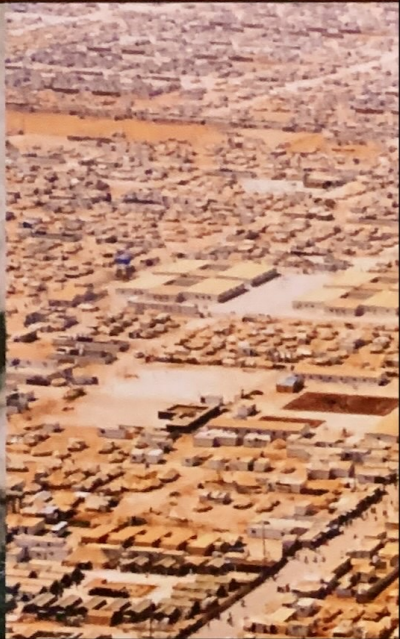


HISTORY STUDENT TIMES

Making Old News Big News

Issue 1: 2015/16

'Persecution and Refugees'



EDITOR'S LETTER

Hello and welcome to the History Student Times!

The first edition for 2015/16 is based on the theme of 'Persecution and Refugees' and contains articles ranging from the Roman persecutions of Christians to today's refugee crisis. I have introduced the joint honours and study abroad features alongside the debate, travel, review, medieval and IHP sections. Frankie Reed did a brilliant job as editor last year, and I hope to keep up her hard work by maintaining these features in upcoming issues. I would also like to widen the HST's audience by incorporating more current topics and updating the blog with posts from students currently on years abroad and in industry.

I would like to say a big thank you to the writers who have taken the time to contribute to this edition with such enthusiasm. For answering my many questions, I would also like to thank David Tebb and Frankie Reed who have been a huge source of guidance! My last mention goes to my friends Georgina, Lucy, Lydia, Liz and Sam who I thank for all their help and advice.

Lastly, I hope you enjoy this edition!

Katie Milne

If you would like to contribute please contact historystudenttimes@leeds.ac.uk

CONTENTS

03 The Inside Story to Mass Migration Katherine Neill

14 Persecution in Vietnam Lindsay Hill

04 The Humanism of the Humanities: the effects of persecution
in history and literature Francesca Bibby—Joint Honours

15 The Women's Suffrage Movement: too far or not far enough?
Lucy Hu

06 Examining Attitudes Toward the Refugee Crisis Claire
McArdle

17 The Persecution of Witches Lucy Barnes

08 The Persecuted and Persecutor: Christianity Jonathan
Wright—Medieval

18 Twentieth Century Genocides: decades of destruction and
denial Murielle Benjamin—IHP

10 A Trail of Broken Promises: The Persecution of American
Indians Natascha Allen-Smith

20 The Persecution of Prostitutes Katie Tiffin

11 The Spanish Inquisition: the pursuit of stability through per-
secution Brogan Coulson-Haggins

21 The Anne Frank House Lydia Williamson—Travel

12 Britain, the Caribbean and the Issue of Reparations Liz Egan—
Debate

22 My Weekend with Will Martha Clowes—Review

23 Copenhagen Sam Lloyd—Study Abroad

The Inside Story to Mass Migration

Katherine Neill

In October of 2015, more than 200,000 refugees put their lives at risk in the attempt to reach Europe, the same number as in the whole of 2014. But when we consider the internal circumstances in some of the countries from which refugees are fleeing, it may be no wonder the numbers are so high. These are not economic migrants, but refugees fleeing their countries in order to escape circumstances such as war, conscription, political or religious repression, and famine.

62% of the refugees who arrived in Europe by boat in July 2015 came from Eritrea, Syria and Afghanistan. The circumstances for ordinary citizens in these countries are appalling. In order to understand the current 'migrant crisis' and the surrounding controversy, we must first understand the inside-stories of these countries.

The last Eritrean election was held in 1993; since then, for almost 22-years, citizens have been subject to a repressive regime under President Isaias Afewerki. Opposition to the regime often results in imprisonment or worse. The situation is exacerbated by military conscription. Regulation in Eritrea states that military service should not exceed 18-months, but in practice this period is often extended indefinitely, with some conscripts remaining in service until the age of 50, under shocking conditions. Lack of adequate food and water supplies, and insufficient hygiene and medical facilities are typical of this Eritrean repression. The circumstances are often worse for female conscripts, who are vulnerable to sexual violence. In 2003, the government announced that Year 12, the final year of education for students, must be performed at the Sawa Military Training base. Under the Eritrean education system, admission into Year-12 is based not on age but on previous grades achieved. This results in many under-18-year-olds, some as young as 14, being unlawfully and prematurely conscripted. Whilst the government denies that the 12th grade military training is the same as national service, students have full military status and are under the jurisdiction of the Ministry of Defence. This manipulative system is just one of the many reasons young Eritreans decide to flee their home country.

In Syria, using the chaos of civil-war to their advantage, the militant group Islamic State took charge of a huge part of the country. Since then, more than 4,000,000 people have fled the country and over 220,000 people have been killed in the conflict. In 2014 in Afghanistan, 9,000,000 people were in poverty, and 1 in 4 children died before the

age of 5. In the light of such circumstances, it is no surprise that so many people will risk their lives in fleeing to an unknown land, and allowing them to remain appears to be a moral imperative for many.

Public opinion towards the 'migrant crisis' and about what governments should or shouldn't do is volatile, swayed by the tone and content of media coverage. Initially, it appeared the British public were generally unhappy about the notion of taking in refugees, voicing concerns about limited resources and employment opportunities. However, following the widely publicised story of a 3-year-old Syrian boy washed up on a beach, and an emotional interview with his father, there was widespread public outcry, and a more accepting attitude towards refugees emerged. Indeed, after this unfortunate event, Prime Minister David Cameron said that Britain would accept up to 20,000 refugees from Syria in the next 5 years, and that vulnerable children and orphans would be a priority. Furthermore, the results of a poll found that 40% of Britons thought that the UK should allow more refugees, whilst only 31% thought it should allow fewer.



Za'atari camp for Syrian refugees, Jordan

https://upload.wikimedia.org/wikipedia/commons/6/6f/An_Aerial_View_of_the_Za'atari_Refugee_Camp.jpg

A 'free-flow' of refugees into European countries would not seem to be a sustainable solution, but where do we draw the line? The answers are not easy, and the reality is that most options will not provide a response sufficient enough to end the crisis. Real long-term solutions to the problem will not come from creating new policies to organise migration, but from finding ways to avoid it from happening again in a vicious cycle. Therefore, the root causes of emergency mass migration need to be addressed – war, famine and repression.

'The Humanism of the Humanities': the effects of persecution in history and literature

Francesca Bibby

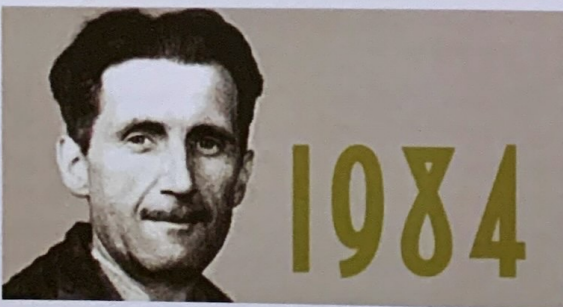
Joint Honours

"April 4th, 1984. Last night to the flicks. All war films. One very good one of a ship of refugees being bombed somewhere in the Mediterranean. Audience much amused by shots of a great huge fat man trying to swim away with a helicopter after him, first you saw him wallowing along in the water like a porpoise, then you saw him through the helicopters gunsights, then he was full of holes and the sea around him turned pink and he sank as suddenly as though the holes had let in the water, audience shouting with laughter when he sank, then you saw a lifeboat of children with a helicopter hovering over it, there was a middle aged woman might have been a Jewess sitting up in the bow with a little boy about three years old in her arms..."

This chilling scene from George Orwell's *1984* is eerily foretelling of the recent migrant crisis sweeping across Europe, despite being published over sixty years ago in 1949. Of course, our response as viewers to the news of the refugees' plight has not been callous and jeering like Orwell's audience; in fact, the general attitude towards migrants seems to have swiftly altered from suspicion to empathy, but

we are still absorbing the horrors of the crisis from safely behind our television screens.

The extract above was the inspiration for a recent article by Lindsey Stonebridge for the *New Statesman* entitled 'How books help us to be better political citizens' in which she argues that literature "is more than a route to self-knowledge". It serves instead as a platform through which we can connect emotionally and compassionately with current events, and by creating this personal attachment to issues happening all over the world we are encouraged to take interest, search for an understanding and perhaps most importantly, respond. This can clearly be seen in the public's outrage over the death of three-year-old Alan Kurdi in September this year. Although over 2,600 migrants had already died whilst attempting to reach Europe, it was the tragedy of Alan's death and the shocking images published in newspapers across Britain and the continent that sparked numerous campaigns by citizens urging their governments to do more in regards to tackling the crisis. In a similar way, literature can take a huge international concern consisting of a million statistics, new reports and official documents and boil it down to the story of the individual. Rarely has listening to a death toll on the news had a lasting effect on a person further than the initial feeling of horror, obligatory shake of the head and sympathetic comment, but novels and poems can turn that sympathy into empathy; it can influence readers on a level which is inaccessible to the media and politics.



George Orwell

<https://upload.wikimedia.org/wikipedia/commons/f/f6/1984.png>

It is not only literature that can make us better citizens; history, for example, is another humanity that not only educates us on past events but also informs how we react to present day situations. This has long been a defensive stance taken by students of history when justifying their choice of degree to make it seem more relevant and useful to our lives today, but it really is true.

Many articles have described the thousands fleeing persecution and war in the Middle East as “the largest crisis that Europe has had to face since World War II”, and it is in light of comments such as these that we must analyse the response to the migrant crisis in the 1930s and 40s and consequently learn from those mistakes. It is estimated that there were as many as 60 million Europeans displaced by the end of the Second World War, and as such the United Nations Relief and Rehabilitation Administration (UNRRA) was created in 1943 to provide aid. For the first time refugees were legally given rights through the Universal Declaration of Human Rights in 1948, which guaranteed them the “right to seek and to enjoy in other countries asylum from persecution”. Subsequently in 1951 the Geneva Convention on Refugees defined refugees and permitted them specific rights, prohibiting their *refoulement* (or forcible return) from countries of refuge. However by the end of 1951 there were still a million people who had yet to find somewhere to settle, and governments were not acting efficiently and fast enough when dealing with the problem of mass displacement. Furthermore, following the end of the Vietnam war in 1975 hundreds of thousands of Indochinese “boat people” crossed the waters from Vietnam, Laos and Cambodia heading to south-east Asian countries such as Malaysia, Thailand, Singapore, Hong Kong and the Philippines. Throughout the 1970s and 80s the host states pushed many of the boats back into the sea, fearing their inability to cope with such a huge influx of refugees and as a result large numbers drowned. Similar to the response after Alain Kurdi’s death, when people saw

images and news reports of the “boat people” dying, there was an international public outcry. Accordingly, in 1989 a comprehensive plan of action for Indochinese refugees was created.



Syrian refugees on the shore of Lesbos Island, 2015

<https://www.flickr.com/photos/syriafreedom/21077603019>

Certainly literature and history are inextricably linked together in numerous ways, but many people question their relevance in a modern society where science and technology reign supreme. The answer is that they motivate us to question, to analyse, and to get involved in current affairs. It is easy to watch from our living rooms as millions of people are persecuted and displaced, forced to flee their homes and risk their own lives as well as their families’ in order to find safety, but through understanding the historical ramifications we can avoid repeating the same mistakes. By reading a literary work and being moved to make a change we can positively affect the lives of individuals halfway across the world. And as Stonebridge writes in her article, by applying the effects of this knowledge to contemporary issues we can modernise the study of seemingly irrelevant or outdated topics, and thus recognise “the humanism of the humanities”.

Examining Attitudes Toward the Refugee Crisis

Claire McArdle

It's hard to ignore the constant news streams of refugees arriving from war-torn Syria on make-shift boats to the Greek coast in search of safety. Many set out on this journey to tragically never make it, yet those who do are often met with hostility and anger when it should be compassion and comfort. The Hungarian Prime Minister, Viktor Orban, speaks loudly and obnoxiously about building a wall to keep out those seeking refuge, and similar anti-immigration feelings are echoed in countries such as Slovakia, Poland and Latvia. The refugees themselves are seeking an escape from a war that threatens them every hour of every day. Therefore, why are they dehumanised by the civilised continent they want to live on? The argument lies upon the apparent split between the 'compassionate' west and 'selfish' east. Western Europe, in particular Germany and Sweden, are welcoming refugees with open arms and condemning those who do not.

However, is it fair to paint the east with such a tarring brush? Plastered across the news, western Europe is continually watching and absorbing the horrors that are happening on the next continent with vivid representation. News agencies are both on the ground in the war zones and also on the beaches where the refugees stumble to land. This access to uncensored, first-hand news and analysis is much more limited in the smaller states of central and eastern Europe.

Their reluctance to accept refugees can be understood by examining several reasons. The first of

which is that the eastern states are already overwhelmed by a massive number of refugees and migrants from the Ukraine as a result of the ongoing civil unrest rattling the country. Secondly, the central and eastern states have very little experience of dealing with a large volume of refugees that have a different culture, and therefore they lack the required infrastructure and regulations. For decades the UK has been accepting migrants from all over the globe due to its colonial past, and has consequently built up a system that includes several facilities to encourage and assist the settlement of its new citizens. These include free language lessons, healthcare and education. However, the central and eastern European states have no colonial past and often have small and ethnically homogenous nations and thereby struggle to accommodate for such a different culture. Moreover, despite practice at resettlement of both refugees and migrants, the western European success rate is varied.

Neither can we forget the overwhelming burden faced by those countries that are at the receiving end of the influx of refugees. The fact of the matter is that accounting and helping the refugees is a complex and difficult administrative process, which requires a large amount of finance and is simply beyond the capability of many states. This is all especially true for countries such as Greece which is barely able to provide for their native population.



Artwork by Francesca Martin

Crucially, these states lack the finance needed to accommodate such an increase in population. The generosity of a country's civilians can only go so far. Refugees need safe camps and a constant and reliable supply of food and water which they are just not getting. Whilst it is easy for us to criticise and judge the comments of few, these are not accurate representations of the people of the nations. Pointing fingers is easy but, as a western state, we ourselves are not dealing with the strenuous task of caring for the refugees as they arrive with nothing. For many refugees, countries such as Germany, France and the UK, are the final stop of their journey.

Therefore, it is not a case of dividing Europe into a 'good' side and a 'bad' side. The statements of a minority do not reflect the opinions of the majority within a country. What is true though is that many of the smaller eastern states simply cannot cope with the refugees and need assistance from the west, something which is not happening. The refugee and migrant problem should be solved at the base, not at the end.

The Persecuted and Persecutor: Christianity

Jonathan Wright

Medieval

Being a Christian in the current climate has become more relaxed due to the more understanding and diverse nature of modern society. However, this was not always the case. Even as far back as the time of the Romans, Christians have been persecuted not only for their beliefs but for their evangelical migration. This article investigates how unprovoked violence, migratory targeting, and attacks in retaliation, are three clear themes that can be established as to why the contemporary climate of acceptance should not be underestimated. Christians, and Catholics in particular, have faced a troubled history that ultimately tends to be forgotten.

Primarily, it can be seen that violence against Christians resulted in some of the most aggressive persecution in history. So extreme was the persecution, it led to the concept of martyrdom – a symbol of the death of Christians. Persecution of Christians between 64–68AD under Nero occurred after the most famous martyrdom in Christianity: namely, the crucifixion of Jesus in Jerusalem. The best example of this is the deaths of the disciples Peter and Paul in the first century AD. Furthermore, the 'Great Persecution' under Diocletian in the third and fourth centuries AD shows how important paganism was to the Romans, but also how Christianity was viewed as superstitious and therefore culpable of being targeted. Famous depictions show how Christians were put to death, sometimes by crucifixion, for the purpose of public amusement in the Colosseum. However, the decrees or 'edicts' outlawing Christianity during the Great Persecution show that political rather than personal reasons motivated the violence against the rise of Christianity.

The martyrdom of the Christian cause has continued through to the twentieth century and to the present day, illustrating the perpetual nature of violence and persecution. If you span the history of Christianity from the first to the twentieth century, the two most infamous massacres of the modern world—Nazi Germany's holocaust and Stalin's purges—stand out as similar examples of violence that involved the persecution of unobtrusive Christians. While it is not the

argument that Christians were affected more than other groups in these totalitarian times, it does remain to be seen that Christianity was amongst the casualties of these groups in numbers echoing medieval atrocities. The Nazis subjugated Christianity to acts of murder and imprisonment in concentration camps. An estimated 3,000 died as a result of persecution during the Second World War and 12,000 Jehovah's Witnesses were sent to the concentration camps. Similarly, public executions and state atheism in Communist U.S.S.R. links very closely to the Roman persecution of Christians. Although the Soviets also targeted Jews and other minorities, the way that Communism publically diminished Christianity, from confiscation of property to murder in the gulags, echoes back to Rome where public entertainment dictated sacrifices to the masses for the progress of their leaders. It was also in order to expand a contrary belief to Christianity – not pagan this time, but communist.



Crucifixion of St Peter, by Caravaggio, 1601

https://upload.wikimedia.org/wikipedia/commons/0/03/Caravaggio-Crucifixion_of_Peter.jpg

Secondly, the targeting of migratory Christian movements reflects the underlying fear of change that encompassed the wider medieval world. There are many examples of Christian explorers within the successful expansion of Christianity from America to Asia. This, however, did also bring issues of persecution alongside the successful evangelism. Particularly in Eastern Asia and Islamic States, Christians who travelled across to the Far East suffered discrimination as well as success with their evangelical attitude. Primarily started by the Catholic missionaries in the sixteenth century, China and Japan received zealous visitors such as Matteo Ricci and Francis Xavier who set up Christian hot spots while exploring new areas of the world for Christianity. However, this is where the positivity ended as Eastern Asia neutralised this expansion a century later. In 1614 Japan ended Christianity and, a century later, stated that converts were to be executed and missionaries expelled. Further segregation can be seen with the use of the word 'dhimmi' - a term used to describe non-Muslims in Islamic States such as Egypt. Christians fell into this category and migration was encouraged out of these areas due to this segregation from society. This reflects, an albeit non-violent, alternate form of persecution. The segregation and prohibition of Christianity and rejection of evangelism illustrates how Christians have been persecuted in Africa, Europe, and in faraway Eastern Asia.

Finally, it cannot be ignored that Catholic Christians themselves were responsible for some of the most violent attacks on other religions. The Crusades provide the clearest example of Catholic maltreatment in and out of Europe in the late tenth to thirteenth century. Muslims in the Holy Lands were targeted violently, and Jews were oppressed by crusaders and at the slaughter at the Siege of Constantinople in the Fourth Crusade 1204. This depicts how Christians were retaliating to perceived acts of violence in lands far from where the decisions of Christendom were made.

The total destruction carried out in the times of Crusades by moving feudal groups also shows how much confusion there was in Christianity over how to be powerful yet pious. Treatment of the Jews did not improve as their expulsion from England and France in the fourteenth century demonstrates. Further to this, ghettos were established for the first time in Venice solely to keep the Jews in a small, controllable area. This led to further establishments around Italy such as in Rome, proving that persecution arose from attempts to protect the power of Catholicism.

The reason for the necessity of Catholic revival can be seen in the growth of Protestantism in the sixteenth century which prompted many cases of violence between Christians. The Bartholomew Day Massacre in 1572 shows this most clearly: Huguenots in France were massacred across the country with estimates of up to 30,000. It is important to note however, the medieval mind that beset the rulers and soldiers. Religious and secular leaders had similar powers at this time in terms of persuasion. It was a time when fighting for country and killing in the name of religion was accepted and the massacres that took place were rarely personal; they were part of the wider reasoning that persecution was important for domestic sustainability. It was not a personal attack on strands of Christianity, rather a fear of what its growth could do in the local, indigenous area. Persecution against Christianity over the years has taken on numerous forms with many levels of violence, yet it is the atrocities in the last century that are made even more atrocious and out of the ordinary due to their occurrence at a time of global knowledge and understanding.



A Christian Dirce, by Henryk Siemiradzki, 1897

A Christian woman is martyred under Nero in this re-enactment of the myth of Dirce

https://upload.wikimedia.org/wikipedia/commons/6/6b/Siemiradzki_Christian_Dirce.jpg

A Trail of Broken Promises: the persecution of American Indians

Natascha Allen-Smith

When we think of American Indians today, the predominant image that comes to mind is that of painted warriors on horseback battling cowboys in the Wild West. In reality, this was only a tiny chapter in Native American history, and the Plains Indians who fought for their lands in Nebraska and Colorado were just some of the myriad tribes which populated the continent. Until the sixteenth century, the nations of North America were as diverse as those of Europe, ranging from the agricultural Choctaws in the south-east to the migratory Nez Percés in the Blue Hills of modern Oregon. The story of how these mighty tribes were decimated and confined to the meagre reservations their descendants occupy today is, predictably, one of persecution.

The Eastern Indians, who had saved the first European colonists from starvation by sharing their corn supplies and showing them how to hunt, were the first to be driven from their homelands. The Europeans' arrogance, their destruction of the land and brutality in crushing any protest by the Indians led to the formation of various tribal alliances against them, notably in 1675, during the 1760s, and at the start of the nineteenth century. These confederacies managed to impede the settlers' inexorable expansion inland, but always ended in heavy losses and defeat for the Indian warriors. No-one knows how many people were living in what is now the United States before the arrival of the Europeans; estimates vary from under one million to more than ten. One thing is for certain: by 1860, the Indian population had plummeted to around 300,000.

During the 1830s, President Andrew Jackson oversaw the mass displacement of the eastern tribes to new territories which had been assigned to them west of the Mississippi river. The Indians were concentrated into camps and then sent on the long march west, during which one in four Cherokees died of cold and hunger. In

establishing a 'permanent Indian frontier', Jackson had hoped to end the land disputes, but he was reckoning without the greed of the settlers. When gold was discovered in California in 1848, hundreds of thousands of white Americans streamed into the Indian territory, and soon vast tracts of western land had been claimed for the United States.



Chiefs of the Indian Congress, 1901

http://de.academic.ru/pictures/dewiki/80/Pan-American_Exposition_-_A_Glimpse_at_the_Indian_Congress.jpg

The persecution of the western Indians which characterised the remainder of the nineteenth century followed a certain pattern. White officials would force Indian chiefs to sign away their best buffalo-hunting lands so the tribes would begin to go hungry. They would also be required to report to the settlers' forts and establish themselves as friendly; any Indians who remained hostile would be shot. This would provoke young warriors to attack the forts, and the soldiers would massacre entire Indian villages in response. Time and again the Americans guaranteed the tribes a region which would remain permanently theirs, and time and again they invaded it. The entire centuries-long enterprise could be summed up as a trail of broken promises across North America. Perhaps the most heart-breaking aspect of this saga is that the continent is huge, more than large enough to accommodate both Indians and white settlers. But who are we to judge the Land of the Free?

The Spanish Inquisition: the pursuit of stability through persecution

Brogan Coulson-Haggins

'Nobody expects the Spanish Inquisition! Our chief weapon is surprise'. This famous phrase belongs to part of the equally famous, and incredibly amusing, Monty Python sketch of 1970. However, in reality this institution, which began 500 years earlier in 1481, was much darker than the sketch would suggest. Focusing on the persecution of Judaism and the subsequent exile from their land, this article will explore the facts, ask why Spain began their persecution so late and finally consider the Inquisition's place within the history of persecution.

Having been exiled from England in 1290 and France in 1306, the persecution of the Jewish faith was not unique to Spain. Although, according to Henry Kamen, Spanish society operated within a 'convivencia' frame work – a fairly harmonious co-existence between the three religions: the dominant Christianity, Judaism and Islam. However, the coronations of Isabella and Ferdinand and the subsequent emergence of the Inquisition saw this change dramatically. The country primarily saw the pressure for the conversion of Jews to Catholicism; the estimated extent of which is around tens of thousands within Spain. Consequently, this was followed by a change in Spanish societal structure. Previous to conversion, Jews were not allowed to hold an honourable position within Spain according to the 'Siete Partidas' (the Seven Part Code). However, although many continued to practice Judaism in secret once converted, 'conversos' could now take these high positions. For example, the baptised Luis de Santangel (whose cousin was incidentally beheaded by the Inquisition) was King Ferdinand's finance minister.

The Inquisition could also be violent. Although there is a question over the extent of violence due to a lack of reliable sources through subsequent propaganda, there is clear evidence of the murder of Spanish Jews. Seville was one of the first cities targeted and 700 conversos were burned alive. In the 6 years running up to 1492, Toledo saw 25 'auto de fes' (religious tribunals) resulting in a further 467 murders. According to some sources in the first 12 years of its existence, 13,000 conversos stood trial. A key point in the relationship between the Jewish faith and the Inquisition came in the expulsion of the remaining Jewish community in 1492. The Inquisition then spread into Portugal, lasting until 1808 in Spain.

Theories as to why the Spanish Inquisition operated as it did, after years of relative peace between the faiths, are ranging. There is an argument that the Inquisition created stability for Ferdinand and Isabella who, through their marriage in 1469, unified the old provinces of Aragon and Castile. The organisation provided a way of ensuring a common religion that allowed for easier political control and helped to prevent the realisation of Ferdinand's fear of Jewish and Muslim collaboration against the monarchy in Grenada. Also, during the expulsion of Jews, the organisation was economically beneficial as the crown absorbed Jewish wealth. Additionally, the change in societal structure, as New Christians acquired positions previously denied to them, created tension between this group and the Old Christians. Therefore, the Inquisition was convenient for those who benefited from the Seven Part Code. However, an overarching theme is the defence of Catholicism. The entirety of Inquisitional persecution, against heretics, Protestants, Jews and Muslims, had the primary focus of the preservation and continued dominance of the Catholic faith. There appeared to be a genuine concern for the spiritual welfare of the Spanish population which was thought to have been ruined by a life outside of Christianity.

The Spanish Inquisition demonstrates the brutality of an institution against 'the Other'. It was part of a wider movement against the Judaism within Europe and demonstrates the power of faith on the actions of governments and populations. Religious conflict and tensions over the 'correct' religion coloured relations between groups of people during the Spanish Inquisition; a pattern that continues to effect the world today.



Seal for the Tribunal of the Holy Office of the Spanish Inquisition

<https://upload.wikimedia.org/wikipedia/commons/9/9f/>

Seal_for_the_Tribunal_of_the_Holy_Office_of_the_Inquisition_(Spain).png

Britain, the Caribbean and the Issue of Slave Reparations

Liz Egan

Debate

Britain's colonial past is hard to escape but the discomfort it evokes means it is often ignored and its contemporary consequences avoided. Increasingly the former colonies are calling on Britain to make amends in the form of reparations and this demand is especially prominent in the Caribbean due to the legacy of slavery. During his recent visit to Jamaica, David Cameron was called upon to apologise for the British role in the slave trade and commit to compensation in atonement. However, the Prime Minister made it clear that this did not form part of his agenda, declaring instead the need for both Britain and the Caribbean to 'move on from this painful legacy and continue to build for the future'. Speaking to Jamaica's parliament, Cameron promised £300 million to pay for infrastructure alongside a further £25 million to build a prison designed to house the nearly 300 Jamaican citizens currently serving sentences in the UK. Reactions to his visit have illustrated the divisive nature of the debate surrounding reparations with strong arguments on both sides.

Against:

Over the course of Britain's involvement in the Atlantic slave trade, at least 3 million people were involved in the buying and selling of human beings and it is estimated that Britain made £4 trillion through this unpaid slave labour. The media has been quick to implicate David Cameron personally in the slave trade through a distant cousin who made his fortune from the compensation paid to slave owners in the wake of abolition in 1833. However this provokes an important distinction in the reparations debate; while the British elite benefited from the slave trade, reparations today would be funded by the British tax payer. Moreover many of these taxpayers are themselves descendants of miners and factory workers who worked in exploitative conditions in Britain. Therefore it seems illogical to expect the British tax payer to foot the bill for crimes committed over 200 years ago when the British working class also suffered labour exploitation at the hands of the economic elite.

Cameron declared during his visit to Jamaica that 'Britain is proud to have eventually led the way in [slavery's] abolition'. While the prime minister's statement overemphasises Britain's role in abolition to the detriment of the enslaved who were activists as well, equally it should be recog-

nised that Britain's role in abolition went further than simply outlawing the trade within the British Empire. The Royal Navy spent a huge amount of money and resources blockading and capturing slave ships in the Caribbean and patrolling the coast of West Africa in an attempt to suppress the slave trade after 1807. The government spent 60 years in diplomatic negotiations to see the end of the slave trade abroad as well as within the British Empire.

Finally, the most significant argument against reparations lies with its consequences for Britain's relationship with other former colonies. If the UK were to agree to pay reparations to the Caribbean, it would be hard to deny others their right to receive compensation for their subjugation under imperial rule. For example, at the beginning of the 18th century India's share in the world economy was 23% but by the end of British rule it had been reduced to less than 4%. Equally, during the Great Bengal Famine of 1943 over 4 million people died of starvation. To pay reparations to the Caribbean for the crime of slavery would necessitate also taking responsibility for the other imperial crimes against humanity. Agreeing to reparations across the commonwealth would be a huge financial commitment the UK surely could not possibly meet.

For:

The case in favour of reparations to the Caribbean is strong, especially when the huge amount of compensation paid to slave owners post-emancipation is understood. In 1834, a year after the Slavery Abolition Act was passed, £20 million in compensation - 40% of total government expenditure for that year - was paid by the British government to former slave owners. The newly emancipated slaves on the other hand received nothing. Furthermore, they were tied into apprenticeships with their former masters under the guise of being 'trained' to be free. To many these apprenticeships were slavery by another name and represent how the black Caribbean population continued to be exploited post-emancipation as the metropole grew fat on the fruits of their labour. Moreover, the lasting effects of colonial rule can still be seen today. As a consequence of malnutrition and physical and emotional abuse, the African descended population of the Caribbean has the highest global incidence of chronic disease in the form of hypertension and type two diabetes. The region also still suffers from high levels of poverty and illiteracy with the governments accumulating high levels of debt in attempts to eradicate these problems which derive from the imperial era. Therefore, Cameron's desire to 'move on' appears incongruous with the reality of colonial aftermath. As historian and campaigner Sir Hilary Beckles has argued, 'reparations for slavery, and the century of racial apartheid that replaced it into the 1950s, resonate as a popular right today in Caribbean communities because of the persistent harm and suffering linked to the crimes against humanity under colonialism'.

A large part of the debate surrounding the issue of reparations also fails to engage with the actual plan put forward by the panel commissioned by the Caribbean Community (CARICOM) in 2014. This plan set forward ten points of action which go much further than simple fiscal reparations but address the impact of colonialism on the Caribbean. Most tellingly, the first point is a 'full formal apology', something which the British government has continually avoided. Rather than simply asking for reparations in the form of aid, the plan also calls for the European governments to work with their Caribbean counterparts to rectify the wrongs of colonialism and tackle the development issues which form part of the legacy of Caribbean slavery. Beckles, in his open letter to David Cameron before his visit to Jamaica explained 'we ask not for handouts or any such acts of indecent submission. We merely ask that you acknowledge responsibility for your share of this situation and move to contribute in a joint programme of rehabilitation and renewal'.

However, while Cameron committed to supporting Jamaica with fiscal aid rather than reparations, the continued lack of apology and the formulation of the money as 'aid' works to reinforce the paternalist and modernist narrative of Britain - and indeed Europe - towards the Caribbean. The issue of reparations goes beyond monetary compensation but forms part of what Mimi Sheller terms a wider Western 'consumption' of the Caribbean. Sheller forcefully argues that the Caribbean is 'spatially and temporally eviscerated from the imaginary geographies of "Western modernity"'. By analysing the ways in which the West 'consumes' the Caribbean, Sheller illustrates how the region is created as an 'other' and consumed both physically - through labour and produce - but also figuratively as Caribbean cultures and landscapes are appropriated and the people denied agency. By refusing to issue a formal apology for slavery and ignoring the calls for reparations, Britain maintains this distance and participates in an ongoing narrative of paternalism towards the Caribbean. Therefore it is important Britain does not simply 'move on' but confronts its imperial and slave trading history. As Sheller puts it, 'in systematically forgetting slavery and failing to recognise its legacies in our midst, all of us who live in post-slavery societies today are implicated in silencing the past and distorting the present'.



Official medallion of the British Anti-Slavery Society

[https://upload.wikimedia.org/wikipedia/commons/8/80/Official_medallion_of_the_British_Anti-Slavery_Society_\(1795\).jpg](https://upload.wikimedia.org/wikipedia/commons/8/80/Official_medallion_of_the_British_Anti-Slavery_Society_(1795).jpg)

Persecution in Vietnam

Lindsay Hill

1963. A Buddhist monk, Thich Quang Duc, burns himself alive on the streets of Saigon. Most of us can probably say that we have seen this iconic image at some point, a harrowing portrayal of Buddhism in 1960s South Vietnam. However, this scene, although perhaps one of the extreme consequences of Ngo Dinh Diem's persecution, was by no means the complete picture.

Diem was a strong Catholic, part of what made him attractive to US presidents who wanted to prevent the spread of Communism under the rule of Northern Vietnamese leader, Ho Chi Minh. Minh would also engage in persecution, namely of Christians whose religion was alien and too western and so not conforming to the Communist principles. Huge numbers of citizens either tried to flee to the South or committed suicide with cyanide capsules under his leadership which involved large scale torture and murder.

However, despite the South being a popular place of refuge, it was no safer than the North for some groups such as the peasantry and Buddhists for example. To illustrate, land reform discriminated against the poorest peasants to ensure that Diem held onto the support of upper-class landlords.

Land was extremely important to the Vietnamese, and tenant farmers whilst working the land, owned very little of it. This tended to belong to rich, absentee landlords – an unjust balance. Diem implemented some agrarian reform in 1955, but this was largely pushed by the US to appear more democratic and was highly limited. To demonstrate this, by the end of Diem's regime in November 1963 only 10% of the population owned 55% of the land. This inequality is only worsened as the land programme resulted in peasants paying extortionate prices for land that Communists had already given them, actively impoverishing them further.

Buddhist oppression also manifested itself in a variety of ways, despite Buddhists being the largest religion in South Vietnam. Mass conversion to Christianity often occurred in order to receive better treat-

ment such as in the form of promotions, land and tax concessions, and to prevent their resettlement into fortified villages. This was a clear indication of Diem's pro-Catholic policies

Discrimination against Buddhists culminated in 1963 where tear gas, chemicals and dogs were all released onto a crowd of protesters who were demanding more freedoms, hospitalising almost 70. In the same summer Duc set himself on fire (along with six others) and had his remains stolen, pagodas were raided and monks beaten. Although this was not a constant of Diem's regime, this shows the widespread hatred and disregard for Buddhism as a whole as well as individuals' lives.

Thankfully, the reign of Diem and Minh are both over, and so their individual persecution of minorities and majorities alike are over. However, as a still Communist nation, religious persecution remains in Vietnam with Christians being forced to meet in private, many restricted freedoms with close government observation and even reports of physical attacks on home and body. Ultimately, there are still steps to be taken to achieve a more peaceful, equal country.



Thich Quang Duc, 1963

<https://www.flickr.com/photos/13476480@N07/10262584734>

The Women's Suffrage Movement: too far or not too far enough?

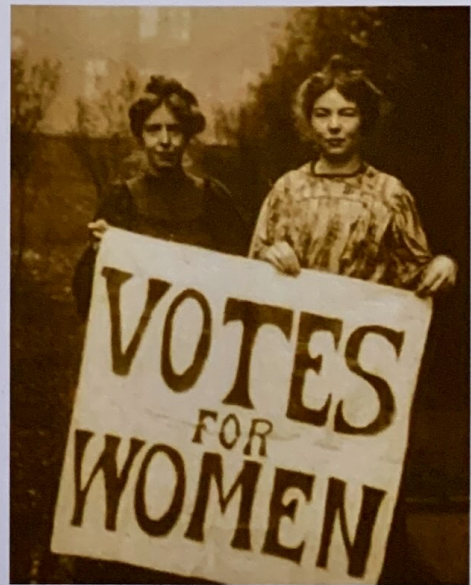
Lucy Hu

With the release of the new and critically acclaimed 'Suffragette', it seemed only fitting that we delve a little deeper into the subject of the women's suffrage movement and all they have achieved for woman-kind. A fundamental question worth considering is exactly how far did these women actually go to advance their rights in relation to the levels of persecution they experienced, and how has this been depicted through history to the present day?

Though the film is not entirely historically accurate, narrating the suffragette transition to militancy through the life of fictional protagonist Maud Watts (Carey Mulligan), it seems clear Mulligan's character is an embodiment of any typical woman living under the oppressive conditions at the time, and the sacrifices she made were entirely plausible. The key social constraints imposed on the female population, due the belief that they were emotional by nature and therefore unfit to exercise any form of power, clearly epitomised the ruthless nature of the patriarchy. However, as well as the exclusion from the franchise, women also endured dramatic measures taken by the government to suppress the escalating tactics of certain strands of the movement, perhaps the most notable being the force feeding of imprisoned suffragettes. But exactly how far did these women go to escape these punitive conditions, why did some deem violence necessary, and did it really make a difference?

The fight for emancipation was one exercised in different ways, and though all fought for the same cause, the suffragists and suffragettes radically differed in their strategies. Symbolising the constitutional wing of the 'suffragists', Millicent Fawcett

believed women had to prove themselves as 'good' citizens by using law-abiding, non-violent means to gain the vote. However, despite the initial success in attracting devoted followers, this method was often considered to have not gone 'far enough' as it became eclipsed by the emergence of a militant wing under Emmeline Pankhurst. Pankhurst's claim to "rebellion", and belief that women needed to develop 'the backbone' to do it themselves if they were to become full citizens, appeared to transform the cause of the women's suffrage movement. Although, the debate on whether militancy sped up the process or actually hindered it is still a matter of contention for historians today.



Annie Kenny and Christabel Pankhurst, leading figures in the WSPU

<https://upload.wikimedia.org/wikipedia/commons/c/c4/>

The fact that enfranchisement took over sixty years is often used to suggest that perhaps the pattern of law-breaking and arrest, particularly during the arson and bombing campaigns in 1913-14 by members of the WSPU, actually set back the cause for women as it went too far to the point of alienating law-abiding citizens. These violent methods were often viewed as an outrage by the government which went out of its way to discredit the suffragettes and ensure cases of violence were not printed in newspapers to avoid public attention. This leads to arguments that the WSPU failed to create the kind of national crisis which might have forced the government into concessions, placed the suffrage question beyond parliamentary consideration, and increased anti-suffrage propaganda.

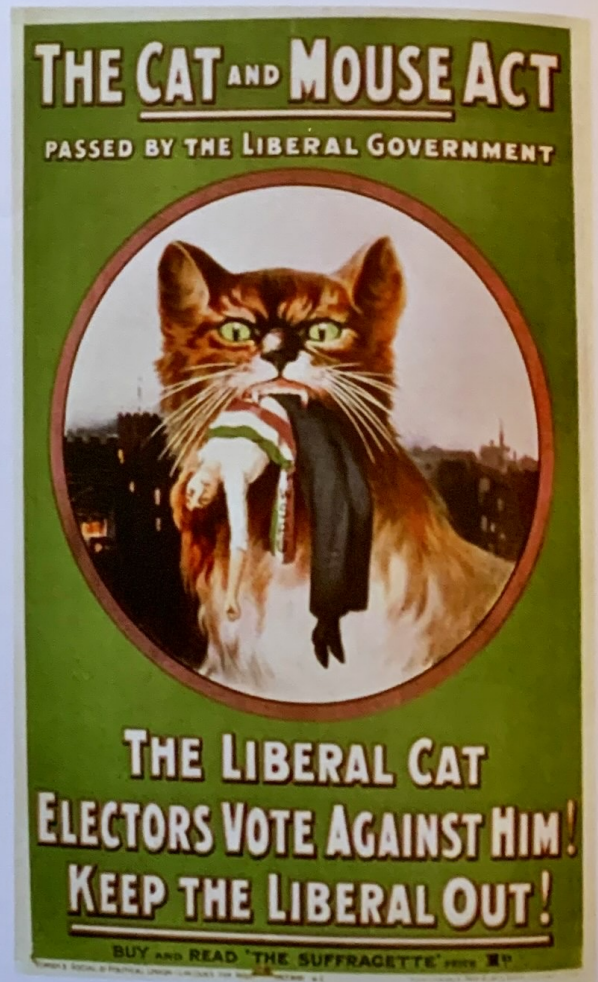
However, let's not separate the suffragettes and the suffragists completely and dismiss their significance. What is fundamentally clear is that both strands were vital in constructing a climate where progress could be made, especially in the context after the First World War, in which the threat of renewed militancy from Pankhurst forced the government to give in. Progress was slow, but that was inevitable. Had it not



Millicent Fawcett, 1870

https://upload.wikimedia.org/wikipedia/commons/thumb/c/cf/Millicent_Fawcett2.jpg/394px-Millicent_Fawcett2.jpg

been for the collective efforts of brave individuals and Mrs Fawcett's long years of rational, constitutional campaigning alongside the urgent calls for change from the Pankhurst suffragettes, no change would have come about at all. These women knew that they would be unable obtain their objectives immediately unopposed, especially considering the harsh male dominated context, but did succeed in drawing attention to the cause in due time. Therefore the women's suffrage movement seemed to go as far as it physically could considering the circumstances and certainly paved the platform which led to transformative change.



WSPU Poster, 1914

https://upload.wikimedia.org/wikipedia/commons/7/7d/Cat_and_Mouse_Act_Poster_-_1914.jpg

The Persecution of Witches

Lucy Barnes

The trial and punishment of those suspected of witchcraft were central to modes of persecution which permeated early modern European society.

Belief in witchcraft was held at both an elitist and popular level, with works such as King James I's *Daemonologie* of 1597 serving to legitimise persecutory crazes and accusations with little or no evidence. His scholarly publication was a deliberate attack on any sceptics and encouraged vigilance of witchcraft at ground level via the medium of prayer. It invoked the Devil as 'God's hang-man' and witches as his 'schollers'.

This theological conception of witchcraft was supported in villages by the distribution of pamphlets containing inflammatory images and propaganda designed to incite suspicion and thereby persecution of village members. During the 1591 witch trials in Scotland, dispersed imagery included the burning of sorcerers, misogynistic male leaders of a female coven, Eve posed as the fallen woman, and the presence of the Devil's mark upon female genitalia. As this was the popular journalism of the day, persecutory behaviour flourished as witch hunting crazes took satanic hold of early modern communities.

Women were regarded as being particularly susceptible to temptation because their 'sex is frailer than man is' (*Daemonologie*). In this vein many women who were either ostracised from their communities or served as healers were accused of practicing witchcraft. The archetypal witch consequently came into being – she was either irreligious or sometimes strictly Catholic, suffered from perceived mental illness such as hallucinations, advocated heresy or was mem-

ber of an unpopular family. The moment of her bewitchment often lacked any witnesses, and testimonies delivered against her were largely falsified or rather dubious – accusers were regularly children. Companionship of 'familiars' was also a recurrent theme; these were animal accomplices considered a manifestation of the Devil incarnate. For example, in the trial of Joan Prentice at Chelmsford in 1589, it was claimed that her ferret had 'sucked blood out of her left cheek'. Familiars were also associated with the presence of the Devil's mark: at the 1612 trial of Helen Jenkeson at Northamptonshire, she was found to have that 'insensible mark which commonly all witches have in the same privy place'.

This evidence demonstrates that 'witches' were often accused on the basis of the invisible and seemingly impossible, yet persecution persevered nevertheless. Gossip and suspicion, legitimated by elitist preaching, transformed fears of sorcery, diabolism and bewitchment into physical accusations throughout early modern European society. The rhetoric of persecution was thus manipulated to justify torment and punishment, despite it being borne of myth, not reality.



A sixteenth century illustration of a witch feeding her familiars

<https://upload.wikimedia.org/wikipedia/commons/f/f0/Witches%27Familiars1579.jpg>

Twentieth Century Genocides: decades of destruction and denial

Murielle Benjamin

IHP

The twentieth century saw the occurrence of case after case of merciless brutality and the systematic destruction of targeted groups on unprecedented levels. From what is deemed to have been the first genocide of the twentieth century, the Herero genocide in 1904, to the final decade which saw the massacre of Tutsis and moderate Hutus in Rwanda, and ethnic cleansing during the Wars of Yugoslavia, the list is disturbingly long. Further adding to the horror of each has been the emergence of genocide denial. The majority of cases of genocide in the twentieth century have been subject to challenges in the form of denials. Just a few months ago, while at a Mass commemorating the 100th anniversary of the Armenian genocide, Pope Francis unequivocally commented on the Turkish government's continued denial of the 1915 Armenian genocide declaring: 'concealing or denying evil is like allowing a wound to keep bleeding without bandaging it'. The perseverance of such challenges suggests that the gaping wounds caused by instances of barbarism have yet to heal, if ever they can.

The term 'genocide' itself did not exist prior to 1944, when it was coined by Polish-Jewish lawyer Raphael Lemkin during his investigation of the horrors of both the Armenian genocide and the Holocaust. He formed the word combining the Greek word 'Genos', meaning group or tribe, with 'cide', the Latin word for killing. His successful campaign to have genocide recognised under international law resulted in the creation of the UN Genocide Convention (1948) which provides a legal definition of genocide and promotes the enforcement of punishment of such actions. Yet the creation of the convention has done little to solve the problem of the complexity of interpretation regarding the definition of genocide. Subsequent to Pope Francis' remarks, made in April earlier this year, the anger of the Turkish government was palpable. The Foreign Minister responded that 'religious authorities are not the places to incite resentment and hatred with baseless allegations'. This reaction is disconcerting. Not only is it disconcerting in its suggestion that the decision to acknowledge the extermination of nearly 1.5 million Armenians between 1915 and 1923 is to incite resentment and hatred, but also in its accusation that the Pope's com-

ments have no basis at all. An overwhelming majority of scholars and historians alike have concluded that under the Young Turk movement, a coordinated plan was formulated for the executions and deportations of the Armenian population who were presented as enemies of the state and 'Pan-Turkism'. The mass killings and death marches of thousands of Armenian men, women and children was well documented by western missionaries and diplomats. Turkey, however, maintains that the death toll was substantially lower and that the deaths were borne out of the conflict of the First World War. Even speaking out about the genocide has been outlawed as a result of the implementation of Article 301, a penal code introduced in 2005 which makes it illegal to insult 'Turkishness' or denigrate the government. Through the persistence of its denials, ultimately the Turkish government continues to exacerbate the pain that the memory of the genocide holds for Armenians all over the world.

The genocide of approximately six million Jews carried out by the Nazis in Germany and German occupied territories is arguably the century's most well-known case of genocide. The horrors of the Holocaust are infamous. So how could one of the most documented episodes of violence become subject to distortions and denials?



Armenian civilians being marched through Harput (Kharpert) by Ottoman soldiers, to a prison in the nearby Mezireh (present-day Elâzığ), April 1915.

https://upload.wikimedia.org/wikipedia/commons/d/d7/Armenians_marched_by_Turkish_soldiers,_1915.png

The roots of Holocaust denial can be traced as far back as the 1940s. For example, in 1948, Maurice Bardèche, a French neo-fascist writer, not only assigned responsibility for the Holocaust to the Jewish population themselves, but also alleged that documents on concentration camps were false and the camps were actually used for disinfecting clothes. This was followed by the publications of Harry Elmer Barnes, Paul Rassinier and Austin App, all considered major precursors of the Holocaust denial movement. In his 1973 pamphlet titled 'The Six Million Swindle: Blackmailing the German People for Hard Marks with Fabricated Corpses', App refutes the number of Jewish deaths as an exaggeration and posits that the Holocaust itself is a myth, part of a Jewish conspiracy created for monetary gain and successfully endorsed through their ability to control the media. In his 1979 book *Hitler's War*, David Irving, another prominent Holocaust denier, purported that Hitler himself did not give any orders to exterminate the Jews, and was actually unaware of the events taking place. These claims typify the fundamental discourses of Holocaust deniers who prefer to refer to themselves as 'historical revisionists'. In 2000, Irving famously sued academic Deborah Lipstadt in a libel suit for branding him a Holocaust denier in a book, claiming damage to his reputation. Not only did Irving lose his suit, but the judge was explicit in his findings on him, observing both anti-Semitic and racist motivations and stating: 'it appears to me to be incontrovertible that Irving qualifies as a Holocaust denier.' Five years later, Irving was arrested and charged in Austria, where the act of Holocaust denial is illegal.

Denialist discourse and its place in society is no doubt a contentious topic with regards to free speech and the approaches that should be adopted in response. Notably, in 2007, the United Nations adopted a resolution condemning Holocaust denial and emphasising that to deny the events that took place is 'tantamount to approval of genocide in all its forms'. Amongst several strategies used by genocide deniers, one is the denunciation of eyewitness testimonies as false. Many survivors view it as their duty to recount their harrowing experiences and maintain the memory of the events that they suffered through. Yet to denounce some of these testimonies as lies concocted for their own benefit seems shocking and cruel, a perpetuation of the pain inflicted on the victims.



Ebensee concentration camp, Austria, May 1945

https://upload.wikimedia.org/wikipedia/commons/e/e7/Ebensee_concentration_camp_prisoners_1945.jpg

In his interpretation of the genocidal process, Dr Gregory Stanton, President of the *Genocide Watch*, lists denial as the eighth and final stage of genocide. At this stage, he emphasises the responsibility of society to pursue justice. Attempts to distort the remembrance of such catastrophic events not only have implications for the victims and their families, but provide, in some cases, opportunity for the exoneration of the perpetrators of these crimes. Holocaust survivor Elie Wiesel describes genocide denial as a 'double killing'. Denial seeks to destroy the memory of such crimes against humanity, and in doing so, it keeps the genocide alive.

The Persecution of Prostitutes

Katie Tiffin

In early modern Europe the debate on prostitution raged between those who wished to regulate the trade and those who wished to abolish it altogether. Although those who wished to legalise and regulate prostitution have been hailed as more sexually enlightened and progressive, many of them used legalisation to further persecute and stigmatise the women involved. Many of the regulations imposed on prostitutes, including those used in the Spanish town of Seville, served to separate prostitutes from the city's inhabitants and ensure they remained amongst the lower ranks of society.

In European cities where prostitution was legal, city officials employed various tactics to separate prostitutes from 'honourable women'. Sumptuary laws were part of everyday life for all inhabitants of an early modern town, for prostitutes in Seville these laws were used to distinguish between 'honourable' women and prostitutes who were required to wear yellow headdresses and forbidden from wearing furs and silks. These laws were designed to be demeaning for the prostitutes as well as remind them, and the rest of the town, of the dishonourable nature of their work.

Prostitutes were also physically segregated from the rest of the community. In Seville their business was strictly confined to the brothel, where many of the women were also expected to live. A woman found prostituting herself outside the brothel was to be whipped fifty lashes for the first offense, if she offended a third time she would have her nose cut off and be exiled from the city. By cutting off a prostitute's nose city officials ensured the stigma and persecution associated with prostitution followed her to another city as it served as a permanent physical reminder of her crime. In contrast to this, male clients could be reintegrated into the community after a short period of imprisonment and paying a fine, illustrating the underlying misogyny that informed policies towards prostitution.

Prostitutes did gain some noteworthy benefits from working in the official city brothel. In fifteenth century Seville conditions in the city brothel were regularly inspected and city administrators spent a significant sum on repairing the brothel buildings. Measures to enforce

health inspections and hospital treatment for prostitutes came into force in the sixteenth century. However, health measures arose out of the need to prevent the spread of disease to the wider population rather than out of concern for the wellbeing of prostitutes.

Interactions with the Church often reinforced the prostitutes' position in the lower ranks of society. In many towns where prostitution was legal prostitutes were required to leave the brothel for Mass on Sundays and feast days. This reinforced the powerful position of the city's officials and clerics as they were able to control the movements of prostitutes. Furthermore, in some Churches prostitutes were asked to sit separately from other women, demonstrating that even in the eyes of God they were still not equal to honourable women.

On the other hand, some clerics took a more compassionate approach to prostitution and strove to help prostitutes out of their stigmatised position. For example, churchmen preached in brothels in an attempt to redeem prostitutes and one cleric in Seville was reportedly successful in converting twenty-seven prostitutes on the feast day of Mary Magdalen. Unfortunately most women were not welcomed back into the community after being reformed; they struggled to find work in other areas as they were still tainted by their association with prostitution. In Seville, religious men set up a transitional home for women leaving prostitution and helped them arrange marriages and positions as servants. The struggles faced by reformed prostitutes and the need to create transitional homes demonstrates that even prostitutes who had renounced their old ways continued to be tainted by their association with the trade in the eyes of the community.

Although some reached out to help these women, it is clear towns in which prostitution was legalised did not represent enlightened societies. Instead, legalised prostitution was a method of institutionalised persecution in which town officials, citizens, and some clerics reinforced the degraded position of prostitutes.

The Anne Frank House

Lydia Williamson

Travel

"I want to go on living even after my death!" wrote a young Anne Frank in her diary on 5 April 1944. It can be said that Anne's dream has been very much realised; her diary is now regarded as one of the most famous narratives to emerge from the Second World War, and the world is well acquainted with the story of how she, along with her family and four other fellow Jews, were forced to live in a secret annexe located in her father's business building in order to escape the horrors and brutality of Nazi persecution.

Consequently, Anne's source of refuge, now known as The Anne Frank House, is arguably Amsterdam's most famed and valued historical landmark, annually attracting around one million visitors. As an avid third-year history student, visiting the Anne Frank House was of prime importance when I visited the city myself.

The experience can only be described as truly surreal. Whilst entering with preconceptions about what the house would be like, due to feeling so familiar with Anne's story, what surprised me were the elements I had not considered. The annexe is so small and dark that it is incredibly hard, and sad, to visualise how eight people spent over two years living together in such a confined and gloomy space. Seeing the annexe and its conditions make it much easier to understand how the conflicts and tensions, which Anne depicted in depth, arose amongst its inhabitants.



Anne Frank

<https://www.flickr.com/photos/tedxnjlibraries/4609595373>



The Anne Frank House, Amsterdam

https://c2.staticflickr.com/8/7246/7627231100_0502af8bdd_b.jpg

Whilst the original furniture has been removed from the annexe and the rooms remain empty, many original features still remain. The movie star postcards adorning the walls of Anne's bedroom allow you to truly sense what the annexe had been like all those years ago. Whilst I expected the visit to be rather sombre, I did not anticipate that it would be so moving. Walking through the rooms, seeing where Anne lived, along with seeing the actual diary in which she wrote, allows you to envision Anne's life and makes for an emotional experience that you will reflect on long after leaving the museum.

The annexe is not the only element open to visitors. The museum, which encompasses the house, contains objects belonging to the eight occupants and personal documents such as letters and drawings. Temporary exhibitions are held on differing related themes, such as discrimination against the Jews or other occupants of the annexe. For example, there was a recent exhibition centring on Fritz Pfeffer, Anne's roommate. There was also an exhibition in the form of a regular film screening throughout the day, entitled 'Reflections on Anne Frank', in which a group comprising of famous and ordinary individuals were asked to reveal their thoughts about Anne.

If you ever get the opportunity to stay in Amsterdam, the Anne Frank House should be the first place you visit. It is one thing to hear of Anne's experience, but another to actually see where her story took place. Visiting will add greater depth and connection to your understanding of what Anne's life was truly like.

My Weekend with Will

Martha Clowes

Review

Last month my usual weekly routine of eat, sleep, Laidlaw, repeat was disturbed from its comfortable monotony to be infiltrated by iambic pentameter, tragedy and prose. So much prose. I was lucky enough to see one day the new adaption of Macbeth at the Hyde Park Picture House, and the next a live screening of the Barbican's Hamlet, starring Benedict Cumberbatch. They were both incredibly visually impressive, and had strong casts; Ciaran Hinds was a stunning support as Hamlet's Claudius. Despite the obvious link of Mr Shakespeare, a strong theme between the two which linked the two tales inextricably in my mind: grief.

Macbeth particularly was given a new and refreshing focus on the theme of grief, something which I feel went to great lengths to account for the couple's murderous actions. The death of their son, whose funeral is depicted in the first scene, is one of the most moving aspects of this new adaption. You witness Macbeth (Michael Fassbender) and Lady Macbeth (Marion Cotillard) not as the power-hungry, crazed murders they have come to be stereotyped as, but instead as a mother and father who are heartbroken at the death of their son. In this adaption grief, and the distress-induced madness it causes our protagonists, appears a far stronger driving force than an aspiration to power. Macbeth already has great respect and adoration from those it matters to have it off. It is grief which has altered him and set him on the irrevocably damaging path of murder and deceit.

The cinematography of Macbeth is simply beautiful. It has a stunning simplicity, utilising fully the impressive natural backdrops to their full potential, with enough pathetic fallacy to give any A-level English literature student goosebumps. In the play the rebelling of the weather indicates the disruption of the natural order of society, with regicide occurring in an era where monarchs were theoretically in power through divine right. However, in this adaption you feel that the use of weather is more in-keeping with the narration, representing the feelings and actions of our troubled couple. Perhaps a reflection of the more advanced societal views existing at present. There is mist and fog in the frame as Macbeth's plan has yet to crystallise in the minds of the grieving duo, and then the clean break of golden sunshine on the stunning shores of

St. Andrew's as Macbeth claims the throne and opulence rains down on them. It reflects their triumph, the bright light before the storm returns with their fall. It was an incredible production.

I had heard references in the media before to "Cumberbitches", and admired Cumberbatch as TV's Sherlock Holmes, yet had never quite caught the buzz surrounding him. Then I saw him play Hamlet. In fact, I saw him become Hamlet for two acts and then revert to his true self at the end, making a plea for Save the Children donations. The Guardian's Michael Billington is critical of this production despite praising Cumberbatch's performance highly, citing the play as being a prison for Cumberbatch's performance; akin to the prison Denmark is for Hamlet. He highlights the physically farcical imagery that Hamlet's madness takes on, as he is seen hiding in toy forts in childish and foolish costumes. Indeed this production is lacking in the subtle nuances of Macbeth's slide into 'madness' that Fassbender captures brilliantly. Yet in my mind the continuance of grief is clear and moving as both our troubled protagonists deal, albeit somewhat badly, with the death of a loved one.

After these two days of immersion I can honestly say: I miss Will. I want more of him in my life, I long for his surprisingly familiar prose in my ears and the tangible atmosphere of his plays physically making my hair frizz. I vow to read him more, and in order to do so I must "not stand on the order of your going, But go"!



William Shakespeare

https://upload.wikimedia.org/wikipedia/commons/1/12/Shakespeare_Cobbe_portrait_detail.jpg

Copenhagen

Sam Lloyd

Study Abroad

Just over two months have passed since I first arrived in Copenhagen, a city that may not be the most obvious of study abroad destinations, but one that has much to offer its healthy constituency of international students. Read on for a short summary of the practical considerations of studying abroad in the Danish capital.

With four campuses spread across the city, the University of Copenhagen differs somewhat from the cosy nature of life in the Leeds student bubble. In academic terms you can expect the same standard of teaching that we're accustomed to in the UK and, importantly, all teaching for international students is performed in English, while administrative staff are similarly fluent. Exchange students are free to choose their own modules, although this choice is not as extensive as in Leeds. Course titles available to History students this year include 'History of the European Union', 'Modern European Tourism', 'Neoliberalism' and 'Ordinary Germans and National Socialism, 1919-1945', but these are likely to change from one year to the next. The university also offers a range of Danish Culture Courses to its international students, in order to learn more about the country in which you're staying as part of your curriculum. Expect a similar amount of contact hours to Leeds, at around six to eight per week. Owing to the fact that most History courses taught in English are at Masters level, assignments here focus more on primary source material, which should hopefully prove valuable upon return to Leeds.

Finding accommodation can be very tricky, although personally I was fortunate in landing an affordable room in student halls with a high concentration of international students. Others weren't so lucky, ending up with a shared room or, in some cases, a half-constructed accommodation block. A housing foundation affiliated with the university offers international students some assistance, but the situation is far from ideal and should definitely be researched and taken into consideration before choosing to study here. This complication can partly be attributed to a more positive aspect of Copenhagen life: the size of the vibrant international student community. The university has particularly strong links across Europe and North America and this year there are around twenty students of different disciplines from Leeds alone.

The cost of living in Copenhagen is high compared to Leeds, but should not be a deterrent to studying in the city. Rents can be very expensive even for students, but make sure you consider the extra Erasmus funding available for those studying abroad in Europe. There are cheap places to shop and go out if you look hard enough, and participating in the city's cycling culture will drastically cut down the expense of public transport.

Geographically, the city is in a perfect location for European travel. Copenhagen is served by an airport with budget routes both within Scandinavia and further afield. Trains run across Europe and from where I live on the island of Amager it's arguably simpler to reach Malmö in Sweden than some areas of Copenhagen city centre by rail. It would also be a mistake to neglect further travel within Denmark, from the pretty second city of Aarhus to the childish nostalgia of Legoland. For return trips to the UK, RyanAir offers inexpensive flights to London Luton.

While every study abroad experience has its niggles, moving to Denmark has, personally, been about as stress-free as possible. The university is well organised, it's a short flight from the UK and so far I am yet to come across a Dane who does not speak passable English. Although perhaps not the most exotic of study abroad destinations, studying in Copenhagen is a comfortable decision to make and one that I would highly recommend.



Nyhavn, Copenhagen.

Photo by Sam Lloyd



Calling all Faculty of Arts students! Dig out your favourite undergraduate projects or creative endeavours – and join the UGRE Research Festival 2016.

The UGRE fest is back and will be taking place on 19th February 2016. We are hosting an exciting array of Undergraduate research projects this year. From the Finnish influences of Tolkein's Middle Earth, to Tracey Emin and the Punk 'aesthetic', and everything in between...

UGRE 2016 promises a fantastic line up.

Applications remain open until the close of the semester for the right candidates.



#UGREfest

Twitter @ugreleeds

Facebook fb.com/ArtsUGRE

arts.leeds.ac.uk/ugresearch/ugre/

Faculty of Arts

UNIVERSITY OF LEEDS

Email: historystudenttimes@leeds.ac.uk

Facebook: www.facebook.com/leedshst

Twitter: @LeedshST

Blog: <http://historystudenttimes.wordpress.com/>