French village burns behind her.

In recent years more attempts have been made to commemorate alternative war work. The Women's Auxiliary Territorial Service Monument depicts a female Auxiliary Territorial Service (ATS) officer in uniform. This memorial commemorates women who worked as radar operators, military police and anti-aircraft gun operators through the ATS in the Second World War. Moreover, the women of WWII monument situated in Whitehall, London depicts a range of wartime work uniforms worn by women, and therefore commemorates a range of female wartime work: nursing, police work, welding, Women's Land Army work, Women's Royal Naval Service work to name a few.

AUSTRALIA: WOMEN ACROSS TIME

Throughout history, Australia has failed to commemorate women. As of 2019, they have commemorated more animals than they have women. Furthermore, out of all the statues in Australia, 97% commemorate men. Hilary Matfess refers to the lack of female commemorative statues as the 'marble ceiling'. She argues that statues reflect wider society; the lack of female statues sends the message that female accomplishments are not worth recognising, a sentiment that plays into the narrative of the patriarchal society. Moreover, she argues that the female monuments that do exist are prone to violation, an act that constitutes a threat to women who exist in the public sphere.

Daniel Kany argues that statues commemorating the American Civil War are used as a form of state propaganda. The same can be said about statues in Australia. Genevieve Greives argues that statues in Melbourne remember only colonial heroes whilst women and indigenous people are excluded, because they act as reminders of colonial atrocities that the state do not want in public memory.

ASIA: COMFORT WOMEN

The history of comfort women is a controversial one. In World War Two, South Korean teenage girls were kidnapped to act as sex slaves to Japanese soldiers. After the war the 'comfort stations' where these girls were imprisoned were destroyed and many of the young women killed in an attempt to cover up the atrocities. Although Japan did eventually acknowledge the existence of comfort stations in 1993, and agreed to pay reparations to surviving victims in 2015, they have never released an official apology. This has led to disputes over the commemoration of comfort women. After a commemoration statue was unveiled in 2011 in Busan, South Korea, Japan recalled two of their top diplomats from the country and halted talks regarding currency swap. Again in 2019, a commemorative art piece, the 'Statue of a Girl of Peace', was withdrawn from a Japanese art exhibition after organisers received threats.

However, some statues do exist, both in South Korea and internationally. Most of these commemorations consist of the same design: two chairs, one being sat on by a young girl. The girl represents the victims; her short hair represents the cut familial ties caused by her kidnapping, her clenched fists represent the ending of the victim's silence, and her angry expression represents the anger amongst the victims at the lack of apology. The empty chair allows people to sit next to the victim, and try to understand her experience. The structure also consists of a bird, acting as a symbol of peace and freedom, reflecting the hope victims have for resolution.

The Statue of Peace, Comfort Woman Commemoration

Further Reading

Alison S. Fell, ''Afterword: Remembering the First World War Nurse in Britain and France" in First World War nursing: New Perspectives, ed. Alison Fell et. al. (London: Routledge, 2013) pp.173-192

Barbara Green, Girls in Khaki: A History of the Arts in the Second World War (UK: Spellmount, 2012)

John W Mills, Women of World War Two (London: 2005)

Tracey Spicer, Why aren't more women immortalised in stone? (2017)

THE 'COMFORT WOMEN' QUESTION Remains Unresolved

Imogen Bird

(**CW**: Sexual violence, racial violence, abuse.)

During and before the Second World War the Japanese Army forced many Korean women and girls into sexual slavery in their occupied territories, these are known as comfort women. This violation of human rights remains an issue today as Japanese authorities have 'danced' around and denied the issue, rather than confronting the issue outright.

It is undeniable that this sexual slavery occurred. Testimonies from 'comfort women' tell of them being abducted from their homes, lured by false promises of better work and forced into this horrifying 'work'. In some instances, these positions were advertised but were done so under the pretence of work such as nursing jobs in Japanese Army bases. Women did not willingly go into this. Once recruited the women were incarcerated, this often meant being posted elsewhere in Japanese occupied territory to make escape impossible.

The nature of the sources, the occupation of Japan by the US after the war and the 1965 Normalisation Law all contribute to the fact that Japan can deny these testimonies and largely continue to do so. The occupation of the US after the war contributed to the image of the Japanese as victims of the war and helped them construct into the superpower that they are today. Thus, what lies at the crux of this issue is the battle between the official narrative and the personal testimonies of former 'comfort women'.

The 1965 Normalisation Law also glossed over the issue. This law established basic diplomatic relations between Japan and South Korea. This had a major impact on the 'comfort women' issue as South Korea could no longer claim more reparations for the damage that the colonial Japanese did. A quick media search can see that women have not given up hope fighting for reparations despite this law, although sadly many take this wish to their death beds. But these stories serve as an indication that the abuse has not been lost in the past and remains as vital and controversial today.

Meanwhile, the finger was being pointed less and less at the Japanese authorities. This gave them ample time to destroy or classify documents on the issue that had not already been destroyed during the course of the war to help with the denial and suppression of the issue.

Around 1988 the dam of memory on the 'comfort women' issue broke. More and more former 'comfort women' came forward and with this came an increase in the number of Japanese soldiers coming forth and making testimonies. When these documents were declassified, the Japanese government denied these as relative experiences rather than common occurrences. The media did in part help spread these testimonies but only those like the Asahi newspaper, whose political sentiments were aligned with the renewal of the 'comfort women' discussion. Bronze statues of 'comfort women' and museums of human rights abuses have popped up across the world from California to Seoul. These serve as a reminder for the realness of the issue and are supposed to stimulate an emotional reaction to the women's suffering.

With this renewed discussion has come more controversy. Japanese nationalists denounce the victims as traitors and attacked 'comfort women' online and in their workplace, that is if they reveal their identities. Many more of the attacks on 'comfort women' are less personal and are instead directed against the fight as a whole for the issue to be addressed and resolved. Cities like Glendale, California were subjected to lawsuits and diplomatic protests due to the presence of such statues. By fighting to show the negative actions of the Japanese Army during the war, these negative energies have been channelled towards Japanese school children. Confronting the issue of these negative aspects of history should not be used against the Japanese population but directly to those that still deny the issue.

The 1993 Kono statement corroborates the legitimacy of the victims' claims. This was due to years of research by Japanese historians citing both the official documents we have remaining and the documented testimonies of former 'comfort women'. The Japanese government has in part addressed this stating that some women might have been coerced by the Japanese Army into sexual slavery, nonetheless, the acceptance of this statement still is not widespread. Many deny that the orders for the abduction of the women came from the government themselves.

The 'comfort women' issue still needs to be resolved. This is an issue that is running against the clock before victims and the victimisers die, and the push for its resolution does too. More testimonies and a greater force for their publication need to be made so that their stories can be passed down the generations and decisive action can be taken against the issue. Women should not be made to feel ashamed and humiliated by deniers, nor should they feel vulnerable in the unresolved and controversial situation that the 'comfort women' issue has become.

Further Reading

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ENDURING GALLIPOLI: Disease and Drought in the Dardanelles

Matthew Hough

Conditions on the Western Front in the Great War were uniquely stressful, and the threat of being shot, blown-up or buried alive was ever-present. However, at Gallipoli on the Turkish coast, where a multi-national Allied force clung on to several small beachheads between April 1915 and January 1916, conditions were especially gruelling, posing several unique physical challenges, such as widespread disease and extreme weather, which were simply unheard of on the Western Front.

Like their counterparts in France and Belgium, Allied troops at Gallipoli were plagued by lice. The tiny insects were able to lay dozens of eggs at a time in the seams of the soldiers' uniforms, and despite their best efforts to burn them out with matches, many men found themselves constantly itching. But the lice were not the worst of the soldiers' insectoid foes. Putrefying corpses left on the battlefields attracted swarms of flies, which became a major problem. The lack of properly dug latrines (the result of a combination of a lack of space and supplies and the ever-present threat of enemy attack) created excellent breeding grounds for the flies, who fed on exposed human faeces. Soon enough, the numbers of flies which Allied troops faced was in the millions. Eating became an ordeal as the flies could swarm around open jam tins in an instant and were often mistaken for currants in the jam. One British gunner, demonstrating the Tommies' famed ability to joke in the face of adversity, noted that conditions became so dire that the hated apricot jam was 'tolerated of sheer necessity' as it contained no currants which might be mistaken for flies. However, the flies posed more serious problems, one of which was dysentery. Symptoms of the disease, which became widespread among Allied troops, included abdominal pains and the constant need to defecate. Men would often foul themselves, worsening both the already awful latrine situation and the men's morale.

Yet this was not the only disease faced by troops at Gallipoli. Other common ailments included paratyphoid – a disease which often accompanied dysentery and had a range of symptoms including fever, vomiting, shivering, aching, deafness and constipation. This was difficult to diagnose, and the conventional treatment – aspirin and a liquid diet – was simply not practical at Gallipoli. Additionally, the French soldiers occupying the old fort of Sedd el Bahr faced a unique problem – sandfly fever. This ailment, which caused abdominal pains, fever and aching limbs, was the result of bites from the tiny, hair-covered flies dwelling in the cellars and on the battlements of the castle. In the campaign's opening months, the Allied forces' strength was slowly sapped by these various diseases, but the limits of their physical endurance would be tested further as summer arrived.

A new beach landing, starting on 6th August 1915 at Suvla Bay, brought with it new problems. Despite the summer heat having reached its height, the British troops carried with them little over a pint of water each. Many of the soldiers, usually inexperienced wartime recruits, finished off their water by lunchtime – an error they would quickly come to regret. With their progress halted, the sight of the Aegean Sea from atop the hills undoubtedly tormented them as their mouths dried up in the heat. Soon enough, British troops were using any excuse they could find to make the hour-long trek back to the beach, where a water tank had been brought ashore. 2nd Lieutenant Ivone Kirkpatrick of the Royal Inniskilling Dragoons described men drinking warm, dirty water directly from the metal tank, before filling their bottles and departing. He himself was more prudent, having repeatedly used his own water to rinse out his mouth, before spitting it back into his canteen to reuse. Later, when more water was brought ashore, the thirst of some men led them to slit the pipes and drink directly from them, conveying the mood of sheer desperation among the parched soldiers.

By November, the situation had changed dramatically. Winter arrived, bringing with it new extremes of weather which the Allied troops were even less prepared for. First came strong winds, making the landing of supplies difficult, and then torrential rain. Trenches flooded, and men scrambled to recover valuable kit like machine guns or face losing them to the torrent. Later that month came the cold, and snow began to appear on the Peninsula. British soldiers, still in their light summer uniforms, were totally unprepared as temperatures dropped below 0°C, and conditions like frostbite and hypothermia became widespread. In some cases, men's feet swelled up and turned black. Others simply froze to death in their trenches. Across No Man's Land some Turkish soldiers resorted to wounding themselves in the hope of escaping the exposure of the front lines. By the time temperatures began to rise once more the British had lost 200 men to hypothermia and frostbite, and a further 5,000 had required medical help.

Soon after, the Allies evacuated Gallipoli, having failed to achieve anything militarily since their arrival in April. While their campaign failed to end the war, both they and their enemies had endured the ultimate test of human resilience.

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CHANGING BODIES OF WAR:

Disability and Prosthetics

Ward of the 1st Eastern General Hospital which stands on the grounds of Kings and Clare Cricket Fields, Cambridge.

Joana Filipa Teixeira Brandao Bessa Ribeiro

The beginning of disfigurement can be attributed to innovations in fighting techniques. A new bullet created by the Germans, for example, broke into small pieces of shrapnel upon entering the body. These destroyed muscle and bones and created a group of men distinguishable through their lost limbs and sensory organs. It changed the face of society by creating a body of people that no longer fit the "normal" civilian look. This deeply affected families and in particular, it changed veterans' lives not only psychologically, but also physically.

Many British soldiers were affected by disfiguration with 60,500 suffering head or eye injuries. Another, 41,000 men had lost one or more limbs. Overall, war created 10 million disabled ex-soldiers. Society was horror-struck by how men had been affected by wartime experiences. and the loss of a man's appearance went against the traditional Victorian values attributed to male citizens to be able to provide for their families and contribute to society.

Many became dependent on their families to survive by needing help eating and performing other daily tasks. Thus, disabled war veterans were seen to having lost their independence and the care they needed was likened to that given to children. They needed to relearn how to use their bodies with treatments to restore them physically and psychologically. Many required orthopaedic care so the state's obligation towards the disabled soldier changed as they needed to provide benefits to ensure they regained independence.

In 1918, over 400,000 were receiving medical care and pensions. Hence, post-war reconstruction centred on the desire to make these men live a normal home life and re-establish them as the heads of the household. There was a lot of anxiety around the lives of these injured men.

In the First World War, facial disfigurement was culturally and socially part of its consequences . Seth Koven discusses that hiding the disabilities of veterans was essential to forget the war during the reconstructive period. Evidently, those with facial disfigurements wanted to hide themselves from society. They underwent many operations to conceal the permanent reminder of war. Many wore masks and dark glasses to hide their disfiguration, look more "normal" and to appeal to society.

Other disfigurations were hidden by artificial limbs which were more standardised, unlike individualised mask making. Prostheses were necessary and developed further to ensure that the injured man would be able to function normally once again. However, they did not always look real, often artificial arms were joined to the machinery that the man worked at. Men were looked at differently and it was hard to adapt to their new limbs and re-establish themselves in society and as a result, more disabled men would be deprived of employment.

In conclusion, Suzannah Biernoff discusses how men's injuries were only discussed in the medical sphere. This is because many men did not wish to share their experiences, but forget it had ever happened; Britain wanted to forget the consequences of war.

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TYRANNY IN SECRECY: Conscription in Post-Independence Eritrea

Senai Habteab Tesfatsion

Isaias Afwerki (President 1993-Present) and his implementation of the Eritrean National Service (ENS), has plunged the state into political turmoil; whereby a thirty-year struggle for independence (1961-1991) against the prevailing Marxist-Leninist Ethiopian Derg regime gave way to one of the most secretive authoritarian states in the world. The People's Front for Democracy and Justice (PFDJ) was formed as the country's founding and only ruling party. Crucially, in its attempt to perpetuate heroic ideals manifested during the lengthy conflict against purportedly superior Ethiopia, indefinite conscription became the central policy; forming the chassis of the entire socioeconomic and political machinery.

The theme of this issue is "Bodies" and ultimately, despite so many Eritreans having lost agency over their own, they have still found ways to reassert authority. This has occurred either through individuals creating sufficient political space from which to display instances of trivial rebellious activity, or by conscientious objection; leading often to illegal outward migration or detention due to nonrecognition of this right. This has culminated in a youth exodus which has produced a clearly demarcated diaspora.

Governmental Proclamation No. 82 in 1995 denoted the objectives of the Eritrean National service (ENS). Article 8 stated that 'all from age eighteen to forty' must complete six months at Sawa Military Training Centre as well as 12 months 'of active service and development tasks'. These rules ensuring demobilisation were complied with prior to the Eritrea-Ethiopian border conflict over a territory called Badme in 1998. Subsequently however, the contention was utilised as a pretext not only for the mobilization of all able-bodied individuals but for the implementation for the Warsai-Yikaelo Development Campaign (WYDC) beginning in May 2002.

Vital to the WYDC was the idea of 'preserving' values displayed by yikaelo (combatants during the war of independence). They were perceived as being tied to the regime's treasured understanding of what national identity constituted. It was believed that ENS would produce generations 'characterized by love of work, ready to participate…in reconstruction… [whilst] foster[ing] national unity' (Proclamation No. 82/1995). Kibreab (2017) noted that independence created a perception that the younger generation were attitudinally different to yikaelo; highlighting their 'self-interest…[and] lack of nationalis[t]' sentiment. The campaign was an attempt to institute societal change through state-orchestrated draconian policy. Isaias saw Ethiopian intransigence over Badme as advantageous in configuring a foreign policy that revolved around no war-no peace; using the unresolved dispute as justification for the implementation of de facto open-ended conscription.

Despite contrary beliefs from PFDJ leadership, the supposed aims for the ENS had not been fulfilled. Governmental projects did little to improve the lives of Eritrean citizens. Rather the ENS, which by 2015 constituted around 600,000 people, had done the opposite. Technical ability was hampered by Isaias' anti-Intelligentsia stance due to an entrenched belief that education was conducive to insurrectionary activity. Similarly, the targeting of able-bodied individuals restricted labour supply for economically viable commercial activity (FAO/WFP 2002). This demonstrates how the ENS, despite superficially seen as a method of ameliorating the country, was instead an instrument of control; likely influenced by Isaias' idolisation of Maoist doctrine.

Consequently, there existed a contrast between conscripts from 1991-1998 and those thereafter. Whilst the former were dedicated toward reconstructing the war-torn economy, the latter lost motivation due to immense contradictory pressures. The state's forceful drive to instil nationalist spirit vied with personal desires for freedom. This was exacerbated by the formation of a mass surveillance and censorship programme. The aim was to ensure obedience. Any dissidence from 2001, was met with detention in one of many secret prisons within Eritrea. Dan Connell in Escaping Eritrea references Hanna 'who[se]…father, former minister of foreign affairs…was imprisoned secretly, without trial…on September 18, 2001' along with fifteen others for criticising Isaias' 'authoritarian control'. This exemplifies the tyrannical repressive measures within the region. After 2001, 'the question of 'why?' disappeared from the Tigrinya [official] language' (Bozzini).

In light of this authoritarianism, many conscripts employ political façades; thus hiding their disillusionment in fear of repercussions. Behind pretences however, is a desire to weaken the PFDJ. Bozzini notes how some ageleggot (conscripts) routinely carry out unorganised instances of rebellion, whether this be vocalising critical jokes or through purposeful tampering of development projects they have been assigned to. Furthermore, many reclaim agency over their bodies by escaping the country. The extremity of outward migration can be captured by the nature in which the entire National Football team sought Asylum in Kenya after permission to play outside Eritrea's borders. Bloomfield (2009) noted that this was emblematic of their desire to escape from impending military service upon the conclusion of their careers. As such, Asylum seekers in the EU+ region soared from 9,555 in 2008 to 46750 in 2014; thus forming a marked diaspora. Importantly, refugee plights continued after exit from Eritrean borders. Kibreab notes how 'in the eyes of corrupt military commanders in neighbouring countries, those fleeing are seen as precious commodities' to be utilised for material gain. Furthermore, many, such as Israel, have set up extremely difficult procedures for Asylum seeking. Connell notes, writing in 2013, that of 36,000 arrivals there, only two were accepted; the rest either deported or treated as illegal infiltrators and arrested, which is ironic considering the history of persecution of Jewish people. Thus, it is clear that the troubles of these refugees most definitely do not stop following migration out of the county.

In summary, Eritrea's turmoil is to a large extent connected to Isaias Afwerki's implementation of the severely repressive ENS that has culminated in de facto indefinite conscription. Individuals have accepted the status quo as being obedience to an oppressive state. Ultimately, this has led to many individuals fleeing the country; thus contributing to the growing migrant crisis and increasing diaspora. The PFDJ in orchestrating itself in relative secrecy, however, has managed to shield the extremities of the regime from the eyes of the global public. It is for this reason that discourse like this article is absolutely necessary.

Further Reading

Gaim Kibreab's The Eritrean National Service: Servitude for 'The Common Good' & Youth Exodus/ His article on Forced Labour in Eritrea; News articles from Assenna, Awate and Asmarino; Amnesty/UN reports; Andeberhan Welde Giorgis' Eritrea at a Crossroads; David Bozzini's 'The Catch-22 of Resistance: Jokes and the Political Imagination of Eritrean Conscripts'

ANNIVERSARY FEATURETTE

An introduction from **Emily Wiffin**, History Society Academic Secretary

Monday 27th January 2020 marked the 75th anniversary of the liberation of Auschwitz concentration and extermination camp. On Wednesday 29th January, the University welcomed Dr. Iby Knill, a Holocaust survivor, to come and share her story. Iby explained how she was taken from her home in Czechoslovakia and forced to take refuge in countries such as Hungary and Russia before being taken to Auschwitz-Birkenau. We have all been told stories of the Holocaust but hearing an experience like this first-hand was particularly moving.

The anniversary of the Holocaust is clearly significant, but 2020 is also a year to remember the Armenian genocide that lasted from 1914 to 1923 the Srebrenica genocide, which has its 25th anniversary in July and the Cambodian Genocide. These are not the only atrocities to remember this year, but we have included articles on all four of these historical moments in this issue to pay tribute to those affected, remember the horrors that happened and continue to bring awareness to the darker sides of history.

HUMAN EXPERIMENTATION: the Cost of Modern Science

Phoebe Kirkland

(**CW**: Anti-Semitism, racial violence, abuse, assault.)

Nearly 75 years on, the memory of the Holocaust remains an important part of our history. The Holocaust serves as an important message for us today, to be vigilant and pro-active in preventing any future genocidal actions from others. But what is often not talked about regarding the Holocaust and the inhumane treatment of other human beings, is the human experimentation that occurred in many of the concentration and prisoner of war (PoW) camps. The research gained from human experimentation that occurred throughout WWII, which was not limited to the actions of the Nazis, was confiscated by the Allies and resulted in lighter sentences for many scientists that cooperated with them. Their research was then developed and used – the human cost forgotten.

Human experimentation in Hitler's Germany began in 1933, where the Nazi Party began sterilising those they considered to be 'inferior' to their 'superior' Aryan race. Medical control over human beings in Nazi Germany was an intrinsic part of the Genocide, as they targeted people with diseases claimed to be hereditary such as alcoholism, blindness, deafness, and so forth. This eugenics approach was cultivated in the 1700s and permeated Nazi theology towards ensuring an Aryan races' success. The Law for the Prevention of Genetically Defective Progeny (1933) 'legalised', within the confines of the Nazi German government, the involuntary sterilisation of persons with such 'defective' diseases. From this law, an estimated 300-400,000 people were forcibly sterilised to prevent them from reproducing and continuing a line of 'feeble-minded' progeny.

From sterilisation, Nazi doctors began to further their experimentation of human test subjects by dissecting, maiming and exposing people to extreme conditions to see how far the human body could be pushed. These experiments were carried out in camps or secret government facilities, such as military bases. The Luftwaffe freezing experiments are one such example of human experimentation committed by the Nazi military. In 1941, the Luftwaffe conducted experiments with the intent of discovering the means to prevent and treat hypothermia in their soldiers and gain the upper hand in the battles against Russia in Siberia. The Nazi military normalised such lethal experiments as part of furthering their cause, which strengthened the military and soldiers themselves.

In 1942 prisoners in Dachau were also used for freezing experiments. They also underwent various methods for rewarming, with many subjects dying in the process. Experiments were also carried out on captured Russian PoWs, as Nazi doctors theorised that they held superior anti-cold resistant genetics and they wanted to 'harness' this potential and figure out a way to give it to their German troops. This was the ethos of the Nazi eugenic human experimentation – that certain human beings were more powerful and superior, and the human cost of harnessing these superior genes did not matter. It was all for the betterment of their perfect Aryan race and the future of a Nazi-controlled world.

The most infamous Nazi doctor was Josef Mengele – the 'Angel of Death'. He worked in the Auschwitz camp, and his most infamous experiments were on twins. Mengele and his team focused on analysing why twin children were born, and if the human body could be manipulated to encourage an increased chance of multiple births. Consequently, there would be an increase in the birth-rates of the Aryan race. Other experiments ranged from injecting dye into children's eyes, injecting chemicals to discover what would happen to the subject's bodies, and even more horrifically sewing twins together in an attempt to conjoin them. If one twin died, the other was also 'dispatched' of and a post-mortem was carried out on both, with death being uncomprehendingly common. Between 1943-44, Mengele and his team performed experiments on nearly 1,500 sets of imprisoned twins at Auschwitz, and only 200 people survived.

In the name of science the human cost is often overlooked and ignored, but at the 75th anniversary of the Holocaust it is important to acknowledge the existence of human experimentation behind this genocide. Many of the technologies and scientific breakthroughs of the modern age are a result of human experimentation that took place in WWII, unbeknownst to many.

Now, as it comes to light through previously confidential documents, the extent of the human cost that many of our modern innovations hold can be realised. It is important to note that the human experimentation of the Holocaust was not an isolated incident of inhumane action. Today more than ever, with the rise of threats that spark all too much of the fascist world of the 1940s, human experimentation is occurring to vulnerable peoples across the world. The legacy of the Holocaust demands us not to allow this to happen again.

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THE KARDASHIANS & THE G-WORD

https://www.instagram.com/p/B5Qkj-zA2JA/

Left to Right: Khloe, Kimberly and Kourtney Kardashian in 2020.

Annabel Allum

(**CW**: Genocide, violence, abuse.)

Over a hundred years ago, during the upheaval of World War I, Turkey's Eastern Anatolia region witnessed brutal massacres as the desperate leadership of the Ottoman Empire, having the lost the First Balkan War and facing the prospect of losing more territory, saw a threat closer to home. Worried that the Christian Armenian population was planning to collaborate with Russia, a primary enemy of the Turks, officials embarked on what historians have categorised as the first genocide of the twentieth century. 1.5 million Armenians were brutally murdered in executions or forced across the Syrian desert with many dying of exhaustion, exposure and starvation. The genocide was a great atrocity and the conflict remains a bitterly contested legacy, with a hundred years of silence and denial from Turkish authorities, who say there was no planning of deaths and no systematic attempt to destroy a people.

For surviving Armenians & their descendants, the genocide became a central marker of their identity, with wounds being passed through generations. In recent years, the Armenian Genocide has featured predominantly in the news, with the Kardashian name typically alongside it. On sites like Daily Mail, The Sun and E-Online, hardly a day goes by without a Kardashian featuring. For years, the Kardashians have evoked the memory of their late Armenian-American father, Robert Kardashian, and their Armenian roots, with Kim arguably becoming the most well-known Armenian-American and international celebrity. Kim is uniquely positioned to advocate for the recognition of the Armenian genocide, having already led a successful push for federal sentencing reform and for President Trump to grant clemency to Alice Marie Johnson, who was serving a life sentence on drug charges in the US .

The most important thing the Kardashians did, garnering the most attention, was their visit to the Armenian Genocide Memorial Complex in 2015, which was recorded for a Keeping Up with the Kardashians special to commemorate the 100th anniversary of the genocide. To the country and its people, this show of respect was increasingly cared about in a climate of denial. They suffered, as a nation, a terrible loss and although it has received greater recognition in recent years, Turkey, the perpetrators of those atrocities, has never acknowledged it as a genocide and continues to pursue the path of denial; a symptom that Gregory Stanton denotes as the final stage of genocide.

Because of her unique position in celebrity culture, Kim has recently been able to publicly press for the US to recognize the massacre of more than 1 million mostly Christian Armenians as genocide. This advocacy has taken on a new dimension in recent months, with Kardashian discussing the issue in one-on-one meetings, with Armenian officials and chats with members of Congress. Further, Kim condemned the Wall Street Journal for its role in denying the Armenian 'genocide' in a New York Times advert by stating that 'advocating the denial of a genocide by the country responsible for it – that's not publishing a 'provocative viewpoint', that's spreading lies'. With the introduction of a resolution to recognize the Armenian genocide, it appears that Kim is presented as the 'secret weapon' in an effort for the US to take a stand, a tacit acknowledgement that her activism is at the forefront of the issue. With the United States House Representatives voting 405 to 111 on 29th October year to officially recognize the Armenian Genocide, we can see clearly that in recent times, with social media dominance, the role of celebrities has been elevated from appearances on red carpets to a status that warrants their advocation in worldwide events; ranging from the Australian Bushfires to climate change and or Kim Kardashian, as one of the most influential people in the world, her Armenian engagement has raised its profile exponentially.

Further Reading

Gregory Stanton & Ernesto Verdeja's stages of genocide with Ben Kiernan & Taner Akcam.

ARMENIAN BODIES: The Systematic Erasure and Silencing of a Nation

Annabel Cook

(**CW**: Genocide, violence, abuse.)

On April 24th, 2020 it will be 105 years since the start of the Armenian genocide. Between 1915-1917 an estimated 1.5 million Armenians were massacred as part of the Ottoman Empire's calculated policy to eradicate these communities. Their concerns over the involvement of Russia inciting rebellion through the Armenian population (while the Ottomans fought on the side of Germany) led to the proliferation of the military in the matters of stopping internal conflict. The official reasoning became a narrative of protection, one that encapsulated the concept of preserving life through migration to keep Armenians safe from the effects of the First World War. On the 24th April 1915 however, the Armenian genocide erupted: 600 arrests of Armenian intellectual citizens within Constantinople resulted in their execution and the Minister of the Interior, Talaat Pasha, ordered for the Temporary Deportation Law to be established a week later. Under the guise of wartime, men were taken from their families in the name of conscription but instead were tortured in labour camps, starved, died from disease, or were systematically killed. Survivors, women and children, were assimilated into Muslim communities to erase Armenian culture for good.

The bodies of the living held a lifetime of trauma and the bodies of the dead were treated without kindness or respect; haphazardly thrown into bodies of water, such as Lake Geolijik, or buried in the ground improperly and later discovered after weather revealed their corpses. This is a demonstration of the intent to kill and their negligence in hiding their crimes through the lens of callousness. Survivors were forced to flee and become refugees, and women and children were abused and traumatised by the Turkish soldiers. After two years of genocide trauma still prevailed. Within Zaruhi Kalemkiarian's memoirs she describes one of many girls who sought an abortion but was refused by Kalemkiarian herself, despite being a founder of the Armenian Red Cross and working at a hospital. The girl began to self-harmon refusal; this being a symptom of trauma and a way to cope with a dangerous situation. Kalemkiarian instead incarcerated her in the maternity ward that only housed abandoned women and refugees expecting babies from Muslim fathers. She gave birth and committed suicide not long after. Abortion was seen as an act of treason due to the survivors' concerns over the complete eradication of their people. Therefore, no matter the circumstances of a child's conception, a woman would be forced to carry full term and give birth. This placed women's bodies at the centre of the Armenian revitalisation as objects of discourse and recovery, with trauma being dismissed.

'Dysentery was omnipresent. Poverty was absolute. The dead past counting,' reported a deportee of the concentration camp within Bab; his remarks describe the 50,000 lives lost due to the horrific living conditions. This was 1 out of 24 concentration camps which silenced many Armenians through death or assimilation. A core policy of them was demographic homogenisation, which was the erasure of Armenian people through transferring women and children into Muslim communities. By killing Armenian men, it halted the passing of the Armenian culture and their Christian traditions to future generations because religion is passed down paternally in both Christian and Islamic tradition. There were Muslim households set up by the Committee of Union and Progress to incorporate Armenian women and children, which in 1916 the Interior Ministry ordered that widowed and parentless Armenians were to be moved to these villages with no pre-existing Armenian community to be assimilated into. Women could be married and children younger than would be 12 put into orphanages or placed into wealthy families. Assimilation included conversion, having a new name, and being forced to speak a new language, with boys beginning work as unpaid labourers or put into military schools, whilst girls helped with household maintenance or assumed the role of a wife or concubine.

Another aspect of the erasure of the voices and bodies of the victims of the Armenian genocide is the intentional ignorance of not only Turkey, but other Western nations, of the Ottoman Empire's actions. After the League of Nations' operation ended in 1927, stories of the Armenian genocide were not officially recognised and were silenced until very recently. By the end of 2019 the vast majority of Europe and America acknowledge the Armenian genocide as having existed and in some countries the denial of its existence is illegal. Britain, however, is one of the few countries left to still deny its existence as a genocide because of a lack of evidence that matches the criteria according to the 1948 UN Convention which defines the characteristics of a genocide. Article 2 of the Convention describes a genocide as the killing of members of a specific group, that causes serious bodily or mental harm to them, deliberately calculated to bring about its physical destruction, and forcibly transferring children to another group. The Armenian genocide fits within this, and Britain's continued refusal to recognise this period of history aligns with the British alliance with Turkey being important strategically and politically. With the commemoration of the genocide being 105 years in 2020 there is still hope that the British government will recognise the trauma that the genocide had on the minds and bodies of Armenians, rather than prioritising self-interest.

Armenian Genocide Memorial, Yerevan

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CAMBODIA'S COMMERCIALISATION

Photo credit: "Tuol Sleng Genocide Museum" (CC by 2.0) by Christian Haugen http://www.law.tamu.edu/prospective/academics/centers-clinics-programs/global-programs/student-blogs/cambodia-katie-stallcup

The photos of victims, displayed in Building B of the Tuol Sleng Genocide Museum.

Annabel Allum

(**CW**: Genocide, violence, abuse.)

Over four decades ago, Pol Pot and the Khmer Rouge's brutal regime in Cambodia fell from power but it has left behind permanent scars. These hard-line communists terrorized the Southeast Asian country for four years, between 1975 to 1979, killing approximately 2 million. In the regime's ideological pursuit of a classless agrarian society and winding the clocks back to Year Zero, many were sent to labour camps, prisons and fields across the nation where they died of torture, disease and starvation. Forty years on, Cambodia, a developing nation of 16 million, is still struggling with its past, but a 2018 United Nations tribunal delivered a historic ruling, convicting two of the regime's last surviving leaders of genocide. But what does this mean for the Cambodia, now frequently visited by backpackers, today? Of course, there's much more to Cambodia than its tragic history of violent communism, with tourists flocking to the jewel World Heritage Site of Angkor Wat and the infamous, sandy beaches on the Gulf of Thailand but does its genocide 'entice' people to the country? After asking four friends of their visits to the nation and whether they had known about the genocide prior to their trip, all four had no clue. The genocide inflicted on the Cambodian population was one of the worst mass killings of the twentieth century and yet it has been glossed over in the world's collective consciousness. Luckily, all four learnt of its existence whilst travelling and were able to visit the genocide sites that have become a part of an exponential increase of tourists' macabre curiosity in what is defined as 'dark tourism'.

But, is 'dark tourism' bad? Why are people so attracted to this curiosity and almost fetishization of tragedy and trauma? There are places that are located under the category of 'dark tourism' because of their grave history, like Ground Zero in New York City and Auschwitz-Birkenau Concentration Camp in Poland, where they serve as historical commemorative sites. But, on the conflicting side of this figurative line lies an explicitly different type of dark tourism, and the commercialisation of aspects of the Cambodian genocide can be attributed to overstepping the fine line between the education of these crimes against humanity and the exploitation of it as an 'attraction'. An example is the tourist activity of being able to shoot an AK-47 assault rifle, that had been used by the massacre squads of the Khmer Rouge who killed thousands, near the Killing Fields. In this respect, parts of the memorials have been motivated by voyeurism and it appears that the Cambodian government has made little effort to drive the sites it controls with a goal other than collecting cash. Capitalizing on atrocities of the past is the opposite of what the Cambodian government should be pursuing; they need to preserve it the way it is, both historically and with respect to their culture rather than to try to create something to attract tourists to the commercialization of memory that is fundamentally horrific and disrespectful to the memory of the millions of lives lost during the Khmer Rouge reign.

SREBRENICA 25 YEARS ON: The Relationship Between the Body and Remembering Genocide

Nathalie Suffield

Gravestones at the Potočari genocide memorial near Srebrenica

(**CW**: Genocide, racial violence, abuse.)

It can be difficult to believe that genocide is such a prominent feature of modern history, particularly when looking at those that have taken place in modern years. July 2020 marks 25 years since the Srebrenica massacre, in which almost 8000 Bosnian Muslims were murdered in a form of ethnic cleansing by the Bosnian Serb Army. The anniversary proves that there is still a long way to go to stop acts such as this.

Whilst attempting to annex the area to Serbia, the Bosnian Serb Army of the newly formed Serb successionist republic attempted to remove Bosniaks (Bosnian Muslims), in order to create a 'purer' ethnic territory. Firstly, through expulsion from the area but culminating in the massacre at Srebrenica. This massacre proves that even safety precautions, such as those put in place by the UN making the area surrounding Srebrenica a UN safe zone, may not be enough to stop these violent acts.

The bodies of the victims were put into mass graves and concealed, taking away for many a large part of the mourning process. 91 mass gravesites have been uncovered in Srebrenica alone. This is the problem with remembering such recent suffering and history. For many, it is not history but remains as their present situation. For many, there is not remembrance. Many families are still kept in the grieving process by missing and unidentified bodies. Once established in 1996, the International Commission of Missing Persons (ICMP) has worked to identify many of the Bosniak bodies recovered from mass gravesites. Using the DNA from the blood of those families still searching for lost relatives, the ICMP have been able to identify over 6877 bodies, giving closure to many families. But not all of them. Even when identified, the remains may not be whole, leading to further distress for families. For fear of discovery, the Bosnian Serb Army moved many of the remains to secondary sites, meaning that the remains of some victims were spread across different sites making it harder to identify them.

Srebrenica, however, was not the only atrocity to plague this war. Further to the massacre, concentration camps were set up and filled with Bosnian Muslims. These camps were first revealed to the world in the form of the image of a man's emaciated body. A victim and survivor of the Omarska camp, he was shown to the world on the cover of Time Magazine. Detainees at these camps would be starved and given little to drink, many resorting to drinking water from polluted rivers.

Photos such as the one of the Srebrenica genocide on the cover of Time Magazine are incredibly powerful. The body is often used by journalists to show the horrors going on in conflict ridden countries, be that corpses or the bodies of survivors. They create a human reaction, often broadcast across the globe, and are often the lasting images of genocide.

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SREBRENICA: The Unfolding of a Recent, Forgotten Tragedy in the Heart of Europe

Luke Anderson

(**CW**: Genocide, racial violence, abuse.)

Bosnia, as a political entity, has been trapped at the crossroads of several competing civilisations for centuries, giving the region a multifaceted identity. A multitude of Slavic principalities were wiped away with the Ottoman conquests of the 15th century, and since the formation of The Kingdom of Serbs, Croats and Slovenes, named Yugoslavia, in 1920 and again in 1945, the area has been host to a multitude of cultures. The Bosniaks, the largest group, is one of the most established Muslim groups in Europe, with large communities of Catholic Croats and Orthodox Serbs also calling Bosnia home. Interethnic tensions were kept in check following World War II under the firm, centralised authority of Josip Broz Tito; although they never truly subsided. Serbs and Croats within Bosnia similarly considered their Bosniak neighbours as an alien, unwelcome people; a mentality which would reach its terrible climax during the Bosnian War (1992-95).

In 1980, Tito died, and it was clear that the Yugoslav vision of an equal union of peoples was to die with him. The nationalities within Yugoslavia started to jostle amongst each other, and by 1989, with the fall of Communism throughout Eastern Europe, the writing was on the wall for Yugoslavia. With the election of Slobodan Milošević as President of Serbia in 1989, a chauvinistic nationalism was fostered amongst Serbs living in Bosnia, with the express goal of forming a Greater Serbia, at the expense of the Bosniaks if necessary.

Following Bosnia's declaration of independence from Yugoslavia on 29th February 1992, the Serbs in the region asserted their right to form a state and the Republika Srpska was established in these Serb areas. A vicious war began in the area, and while Serbs, Croats and Bosniaks all committed atrocities under the guise of nationalism, it was clear that the Serb contingents were uniquely capable of some of the most inhumane crimes committed in Europe since the Holocaust. Srebrenica, in Bosnia, was overrun by a Republika Srpska militia on 11th July 1995, with the Dutch battalion of UN troops offering no resistance. General Ratko Mladić arranged for a fleet of buses and trucks to travel to the town, transporting all of the female, elderly and young residents to a safe zone. The men of fighting age were left behind and subsequently systematically killed within two weeks.

They were herded around the Serb-controlled area in vans and buses, and shot. The Serb forces made efforts to move their operations to a different location each day, in order to cover their tracks, while dumping the bodies in mass graves. All of this information was readily available to the international community via satellite imagery yet, the UN and NATO stood by. As the American journalist Roy Gutman put it, this was "the first genocide in history where journalists were reporting it as it was actually happening and governments did not stop it. It is outrageous and hypocritical." Most sources estimate that over 7,000 Bosniaks died, with rape and abuse of women also commonplace. The systematic nature of the massacre, in intentionally murdering a particular ethnic group so as to 'cleanse' Srebrenica, has led to the occurrence being regarded, almost universally, as an act of genocide.

Srebrenica was declared a UN safe zone in 1993, with General Philippe Morillon announcing to the town that "You are now under the protection of the United Nations… I will never abandon you." Nevertheless, only two years later, 'a Serb flag flew where the UN's once did and 7000 Muslim men were missing.' Why did this status of protection mean so little to the Serb forces, and why did the international community fail to fulfil this promise and protect the town? Indeed these questions are still under major contention, with the blame game for Srebrenica having been played for decades, under the eye of the International Criminal Tribunal for the former Yugoslavia (ICTY).

So who is to blame for the massacre, and for not doing enough to prevent it? The Dutch Supreme Court ruled that their government was not liable for this event, despite their battalion offering only token resistance to the onslaught of Serb forces, and idling in their headquarters as the Bosniaks were killed. It seems unlikely that the Dutch nor the UN would risk an escalation in an already extremely violent war due to somewhere as obscure as Srebrenica. This hesitant attitude and the lack of desire to prolong a vicious war due to Srebrenica is a recurrent theme throughout this period.

So what about the Serb government? Surely, they would be extremely quick to condemn these actions which were justified by the chauvinistic nationalist desire of creating a 'greater Serbia'? The Serb government has been remarkably obstinate when discussing the act; a formal apology was only issued in the Serb Parliament in 2010, with the word 'genocide' being curiously omitted. The ICTY also accused Serbia of being unwilling in assisting in the capture of fugitives. Mladić was eventually captured in 2011, and is currently serving a life sentence for crimes against humanity, yet the frankly blasé nature of the Serb response to Srebrenica is remarkably telling.

The international community in general has garnered intense criticism for its inability to stop the Srebrenica genocide, and the usual statements of 'never again' fell on deaf ears. Srebrenica was a uniquely horrific event, occurring in the context of a vicious war, whereby even a mention of the name is liable to conjure images of gross inhumanity. Yet it lies as a forgotten event in European history, consigned to the long list of tragedies where victims were seemingly seen as too unimportant. The blame game for Srebrenica is set to continue for many years, and hopefully at the culmination it will be possible to see Srebrenica for what it is; a genocidal act where over 7,000 humans were mercilessly killed. Ultimately, in universally recognising Srebrenica, a renewed importance will be assigned to the crucial task of mourning and remembrance.

Further Reading

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Srebrenica : Record of a War Crime

ABORTION LAW: A Comparison of South Africa and Ireland

Chloe Vialou-Clark

Abortion has been at the heart of controversial debates for centuries, with groups campaigning for both women's rights over their own bodies and the unborn child's right to life. It has been particularly turbulent in both South Africa and Ireland, both tied up in political turmoil and dramatic social change. Putting a spotlight on these nations highlights some of the global differences surrounding abortion in contemporary history.

South African abortion laws were closely intertwined with Apartheid politics. While western countries were becoming more liberal, the conservative National Party strove to retain their heterosexual and patriarchal values. Abortion was strictly outlawed across the country and to have the procedure, women were forced to either travel abroad, or more commonly, resort to the cheaper but infinitely more dangerous 'clandestine' abortion.

While some groups, such as the Abortion Reform Action Group (ARAG), lobbied for new laws from 1970, this was a period of stringent and closely-monitored legislation. The National Party (NP) endeavoured to preserve their self-perceived image of conservatism and moral superiority. They introduced tax incentives for larger families and the Dutch Reform Church even suggested that white South Africans had a duty to increase the population and maintain racial superiority.

The 1973 Abortion and Sterilisation Bill had a major impact on abortion rights. Decided by a pro-natalist, all-white, all-male government, the Bill made it even more difficult to procure an abortion legally. Amendments followed over the next two years but only a handful of MPs openly protested against the bill. Among them was Helen Suzman, representing the Progressive Party. However, she was unable to make any difference to the legislation. Dismissing her case that the Bill was 'retrogressive, absurd…and cruel' with a casual wave of the hand, an NP member callously joked that her 'attitude is typical of some women; they like to have their cake but they are not prepared to bake it.' The Abortion and Sterilization Act was passed with 168 votes in favour and only 10 votes opposed.

Times changed in 1994 with the end of Apartheid. The National Party was finally outvoted by the African National Congress (ANC) who looked to reform many aspects of South African life including abortion law. Their Reconstruction and Development Programme ruled that 'every woman must have the right to choose whether or not to have an early termination according to her own beliefs'. This liberal attitude, in obvious contrast with the cruel remarks of the National Party MP of only twenty years earlier, encapsulates the political upheaval and stark reform of South Africa in the late 1900s.

Historically, Ireland's abortion laws have also been draconian, in line with its stoutly Catholic culture. First banned in 1861, the long-fought Pro-Choice campaign was only won in 2018 with the Regulation of Termination of Pregnancy Act. Although the legalisation of abortion represents the victory of a relentless, generational battle, particular cases that gained monumental media attention undoubtedly helped to overturn the governmental policy.

One such example was the 1992 'X' case. A 14-year old rape victim was denied not only the right to an abortion, but also the ability to travel to England for the procedure, despite expressing suicidal intentions because of the pregnancy. The outraged media storm that followed put pressure on the Supreme Court, resulting in the ruling of March 1992 that allowed her to have an abortion as it put her own life at risk. However, after 'X' miscarried, the ruling was not passed into law and Ireland's Supreme Court maintained that a foetus had rights equal to the pregnant mother.

Although there were referendums in 1992 and 2002, Irish legislation remained stubbornly unchanged. Tragedy struck in 2012 with the death of Savita Halappanavar. The 31-year-old dentist was denied an abortion after her incomplete miscarriage resulting in an infection with fatal consequences. The story inspired protests outside Irish embassies across Europe and campaigns to overturn Ireland's abortion legislation returned in full force.

2018 was a break-through year for the campaign against abortion in Ireland. A referendum ended in a landslide decision to repeal the Eighth Amendment (giving equal rights to women and unborn children). The result, in which a staggering 64% of the population voted – the highest ever recorded turnout for an Irish referendum – was unambiguous. 66.4% of the population voted to repeal the amendment. The overwhelming evidence led to victory for Pro-Choice organisations and abortion has since been legalised in Ireland.

Nowadays, with only 5% of reproductive age women living in countries that prohibit abortion altogether, it may seem as though the world is taking a progressive, liberal view towards abortion. However, this is not the case all around the world. While South African and Irish women are experiencing ages of comparatively more freedom, abortion was outlawed in Alabama only this year, one of the many dramatic U-turns taking place in the United States under the Trump administration. Whilst we are entering a decade in which women's liberation and freedom is more important than ever before, abortion across the world is far from a settled debate.

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FLAPPERS: Femininity, Flaunting and Freedom

Chloe Vialou-Clark

Nowadays, the 1920s is characterised in the modern day as a period of wealth, liberty and lavish lifestyle. Images from Baz Luhrmann's 2013 film adaptation of The Great Gatsby spring to mind. However, the "Roaring Twenties", while on the surface were full of glamour, had a much deeper history than Leonardo di Caprio's dazzling parties suggest. The decade had a backdrop of cultural upheaval following the end of the Great War. Women were at the front and centre of this social revolution, campaigning for enfranchisement, gender equality and sexual liberation.

In the post-war Western world, early feminist movements were intrinsically intertwined with the shifting tectonics of politics and economy, but also the striking developments in fashion. The symbolic image of the "Modern Woman", who was then viewed interchangeably with the "flapper", can be recognised by her style.

Historian Lucy Bland's book, Modern Women on Trial (2013), encapsulates the impact of this lasting symbol. Her book cover shows a slim woman sporting a cropped haircut and a loose scarlet dress. She is smoking while idly but elegantly perched on the arm of a plush sofa, hand-on-hip. This is the 'flapper' as we know her. Bland's woman isn't driving a racy new sports car or exercising her new-found right to vote. She is characterised by her attire and appearance. Clothing really has shaped the way we see these progressive women of western history.

Armed with disposable incomes in a burgeoning post-war economy and the victory of another long-fought battle over female emancipation in August 1920, affluent American women adopted a "life's-too-short" attitude, donned the bobbed haircut and lobbied for liberation and gender equality.

Fashion became the very embodiment of this turbulent social climate. Discarding the last remainders of Edwardian formality, women in Britain and in America expressed their desire for social freedom through their clothes. While they began driving, drinking, smoking and generally flouting traditional respectable decorum, waistlines dropped, hairstyles were chopped short and loose dresses replaced the constricting tightness of the corset. These dramatic new fashions were the outward expression of women's psychological and ideological changes in the 1920s.

Not only did women's fashion manage to keep up with the fast-paced cultural changes of the post-war environment, but the fashion houses that sprang up during the era pioneered the 'flapper' movement. The icons Coco Chanel and her long-standing rival, Elsa Schiaparelli, commandeered new trends. Taking inspiration from female factory workers who manufactured ammunition for the war effort, Chanel developed lines based on men's clothing, including sailor suits and jersey material to create pieces with a distinct boyish charm. This adoption of menswear became known as the garçonne style, which pushed gender normative boundaries and produced what Bartlett, Cole and Rocamora called, a 'flirtation with masculinity'. Her controversial creations were abhorred by many but seized public attention in the wake of the growing feminist movement.

However, while women adopted androgynous styles of dress to solidify their place in the male-dominated political and economic spheres, there was a simultaneous desire to redefine femininity. To the disgust and outrage of the older, conservative generations, these progressive, pioneering young women began to embrace their sexuality through new fashions. Young women during the era rejected the 1910s' conventions of mid-thigh swimsuits and dresses with tight, cinched waists. An anonymous contributor to the Chicago-based magazine, Flapper, wrote 'why in the name of common sense do the manufacturers of ladies clothing insist upon wearing long skirts, when we simply don't want them? What do they think we are, a bunch of jellyfish with no minds of our own?' Instead, women in the twenties flaunted their skin in knee-length dresses and applied more make-up to their faces. While the female clothing market shifted towards comfort and practicality, there was still a demand for femininity. Chanel's little black dress and string of elegant pearls gained popularity during this time and remain staples in the female wardrobe to this day.

This restructured femininity fell in line with the emerging ideals of sexual liberation and gender equality. Despite the higher-class male backlash, with many voicing views similar to that of journalist, Frederick Allen, 'the low-cut gowns, the rolled hose and short skirts are born of the devil…and are carrying the present and future generations to chaos and destruction', flapper women campaigned for better birth control, pre-marital sex and flouted Victorian ideals of female chastity. These women are credited for the beginnings of what was later to be named the "sexual revolution" and often deemed the pioneers of the feminist movement.

Faced with the challenges of a new world order, the 1920s flapper woman sought to challenge, redefine and shape a society that could embrace women's liberation. It is easy to look back through rose-tinted glasses and see only the glamour, eccentricity and frivolousness of the decade. However, the lasting legacies of flapper women in politics and the economy in the modern day are a testament to their strength of character and unbowed determination. Empowered by their new fashion and driven by their morals, flapper women have laid the foundations for the "Modern Woman" that we see today.

Cover image of Lucy Bland's *Modern Woman on Trial: Sexual Transgression in the Age of the Flapper*

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HELLO FROM HISTSOC

Welcome back historians!

We hope your exams and January deadlines went well and that you're enjoying your new modules so far this year.

Firstly, we would like to say thanks to all the HistSoc members who attended our events last year. At the end of the term we had the Venetian masquerade Christmas Ball, our favourite night of the year. We'd like to thank our Ball Sec, Lizzie, for organising the ball and making it such an amazing night for everyone. Pictures of the night are up on our Facebook page, so make sure to have a look if you haven't already.

It was great to see so many of you at our GIAG bingo to kick off the new semester. Well done to the winners - we hope you enjoy your prizes.

We're all counting down the days until our trip to Barcelona. Make sure you send your details to Milly, our Trip Sec, as soon as possible – and start packing!

Sadly, the time for this year's committee is nearly up. If you think you'd like to apply for next year, start thinking about which position you'd like to go for. Have a look on the History Student Times website for details of what each person does to see what you might be interested in. We will soon be letting you know the timetable for manifestos, the AGM and the deadline for voting, so make sure you follow us on Facebook and Instagram for all the information. If you have any questions, feel free to message LUU HistSoc or any of the current committee members on Facebook.

Make sure to check our Facebook and Instagram pages to stay up to date with socials and other events – coming up we have another Otley Run, a Deadline Day social and Hist Fest, so be sure you don't miss out!

See you all soon.

Lots of HistSoc love,

Emily (Academic Sec)

https://fshoq.com/free-photos/p/418/panorama-of-barcelona/big/show

A THANK YOU TO THE 2019/20 ISSUE 1 HISTORY STUDENT TIMES TEAM

Thank you to all those writers and assistant editors who contributed time and effort to providing articles and meticulous help editing them.

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