



The Lancing Lower Sixth  
Heresy Project 2017-18

Front Cover by Libby Trubridge of an heretical Head Master, deconstructing Philip de László's Great School Portrait of Henry Bowlby.

# The Lancing Lower Sixth Heresy Project 2017-18

## Preface

‘His had been an intellectual decision founded on his conviction that if a little knowledge was a dangerous thing, a lot was lethal’.

(T. Sharpe OL)

‘World is crazier and more of it than we think, Incorrigibly plural’.

(L. MacNeice)

The Advent Term 2017 saw the Lower Sixth produce another crop of outstanding essays for the Heresy Project, in their sheer range, individuality and well researched iconoclastic chutzpah even giving last year’s excellent collection of heretical writing a creative run for its money. They met with relish the Project’s challenge of shaking comfortable intellectual orthodoxies in extended essays of 1,500 to 2,000 words, in Libby Trubridge’s case even subverting the written challenge with brilliance in her heretical deconstruction in charcoal of a Great School Head Master portrait. There was exceptional, top flight writing: fiery, witty and mercilessly forensic in its argument. Lancing’s long tradition of vigorous, independent intellectual thought is clearly still kicking one almighty punch! Contemporary feminism was put in the dock, punk was brought back from the dead, and Elian Carniel even took on the crusading mantle of a latter day Émile Zola to accuse Dr Kerney of historiographical skulduggery!

The following collection contains the final shortlist of the best heretical essays, and the list could have been far longer given the sheer weight of talent within the year. It also includes the winning heretical entries. It was near impossible to come to a decision on the final shortlist, and there were at least fifteen more formidably well argued essays contending for inclusion; and a grand jury from the Common Room of Dr Kerney, Mr Harman and Mrs Mole only just managed to come to an agreement on the winners from the shortlist. As last year it was agreed that in the end three entrants should be awarded joint top prize. Two of these essays were marked out by the analytical flair and depth of research with which they skewered their heretical targets, precisely the qualities of independent thought sought by top universities. The final winner was defined by its wonderful artistic unravelling of Philip de László’s portrait of Henry Bowlby as Head Master.

Lancing’s heretical triumvirate this year comprises:

Lydia Brown for her essay: ‘The relevance of the Doctor’s Oath in modern healthcare: Hippocratic or hypocritical?’

Sophie Millward-Sadler for her essay: ‘To what extent is modern-day feminism more about superiority than equality?’

Libby Trubridge for her charcoal portrait of an heretical Head Master.

**Dr Damian Kerney, Head of History and Sixth Form Enrichment**

## The Shortlisted Heretics

### The Winning Trinity of Heretics

6. Lydia Brown (Manor) 'The relevance of the Doctor's Oath in modern healthcare: Hippocratic or hypocritical?'
10. Sophie Millward-Sadler (Manor) 'To what extent is modern-day feminism more about superiority than equality?'
17. Libby Trubridge (Manor) Charcoal portrait of an heretical Head Master.

### The Heretical Runners-Up

21. Elian Carniel (Head's) '*J'accuse* ...! Put Dr Kerney behind bars ... History has indeed ended ...!'
25. Hannah Eastbury (Sankey's) 'To what extent does Nazi Germany suggest Hannah Arendt's "banality of evil"?''
29. Jimi Gardner (Teme) 'Punk rock died as soon as it became mainstream.'
33. Bupi Mwangulube (Sankey's) 'To what extent should non-black people be allowed to use insulting terms, specifically the N word, in today's society?'
36. Laura Partridge (Field's) 'To what extent in the Middle Ages was jihad better than crusading holy war?'
39. Abdul Rawther (School) 'The British Empire's actions on the Indian subcontinent did more harm than good.'
42. Seb Slade (Gibbs') 'To what extent are freedoms of speech, the press and choice stunting the growth of modern civilization?'
45. Sophie Williams (Manor) 'Degrees should be completely abolished as a way of measuring angles.'



## 1: The Winning Trinity of Heretics

'Crafty men condemn studies, simple men admire them and wise men use them ...'

(F. Bacon)



Beware false prophets:  
*11<sup>th</sup> Century Beatus of St. Sever*  
(Bibliothèque Nationale, MS lat. 8878).

# The relevance of the Doctor's Oath in modern healthcare: Hippocratic or hypocritical?

Lydia Brown



*Lydia is studying Biology, Chemistry and Maths at A Level and has applied to study Medicine at University. Writing for the Heresy Project underlined to her the importance of challenging and questioning ideas, including established principles, and inspired her to look more closely at the ethical dilemmas found in a career in Medicine.*

The Hippocratic Oath is often said to form the basis of medical ethics, having been written over 2,500 years ago, and it is still relatively commonplace for medical school graduates to swear the Oath. Within the Oath doctors are instructed to pass on their knowledge, to act in the best interests of their patients and not to prescribe deadly medicine. In addition, they are required to respect patient confidentiality and have a professional attitude. Ostensibly, the Oath is a perfect promise, designed to ensure doctors carry out their duties to the best of their abilities so that patients receive the best possible care. How then can it be said that the Hippocratic Oath should be discarded from Medicine and relegated to the history books? The answer is that for all the seemingly benign and even altruistic tendencies of the text, the document is deeply flawed and contradictory. The Oath invites Medicine to disregard contemporary thinking about patient autonomy and rights, and to return to a time of primitive healthcare. Although once the Oath could be said to be the pinnacle of medical ideals, providing impeccable guidance for a doctor, now the Oath should gracefully accept the passage of time and its flaws should be acknowledged.

The Hippocratic Oath begins: 'I swear by Apollo the Physician, and Asclepius, and Hygenia and Panacea and all the gods and goddesses as my witness'. Yet, in the 21<sup>st</sup> century oaths do not hold the same weight as they did at the time of Hippocrates. They used to be binding, with 'oath-breakers' scorned by society. However, it would be naïve to believe that in the majority of the world oaths are still so viewed – often, we are bound not by the virtue of our words but by the force of the Law. Doctors must be held accountable for their actions, to ensure they are acting in line with professional guidelines and conducting ethical practice; the oversight required in the medical profession is one of the reasons it is so highly respected. Doctors must be held accountable so that it can be ensured they are *caring* for their patients, not simply playing with their lives. Since the deities to which the Oath is sworn are now viewed simply as relics of Antiquity, then the promises made can hold no weight, as there is no culpability. The Hippocratic Oath immediately shows its irrelevance because a doctor's liability cannot be based on an oath sworn to forgotten gods, but on a sound basis of the Law and regulations.

An aspect of the Oath which would receive widespread support from the community of aspiring medics would be the idea that those who have trained as doctors should 'teach (students) this art, if they should wish to learn it, without fee or stipulation'. The cost of training to be a doctor is high, with years of study and student debt, and many young people would undoubtedly rejoice to be relieved of the cost. Yet, this would be impractical. Hippocrates' idea stems from the time when he was obliged to pass on his knowledge as a Guild member. However, the Oath is irrelevant today as, sadly, a 'free' medical training is impracticable. It is

estimated that the average investment required to train a consultant in the UK is £564,112; and, with 75,291 licensed consultants registered, the overall cost of training is astronomical<sup>1</sup>. It would simply be unfeasible to train the number of doctors necessary for modern healthcare practice to function, without individuals themselves funding part of their medical training. In addition, the Oath only requires doctors to teach their 'own sons, and those of (their) teachers'. Whilst this was commonplace at the time of writing, with only members of the Guild permitted to train as doctors, and only family members permitted to join the Guild, modern medical practice does not follow this rule. Medical school entry has often been the preserve of the wealthy, but this is beginning to change. By championing the message of the Hippocratic Oath social mobility would inexcusably be denied.

A key passage within the Oath is that a doctor pledges to 'follow that system of regiment which ... I consider for the benefit of my patients'. Although superficially this passage seems credible and virtuous, there are critical difficulties. The personal nature of 'I consider' is contrary to current medical practice. No longer are doctors viewed as infallible, acting alone. Instead the actions of doctors are, quite rightly, under constant scrutiny, and they do not act as individual units, instead working as part of large, multi-disciplinary teams. In addition, this idea shows the archaic, paternalistic view of healthcare, that 'doctor knows best'<sup>2</sup>. Although once this idea was staunchly clung to, now it cannot be justified in a modern healthcare setting. The growth of the internet, education and advances in the recognition of the rights of the individual have allowed patients to become informed and involved in their treatment, overriding the paternalistic view presented within the Oath. The Hippocratic Oath seeks that these advances in patient empowerment be overruled. How then can it be said to be still relevant to practising medical professionals?

The Oath is often quoted in arguments against euthanasia, with a passage instructing the doctor to 'give no deadly medicine to any one if asked, nor suggest any such counsel'. This passage was derived from a time when it was feared medical knowledge might lead doctors to assassinate the rich, kill kings or remove rulers. However, this passage does not reflect modern views. Although euthanasia is illegal under UK Law, internationally the 'right to die movement' is gaining credibility and popularity<sup>3</sup>. For instance, both the Netherlands and Belgium allow active euthanasia within the parameters of the Law. In addition, within modern society, euthanasia is required by the integral ideas of bodily autonomy and the need to promote the best interests of the patient<sup>4</sup>. Medical ethics is still an imperfect construct, and the Law will undoubtedly need constantly amending to reflect society's changing social conscience. Yet, by still adhering to the archaic ideals presented by the Hippocratic Oath further social advancement would be impossible to achieve.

Moreover, the idea of never providing 'deadly medicine' is nonsensical. Any medicine, by definition, has the possibility of being deadly. Even paracetamol, in sufficient quantities, can be deadly (with untreated liver failure leading to death)<sup>5</sup>. Indeed, chemotherapy, the

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<sup>1</sup> BMA, *How Much Does it Cost to Train a Doctor in the United Kingdom?* (Online, January 2013), available at [https://www.PressBriefingMedicalTrainingCost\\_Jan2013%20\(1\).pdf](https://www.PressBriefingMedicalTrainingCost_Jan2013%20(1).pdf) (accessed 17/10/17); and GMC, *List of Registered Medical Practitioners* (Online, July 2017), available at [http://www.gmc-uk.org/doctors/register/search\\_stats.asp](http://www.gmc-uk.org/doctors/register/search_stats.asp) (accessed 17/10/17).

<sup>2</sup> B.H. Lerner, *The Good Doctor* (Boston, 2015).

<sup>3</sup> NHS, *Euthanasia and Assisted Suicide* (Online, June 2017), available at <https://www.nhs.uk/conditions/euthanasia-and-assisted-suicide/> (accessed 18/10/17).

<sup>4</sup> T. Hope, *Medical Ethics: A Very Short Introduction* (Oxford, 2004).

<sup>5</sup> GPN, *Paracetamol Overdose* (Online, 2016), available at <http://www.gpnotebook.co.uk/simplepage.cfm?ID=926220322> (accessed 18/10/17).

most common treatment for cancer, is a cytotoxin – that is to say a substance toxic to cells<sup>6</sup>. Medicines, by default, are deadly – it is in the hands of a doctor that they become safe and usable. Doctors cannot work and treat their patients without the use of medications and so by prohibiting their use, the Hippocratic Oath prevents doctors discharging their duty.

Furthermore, an idea commonly attributed to the Hippocratic Oath is ‘do no harm’. Although it is believed this phrase comes from a separate work of Hippocrates, *Of the Epidemics*, arguably the idea of following ‘that system of regiment which ... I consider for the benefit of my patients’ comes under the same vein<sup>7</sup>. Yet, not only does the paternalistic nature of this passage render the Oath obsolete, there is a further unsustainable contradiction between Hippocrates’ requirement that a doctor must carry out treatment ‘for the benefit of my patients’ and his prevention of the prescription of ‘deadly medicine’. As argued, the prohibition of ‘deadly medicines’ would mean doctors could not prescribe any medication to their patients, except at best warm words.

Likewise, the Oath prohibits physicians from giving ‘a woman a pessary to produce abortion’. The United Nations *Convention on the Elimination of All Forms of Discrimination against Women* declares that ‘women have a right ... to decide whether to carry or terminate an unwanted pregnancy’<sup>8</sup>. By explicitly prohibiting doctors from carrying out the procedure, the Oath violates the rights of women in both healthcare and bodily autonomy. Half of the world’s population are women, and almost without exception they will require medical help at some point in their lives (the issue of whether healthcare is available notwithstanding). It would be hypocritical to say women should be able to trust their doctors whilst knowing that in taking the Hippocratic Oath, doctors were denying women their rights. The position one takes on abortion is personal and highly contentious. Yet, this should have no influence. By the Law and by United Nations decree abortion is permissible. Thus, the Hippocratic Oath cannot have a basis in a moral society, in a *modern* society, as it denies half the world’s population the right to choose.

This argument then further negates the validity of the idea of acting ‘for the benefit of my patients’. For women seeking an abortion, it is often in their best interests to terminate the pregnancy. Yet, if doctors cannot provide a ‘pessary to produce abortion’ they are not acting ‘for the benefit’ of the patient. The contradictions present within the Oath render it irrelevant in modern healthcare, and the phrase which superficially seems a perfect model for a doctor’s actions, to ‘follow that system of regiment which ... I consider for the benefit of my patient’, presents the most problems when the rest of the Oath is considered.

Additionally, the Oath requires doctors to ‘abstain from whatever is deleterious and mischievous’ and to ‘pass (their) life’ in ‘purity and holiness’. This would appear to be an oath for the clergy, not for medical practitioners. To be holy is defined as to be ‘dedicated or consecrated to God or a religious purpose’, raising the question of the Oath’s relevance in modern society<sup>9</sup>. No longer is religious participation inevitable, with a 2017 survey showing

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<sup>6</sup> *Oxford Dictionaries* (Online, 2017), available at <https://en.oxforddictionaries.com/definition/chemotherapy> (accessed 20/10/17).

<sup>7</sup> R.H. Shmerling, *First, Do No Harm* (Online, October 2015), available at <https://www.health.harvard.edu/blog/first-do-no-harm-201510138421> (accessed 4/11/17).

<sup>8</sup> UN, *Rights to Sexual and Reproductive Health - the ICPD and the Convention on the Elimination of All Forms of Discrimination Against Women* (Online, 1998), available at <http://www.un.org/womenwatch/daw/csw/shalev.htm> (accessed 19/10/17).

<sup>9</sup> *Oxford Dictionaries* (Online, 2017), available at <https://en.oxforddictionaries.com/definition/holy>, (accessed 5/11/17).

48.6% of the UK population do not associate themselves with any religion<sup>10</sup>. As such, requiring a doctor to be ‘dedicated to God’ means half the population would be prohibited from entering the medical profession. Further to this, the idea that doctors must act as clergy has clear ethical implications. For instance, some religions believe contraception is immoral and as such doctors who follow these religions may not want to prescribe this treatment to patients. However, the General Medical Council *Guidance on Personal Beliefs and Medical Practice* states a doctor ‘must not refuse to treat a particular patient or group of patients because of (their) personal beliefs’<sup>11</sup>. As such, the Hippocratic idea of doctors acting as clergy is at odds with medical ethics in a modern healthcare setting.

Finally, the Hippocratic Oath instructs physicians concerning the principle of confidentiality, stating ‘whatever ... I see or hear ... I will not divulge, as reckoning that all such should be kept secret’. Confidentiality is a basic and fundamental principle within medical practice, allowing patients to trust their doctors and so doctors to act effectively. However, the way this idea is presented within the Oath proves to be challenging, as there are cases in which confidentiality has to be broken. Under modern healthcare practice, doctors are no longer ‘lone wolves’, instead they work for the vast majority of time with other medical professionals to provide multi-disciplinary care. This shows the Hippocratic Oath is problematic as it prevents a doctor sharing potentially life-saving information with other healthcare practitioners involved in a patient’s care. Indeed, confidentiality has to be broken in cases when keeping confidentiality would result in significant harm to the patient or others. General Medical Council guidance states ‘you must disclose information if it is required by law’, showing that a breach of confidentiality is sometimes both necessary and allowed<sup>12</sup>. However, the Hippocratic Oath does not show any awareness of the complexity and nuances of medical ethics and fails to include any provisions for cases in which confidentiality must be broken.

Therefore, the Hippocratic Oath is shown to have no place in guiding medical ethics and practice in the 21<sup>st</sup> century. The Oath has no accountability in the modern world, with the old gods dead and the virtue of an oath lost to the definite judgement of the Law. Medical training, sadly for the aspiring medic, is no longer free, and the virtues demanded of a doctor are at odds with our now largely secular society. The guiding principle of ‘do no harm’ does the opposite of what it seems; by prohibiting deadly medicine, abortion and euthanasia the Oath contradicts itself to such an extent that it is impossible to justify its use; whilst the overriding paternalistic sentiment of the Oath is juxtaposed so problematically with modern ideas of patient autonomy that any champion of the Oath could be said to be violating the basic human rights of patients. The idea of confidentiality leaves no room for the subtle nuances of medical practice, and so causes more harm than good, again contradicting what is seen as the basis of medical practice, the idea of non-maleficence. The Oath has too long held the accolade of guiding medical ethics. In its life it has seen mankind first discover the world and then discover the universe, civilisations rise and fall, slavery lauded and vilified – a constantly changing world. Why then, for all the advances made, should medical ethics cling to this relic of a bygone era, and defend the virtue of an Oath which, when analysed without the rose-tinted spectacles of tradition, is seen to promote the opposite of the merits it pretends to uphold?

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<sup>10</sup> H. Sherwood, ‘Nearly 50% are of no religion - but has the UK hit “peak secular”?’, *The Guardian* (Online, May 2017), available at <https://www.theguardian.com/world/2017/may/13/uk-losing-faith-religion-young-reject-parents-beliefs> (accessed 5/11/17).

<sup>11</sup> GMC, *Personal Beliefs and Medical Practice* (Online, March 2015), available at [http://www.gmc-uk.org/Personal\\_beliefs\\_and\\_medical\\_practice.pdf\\_58833376.pdf](http://www.gmc-uk.org/Personal_beliefs_and_medical_practice.pdf_58833376.pdf) (accessed 5/11/17).

<sup>12</sup> GMC, *Confidentiality: Good Practice In Handling Patient Information* (Online, 2017), available at <http://www.gmc.uk.org/>

# To what extent is modern-day feminism more about superiority than equality?

Sophie Millward-Sadler



Sophie is currently taking History, English and Politics at A Level and has applied to study History at university, with a particular interest in the Modern Era. She is interested in addressing many of the misconceptions surrounding modern-day feminism, particularly on social media, and wrote to defend what she thinks the feminist movement is truly about. *The Heresy Project* also inspired her to research the role played by gender in History in more depth.

Feminism: a simple, yet highly controversial term. You're not meant to bring it up at dinner parties, for fear that it could cause a bad-blooded debate; it provokes malicious wars of words on social media every day. So why has this seemingly harmless word come to represent such a divide, between those who strive for equality and those who believe it represents a desire for superiority?

The principles of female empowerment have been evident in small sections of society since the 15<sup>th</sup> century. As Simone de Beauvoir argued, Christine de Pizan's *Épître au Dieu d'Amour* (*Epistle to the God of Love*) marked 'the first time we see a woman take up her pen in defence of her sex'<sup>13</sup>. However, feminism as an organised political and social movement only began in the late 19<sup>th</sup> century with first-wave feminism – the first tangible movement working for the amelioration of women's social and legal inequalities<sup>14</sup>. So-called second-wave feminism was embodied by Germaine Greer's ferocious campaigning, which in *The Female Eunuch* she described as a 'call for the liberation of women'<sup>15</sup>. Today, it is thought we are living in the age of third-wave feminism – a movement said to 'question, reclaim and redefine the ideas, words, and media that have transmitted ideas about womanhood, gender, beauty, sexuality, femininity and masculinity, among other things'<sup>16</sup>.

First-wave feminists – especially the suffragettes – achieved much of what they set out to do; in 1918 women over the age of 30 were given the vote in the *Representation of the People Act* and all women over 21 were included in the suffrage in the *Equal Franchise Act* of 1928<sup>17</sup>. Second-wave feminists could also be said to have achieved their goals; the *Equal Pay Act* was introduced in 1970 and the *Sex Discrimination Act* was passed in 1975. This progress has caused people to wonder what else there is to be done in fighting gender inequality; the *Sex Discrimination Act* had 'the function of working towards the elimination of such discrimination (based on gender) and promoting equality of opportunity between men and women

<sup>13</sup> 'History and Theory of Feminism', *Gwanet* (Online, 2017), available at [http://www.gender.cawater-info.net/knowledge\\_base/rubricator/feminism\\_e.htm](http://www.gender.cawater-info.net/knowledge_base/rubricator/feminism_e.htm) (accessed 25/10/17).

<sup>14</sup> 'First Wave Feminism', *BCC Feminist Philosophy* (Online, 2012), available at <https://bccfeministphilosophy.wordpress.com/tag/first-wave-feminism/> (accessed 25/10/17).

<sup>15</sup> G. Greer, *The Female Eunuch* (London, 1970), p. 13.

<sup>16</sup> L. Brunell and E. Burkett, 'The Third Wave of Feminism', *Encyclopaedia Britannica* (Online, 2014), available at <https://www.britannica.com/topic/feminism/The-third-wave-of-feminism> (accessed 25/10/17).

<sup>17</sup> *Equal Franchise Act of 1928* (Online, 2017), available at <https://www.parliament.uk/about/living-heritage/transformingsociety/electionsvoting/womenvote/case-study-the-right-to-vote/the-right-to-vote/birmingham-and-the-equal-franchise/1928-equal-franchise-act/> (accessed 25/10/17).

generally'<sup>18</sup>. Men and women are legally equal under UK Law, both in terms of pay and rights; what else is there for modern feminists to fight for? If equality has already been achieved then surely the only thing left to champion for women's rights campaigners is the superiority of their sex over the other – constantly amending previous advances in equal rights to grant women special treatment.

This theory that feminism is no longer about equality but superiority is backed up by a worrying trend of misandry amongst women calling themselves feminists; Robyn Morgan said 'I feel that man-hating is an honourable and viable political act'. In fact, in *A Feminist Dictionary* 'male' is defined as 'a degeneration and deformity of the female'<sup>19</sup>. Whilst this particular book could be taken as satire, the sentiment of female supremacy displayed is taken as gospel by some individuals and is then used in an effort to make men seem inferior, rather than in pursuit of the original intent of feminism, to elevate the position of women. This attitude adds to the increasingly common view that feminism is no longer focused on equality.

A good instance of the perceived privilege of women in our society is the recent case of the Oxford student Lavinia Woodward. She pleaded guilty to unlawful wounding after stabbing her boyfriend, only to be given a 10 month sentence of imprisonment, suspended for 18 months. This caused outrage across many social media channels and news sites; it was claimed she was not only 'too posh for prison' but only got out of a prison sentence because of her gender<sup>20</sup>. A comparison was drawn with a case from July, 2017 when a man was jailed for 6 years for hitting his partner with a frying pan<sup>21</sup>. The argument was that if Ms Woodward was not a woman she would have been handed a much harsher sentence, and therefore the case was alleged to show blatant sexism within our society and legal system. It was pointed out that many self-proclaimed 'feminists' did not speak out about the case, and therefore showed they were not interested in equality but wanted women to receive special treatment.

An example of apparent female privilege caused by the work of feminist campaigners within the UK political system can be seen in the use of all-women shortlists in certain constituencies, currently used by the Labour and Liberal Democrat parties<sup>22</sup>. The shortlists allow only women to be selected as potential parliamentary candidates, and have faced criticism as sexist and discriminatory<sup>23</sup>. The best outcome for the country is having the best possible people standing as MPs – gender should not come into the equation. If a man is better for the job, he should be selected as candidate; similarly, if a woman is best out of the contenders, she should get the job. All-female shortlists are depriving potentially brilliant male politicians of a chance to make a difference in government, and this is not positive but detrimental to the country and society as a whole.

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<sup>18</sup> *Sex Discrimination Act 1975* (Online, 2017), available at <https://www.legislation.gov.uk/ukpga/1975/65> (accessed 25/10/17).

<sup>19</sup> C. Kramarae, P. Treichler & A. Russo, *Amazons, Bluestockings and Crones: A Feminist Dictionary* 2<sup>nd</sup> ed. (London, 1992).

<sup>20</sup> A. Walker, 'Oxford University knife attacker too posh for prison', *Comment Central* (Online, 2017), available at <http://commentcentral.co.uk/oxford-universityknife-attacker-too-posh-for-prison/> (accessed 26/10/17).

<sup>21</sup> *Man jailed for attacking partner with frying pan* (Online, 2017), available at <http://news.met.police.uk/news/man-jailed-for-attacking-partner-withfrying-pan-252544> (accessed 26/10/17).

<sup>22</sup> S. Barratt, 'Landmark diversity change will make the Liberal Democrats look like the nation we want to represent', *Liberal Democrats* (Online, 2016), available at [https://www.libdems.org.uk/landmark\\_diversity\\_change\\_will\\_make\\_the\\_liberal\\_democrats\\_look\\_like\\_the\\_nation\\_we\\_want\\_to\\_represent\\_sal\\_brinton](https://www.libdems.org.uk/landmark_diversity_change_will_make_the_liberal_democrats_look_like_the_nation_we_want_to_represent_sal_brinton) (accessed 26/10/17).

<sup>23</sup> P. Edwards, 'Nearly 50 of Labour's top targets seats will use all-women shortlists', *LabourList* (Online, 2017), available at <https://labourlist.org/2017/09/nearly-50-labour-targets-seats-will-use-all-women-shortlists/> (accessed 26/10/17).

However, the answer to the argument that feminism is supporting superiority lies in the very definition of the word; feminism is interpreted by the *Merriam-Webster Dictionary* as the theory of the political, economic, and social equality of the sexes<sup>24</sup>. Therefore any person who is promoting misandry and/or the supremacy of women is *by definition* not a feminist, or an advocate for feminism – they are simply masquerading under the politically convenient banner of feminism.

The advent of the ‘social media age’ has given everyone a platform from which to broadcast their views, including those who demand special treatment for women and attempt to elevate them to the position of the dominant sex. Whilst these voices may only represent a minuscule proportion of the population, social media allows their misandrist and spiteful opinions to be heard just as loudly as those from believers in equality. Unfortunately, these so-called ‘feminists’ often garner more attention as they are loud, brash, and noticeable. As other users argue with them, giving even more attention to their backward stance, some do not read into the situation deeply enough, assuming this advocacy of female supremacy is the position of all those who label themselves ‘feminists’.

Although men and women are equal under the Law in the western world, this doesn’t automatically dissolve any gender bias or sexism found in society. Equality doesn’t happen magically overnight; it takes a comprehensive shift not only in legislation but in public attitudes and traditions. Changes in the Law build the crucial foundations for equality, but this framework can only be advanced by us, the people living in the building. This is why the argument that feminism must be about superiority because there isn’t anything else left to fight for is invalid; the premise that everything is solved by a piece of statute is incredibly simplistic and although it would be nice if it were the case, unfortunately it’s just not true. No law is going to change us; we have to change us, and this is what feminism is fighting for.

In fact, there are a few obvious aspects of western culture which now desperately need examining, giving feminism a cause – for instance, the recent Harvey Weinstein scandal and the case of a certain US President ...

Weinstein – one of the biggest film producers in Hollywood – has been accused of sexual assault by 60 women (as of 28 October, 2017 – the number grows every day), and there is a disturbing theme which has cropped up in each report<sup>25</sup>. Many of the actresses were assaulted early on in their careers, and didn’t feel able to speak out because they feared damaging their future prospects. One of Weinstein’s accusers, Darryl Hannah, has said that if you speak out about your experiences ‘you get dragged into the gutter of nastiness and pettiness and shame’ associated with sexual assault victims<sup>26</sup>. This has been reinforced by the #MeToo campaign on Facebook, in which women from all walks of life have spoken up about the harassment they have experienced in an attempt to shed light on what is an appallingly normalised and, if one has the courage to speak out, stigmatised issue. The sheer number of reports and allegations made – not just against one of Tinseltown’s most powerful figures, but in the day-to-day life of normal women – shows a distinct problem that feminism exists to alleviate.

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<sup>24</sup> *Merriam-Webster Dictionary* (Online, 2017), available at: <https://www.merriam-webster.com/dictionary/feminism> (accessed 27/10/17).

<sup>25</sup> S. Moniuszko, ‘Harvey Weinstein scandal: A complete list of the 60 accusers’, *USA Today* (Online, 2017), available at: <https://www.usatoday.com/story/life/people/2017/10/27/weinstein-scandal-complete-list-accusers/804663001/> (accessed 28/10/17).

<sup>26</sup> R. Farrow, ‘Weighing the costs of speaking out about Harvey Weinstein’, *The New Yorker* (Online, 2017), available at <https://www.newyorker.com/news/newsdesk/weighing-the-costs-of-speaking-out-about-harvey-weinstein> (accessed 28/10/17).

The other issue – the elephant in the room, so to speak – is the case of the current President of the United States. Everyone has heard the lewd tape, released in the run up to the election last year by *The Washington Post*, in which Trump can be heard saying, ‘I just start kissing them. It’s like a magnet. Just kiss. I don’t even wait. And when you’re a star, they let you do it. You can do anything ... Grab them by the p\*\*\*y. You can do anything’<sup>27</sup>. It goes without saying that this is an horrific attitude towards women, and for Trump then to dismiss it as mere ‘locker room talk’ is even worse<sup>28</sup>. The most depressing thing about this entire situation is that he went on to be elected as the most powerful man in the world, despite his opponent having a degree from Yale and being richly experienced in her field. What does it say about our culture if a man who has boasted about assaulting women can gain enough support to become President? How can we tackle this problem from the grass roots, starting with teaching our children the values of respect and equality, if they grow up knowing that even if they assault women they can still become the leader of the free world? It shows how much further we still have to go to achieve full equality, and fuels feminism in its campaign for this equality even more.

Indeed, despite these issues in the West, the problems faced by women in developing nations are even more pressing, and so in these areas feminism is still needed to elevate the position of women to the same level as men. 131 million girls across the world aren’t in education and 15 million girls are forced into marriage before the age of 18 every year, which shows a blatant disregard for the rights of females in many areas<sup>29</sup>. Feminists everywhere still have to fight for these girls and women, who are legally viewed as second-class citizens; even if one is not directly affected or disadvantaged doesn’t mean that others aren’t, and this gives feminism a fight for equality throughout the world.

Also, whilst the term feminism may suggest a focus on female rights, which was the case when the phrase first came into use in the late 19<sup>th</sup> century, today feminism has a much broader, more inclusive view of equality – it includes the rights of men too. Rather than attempting to put females into a position of dominance, real feminists are vocal about the injustices faced by men in our society too. A lot of emphasis is placed on the gender roles forced on women, but not a lot is said about the roles forced on men: to be strong, to avoid showing emotion, to earn lots of money. There is a widespread conversation about the sexual assaults directed towards women, but according to estimates in the *National Intimate Partner and Sexual Violence Survey* as many as 1 in 4 men will experience some form of sexual assault in their lifetime<sup>30</sup>. For men, the perceived weakness in suffering an assault often prevents them from coming forward and speaking out about their experiences. Many find it difficult to identify what has happened to them due to the lack of public awareness around the issue. This effective silencing of male victims is an insidious problem in modern-day society and needs to

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<sup>27</sup> D. Fahrenthold, ‘Trump recorded having extremely lewd conversation about women in 2005’, *The Washington Post* (Online, 2016), available at [https://www.washingtonpost.com/politics/trump-recorded-having-extremely-lewd-conversation-about-women-in-2005/2016/10/07/3b9ce776-8cb4-11e6-bf8a-3d26847eeed4\\_story.html?utm\\_term=.2a6c2f2f4d6b](https://www.washingtonpost.com/politics/trump-recorded-having-extremely-lewd-conversation-about-women-in-2005/2016/10/07/3b9ce776-8cb4-11e6-bf8a-3d26847eeed4_story.html?utm_term=.2a6c2f2f4d6b) (accessed 28/10/17).

<sup>28</sup> A. Delaney, ‘Donald Trump brushes off sexual assault brag as “locker room talk”’, *Huffington Post* (Online, 2016), available at: [http://www.huffingtonpost.co.uk/entry/trump-locker-room\\_us\\_57faeb1fe4b0b6a430334198](http://www.huffingtonpost.co.uk/entry/trump-locker-room_us_57faeb1fe4b0b6a430334198) (accessed 28/10/17).

<sup>29</sup> ‘Girls’ Education and Gender Equality’, *Global Partnership for Education* (Online, 2017), available at <http://www.globalpartnership.org/focus-areas/girls-education> (accessed 28/10/17); and *About Child Marriage - Girls Not Brides* (Online, 2017), available at <https://www.girlsnotbrides.org/about-child-marriage/> (accessed 28/10/17).

<sup>30</sup> ‘Facts about male sexual abuse’, *MaleSurvivor* (Online, 2017), available at <http://www.malesurvivor.org/facts/> (accessed 30/10/17).

be addressed by everyone, including feminists who should seek to bring equality in all areas to everybody, not just focus on areas where women are more disadvantaged.

There can be no illusions about this; we may not want to admit it, but there are people who believe in the dominance of women and the inferiority of men in today's world. However, the illusion that must be tackled is that the individuals holding these sexist views are in any way connected to, or supported by, feminism. Whilst there is equality under the Law in many places, there is still work to be done by feminism both concerning the attitudes towards women and the difficulties faced by men in society. Furthermore, equality is not a constant across the world; in developing nations women still face great levels of discrimination, and this needs to be fixed before true gender parity is achieved and feminism's objective is completed. Feminism has just as much cause to fight for equality now as ever before, rather than misguidedly throwing its weight behind misandrist campaigns. Gloria Steinem put it well: 'a feminist is anyone who recognises the equality and full humanity of women and men'<sup>31</sup>. This is the sentiment that must be carried forward.

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<sup>31</sup> O. Pentelow, 'Best Gloria Steinem Quotes', *Vogue* (Online, 2017), available at <http://www.vogue.co.uk/gallery/gloria-steinem-quotes> (accessed 30/10/17).

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## The cover image of an heretical Head Master.

Libby Trubridge



*Libby is currently studying Art, Maths and Economics at A Level and plans to study Economics at Exeter University. The Heresy Project has inspired her to look further into charcoal portraiture and to think 'outside the box' in all of her work.*



Henry Bowlby  
by Philip de László



An heretical Head Master  
by Libby Trubridge

The Great School portraits of previous Lancing Head Masters serve to provide an idealised school image, successive portraitists immortalising their stern expressions and oversized academic dress so that they might forever bear down upon students walking through the College. They are a constant reminder to all who might meet their eyes of the School's traditional values, with brooding faces and heads held high. So why not push beyond the surface and turn this image upside down? The Head Masters must have had quirks and they were all schoolboys once. Surely they must have been told off for defying rules they enforced later in life. Therefore, I have created a visual representation of this, an heretical recreation of the reality underlying one of these sacrosanct portraits.

The portrait I have chosen for heretical recreation is that of Henry Thomas Bowlby (Head Master, 1909–1925) by Philip de László (1869–1937), a painter of Hungarian origins specialising in realistic portraits of the royalty and aristocracy. Ultimately, he specialised in emphasising his subjects' high status through ultra-realism, mainly deploying rich colours and refined technique. This is shown in his portrait of Bowlby through gold strokes and a large red academic hood proclaiming Bowlby's status as Head Master. Therefore, to reverse this I have used a monochrome media, so dethroning Bowlby.

Not only did de László use colour but he used the most common media in Fine Art, oil paint. It is by far the richest and most refined substance to use, and understandably de László harnessed it in pursuit of realism. Whilst I could have completed this piece of work in oil I decided against it, as oil has been used in every which way by most fine artists; and so there is no real way of using it heretically without being abstract and therefore losing the essence of a Head Master portrait. So I explored other mediums which would give the same realistic look as oil paint. I reverted to seeking out other mediums great fine artists like de László used and immediately found charcoal was commonly used to sketch out paintings, before they were filled in with oil paint. Therefore, I judged, why not turn the sketch material into the fine finish?

Charcoal is by nature dark, messy and rough of texture, so to make it refined meant scouring the internet for alternative methods of using it. I eventually found a woman called Minnie Small who used scissors to shave compressed charcoal, before then applying it with a paintbrush. In addition, I found through experimental drawing that this method could be modified to accommodate willow charcoal used in frail sticks. This could be done by laying the willow charcoal down, before using a clean paintbrush to spread it over lighter areas around lines and to soften it and take away charcoal, so creating subtle highlights as seen in fabric. However, I wanted this portrait to be precise, unlike standard rough charcoal pieces; and so, instead of just laying down copious amounts of willow charcoal, I created four different textures. The first, for paper, skin mid-tones and highlights was done by using a flat brush with shavings of compressed charcoal. This was extremely soft, and the flat brush allowed precise lines to be made for jawlines and cheekbones. In addition, compressed charcoal has an undertone of yellow, making it appear more akin to skin in comparison to other textures. The second texture was made with willow charcoal dust and a flat brush, and was used for shadows across the skin, as it has a blue undertone and the flat brush ensured it blended with the finer compressed charcoal. The third texture was for folds in fabric and was achieved using a round brush paired with willow charcoal. Two strong lines were set down, then the round brush was used in a circular motion joining the two lines over the highlight, creating a gradient. The final texture used in the background and dark areas comprised vertical lines of willow charcoal with light patches created by taking off charcoal with a clean flat brush. It was with these textures that I managed to recreate the essence of de László's realism in monochrome media.

The real challenge was in changing de László's portrait of Bowlby to be visually heretical. Unfortunately, making a Head Master smile takes more than telling him the next school play will be Shakespeare. The raising of an eyebrow triggered muscles all over the face to change. A more bulbous cheek, the upturning of a smile, an eye slightly more opened, all played into turning Bowlby's morose expression into one of wit and challenge. This, along with a few earrings and an eyebrow bar, brought out a portrait of the beloved Head Master undergoing a modern teenager's crisis of self-discovery. To really nail Bowlby's schoolboy years into de László's masterpiece I created a statement of rebellious adolescence with a school tie used as a bandana, as if Bowlby was taking up a classroom battle with fellow schoolboys. This rebellion can also be seen in the defaced throne-like chair Bowlby resides on, with the Lancing crest and a new motto. The Lancing motto is '*Beati mundo corde*', 'Blessed are the pure in heart'. Other versions of the Beatitudes include a different sentence structure, easier to modify: '*Beati qui lugent*' or 'Blessed are the meek'. I took this, changing it to '*Beati qui resistunt*' or 'Blessed are those who resist'. Moving down the portrait, Bowlby's heretical views mature, his right hand remodelled to hold a 'nonconformist' beer, from a brewery established before Christ (BC) and sporting a martlet from the Lancing crest. Unlike the original de László portrait, Bowlby is no longer holding the side of his book, but lets it fall open to reveal the cover of last year's Lancing Heresy Project, and the main message of this piece: 'I'm not orthodox'.

In conclusion, Bowlby's new portrait reflects a heretical representation of the typical Great School Head Master portrait, with teenage crisis and rebellious adolescence shown proudly. Instead of looking into the distance with high status, Bowlby looks at the viewer with a charming smirk and a challenging eyebrow. He is unmoving but animated in his rebellion, clearly opposing common belief.

## 2: The Heretical Runners-Up

‘Whereof one cannot speak, thereof one must be silent’.

(L. Wittgenstein)



The Devil has all the best tunes:  
*15<sup>th</sup> Century Tournai Book of Hours*  
(Bodleian, MS Douce 266).

## ***J'accuse ...! Put Dr Kerney behind bars ... History has indeed ended ...!***

### **Elian Carniel**



*Elian is currently studying History as one of his A Levels with the aim of continuing this at university. He has a particular interest in the Crusades, believing that an understanding of these religious conflicts can shed light on the political landscape of today.*

Dr Kerney, one of many famed historians at Lancing College, a natural spokesman and an inspirational teacher. Every man, woman and child who knows of the College will hear stories of his genius, and those from the Third Form upwards will be blessed with his wisdom. Despite all this, Dr Kerney has committed an intellectual assault which threatens to silence the heretical crowd: a deep-seated crime and one that must be overturned. Dr Kerney you hereby stand accused of vilifying the innocent heretic Francis Fukuyama, claiming his remarks on the post-Cold War 'end of History' are 'misguided'. His words, however, are misunderstood, as the Cold War's close did in fact mark the 'end of History', or the end of how we have seen History in its millennia of existence<sup>32</sup>.

History, History, History ... a well-respected subject, a career, or rather an enjoyable pastime. The human mind has always been fascinated with what happened 'before', from rules of succession to longstanding rivalries between nations. The past has always been an important indicator of the present and how we view one another. As Marcus Garvey famously stated, a 'people without a knowledge of their past history or culture is like a tree with no roots'. And that is how History came into existence, through pure curiosity, the human desire to know more than that just of themselves and their surroundings.

But what exactly is History? The study of the past? And, when did History begin? History can be seen as a spectrum. To one side is recorded History, the mainstream definition of History being the study of the past, particularly of human affairs. Next to that is Prehistory, unrecorded History before scriptures and texts. Then, further on still are theories: scientific explanations for the very beginning of our existence which have been widely accepted as truth, such as the big bang theory. It is my belief that History is all of these parts. Without considering all aspects of History, the history of humans, the history of plants, the history of the stars, we condemn ourselves to look at the world through one eyepiece, shutting out the bigger picture and becoming oblivious to our past.

To see History in this way is to appreciate the nature of our existence and to accept the importance of the study of all things that have happened. History is what those who write it choose to record and is not in any way pure fact. Every historian has his or her bias. The side of the story you hear depends on the part of the book you read and the views of the person

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<sup>32</sup> F. Fukuyama, 'The End of History?', *The National Interest* (Summer, 1989), available at [https://www.embl.de/aboutus/science\\_society/discussion/discussion\\_2006/ref1-22june06.pdf](https://www.embl.de/aboutus/science_society/discussion/discussion_2006/ref1-22june06.pdf) (accessed, 23/10/17).

recording the event, whether it be a modern historian or an ancient monk. The final important line that must be drawn when talking about History is the difference between History and legend. The simple difference is that History is based on facts while legends are not.

Nevertheless, under a microscope even this clear division between History and legend is not so concrete. Take, for example, the story of Noah's Ark. Ask most people whether this biblical text is accurate, and they will tell you it is just a story demonstrating the presence of sin in the world. This biblical story, however, may have been based on texts written centuries before, such as the *Epic of Gilgamesh*. In this Mesopotamian saga, dating back to the 7<sup>th</sup> century BC, a group of gods conspired to flood the earth, destroying it<sup>33</sup>. One of the gods, Ea told a man named Utnapishtim to construct a boat to save himself and his family, and to take with him many animals. The parallels between the two stories are clear; and, if we search the geological records, it is possible to draw a connection between scripture and the Stone Age floods of 10,000 BC, when the Black Sea flooded into the Mediterranean<sup>34</sup>. Another example of this connection between History and legend is the Xia dynasty in China. Initially, this dynasty was seen as legendary, but research on the Yellow River has now changed this view. Archaeological discoveries suggest the dynasty may have existed, since the dates recorded by scientists match those found in ancient scripture<sup>35</sup>. This evidence highlights the importance of not disregarding legends as fake History, as the line between the two is often blurred.

Moreover, the irony of History, whatever you believe it to be, is that the concept of thinking of the past, and recording events, came much later than the actual 'beginning of History'. In fact, the oldest evidence we have for literacy, and so for the earliest written possibility of considering the past historically, is a script known as cuneiform. Cuneiform tablets were written by the Sumerians, some of the first ancient urban settlers, in Mesopotamia from 3,300 BC to 100 AD; and their literate civilisation opened up the ancient or classical period of History, a golden age for human advance. This cannot be seen more clearly than in ancient Greece, in which we find the roots for modern-day Philosophy. The earliest example of Pre-Socratic Philosophy is the work of Thales of Miletus: one of the so-called 'seven sages' of Greece, regarded as the first philosopher in the western tradition. Nevertheless, to say that Philosophy, as with History, started in ancient Greece is simply not true, as Philosophy is part of all humans: the ability to think heretically and challenge common perceptions.

The fall of Rome then saw the final chapter in this epic saga of Ancient History. Founded in 756 BC by Romulus and Remus, ancient Roman civilisation lasted until 476 AD, when the final Emperor of Western Rome, fittingly named Romulus Augustus, was deposed by the Germanic leader Odovacar and his warrior tribes. Rome through its years of existence was a republic, became a kingdom and was ruled as an empire; and its demise marked the end of an era, the end of a history.

Even so, Rome's fall only saw a new historical book started, a sequel, with the beginning of the medieval period for Europe. Yet, the Middle Ages as a description, in itself, tells us more about the Renaissance that followed. It was during the 14<sup>th</sup> century that European thinkers, writers and artists began to rewind and admire the art and culture of the ancient Roman and

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<sup>33</sup> G. Leick, *Mesopotamia: The Invention of the City* (London, 2002).

<sup>34</sup> D. R. Montgomery, 'Biblical-type floods are real, and they're absolutely enormous', *Discover* (29/8/12), available at <http://discovermagazine.com/2012/jul-aug/06-biblical-type-floods-real-absolutely-enormous-> (accessed, 23/10/17).

<sup>35</sup> R. Andrews, 'China's 4,000 year old "Great Flood" founding myth was true all along', *IFLScience!* (4/8/16), available at <http://www.iflscience.com/environment/chinas-4000-year-old-great-flood-founding-myth-was-true-all-along/all/> (accessed, 23/10/17).

Greek civilisations. They dismissed the previous era, calling the years following Rome's demise the Dark Ages, filled with what the 18<sup>th</sup> century historian Edward Gibbon called 'barbarism' and 'religion'<sup>36</sup>.

However, modern historians would defend the Middle Ages, celebrating a period just as vibrant and important as any before or after. The Catholic Church became the most powerful institution in the medieval period. Kings and queens derived much of their power from alliances with the Church; and, Urban II used his position as pope not just to proclaim the First Crusade at Clermont in 1095, but to foster his ambitions for papal monarchy. In fact, not only did Christianity grow in influence during the Middle Ages, but the Islamic world expanded and became more powerful. After the death of the prophet Muhammad in 632 AD Muslim armies conquered large parts of the Middle East; and, under the caliphs, great cities were built, from Cairo and Baghdad to Damascus. These urban hubs fostered vibrant intellectual and cultural life, and poets, scholars and doctors wrote books on paper (a Chinese invention adopted by the Islamic world). Indeed, this Islamic advance was seen as a threat to Christianity and provided a fundamental reason for the Crusades. The Middle Ages also saw sizeable European population growth and urbanisation; and, by 1300 there were 15 major cities in Europe with a population of more than 50,000, causing problems of disease and, for instance, contributing to the Black Death's spread from 1348<sup>37</sup>.

However, it was also in these cities of the Middle Ages that a new era was born, the Renaissance, a new chapter in History. This was a time of economic change, marked by the 'rebirth' of ancient Greek and Roman culture. It saw the rise of great artists and inventors, such as Leonardo da Vinci, as well as infamous political figures, including the Borgias. Then, following the Renaissance and Early Modern period came the Enlightenment, promoting new philosophical thinking, leading to the French and American Revolutions and the American Constitution. This period also saw the rise of the British Empire, controlling vast areas of the globe from India to America; whilst, in China the Qing dynasty began in 1644 and would last until 1912<sup>38</sup>. Wars were a constant, as Napoleon sought to conquer Europe, only to be defeated by a coalition of European powers at Waterloo. Moreover, this was a time of pain and suffering as slavery became an accepted world trade; and, as human invention advanced, so too did cruelty, as well as the idea that rights should be based on class or race.

The next, most recent pages of History have proved the most devastating. With two global conflicts, the loss of life in the 20<sup>th</sup> century has been catastrophic, with 100 million recorded deaths through the First and Second World Wars. This period has seen the near extinction of the Jewish people by the Nazis in labour camps, for no other reason than religion and ethnicity. Significantly, the Second World War was also followed by the beginning of the Cold War, fed by stark ideological differences between East and West, as the communist Soviet Union and capitalist United States proved incapable of coexistence. It was a war for global control, with economic interests to the forefront. Indeed, the Cold War was different to all previous forms of conflict, with the development of nuclear technology ushering in a new age. Not in thousands of years of existence had humanity been able to destroy itself and end human civilisation, even if fear and mutually assured destruction averted mass extinction.

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<sup>36</sup> [http://www.age-of-the-sage.org/history/historian/Edward\\_Gibbon.html](http://www.age-of-the-sage.org/history/historian/Edward_Gibbon.html) (accessed, 23/10/17).

<sup>37</sup> 'Middle Ages', *History* (Online, 2017), available at <http://www.history.com/topics/middle-ages> (accessed, 23/10/17).

<sup>38</sup> 'Xia Dynasty', *Encyclopaedia Britannica* (Online, 2017), available at <https://www.britannica.com/topic/Xia-dynasty> (accessed, 23/10/17).

In this light, the end of the Cold War represents the last page in our epic. Fukuyama by stating that History has ended does not mean that we shall stop recording History. History will never stop until humans themselves cease to exist, as History is built into the human mind. Fukuyama by stating History has ended is referring to the end of an era of History, the end of a particular ideological contest. Indeed, the introduction of nuclear weapons has changed the course of future History and the way we view conflict. For example, whilst the idea of the Cold War between the USA and Soviet Union may be finished, it has been replaced by a cold war in the Middle East between the ideologically opposed states of Iran and Saudi Arabia. This idea that our world has changed is not new. Our world will always change. Nevertheless, the end of the Cold War represents a change of dynamic so significant that it deserves the right to be labelled 'the end of History'. For instance, at no point in recorded History has terrorism been the largest threat to the western world. At no time in History has obesity become more of a problem than starvation. Every nation has also become less self-sufficient and more dependent on global trade. As such, although, the end of the Cold War did not cause any of this to change, it was purely through technological advance, the end of the Cold War was certainly the point at which History ended as we have known it.

In fact, History will always continue to end, as we do not know what the future looks like. For L.P. Hartley 'the past is a foreign country; they do things differently there'. Yet, though true, for all we know the future will also be a foreign land, and human society will continue to progress indefinitely, becoming unrecognisable to our present selves.

In summary, History has ended, and will continue to end as civilisation continues to change. However, the end of the Cold War saw a change deeply significant to the course of History. It was the end of a war with the potential to wipe out thousands of years of human progress. The fast transformation in human civilisation over the past 200 years, with advances in technology and medicine, proves Fukuyama correct. History had ended, the book finished. Yet, this does not mean that a new saga hasn't already begun, the story of the 21<sup>st</sup> century, a new History for a new bookcase: one filled with just as much deceit, advance and hypocrisy as the last. Here the heretic will always thrive, despite the best efforts of one particular Lancing History master ...

# To what extent does Nazi Germany suggest Hannah Arendt's 'banality of evil'?

Hannah Eastbury



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The Nazi dictatorship in Germany, from 1933 until 1945, was a toxic period, resulting in the death of over 6 million people, all victims of Nazism's deadly ideology. We are often taught perpetrators of such heinous crimes were 'evil monsters', vastly different to the 'average person'. Yet, Nazi Germany shows us the 'normality' even of those who played their part in the Holocaust, one of the worst atrocities in History. Rudolf Höss, Commandant of Auschwitz, 'the largest of the German Nazi concentration camps and extermination centres', oversaw the murder of over 1.1 million innocent people<sup>39</sup>. Despite this, he lived a largely ordinary life with his wife and 5 children. Adolf Eichmann, another prominent Nazi, was one of the principal organisers of the Holocaust. Yet again, when put on trial for his crimes, it became apparent 'this man was not a monster'. He was unexceptional, simply lacking the ability to think effectively for himself. This pattern can again be seen in contemporary literature, with Bertolt Brecht's *Song of the SA man* detailing men of the *Sturmabteilung* blindly following orders, instead of thinking for themselves. Evil does not appear to have manifested itself clearly in the personalities of those carrying it out; and evidence from Nazi Germany instead strongly supports the political theorist, Hannah Arendt's judgement that the Eichmann trial points to 'the banality of evil'<sup>40</sup>.

Rudolf Höss was born in November, 1900 in Baden-Baden, Germany. Growing up, he had a typical upbringing, and decided to join the army at 14 with the outbreak of the First World War. In his *Memoirs*, he says that during his childhood he believed 'what adults said was always right'<sup>41</sup>. This is the view of most children, but is perhaps surprising in someone who would become Commandant of Auschwitz, the Nazi death camp in May, 1940. Indeed, despite living on the doorstep of the largest Nazi extermination centre, Höss was able to separate himself from the destruction going on there, leading a regular family life. As Thomas Harding wrote of Höss and his wife during a previous camp posting, 'Rudolf and Hedwig continued to build their family in Dachau'<sup>42</sup>. This stark separation between his work and home life was perhaps the only extraordinary thing about his whole situation. His family were not unusual, Höss was a loving husband and father, and he showed no intrinsic signs of evil. Furthermore, we can see clear evidence of very human emotions, further discounting the idea that by committing evil acts he was a 'monster'. In his *Memoirs* he says 'my feelings were never dulled to human

<sup>39</sup> 'The number of victims', *Auschwitz-Birkenau History* (Online, 2017), available at <http://auschwitz.org/en/history/the-number-of-victims/> (accessed 4/10/17).

<sup>40</sup> H. Arendt, 'Eichmann in Jerusalem - I', *The New Yorker* (16<sup>th</sup> February, 1963).

<sup>41</sup> T. Harding, *Hanns and Rudolf*, 1<sup>st</sup> ed. (London, 2014), p. 8.

<sup>42</sup> T. Harding, *Hanns and Rudolf*, p. 69.

wretchedness. I always saw it and felt it'<sup>43</sup>. He was perhaps even saddened by the brutality he witnessed in some of the early positions he held in concentration camps; and he cited one particular experience in Dachau, when he was forced to watch a prisoner being beaten ferociously, saying 'the whole process ... made me shudder'<sup>44</sup>. In fact, he felt the feelings of disgust and discontent anybody else would have experienced in the same situation. He only remained at the camp because, as he said, 'I did not want to expose myself and admit to being soft hearted'<sup>45</sup>. Even this indicates normality. Much like any man, he did not want to admit weakness, and so kept quiet about his dislike for the camp's brutality. Höss indisputably committed acts of great evil, making possible the death of over a million people in Auschwitz. However, he led an unremarkable life outside the camp and felt the standard range of human emotions. He was a man of very usual qualities who committed acts of unrivalled evil, his case helping to underscore the reality of Arendt's 'banality of evil'.

Paul Celan's 1945 *Todesfuge*, or *Death Fugue*, also provides a powerful example of the horrific persecution faced by those in Nazi extermination camps. However, it too shows that for many Nazis there was a clear separation between the evils of working in the camps and their conventional home lives. It is said to refer to Josef Mengele, the 'Angel of Death', the Nazi doctor at Auschwitz who infamously experimented on prisoners, even waiting at the ramps for the arrival of new inmates to decide who should immediately be sent to die in the gas chambers. However, the poem also gives us a sense of Mengele's normality, with its reference to 'ein Mann wohnt im Haus' ('a man lives in the house'). There is nothing more run-of-the-mill than a man living at home, and one can even begin to see a romantic side to his life. In Celan's words the subject of the poem writes ('schreibt es') a letter to his Margarete as the stars begin to shine and he dreams ('träumet')<sup>46</sup>. This creates a romantic picture, clearly showing the man committing these horrendous acts of evil could, at one and the same time, be prosaically normal.

Arendt's 'banality of evil' can also be seen reflected in the more recent behaviour of Holocaust deniers, most infamously David Irving. The film *Denial* details Irving's legal battle with the historian Deborah Lipstadt, over his claim she misrepresented him in her book *Denying the Holocaust*<sup>47</sup>. Though he has perhaps not committed evils on the scale of those seen in Nazi Germany, he has nevertheless been guilty of his own form of evil. By rejecting the Holocaust, he has knowingly ignored the suffering of the millions of people sent to the Nazi concentration camps and, in particular, the survivors' suffering. Despite this, Irving, much like Höss and Mengele, is in many ways an ordinary man. The film in fact portrays him as charismatic and intelligent. In the opening scene we see him speaking to a room filled with people laughing at his jokes. Later in the film he even manages to make a lecture hall laugh when confronting Lipstadt at a university book presentation. He is the enemy in a room filled with Lipstadt's students, jokingly offering money to anyone who can find evidence of the Holocaust. During his trial, he is eloquent when talking to the press and seems controlled in the courtroom. During flashbacks to his appearances at rallies he is shown speaking German, with hundreds of people hanging on his every word. He even keeps a diary, a popular, everyday habit. Clearly his behaviour is not psychotic or inherently evil; and he has a daughter to whom he is affectionate and caring. As such, despite the fact that he is clearly shown to be sexist and racist, and he has committed acts of great evil, there is nothing remarkable about either his behaviour or home life.

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<sup>43</sup> T. Harding, *Hanns and Rudolf*, p. 71.

<sup>44</sup> T. Harding, *Hanns and Rudolf*, p. 66.

<sup>45</sup> T. Harding, *Hanns and Rudolf*, p. 67.

<sup>46</sup> P. Celan, *Todesfuge*, trans. J. Felstiner (Yale, 2005), available at <https://www.celan-projekt.de/todesfuge-englisch.html> (accessed 1/10/17).

<sup>47</sup> D. Lipstadt, *Denying the Holocaust: The Growing Assault on Truth and Memory* (New York, 1994).

The trial of Adolf Eichmann as a leading Nazi and Holocaust organiser introduced the idea of the 'banality of evil' in the early 1960s, when Hannah Arendt wrote *Eichmann in Jerusalem – A Report on the Banality of Evil for The New Yorker*. Eichmann undoubtedly committed great atrocities. Yet, again, when on trial his conduct proved he was not in essence evil but was an ordinary man who had failed to think effectively for himself. During the trial 'he said explicitly that he would have killed his own father if he had received an order to that effect'<sup>48</sup>. Indeed, whilst he may not have been inherently evil, in his unconsidered obedience he was certainly not clever. As Arendt noted, 'he was genuinely incapable of uttering a single sentence that was not a cliché'. He was also known to have lied to fellow Nazis by falsely claiming he could speak fluent Hebrew and Yiddish. This lack of intelligence would also lead to his final downfall. As Arendt asserts, 'what eventually led to his capture in Argentina was his compulsion to talk big'. However, beyond this, 'half a dozen psychiatrists had certified Eichmann as "normal"' and 'his relationship with his wife and children, his mother and father, his brothers and sisters and friends, was "not only normal but most desirable"'. As Arendt concluded 'everybody could see that this man was not a "monster", but it was difficult indeed not to suspect that he was a clown'<sup>49</sup>.

In this light, Bertolt Brecht's poem, *Song of the SA man* serves as a compelling example of the devastation caused by such unquestioning obedience to orders. In particular, Brecht writes: 'They told me which enemy to shoot at / So I took their gun and aimed / And, when I had shot, saw my brother / Was the enemy they had named'<sup>50</sup>.

In conclusion, Arendt's idea of the 'banality of evil' suggests those who commit evil deeds are in fact normal people. Rudolf Höss, Adolf Eichmann and Josef Mengele are all shown to have been profoundly un-noteworthy men with unexceptional lives, despite the fact they were all prominent Nazis, helping perpetrate some of the worst war crimes in History. There was nothing unusual about their families or childhoods and they otherwise showed no signs of criminal wickedness. The poem *Song of the SA man* helps unpack the way in which many who committed these crimes were unthinkingly following orders. These were otherwise conventional men, who simply lacked the ability to think for themselves. The case of David Irving also suggests even today those who deny the Holocaust are not monstrously evil but prosaically typical, despite their denial of the suffering of over 6 million people. As such, Nazi Germany clearly shows that even those who perpetrated the Holocaust, were in reality, banally ordinary people.

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<sup>48</sup> H. Arendt, 'Eichmann in Jerusalem - I', *The New Yorker*.

<sup>49</sup> H. Arendt, 'Eichmann in Jerusalem - I', *The New Yorker*.

<sup>50</sup> B. Brecht, *Bertolt Brecht: Poems 1913–1956*, 2<sup>nd</sup> ed. (London, 1987).

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## Punk rock died as soon as it became mainstream.

### Jimi Gardner



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Anyone who listens to punk has undoubtedly asked themselves, at some point, when did punk die? For some it died in the early Eighties, when new wave became mainstream, with the economy improving, youth unemployment decreasing, and bands such as The Descendants, The Adicts and Anti-Nowhere League labelled hardcore punk. Others say it died in the Nineties, with newer styles and music scenes taking off, from thrash metal to grunge and hair metal. However, there were many Nineties grunge bands influenced by punk, including Nirvana, Alice In Chains and Stone Temple Pilots; and some would say punk is still alive and thriving with bands such as Anti-Flag and The Offspring.

Punk is often associated with the Seventies, with the arrival of the best known punk bands. However, the word 'punk' originated in the 17<sup>th</sup> century and was slang for 'streetwalker', and by the First World War it was being used as a slang term for 'young criminal'. According to the *Merriam-Webster Dictionary* historically it also meant prostitute. In fact, the word 'punk' was probably adopted because of the appeal its negative and criminal connotations had to struggling young people. Even so, in musical terms, punk is often said to have started in the Sixties, with what is sometimes called protopunk. Detroit and New York were laying the foundations for punk with underground bands such as The Velvet Underground. When *Velvet Underground and Nico* came out in 1967, it sounded very different to the mainstream, with the raw and sombre tone of songs such as *Venus in Furs* and *Heroin*. MC5 also released *Kick Out The Jams* in 1969, with a completely different sound to Led Zeppelin's *Babe I'm Gonna Leave You* and the Rolling Stones' *Gimme Shelter*, both released in the same year. It was raw, it was energetic, it was different, and it was way ahead of its time. The same applies to The Stooges' self-titled album, again released in 1969. Although these bands are now referred to as punk, they never considered themselves as such. They thought they were playing rock'n'roll, little knowing their music would start one of the most controversial movements in music history.

In 1971 David Johansen and a rock band called Actress hooked up, and together they formed the New York Dolls. This would become Malcolm McLaren's first project, before managing the Sex Pistols. When the New York Dolls' self-titled album hit the streets in 1973 it was a real culture shock. Men wearing high heels, leopard skin trousers, make-up, handbags, and silk scarves, with hair sprayed all over the place – it was something else. It really made the hippies look tame. But, it wasn't just the look which shocked people, songs such as *Pills*, *Frankenstein*, *Trash* and *Bad Girl* also caused middlebrow anger. Somehow Velvet Underground, MC5, The Stooges and the New York Dolls were making music young people could relate to. To many, these were the prime punk years, with punk still underground and not about money. Punk was about playing frustrations out as loudly as possible to like-minded people. It was, in some ways, one big family. Although the music was saying 'you can do this

too', it was also saying 'do it differently!' The punk scene was about DIY individuality, and was anti-establishment and anti-conformist. There was also no real fashion for punk at this point and mohawks, although now a punk icon, didn't exist. Some people were glammed up, others wore whatever secondhand clothes they could buy. There were no boundaries, and there was no set image. In fact, John Lydon once said 'punk became a circus didn't it? Everybody got it wrong. The message was supposed to be: Don't follow us, do what you want!'

At this point, although punk was getting underground attention, it was yet to become mainstream. It was slowly gaining interest, but was still very much music you had to find. It did not yet find you. However, by 1974 the New York punk scene had taken off. Blondie, the Ramones, and Talking Heads all played at classic punk clubs such as CBGB and Max's Kansas City. In fact, it was no coincidence that 1974 saw punk beginning to gather larger crowds. It was the second year of stagflation in the West, with high unemployment and high inflation. The young, above all, were starting to play and listen to punk, rebelling against the mainstream establishment. It was a rebellion through lyrics and songs, but also through fashion, with people wearing offensive t-shirts, spikes and studs, and safety pins through their clothes, noses and ears. Sid Vicious from the Sex Pistols was infamous for wearing a Nazi swastika t-shirt, despite insisting he was not a fascist. However, even though 1974 saw an increase in punk rock crowds, it still hadn't quite become mainstream. Although many punk bands had released records, they were still usually self-produced and distributed informally.

By 1976 things started to pick up for punk. That year saw the release of Blondie's and the Ramones' eponymous first albums, the Ramones' hit *Blitzkrieg Bop*, and the formation of The Flowers of Romance. It also saw the first appearance of Motörhead's original line-up, deeply influenced by punk; and many other punk rock bands came together and released albums. By 1977, punk rock was everywhere, with the Sex Pistols' *Nevermind the Bollocks* taking the UK by storm. Songs like *Anarchy in the UK*, *God Save the Queen* and *Bodies* captured the imagination of young people, with relatable lyrics giving them a platform from which to speak for themselves, sticking two fingers up at the establishment. Notably, the Pistols' *God Save the Queen* was also released in the same year as the Queen's Silver Jubilee.

However, despite the omnipresence of punk, were audiences committed to lyrics the Sex Pistols did not themselves espouse? According to an interview in *The Guardian*, John Lydon insisted: 'I never preached anarchy. It was just a novelty in a song. I always thought anarchy was just a mind game for the middle class'. In fact, in his *Tour of London* video, he said *Anarchy in the UK* was based on the experience of walking through busy London markets at 6 in the morning; and, to my mind, bands who preached anarchy were deeply hypocritical. Subhumans, Dead Kennedys, Discharge and MDC were all signed to record labels, allowing them to release music and live comfortably. If there had been anarchy, there would have been no record labels.

In 1977 other bands, such as The Clash, The Damned, The Jam, Wire, Television and Dead Boys also released albums; and it's really no wonder punk started gaining attention. By that year, unemployment had risen to 5.7% in the UK and 7.5% in the US. By 1983 unemployment had reached 10.4% in the US, and by 1984 11.9% in the UK. In 1977 youth unemployment in the US was 13.6% but had reached a peak of 17.7% by 1982. In 1977 youth unemployment in the UK was on average 5.7%, but again had reached a peak of 11.9% by 1984. Set against this background, the song *Career Opportunities* in The Clash's debut album spoke to a generation: 'Career opportunities are the ones that never knock / Every job they offer you is to keep you out the dock / Career opportunities, the ones that never knock'. However, by the time The Clash's second album had come out, it was harder for the young to relate to them, because

the band had earned enough money to become middle class. With new-found wealth, how could The Clash still sing about anarchy and represent the struggling working class?

However, not all punk songs focused on doom and gloom. In 1978 The Undertones released their first album, with the hit *Teenage Kicks*. Any teen of any background could relate to the lyrics of this power chord love song: 'Are teenage dreams so hard to beat? / Every time she walks down the street / Another girl in the neighbourhood / Wish she was mine, she looks so good'. It resonated on a day-to-day level, without jumping on anarchy's bandwagon, even if The Undertones did have their anti-establishment moments. Then, in 1980 their next album's *My Perfect Cousin* contained the genius lyrics: 'His mother bought him a synthesizer / Got the Human League into advise her / Now he's making lots of noise / Playing along with the art school boys / Girls try to attract his attention / But what a shame it's in vain total rejection / He will never be left on the shelf / 'Cause Kevin he's in love with himself ...'. This could appeal to any minor rule breaker, anybody defying family traditions and anyone forced to endure that 'perfect' family member.

However, even though punk was now starting to become definable, maybe it became mainstream a few years too soon. I've heard quite a few people, themselves punks in 1977, talk about how punk was a product of unemployment and died in the early Eighties 'with all that new wave rubbish'. Yet, new wave, or hardcore punk, depending on when you were born, started in the early Eighties just as unemployment was truly skyrocketing to over double its rate in 1977. This questions whether or not punk in the Seventies should itself be considered the movement of disenfranchised youth. Hardcore punk was in fact what it said on the tin: a much angrier and heavier form of early punk rock, but with the same themes of anarchy, poverty and unemployment. For example, Circle Jerks' 1982 song, *Stars and Stripes* clearly represented youth anger in the early Eighties: 'Hahaha, / You're all gonna die, / And you voted for that guy / Science, modern technology, / Digs your grave / Care of Moscow and DC, / Votes you never gave'.

However, there is a fine line between shock culture and sheep culture, and punk certainly became a sheep culture. In the early days of underground punk people had definitely been individual: punk was theirs to make but not define. Young people had worn swastikas and inverted crucifix t-shirts, leather and rubber clothes, safety pins through their ears and noses, studded boots, wristbands and clothes, and the list goes on. All of these were original ideas, but sadly for their inventors, punk then became a trend, completely defying its central meaning. Indeed, by the Nineties it had become a cliché for punk bands to have mohawks and studs, and to sing about anarchism and failing government. Of course, there were many good songs. However, I just wouldn't call them punk, because by the Nineties living conditions were improving, unemployment was decreasing, and punk fashion was no longer a shock, but normal.

Having said all that, punk rock has undoubtedly influenced almost every rock'n'roll band since its origin, including Motörhead's 1977 self-titled debut album. Motörhead would then later cover the Sex Pistols' *God Save the Queen*. Equally, Guns N' Roses's bassist, Duff McKagan originally played in Seattle punk rock bands; and, without him, the Guns N' Roses we know today would be very different. In fact, they released a punk rock cover album, *The Spaghetti Incident*, in 1993, with Duff singing lead vocals on most songs. Punk rock also influenced Mötley Crüe, Hanoi Rocks, Blur, Oasis, Ratt, Quiet Riot, and Poison ... The grunge scene of the mid-to-late Nineties was also heavily influenced by punk rock. Without punk rock, there would have been no Nirvana, Stone Temple Pilots, Alice In Chains, Soundgarden, Pearl Jam, Puddle of Mudd ... Punk rock's original message, energy and meaning died as soon as it became mainstream and a fashion. But the music and its influence on bands will live on forever.

'Punk rock should mean freedom, liking and accepting anything that you like.  
Playing whatever you want. As sloppy as you want. As long as it's good and it has passion'.  
(Kurt Cobain)

'(Punk) was something which brought people together, so they realized something  
was possible'.  
(Pete Shelley)

'Mozart was a punk, which people seem to forget. He was a naughty, naughty boy'.  
(Shirley Manson)

'Punk rock is just another word for freedom'.  
(Patti Smith)

'Undermine their pompous authority, reject their moral standards, make anarchy and  
disorder your trademarks. Cause as much chaos and disruption as possible but don't let them  
take you alive'.  
(Sid Vicious)

# To what extent should non-black people be allowed to use insulting terms, specifically the N word, in today's society?

Bupi Mwangulube



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This essay will explore the extent to which today non-black people should be allowed to use the N word (variously nigger, niggah or nigga). Its argument is influenced by the term's history, especially the word's relationship to Negroland, historically an area of western Africa; the views of Leopold Senghor, particularly in relation to the Negritude movement; the response of Martin Luther King Jr and Malcolm X to colour-based insults; Chinua Achebe's *Things Fall Apart*; and current use of the term in the music industry. It is an issue deeply personal to me, as a black individual subject to such insults.

At one time the word nigger was used to describe and insult black people in predominantly white areas. It was also used with reference to black people in Africa. White Americans referred to black people as niggers from the 17<sup>th</sup> century onwards, and kept the word in their vocabulary right into the 20<sup>th</sup> century, especially with the development of the Civil Rights Movement during the Sixties. Nigger is 'derived from the Latin word for the colour black, *niger*'<sup>51</sup>. It is also related to negro and linked back to Nigritia, 'the middle corridor of West Africa ... once called "Negroland"', at one time part of the Ethiopian Empire. Although words like 'black' or 'negro' have generally been used to discuss African Americans, not Africans, nigger may have developed from Negroland or the term negro, despite no one knowing when it gained its pejorative connotations<sup>52</sup>. Indeed, its diachronic nature shows that over time the N word has gone from a description to an insult, before now being transformed into a passing phrase in a song, almost as casual as a lyric boasting about money or fame.

Significantly, Leopold Sedar Senghor, the first president of Senegal, who was closely associated with the Negritude movement, believed that instead of fearing the word nigger, those of dark complexion should embrace it and use it themselves, so turning the word from an insult into an affirmative. Senghor was proud of being black and encouraged others to be proud too. He claimed the word Negritude was 'altogether unity within diversity, a repetition which does not repeat itself'. It 'consists in grounding ourselves deeply in the values of the black peoples, but, at the same time, also opening ourselves to other civilisations'. As such,

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<sup>51</sup> R. Kennedy, *Nigger: The Strange Career of a Troublesome Word* (New York, 2002), available at <http://www.washingtonpost.com/wp-srv/style/longterm/books/chap1/nigger.htm> (accessed 27/10/17).

<sup>52</sup> A. Taharakhti, 'Ancient Ethiopia or Aethiopia and Negroland (Nigritia)', *Noonebu* (Online, 2017), available at <http://noonebu.com/ancient-ethiopia-or-aethiopia-and-negroland-nigritia/> (accessed 19/10/17).

for Senghor, nigger should no longer be an insult, but something with which a black individual could identify<sup>53</sup>.

In turn, Martin Luther King Jr, the pacifist Civil Rights Movement leader and pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama, believed black people should see themselves as equal to white people. He insisted they should see themselves as just as beautiful, arguing a dark complexion was particularly stunning. It was a skin not of shame but pride. As he said in a 1967 speech, 'somebody told a lie one day. They couched it in language. They made everything black, ugly and evil. Look in your dictionary and see the synonyms of the word black. It's always something degrading, low and sinister. Look at the word white. It's always something pure, high, and clean. Well, I want to get the language right tonight. I want to get the language so right that everybody here will cry out: "Yes, I'm black. I'm proud of it. I'm black and beautiful!"' Martin Luther King Jr did not specifically discuss his thoughts on the term nigger, but this shows he clearly believed all words linked to black had been unjustly portrayed in a negative light. Indeed, who knows how the word nigger could have been perceived if it had not been affiliated with darkness? It is also worth noting that this rhetoric helped lead to his assassination in 1968, clearly showing his words' power and impact.

In turn, Malcolm X, activist and founder of Muslim Mosque Inc., articulated still more explicitly his views on the use of words like negro and nigger. For him 'persons who recognize the emotional thrust and plain show of disrespect in the Southerner's use of "nigra" and the general use of "nigger" must also realize that (these) words are essentially the same. The other two, "nigra" and "nigger" are blunt and undeceptive. The one representing respectability, "negro", is merely the same substance in a polished package and spelled with a capital letter. This refinement is added so that a degrading terminology can be legitimately used in general literature and "polite" conversation without embarrassment'<sup>54</sup>. For Malcolm X the words contained heavy emotional baggage for those against whom they were directed: these three similar words all meant the same thing and were related to emotions of pain and fear. Like Martin Luther King Jr, he also faced assassination attempts, and he too died young, at the age of 39. In addition, he echoed in many ways Senghor's ideas on the foundations of Negritude: 'a race of people is like an individual man; until it uses its own talent, takes pride in its own history, expresses its own culture, affirms its own selfhood, it can never fulfil itself'<sup>55</sup>.

To this end, Chinua Achebe, the Nigerian writer, also shone a revelatory light on African culture, seeking to reclaim it from white writers' 'mistelling' of the African experience. In his most famous book, *Things Fall Apart*, Achebe successfully portrayed a more correct view of African, particularly Nigerian, culture, highlighting the contrast between reality and the image created by non-Africans. His title came from W. B. Yeats' *The Second Coming*: 'turning and turning in the widening gyre / The falcon cannot hear the falconer; / Things fall apart; the centre cannot hold; / Mere anarchy is loosed upon the world'<sup>56</sup>. The poem tells the story of the world falling into anarchy because of a flaw in humanity, and the novel's storyline similarly presents a village falling into anarchy once foreigners arrive and set in place their own instructions. These impositions denigrate the villagers, as white foreigners attempt to change the way the natives act and dress. Achebe thus provides further insights into the insulting ways in which white privileged people have behaved, and continue to behave, towards black

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<sup>53</sup> L. S. Senghor, 'Negritude' *Indian Literature* 17 (1974), pp. 269–273.

<sup>54</sup> *Malcolm X* (Online, 2017), available at [http://www.malcolm-x.org/docs/gen\\_oaau.htm](http://www.malcolm-x.org/docs/gen_oaau.htm) (accessed 27/10/17).

<sup>55</sup> 'Quotes by Malcolm X', *Malcolm X* (Online 2017), available at <http://malcolmx.com/quotes/> (accessed 27/10/17).

<sup>56</sup> W. B. Yeats, 'The Second Coming', in E. Larrissy ed., *W. B. Yeats: The Major Works* (Oxford, 1997), p. 91.

people, presenting them as different, even alien on the basis of their skin colour. Generations pass traditions and opinions on, often unquestioned, and this has allowed the continuing, unjust belief that nigger is a suitable noun for non-black people to use even today.

As such, even if no longer used as an insult, non-black people do not have the right to continue this practice or keep the N word in their vocabulary just because their ancestors used the term. By contrast, now, in the world of music, particularly in rap and hip-hop, the word nigger has been used by increasing numbers of artists, to the point that it has almost become the norm. However, rappers like Kendrick Lamar are no strangers to their ancestors' history and, in using the term, know the importance of raising awareness of racial inequality in today's world. These artists are also black, or biracial (black and white). As Lamar says in his song *Alright*, 'nigga we gon' be alright', reassuring those who have suffered discrimination that they will survive the injustice<sup>57</sup>. The term can also mean friend or refer to someone respected. It has become a positive noun, completely twisting its abusive connotations on their head. As Drake raps in his song *Pop Style*, 'all my niggas wanna do is pop style'<sup>58</sup>.

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<sup>57</sup> K. Lamar, *Alright* (California, 2015).

<sup>58</sup> Drake, *Pop Style* (New Orleans, 2016).

## To what extent in the Middle Ages was jihad better than crusading holy war?

Laura Partridge



*Laura is hoping to study Arts and Sciences at university. She is interested in the relationship between nutrition and health, for her an issue of critical importance given one in two humans on earth are in some way malnourished. In the future she would like to work for the UN.*

What I wish to suggest is not that jihad in the Middle Ages should be approved, only that during the Crusades it was the better of two opposing evils. Having read Asbridge's *The First Crusade* I discovered the crusaders slaughtered, raped or enslaved pretty much anyone they came across, with some crusaders even reduced to cannibalism. Supposedly, this was all in the name of Christ, to save Jerusalem and to form the Christian states of Outremer. This inspired me to read about the Crusades from both Christian and Arab perspectives, to discern whether or not crusader actions were acceptable at the time or were as inhumane and bloodthirsty as they now appear. For clarity I have used 'Franks' to describe the crusading Christians, mirroring the practice in contemporary sources, and 'jihad' for the Muslim response.

The word jihad is often translated as holy war, but in purely linguistic terms it means 'struggle'. In Syria in the 11<sup>th</sup> century jihad had become little more than a slogan brandished by secular leaders in distress. Jihad could also only be used in special circumstances; and, the prophet Mohammed prioritised the internal battle for personal control and spiritual betterment over warfare to extend the House of Islam, telling followers returning from military campaign 'this day we have returned from the minor jihad to major jihad'. Also, even though jihad may have been the predominant force deployed against the Christians it was not the only one, and Muslim rivalry with the Franks was often driven by secular leaders seeking to regain land. In these circumstances, jihad was on occasion used to bulk up armies; and, in all these activities, jihad remained but one plank in a much broader platform of Muslim responses.

Above all, at the time jihad was morally preferable to crusading holy war because the Frankish purpose to the First Crusade was principally one of attack, whilst the Muslim jihadi response was defensive: the Muslims were protecting their homeland, turned upside down by the Franks' invasion. Though the Franks claimed they were taking back the Holy Land, the territory in question had not been under Christian rule for over 500 years, since its rule by the Romans from around 10 to 500 AD. Indeed, when the Roman Empire died so too did Christendom in the Middle East. From 602–628 the Byzantine-Persian war had caused such instability for Byzantium's subjects that they had little reason to remain loyal. By contrast, Islam had given them renewed stability. Muslims had established themselves as government leaders and, unlike the Franks, had not forcibly tried to convert their subjects, even if they had charged Christians and Jews with a public head tax, from which Muslims were exempt.

Set against this background the Franks' main focus was to liberate Jerusalem, the epicentre of their world, the centre of all medieval world maps and the most sacred city in Christianity, containing the Holy Sepulchre. It was Jerusalem which encouraged Latin Europeans to go

on Crusade to restore the Latin Church there; and the Franks' religious determination was so strong they were prepared to surmount all difficulties to achieve their ends. Yet, in fact, at this time Christians in the Holy Land were not being threatened with death or being forced to convert to Islam; and, following the First Crusade, the Franks would act in Outremer in far worse ways than previous Islamic governments, murdering and enslaving Muslims instead of taxing them. Indeed, the Franks' motives were not entirely religious, as the Crusades provided a way for the Church to control violence in Latin Europe and offer people penance at the same time. In addition, the Crusade was a clear opportunity to gain land and a title. For instance, after Antioch's seizure by the crusaders in 1098 Bohemond of Taranto refused to hand it over to the Byzantines, instead making himself Prince.

Moreover, once on Crusade the Franks acted like wild beasts. For Amin Maalouf, 'crusaders were heard to proclaim that they had come to exterminate the Muslims, although they were also seen to plunder many a Greek Church on the way'. They lived off the land as they travelled, killing as they went, and stripping villages of their supplies. By and large they never negotiated, and their behaviour following the harsh near 8 month siege of Antioch was particularly disgraceful. Understandably they were hungry, frustrated and seeking booty, but this was no excuse for mass slaughter. Almost everyone living in the city was butchered; and, as Asbridge argues, in some areas the crusaders had to wade through their victims' blood. Muslim inhabitants were tortured, then killed, to find out the location of the city treasury; and, the number of men, women and children killed, taken prisoner and enslaved was beyond computation. Faced by the crusaders, some Muslims even swallowed gold coins to prevent the Franks taking them, only for the Franks to dissect their corpses to retrieve every last piece of booty. For Paul Cobb, 'the Crusades were not a noble European adventure but a savage attack by fanatical, intolerant and hypocritical Christian westerners'; and, once in control of Antioch, the Franks transformed mosques into churches, completely disrespecting Muslim places of worship. Above all, the Franks were at their most savage at Ma'arrat an Nu'man in late 1098. As Maalouf argues, 'the troops boiled pagan adults in cooking pots; the children on spits and devoured them grilled'. It was as if they viewed Muslims as so insignificant they could treat them as animals, massacring them and using them for meat. The Franks had become cannibals, something to which jihad would not stoop. Moreover, the Franks would also attack Spain and Portugal, seizing Lisbon and Barcelona. As Cobb wrote, 'there was nothing of the Muslims that was not seized by the Franks'; and 'it confirmed to Muslims that the Franks had truly put nearly the entire Abode of Islam, from Spain to Syria, under siege'. In this light, jihad was clearly a defensive response to crusader attacks on Muslims and their religion.

Indeed, before the Crusades the Middle East had been 'the cradle of civilisation'. The main cities were 3 to 5 times the size of those in the West. Orchards were bursting with exotic fruits, markets were awash with goods and lordships were rich. Also, within these cities were some of the best physicians, mathematicians and poets in the world; and, although the Islamic world was politically fragmented by the close of the 11<sup>th</sup> century, individual lordships were still powerful, with extensive defences capable of withholding even the Franks, themselves battle-hardened by the endemic violence of Latin Europe. In addition, the Muslims were welcoming towards other religions, and the Islamic world was markedly diverse, including Muslims, Jews, Persians, Turks, Kurds, Greeks, Slavs, Africans and even Irish, all working together with some form of cohesion and equity.

However, the Crusades helped change this advanced and accepting Islamic environment into what has now today become a problematic home to extremists. Initially, the Muslims were shocked by the sudden arrival of the crusaders' enormous foreign army, prompting a chaotic response. Kilij Arslan first met the Franks at Nicaea; and, although his town withheld

an initial attack, a year later he was forced to flee to another of his cities further inland. He then set about actively repairing his forces and recruiting more troops, enrolling volunteers and proclaiming jihad, as did Yaghi Siyan of Antioch. Interestingly, however, the caliph did not preach jihad, in stark contrast to the pope's call for a Crusade as a means to expand his power across the Mediterranean. Indeed, when the crusaders finally reached Jerusalem in 1099, the leader of Cairo, fearing the Franks, offered a proposal. As Maalouf indicates, 'he explained his policy on the Holy City: freedom of worship was to be strictly respected, pilgrims were to be granted the right to visit whenever they desired, so long, of course as they were unarmed and travelled in small groups'. As such, in contrast to the Franks, the Muslims were welcoming, accepting of other religions, and did not in the main take over churches and disrespectfully make them into mosques.

However, in time jihad did exercise a greater influence on the Muslim response to the Second Crusade, and was highly influential during the 12<sup>th</sup> century in the campaigns of Zengi and Nur ad-Din to take back land claimed by the crusader states of Outremer. Even so, when on campaign the actions of jihadi warriors were completely different to those of crusaders. For instance, when Zengi conquered Edessa he did not allow his soldiers to plunder like the Franks in Antioch. Most memorably, although Saladin led jihad to success in 1187, he was a keen diplomat who preferred to negotiate, using warfare as a last option. Extraordinarily, after he conquered Jerusalem he also allowed its residents to leave freely, on payment of a ransom. Indeed, he allowed those too poor to pay the ransom to leave, even offering gifts to widows and orphans. He also did not have King Guy killed but taken prisoner, eventually letting him free. In doing so, Saladin managed to take the Holy City from the yoke of the invaders without bloodbath, destruction or hatred. Notably, in this light, there is an account of a Frank woman appearing in a town Saladin had taken, beating her breast and crying. She explained she had come, putting her hope in Saladin to help her, as her daughter had been taken captive during a Muslim raid. Saladin was touched and sent someone to recover the girl, and within hours the mother was reunited with her daughter and escorted back to the Frank camp.

It would of course be too farfetched to say that Muslims were entirely merciful and, in particular, in the 1291 fall of Acre they were ruthless. However, one could argue that this was an understandable response to the pain and suffering they had endured at the hands of the Franks over the course of nearly 2 centuries. Acre was their last push. They wanted to make sure the crusaders had been defeated once and for all and would not return in another fresh wave of violence.

As such, crusading was a penitential act, which, like jihad, attracted the faithful inclined to acts of conspicuous self-abnegation. However, the Crusades were votive and thus temporary, based upon a vow that might be fulfilled by death or absolution. Jihad by contrast was a perpetual obligation of the faithful. Finally, the Crusades were directed towards the 'liberation' of lands considered rightfully Christian, whereas the goal of jihad was the conversion of infidels to Islam. Crudely put, crusading was about rescuing sacred land; jihad was about rescuing souls. Therefore, I believe during this period jihadis really were better than crusading Christians because they were acting in defence of their homeland. Indeed, their leaders are still considered heroes today. For instance, a bronze statue of Saladin still stands in Damascus. However, when Christians look back at the Crusades it is mainly in embarrassment at what was done in Christianity's name, and in the turmoil of today's Middle East the West is still paying for the Franks' actions.

# The British Empire's actions on the Indian subcontinent did more harm than good.

## Abdul Rawther



*Abdul is an aspiring medical student, increasingly drawn to the psychiatric and psychological aspects of medical treatment. He also has a deep interest in History, from Charlemagne to the Meiji Restoration, an interest which he sees as central to securing a better understanding of the different cultures he will work with as a medic.*

India is a land of rich cultural significance, of ethnic diversity, majestic monuments and sweeping panoramic views. These attractions and many others drew Europeans, and in particular the British, to this opulent land; who then conquered and administered it under the British Raj. At present attitudes towards imperialism have turned sour. Nevertheless, imperial apologists still believe that in the end India was better off because of the actions of the British. As I will argue, although in some ways this may be true, the evidence overall suggests precisely the contrary.

A common argument brought up when discussing the positive effects of the Raj is that it made the Indian peoples more unified. Before the arrival of the British, India was made up of multiple princely kingdoms with separate cultures, languages and histories. This made the territory which now encompasses India, Pakistan and Bangladesh a land of diversity and bitter division. However, the British in fact helped exacerbate the differences between India's petty kingdoms to further the economic gains of the British East India Company. In particular, the British presence proved a severely destabilising effect on the dominant power of the time, the Mughal Empire, which at its peak ruled most of present day India.

In stark contrast to the idea that India as a political entity was formed by the British administration, Britain herself kick-started the campaign which led to the dissolution of Mughal power, creating more princedoms and thus more disunity. The disintegration of the Mughals (and thus of Indian unity) was not solely Britain's fault, but also that of other great powers, including France. These European powers used their superior technological prowess to help back secession movements, to weaken the central authority of the Mughal emperors as a means to exert influence over the Indian subcontinent. As the Mughal Empire began to break up, the East India Company then seized this opportunity to subjugate and subdue these small princedoms, initiating campaigns of conquest, from the Anglo-Mysore Wars to the Anglo-Maratha Wars and Anglo-Punjab Wars.

The British Raj also manipulated the princely states of India to its own political advantage, supporting Maharajas who would best serve British interests through trade and control, and helping depose those likely to challenge British power. This was the basis to many of the British wars in India, justified under a thinly veiled excuse of providing 'security' through British merchant towns. The British fought kings who had sought to expand and consolidate their own gains in India, removing a direct challenge to British policy, despite some of these kings' brilliance as administrators, and the active improvement they had brought to the quality of life of their peoples. For instance, the kings of Mysore in southern India, powerful in the 18<sup>th</sup> century, had conquered vast swathes of territory and ably administered their lands. Indeed, under King

Tippu Sultan real wages and standards of living in Mysore had reached some of the highest levels in the world. Its GDP per capita had reached roughly \$2,000 in 1820, compared to Britain's \$1,706. However, Britain's direct military intervention led to the end of these kings, removing their threat to British interests and eroding their effective and strong governance. In their place the British supported weak willed, complacent princes who only wanted nominal power over their provinces in return for British 'protection'. As such, the only people to have benefited from British rule were the upper class royalty of India.

Even so, some say the British did an excellent job in administering India and its people. They point out the Raj built schools, provided jobs, unified diverse peoples, and reduced inhumane practices and traditional customs, especially communal violence against women, castes and Muslims, whilst building up an infrastructure, for instance of railways. However, these were not simple acts of British altruism, all served a purpose. For instance, the construction of the railways was designed to help increase inland trade, allowing Britain to drain resources away from India; whilst, as a gloss to economic self-interest, ending traditional barbaric customs allowed the British people to feel they were helping civilise native people. Equally, British educational reforms were mainly designed to provide capable native administrators for the Indian Civil Service; and, education was not open to everyone, but solely reserved for the upper scholarly castes. As such, the Raj was quite prepared to play along with socially exclusive and uncivilised local customs so as to not upset the balance of the majority of Indian people.

Furthermore, there is clear evidence of major incompetence on the part of the British Raj. In particular, major famines occurred in areas under direct British rule, not just once, but on at least 8 different occasions. The biggest ones were in Bengal in the 1770s and again from 1943 to 1944. Some believe the British caused the latter by importing food from India to feed wartime Britain, and it is estimated over 2.1 million people died. In fact, during the 1770 famine, rather than working to alleviate hunger, the East India Company exacted brutal and violent tax reprisals to maintain its income. As a consequence, people should always remember the British treated India not so much as a subject (like Canada, Australia or South Africa) but as a golden goose, from which to extract as much gold as possible.

Nevertheless, there are some who still believe the British reformed and improved India's economy. It is certainly true that under British rule income inequality decreased substantially, due to the emerging cotton and silk industries, as well as government work schemes introduced for the construction of the railways. However, it should be noted that although manual labour jobs were opened up to build the railways, many lucrative executive job positions went to Europeans, as supervisors, civil engineers and locomotive engineers. Once again, the British seem to have used cheap Indian labour to enrich the tiny British minority in India. Indeed, economic historians have argued that by making the railways state-run and closed off to foreign investment, the British ensured the quality of the railways would stagnate and decline, as railway investment from the government would often be limited, allowing no room for growth.

The malign impact of the British Raj on the Indian economy is also revealed by a close look at the economic history of India. By 1700 Mughal India was the largest economy in the world, accounting for over 20% of the world's production. However, India's industrial output reduced dramatically under British rule, by 23% from 1750 to 1900, whilst India's share of the world economy went from 22.6% in 1700 to 3.8% in 1952. As such, there was a direct correlation between growing British dominance in India and the decline of economic growth and prosperity on the Indian subcontinent. Colonization forced India to engage in free trade, allowing British goods to be sold cheaply to the Indian market, outcompeting native merchants and craftsmen, draining economic power and capital from India to Britain. At the same time British protectionist policies created high tariffs for India's cotton textile industries in the rest of the non-British market. The British Raj also helped further accelerate the outflow of economic power from

India to Britain, as Britain imported raw cotton at incredibly cheap prices from, but then sold manufactured products back to, India. As such, a captive market would be the most accurate way of describing British administered India's economy.

Furthermore, while some argue the British Raj helped open up India to the global market, this was not so much a benefit to India as to Britain. In particular, British economic policies hampered Indian economic growth, including the limited focus placed on developing the industrial and manufacturing sector, causing India to lag behind the greater industrial powers of Europe and China. Equally, statistical evidence shows that under British rule there was a massive decline in the handicrafts sector, with yarn output declining from £419 million in 1850 to £240 million in 1900.

Some good remnants of the British Raj still exist in modern India, including the schools, railways and financial centres, from Chennai (Madras) to Mumbai (Bombay), which flourished under British administration. However, other less valuable remnants have hindered India's growth, such as the License Raj, a system of license, regulation and red tape through which post-independence Indian governments have tried to control the economy. This may seem the result of independence, but I argue it is the spiritual successor to the monopolistic practices enforced by the Raj to secure greater economic value. Moreover, India's lack of developed industry, partly attributable to the Raj, also closed off India from the economic growth and prosperity capitalist practices can bring when working in tandem with industrial growth. This License Raj made it nearly impossible for foreign companies to invest capital in India's economy, causing it to move at a painfully slow rate, only growing rapidly after the economic liberalisation policies of the Nineties.

This economic stagnation can also be attributed to British economic policies during the industrial revolution. The high demand for raw materials to fuel Britain's industrial machine caused the Raj to discourage manufacturing and industry in India, encouraging the harvesting of raw materials to ship back to Britain, contributing to British growth and prosperity and Indian de-industrialization. This slowed economic growth held back the Indian subcontinent, as the consequent decline in wealth allowed other nations to overtake it economically and technologically, putting India at a severe economic disadvantage.

Yet, critics of this argument might point to the way in which the British Raj handled the independence movement, leaving with grace and pride, even helping the Indian government unify over 500 different princely states on the subcontinent. However, arguably, the British handling of partition was sloppy. The independence movement promoted peaceful protest, and yet the partition of India and Pakistan led to the death of up to 2 million people and displaced between 10 and 12 million people. Some say this was caused by the rush to partition, with the British government giving the Raj in 1946 the deadline of June, 1947 to partition such a large area. Credit should be given to Viceroy Mountbatten for actually pulling it off. However, people still debate how stable the Indian subcontinent would have been if Britain had put more care and time into partition. In particular, the violent effects of this rushed partition have severely impacted relations between India and Pakistan to this day, creating a dangerous rivalry between the two neighbouring nuclear armed powers.

In conclusion, I believe the British Raj had some benefits, which helped India survive as an independent nation and exist as a unified political power. However, the Raj was responsible for exploiting the Indian subcontinent's peoples and resources, and the economic and political practices of the British Raj have had profoundly negative economic consequences which have hampered India for years. The Raj also furthered the divide between Hindus and Muslims through colonial policies which continue to this day, and even the benefits of the Raj existed primarily to serve British interests. The Raj was not an altruistic civilising mission.

# To what extent are freedoms of speech, the press and choice stunting the growth of modern civilisation?

## Seb Slade



*Seb is intending to study Economics at university; and he was drawn to the eye catching controversy of re-considering the fundamental right to freedom of speech in the light of the potentially detrimental impacts on society of the growth of fake news and mass social media.*

Freedom of speech: 'the right to express your opinions publicly'<sup>59</sup>.

For years now freedoms of all kinds have, quite reasonably, become sacred rights. In particular, freedom of speech has been defended to maintain educational debate and give people the means to challenge the authorities. However, these are not freedom's only uses. Extreme populist views and false facts have spread under freedom's mantle, given as much protection as equality, justice and true facts. Views deemed offensive or false have been articulated and broadcast, enabling the spread of extremism, planting the seeds of radical thought in the minds of others. The internet provides the ultimate environment for such views, given its anonymity and uncontrolled nature. Indeed, it remains unregulated in most of the West, and when threats are made to constrain it governments are accused of tyranny. The same occurs when threats are made to limit other forms of freedom. Anyone making such a threat will be branded a communist, fascist or similar. In reality, there is a strong case for censorship, for limitations on free speech and other freedoms. Although this view is unpopular, it can be argued raw free speech is causing such confusion and damage it is pushing society toxically in the wrong direction.

Firstly, there is a need to challenge some of today's most troublesome speakers, who are exercising the right to free speech and making a profession out of doing so through deliberate controversy. In both the traditional and social media every story which could possibly gain these provocateurs attention is covered, whether factual or not, causing division and falsehood within our society. Thus, in looking at limitations on free speech I will lay down potential ideas to bring these media beasts under the authorities' control, to harness their power for the better.

Free speech can be considered an essential pillar of democracy, for many the preferred form of government. The United States, for example, holds free speech highly, the First Amendment determining 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances'<sup>60</sup>.

<sup>59</sup> *Cambridge Dictionary* (Online, 2017), available at <https://dictionary.cambridge.org/dictionary/english/free-speech> (accessed 22/10/17).

<sup>60</sup> 'The Bill of Rights', *National Center for Constitutional Studies* (Online, 2017), available at <https://nccs.net/online-resources/us-constitution/amendments-to-the-us-constitution/the-bill-of-rights-amendments-1-10/amendment-1-freedom-of-religion-speech-and-the-press> (accessed 22/10/17).

However, there are alternatives to democracy and their advantages are arguably both under-appreciated and overlooked because of their association with other more problematic techniques of government. These alternatives do not value free speech or a free press as in the West and, most notably, the communist Chinese Government governs using aggressive censorship. However, this censorship can partly be deemed responsible for China's lower levels of public racism. Arguably, these levels might also be due to China's relative lack of racial diversity. However, any sexism or discrimination among the Chinese is not given the press public platform it is in the West. Equally, terrorism and crime are not publicly reported in China as in the West, where sympathetic coverage of the impact on victims of such attacks only provides terror groups with the publicity they desire to spread their ideologies. More dangerously, such coverage also gives publicity to terrorist and criminal methods, providing aspirant terrorists with the information to cause similar levels of destruction and chaos. However, if there were instead a logically functioning government with the powers to censor the press it would deny terrorists the oxygen of publicity, reducing the possibility of their works being replicated. Moreover, if knowledge of those conducting the attacks was censored more racial cohesion would be possible, removing undeserved suspicion of minority groups. Thus, society would be protected and the impact of those wishing to tear it apart would be reduced.

In particular, the internet is an infectious environment for vulnerable minds, used by anti-progressive groups to spread views which impede the beneficial growth and development of society. For instance, the general public has been discouraged from technological and scientific advances by free media and internet chat room 'experts' spreading false rumours and blowing information out of all proportion. A prime example of this was highlighted by Professor Richard Strange OL in his Head Master's Lecture, *Feeding the 10 Billion*. He was asked why he thought the general public had not willingly taken to eating genetically modified food and the consumption of insects as a replacement for meat. To paraphrase his response, he pointedly noted 'the media had done a good job of it'. Indeed, it is media criticism that has put the majority of people off genetically modified foods. Press nicknames such as 'Frankenfoods' have deterred the masses, themselves uneducated in the field, from backing effective GM solutions to pressing global food problems. However, with controlled freedom of speech there would be no such negative press coverage of key scientific advances; and, once new scientific developments had been proved safe, it would be possible to publish pro-resolution stories for the public, and articles that would hone public opinion in favour of such progressive developments.

Thus, the internet, currently operating in an essentially lawless environment, must be brought under control. One place where this has been done with some success is China. The Chinese government has justified such censorship in a white paper, insisting 'the country has the right to govern the internet according to its own rules inside its border'. This seems entirely reasonable, given more generally activities which are legal in some states are viewed as criminal in others. Why can't the same principle be applied to the internet? China's white paper states, 'laws and regulations clearly prohibit the spread of information that contains content subverting state power, undermining national unity (or) infringing upon national honour and interests'<sup>61</sup>. Such regulation could be seriously considered in countries in the West, especially in the light of recent accusations of foreign influence in the US elections, still being investigated and reported. In particular, these accusations focus on Russian backed adverts on social media sites. Facebook recently acknowledged there were '80,000 posts on the social network over a two year period in an effort to sway U.S. politics, and that about 126 million

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<sup>61</sup> M. Bristow, 'China defends internet censorship', *BBC News* (Online, 2017), available at <http://news.bbc.co.uk/1/hi/8727647.stm> (accessed 23/10/17).

Americans may have seen the posts during that time<sup>62</sup>. This is such a large number that in all likelihood many people would have been influenced in a very close run election in which Trump actually lost on the popular vote. Indeed, a statistic in *The Economist* underlines how ‘users in rich countries touch their phones 2,600 times a day’ showing how such propaganda messages positioned on people’s phones could have heavily influenced them<sup>63</sup>.

In turn, unrestricted social media, allowing hate speech against minorities, leads to further social division and a disruption of cohesion, especially in developing countries. For instance, this is the case in ‘Myanmar, where Facebook is the main source of news for many, and has deepened the hatred of the Rohingya, victims of ethnic cleansing’<sup>64</sup>. Such situations permitting the spread of hate speech are not so frequent in the physical world, so why should they occur so often via social media? It is because the ease and anonymity of social media allow the spread of such negative ideologies. In fact, ‘far from bringing enlightenment, social media have been spreading poison’. Social media is not so much where the trouble starts but where it is developed and exacerbated: it ‘tends to reinforce their (the users’) biases’. Thus, the freedoms of people and organisations looking to advertise on social media need to be more actively limited. As an article in *The Economist* insists ‘Facebook, Google and Twitter were supposed to improve politics. Something has gone very wrong’.

However, I am fully aware of the advantages of the media and why freedom of speech is an essential part of modern life, providing a vital control over government and preventing centralised power. Free speech is also crucial to education and for improving our way of life, itself enabling the dismissal of dangerously radical views, people and arguments by free condemnation. Moreover, without free speech it would be almost impossible to locate the source of the toxic problems in question in this essay, because currently, for the most part, it is impossible for an authority to act as George Orwell’s ‘thought police’ and discover what people are thinking, even if this is coming close to reality.

Therefore, the media’s use of the right to free speech has led to the press promoting and aiding terrorism as well as denying socially beneficial advances in technology, such as genetically modified food. Moreover, an unrestricted internet and social media have allowed radical views to be spread, exacerbating societal tensions, whilst simultaneously enabling people to be brainwashed with fake facts and targeted news articles to obtain certain political outcomes. However, I stress that an extremely censored system with no room for freedom would have bad consequences also, given the advantages to freedom of speech. Thus, overall, censorship, although controversial, may in fact be the best way to tackle significant dangers to society, especially terrorism. It may also facilitate greater acceptance of scientific advances which would improve the quality of life for the public. However, difficulties clearly arise in choosing who should have the power and responsibility to make such decisions on the public’s behalf.

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<sup>62</sup> ‘Facebook says Russia-backed election content reached 126 million Americans’, *CNBC* (Online, 2017), available at <https://www.cnn.com/2017/10/30/facebook-says-russia-backed-election-content-reached-126-million-americans.html> (accessed 23/10/17).

<sup>63</sup> *The Economist* (4/11/17).

<sup>64</sup> *The Economist* (4/11/17).

# Degrees should be completely abolished as a way of measuring angles.

Sophie Williams



*Sophie is intending to study Engineering at Cambridge, and in conversation with her tutor was first drawn to explore the idea of replacing degrees with radians. Research then convinced her of radians' logical superiority.*

In prep school, everyone is taught a full circle is  $360^\circ$ , all angles in a triangle add up to  $180^\circ$ , and in a rectangle all the angles have to be  $90^\circ$  or it simply doesn't count. Later on we are taught Pythagoras' theorem, amongst the many formulas needed for GCSE, stating that if a triangle has a  $90^\circ$  angle then  $a^2 + b^2 = c^2$ . Also we are taught sine, cosine and tangent, mixing up the sides and angles, with all the angles set in degrees. However, do we ever stop to think there might be a better way of measuring angles, or consider where degrees come from? For that matter, do we give a thought to who first decided the number of degrees should be 360 instead of 100 or 256? As I will argue, in fact, degrees are impractical and should be replaced.

There are two main theories as to the origins of the 360 degrees. Both theories find their origins in the Babylonians' attempts to discover an exact way to measure differing angles to find their direct relationship one to another, the start to all forms of measurement. The first comes from the discovery by historians, through a written tablet found 200 miles from Babylon, that the Babylonians adopted a base-60 system of numbers<sup>65</sup>. Instead of having our base-10, all their number developments originated from the number 60. Today, our money, counting and measuring systems and much more are based on factors or simple multiples of 10. For example, we have 100 pennies in a pound, 100 centimetres in a metre, and 10 years in a decade. There are not many survivals of the Babylonians' base-60 system. However, there is one very well-known example, measuring time. We have 60 seconds in a minute, 60 minutes in an hour, all evidently the impact of a base-60 programme. This is a much better programme than our base-10 system, and even a base-12 system would be a step up ... but that's an argument for another day! Anyway, since the Babylonians had a base-60 numbering system it seemed logical to them, when drawing an equilateral triangle, just to make each of the 3 angles  $60^\circ$ . 60 has 12 factors so is easy to divide up and is sufficiently large to ensure you rarely have to use decimal places for simple degree calculations. Hence, when you put 6 equilateral triangles together it forms the complete structure of an equilateral hexagon, and the angles needed in the middle will be  $6 \times 60^\circ$  or  $360^\circ$  as shown in Figures 1 and 2.

Fig. 1

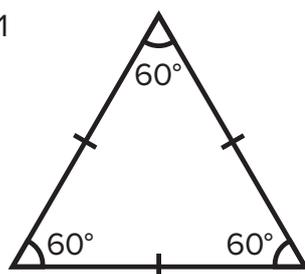
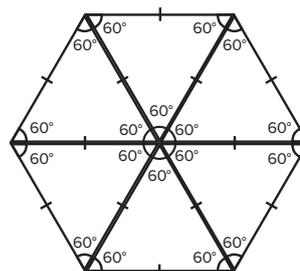


Fig.2



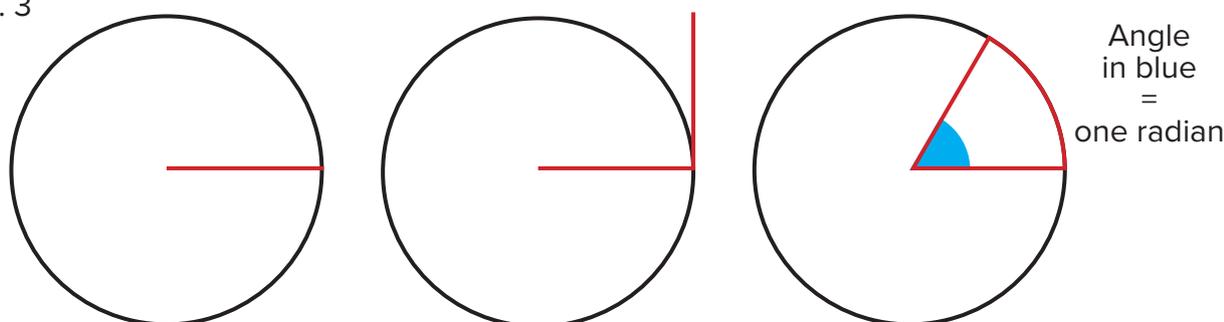
<sup>65</sup> P. Beckmann, *A History of Pi* (New York, 1970).

The other theory for the development of degrees is focused on Astrology, and the fact that even in the Babylonian calendar there were roughly 360 days in a year. Hence, as the earth moved round the sun and a day passed, the earth moved one 'degree' of a circle. As in many ancient civilisations, predicting the future and seeing whether the gods were pleased or not related to how the stars and planets were aligned; and, as a consequence, the stars and planets became the answer to everything. According to the *Myths of Babylonia and Assyria* the Babylonians were not only worshippers of the sun and moon but 'Babylonian priests who elaborated the study of Astrology became great astronomers'<sup>66</sup>. As such, they were able to know the yearly movements of the stars pretty much to the exact day. However, whilst this was a good use of Astrology it was not exactly applicable to Maths at all, even if it fitted well with the Babylonian base-60 numbering system.

Indeed, these two theories suggest our degrees developed only as a consequence of the earth moving round the sun or as a convenient deployment of 'useful' numbers in a base-60 system. It would be great if the Babylonians had a fantastic link to the basis of the universe with a magic number 360, but we certainly haven't found it yet! In fact, people have come up with many other alternatives to replace our current system of degrees, and frankly I'm surprised degrees are still being used today. Even so, it would be pointless to criticize without proposing a reasonable solution to the problem, right? So please give a warm welcome to radians. Now, I know what you're thinking, how can they be a reasonable solution if you've hardly ever heard of them before? Well, to give you the short answer, they are developed from mathematically thought out logic, they work much better with trigonometry, and are not that hard to get your head around.

Firstly, I'll explain exactly what they are, and the best way to imagine them is to think of a circle with an unspecified radius,  $r$ . You then take the length  $r$  and lay it around the edge of the circle, and the angle which has been formed in the middle is one 'radian'.

Fig. 3



\*All the lines in red are of uniform length,  $r$

Due to the fact that the circumference of any circle is  $2\pi r$  and one radian is ' $r$ ' length around the circle then evidently in a whole circle the angle is  $2\pi$  radians. This means the equivalent of  $180^\circ$  is  $\pi$  radians,  $90^\circ$  is  $\pi/2$  and so on and so forth. Another way of thinking about it is to imagine you are standing in the centre of the circle and a friend is walking around the outside. Instead of measuring how far you turn your head around to watch them, you measure how far they have actually travelled in relationship to how far away they are from you. This sounds more complicated but once you understand the basis of it, it actually can be applied to equations and make a lot more sense. Since pi seems to be the centre of the universe (quite literally it can be found in pretty much every area of Maths and Physics) then it is only logical to work with it and embrace it when working with angles.

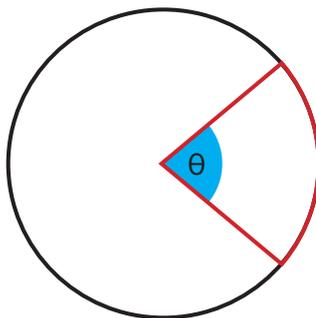
<sup>66</sup> D. A. MacKenzie, *Myths of Babylonia and Assyria* (London, 1915).

I realise this might take a while to get your head around as an alternative to degrees, since it just seems 'illogical' to have an irregular number of radians in a circle. However, when you get to certain stages in Mathematics it can be extremely useful as  $\pi$ s in equations often cancel out, for instance when you are trying to find the area of a circle sector. The area of the whole circle is defined by  $A = \pi r^2$  where  $A$  is the area and  $r$  is the radius, and if you only want to find out a smaller part of that area then (using degrees) the following applies:

$$\text{Area of section you're trying to find} = \frac{\text{Area of whole circle} * \text{angle of section}}{360}$$

This way often requires you having to divide  $\pi$  by an integer and so you end up with an awkward answer which will never be a whole number. For example, we have a circle with a generalised angle of  $\theta$  in the middle, shown in Figure 4.

Fig. 4



If you try to find out the area of the sector surrounded in red with  $\theta$  being in degrees the resulting equation is:

$$A = \frac{\theta \pi r^2}{360}$$

This will almost never be an exact number. However, if instead we measure  $\theta$  in radians then you still have the same basis of the area needing to be multiplied by the fraction of the area of the full circle. However, since the total angle is  $2\pi$  the resulting equation is slightly nicer, given the two  $\pi$ s highlighted in yellow cancel out.

$$A = \frac{\theta \pi r^2}{2\pi} = \frac{\theta r^2}{2}$$

This means you do not have to divide by pi in the final equation at all.

Unfortunately, the British Maths curriculum up to GCSE only teaches how to use degrees in angles, and the concept of radians is only introduced at A Level. Those who haven't done A Level Mathematics tend just to use degrees through habit. I believe this is a shame because I'm sure if everyone knew how to use radians then degrees would not need to be used at all. Since degrees are used so much in a day-to-day life, people have just come to accept them as the status quo, not considering any other option. But why use a worse method when you can have a better way? Why use a way of measurement based on the position of the stars and ease of reference instead of one which is mathematically accurate and based on logic and reason? I believe our minds are developed enough for us to grasp this concept and accept it as the norm; and we should start using this smarter, more logic-based way of thinking about angles.



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