

HISTORY STUDENT TIMES

Making old news big news



Issue 1: 2013/14

'Leaders and Laymen'

LETTER FROM THE EDITOR

Hello,

First of all I'd like to give a big welcome to all of those students starting at, and returning to, Leeds this September. For all you freshers, I'm quite certain that your years at Leeds University are going to be some of the best of your life.

Speaking of new things, you might have noticed that we've changed the look of the magazine this year, although all of our regular features (including reviews, the IHP spread and interviews with tutors) are still very much here. We also have a brand new twitter account and facebook page, keeping you updated with all the latest History Student Times news. So, if you want to follow us there, you can find the necessary details on the back of this issue.

I'd finally like to say a huge thank you to all of the writers who have taken time out of their summer holidays to contribute to this issue, to the School of History for funding our printing costs, and especially to Kevin Linch, David Tebb and Casey Baldacchino – without whose support this edition might not have been possible.

I hope you enjoy the issue,

Rachael Gillibrand.



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And of course, don't forget to try out our crossword on the back cover!



LETTER FROM THE HISTORY SOCIETY

Hello from Histsoc!

God knows where the summer's gone but I'm sure you second and third years will agree it's great to be back in Leeds! First years – welcome! These WILL be the best three years of your life and HistSoc are here to help make it so. Limited teaching time means that HistSoc provides the means for history students to get to know each other properly; it's the reason why we're here!

We're entirely student run and we've grown in leaps and bounds over the last two years, seeing ourselves triple in size and now being one of the largest departmental societies in the entire union competing in numbers with Law, Business and Medics.

We organise various socials for our members from day time lunch and drop in sessions to huge nights out, where of course we get you cheaper entry and copious amounts of free drinks and perks. Our Christmas Ball is the biggest event of the year – last year the 150 tickets sold out in less than 3 hours. Similarly, our trip to Berlin was so popular the system couldn't cope! The 57 tickets were snapped up in less than an hour., and for the first time we flew to our destination - none of this long coach malarkey! This year we're heading to Eastern Europe - we've already planned the trip and tickets will be on sale very early as obviously we're going to keep it well within the student budget.

For those sportspeople out there we also have a football and netball team in the intramural league run by our two Sport Secretaries Georgie and Joe. Look out for notifications of when training is – but don't worry, there's no 7am training sessions like the uni team! However when it comes to matches we do get rather competitive (especially when we play law or medics...) It's a great way to meet people and have a blast, and of course we put on separate sports socials.

We do love our nights out, but studying at one of the top universities in the UK means that we're always working hard and getting a top degree is a priority. So, for all those who want to get involved in the numerous extra-curricular academic events throughout the School of History, we are here to support you. We promote and publicise all upcoming academic events, such as guest speakers and debates, through our fortnightly newsletter, 'Primary Sauce', sent exclusively to HistSoc members. Added to this we include information and guidance about the various opportunities on offer, information about our upcoming socials and the times, match days and results of our departmental sports teams. We will also keep you updated on employability events that are hosted by our sponsors – we're lucky enough to once again gain sponsorship from Deloitte! Throughout the year we will organise workshops aimed at improving historical skills, fiery student-led debates, thought-provoking research seminars, and maybe even a historical fieldtrip to take us back to the days of school visits and packed lunches.

With only limited amounts of teaching time, getting involved with the History Society is a great way of making sure you make the most of your time at Leeds and get the most out of your degree, so see you at one of our socials soon!

Cat - President



INTERVIEW: DR. ANYAA ANIM-ADDO

Caribbean Historian

FREYA POTTER TALKS TO THE HISTORY DEPARTMENT'S NEW MEMBERS OF
STAFF FOR 2013/2014

FP: Why are you particularly interested in Caribbean History?

DR. ANIM-ADDO: One of the attractions of Caribbean History is that within a small but varied geographical area, we can explore what happens when indigenous Caribbean peoples as well as people from Africa, Europe and Asia encounter each other - and all of this within extreme circumstances. This history speaks to current questions about encountering difference and living in diverse societies. Given that we now live in a highly mobile world, another attraction of studying the Caribbean is that this region was particularly one forged out of the movement of people and goods.

MEET THE HISTORY DEPARTMENT - MEET THE HISTORY DEPARTMENT

FP: Tell us a little about the modules you're going to be teaching at Leeds, what can students expect from your courses?

DR ANIM-ADDO: I will be teaching new courses this year on the Global Caribbean, 1756-1848 (semester 1), in which we will cover themes including slavery and freedom, violence and resistance, the Haitian Revolution, and the making of Creole societies. The Popular Caribbean: a History (semester 2) will unpack the complex histories behind popular understandings of Caribbean cultural forms including music, dance, religion and sport. A special subject on Caribbean travel, tourism and representation will allow students to examine elite and non-elite forms of travel through the region during the nineteenth century. This course relates to broader themes of identity, empire and travel; labour and migration; and business history.

FP: What do you think students will be most surprised to learn from your modules?

DR ANIM-ADDO: People sometimes think that they know the Caribbean because they know about one or two islands, but students will probably be surprised by the diversity of the region.

FP: What's your biggest piece of advice for Undergraduate students?

DR ANIM-ADDO: I would say make the most of having so many resources and activities on your doorstep while you are at university.

FP: Do you think the historian can ever really be objective? Or is subjectivity a valuable historiographical approach?

DR ANIM-ADDO: I think that strategic reading of documents - for example reading colonial records 'against the grain' - can be a valuable approach.

FP: Do you have a favourite historical figure, or someone you're most interested in?

DR. ANIM-ADDO: Rather than an individual historical figure, I am interested in seafarers as a group. I am curious about how those who lead highly mobile lives forge identities and allegiances.

FP: Do you have a favourite novel or film?

DR. ANIM-ADDO: One of my favourite novels and a good one for thinking about the Caribbean is Patrick Cham-oiseau's *Texaco*.

Look out for further interviews in our upcoming issues! Issue 2 features an interview with 18th Century Historian Dr. Peter Maw...

MEET THE HISTORY INTERNS



AMY UPTON

UNDERGRADUATE RECRUITMENT INTERN

I'm Amy and I'm the Undergraduate Recruitment Intern this year. My role is to aid the History Department in the undergraduate admissions process; marketing the School of History to prospective students on open days and via social media sites such as Facebook and Twitter. Central to my internship is giving potential students a taste of what it is like to be a History student here at Leeds from the student perspective. As a part of this, I really want other students to get involved and share their experiences of History at Leeds – for example, talking about a particular module you have enjoyed, how you have benefited from doing study abroad, or simply why you chose to study History at Leeds. If you would be interested in sharing these sorts of experiences with prospective students, please email me at hy11au@leeds.ac.uk.

LOUISE TICKLE

INTERNATIONAL HISTORY AND POLITICS RECRUITMENT INTERN

My name is Louise Tickle and I will be a Third Year IHP student this year. I am also the International History and Politics Recruitment Intern. It is my job to be an ambassador for this unique course that we offer at the University. I am here to convince and encourage as many potential students as possible to apply and then make Leeds their first choice on their application. My most important job is to be a student voice on Open Days, as well as on social media platforms, and to interact with potential students.



ANNIE LY

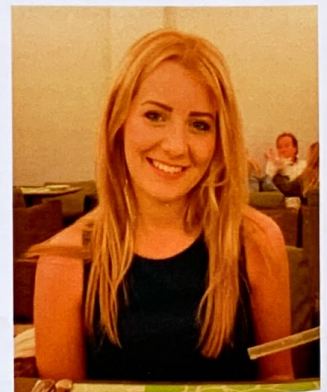
INDUCTION & PEER MENTOR INTERN

Hello! I'm Annie Ly, third year history student and this year's Induction and Peer Mentor Intern. It'll be my job to make sure that first year history students feel welcomed into the School of History and into general university life. Along with a group of existing history students as peer mentors, we'll be offering helpful advice and information to ease the transition between college and university study. I really look forward to meeting and working with this year's freshers to ensure they feel settled in and well supported in what is undoubtedly one of the most exciting and memorable years of your life!

BECKY STEAD

MARKETING AND COMMUNICATIONS INTERN

Hey, I'm Becky! I'm a third year IHP student and the new Marketing and Communications Intern. My job is to look at how the School of History communicates with you, it's students, and how this can be constantly improved. If you didn't already know, the School of History is now using social media to increase communication levels, so why not like our Facebook page at <https://www.facebook.com/leedshistorystudents> or follow us on Twitter @LeedsUniHistory to keep up to date. When I'm not working as an intern, you'll find me scribbling away for HST, helping out with the new HistSoc newsletter or grabbing a coffee with friends! If you ever need anything communications related or a friendly face, just give me a shout...





CAITLIN WILLIAMS

BUSINESS CAREERS INTERN

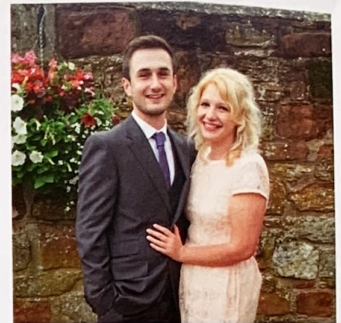
I'm Caitlin, a third year History BA student who's looking to pursue a career in Business, and in particular Marketing. I became the Business Careers Intern in order to help other History students land the job they want, especially as some students feel restricted by their History degree in terms of the jobs available to them. Over this academic year I'll be helping to organise careers events that allow History students to network with potential employers and discover the many opportunities there are in the world of Business for History graduates. I'll also be available for any student to contact me for one-to-one advice about career options. Join the Business Careers Facebook group now for more information at <https://www.facebook.com/groups/499785760077256/>.

LOTTIE CHETTLE

TEACHING CAREERS INTERN

Hello, I'm Lottie Chettle- the new teaching intern. I am in my third year studying history.

I will be organising events for all of you who are thinking about being a teacher after your degree. These events will cover a broad range of topics such as exploring what it takes to be a teacher, covering the skills and work experience needed, looking at the application process and how to be successful! They will be so worthwhile and you will get the chance to meet lots of new contacts. In the meantime, I'm here to help all year round so if you have any questions my email address is hy11c2c@leeds.ac.uk!



BECKY HIGGINS

EMPLOYABILITY INTERN

Hi everyone, my name is Becky and I am your new Employability Intern for 2013/14! My job is to provide you with information regarding careers events and employment opportunities that will help you develop your skills and gain further experience alongside your degree in order to stand out from the crowd. Basically, my aim in this role is to help you come up with more responses to the question "What are you going to do with a History degree?" than the standard 'work in a museum' or 'become a teacher'. I look forward to seeing you at some of the careers events this year!

HAYLEY SIMS

POLITICS AND GOVERNMENT CAREER INTERN

I'm Hayley, your Politics and Government Career Intern. I'm a third year International History and Politics Student. I'm responsible for forging connections between political and governmental organisations and Leeds history students, with the goal of increasing your employment opportunities within this field. Potential connections will include government and council representatives, as well as political non-governmental organisations and other related employment and internship opportunities. There will also be guidance for internship and job applications such as the Civil Service Fast Stream.

I will endeavour to represent your varied interests within politics. Please get in contact via the facebook group with any comments or questions you might have.





JESSICA PAPWORTH

MEDIA AND JOURNALISM INTERN

Hey everyone! My name is Jessica Papworth and I am the new Media and Journalism intern for this year. This means I will be finding more ways to help you network with professionals from the media and journalism industry, including organising events with speakers. I am also your point of contact if you want advice on where to start and various methods of getting into the industry. My email is hy10jhp@leeds.ac.uk so feel free to contact me at any point! Hope you all have a great start to the year!

MIRIAM SMITH

LAW CAREERS INTERN

Hi, I'm Miriam and I'm the Law Careers Intern for 2013/14. I am a single honours History student and (eventually) want to work in the field of criminal and human rights law. As the Law Careers Intern I hope to make postgraduate study and/or a career in the field of law a less daunting prospect for History students who, as non-law students, may be overwhelmed by the specific skills and experience legal employers desire in applications. This is certainly something I have experienced and I hope to use the knowledge I've gained in this area to help you out. Join the Law Careers Group Facebook page for notable opportunities for work experience, graduate recruitment and postgraduate study as well as tips and advice on key skills and applications. Watch out for the 'insight events' I plan to run next year, hopefully featuring speakers from law firms, barristers' chambers, legal organisations and law schools so students can gain a greater understanding of how to pursue career ambitions in this area.



REBECCA MORGAN

ALUMNI & LEEDS FOR LIFE INTERN

I'm Becca and I am the Alumni and Leeds for Life intern. I am a final year History student, having taken a year out in my third year to work on placement. I am here to keep you in the loop on how best to shape your career prospects over your time at uni and point you in the direction of alumni who are willing to give you career advice. Whether you're a finalist or a fresher, it's a good idea to get a jump on gaining experience and connections for when you leave, and I am here to help you achieve this.

YOUR SCHOOL OF HISTORY INTERNS 2013/14



Mark Webster Photography, 2013

EDWARD VIII & WALLIS SIMPSON

A Right Royal Ruckus?

There have been few relationships as controversial as the one between King Edward VIII and the American socialite, Wallis Simpson. Their relationship forced Edward to abandon the throne before they were married, making him the only English or British ruler to formally abdicate in the entire history of the monarchy.

Wallis was first seen alongside Edward at private social events in the early 1930s whilst she was married to Ernest Aldrich Simpson, a British shipping executive. Her previous marriage, to U.S. Navy Pilot Win Spencer, had ended in divorce in 1927, and rumours that her marriage to Simpson was soon to end in the same way were widespread.

Wallis and Edward began to spend more and more time together after he ascended to the throne on 20th January 1936 following the death of George V. Her husband, on the other hand, was rarely seen alongside the duo. Suspicions about the King's relationship with Wallis were growing, especially after the King decided to forego the monarchy's traditional summer vacation at Balmoral to holiday with Wallis in the Eastern Mediterranean.



Abbie Rowe (1905-1967), U.S. National Park Service

The British press remained oddly silent about the pair, but those on the other side of the Atlantic weren't so restrained. When Wallis filed for divorce in October 1936, the American press erupted with claims that the King and Wallis were to be married almost immediately. Sure enough, by mid-November, the King had informed Prime Minister Stanley Baldwin that the pair intended to marry.

The British press remained reticent until early December

when a speech by the Bishop of Bradford, Alfred Blunt, was interpreted as a comment on the rumoured nuptials. The press explosion was so severe that the King's staff encouraged Wallis to leave Britain, which she did, heading to the south of France on the 3rd December.



First published in *The Sketch*, 1936

Opposition to the marriage was widespread. Firstly, relations between the US and UK were unstable, with America adopting an increasingly isolationist foreign policy after the Wall Street Crash. This meant that for many Britons, having an American as their Queen would be undesirable to say the least.

Secondly, at the time the Church of England wouldn't allow a divorcee to remarry in a church while their ex-spouse was alive, as both of Wallis' would have been. Edward, the nominal head of the Church of England, marrying a divorcee would cause massive political and ecclesiastical tensions. Even Henry VIII, who created the Church of England just so that he could remarry, had never been divorced – his marriages were annulled.

Key government figures advised the King that there were too many dangers involved in marrying Wallis while maintaining the throne and it was his continued determination to do so that sealed the fate on his kingship. Edward abdicated on 11th December 1936, leaving George VI to ascend the throne, while Edward and Wallis were finally married in July 1937.

Never before had a relationship between a leader and layperson sparked such a scandal for Great Britain, and even to this day, the relationship between Edward VIII and Wallis Simpson remains one of the most controversial in British history.

Joseph Thomas

SHELL SHOCK

Separates the men from the... middle class?

War has often been thought of as an opportunity for the individual to show his mettle; a certain set of circumstances which brings one's courage, loyalty, vigilance (or lack thereof) to the fore. In presenting the lofty and lowly with the same obstacles to overcome, war, like death, is 'a great leveller', stripping men of all advantage or superiority in the face of mortality.



However, the reality is that army life has never been entirely meritocratic. Even during the First World War, when the army were forced to draw upon previously untapped tiers of society to swell their officer ranks, the vast majority of officers were still from the middle and upper classes. It was at this time that Dr. William Halse Rivers, an anthropologist and one of Britain's first psychologists, conducted studies into the new phenomenon of 'shell shock', and concluded that one's social and financial class all but dictated the affect modern warfare had on the soldier.

Before I explore his argument, some context is perhaps necessary to shield Rivers from accusations of snobbery, or even social Darwinism.

As a psychologist, Rivers has been almost written out of history. Where he *is* mentioned, his theories are generally dismissed as naïve and simplistic. There is only one biographer of Rivers' life that I could find. In his time, however, Rivers was revered as the father of modern psychology. Respected by his peers and adored by his patients, Rivers pioneered new methods of psychological analysis, discarding the more brutal treatments of his time. His most famous patient, Siegfried Sassoon, described him as 'a wonderful man' and his 'father confessor'.

The study I will be discussing, *Instinct and the Unconscious*, explored the idea that Working Class soldiers and Middle Class officers were affected by shell shock in very different ways. The intention of this study was not to validate the existing class system, nor was it an attack on the privileges of the Middle Class, as the lifestyle afforded to them, Rivers argued, resulted in an unhealthy and repressive method of dealing with fear.

Rivers identified two main groups of neuroses which divided the working and middle classes. Members of the first group, which Rivers reluctantly described as 'hysteria', suffered shell shock 'in some definite physical form, such as paralysis, mutism, contracture, blindness, deafness, or other anæsthesia'. This affected the Working Class in the majority of cases. The second group he called the 'anxiety-neurosis', which manifested itself in 'a lack of physical and mental energy, [...] disorders of sleep and of the circulatory, digestive, and urogenital systems [...] depression, restlessness, irritability and enfeeblement of memory [...] tremors, ties, or disorders of speech.' Officers belonging to the Middle Class generally suffered from anxiety-neuroses. Rivers' explanation for this phenomenon lay in the 'public school ethos' that was instilled in members of the middle classes from birth, according to which 'fear and its expression are regarded as reprehensible'. Rivers claimed that the repressive tendencies of the middle classes stunted their emotional capacity to react to fear. This delayed its effects, but eventually resulted in an internalised battle between 'self-preservation and certain social standards of thought'. One must ask – which is the preferable position? The fearful reality, or the finite denial?

Jenny Lamb

For more information, Jenny's full study is available to read on the Leeds Wiki...

THE 'CULT OF PERSONALITY'

A purely negative term?

Historically, a ruler was held in such high esteem that their rule was considered a divine right. Whilst this godly aura has somewhat decreased today, it still remains that with any position of leadership comes the reward of respect - although that may not always be obvious in British politics. However, sometimes this common regard for a leader has risen beyond levels comprehensible in modern British society. Tools of media and propaganda have allowed and encouraged the admiration of leaders to transform, in some cases, into utter devotion. The 'cult of personality', becoming the commonly used description of this phenomena, is often regarded as a deliberate and conscious effort by a political leader for adulation, a method to make their influence upon society total and to oust all thought of political competition. The most obvious examples would be Stalin, Hitler, Mao Zedong - but many others, normally totalitarian, easily come to the fore.

The saying gained popularity from Nikita Khrushchev's 1956 Secret Speech. Khrushchev's determination to condemn Stalin's rule, only three years after his death shocked the world. After months of debate within the party a compromise was reached, resulting in the decision to never publish the speech. Characteristically of the Soviet Union, the speech that vehemently decried Stalin's actions was not published in Russian until 1989.

"Though the 'cult of personality' is meant to carry a demeaning tone, a derogative slight to those seen to indoctrinate their followers, it can naturally flower in any state."

Having a much wider impact than perhaps expected, the speech has often been seen to signify the end of the Stalinist era. Stalin's crimes are so inherently immoral, that it is hard to comprehend the reverence many former Soviets held him in. Yet his influence over every aspect of Soviet life was so embedded that Khrushchev's Secret Speech was denounced as an act of treason by many, a sure mark of how successfully Stalin had entrenched his personality and rule in society.

The primacy of the media in today's world is highlighted by how cults of personality can develop without personal intention - the celebration of Fidel Castro in Cuba and worldwide as a rebel leader is a prime example.

Furthermore, though it does unsurprisingly seem to be a feature of dictator states, this does not mean there are no hints of it in democratic states. Consider the hype around the American presidency circa the early 1960s with JFK and his 'perfect' family model. A similar scenario and worldwide adoration of a presidential family, the Obamas, is current today. Barack Obama's personality is evident in his politics and through his charisma and charm. Politics aside, he no doubt draws a crowd of supporters. I own a souvenir Obama t-shirt simply because he is an iconic president, a status that could be attributed at least partially to his personality. Though the 'cult of personality' is meant to carry a demeaning tone, a derogative slight to those seen to indoctrinate their followers, it can naturally flower in any state. The public fall for the romance of a leader's personality, story and ability to influence. Thus the 'cult of personality' should perhaps hold a positive, as well as a negative tone?

Jessica Papworth



Nickolas Titkov at Flickr, 2009

'TO FLEE A SNAIL'

The Recurring Image of a Knight in Combat with a Snail

In the medieval period, the margins of illuminated manuscripts were a great place for expressing popular opinion. Usually the images were created after the text had been written, giving the artist a certain sense of freedom, and allowing them the room for both creativity and subversion within their work. Therefore, it is possible to argue that marginal art of this kind allows the historian a valuable insight into the attitudes and humour of medieval laymen, whose illiteracy might otherwise have prevented them from expressing themselves through the written word.

However, there is one particular motif within medieval marginal art which has attracted a lot of attention from historians - the image of a knight fighting a snail. While this concept has provoked many different opinions and theories, it remains to this day something of an enigma for medievalists and art historians alike.

The image of a knight fighting a snail is believed to have first appeared in the margins of French manuscripts during the thirteenth century. However, as the thirteenth century progressed, it soon started showing up in both English and Flemish margins too. Before long, the knight and snail were featuring in all kinds of work, from tales of popular romance, to breviaries, psalters, decretals, books of hours, and even within the carvings on Gothic cathedrals.

As historians such as Lillian Randall have pointed out, the motif is especially interesting as almost wherever it is depicted, it appears very similar in form. In most cases, the knight is armed with a sword or a lance; is situated astride a horse or battling on foot; and is, of course, faced with a snail as an opponent. The snail, whom you would probably expect to be gentle and unassuming, takes an unlikely stance of aggression, standing upright on its shell and lowering its eyestalks like horns (or perhaps like a parody of the knight's lance), leaving the knight with the decision to either stand and fight, or to flee his tiny foe. But, for all its drama, what did the image mean?

The most common assumption is that the motif was a metaphor for cowardice, with the knight often choosing to flee, rather than face, what we know to be a harmless opponent. At this time, cowardice was believed to be a sin against God, which enabled the image to act as a criticism of a knight who felt fear when faced with such an innocuous enemy. However, this is not the only interpretation of the image

and, over time, historians have presented a number of fanciful theories...

One of the earliest ideas was put forward by the Comte de Bastard (c. 1402-1468), a French bibliophile and publisher of the first illuminated manuscript facsimiles. After finding the motif of a snail opposite a picture of the raising of Lazarus in a fourteenth century book of hours, he proposed that it was a metaphor for the resurrection of Christ due to the way in which it emerged from its shell. However, this saintly association was later discredited by Champfleury, a French realist, who felt that the snail had a more sinister connotation. Taking a much more pragmatic approach, he argued that the snail was not holy at all, but was instead vilified in marginal art as a common agricultural pest, as it was well known for its destruction of French vineyards. He claims that this is the reason why the knight should be shown in combat with it, as many agricultural workers faced a similar battle on a day to day basis.

"Marginal art... allows the historian a valuable insight into the attitudes and humour of medieval laymen, whose illiteracy might otherwise have prevented them from expressing themselves through the written word."

Others, such as Otto Keller, have gone on to suggest that the snail was a sign of mistrust - as it never dared to leave its house behind, for fear of thieves, and so was constantly forced to carry it upon its back. Whereas Maeterlinck, a Flemish historian, linked the snail's shell to a home, feeling that it represented the well-defended fortresses of the medieval aristocracy. According to his argument, the image therefore acted as a satirical attack by criticising those who remained safe within their sturdy castles (just as a snail might hide in its shell), and by highlighting the consequent animosity felt by the peasants who were excluded from this safety.

However, a number of more recent theories have also been put forward by the likes of Lillian Randall and Roger Pinon. Art historian Randall suggested in her 1962 article, 'The Snail in Gothic Marginal Warfare', that the motif

represented the Lombards – a group in medieval society who were disliked for their reputation as bankers and turn-coats. She argued that the association of the snail with the Lombards existed in oral tradition long before it was transmitted via art. The snail, slithering on its belly, was seen to be revulsive and spineless – mirroring the common people’s perception of this mistrusted group.

Roger Pinon, on the other hand, argued in 1980 that the snail represented female genitalia, which was mirrored in the shape of the snail’s shell. Whilst historians such as Michael Camille felt that this was too sexual a connotation, particularly when considering the recurring use of the image upon both royal and religious charters, Pinon’s view could make for quite a bawdy metaphor when bearing in mind the knight’s attack on the snail with his ‘sword’. Pinon’s opinion could also link back to the idea of mockery, as a medieval knight who fled in fear from either a sexual encounter, or a woman, would likely have made himself a laughing stock.

“It seems that the knight and the snail motif cannot be pigeon holed into meaning just one thing. Used in different countries and in different manuscripts, it is very possible that its meaning altered in different situations.”

Although, all in all, it seems that the knight and the snail motif cannot be pigeon holed into meaning just one thing. Used in different countries and in different manuscripts, it is very possible that its meaning altered in different situa-

tions. Although we may still not know its true meaning to this day - be it humour, criticism of cowardice, an attack on suspected societal groups, or a subtle hint at the peasantry’s disapproval of the aristocratic lifestyle; it is certain to see from the excessive use of the knight and snail image, that it certainly held some resonance amongst the medieval people.

So, while historians continue to speculate the meaning of this image, it is safe to say that medieval marginalia remains the domain of the medieval laymen, providing the perfect place for satirical play.

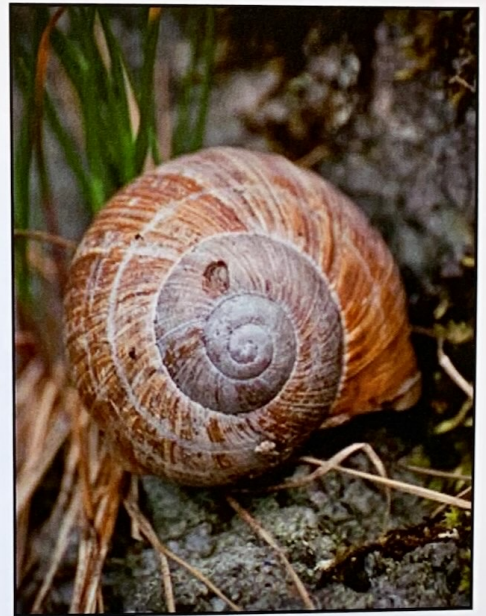
Rachael Gillibrand



John Sullivan at Wikipedia, 2013



Rude at Wikipedia, 2007



vauvau at Flickr, 2012

MEDIEVAL CORNER - MEDIEVAL CORNER - MEDIEVAL CORNER -



LAGO DI GARDA

'King of Lakes'

Lake Garda is the largest of Italy's many lakes, covering an area of around 370 km² and reaching almost 32 miles in length. Mere facts and figures however simply do not compare to standing atop the airy vista of Monte Baldo and gazing upon the entire grandeur of this great lake in one breath-taking panoramic. In terms of natural beauty, Lake Garda is certainly not lacking. It's a post-glacial paradise in the heart of Northern Italy, protected within the mighty Dolomite range.

Historically speaking Lake Garda is incredibly rich. While its fertile soils and temperate climate have attracted farmers and shepherds for thousands of years, its strategic positioning close to the border of the former Austrian empire has made it a valued stronghold during countless wars. From the Battle of Lake Benacus (Roman era Lake Garda) 269 AD to the Second World War, the lake has seen numerous conquerors bestowing the region with vast treasures, both hidden and visible, of its troubled journey to present times.

Perhaps most interesting is its part in WW2. Lake Garda effectively served as Mussolini's last resort. Gargnano was Il Duce's lakeside town of choice where he took residence in the rather grandiose Palazzo Feltrinelli, alongside his own private SS guard. However, it's a little further South in Gardone that hints of Italy's Nazi links are more clearly visible - with the impressive Il Vittoriale still brandishing Swastikas on its doorknobs. This former residence of Gabriel D'Annunzio is an iconic building, not least for its eccentricity in doors (D'Annunzio certainly wasn't the typical Italian poet) but for the full size, half hewn in stone Yugoslavian battle

ship, set just outside. Much more lies beyond including World War tunnels and forts in the North, Roman ruins in the South, and century's old castles, statues and monuments strewn throughout.

Evidence of the lake's quieter history is also rather promising. What the Italians call 'graffiti' in fact takes the form here of various rock carvings, purportedly thousands of years old - and for that they're pretty well preserved. The region is also rich in vineyards and olive and lemon groves giving it the quintessential Mediterranean feel; ultimately though the greatest pleasures of these are in the renowned Bardolino wines and interesting lemondello liqueurs. Of course a by-product of the war: Weissbier also abounds a plenty.

To explore the entire lake with its numerous towns and villages would take a lifetime - but not necessarily the equivalent wages. With some private residences such as the Punta San Vigilio, a favourite for many heads of state (think Napoleon, Tsar Alexander II, Churchill, and Prince Charles), the opposite is often more easily achievable. Various campsites and even hillside hotels a short walk from the shoreline can prove excellent value. Historically the area has been shared equally by both leaders and the people, and contemporary times have not yet betrayed this. General prices remain reasonable and on a par with much the rest of Western Europe, yet everywhere unequivocally exudes a luxurious and well maintained feel. Lake Garda is not one to be forgotten.

Andrew Jackson

REVIEW

'Empire: What Ruling the World did to the British', Jeremy Paxman

'To plunder, to slaughter, to steal- these things they misname empire'

TACITUS c. AD 98

Having never read anything by Jeremy Paxman, my knowledge of his opinion on any worldly issues was limited to his work presenting *University Challenge* and *Newsnight*. I was initially unsure of what approach Paxman might take when addressing the huge controversy and debate surrounding Britain's imperial history. My initial suspicion was that his conclusions on empire might not be dissimilar to those of Niall Ferguson, who is critical of imperial guilt, and Michael Gove, whose patriotic approach to empire glosses over some of its rather nastier collateral damage. Indeed this imperial pride seems to be increasingly prevalent, with Gordon Brown claiming in 2005 that, "we need to stop apologising for empire."

However I was pleasantly surprised. Paxman does not limit himself to highlighting the glories of Britannia, but presents a very balanced account of her imperial adventures, accounting for some of the more horrific aspects of Britain's ruling of the world. He explores the inexcusable tragedies of the perhaps misnamed 'Black War' (genocide would be a more accurate term to describe the extermination of the Tasmanian Aborigines in the early nineteenth century). He also rightly points out that Britain's contributions to ending the slave trade do not excuse the fact that huge amounts of profits were initially made from it.

However, in highlighting these bru-

talities, Paxman does not suggest that the British Empire is something that still needs apologising for. Paxman successfully explores the notion that it is nearly impossible to be fully pro- or anti- imperialism, as its consequences are too complex to make any such sweeping generalisation. He describes not only atrocities committed by the colonisers, but also those committed by the colonised. He goes to great length to describe the positive impact the British Empire had—and still has—on the world. He does not excuse British imperialism by claiming it was in vogue, nor does he make the weak argument that it was preferable to being colonised by the Spanish or the Portuguese. Paxman explains the 'paternalistic' intention of the British colonialists to be, though patronising and in many ways racist, that of 'civilising' natives, as well as their constant preoccupation with creating trade links.

Yet there are many criticisms that can be made of Paxman's work. Whilst putting forward the suggestion that the British Empire had a shaping influence on itself as well as on its colonies, his tone suggests that this idea is one that he himself has pioneered. The fairly obvious idea that the British Empire was primordial in shaping national identity is surely not one that Paxman can take credit for. He suggests that Britons are still unsure of their place in the world as we are ob-

essed with our imperial past. The Britain that was on the world stage in the London 2012 Olympics displayed, in my opinion, a multi-racial nation comfortable with its place in the world. Furthermore Paxman attributes the success of the Empire to the British public school system. The Duke of Wellington alleged, "the battle of Waterloo was won on the playing fields of Eton"; this narrow-minded claim surely discounts the scores of members of the lower-classes who sacrificed their lives in the name of the British Empire?

"Paxman does not limit himself to highlighting the glories of Britannia, but presents a very balanced account of her imperial adventures."

However on the whole Paxman takes what I believe to be a realistic interpretation of the British Empire. For all its ups and downs, the British Empire was the biggest empire the world has ever seen and has, in many ways, shaped the world we live in. Maybe Gordon Brown is right, maybe we should stop apologising for empire—no one could suggest that imperial expansion simply should not have happened. Nonetheless, we should not forget our villainous role in history.

Izzy MacSwan

GREMLINS & GUERRILLAS

Britain, Vietnam and the Oddest War in History

If any war in history has divided a nation between the ardent convictions of its leaders and the contradictory beliefs of its laymen, that conflict was the US war in Vietnam. This, the Second Indochina War, formally began with the insertion of ground forces in 1965 following the Tonkin Gulf Resolution the previous year, although good old JFK had already sent over 16,000 military advisers (raising big questions about the competency of those who needed so much advice). As a war in which Britain played no direct part, it can be hard to relate to. After all, how often do you see a Vietnam programme on the BBC or Yesterday, in amongst the constant stream of re-examinations of the Battle of Britain and D-Day?

"Wilson is going to do nothing. He wants a DSC for fending off his enemies in Parliament!" Thus spoke a rather irate Lyndon B. Johnson in December 1965, not for the last time getting rather hot under the collar by Prime Minister Harold Wilson's refusal to commit British troops to Vietnam. Britain's non-involvement in the Vietnam War is one of those certainties of history – a brute fact akin to "the Battle of Hastings was in 1066" (albeit taking place closer to the town of Battle than Hastings itself) and "Henry VIII had six wives" (although if you accept the annulments of his first and fourth marriages, then technically not).

Britain did not fight in Vietnam, and the Johnson administration never quite forgave us for it. Granted, Wilson had a number of reasonable excuses: British involvement in the Malaysian-Indonesian Confrontation, the likelihood of a backbench revolt and the lack of required funds – all a lot better than "the hamster ate my 2000 word essay" or "Mint were doing 2-for-1 on all drinks last night". But Vietnam had become Johnson's world, a world in which Britain chose not to become involved. Britain *did* do something to assist America, however, by sending transport aircraft to help deliver humanitarian aid to South Vietnamese villages, turning a blind eye to the sales of arms to America and Australia (including armoured cars and artillery shells) and by training both Vietnamese and American soldiers in the art of counterinsurgency warfare perfected in the Malayan Emergency. British engineers built an airfield in Thailand which the US could use under the SEATO treaty, and some individual British servicemen enlisted in Australian units – causing some consternation in the Foreign Office. But what LBJ wanted was troops on the ground, the one thing which Britain categorically would not provide.

But Britain was not as divorced from the conflict in South-East Asia as Johnson liked to assert. Although no British troops were involved in the 1965-1973 war, from 1945-1946, soldiers from the UK and her colonies played a critical role in containing the Viet Minh until the luckless French could arrive in great numbers.

Indochina (consisting of Cambodia, Laos and the three constituents of Vietnam – Tonkin, Annam and Cochinchina), had a rather bizarre World War. From 1940-44 Vichy French and Japanese occupiers coexisted relatively peacefully, until Japan took the full reigns in March 1945, promptly encouraging puppet Bao Dai (whom the French would come to adopt as their own in the Indochina War of 1946-54) to declare independence. At Potsdam, it was agreed that Chiang Kai-Shek's China and Britain would jointly occupy Vietnam for the purposes of disarming the Japanese troops, split along the 16th parallel. However, Ho Chi Minh presented the West with a *fait accompli* by proclaiming independence on 2 September 1945 and preparing his Viet Minh guerrilla forces for war.

The UK forces were commanded by General Douglas Gracey, consisting of British, Gurkha and Indian troops. Although a political disaster, his support for the 'wrong' people and his failure to win hearts and minds in a lesson from which the Americans would not learn, General Gracey had the good sense to realise one thing. His garrison of 600 men, whilst sufficient to take weapons from the 50,000 war-weary,



President Lyndon B. Johnson, 1968, US Archive ARCWEB, 1958

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surrendered Japanese, were hardly enough to contain the Communist forces. In what seems a rather audacious move, Gracey first ordered the American intelligence officer in Saigon, who had made wartime overtures to the Viet Minh, to leave the country – the unfortunate American was shot dead en route to Saigon airport, mistaken by the Communists for a Frenchman. Even more audaciously, Gracey paid a visit to Japanese General Numata Takazo and threatened him with prosecution for war crimes unless he ordered his men to fight for the British and slowly-arriving French against the Viet Minh. Thus began an extremely bizarre situation in which, for a few months, Britain and her wartime enemy Japan fought a war of containment in Vietnam whilst the French and the Americans sat back. The Japanese air force formed Gremlin Task Force, flying the same fighter aircraft they had used against the Allies in the Second World War, albeit repainted in RAF markings.

So successful was this brief campaign of containment, that with the arrival of sufficient French forces, Gracey could relinquish authority to the French General Philippe Leclerc in October 1945, with the last British troops leaving Saigon in March 1946. France began negotiations for the withdrawal of Chinese occupying forces, then accepted talks with General Giap of the Viet Minh, the failure of which ended in a bloody war of nine years, costing the French Union over 75,000 lives. Britain again played a role as co-chairman of the Geneva Conference of May-July 1954, which agreed the fateful decision of splitting Vietnam along the 17th parallel, paving the way for America's longest and most divisive war: a war that would see laymen protest in their masses against the decisions by their leaders to further extend a quagmire conflict.

Although General Gracey was a commander of dubious merit, on balance he can be praised for restoring order in an anarchical situation and fighting back the communist guerrillas away from Saigon, even if the tactics employed to achieve these goals were morally questionable.

“...from 1945-1946, soldiers from the UK and her colonies played a critical role in containing the Viet Minh until the luckless French could arrive in great numbers.”

This brief conflict, codenamed Masterdom by the British, is arguably the real First Indochina War, making the disastrous French war the Second and the equally disastrous American war the Third, followed by a series of regional disputes. It can even be said that Britain and her Japanese 'allies' are the only states to have won a war in Vietnam, with the south stabilised, and incurring Allied losses of 40 dead against 2,700 Viet Minh. When President Johnson lectured Prime Minister Wilson to stick to the Malaysian problem and not give advice on a situation he could not possibly understand in Vietnam, it seems he had forgotten this brief conflict two decades before. Britain displayed a capacity to react to an adverse situation involving the imbalanced threat of guerrilla warfare, and demonstrated flexibility in its execution of a short campaign to achieve its limited goals. America, on the other hand, was led by politicians and military moguls who allowed themselves to get caught in the unending quagmire of Vietnam, with no such easy end in sight.

Alex Shaw



General Gracey Douglas, R.F.H. Nalder, 1958



Prime Minister Harold Wilson, Vivienne (Florence Mellish Entwistle), 1974

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THE DEBATE

FOR GENUINE CASES

At a time when the right and left have turned a critical eye on benefits claimants and parties from both sides of the floor are exploiting the refrain of 'skivers vs. shirkers', it is important to understand the origins of the 'benefits culture' to judge whether the term is appropriate or even relevant. The aftermath of World War II saw possibly the most rapid development of the welfare state through the New Towns Act of 1946 and the Town and Country Planning Act of 1947.

These acts encouraged an attitude which rejected the idea that welfare was a resource for the working class only and instead concentrated on the 'general need' of the population. To an extent, this change would have lessened the stigma and shame of claiming financial aid from the state, and allowed people to feel safe in the knowledge that, if need be, they would be looked after by the system to which they had contributed. As such, Clement Attlee's Labour government of 1945-51 has often been cited as the root of what is increasingly being considered as a mass sense of entitlement – a culture in which people assume and expect to be cared for by the state regardless of their own contributions. But does this spectre of the 'undeserving poor' exist and, if so, where did this grasping philosophy originate?

The answer becomes increasingly clear through a newly developing area of research: the history of disability. Radio 4 broadcaster Peter White's enlightening programme *Disability: A New History* illuminates the argument by illustrating the daily struggles of those affected by disability in the eighteenth and nineteenth centuries. Though the poor were theoretically provided for by their parish, benefits had to be applied for in writing, which posed a problem for the barely literate.

“Benefits culture’ has always existed, and is absolutely necessary if we are to coexist as rational and humane creatures. In fact, we appear to be losing touch with those faculties which make us empathise with the plight of others, and to be thankful that we do not suffer to the same extent.’

Nevertheless, Stephen King of Leicester University has collected 37,000 letters to the Poor Law Guardians from disabled parishioners, which highlight an unexpected relationship between the disabled and the able bodied. This study exposes a culture of self-deprecating humour that was reciprocated. Letters, newspapers, periodicals and even jokes give examples of disabled people answering back: as Stephen King puts it, 'they are not without a voice, and they're not without an audience'. Dr. King also points out that, in the average community at this time, around 60% of the population would have suffered from some kind of disability. This would suggest that the further away we get from being in danger of suffering from a disability ourselves, due to improved medicine, technology and increased personal wealth, the further away we are from sympathising with those who need help the most.

Although disability is only one area in which benefits are spent, the same kind of thinking can be applied to other 'scroungers' – do we really hark back to a time when unhappy couples were denied divorces, and single women with children were vilified as harlots, for example?

Ultimately, I would conclude that the Homes for Heroes movement did not invite a benefits culture. 'Benefits culture' has always existed, and is absolutely necessary if we are to coexist as rational and humane creatures. In fact, we appear to be losing touch with those faculties which make us empathise with the plight of others, and to be thankful that we do not suffer to the same extent. As to the counterfeit cases, it is important to remember that people exploit this humaneness at both ends of the spectrum. Once we extract the outstanding taxes from Google and Starbucks, then and only then can we be justified in casting a disapproving eye on our neighbours.

Jenny Lamb

AGAINST GENUINE CASES

It's everywhere. No matter where you look, Britain's hand out culture is plain for all to see. Whether it is walking past the Job Centre on a lunchtime to see droves of people propping up the walls, or turning on the TV in the evening to see another documentary about a benefit-dependent family living the life of Riley on a council estate – it is impossible to ignore that a hand out culture has taken over Britain. This is the reality of our country today. Barely a week goes by without another newspaper revealing the extent of benefit fraud, or a politician glossing over the figures to avoid any political backlash on immigration or benefit reform.

It is possible to argue this is a very black and white view of the situation; that things are not always that simple and that the issue is being blown out of proportion by media frenzies and politically-motivated commentators, or that in the current economic climate the population is simply less willing to tolerate people who sponge off the state and make no effort to work.

Taking a look back at history, Britain has not always been this way. The welfare state and the way in which Britain cares for its poor and disabled, particularly throughout the 20th century, has been a source of pride for our developed nation. The Homes for Heroes scheme is a perfect example of this – in the aftermath of the devastation caused by World War II the Homes for Heroes scheme allowed returning soldiers to reintegrate themselves into the community and make a fresh start at everyday life, despite their physical and mental injuries.

'...it is the scroungers who are most visible, and it is these that contribute to the perception that Britain has bred a hand out culture...'

The dawn of what has come to be called the council house during the 1950s, provided not only returning soldiers with adequate living standards but also the working classes, who until then had not enjoyed luxuries such as indoor toilets, hot running water and a small garden. These houses demonstrate a conscious effort by the government of Britain to help its most needy segments of the population and take a pro-active approach to reducing poverty and low living standards.

Some may now be asking, well what's the different now? If Britain was willing to help its poor and disabled members of society back in the 1950s, why is there such intolerance of this very same help today?

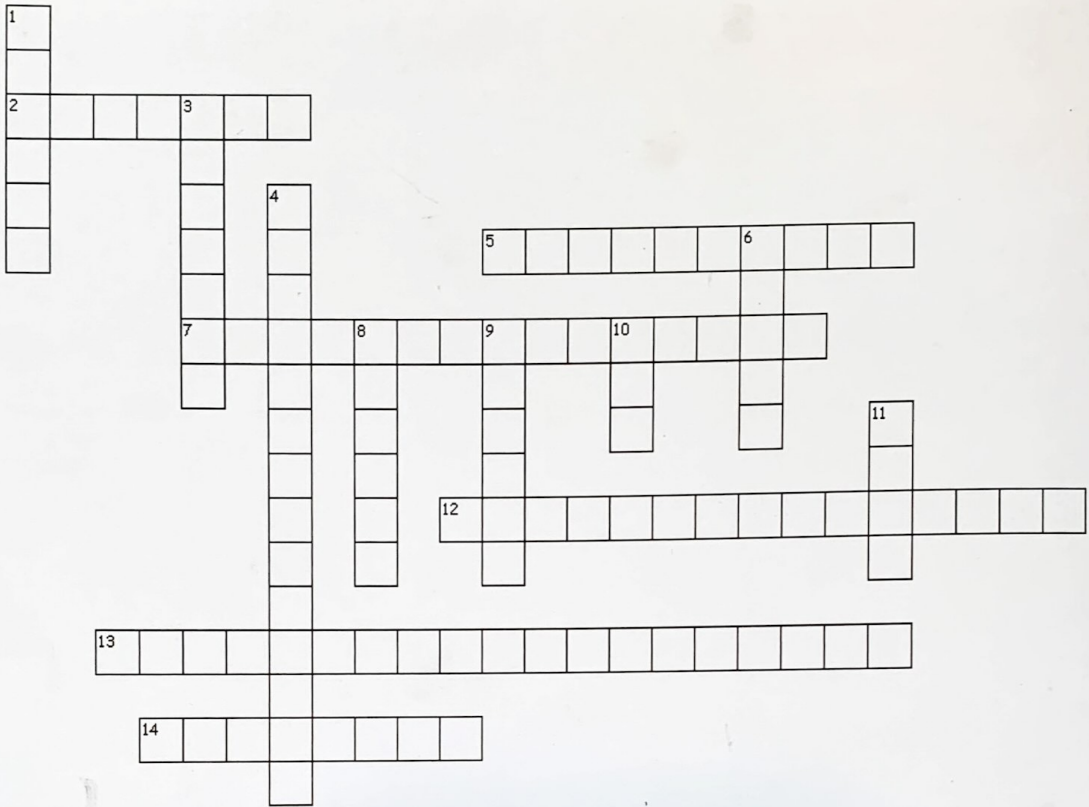
The answer is neither simple nor clear cut. It could be that attitudes towards these members of society have altered, and that given the general difficulties most people face in everyday life they may be unwilling to accept that others can receive help while they are left to struggle. This does not, however, seem to explain the situation. Britain is arguably more tolerant and more accepting than at any time in its long history; we have developed into a multicultural, multifaceted society that is increasingly accepting of difference and diversity. Britain's attitude towards disability has arguably never been more positive, particularly given the lasting legacy espoused by the London 2012 Paralympic Games and the level of acceptance and normality demonstrated by their popularity.

Perhaps the simplest, though possibly not the most popular answer, is that a small proportion of the population are ruining the situation for others. Yes, there are benefit frauds. Yes, there are families with twelve children who earn more from their child benefit than most families could hope to earn with two full time working parents. Yes, there are people who have never worked a day in their life. These are the people who have bred the hand out culture appearing to envelope Britain and swamp the media, the ones who have taken advantage of an idealist and well-intentioned system and allowed others to suffer the backlash.

This by no means suggests that this is the case for everyone. There are many legitimate cases, many deserving members of society who need the help that the state provides. But it is the scroungers who are most visible, and it is these that contribute to the perception that Britain has bred a hand out culture since the initial Homes for Heroes scheme in the aftermath of the war. Unfortunately, if nothing is done to alleviate these issues, it may be the case that Britain will continue to breed a culture of dependency and worklessness in the future, and the true intention of the welfare state will struggle to be justified.

Rebecca Stead

HAS BRITAIN BRED A HAND OUT CULTURE SINCE THE 'HOMES FOR HEROES' SCHEME AFTER WW2?



Across

- 2. Which weapon was said to be decisive at Agincourt? (7)
- 5. According to legend, who rode horses named Llamrei, Hengroen and Passelande? (4/6)
- 7. Who was the only British Prime Minister to have been assassinated? (7/8)
- 12. The Battle of Edgehill was the first of which conflict? (7/5/3)
- 13. Which famous explorer discovered Cuba? (11/8)
- 14. Which movement for parliamentary reform was based on the 1838 People's Charter? (8)

Down

- 1. What is the name of the city where John F. Kennedy was assassinated? (6)
- 3. In which UK city was the Titanic built? (7)
- 4. What is the name of the tapestry that shows the invasion of England in the year of 1066? (6/8)
- 6. What was the Flying Scotsman? (5)
- 8. What territory did Britain gain at the Treaty of Berlin in 1878? (6)
- 9. In which country was Catherine the Great of Russia born? (6)
- 10. The OSS was the predecessor of which organisation? (3)
- 11. Which political party did Prime Minister Robert Walpole represent? (4)

Find the answers in the next edition of the History Student Times!

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