

HST



UNIVERSITY OF LEEDS

HISTORY STUDENT TIMES

PENNEDED IN THE MARGINS: MINORITIES
IN HISTORY



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PENNERED IN THE MARGINS: MINORITIES IN HISTORY

<https://picryl.com/media/lady-elizabeth-keppel-7982ae>



Image of Lady Elizabeth Keppel and an 'unknown' black woman.

LETTER FROM THE EDITOR:

When you were learning history at school, did you know that there were black aristocrats in the 18th century or that Ada Lovelace wrote what is considered as the first computer algorithm? Did you know that many medicines credited to men were in fact old remedies that women used, but they were instead branded as 'witches?' Women, people of colour, LGBTQIA+ and disabled voices have commonly been pushed aside when large historic events or new discoveries/inventions happened.

History Student Times' Second Issue aims to show you some interesting history that you may have never known about and certainly should have.

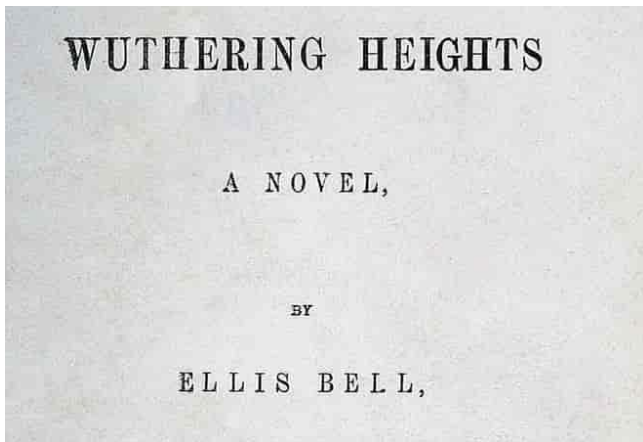
We did have at one point three proposals to explore the life of Dido Elizabeth Belle. She was the daughter of a young black woman and a royal navy officer. Dido spent much of her time in Hampstead Heath at Kenwood House. She lived there with her great-uncle William Murray, 1st Earl of Mansfield, the Lord Chief Justice. Belle's life is one of many lives that have only recently been brought to the forefront with her story told on the big screen. I hope you enjoy the articles that my wonderful cohort of writers believe that you should know about.

- Henna Ravjibhai

NOTE: Some of the articles cover some potentially upsetting or triggering events. I have done my best to flag these with content warnings (CW) ⁴

HIDDEN TALENT: Female Authors Use of Male Pseudonyms

Throughout history, female authors have faced countless obstacles to have their literary works published and respected. It was not until the late nineteenth century that women were granted the legal right to publish their writings as the field of publishing was declared to be a gentleman's career, one that would be hugely improper for a woman. During the Victorian era, a woman's position in society was firmly grounded within the domestic sphere; for a woman to write was to go against these gender norms and brought with it comparisons to the act of prostitution. Hence, for a woman's writing to be judged on merit rather than gender, the practice of adopting male pseudonyms became common in the mid-nineteenth century. This resulted in countless female authors, including those who had produced literary classics, not being credited for their efforts under the hands of the patriarchy.



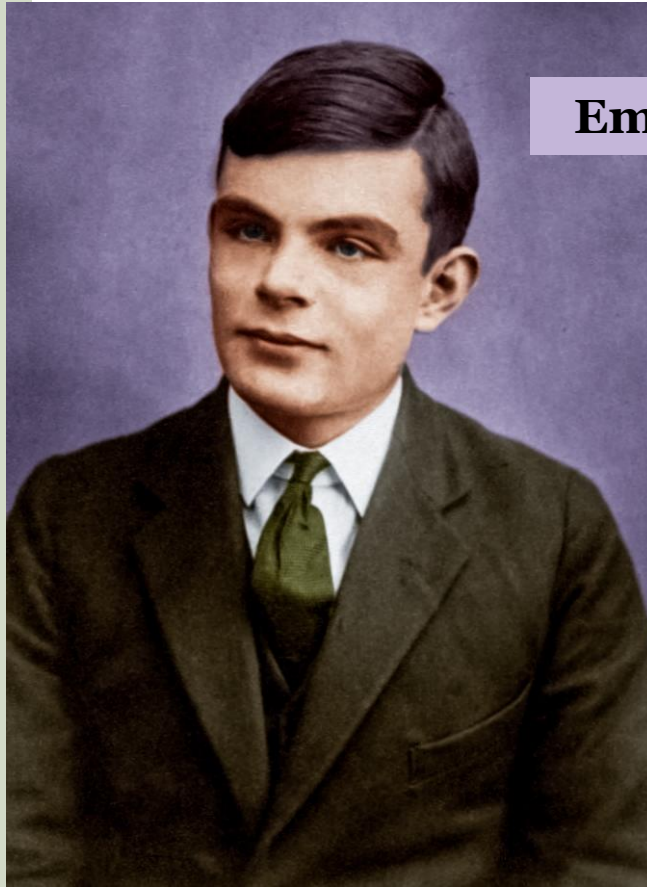
Many of the most notable female authors of the Victorian era were forced to publish their work under the guise of male pen names to gain credibility. One of the most notable examples is that of the Bronte sisters. When attempting to publish her first set of poems in 1837, Charlotte Bronte received a response from the poet laureate that literature was not the business of a woman as it prevented her from fulfilling her proper duties. As a result, the Bronte sisters published their first poetry collection under male pseudonyms to evade the prejudice directed against them as authoresses. Charlotte and Emily Bronte published great works of literature, *Jane Eyre* and *Wuthering Heights*, respectively, under the male

pen names Currer and Ellis Bell, crediting their efforts to a man to gain the literary prestige they would have otherwise been denied. There are endless further examples of this practice during the Victorian era; amongst the most noteworthy are Mary Ann Evans and Louisa May Alcott. Evans, better known as George Eliot, published novels such as *Middlemarch* and *Scenes of a Clerical Life* that now carry classic status under this pseudonym. At the beginning of her career, Alcott wrote as A.M. Barnard but later published *Little Women* under her own name.

Although the position of women in literature has significantly progressed since the Victorian era towards one of equality, contemporary female authors still struggle to command the same treatment as their male counterparts. Writer Catherine Nichols tested the bias within the publishing industry in 2015, sending out the same manuscript to two different sets of publishers, one in her own name and one under a male pen name. Nichols found that she received over eight times as many responses under her male pen name compared to when using her real name. Although the act of using a male pseudonym to disguise one's true gender is no longer as common, female writers are now opting for gender-ambiguous names by using their initials. Bestselling female authors such as J.K. Rowling, J.D. Robb, E.L. James and S.J. Bolton were encouraged by their publishers to adopt the gender nonspecific veil that comes with the use of initials. This would appeal to a wider audience as some readers would not be inclined to purchase a book written by a female author. Whilst female authors are now less likely to use male pseudonyms, women are not yet able to fully embrace their gender in the world of publishing.

Lily Scaplehorn

ALAN TURING: Media Representation And Potential Repercussions Within Education



Emily Parker

Undoubtedly, media outlets play a crucial role in influencing public opinion. Despite this, they have often succumbed to providing a heteronormative narrative when looking at events such as the Second World War. As a result of this, many people's understandings of the Second World War have been shrouded by a heteronormative outlook. Education has also presented a heteronormative perspective within history modules. In relation to the Second World War, the curriculum leaders who will often have often had different experiences from those within marginalised communities. Education is integral for base learning and therefore this lack of diversity within the curriculum indicates that marginalised individuals and communities are being ignored.

Alan Turing is one such figure that has been denied recognition for his actions due to his sexuality. Turing, born in 1912, acted as a leading figure within mathematics and technology in the early twentieth century. Turing is now regarded both as being a significant part

of the foundation of modern computing, and for also having played a crucial role within the Allied victory against Nazi Germany in the Second World War. During the war, Turing developed machinery which could break the enemy Enigma messages. A crucial turning point in the war effort as these messages enabled the Allies to prepare for attacks. Despite this, Turing's achievements were actively ignored. In 1952 Turing was prosecuted for homosexual activity. As a result of this, his role in breaking Enigma went unrecognised. This highlights that LGBTQ+ figures have actively been removed from historical narratives as despite playing a key role within the war, Turing was still denied recognition because of his sexuality.

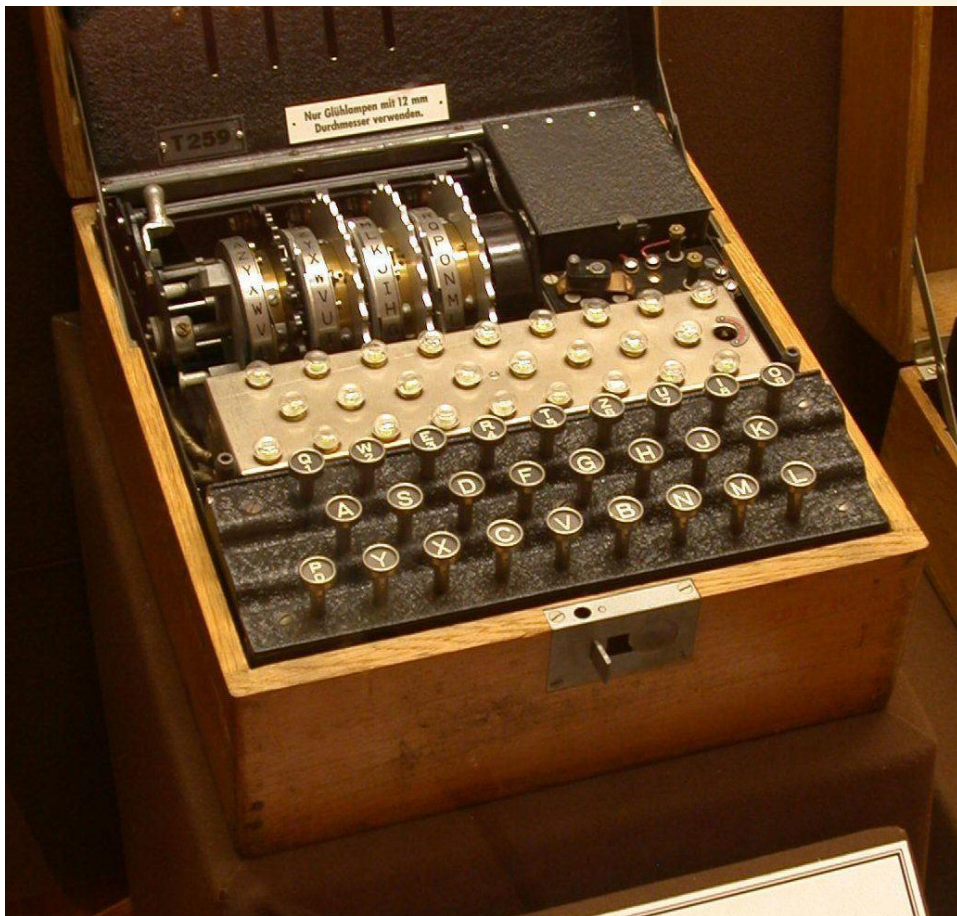
Once homosexuality started to gain acceptance, becoming decriminalised in 1967, Turing's legacy began to be recognised. News coverage and film media allowed for the previously suppressed role its heteronormative narratives. of Turing to be more widely recognised.

One of the most significant turning points within his recognition was the royal pardoning Turing received in December 2013. This recognised Turing's contributions to the war effort and acted as a formal apology for the prosecution he faced. This pardoning has also been seen to apply to others convicted of crimes of homosexuality and therefore, this pardoning can be seen to condemn past discriminations and highlight a turning point towards the celebration of other LGBTQ+ historical figures. The following year, Turing was commemorated in the film 'The Imitation Game.'

Film is an easily accessible source of information for most people and therefore the creation of this film allowed for Turing's achievements to be widely recognised. This highlights that the power of media should not be underestimated in influencing public opinion. As film further adopts marginalised voices and stories it becomes an invaluable source in deconstructing the

heteronormative depictions on events such as the Second World War . This could present that media has significant power to influence change and could act as a precursor to greater diversity within education. The curriculum currently does not represent LGBTQ+ figures within history modules however, as film increasingly represents marginalised communities, it may have the potential to demand further awareness of LGBTQ+ figures.

In the example of Alan Turing, it is evident that LGBTQ+ figures have been suppressed from historical narratives. The current role of the media allows for the legacies of marginalised figures to be displayed to a wide audience. Therefore, the power of the media should be noted as it could be used to influence sources such as the curriculum to similarly deconstruct its heteronormative narratives



Enigma machine – Bletchley Park

SYNTHESISING SUCCESS: Examining The Life And Legacy Of Percy Lavon Julian

Lewis Bonser

From his birth in 1899 to his death in 1975, American research chemist Percy Lavon Julian led a life of immense accomplishment. He overcame the discriminatory boundaries which confined him and many other African Americans in twentieth-century America, earning impressive academic results and emerging as a pioneer in the field of organic chemistry. Despite this noteworthy display of social, scholarly, and scientific success, however, Julian's contributions to society have drifted out of popular memory in the twenty-first-century, with a 2007 NOVA documentary labelling him a "forgotten genius".

By exploring his lasting global impact, this article seeks to emphasise the importance of Julian's achievements and underline why he should be better remembered.

Inventions and Innovations

Across his extensive career, Julian played a key role in a multitude of scientific advancements. His early research focussed on the chemical synthesis of physostigmine, a drug that helps treat the vision-related ailment glaucoma by reducing pressure within the eye. Through Julian's efforts the drug could be produced on a large scale, making it widely accessible to those suffering from the condition. Following this success, Julian assumed a position working for the Glidden Company in Chicago isolating the soy protein from the soybean and investigating its potential uses. This protein was not only utilised in the process of coating paper and the manufacturing of cold-water paints, but also assisted in the development of Aero-Foam, a fire retardant used by the US navy during the Second World War. While at Glidden, Julian also discovered an efficient method of mass-producing the hormones testosterone and progesterone using the soybean, and improved the production process for cortisone, an effective means of easing pain for those with inflammatory conditions such as arthritis.

Determination against Discrimination

Growing up in an America rife with racial discrimination, Julian found prejudice to be a consistent barrier. Although he demonstrated great academic prowess, graduating valedictorian of his class at DePauw University in 1920, he was advised to teach at all-black schools instead of pursuing graduate opportunities due to poor employment prospects for African Americans. Julian's ambitions remained unshaken, and he received his master's degree at Harvard University.



After being denied the chance to teach there for fears that white students would reject him, he went on to complete his Ph.D. at the University of Vienna. His aforementioned employment at the Glidden Company has been perceived as a moment that marked the beginnings of greater acceptance for black scientists in American society. Additionally, his move to a home in the Oak Park suburb of Chicago in 1950, a predominantly all-white neighbourhood at the time, represented a step towards greater diversification and housing equality.

Closing Thoughts

Julian's life has significant historical value. The benefits of his scientific achievements continue to be felt by the many people suffering from

conditions such as glaucoma and arthritis, enabling them to access treatments that improve their quality of life. Furthermore, his lifelong perseverance in the face of adversity serves as a source of inspiration for anyone undergoing times of hardship, especially those who experience the wrongful effects of discrimination in their everyday lives. Subsequently, his story deserves to live on in the collective memory of modern society.

Further Reading

Bims, Hamilton, 'Percy L. Julian's Fight For His Life', *Ebony*, March 1975, pp.94-104

Sluby, P.C., *The Entrepreneurial Spirit of African American Inventors* (Santa Barbara: Praeger, 2011), pp.42-44

UNA MARSON: A 'Little Brown Girl' Ahead of her Time

Jiajia Duan

Born in February 1905 in Jamaica, as the youngest daughter of a Baptist minister, Una Marson was raised in a relatively privileged, middle-class family. Graduating from the elitist and conservative Hampton High School in 1922, she started to explore career possibilities. In 1926, Marson gained a position at a monthly journal, *Jamaica Critic*, which began her journalism career. However, Marson was increasingly dissatisfied with working under an anti-feminist boss and restricting herself to feminine subjects. In 1928, Marson set up her own magazine, *The Cosmopolitan*, making her the first female Jamaican editor-publisher. The tone of this magazine was set in its first edition: "This is the age of women: what man has done, women may do." In the next three years, *The Cosmopolitan* provided Marson with enough space to explore her literary talents and address the issue of gender inequality.

Marson moved to London in 1932, imagining gracious living within England. The racism she faced, however, soon made her

disillusioned with the 'Mother Country' and drew her into depression. In 1933, she started to work as a secretary for the League of Coloured Peoples (hereafter LCP) and as an editor of its journal, *The Keys*. This community of black activism not only eased Marson's mental suffering but also exposed her to the wave of Pan-Africanism burgeoning in London, where diasporic black intellectuals from all continents had assembled. Interacting with some of the most prominent pan-African intellectuals, like C.L.R. James, and editing articles about the worldwide anti-colonial movement, Marson started to explore her racial identity and consider herself as part of the black global community. With support from the LCP, Marson staged her play, *At What a Price*, at the Scala Theatre in January 1934, making history as the first play by colonial coloured people in the West End.

Her experience with the LCP marked the start of Marson's commitment to social activism in London.

Besides contributing to the discussion of black internationalism, Marson was also actively involved in the women's movement and developed a large social network of feminists in London. Marson's commitment to feminism was articulated initially in her discussion of black Jamaican women's experiences in *The Cosmopolitan*. In 1935, she made a speech at the International Alliance of Women Conference, held in Turkey, as the first black representative. In the title 'East and West in Co-operation', Marson called on her feminist companions to also pay attention to the situation of black women and challenge racism as part of their movement. Trying to insert this perspective into the agenda of white-dominated women's organisations was a very rare and pioneering stance in the 1930s. The intersectionality of race and gender that she explored would become more prevalent nearly half a century later in the third wave of feminism. In 1936, Marson returned to Jamaica. In an era of popular unrest across the Caribbean, Marson wrote her most radical and political articles in her column at *Public Opinion*. Most of her works in this period asserted the importance of reconnecting with one's African roots in order to shape a new Caribbean identity. Marson's literary career also reached new heights during her two years in Jamaica. She published her poetry collection, *The Moth and The Star*, in 1937. Her plays, *London Calling* and *Pocomania*, were also performed. Exploring the issue of sexuality, gender politics and black internationalism, *Pocomania* achieved great success in 1938.

Back to Britain in 1938, Marson was soon employed by the BBC. Appointed as a full-time programme assistant for *Calling the West Indies*, Marson became the first black female employee of the BBC. With a good taste and interest in literature, Marson developed *Caribbean Voices*, a weekly literary program associated with the *Calling the West Indies* series. Introducing short stories and poems from the Caribbean, Marson created a literary community through which many unknown Caribbean authors started to establish their international reputation and, more importantly, contributed to the shape of Caribbean cultural identity.

With activism concerning the intersectionality of race and gender, literature exploring sexuality and cultural identity and a

broadcasting and publishing career helping to disseminate Caribbean literature, Marson was a transhistorical and transnational figure. However, we should not overlook the challenges and depression she faced and the invisibility of her legacy. Una Marson, as a creative poet and vibrant activist, was in a highly isolated and depressed condition during her lifetime. There is always a subtext of loneliness in her poems – "Little brown girl/Why do you wander alone/About the streets/Of the great city/Of London?"

As some reviewers commented, Marson was a woman 'ahead of her time'. She was highly marginalised in the black internationalism community because of a long black radical tradition that excluded women intellectuals. Her concern about black women's conditions in both metropole and colony was always considered less significant in the male-dominated, pan-African movement at that moment. As a forerunner of black feminism, Marson's criticism of colonial power sometimes evoked suspicion and indifference within metropolitan women's organisations consisting mostly of white, middle-class women who usually had personal ties with colony officers. Behind her glorious and groundbreaking career in the BBC were highly isolated and racist working conditions. In a confidential report, Marson's manager endorsed her ability but mentioned that she had to deal with significant prejudice and 'racial intolerance' as the only coloured producer in the BBC.

Marginalised in both the black intellectual and feminist activism communities, Marson had been obscured for a very long time. The retrieval and recognition of her legacy and achievements started in the late 20th century. Today, Una Marson is recognised as a pioneering figure in both Caribbean history and black British history. This lonely and vulnerable 'little brown girl' realised her enormous potential and left us an amazing transhistorical legacy.

Further Reading

Delia Jarret-Macauley, *The Life of Una Marson, 1905-1965* (Manchester University Press, 1998)

Una Marson, *Selected Poems* (Leeds: Peepal Tree, 2011)

JIANG QING AND FEMALE OPPRESSION IN CHINA

Isabel Jones

Chairman Mao famously stated that ‘women hold up half the sky’, but women have long been subordinated in Chinese society. Jiang Qing, Mao’s wife and comrade in the Chinese Communist Party, remains the most successful female politician China has ever seen. As a result, she has become the token woman in Chinese politics meaning her portrayal as one of the main culprits of the Cultural Revolution has impacted the way the country approaches female politicians. But Jiang should not have to represent all women in China.

The Dangers of Political Wives

Jiang entered the top levels of the Party in the 1960s through her work in theatre and her role in the Cultural Revolution after a long history of being excluded from inner circles by male leadership. After Mao’s death, Jiang took almost all the blame for the Cultural Revolution and was sentenced to death. Her vilification as a woman who transgressed gender boundaries has had an overwhelmingly negative influence on opinions towards female politicians and political wives. The consequences for political wives who drew too much attention to themselves is shown by the common fate of Jiang and Wang Guangmei, wife of Liu Shaoqi. Wang was also a highly visible wife with an active role in politics, participating in the Four Clean-ups Campaign in 1963. However, during the Cultural Revolution Jiang herself ensured that Wang was purged alongside her husband, publicly paraded in a tight-fitting dress, and imprisoned. The downfall and imprisonment of both women set the atmosphere for succeeding political wives, who have kept a lower profile. This has led to China’s current First Lady, Peng Liyuan, who has crafted an image of silent femininity.

Historical Sexism

Women in China have faced a long history of oppression characterised by the Confucian ‘Three Obediences,’ in which women were expected to be subservient to their fathers, husbands, and sons. This deeply entrenched attitude did not disappear even in a society that prided itself on

equality of the sexes. Rather, women’s issues were side-lined to be merely a ‘natural consequence’ of socialist development, and the lack of focus allowed established practice to persist. This persistence is seen in the lack of female politicians since the Mao era, which suggests Chinese tradition rather than Jiang’s legacy is the root to the inequalities. Jiang’s own career and fate shows how even the most successful of female politicians would not be given the chance to reach the levels of independent success her male counterparts could. She was blamed and trialled for the Cultural Revolution just weeks after Mao’s death, despite her relatively independent work at the height of her career. Jiang therefore clearly never managed to tear herself from her husband’s shadow and, just as with other political wives, her fate began and ended with his.

Just an Excuse?

Jiang’s contribution to Chinese politics can be easily blamed for putting an end to high level female involvement, but is this just a convenient way to avoid the real issues? In a country with a tradition of female oppression, she provides a useful excuse for male leaders who still do not want to draw women into the high ranks of politics. Jiang’s legacy still looms large over China, which is not surprising given her actions during the Cultural Revolution. But this has had a negative knock-on effect for women. Only with more female representation can her influence be diminished.



THE SILENT 'B': Historicising Bisexuality and the Problems with It

Olivia Thompson

Bisexuality faces an unusual positioning in society, as well as history- the awkward middle child of the LGBT+ community; it has often fallen behind in visibility as notable bisexuals, such as Freddie Mercury or Megan Fox are often celebrated for either their heterosexuality or homosexuality, leaving a vacuum of representation for the community. Combined with the clear bigotry and homophobia present throughout history, and thus historiography, this has led to a lack of bisexual voices. Upon closer research, this becomes an even more glaring problem as there exists plentiful evidence for the bisexual inclinations of the most prominent and influential figures in Western history. This article will largely focus on European and American history, for reasons both specified at the end, and as this is (almost certainly wrongly) the most taught area of study, which further emphasises the deliberate unwriting of bisexuality from history. Additionally, to clarify, referring to many of these figures directly as 'bisexual' is an anachronism- none would've likely identified with that, or any other label; however, there is clear evidence they had meaningful, undoubtedly emotional and most probably sexual desire for both the same and opposite sex- which has been omitted from history.

Firstly, with competition only perhaps from Julius Caesar, Alexander the Great remains the most famous figure from antiquity in the West, having conquered a vast empire, expanding as far as the Indian subcontinent. Less widely discussed is Alexander's sexuality. Over recent decades, Alexander has been reclaimed and rewritten as a gay icon and overtly masculinised and hypersexualised, epitomising the problem with historicising bisexuality. In ancient Greece, sexual relations between two men were relatively common, and Alexander was no exception, with an exceptionally close relationship with his childhood friend and cavalry commander Hephaestion. The clearest evidence for genuine



love between the two comes from Hephaestion's death whereby Alexander reportedly mourned for months, refusing to eat. A more homoerotic dimension to their relationship comes from Diogenes who claimed Alexander was conquered by none but Hephaestion's thighs. Alexander also married three times, supposedly falling genuinely in love with at least one wife, as well as having numerous mistresses throughout his life, showing an undeniable interest for both sexes.

Secondly, perhaps the most influential figure in British Early Modern history is now heavily suspected to have had attraction to both sexes. William Shakespeare has had unparalleled impact on English language, theatre and culture, as well as our understanding of Early Modern society and is taught extensively at every level of education- with no reference to his bisexuality.

It's worth noting Shakespeare's sexuality is hotly debated by historians, with the conclusion depending on whether you interpret his sonnets as autobiographical or not- with 126 dedicated to a male subject in which the 'fair youth' is speculated to be the Earl of Southampton or Pembroke. Furthermore, the portrayal of gender swapping and androgyny as key to romance is a crucial theme in multiple Shakespeare plays such as *As You Like It* and *Twelfth Night*. In addition to this, Shakespeare and wife Anne Hathaway married when he was 18, sharing three children, and his most famous works have come to be viewed as the zenith of heterosexual romance for centuries.

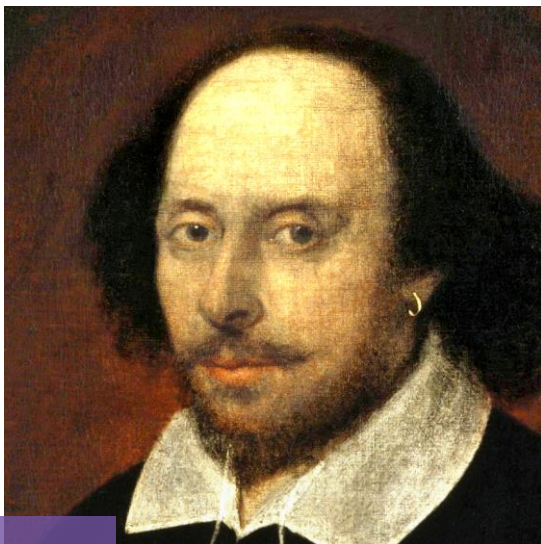
Finally, to discuss a crucial figure of US history and of increasing popularity in recent years due to the eponymous musical, Alexander Hamilton. Lin Manuel Miranda's play documents his romance with wife Elizabeth Schuyler and later affair and like Shakespeare, there is no evidence of a physical relationship between Hamilton and fellow military leader John Laurens. However, Hamilton's letters to Laurens express a deep devotion and affection, surpassing that in those to his own wife. Amongst them, Hamilton writes "it might be in my power, by action rather than words to convince you that I love you...You should not have taken advantage of my

sensibility to steal into my affections without my consent." Ultimately, Hamilton's letters, and the other evidence cited here could simply be interpreted as intense platonic friendships, and in reality, we will likely never know either way. However, I maintain this is a narrow-minded and dismissive perspective, as even the speculation of bisexuality of the most important figures in history provides a greater voice for the community.

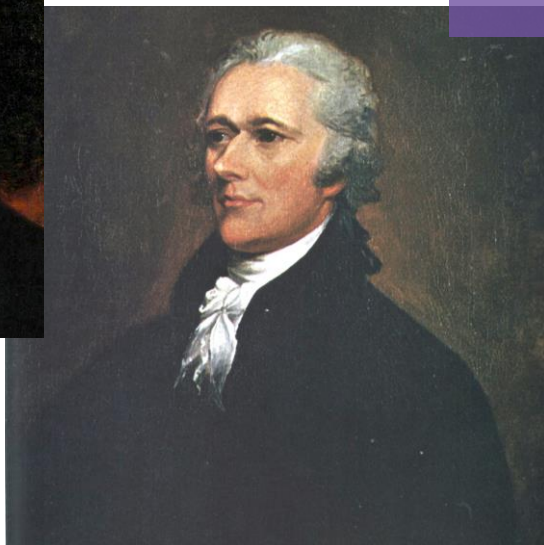
Upon researching this topic, I was disappointed to realise that the case studies I would have to pick to discuss were exclusively white men from Western history. There is a distinct lack of easily accessible research on bisexuality in history, particularly from other marginalised groups such as women of colour. This reflects the importance of intersectionality in debates around sexuality- many voices in history go unheard for a variety of factors and as the lives and agency of so many communities are dramatically underrepresented in historiography, it is unlikely we will ever know or prioritise studying their sexuality.

Further Reading:

McLellend, Kaye, 'Toward a Bisexual Shakespeare: The Social Importance of Specifically Bisexual Readings of Shakespeare', *Journal of Bisexuality*, 11 (2011), 346-361.



William Shakespeare
(above)



Alexander Hamilton
(below)

THE STOLEN WORDS OF ZELDA FITZGERALD

CW: Mental Health

Victoria Beningfield



Zelda and F. Scott Fitzgerald

F. Scott Fitzgerald is one of the most popular, and critically acclaimed American writers of the twentieth century, famous for works such as *The Great Gatsby* and *The Beautiful and the Damned*. What is less well known is his deeply problematic relationship with his wife Zelda, a writer and artist in her own right.

Zelda Fitzgerald (1900-1948) is most well known as a beautiful socialite, and as Scott's wife. Born in Montgomery, Alabama, Zelda was known to be rebellious and provocative. She was often found wearing nude-coloured swimsuits to fuel rumours she swam naked. An article about a dance performance once claimed she was only interested in 'boys and swimming'. Upon meeting F. Scott Fitzgerald, the two could be seen to have had a whirlwind romance. Despite the disapproval of many of Zelda's friends and family, the two married in 1920 after the publication of *This Side of Paradise*. Zelda became Scott's muse, but their marriage was fraught and filled with frequent arguments fuelled by the drink and drug-filled lifestyle they pioneered, known now as 'The Jazz Age.'

It was not just as inspiration for his characters that Fitzgerald used his wife, Scott also plagiarised Zelda's diaries and letters. He often lifted entire passages for his own use, particularly while writing *This Side of Paradise*. Perhaps Scott's most famous plagiarism of his wife's words was upon the birth of their daughter Frances, at which Zelda said, "I hope it's beautiful and a fool- a beautiful little fool," a sentiment echoed by Daisy Buchanan in *The Great Gatsby*.

Zelda was aware of the use of her diaries in Scott's work and referred to this in a review she was asked to write for *The Beautiful and the Damned* in the *New York Tribune*. Zelda wrote that "it seems to me that on one page I recognized a portion of an old diary of mine which mysteriously disappeared shortly after my marriage, and, also, scraps of letter which, though considerably edited, sound to me vaguely familiar. In fact, Mr. Fitzgerald- I believe that is how he spells his name- seems to believe that plagiarism begins at home."

Though the review was intended to be humorous and the references to Scott's plagiarism are joking, there is an indication of the resentment that Zelda later felt towards her husband.

Following the success of the New York Tribune review, Zelda received offers from other magazines. She continued selling short stories and articles, as well as helping Scott write the play *The Vegetable*, though the play was unsuccessful and put the couple in debt. It was following this that they relocated to Paris, a move which would prove a pivotal moment in their relationship and marked a serious decline in Zelda's mental health.

In 1932, to the great anger of Scott, Zelda published a full-length novel titled *Save Me the Waltz*, which she had written over six weeks while staying at a psychiatric clinic. Scott read the novel a week after it had been sent to his editor and was furious to discover it was a semi-autobiographical account of the couple's marriage, a material he had been planning to use in *Tender Is the Night*. Zelda was ultimately forced by Scott to revise the novel, removing material he wished to use, and the book was published in October 1932, but was not well

received and only sold 1,392 copies.

Zelda spent the latter part of her life in and out of a number of psychiatric hospitals, becoming increasingly erratic and self-destructive. Though out of the hospital at the time of Scott's death in December 1940, Zelda was unable to attend his funeral and missed Scottie's wedding. She returned to the hospital by August 1943, working on a novel *Caesar's Things*, though she was ultimately unable to either get better or finish the novel. Zelda died on March 10, 1948 when a fire broke out in the kitchen of the Highland Hospital, where Zelda was staying. She had been locked in a room, awaiting electroshock therapy. Since her death both her novel and the artwork she completed throughout her life have received greater critical attention, with an emerging debate being that Scott and Zelda stifled each other's creativity. Comparisons have been drawn between their relationship and that of Sylvia Plath and Ted Hughes. However, their relationship is viewed, what is most important now is that Zelda's influence and direct contributions to Scott's work are recognised and appreciated. Her words do not remain in the shadow of her husband's success.

THE JEWS OF LEEDS: Understanding Assimilation Through Settlement Patterns And Household Structure From 1851 To 1861

This article explores how the settlement patterns and the household structure of two Jewish families in Leeds affected the process of assimilation they experienced. While focusing on these two families provides a closer view of their experiences, I acknowledge that these families are not representative of the other Jewish settlers in Leeds. For the purposes of this case study, assimilation refers to how Jewish people became absorbed into the local community in Leeds, making them less visibly identifiable in terms of

their language, clothing, and religious practices. Since the 1700s, several Jewish people lived in Leeds, and by 1841, this number had risen to 100. The diversification of industry in Leeds during the 1800s led to the arrival of German Jewish merchants and Eastern European traders. The size and composition of Britain's Jewish population transformed from the 1850s as Eastern European Jews fled persecution in their homeland and sought better economic opportunities in places like Leeds.

St John's Square

The Census returns for Leeds in 1851 reveals that most Jewish lodgers lived with non-Jewish people, which could've been for practical reasons because there were only a handful of Jewish families in Leeds at the time. Leeds had a high proportion of lodgers (32%), within its Jewish population in 1851, compared to other places, including Birmingham. This may have been because of the social composition of Leeds' Jewish population, which consisted of mainly newly arrived, single men in contrast to places like Manchester, where there were more established Jewish families. In 1851, two households in St John's Square in the Leylands listed several unmarried male Polish Jewish hawkers living in a lodging house run by a non-Jewish person. Choosing to live with other Polish Jews and close to other Jewish households indicates their desire to preserve their ethnic identity as Polish Jews, language, and religious identity rather than assimilate into the wider community. Testimonies from Eastern European Jews during the 1850s also show how new arrivals frequently looked within their community for support with finding work and tried to reinforce their religious identity rather than assimilate into the wider community.

Simon Tannenberg

In 1851, Simon Tannenberg was one of the five Polish Jewish hawkers living in a lodging house

at 8 St John's Square. Tannenberg was unmarried and had recently arrived in Britain. Living close to other Polish Jews and near the Back Rockingham Street Synagogue would have allowed Tannenberg to maintain his religious and ethnic identity.

He married a Jewish woman called Rachel Fox in 1852, and by 1861, the couple had moved to 5 Dodsworth Court, where Tannenberg had established a jewellers firm. Dodsworth Court was situated off Kirkgate, outside of the main area of Jewish settlement in Leeds called the Leylands. By the 1860s, it was predominantly the established middle-class Jews who lived outside of the Leylands, along with those who quickly became prosperous after settling in Leeds. Despite living alongside non-Jewish people, Tannenberg maintained strong ties with the Leeds Jewish population throughout his life. He preserved his religious identity by chairing the Jewish Relief Board and participating in other Jewish institutions. However, it's hard to find evidence to measure the extent to which he assimilated into the wider community because there is little evidence to suggest that he participated in non-Jewish institutions. Although, we can assume that he must have interacted with Leeds' non-Jewish population through his work. Tannenberg provides just one example of how Jewish people successfully lived alongside non-Jews but maintained their connections with their religious community.



Back Nile Street Synagogue. By kind permission of Leeds Libraries, www.leodis.net

Maria and Sim Cohen

Maria and Sim Cohen lived near 6 Lower Templar Street, which was near St John's Square. Sim was born in Spitalfields and worked as a French polisher. His wife, Maria, was born in Leeds, and her occupation isn't listed on the Census return. Three male Polish general dealers lived with them, including Gershon Bloom. It's difficult to trace Bloom's movements after 1851 because he does not appear on subsequent Census returns. Sim and Maria represent the minority of Jewish households in Leeds at the time who had people from the same faith lodging with them. The lodgers did not share the same native language or occupation as Sim Cohen, but they may've chosen to live with Jewish people to reinforce their religious identity. Living with English-speaking people and someone who's employed may have helped the lodgers find work and assimilate by learning to speak English. The lack of internal pressure or united leadership to organise the new arrivals in Leeds may explain why Eastern European Jewish lodgers looked within their communities for support by living with other Jews. Historians, including Alysa Levene, have shown that it was common for Jewish people to lodge with people of the same

faith, but this trend was more commonly seen in other larger Jewish communities outside of Leeds in the mid-1800s.

Conclusion

This article has examined how the settlement patterns and household structure of two Jewish families in Leeds affected the process of assimilation these individuals experienced. It has shown the importance of highlighting the individual experiences of Jewish settlers. The Cohen family's household structure and the living arrangements of the newly arrived Eastern European Jews indicate the importance of Jewish networks in Leeds for supporting and maintaining their religious and ethnic identity. This case study has revealed that even those Jewish people who settled outside of the Leylands showed a desire to retain their religious identity through their involvement in religious institutions.

Further reading:

Fraser, Derek, Leeds and Its Jewish Community: A History (Manchester University Press, 2019) <<https://doi.org/10.7228/manchester/9781526123084.001.0001>>

Sophia Lambert



Copenhagen Street, the Leylands. By kind permission of Leeds Libraries, www.leodis.net

AN EARLY MODERN HISTORY OF BRITISH SIGN LANGUAGE

Olivia Tait

Sign languages are natural languages that come into existence where there are Deaf communities. They have their own lexicon, grammar, and differ from country to country, community to community. British Sign Language (BSL) is the language of the British Deaf community used by an estimated 151,000 people in the U.K. (British Sign Language Association, 2011). BSL has been recognised as an official minority language of the U.K. since 2003 and although this recognition is considered to not go far enough, with The BSL Bill having its second reading in Parliament this January, today, BSL is a relatively standardized and well-recognised language. The starting point of BSL can be traced back to the Early Modern period when accounts of people using signs to communicate served as a source from which a British sign language could develop.

Self-taught sign: Thomas Tillsye

One of the first recorded accounts of sign appears in 1576 in the Marriage Register of St. Martin's Church, Leicester. The account describes the signing of Thomas Tillsye who was 'deafe' and 'dumbe' - unable to hear nor speak - and who used gestures to replicate marital vows:

"First he embraced her with his armes, and took her by the hande, putt a ring upon her finger and layde his hande upon her harte, and held his hands towards heaven; and to show his continuance to dwell with her to his lyves ende he did it by closing of his eyes with his hands and digging out of the earthe with his foote, and pulling as though he would ring a bell with divers other signs approved."

Tillsye's creation of his own set of gestures to communicate his wedding vows enabled him to participate in religio-legal life, ultimately enabling him to integrate into early modern society. Today, Deaf people, similarly to Tillsye, use BSL to communicate their marital vows.

Teaching sign: Thomas Braidwood

The later early modern period saw an emergence of interest in deaf education and sign language. Publications teaching a signed alphabet and phrases were published including John Bulwer's 'Philocophus: Or the Deafe and Dumbe Man's Friende', George Dalgarno's 'Didascalocophus, Or the Deaf and Dumb Man's Tutor' and 'Digiti Lingua', by an anonymous Deaf author. These manual alphabet publications laid the foundations for the two-handed BSL alphabet of today. In 1760, the education of sign language was further advanced as Thomas Braidwood's Academy for the Deaf was opened in Edinburgh. As the first school for the Deaf in the U.K., Braidwood's academy taught up to 20 students. Despite the Braidwood Academy's focus on speech, it also taught one of the early forms of sign language known as the combined system - one of the first codifications of BSL.



The history of BSL is a long, varied and interesting one. Despite advancements, Deaf people today are still without access to the same information and services that the hearing population can easily access - vital information such as that about COVID-19, healthcare and education. The passing of the BSL Act this year will ensure that we properly recognise in law and make more accessible the language, the language of those such as Tillsye, today.

HEDY LAMARR And The Misrepresentation of Brains And Beauty

Emma Shears

When you first look at Hedy Lamarr your first thought might be of what a striking young woman she was, someone destined to be admired for her beauty. This fate was fulfilled in Lamarr's highly acclaimed acting career throughout the 1930-1950s. However, this is only part of her outstanding legacy. Not until later in her life was Lamarr given the well-deserved recognition for her inventing capabilities; up until that point she had been pushed aside for her intelligence and hyper focused on for her looks, a tragedy that many women in history have faced.

Lamarr was born in Vienna to a Jewish family, she realised her passion for acting early in life and in 1933 at age 18, she was given the lead role in the film *Ecstasy*. This role gained world-wide attention and propelled her into a life of stardom, despite the frequent criticism of the overtly sexual nature of the film which shocked audiences at the time. From this Lamarr was part of many famous productions such as *Algiers* (1938), *White Cargo* (1942) and *Samson and Delilah* (1949). These successes led to her being honoured with a star on the Hollywood Walk of Fame in 1960. From these achievements some would doubt that Hedy Lamarr was an individual who was pinned to the margins in history. Yet, although these accomplishments are admirable, they are not Lamarr's entire story. More attention needs to be given to her intellect and ideas that were pushed aside due to the belief that they could not co-exist alongside her beauty.

Lamarr's passion for inventing came from her father who recognised her brilliant mind and encouraged it by helping to explain how different machines worked. Lamarr's acting career took centre stage for the majority of her earlier life, but her fascination with inventing remained -- even if few sought to encourage it. One man who did see Lamarr's potential was Howard Hughes, a successful businessman in the aviation industry. Hughes wanted to design the fastest plane for the

military, but it was Lamarr who improved his design to make the wings more streamline rather than square shaped. From seeing the outputs of her incredible mind first-hand, Hughes provided Lamarr with equipment and help from his team to fuel her innovativeness, though many disapproved. However, Lamarr's most acclaimed invention occurred during the Second World War when she claimed to feel guilty about not doing enough for the war effort and wanted to help. Upon discovery that the radio-controlled naval torpedoes were at risk of being intercepted and directed off course, Lamarr with the help of friend George Antheil set out to discover a solution. Hence, they developed a frequency hopping system that prevented any interference and ensured that the torpedo hit its target. Realising the incredible benefit that could be reaped from this invention, Lamarr and Antheil sought a patent and military support. It was awarded patent no. 2,292,387 in August 1942 but the technology was not implemented at the time.



Due to the failure to gain military support for her invention, Lamarr was advised to utilise her celebrity status and beauty to help sell war bonds. This dismissal of her ideas in favour of creating Lamarr into a sex object to sell commodities is a blatant example of how women can be forced to fit into a small-minded stereotype, one that only credits them for their appearance rather than their intellect and opinions. This tactic is a sure way to limit advances within society as it dismisses the contribution of an entire gender and perpetuates the idea that women cannot be both beautiful and intelligent. To make matters worse, this technology was not picked up until 1962 when the patent had expired so no due credit was given for the brilliant idea. This frequency hopping system is the basis for technology like WIFI, Bluetooth and GPS, that we all use today while being ignorantly unaware of the overlooked masterminds behind it. Lamarr and Antheil sadly did not get recognition for their invention until much later in life, this late but important acknowledgement can be seen in 1997 when they received the Electronic Frontier Foundation Pioneer Award, due to the uncovering of their part in creating such a ground-breaking invention. Additionally, after her death in 2000, Lamarr was added to the National Inventors Hall of Fame in 2014, showcasing the type of respect she so rightly earned but was robbed from during her lifetime.

Hedy Lamarr is just one example of a woman who was notoriously overlooked due to societies compulsion to underestimate a woman because of her looks and because of the misguided belief that women cannot have both brains and beauty.

Lamarr herself was aware of this and declared that “Any girl can be glamorous. All you have to do is stand still and look stupid”, which displays how common the blatant dismissal of intellect was in favour of looks. It was easy at the time for society to push aside Lamarr’s ideas and only recognise her as the sexualised character that she was pigeonholed into with most of her movies. This was especially prominent in mid-twentieth century when a woman’s appearance was deemed a more admirable trait than her intelligence. This is because it was not something that could threaten the engrained gender roles and patriarchal society, a concept that many at the time desperately hung on to out of fear of change. This is a damaging idea that teaches women that there are certain discourses that should be left to the men, which not only is wholly incorrect but also leads to wasted potential. The lack of female role models in the science and arts industry is astonishing; too many times has national memory proved incapable of remembering women for something outside of their looks or another has taken credit for their work. Lamarr tells the story of a woman who was allowed to be in the limelight for acceptable feminine traits but was pinned to the margins for her intelligence due to societies ingrained prejudices. Our job now is to uncover these disregarded stories to view woman from the past as a whole person rather than just their outward physique, also to challenge the idea that brains and beauty cannot co-exist. So, as you read this article it is imperative that you give a moment to remember Hedy Lamarr and her outstanding contribution that provides the roots of the very technology that you are accessing this article on today.

LIBERATED BUT NOT FREE

CW: Holocaust, Antisemitism

In the popular telling of the Second World War, the end of the conflict saw the liberation of Nazi concentration camps where millions of people had been slaughtered. For those yet to be killed, Allied forces arriving at the camps between the Summer of 1944 and Spring 1945 would have been welcomed as liberators. School textbooks, documentaries, and films are filled with images of tanks brandished with the American flag rolling into camps to free emaciated prisoners. While the emancipation of the camps undoubtedly saved those still imprisoned from a violent death, it is a falsehood of our historical imagination to believe that their suffering ended there. The surviving Jewish people of the concentration camps, known as the ‘surviving remnant’ or ‘She`erit Hapletah’ in Hebrew, were faced with a tormenting dilemma at the end of the war. For many, repatriation to their countries of origin was not a safe option, given the rife antisemitism across much of Europe that had led people to turn a blind eye to the creeping persecution and eventual expulsion of their Jewish friends and neighbours. Therefore, around 250,000 surviving Jews took on Displaced Persons status, and placed themselves in the hands of the Allied Powers who were in the process of reorganising Europe.

For lack of alternatives and political will to find one, the Allies left the surviving Jewish community with no choice but to remain in the concentration camps where they had access to shelter and insufficient food. This period following the war is often overlooked or even unknown to many people, who assume that the defeat of the Nazis meant an end to Jewish suffering and an end to the use of concentration camps. Yet for many years afterwards, survivors of the camps were left trying to piece together their broken community in the very places it had been destroyed.

With determination to re-establish a Jewish community, the survivors organised the Central Committee for Liberated Jews, a central body through which they could communicate with higher authorities and be reunited with loved ones. In many of the camps, groups set up newspapers to publish testimonies detailing their experiences of the Holocaust and their hopes for the future, broadly the establishment of a Jewish state in Palestine. Kitchens were set up to serve Kosher food, and classes to teach Hebrew, aiming to reassert their culture that had been suppressed for so many years. Conditions in the camps were incredibly poor and were described by American civil servant Earl G Harrison as ‘frequently unsanitary and generally grim’. In these years following the war, survivors of the Holocaust were left in a state of unbearable limbo, wanting to move on from the trauma of the previous years, but being physically unable to move away from the spaces where this trauma was rooted. Put succinctly by Rabbi Abraham Klausner, ‘Liberated but not free, this is the paradox of the Jew.’ This relatively unknown period of post-war history serves as a reminder that military victory by the globe’s ‘Great Powers’ does not equate to freedom or justice for a war’s most aggrieved victims.

Honor Chilton

The Slave, the General and the Leader: HAITI EXAMINED

Khashayar Dato

CW: Slavery

Beginnings of The Man

How was it that a slave, chained day and night, could emerge as a leading revolutionary figure who would establish the first black democratic republic in the world? The answer is simple, he used the chains that kept him enslaved as a whip for the European colonial powers, he turned a colony into a country ruled by black slaves and set the notion for future slave uprisings.

Toussaint Louverture was born in what is now Haiti at an unrecorded date – generally accepted as being between 1739 to 1746, into slavery. Haiti was firmly in France’s imperial grasp and had been for centuries, as were the people who lived there. He was thought to have been educated by either his father or godfather who was an “intellectual” slave, in other words they had some knowledge of how to read or write. Louverture was largely thought to have been a slave until the revolution which he initiated, but only recently was it discovered that he was declared legally free in 1776, but again the circumstances remain unknown. From then until 1789 he would, as a free man, slowly accumulate wealth by raising livestock but continue to remain as just another “primitive” in the eyes of the French colonial government.

A revolution Ignites

In 1789 the French revolution broke out, freed slaves of Saint-Dominique had been inspired by the French revolution, both slaves and former slaves started a rebellion in the North of Haiti which had spread nationally by 1791. There was hesitation not only for the two years in between but also during the revolution, as many feared, as people do now, the consequences – what if it goes wrong? What if we end up in an even worse position? What if we die? Louverture was among these and did not participate in the initial stages of the rebellion. His first act was to help his former slave master escape – a sign of his mercy,

afterwards he joined other black slaves in burning the farms of Europeans and killing any Europeans who protested either the stealing of their property (slaves) or their farms.

Louverture was not in favour of mass executions of Europeans, preventing the deaths of white prisoners under Haitian revolutionary leader Georges Biassous’- a former slave himself. Louverture became known for his strict discipline while commanding his own small army. He trained his men in guerrilla warfare, and it was the first battle he lost against a French general which earned him a reputation and made him infamous amongst the French. However, in 1793, France and Spain went to war which gave Louverture the opportunity to attack and score a number of successes in the North of Haiti while the French were occupied. By 1795, he was a well-established recognised leader in Haiti, and a threat to European control in the Caribbean.

His biggest criticism, however, is that he joined the French against the Spanish, stating that Spain had not abolished slavery as France had done so in 1794 (though not in the colonies). For this, Louverture was seen as going against his own word as France saw him now as a neutral ally at the very least. The people of Haiti, however, could not argue against this nationalistic icon who had led them through battles for freedom up until that moment and would continue to do so. From 1795 onwards, Louverture saw the reconstruction of Haiti. While he was seen as strict and as a disciplinarian, Haiti no longer had slaves or slave masters and was now being governed by those who were once slaves themselves. In terms of international relations, Haiti had a turbulent relationship with the United Kingdom (who had not abolished slavery), Spain and France.

Neither of them wanted to recognise him as leader of Haiti however, in return for sugar they promised not to attack Haiti and Louverture promised no imperial ambitions.

France still sent representatives to Haiti to establish relations but soon realised by 1799 French colonialism in Haiti could no longer be re-established. Controlling all Saint-Domingue, Toussaint turned to Spanish Santo Domingo, where slavery persisted. Despite warnings from the First Consul of France – a man called Napoleon Bonaparte, Louverture freed the slaves while astonishing the Europeans. In command of the entire island, a constitution was written declaring him head of state, Catholicism as the official religion and giving no position to Europeans. Napoleon saw him as a threat to French colonies and backed by Europeans, waged a war against him.

The Bear Trap

The war began in January 1802 and ended by May with Toussaint Louverture's conditional surrender. He retired to a plantation on the condition that the French would not restore slavery. Two weeks later under a false pretence that he was going to talk with French representatives, Louverture was promptly arrested and imprisoned where he died 1803;

most likely from interrogation.

Evaluation of the man, the revolution and colonialism

Louverture today is cited as one of the greatest military commanders ever, not because of his time as a leader but because of his beginnings as being viewed as not fully human, to becoming a recognised (although grudgingly) major world leader and general who was instrumental in establishing the first black democratic republic. Many of his foes abroad in England, Europe and America were from aristocratic backgrounds and regarded as the most intelligent and competent men of the world only to be resisted by a former slave regarded as “primitive” and “uncivilised”, who at one point had chains around his neck instead of the silk necktie his enemies wore.

He would be remembered in the early 19th century by John Brown – a militant anti-slavery activist in America who would later trigger the Civil War. Since then, despite his significance in European and world history, Louverture is largely unheard of and while the people of Haiti revere him, the Haitian government going back many decades has not honoured the principles of what the freedom of their country – the Haitian revolution, was based on.



WOMEN WITHIN THE KOREAN INDEPENDENCE MOVEMENT

The March 1st Movement 1919, also known as the Sam-il (3-1) Movement or 삼일 운동, was a major protest movement where hundreds of thousands of Korean citizens took to the streets protesting Japanese occupation and forced assimilation of culture, language, and way of life. Leaders, freedom activists, and members of the public throughout the country joined to recite the Korean Proclamation of Independence. Although the independence movement was suppressed by the colonial government 12 months later, the explosion of anti-colonial sentiment significantly increased the national fervour and unity of citizens under a common goal of freedom.

Despite a push to acknowledge the women involved in South Korea's fight for freedom, with President Moon mentioning the 'founding mothers' in a speech marking the anniversary of the March Movement, as of its 2019 centenary, only 357 out of a total of 15,180 people awarded honours for their efforts were women. Although often overlooked or purely considered in relation to the men in their life as a mothers, sisters or wives women played key components in the struggle for freedom. Further, within the context of South Korea's strong Confucian values of the time, where the women's role was firmly considered within traditional gender roles and norms, the experience of women as leaders, teachers, and independence thinkers is essential to highlight.

Yu Gwan-sun 유관순

Yu Gwan-sun was a young woman who fearlessly defied Japanese occupation and has been insufficiently profiled in the South Korean school curriculum. Born in 1902, she was one of 9 members of her family involved in the freedom movement. She attended Ewha Haktang school in Seoul, one of the first modern South Korean educational institutions for women, and at 16 years old she joined her classmates in the March 1st Movement. After the colonial Japanese government closed schools in Seoul in an attempt to limit the discussion of 'Mansei' (meaning 'Long Live Korean independence'), she returned to her hometown of Cheonan with a copy of the

Korean Declaration of Independence. Moving from village to village, she spread the word of independence and gathered more and more support for the movement from rural areas. Similar to other provinces, on April 1st 3,000 supporters gathered in Chenoan, when Japanese police fired onto the crowd killing 19 people, including Yu's parents.

She was arrested and sent to Seodaemun prison, where she continued to support the movement despite the immense torture she was being subjected to. She died of her injuries in September 1920, 25 years before liberation in August 1945. Her actions as a young woman were crucial in the success of the March 1st movement.. In 2015, former Japanese prime minister Yukio Hatoyama visited the prison cell Yu was held in at Seodaemun – becoming the first Japanese prime minister to do so.

Kim Maria 김 마리아

Kim Maria, who also went by the names Kim Jinsang and Kim Geunpo, is the recipient of the Order of Independence Merit posthumously in 1968. Born in 1891 into a family of independence activists. She was described by her family to possess the fervour of national salvation, something that was deemed integral for the success of the independence movement.. Essential within the global history of the movement, Kim smuggled the Proclamation for Independence from Japan, where she was studying, under her kimono back to Korea. Hoping for international attention, Korean students studying in Japan created the document, distributing it to various embassies in Tokyo before Kim smuggled it back to Korea.

She was arrested for her involvement in the March 1st Movement, however continued to organise and protest despite being subject to torture. She organised the 2,000 strong Korean Women's Patriotic society, was heavily involved in the division of Korean Provisional Government in Shanghai, and after moving to the US, founded the Korean- American Anti-Japanese Women's Activist Organisation .

MEDIEVAL DISABILITY: Understanding the Perceptions and Treatments Disability through the Religious Narratives

CW: Ableism

Charlotte McDonnell

Throughout medieval historical studies, understanding disability has been, generally speaking, a recent phenomenon, spurred on by the rise of modern awareness around the subject. Yet studying disability has continually proved a challenge due to the massive range of disabilities that exist both then and now, as well as the lack of medieval understanding of what exactly disability was, how it could occur, and how it ought to have been treated. Therefore, medieval understanding of disability was often characterised through religion, an aspect of life that almost every person could comprehend and relate to. Three of these religions' narratives will be explored here in order to gain an insight into medieval perceptions and treatments for disability.

The first of these religious narratives comes from the Bible, specifically the Latin Vulgate Bible, which dominated in medieval Catholic Europe. In the Gospels, the story of Jesus is recounted. Here, stories of his healing of the sick and disabled can be seen, with two representations of disability arising. The first is one where disability is equated to sin, highlighted in John 15:14, when Jesus tells those he heals to 'sin no more', with the implication being that it was perceived immoral behaviour that caused the disability. The second can be seen in Mathew 9:28-29 and Mark 8:22-25, where multiple blind individuals are shown to be healed of their disability through faith. The conclusion that can be drawn from these two representations is that disability whether acquired through sin or not, should be healed either through presumable repentance of that sin, or through demonstrations of faith. Overall, whilst the economic limitations of the disabled are acknowledged in John 14:13-14, it is hard to escape the aforementioned harsh narrative of disability, as well as its likely impact on the

Latin medieval population, given the importance of the Vulgate translation of the Bible during the medieval period. However, the extent to which it did impact perceptions of disability is still debated.

The next key religious narrative is that of the role of Saints' Cults, which provides more understanding of the perception of actual medieval people towards disability – rather than perception inferred through scripture. It also covers the treatments that were thought to have occurred. Whilst there were many Saints' Cults throughout Latin medieval Europe, the example focused on will be that of a boy healed at the shrine of St. Thomas Becket. The story that the 12th century chronicler, William of Canterbury, tells is of a child cured as a direct result of saintly intervention. Throughout this story, the connection of sin to disability is seen through the need of divine intervention to heal, and in William's idea that the sinful relationship between the child's parents is to blame (they were not married). There was also the suggestion that the child had been swapped out for a changeling, a non-human mythical creature. Interestingly, William does attempt to use the medical terminology of the day in order to understand the exact nature of the child's illness. However, this is so interwoven with his narrative of sin and disability that it may not be possible to detangle it and let it stand on its own as an alternative theory. The end narrative then is one where disability is seen as a sin, and as such requires the intervention of Saints to heal. This perhaps helps to partly explain their importance in Latin medieval society. The third, and final, form of medieval religious narrative around disability that will be looked at is from the early Middle Ages – Christian conversion narratives.

These stories of places in Latin Europe being Christianised would have likely been spread around as Christianity became the dominant religion in the area. Disabled people can be seen to have featured in some of these stories. One example of such narratives is the Icelandic story that includes the character of Amundi. In this story, Amundi, who is blind, is denied the monetary compensation from the man whom he has a blood feud against, presumably because of his disability, which causes him to seek the aid of God. God temporarily gives Amundi his sight back in order for him to get his justice. From this story two key points emerge. First, the narrative that those who pray to God can be healed of their disability, whether permanently or temporarily, is returned to. Secondly, the narrative that disability is something that must be overcome is clear – after all, God’s way of dealing justice was to briefly give Amundi his sight back, rather than acting against the offending man. In sum, this story presents to the reader the religious narratives that disability again is something that can be ‘cured’ by faith in God, but also that

‘overcoming’ disability is necessary in order for a person to be able to seek their own justice.

In conclusion, throughout the Middle Ages, the two consistent narratives surrounding the perception and treatment of disability are that disability caused sin, and that disability could be healed through faith. It is through these two main narratives that others, seen here in biblical stories, saint’s cults and early Christian conversion stories, spring from, such as the perception of disability as something to be ‘overcome’, and that disability should be treated through the hope of divine intervention.

Further Reading:

Hunt McNabb, *Cameron, Medieval Disability Sourcebook: Western Europe*, (New York: Punctum Books, 2020)

LISE MEITNER: The Woman Who Changed The World And Received No Credit For It

David Richardson

Lise Meitner (1878-1968) was a pioneer. Not only for women in science, but for physics in general. She was the second woman to receive a doctorate in physics from the University of Vienna, finishing in 1906. Because of this, she had no clue of how to get into physics as a woman. Fortunately, she was in the golden age of particle physics: studies of radioactivity were still in their early years, and new elements were frequently being discovered. She moved to Berlin in 1907, a time when many German universities still did not allow women. Within a month, she met Otto Hahn, who would work alongside her and share her success for 31 years.

In 1917, Meitner discovered the element protactinium. But her main achievement would come much later, after her flight from Nazi Germany. Meitner was Jewish by birth, and so

found herself under increasing pressure and suppression, as Germany began the purging of Jews from its institutions. Despite her peers’ attempts to defend her, she lost her professorship in 1933 and by 1936 she was no longer welcome in Germany or in her home country of Austria. She was forced to flee, a move that many of her peers and friends helped her with and made themselves, such as Einstein and Schrödinger. Her choice was Sweden.

1939 was the year Europe went to war, but it was a pivotal year from the start. On 5 January, Meitner and her nephew Otto Frisch began writing the publication of their and Hahn’s fateful discovery. While in Sweden, Meitner had remained in close contact with Hahn, continuing her collaboration with him.



Although the experiments were carried out by Hahn and Friedrich Strassmann, Meitner and Frisch were essential to interpreting the results and developing the explanation. Frisch termed their discovery 'nuclear fission'. This is the splitting of atoms following neutron bombardment, and the violent energy release in the process is what makes atomic weapons work. Meitner's publication was about to start an atomic arms race, and warfare and the wider world would never be the same again.

In 1946 however, Otto Hahn was solely awarded the Nobel Prize for his discovery of nuclear fission. Despite support for Lise Meitner, her name was not included on the award. Social discrimination was a central reason why Meitner was excluded from the prize. While the award was given in 1946, it was the delayed 1944 Nobel Prize for chemistry, rather than physics. The focus on chemistry made Hahn's empirical work more attractive to the committee than Meitner's theoretical physics, but the reason for her exclusion was deeper than this. Members of the Chemistry Committee had marginalised Meitner and Frisch's contributions before, in their 1941 and 1942 reports on the field. At this time, Meitner's role had been downplayed by Germany as she was an undesirable and nuclear fission was a German achievement.

She had been stripped her of her professorship, effectively exiled to Sweden, and discredited. On top of this, she was a woman in a man's world of science, a world heavily influenced by war and politics. This was the context for the committee's perception of the discoverers. It is ironic that the Nobel Prizes are hosted in Sweden, the very country that offered Meitner a home after fleeing Germany.

Meitner's peers all felt a great injustice to her in the exclusion of her name from the prize. Hahn described her as a 'bitter, disappointed woman'. While the Swedish Academy of Science had not acknowledged her work, she had the support of giants such as Bohr and Einstein. Hahn made sure to give credit to Meitner, Frisch and Strassmann in his speech, and he gave Meitner part of his large financial award. She did not keep it and turned it into a contribution to Einstein's committee for scientists concerned with the politicisation of atomic research.

Lise Meitner was a pioneer in physics, for having a key role in the discovery of nuclear fission, directly starting the race to invent the nuclear weapon. She was also a pioneer as a woman, being one of the first to go into physics and receive a degree from Vienna. Her achievements inspired a generation. She began and developed her career while facing social discrimination because of her gender and race, quickly rising to the forefront of atomic physics. Even after escaping her life in Germany, she continued to be involved in the field and continued to be nominated for the Nobel Prize. In her life, Meitner was nominated for 48 Nobel Prizes, although she was never awarded one.

Meitner's story demonstrates a woman who was strong and resilient enough to navigate a lifetime of prejudice, judgement, and persecution, in order to achieve her dreams. Her work, whether recognised or not, changed the world.

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THE PLURALITY OF MARSHA P. JOHNSON

Adele Preston



The neglect of the trans community by both early LGBTQ+ and women's groups is reflected through the treatment of Marsha P. Johnson, a Black trans woman. Born in 1945, Johnson was a key activist in 1970s America. However, her contribution towards gay rights remains constantly sidelined.

The Stonewall Riots of June 1969 demonstrated a crucial turning point in the liberation of gay Americans. The extended, collective demonstration against systemic homophobia catalysed the increasing unity of queer groups under one wider movement against their oppressors. Johnson's central participation in these riots indicate her integral place within LGBTQ history. Alongside her role in Stonewall, in 1970 Johnson and fellow activist Sylvia Rivera founded STAR ('Street Transvestite Action Revolutionaries') as a political collective and refuge charity for homeless LGBTQ youths. STAR was sensational in its inclusivity and symbolised a groundbreaking response against cisgender reductionism.

STAR was important as the rejection of queer people by conformist society meant that in 1970s America, trans people frequently had to form

their own separate communities and economies. These were of an informal nature and remained unrecognised by the government. Trans employment often remained unofficial, with income largely stemming through taboo channels, such as sex work. The casual housing setups, involving sofa-surfing and squatting, meant that in official documents, trans people were dismissed as unemployed and homeless. Due to this characterisation, these groups were not entitled to state support, and poverty consumed many. This proved Johnson's support as vital for vulnerable recipients, who had no source of alternative help.

Despite her crucial work to support the LGBTQ community, Johnson received little praise. At Pride in 1970, orchestrated to commemorate the very Stonewall Riots that Johnson had so vehemently supported, she was heckled off stage during her speech following her acknowledgement of prejudice within the movement.

Such negative responses to Johnson seem to originate from her multifacetedness. The plurality of identity was not well established during this period.

Many marginalised groups refused to integrate her into their communities due to her embodiment as a Black trans woman. Frequently, white gay men in the press criticised the transgender community for damaging the respectability of the queer movement. Johnson herself cited this as ‘misogyny’ during her speech. Meanwhile, women’s movements dismissed trans women as distinct from cisgender individuals. A feminist demonstration in 1973 attacked Johnson and her fellow Queens for humiliating lesbian groups. Though Huey Newton of the Black Panthers acknowledged the intertwined nature of minority struggles, many others within civil rights organisations also failed to incorporate the ‘otherness’ of Marsha and her peers into their narratives.

Johnson’s suspicious death in 1992 was sadly portrayed as the suicide of a mentally ill, disabled Black man. However, popular developments within identity politics have allowed the increased understanding of the plurality of figures such as Johnson. Marsha P. Johnson is increasingly championed within minority histories. At last, her legacy is slowly receiving the respect and renown she had deserved in life.

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The Institution of the Devadasi System: TEMPLE PROSTITUTION IN INDIA

CW: Sexual abuse, caste discrimination

Until they were legislated out of existence, women were associated with temples in various parts of India. These women were considered unique amongst the temple servants and unusual among Hindu women because they were unmarried women, therefore being a subject of controversy and an object of fascination. The present subject of this article are the Devadasis (‘Female servants of God’) of India. Either presented by their parents in childhood or born into a Devadasi family, they were trained to attend on the deity and subsisted through singing and dancing. The term Devadasi has become a pan-Indian word that gained widespread use during the 1920s, although most regions in India had their own terminology for temple dancers. The term ‘Devadasi’ was rarely encountered in Indian literature or inscriptional records before the twentieth century and is a Sanskritized version of the Tamil word Tevaradiyal, meaning “Servants of God”.

It should be noted that this article does contain generalised conceptions of what the temple

woman is defined as in recent times, which is as a dancing girl and prostitute. This conception has been shaped by political and cultural presumptions during the nationalistic movement in South India. Unfortunately, this has defined the ideas of our understanding of temple women in the Hindu religion, especially during the medieval period. Scholars have given an insight into this issue, for example, with ‘Donors, Devotees and Daughters of God’ by Leslie C. Orr.

Sanctioned by religion and institutionalised by ritualistic norms, the Devadasis were wedded to the deity and were generally drawn from the Isai Vellalar (categorised as Shudras, the fourth and bottom of the caste order) and the Koothadi caste (currently classified as Scheduled Castes in India). They were initiated into the system through a ritual called the Pottukattu, which signifies the Devadasi’s marriage to the god. After the ceremony, one among the caste patriarchs would enter into a sexual relationship with the Devadasi.

Although she lived under her patronage, she or her offspring would not have any claim over his property; meaning that the temple emerged as the controller of the Devadasi's sexuality and ensured the dominance of the Hindu patriarchs. The children of the Devadasi belonged only to them and the consequence of this was that the culture one of the few matrilinear cultures in India. Moreover, the female line was given importance because the women were the main source of income. They were considered as Nithyasumangalis, meaning that they were devoid of widowhood, and their presence was considered auspicious in weddings and religious events. They were trained in the arts and took part in a range of cultural work, which included court and temple dancing. They were present during births, deaths, and special life ceremonies. They were scholars par excellence.

Prostitution in colonial India was a complex issue, which led to mixed opinions and policies within the Indian nationalist, Hindu Reformist and British circles. In the late-nineteenth century, the British were primarily concerned with prostitution as a health concern for British soldiers and attempted to publicly denounce prostitution to respond to British public and missionary opinion.

The principles of caste involved a distinction between domestic life and the 'outside' world and women played an important role in maintaining the purity of the household. In Hindu societies, the prestige and honour of the family are pivoted on female sexuality. Any violation of the norms of sexuality is forbidden and considered taboo. However, the aggressive sexual identity of the Hindu male was approved through sexual access and relations with the women from lower castes. Hindu reformers were disturbed by the fact that the Devadasi institution provided religious permission for prostitution.

Where the opinions of the British and Indian attitudes seemed to agree was their utter lack of

sympathy for the Devadasi. The sexual nature seen at the core of the Devadasi's identity was seen as a threat to the different classes of society. No solidarity was ever achieved between the women's movement and the Devadasis, despite the fact that the main goal of the women's movement was to achieve financial autonomy from male-dominated households. There also seemed to be a necessity to make art forms practised by the Devadasis less vulgar, which led to the domination of upper-caste individuals in the arts following the 1920s.

In the 1920s, opposition emerged from organizations such as the Women's Indian Association (WIA), the All-India Women's Conference and the Self-Respect Movement against the Devadasi system. In 1930, Muthulakshmi Reddy (who, interestingly, was the daughter of a Devadasi) of the WIA introduced a bill in the Madras legislative assembly for the abolition of the Devadasi system. This culminated in the passing of the Madras Anti-Devadasi bill in 1947. Despite the legislation that criminalizes the dedication of girls as Devadasis, there are newspaper reports which affirm the continuation of the practice in some parts of Tamil Nadu.

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EXPLORING THE LEGACY OF HAVIVA REIK: Why don't we know her story?

Jenna Shamash

CW: Holocaust

Every year on the 27th of January, people across the world gather to remember the Holocaust. Through this remembrance, prayers are said, candles are lit and most importantly, the living survivors of the Holocaust tell their stories whilst the stories of the dead are told for them.

However, there is a name in these ceremonies that is not so often recalled. That name is Haviva Reik and it belongs to a Jewish-Slovakian parachutist, fighter in the resistance and saviour of Jewish children.

Born in June 1914 to Jewish parents in the Slovakian Carpathian Mountains, Haviva became heavily engaged with European Jewish youth movements, joining Hashomer Hatzair (a Zionist socialist movement) as a child. In 1939 at age 24, Haviva emigrated to Palestine, training as a soldier for the Haganah, a military organisation of Palestine.

Despite being given the opportunity to stay in Palestine, Haviva felt an unbreakable kinship with the Slovakian Jews that remained in her home country. In 1942, enlisted by the British Special Operations Executive (SOE), Reik received specialist parachutist training and the promotion to sergeant.

However, on boarding the plane, British soldiers let her male colleagues pass but told Haviva to go home, refusing to let a woman participate in a military operation. Haim Hermesh, Haviva's colleague later remembered that she cried "what will become of me? ... We promised that all four of us would go together!"

Imagine the surprise of her male counterparts when they arrived at their posts and found her already there. She later said that she realised she would have to get creative to land in Slovakia.

Reik heard about the American Operation Leadburn, which was also heading to Slovakia, and it did not take much convincing to be allowed to join them - she even arrived half a week before her fellow soldiers.

It was between September and November 1944 that Haviva worked in Slovakia, accomplishing so much for the Jewish men, women and especially children there in a mere few weeks. The organisation of many of the Jewish resistance groups fell on Haviva's shoulders; these groups were already working with the Slovakian National Council (SNR). Haviva and her counterparts organised soup kitchens, coordinated assistance from the SNR and rescued and rehabilitated shot-down allied air men. However, it was her work with Slovakian Jewish children that was most valuable. For six weeks, Haviva organised the transport of Jewish children



Haviva Reik monument at Givat Haviva

from the Slovakian mountains to Palestine. Without her assistance, the one and a half million Jewish children dead at the end of the Holocaust would have no doubt been a higher number.

In October 1944, less than two months after her arrival in Slovakia, Haviva was forced to take her group and escape from Nazi forces into the mountains. In a group of around forty, they set up camp in a forest. However, Ukrainian pro-Nazi collaborators caught up with the group quickly. On the 20th of November 1944, Haviva Reik and the other Jewish people with her were captured, executed, and buried in a mass grave.

After the war, Haviva's body was exhumed and buried in Israel, but her story was mostly forgotten. When compared with the often non-Jewish, male counterparts involved in saving the lives of Jewish people, Haviva became a footnote. As important as it is to tell her story, it is also important to question why it has slipped through the cracks of history.

Perhaps it can be accredited to the recent onslaught of Holocaust denial and ignorance, as two thirds of young Americans do not know that six million Jews died in the genocide. Also, with the memory of the Holocaust fast fading, scholars are perhaps less inclined to focus on stories of resistance fighters and their agency, so as not to

cast judgement on the Jewish people who did not take up arms.

Political forces are also to blame. Holocaust denial has been institutionalised in Poland, who in 2018 made it a criminal offence to attribute any Nazi crimes to the Polish nation (despite masses of help from pro-Nazi, Polish forces). Furthermore, Mordechai Paldiel, former director at Yad Vashem, has alluded to the fact that despite the long lists of Jewish resistance fighters, the early politicians of Israel were keen to shape a narrative that European Jews were weak and needed a Jewish state to gather their strength in, building morale in the new country.

Furthermore, Jewish women are often left out of the narrative, in line with the reasoning that feminists should not politicise or co-opt the Holocaust. It is arguable, however, that Haviva's rejection by British forces whilst her male counterparts completed their mission is nothing but a feminist tale.

The stories of the brave Jewish women who risked everything to help the Jewish people around them are coming to light. With expanding research at Yad Vashem and more Holocaust education foundations than ever before, perhaps next year the story of Haviva Reik will be shared alongside a burning candle.

CELEBRATION OR APPROPRIATION? Black Queer Culture In Popular Discourse

Eleanor Cowan

Historically and in the present-day Black LGBTQ+ individuals have faced and continue to experience double marginalisation as both their race and sexual politics are discriminated against in a society constructed around the 'default' of white heteronormativity. Such discrimination has manifested itself in numerous ways, ranging from brutally violent hate crime to silencing Black queer voices and perpetuating feelings of isolation. Fundamentally, Black LGBTQ+ peoples have often felt isolated and marginalised within both their racial community and LGBTQ+ community. As American writer and activist, Darnell L. Moore has put it: "I am black but rendered invisible within most mainstream LGBT movements. I am gay and have been ostracized by the homophobia of other black people." Thus, increasing visibility of Black queer culture has been and remains crucial for fighting discrimination by encouraging the acceptance of multiple identities.



Drag culture has been especially important for resisting the double marginalisation of the Black LGBTQ+ community. In the 1970s and 1980s, the drag ball scene exploded in New York. Drag Balls provided an outlet for queer people of colour to express their sexual and gender identity in an accepting environment. Individuals participated in different competition categories where they would compete to emulate the best

'Real Executive' or 'Butch Queen', for instance. By doing this, they resisted society's emphasis on heteronormativity by challenging conceptions of individual identity as inflexible and dichotomous and reclaiming the right to define themselves on their own terms. As drag star Dorian Corey explained in the documentary film *Paris is Burning*, "In the ballroom you can be anything you want".

Black queer culture has long been confined to the side-lines of popular socio-cultural discourse, so representations such as Jennie Livingston's documentary *Paris is Burning* are important in increasing the visibility of Black LGBTQ+ individuals. She draws attention to the lives and experiences of individuals of the New York drag ball scene. This not only inspired young Black queer individuals to unapologetically express their identities, but increased understanding amongst the white heteronormative demographic of the struggles Black LGBTQ+ people have endured and continue to face.

However, after its release in 1990, Livingston's documentary was thrown into the midst of contentious debate in which many questions surrounding cultural appropriation were raised. In particular, socio-cultural commentators have found issue with how the documentary glamorises the drag ball scene, framing it as a spectacle. In doing so, it somewhat trivialises the lives of the Black LGBTQ+ people it presents, whose lives in reality were ridden with oppression. The greatly influential scholar and activist bell hooks* is especially critical of *Paris is Burning*. She argues that the aura of spectacle encompassing the documentary makes its primary purpose seem the entertainment of white observers. Also of concern is the limited financial gain received by the documentary's stars. The film grossed over \$3,700,000, although the thirteen main stars received a split of just \$55,000.

This raises issues of cultural exploitation. To what extent did Livingston – a white woman – profit from the experiences of Black LGBTQ+ people, whose only outlet from oppression was the drag scenes she represents?

Problems of cultural appropriation and exploitation remain ever-present in society. ‘Voguing’ for example, originates from the Black queer community associated with drag culture. However, Madonna’s 1990 music video ‘Vogue’ launched the move into mainstream cultural discourse which subsequently accredited her with

inventing it. Not only does this conceal the experiences, history and struggles of Black LGBTQ+ peoples, but also limits the potential for the Black queer youth to understand such history. This could discourage them from fully expressing their identity despite society’s emphasis on white heteronormativity. In order to fully understand the risks of cultural appropriation, we must continue to uncover the marginalised voices and experiences of Black LGBTQ+ people both historically and in the present day.

JUST SOME CELLS? NO, IT’S HENRIETTA LACKS

In a world filled with material possessions, all ready to be bought and sold, most of us would feel confident claiming that we owned and controlled our bodies. We would not believe that wealth, race, or class affected this ownership. In 1951, the situation was arguably different to today. Many scientists took and used human samples from patients in public wards for research purposes. Some researchers did not ask for permission from these patients. These scientists believed they had the right to take these samples; If the patient received free treatment, their cells would be their payment.

The collection of human samples by Richard Wesley TeLinde, and Margaret and George Gey would lead to the discovery of HeLa cells. Most human cells die with the individual. But HeLa cells survived and doubled every twenty to twenty-four hours outside the body. These cells could be tested with drugs, diseases, and hormones to come up with innovative new treatments. The Polio vaccine, for instance, was created using HeLa cells in 1952. These cells would even travel to space to test the effect of zero gravity on human cells. Given the exciting possible research with HeLa cells, collecting human samples has had a monumental impact on science today.

Yet, an incredible black woman, Henrietta Lacks, is behind this scientific discovery. After having pain in her uterus, Henrietta visited the John Hopkins gynaecology clinic in 1951. She did not have a choice where she could go for treatment. It was the Jim Crow era. John Hopkins Hospital was the only hospital nearby that would treat black patients. And even then, only once the black patients were in segregated wards. Despite undergoing treatment at the hospital, Henrietta would pass away on the 4th October 1951, aged only 31. She left behind her five children and husband, David Lacks.

A part of Henrietta lived, as her cells were the HeLa cells that could survive outside of the human body. Whilst Henrietta lay on the operating table in the coloured-only suite during her treatment, Dr Lawrence Wharton Junior collected a cell sample from her cervix without her permission. Henrietta would never find out that the surgeon took her cells during the operation or that they would become indispensable to scientific research. Her family would only be told in 1975 when scientists asked the Lacks children to provide blood samples so that HeLa cell research could continue.

The success and legacy are therefore rooted in many ethical issues. Henrietta provided no consent and received no recognition for her cells for many years. Her family have to live with the consequences of the importance of HeLa cells. The family have had their privacy breached because researchers wanted to share medical records and Henrietta's genome. The family also have to witness the multibillion-dollar industry of HeLa cells flourish, as they still struggle to finance health care and live knowing the unfair treatment of Lacks made people rich. It appeared that, once again, a black woman had found herself used, unacknowledged, and as a financial benefit to others.

Henrietta's contribution to science has started to be nationally and internationally recognised. In 2009, Rebecca Skloot published *The Immortal Life of Henrietta Lacks* to capture the brilliant life and sacrifice of Henrietta Lacks. In 2021, WHO recognised Henrietta in the Director-General awards. WHO claimed she was an example of female contributions to science and the issues of race in health and science.

Henrietta is no longer anonymous or unknown. Yet there is still a need to write Henrietta Lacks into our history books. Until I started writing this article, I had no idea who Henrietta was. But with her contribution to science, in treatments that save countless lives, I could not imagine my life without knowing her story. The legacy of Henrietta embodies issues of medical ethics, race, and gender, which are still areas where correction and education are needed today. As such, we take Henrietta Lacks into our assessment of society to remind us that no matter how life-changing and progressive our modern society may seem, there are still individuals waiting for their justice and recognition like Henrietta Lacks.

Further Reading:

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Rebekah Timms

LA PÉTROLEUSE: How women were vilified to suppress an insurrection

CW: Violence

Last year marked the 150th anniversary of the 1871 Paris Commune – an insurrection in the wake of the city's defeat to Prussia. Republican Parisians feared the National Assembly meeting in Versailles would restore the monarchy. The Assembly decided to disarm the National Guard (comprised largely of workers who fought in the prior conflict) resulting in resistance breaking out in Paris on March 18th. In response municipal elections organised by the Guard were held on March 26th, the revolutionaries won and formed the Commune government.

The Commune's radical return to the ideals of the French Revolution left room for women to be politically active for the first time in French history. They began attending political clubs and even forming ones only for women. Most clubs were held in churches, to the anger of the Versailles government as it acted as a defiance of both the institution and the religion.

On May 21st, government troops, known as the Versaillais army, were sent to crush the Communards. What ensued was La Semaine Sanglante ("The Bloody Week") where insurrectionists responded by building barricades in the streets and igniting public buildings. Up to 20,000 Communards and 750 Versaillais were killed. Afterwards the government took further repressive action in arresting almost 40,000 and deporting 7000. However, what enabled the government to succeed in the repression of thousands? The myth of the La Pétroleuse. During this time, the Commune was depicted in the media via images and stories of unattractive violent women with a ragged appearance and a torch or petrol in hand to burn down the city. Some even went as far to depict the feminine symbol for the Revolution, Marianne, as one of these incendiaries corrupted by emancipation and liberalism. These various images and ideas were widely disseminated, building this falsehood around politically active women when in fact the majority of fires were set by men. The impact of this propaganda reflects contemporary anxieties

Siobe Morling

towards feminism and evoked moral condemnation of the entire Commune's views and advances. Enabling the violent subduing of Communards and especially those who were female – in some instances this would be sexual.

The insurrection only lasted two months but its symbolism is still significant in present day France. The anniversary was plagued with questions of whether its destructive elements should be celebrated, while others found it necessary to commemorate the thousands lives lost and its, albeit short-lived, social advances. Regarding La Pétroleuse, fears of female independence continued into the 20th century: French women only received the right to vote in 1944 (sixteen years after Britain) and the 1917 female led worker strikes were not taken seriously by employers. In fact, in almost a parallel manner to La Pétroleuse, the strikers' interrogation and persecution was founded on their perceived sexual deviance rather than evidence of any political affiliations.

The Paris Commune was celebrated by the Left last year for its progress in gender equality, participative democracy and disempowering the Church. Although the vilification of these politically active women, for simply being politically active, has been disproven – the violent repression that was enabled should not be forgotten.



Early Modern Homosexuality: A REASSESSMENT



We are generally taught in primary and secondary school about the kingship of Henry VIII and Elizabeth I's tumultuous relationship with Mary Queen of Scots. Yet the national curriculum – for all its virtues – omits one key area of historical study, the study of early modern minorities. As a result, since beginning my history degree, I have found myself correcting my own misconceptions about how minorities navigated the early modern period and none more so than homosexuals.

Same-sex activity, although condemned in theory, was often tolerated in practice if it did not outrage public decency during the sixteenth and seventeenth centuries. Perceptions, nonetheless, ultimately varied place to place due to the influence of the Church, which forbade any sexual act outside marriage, as well as any non-procreative act within marriage. Usually only the most publicly scandalous of affairs would be prosecuted for acts like sodomy, which was a heresy. Therefore, our early modern forebearers should not be seen as a monstrous people who intended to systematically prosecute and persecute 'sexual deviants'. Equally however, that is not to say that if a pride parade had spirited its way through seventeenth London, it would have received popular support. Rather, the people of early modern Europe should be understood as a demographic who used regulation and containment to tranquilise homosexuality as opposed to actualising it.

This is clearly demonstrated by the well-

documented historiography of James VI and I of Scotland (1567-1625) and England (1603-1625), who, it is believed, had several same-sex relationships with various male courtiers throughout his reign. The most notable of these was with George Villiers, who caught James's attention in 1614. Soon after, Villiers began his ascent into royal favour by taking up roles such as Gentleman of the Bedchamber, allowing him direct contact with the king in his household. Villiers subsequently became one of the king's closest advisors and enjoyed royal patronage to such a degree that he was elevated both to the peerage as a baron and made Duke of Buckingham in 1623. The most testamentary evidence revealing the true extent of their relationship, however, comes from their letters. James, for instance, in 1623, ended a letter to Villiers with 'God bless you, my sweet child and wife', while Villiers responded, 'I will live and die a lover of you'. The intensity of their feelings thus suggests more than just friendship. In addition, as recently as 2008, during the restoration of Apethorpe Palace (a residence which was favoured by James) a previously unknown passage linking the bedchambers of the king and Villiers was discovered. Why else would this have been constructed had it not been to aid their clandestine relationship?

Therefore, although James was head of the Church of England, it is likely that he pursued same-sex relationships with his favourite courtiers, just as Queen Anne did in the early-eighteenth century. This suggests that there was something of a suppressed homosexual subculture in the early modern period, which people likely knew about, but remained fundamentally indifferent towards, even when it came into contact with the crown. Naturally, this is only one facet of a much wider picture, and it is indiscernible how the lived experience of homosexuals varied in the early modern period because people could and did conceal their sexuality. With that said, same-sex activity did occur, the lack of evidence simply reflects how discrete homosexuality was from the rest of early modern society.

Max Hughes

SISTER PING: Chinatown's Dearest Snakehead

William Hatcher

On the 24th of April 2014, at the Federal Medical Centre in Carswell Texas, Cheng Chui Ping, or Sister Ping as she was more commonly known, passed away at the age of sixty-five. She died midway through serving a 35-year sentence handed down by a jury trial in 2005, after being convicted of conspiring to commit illegal human smuggling, hostage taking, money laundering and trafficking in ransom proceeds.

Despite her lengthy rap sheet, Ping's death was mourned across New York's Chinatown, where she had become a folk hero among those whom she had smuggled into America. Her official role in this shady business was that of a snakehead, the head of an underground human smuggling network engaged in transporting Chinese immigrants to the West. Operating across both the 80s and 90s, she became one of the most famous and prolific snakeheads, seen by the authorities as the "mother of all snakeheads." Ping was extremely successful at her job and, according to the Federal Bureau of Investigation (FBI), managed to amass over forty million tax-free dollars over her active years in the human smuggling industry.

Although the FBI viewed Ping as a ruthless businesswoman and criminal, she is seen in a completely opposing light by those who used her services to grant passage to the United States. Ping was lauded for her efforts and to many the services she provided were regarded as a fundamental social good, tying into the widely held belief in China that snakeheads were not criminals but entrepreneurs helping facilitate a service in high demand. By the time of her conviction, Ping had helped an untold number of Chinese immigrants arrive in America: although the precise number will likely never be known, estimations are in the thousands.

Shortly after her death, the New York times conducted interviews about Ping in Chinatown, which proved her unanimous support in the area. The most telling of reactions came from Zheng Xiuxiang, who works in a small office upstairs from Ms. Cheng's old restaurant, who compiled a list of her grieving supporters, saying that "there

has never been an outpouring of this magnitude."

By tracking the business of Sister Ping, revelations about outward migration from China can be made, which is an important topic to cover considering that overseas Chinese, as they are often referred to as, represent the second largest diaspora on the planet behind the descendants of African slaves.

Sister Ping came from the province of Fujian, in the Southeast of China, along with most of her clients. In fact, to say they came from Fujian is not specific enough, as they mainly originated from Northern Fujian, where the regional capital Fuzhou sits. One of the drives for this migration can be traced to 1980, when Beijing established a number of Special Economic Zones. The Fujian cities of Fuzhou and Xiamen were selected to become two of these Special Economic Zones, which permitted them to be more open to international trade and they were given certain tax incentives to try and help attract foreign investment. Consequently, Fuzhou and Xiamen experienced huge economic recovery and managed to reinvent themselves in the 1980s as centres of shipping and manufacturing. Despite this, Fujian's economic boom actually helped drive migration to the United States. Many Fujianese were farmers and fisherman who had traditionally enjoyed a lifestyle that, while meagre, was very stable and predictable, and found themselves left behind in the new economic successes, leading to high levels of relative deprivation and rising income disparities. Therefore, for this frustrated and largely uneducated population (fewer than ten percent of the Fujianese population had completed high school at the time), the United States held in their minds many possibilities. Most crucially, the simple fact remained that a dishwasher in Chinatown could make in a month what a farmer could make in a year back home, leading to whole villages in the countryside around Fuzhou emptying of men of working age. One middle school teacher in Ting Jiang noted that eventually about 310 of his 350 pupils in his 1983 class immigrated to the United States.

<https://commons.wikimedia.org/wiki/File:Pinkvogue.jpg>

As well as the obvious financial incentive to immigrate, the notorious one-child policy that was implemented in China inspired many Chinese of childbearing age to take the initiative and leave for the United States.

Sister Ping's most helpful partner in business was United States Government. A series of changes in immigration policy meant that moving to America became an increasingly more viable and appealing option for the Fujianese people. Many of these policy changes increased the prospect of gaining legal status in the United States, which greatly accelerated Ping's smuggling operations- the most important policy being a 1990 executive order issued by President George H.W. Bush which offered legal status to Chinese who had been born stateside on or before June 4, 1989, the date of the Tiananmen Square Massacre, as well as establishing the one-child policy as valid grounds for political asylum.

Sister Ping's eventual demise began in 1993, when the Golden Venture ship ran aground in Queens, New York with two-hundred-and-eighty-three undocumented immigrants on board, of which ten drowned. One of the criminal leaders on board the ship claimed Ping as an investor, which brought about an indictment, starting a legal pursuit which would result in her eventual incarceration more than a decade later.

Ping's legacy is a complicated one, best put

by author of *The Snakehead: An Epic Tale of the Chinatown Underworld and the American Dream*, Patrick Radden Keefe, "She was never quite as bad as the Justice Department made her out to be, and never quite as good as the people in Chinatown made her out to be." Looking at the actions of Ping is the best way of coming to this judgement. She was often very righteous in the way she acted, seen through her policies of forgiving the balance of fee when her customers were caught by immigration officials or paying for the burials of passengers who died on their journey. However, she was not without her faults as Ping also employed the use of Chinatown gangs to ensure that the debts to her were paid in full. The issue of her legacy comes down to the kind of business she ran. Human smuggling, by its very nature, is based on an agreed contract between the customer and the smuggler, nonetheless the fact that her business occurred in an unregulated and illegal marketplace, gave rise to exploitation and crime which Ping found herself guilty of.

Further reading:

Radden Keefe, Patrick, *The Snakehead: an Epic Tale of the Chinatown Underworld and the American Dream*, (New York: Anchor Books, 2010)

RUSSIFICATION: Stalin's Treatment of Ethnic Minorities for an All-Russian State

In April of 1922 Joseph Stalin, the then People's Commissar for Nationalities of the RSFSR, was appointed to the position of General Secretary by the nomination of Vladimir Lenin to ensure his own position within the early Soviet state. While it was met with opposition at the time, with people believing it would consolidate too much power within the hands of one man, nobody could have imagined the brutality that Stalin would later execute upon the citizens and ethnic minorities that lived under his rule.

The Soviet Union was not structured as a national state, but as a union of smaller autonomous states and republics. This was the

CW: Discrimination, Ukraine

product of Stalin's work as People's Commissar to give the right of self-expression to all national and ethnic minorities within the Union, which he believed ensured compromise between appeasing the minorities while ensuring Russian state oversee into their affairs. Each of these autonomous states held their own national identities and histories that were deeply rooted to their individual territory, with over a hundred different ethnic groups being recorded within the Soviet Census. This policy of appeasing the ethnic minorities helped Stalin to secure political loyalty within the autonomous states, especially through the granting of cultural freedoms.

They had gained the right to promote their national culture alongside the right to their national language, resulting in the autonomous states being vastly different to each other ethnically and culturally.

This policy of self-expression for the ethnic and cultural minorities continued through the 1920s, but by the early 1930s, however, there was a notable shift in Stalin's policy. The Soviet Ukrainian Republic was the first to experience the change in policy towards ethnic minorities within the Union, with a mix of subversive and direct repression of Ukrainian "bourgeois nationalism." The Republic was stripped of its right to their national language, requiring all newspapers, publications, and schools to only use the Russian language. Ukrainian writers, artists and scholars were imprisoned in their masses and executed without cause along with any other cultural leader that was deemed to be "counter-revolutionary." The final blow for the Ukrainians was the Great Famine of 1932-1933 to which 7-10 million ethnic Ukrainians perished, which is today recognised internationally as a genocide of the Ukrainian population by the Soviet government to push the collectivisation agricultural policy.

The Ukrainian repressions of the early 1930s set the precedent for the later repressions that would take place against all ethnic minority groups that lived within the Union, both with their subversive tactics and their direct attacks on the minority groups. This began with pervading the content of the ethnic minority cultures, most notably by enforcing the use of the Russian language throughout the Union. In 1938, all non-Russian schools were required to teach Russian as a subject, practically enforcing a national language, this included writing entirely new scripts for Latin-based languages in the Cyrillic (Russian) script. To accommodate the influx of new languages that needed to be translated, new letters and words were created within the Cyrillic script and the Russian language to ensure that translation was possible. Efforts were also made to alter the native languages through the insertion of Russian words in their pure Russian form into their languages to assimilate them further. This

was best seen through the ethnic minorities that did not possess an alphabet for their language, an alphabet and grammar would be created and written into textbooks, but Russian words were inserted into their language as well. Prerequisites were also created for higher learning institutions to require well-spoken Russian to attend or for career positions within the autonomous state's governments, practically blocking non-Russians without prior education from being able to obtain high-end careers or even attempt higher education.

Subversive tactics were not the only ones used against the ethnic minorities to create Russian primacy within the Union, as purges and deportations filled the gaps that subversive repression could not. The period of the Great Purge from 1936 – 1938 saw Stalin try to secure his political position by removing those who he perceived to oppose him, to which ethnic minorities made up 36% of all the victims through NKVD Operations of ethnic cleansing. The most infamous of these was the Polish Operation, where "Polish spies" were arrested and executed, resulting in 111,091 Poles being executed within the Union. This operation also saw the signing of NKVD Order No. 00486 which saw families of targets of the Great Purge punished, including sending the women to forced labour camps and putting their children into orphanages as well as confiscating all their possessions. The operation ran on a quota system that required at least a specific number of people per day to be arrested and executed as "Counter-revolutionaries," resulting in innocent people being affected for the crime of their ethnicity and to fill the required numbers.

Ben Allerton

THE FORGOTTEN HEROES OF WORLD WAR II

Maya Shah

It is highly likely that the name Noor Inayat Khan will not be familiar. A relatively obscure figure, she was a key contributor to British efforts in World War II. Khan, born to a Muslim father and American mother, was recruited for the Special Operations Executive (SOE), and became the first female wireless operator sent to France. She worked with the resistance network 'Prosper', helping to establish links and relay information to Britain. Despite her network being captured, she continued to work as the only operator until her capture a few months later. Her determination was relentless – in her year in prison, she tried to escape twice and never revealed any compromising information. She ultimately died in Dachau Concentration Camp, as a hero who never stopped fighting for what she believed in. While she received some awards, she has only received greater recognition in recent years. In 2020, she became the first woman of Indian heritage to be awarded the Blue Plaque. Not only does she highlight the importance of women in the war effort, she represents the millions of people of colour from the Commonwealth who were indispensable for the Allies but have never been recognised. As Shrabani Basu, author of her biography, says, the war 'was won on the backs of these Indians – and Noor is part of them.'

Khan was one of many women who worked tirelessly for the SOE. This organisation was created to support the resistance movement in Europe. Nazis held stereotypical views of women, which allowed them to be more inconspicuous as spies, couriers, and more. They received the same training as men, and the 39 female SOE agents in France often undertook daring missions. For example, Nancy Grace August Wake cycled nearly 300 kilometres to ensure an equipment drop. Allied female agents were undoubtedly crucial to winning the war. Take Jeannie Rousseau, who extracted information as a spy from Nazi officers about the V-1 and V-2 missiles. The British used this and other intelligence to bomb the rocket plant at Peenemünde, which successfully delayed progress there for weeks. Evidently women made

vital contributions to the Allied tactics and successes, despite traditional beliefs that their skills would be limited by their femininity.

The 'Most Dangerous Spy'

It may surprise you to know that the Nazi's 'Most Dangerous Spy' was a woman. Virginia Hall worked for the SOE and OSS (the SOE's American counterpart), developing a resistance network in France. At her peak, she had a network of around 1500 people. Her intelligence, organizational skills, and initiative made her a natural leader, as she recruited French women and coordinated escapes. To avoid capture, she hiked over the Pyrenees Mountains for 50 miles in treacherous conditions. Did I mention she was disabled? She had a prosthetic leg – Cuthbert – as the result of a shooting accident years prior. This clearly never stopped Hall, who constantly persevered. For example, she returned to France in 1944, even grinding down her teeth to change her appearance. During this stint, her resistance group destroyed Nazi infrastructure, killed around 150 Germans, and captured 500 more. It is clear why Hall was the most decorated American female civilian during the war – her efforts were unmatched, and her work was vital in undermining the Nazis. Although able-bodied men received more promotions than her throughout her life, she, Khan, and the other female spies are clear evidence of the importance of minorities in the war.

Minorities have been undervalued for decades, despite their countless sacrifices and crusades. It is evident they deserve the same recognition as the traditional heroes celebrated, as the war could not have been won without them.

Further Reading

Basu, Shrabani, *Spy Princess: The Life of Noor Inayat Khan* (Cheltenham: The History Press, 2008)

Purnell, Sonia, *A Woman of No Importance: The Untold Story of the American Spy Who Helped Win World War II* (New York: Viking, 2019)

ELAGABALUS: The Transgender Transcender

NOTE: *History documents Elagabalus as using he/him pronouns; thus, these will be used in this article. However, I hope to offer a more nuanced perspective of his gender identity in this article.*

Elagabalus, known as Heliogabalus, or officially as Marcus Aurelius Antoninus, transcended all expectations and norms for historical leaders, especially those of ancient times. An eccentric, enigmatic and promiscuous Emperor, he was Roman Emperor from 218-222 AD, when he was assassinated in a plot organised by his own grandmother, Julia Maesa.

Why, then, would a grandmother want her own grandson murdered? The answer is simple - she disapproved of his lifestyle. He defied religious norms by replacing Jupiter, the traditional king of the Roman gods, with Elagabal, the Arab-Roman sun god (whom Elagabalus was both the high priest of and was named after). He also married a Vestal Virgin, which further angered traditionalist Romans.

Elagabalus had multiple supposed spouses, with the most accurate historical guess being 4 wives (5 marriages, as he married the same woman twice). His last relationship was the most notable and controversial: that between himself and Hierocles, a charioteer. Cassius Dio, a Roman historian, described how Elagabalus found great enjoyment in being referred to as the mistress, wife, and Empress of Hierocles. Additionally, Cassius Dio's work was one of the first - and only - historical texts to use she/her pronouns for Elagabalus, deeming Hierocles as 'her husband'.

Femininity was an important aspect of Elagabalus' life. Not only were many of his closest confidants women, but he was also the first Roman Emperor to allow women into the Senate - the first being his mother, Julia Soaemias, and his grandmother. Other histories denote how Elagabalus preferred to be called a lady, rather than a lord. Focus is also placed on his physical presentation - he often opted for makeup, wigs, and female dress both in private

and in public. The most notable aspect of Elagabalus' life, though, is that he was one of the first people in history who is documented as seeking sex reassignment surgery; the Emperor offered vast sums of money and gold to any physician who could provide him with a vagina. Despite never formally transitioning, the case of Elagabalus is of great consequence to transgender history.



The concept of being transgender is clearly not a new one to historical narratives. Transgender people continue to be marginalised within these narratives. They are often demonised and overly criticised. Conservative historians present Elagabalus as being one of the most incompetent and least reputable Roman Emperors in history. Modern historians, such as Martijn Icks and Warwick Ball, suggest that ancient descriptions of Elagabalus act as 'character assassinations', shaped by the personal and political discriminations of their authors. Essentially, the suggestion of modern historians is that Elagabalus has been tarnished within historiography because of his transgender identity and sexual promiscuity, mirroring the reasons for which he was assassinated. They very much have a point.

Rebecca Nimmo

THE SECRET WOMEN OF BLETCHLEY PARK

Katie Simpson



The Government Code and Cypher School (GC&CS) moved to Bletchley Park in August 1939 in an attempt to ensure the safety of its incredibly important staff. Names such as Alan Turing and Hugh Alexander may be well known but the number of female staff working to decrypt the Enigma Code and help Britain win the war actually outnumbered that of males. By June 1944, of the 8000 people working at Bletchley, three-quarters were women. The large majority of codebreakers in Bletchley were male and women mostly had clerical roles as they were not trusted by men to be put in more senior positions. Senior staff from within Bletchley Park were entrusted to recruit both male and female academics. Although this recruitment of women on a large scale seemed to be positive, it was actually a practical decision whilst most men were away at war.

Initially the women who were recruited into Bletchley were all upper class and usually had a relative who knew someone within the service; senior staff believed women of 'good status' would be more trustworthy with the top-secret work. No matter their role, women were paid substantially less than men as men were believed to have families which needed supporting whereas women did not. Many female workers were recruited into translating. An example of one recruit is Sarah (Sally) Norton. Being fluent in German and having spent some time in Munich, Sally was the perfect recruit. In 1941, she was ordered to report to Bletchley, where she was advised that she would be

working in the German Naval Section in Hut 4. It was here that Sally would assist many other linguists in translating the vital German messages that had been decoded.

Another crucial role within Bletchley was done by the Womens Royal Navy Service, more commonly known as the Wrens. By the time the Wrens arrived in Bletchley in 1941, recruitment had shifted from the upper-class academics from 'good families' to recruiting any young woman who they believed to be capable of the job and keeping it secret. Eight of the Wrens were brought in to work in the infamous Hut 8 on the pioneering Bombe machines, which tested various Enigma settings in the hopes of breaking the codes quickly enough to translate the German messages being intercepted. There were initially seventy Bombe machines which needed around seven hundred people to run them, which is why the Wrens were recruited en masse for this job. Without the effort of the Wrens working day and night, breaking the codes would have been incredibly difficult.

Although the majority of code breakers were men, there were some women who had taken on this role. Joan Clarke and Mavis Batey (nee Lever) are just two examples of the very few female codebreakers who worked at Bletchley. Batey was recruited in 1940 and worked as an assistant to the more senior codebreaker, Dilly Knox, where she was put to work on the Italian Navy's Enigma code. The message that Mavis decoded in March 1941 brought the Royal Navy one of the greatest victories of the war during the Battle of Cape Matapan. Joan Clarke became the only female working in the Banburismus Room, helping to develop a process headed by Turing which would reduce the need for the Bombe machines which became invaluable in breaking the main German cipher. By 1944 she had become deputy head of Hut 8, despite her gender previously preventing her from gaining this role. The effort of Clarke, Batey and the thousands of other women tirelessly working in Bletchley Park certainly helped to shorten the Second World War and save countless lives.

SILENCES AND RESISTANCE: Enslaved Women's Experiences in the Caribbean

Layla Kharroubi

CW: Slavery, sexual abuse

In the broad history of resistance in the Caribbean slave trade, scholars tend to focus on armed resistance. This disregards and relegates other acts of resistance as less significant. The experiences of women's participation in armed revolts have also not received much attention, although there were several prominent female leaders during this time, such as Nanny who was a maroon leader during the First Maroon War (1733-39). However, this article will focus more largely on the unarmed and daily acts of resistance from enslaved women.

Resistance can be a problematic word – it often paints a picture of righteously angry warriors and can be used to glamourise events. However, these were very real people who also experienced suffering, grief and loss, and the use of the word 'resistance' does not always encompass these aspects. As such, the experiences of enslaved women with regards to resistance has largely been written out of history, contributing to the creation of silences in the historical record.

Daily Acts of Resistance

All aspects of enslaved life were necessarily politicised, and so the process of creolisation can be seen as a form of political resistance. The planters wanted to divide enslaved cultures and enforce a 'social death' upon them to make their control easier. However, the mixing and melting of different cultures that were brought together created an entirely new shared culture. The use of enslaved people's own languages or religions were also forbidden, and their refusal to give this up demonstrates another aspect of resistance as they fought against their own cultural erasure.

Small or passive acts of resistance were common for enslaved women. For example, many enslaved women often completed their work slowly, or would back talk to the planters. Some enslaved women even refused to work at all – this became more common after they had given birth to their 6th child, as they were technically protected under law. However, many planters refused to acknowledge this law.

Many enslaved women also went to spiritual healers, such as Obeah women, for various reasons, when it was forbidden under witchcraft. This demonstrates that enslaved women still wielded agency, despite those trying to rid them of their freedoms and rights and resisted the oppression of slavery in many ways.

Reproduction and Resistance

The trauma of slavery was multidimensional, as everyone knows. But a dimension that not many people may know about is the politicisation of reproduction. After the slave trade was abolished in 1807, the reproduction of slaves became even more important to the planters. The Caribbean saw an astonishing low birth rate during slavery, due to the backbreaking work, poor nutrition and abuse that enslaved women suffered. Yet planters blamed African cultural practices, which included breastfeeding babies for 2 years and was a natural method of spacing out pregnancies. They tried to increase fertility by ordering women to wean their babies at 12 months. However, this was largely unsuccessful, even when there were economic incentives at play, demonstrating a not often highlighted act of resistance.

The increased politicisation of reproduction also had other consequences. Many enslaved women did not want to bear more children who were doomed to suffer the same fate, and so they took part in what Hartman refers to as the 'gynaecological revolt'. Many women decided to abstain from sex, take herbal contraception, or sexually mutilate themselves to avoid becoming pregnant. Abortions and infanticide were also common during this period. This can certainly be seen in the context of resistance, but that word alone can serve to subtract from the horrors that enslaved women experienced. Maternal grief and loss, as well as sexual abuse, are topics that are often swept aside in favour of focusing on 'resistance'. It is important to not let these experiences be silenced in the historical record, and to recognise the limiting impact that the use of 'resistance'⁴⁴ may have.



UNIVERSITY OF LEEDS HISTORY SOCIETY

Hello Historians!

We hope that you are ready for the Easter and just want to say well done for nearly getting through Semester 2!

We loved collaborating with Geography Soc and are wishing all the members who are going to the HistSoc Athens Trip this Easter a great time and sunshine!

It's coming up to committee elections for the next academic year. Keep a look out on socials and emails to find out how you can run for committee positions and don't be afraid to get in touch with this year's committee! We're all happy to help.

The positions up for election are:

- President
- Vice President
- Treasurer
- Social Secretary (Trip)
- Social Secretary (Ball)
- Social Media Secretary
- Sponsorship Secretary
- Press Secretary
- Academic Secretary
- Sports Secretary (Football)
- Sports Secretary (Netball)

Lastly, have a wonderful Easter and we will see you back for some final end-of-year celebrations!

Henna Ravjibhai (Treasurer)

Thankyou to the 2021/22 Issue 2 Assistant Editing Team!

Ben Allerston, Aimee Bartman, Victoria Beningfield, Joseph Brittain, Honor Chilton, Eleanor Cowan, Khashayar Dato, Jiajia Duan, William Hatcher, Max Hughes, Isabel Jones, Layla Kharroubi, Sophia Lambert, Aisling Lantorp, Charlotte McDonnell, Siobe Morling, Rebecca Nimmo, Adele Preston, David Richardson, Lily Scaplehorn, Jenna Shamash, Emma Shears, Katie Simpson, Olivia Tait, Olivia Thompson

