



New Beginnings through History

UCL HISTORY SOCIETY JOURNAL
EDITION IV

Dear Reader,

Thank you for joining us at the UCL History Journal for the first issue of 2022. We hope you enjoyed the Christmas break, had a happy new year, and are looking forward returning to uni next week. January's edition includes a headline article by Zoe Lewis that explores the development of 'Brain Science' - reminding all of us to prioritise our own mental wellbeing as the future becomes less and less certain. An enlightening continuation of their series of articles on environmental activism in the face of the Climate Crisis; Jonas Lim has written a book review on Dipesh Chakrabarty's *The Climate of History in a Planetary Age*. Also, Emily Tubbs has explored the changes to hygiene and medicine throughout history, and Nishtha Saraf and Billy Liu have both contributed to our op-ed section with their own thoughts and opinions concerning change throughout history.

In light of what feels like a return to the dark days of March 2020, we here at the UCL History Journal have focussed our efforts this month on the positive changes and new beginnings that history has to offer. Rather than being disheartened by the current state of affairs, I would instead like to celebrate the tenacity and perseverance that we have shown as an age group over the last 22 months. Looking around at my peers, so many have matured on fast-forward. Many have committed themselves to their own health and happiness; pursuing internal fulfilment when the external was restricted and found meaningful moments for themselves despite losing many of the freedoms of youth.

Having gone from knowing everything at 19, to nothing at almost-22, the only thing I can confirm with certainty is that it will all be okay in the end, and if it isn't okay, then it isn't the end. Rather than a return to March 2020, we at the UCL History Journal intend to enter the uncertainty of 2022 with optimism and determination, knowing that we can always find something to celebrate, even when the cards are down.

India Wickremeratne, Editorial Officer



Freud, Brain Science and 'Mental Wellbeing'

Zoe Lewis

Many know Freud as that guy who formulated the Oedipus complex, but his founding of psychoanalysis in the 1920s and 30s anchored him as one of the most significant actors of change in the History of Psychology. It concurrently began a revelation on previous methods used on the mentally ill. Clifford Lagers' *A Brain That Got Itself* elicited conversation on how intellectually sick individuals were treated by their employ, as did Ken Kessey's *One Flew Over the Cuckoo's Home* (1962). Whilst we are fortunate to no longer live in a society whose mental institutions endorsed methods Lagers and Kessey were exposing, an uncomfortableness still surrounds such topics as Depression, Anxiety, PTSD, OCD, to list but a few.

Though psychiatrists, psychologists and commentators may disagree on certain ways to treat such illnesses, understanding how far we have come on mental health research dilutes the taboo. It means we can pursue new sympathies for the mental wellbeing of others and ourselves. An issue that has characterised a significant aspect of the Covid crisis, deteriorating mental health suffers the consequences of British 'stiff upper lip' culture. Charities such as Time to Talk have sought to break this down, and whilst they do great work, it is evident to me that many in the UCL community don't reach out when they need to.

The History Journal's pdf format limits our ability to include links. However, if you or someone you know is struggling with your mental health, do reach out for help via the NHS website, mind.org.uk, or timetotalk.org.uk

Of course, mental illnesses were prevalent for centuries before we had names for them. recent research has revealed famous figures, such as Edgar Allen Poe, suffered from bipolar disorder, recurrent Depression, and substance abuse. Names such as demonic possession, shell shock, hysteria, psychosis or sorcery had been attributed to what we would now call mental illnesses. Nineteenth century asylums evoke the stuff of nightmares, with the inhabitants considered 'social deviants or moral misfits suffering divine punishment' writes Jeffrey A. Liberman. The removal of organs by Henry Cotton in the early twentieth century at the Trenton State Hospital or 'humoral treatments' adopted by the oft-named 'father of American psychiatry' Benjamin Rush illuminate how awful past treatments were. Shock therapies, toxic mercuries, lobotomies, and electroconvulsive shock therapy make additions to this list.

In 250 years (arguably longer) of scientific and psychiatric discovery, we would expect such a difference in treatment. The work of Freud and others mentioned earlier exemplified a marked change in understanding the mentally ill brain as not innately pulled to damnation, but rather affected by physical surroundings, stress and personal history including traumatic events. Developments in treatment has thus sought to focus more on external factors. Whilst DNA can increase susceptibility for certain conditions, the consensus on the mentally ill now is they are not 'social deviants or moral misfits.'

Johann Hari is a writer and journalist, and he has a long history with Depression. His TED talk on 'why you could be depressed or anxious' spawned one of the greatest quotes on mental health I have heard:

"If you're depressed, if you're anxious, you're not weak, you're not crazy, you're not, in the main, a machine with broken parts. You're a human being with unmet needs."

He argues those who suffer with their mental health is due to 'lost connections,' which is, in fact, the title of his 2019 book. His dubiousness of the utility of medication is based on his own experience and research; regardless of this, his message is poignant.

Increasingly, the change in mental health research has shifted in history from relegating those who suffer with mental illness to insanity, to developments in psychology that seek to understand the individual's history and their relationships with others. The recent Movember campaign raising awareness for men's mental health has produced numerous iterations of upper lip hair of varying success. However impactful such charities are, and however much they wish to change the conversation of the taboo of mental health, they can only do so much. They can fund NHS mental health services, they can encourage talk, they can spread the message for individuals to look out for their friends. They can't relieve the uncomfortable subconscious reaction to discourse of Depression, Anxiety, OCD, PTSD etcetera. Only we can do that. For 2022 and years to come, talk feelings. Cry, hug, scream if you have to. Just know, if you are struggling, you are not 'a machine with broken parts.'



New Histories: Blurring the environmental and political in a planetary age

Jonas Lim

Book review of Dipesh Chakrabarty's *The Climate of History in a Planetary Age*

Time is running out. Temperatures have gotten hotter and sea levels higher. Scientists in the IPCC's 6th Assessment Report (2021) have told us that we have less than a decade to cross the 2°C point of no return. Although we are all keenly aware of 'what' it is that we are supposed to battle, we seem to be completely lost on 'how' to bring about these changes that scientists keep reminding us. Industries and corporations seem to have no incentive to directly tackle the problem unless they coincide with profitable aims, only to remain with promoting 'green' consumerist lifestyles designed for only those who can afford it. Malthusian prognoses that all humans are inherently parasites on this earth and are 'doomed to die' do not offer any consolation, as we know all too well that those who are the least responsible in the making of this crisis will be the first to be affected by it. As we frown upon climate deniers and capitalist politicians while turning to science for objective, definite solutions, we cannot help but ask: "Have we all chosen wrong degrees in university?" As historians, are we meant to stand by and watch our societies and institutions collapse until the scientists come to save the day? In other words, what does history have to offer as a discipline for the current climate crisis?

A New Conception of 'Time' in the Anthropocene

Despite its obvious Eurocentric and parochial shortcomings, the 'Anthropocene' is a representative attempt to address the issue of human-induced climate change through history. In his book, *The Climate of History in a Planetary Age*, Dipesh Chakrabarty proposes that we have entered a new era of writing history as the geological conception of time has converged with the political. According to his thesis, the Anthropocene - the geological definition of our current climactic epoch of humans as geological actors - has coincided with the human-defined periodization of time of 'modernity' as the present. As our ability to act as geological agents in the Anthropocene is inseparable from our building of modern political regimes and globalisation, it only makes sense that the geological time of the Anthropocene is also the 'now time' of politics and history.

Such a concept of Anthropocenic 'temporality' also reveals the inadequacy of politics under the old definition of 'time' to resolve the problem of planetary climate change. The international institutions such as the United Nations made in the twentieth century to combat 'global' issues of politics that assume open and indefinite calendars have not at all been designed to deal with planetary climate change which has a finite and definite calendar. Hence, Chakrabarty argues that the convergence of the geological and political 'present' requires a reconciliation of the old political

concepts that considered politics to be distinctly separate from the environment. Chakrabarty's book thus promotes a need for thinking beyond the 'global' - a human-centric construct - towards a 'planetary' in the Anthropocene, a geological time in which historians must begin to think of new ways of writing history.

The Politics of the Environment as a Human Construct

There is nothing 'natural' about the environment. The environment is quite an artificial human construct, designed for discrete political purposes. One only has to read works such as William Cronon's 'The Trouble with Wilderness' or Richard Grove's Green Imperialism to discover that the myth of an untouched natural environmental space as dichotomous to human civilisation was created in the process of exerting European colonial dominion. These 'untouched' lands (for instance, the 'wilderness' beyond the Western U.S. frontier or the 'tropical' environment in Latin America) were, in fact, densely populated by local non-white peoples. However, claiming an 'untouched wilderness' was morally more justifiable and convenient than claims upon complex systems of local governance. Thus, the 'environment' was used with a distinctly political purpose to depoliticise the imperial subjugation of non-Western civilisations to European empires. The project of Western imperialism necessitated the conceptualisation of an 'environmental' space as strictly separate and dichotomous from the 'social' - a dichotomy whose legacy continues to this day as politicians so easily shrug off the burden of environmental concerns for consumers and individual citizens,

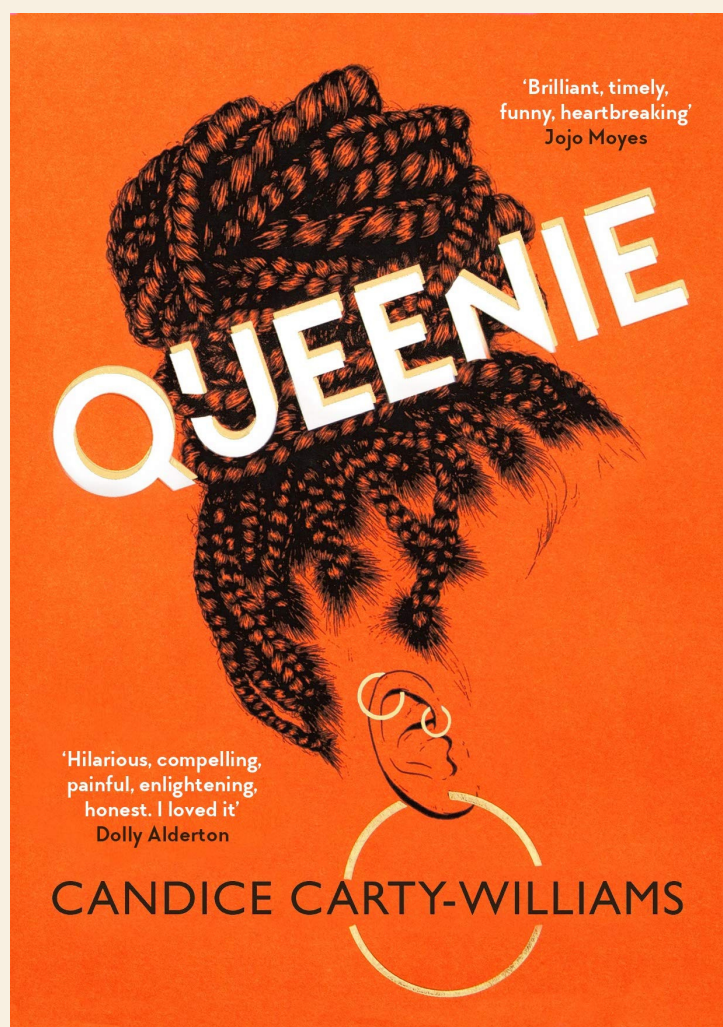
while remaining nonchalant about changing their attitudes towards 'political' matters of industrial production that lie at the core of our planet's problems today.

Rethinking Our Old Conceptions of the 'Political'

With this in mind, it is not enough for historians to simply do 'environmental' history in the wake of the climate crisis. Primarily, thinking of environmental history as a distinct sub-discipline will achieve the exact opposite of what environmental history should and is able to do. By framing the newly-emerging modes of environmental history and the Anthropocene into specialised fields (such as a 'M.A. or Ph.D. Environmental History' course), we unequivocally limit the power that environmental thinking promises for history. This is especially the case as the 'environment' is so omnipresent in our conceptualisation of every matter that constitutes any historian's subject of interest. For instance, politics and economics are fundamentally related to questions of how to effectively make out of the land. Race, often expressed through racially-essentialist ideas such as 'indigeneity,' took part in the process of ascribing ownership to whoever belongs to that land. Gender was conceptualised from a discourse on who should and could most effectively make out of the land (often through crude definitions of 'femininity' and 'masculinity') and the power relations that stem from that discourse. Empire was a project of designing a system that could make out of the lands beyond European civilisation for colonial benefit. Hence, we are all inevitably environmentalists in that we are all

'Queenie' by Candice Carty-Williams

Book Club with Molly Wear



Despite this not being a non-fiction, or even historical book, when it was announced that the theme for this month's journal edition was 'New Beginnings', Candice Carty-Williams' Queenie immediately comes to mind.

Set in modern day London, the book opens with a newly-single Queenie who seems to be down on her luck in just about everything; her long-term boyfriend has just broken up with her, leading to her moving into a dodgy flatshare, her job is becoming more and more of a struggle and all of the men in her life seem to treat her terribly. In this story of a journey back to some sort of normality after a hard period, Carty Williams goes against the narrative I find to be a little overdone in mainstream media- that a story starting with a breakup means that someone better will come to save you. Instead, the book's still very satisfying ending comes from a lesson that new beginnings don't come from someone else coming to the rescue, but instead comes from self love

and acceptance. The normalisation of therapy is something that I thought to be particularly moving, as the importance of getting help and the destigmatization of mental health is something that comes to the forefront in this telling of a new beginning.


As well as this, other prominent themes in the book include the experiences of black women in Britain, especially those on the dating scene, and explores the harmful effects of the sexualisation, and even fetishisation of women of colour, especially by white men. Furthermore, one of my favourite aspects of the book was the female friendships which, small spoiler, prove to be far more heartwarming than any of the romantic relationships.

Overall, I would highly recommend Queenie as a book to read this January, as it perfectly encapsulates the theme of new beginnings. Though I would say overall this is quite an easy read, there are some heartbreaking points in which would evoke emotion in even the most coldhearted reader. If you're looking for something that will give you both a good laugh and a good cry, this is definitely for you.

Not surprisingly, outspoken 'environmental' works of history have often confined themselves to conventional definition of the environment as a natural space 'out there,' without exploring the political underpinnings that the category possesses. Many works of 'environmental history' until the 1990s have limited themselves to merely recording histories about human destructions of the natural environment, without critically examining what the categorisation that framed their discipline as 'environmental' exactly was. Hence, a distinct sub-discipline of 'environmental history' is not something that historians must identify themselves when thinking about the environment. Ultimately, according to Chakrabarty's definition of the 'planetary,' historians must free themselves from the sub-disciplinary divide of the post-Enlightenment drive of university institutions to examine the environmental underpinnings that nature and science holds for the politics of human affairs.

The Point of History in a Planetary Age

The need to rethink our old conceptions of 'political' matters as being exclusively human and discretely separate from the 'objective,' 'value neutral' spheres of science and the environment is ever more prescient. International institutions designed based on an indefinite conception of time – or a human-centric 'global' in the place of a 'planetary,' as Chakrabarty puts it – that put excessive faith in humanistic values are not sufficient tools to equip ourselves in the struggle for a sustainable and intersectional climate justice. In this, historians can be at useful service. History has the power to denaturalise. Our discipline does not work with a fixed set of rules of what historians are meant to do; history has the power to question, deconstruct, and ultimately change the concepts that people so often tend to assume as given. Inevitably, all history is the history of the present. Amid a planetary emergency like ours, we as historians must continue to think outside of the Eurocentric, human-centric categories we have inhabited for so long to adapt our ways of political thinking to a 'planetary' age of climate change. Time is of the essence.



the climate of
history in a
planetary age

DIPESH CHAKRABARTY

A Pioneer of Basic Hygiene: Dr Ignaz Semmelweis and His Struggle to Enforce Hand Washing in Hospitals

Emily Tubbs

Born in Budapest, Hungary in 1818, Ignaz Semmelweis completed his degree in medicine in 1844. He then specialised in obstetrics, an area of medicine that deals with, among other things, childbirth. In 1847, Semmelweis started working at Vienna's largest hospital, the Allgemeines Krankenhaus, as Assistant to the Professor of Obstetrics. It was during his tenure at the hospital that he observed the alarmingly high percentage of women dying after childbirth. Postpartum infection posed one of the biggest dangers to new mothers at the time. In some hospitals, more than 20% of patients died from childbed, or puerperal, fever. (P. Jadraque and K. Carter, "What happened at Vienna's Allgemeines Krankenhaus after Semmelweis's contract as Assistant in the First Maternity Division was terminated?", 2144)

Regarding the women in the hospital, Semmelweis also noticed a peculiar trend. They were 13-18% more likely to die from postpartum complications if their delivery had been performed by a physician or medical student than by a midwife or student midwife. (M. Best and D. Neuhauser, "Ignaz Semmelweis and the birth of infection control", 233) This was inconceivable. The idea that physicians and medical students of higher seniority and expertise than midwives or midwife trainees could somehow be to blame for women's worryingly high mortality rate in childbirth was jarring. After all, a physician's role then, as it is now, was to save life, not end it.

In 1861, German-Hungarian physician Ignaz Semmelweis published a book that proposed radical anti-septic procedures in obstetric medicine. His proposal? That doctors should wash their hands before delivering a baby. So why was this theory controversial and did it represent a new beginning for medical practice?

The answer, in hindsight, was obvious. To understand it, however, we must examine the medical thought of the time. Germ theory, after all, was still about thirty years off from being formally introduced. Instead, Western medicine was governed by miasma theory, which refers to the belief that 'bad' air was responsible for illness. With this in mind, many physicians viewed regular hand washing an unnecessary waste of time. Cross-infection had not yet occurred to them, unfortunately for their patients. Real issues arose when physicians, who frequently performed autopsies, would proceed straight to the delivery room without washing their hands in between. Worryingly, then, many deliveries were performed while the attending physician still had cadaveric material on them, a natural breeding ground for infection and the reason deliveries performed by physicians had a higher death rate. Semmelweis registered this connection and initiated anti-septic protocols, making healthcare professionals disinfect their hands in chlorine solution before examining patients. (Jadraque and Carter, 2145)

It seems remarkable not only that these procedures were not commonplace in 1847, but that Semmelweis' ideas were considered radical. In 1849, he was demoted and left the hospital a year later after conflict with his superiors. (Jadraque and Carter, 2145) While Semmelweis' ideas contradicted many established medical theories, some believe that other factors were to blame for why he was so poorly received. Even Semmelweis himself has not escaped blame. Mark Best and Duncan Neuhauser, in their article "Ignaz Semmelweis and the birth of infection control", have hypothesised that Semmelweis was shunned because he failed to provide sufficient evidence for his theories at the time, not providing any in detail until his book in 1861, fourteen years too late. (234) Meanwhile, P. Jadraque and K. Carter have considered whether Semmelweis' nationality may have aroused suspicion. (2148) Semmelweis began working at the Allgemeines in 1847, a year before a revolutionary wave swept through Europe led, in Vienna, by Hungarian nationalist sentiment. (2148) As mentioned previously, Semmelweis was born in Budapest. This alone may have led to suspicion amongst his colleagues. Ultimately, however, it is unlikely that Semmelweis himself was to blame for the controversy. While he may have been belligerent in his beliefs, some of his practices were continued after he left the hospital, suggesting a lack of evidence was not the primary cause of hostility. Indeed, there is also little evidence to suggest that his nationality was a cause of concern and the argument seems circumstantial. It is likely, then, that his negative response was mostly due to his ideas contradicting established medical practice and causing, in the eyes of many, unnecessary work.

[So, to what extent did Semmelweis revolutionise medical thought? In the short term, not much. In the long term, he was one of the early pioneers for the connection between pathogenic flora and disease. Even his successor at the hospital, Carl Braun, opposed as he was to Semmelweis' ideas, seemingly continued to enforce hand washing. (Jadraque and Carter, 2147) If someone who fundamentally disagreed with Semmelweis could still maintain the latter's anti-septic measures, then it would be logical to assume that Semmelweis had succeeded in pioneering anti-septic practice. That said, germ theory was not generally accepted until about thirty years after Semmelweis' efforts. French chemist, Louis Pasteur, German physician Robert Koch, and British surgeon, Joseph Lister, as Best and Neuhauser point out, arguably all contributed far more to the advancement of bacteriology, immunology, and anti-septic surgery respectively. (233) Indeed, without their work, we cannot be sure that Semmelweis' would have been revisited at all.

Overall, then, Semmelweis and his theories were controversial for several reasons. Perhaps the most obvious one being that they contradicted contemporary medical practice. Despite this, the Hungarian physician did not always help himself, choosing to publish his discoveries fourteen years after he had made them. In the short term, then, we can conclude that Semmelweis failed to enact any significant change to standard medical practice and theory. In his former hospital, however, his measures were still maintained even in his absence. With Pasteur and Koch's groundbreaking discoveries in bacteriology, however, we can see that Semmelweis had represented an early proponent of germ theory for which we must give him the credit he failed to receive in his lifetime. After all, his measures significantly lowered mortality rates and would go on to form the basis of anti-septic measures in hospitals.

Editor's Picks

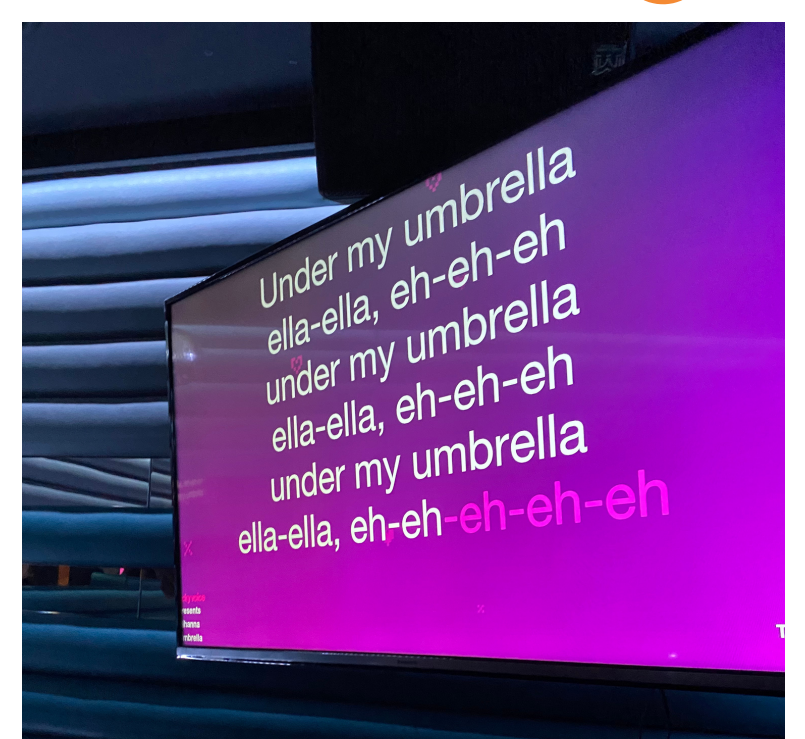
Roti King

A love of mine lasting long before my UCL days, Roti King's proximity was a not-so-minor contributor to the campus' appeal when I was applying. A cosy Chinese-Malaysian restaurant behind Euston station, Roti King has some of the most delicious, (and best-priced) food in London. You may have to queue for a table but I can say with full confidence - having waited in the rain for half an hour myself - that its well worth the wait. My favourite dishes are Lamb Murtabak and Kangkung Belacan, and when I'm short on cash, the £6 Roti Canai with Dhal is the perfect pick-me-up takeaway on my way home in the cold after a long library session.

Whether you're new to the city, or just looking to make the most of your new-found freedom, I've collated some of my favourite spots in London for you to explore this month.

Special Mention

Given the price point of Lucky Voice, I thought it only fair to recommend Bloomsbury Lanes for an equally enjoyable, but significantly cheaper experience. In truth I can't remember the exact cost of the room, (tequila, again) but it's proximity to UCL and SOAS would suggest to me a more appropriate fit to the average student budget.



Our Beloved Summer


Albeit a somewhat anomalous recommendation for this month, Our Beloved Summer has been a massive comfort in the absence of any real social life this winter break. The drama tracks two lovers from their high school days as the subjects of a viral online documentary, to when they find each other again ten years later. It is the perfect medicine for this cold season and the performances of Kim Da-Mi and Choi Woo-shik are phenomenal. Also, with its weekly release of episodes, you won't be in danger of binging the season and losing a week by mistake. The series is roughly halfway through so be sure to tune in as soon as possible to avoid any spoilers!

This is perhaps the most unlikely suggestion for the month given the current rate of Covid cases, but in truth I haven't been out all that much since my cousin's birthday in early December. We went the Lucky Voice for karaoke at the price of roughly £30 between 10 of us and had a blast. I'm not an especially outgoing person, but I found karaoke an incredible opportunity to bond in the shared embarrassment of screaming Rihanna under the influence of copious amounts of tequila. Once things are safer and more certain, I would highly recommend splitting the cost of a karaoke room between your friends - but of course such trips are difficult at the moment.

Karaoke

Voices from the writing room

Nishtha Saraf



On the 15th of August, 1947, first Prime Minister of independent India, Pandit Jawaharlal Nehru proclaimed: 'A moment comes, which comes but rarely in history, when we step out from the old to new, when an age ends, and when the souls of a nation, long suppressed find utterance'. India achieving independence was one of the new beginnings. After nearly two hundred years of rule, India broke the shackles of British Rule such that the golden bird could try and fly again. However, as an Indian student of history I often wonder how this new beginning was brought about.


In schools back at home, the point is constantly driven home that India achieved independence due to the struggle of the freedom fighters. While I believe that these leaders did contribute by adding pressure on the British Government, this was most definitely an overexaggerated reason behind India's independence. Leaders who led the freedom struggle like Nehru were anglicized English babus, Oxbridge returns, involved in the freedom struggle simply because they did not succeed back in England. Others like Gandhi when attempting to create harmony actually increased factionalism. Moreover, his political power had greatly faded by the time of Indian independence. Jinnah was in close quarters with British leaders like Lord Willingdon and Lord Linlithgow and divided India. The only pressure that the British had with respect to Indian Independence leaders was dating back to Jallianwala Bagh Massacre in 1919 where General Dyer open fired on a peaceful gathering of Sikhs. The British only complied with the independence fighters to a certain extent because they were conscious that they could not repeat something like the massacre. Therefore, this event in history which is celebrated as a victory due to contribution of Indian freedom fighters is a huge misnomer.

The British Government had been exploiting the Indian subcontinent for two hundred years. I believe they could have continued for longer. I mean how much effort does exploitation for gains usually take? Not as much as governing a country where you have to actually listen to the public opinion. Therefore, I believe the Second World War posed a greater role in giving India her independence. After the war, all of the British colonies were demanding greater levels of independence and the USA and USSR rather than Britain emerged as a greater power. Domestically, the consequences of the war were extremely deep. The economy was in complete disarray. Britain was \$3.75 billion dollars in debt to the US and a lesser amount to Canada. Over 450,000 British soldiers and civilians were lost to the War. Communities were destroyed and cities reduced to rubble. Thereby, understandably, Britain was preoccupied with its domestic problems rather than caring about Indian freedom fighters.

I believe much like any event, there are varying perspectives on this too. The new dawn for India and finally setting of the sun on the British empire had a back story too. The belief that we as Indians solely snatched this fate out of the hands of the British is I believe a façade and propaganda instrument for initiating nationalism. Most definitely it was a new beginning that gave us as Indians a new place in the world to sit with the big dogs and make our presence felt. However, there were bigger wheels in motion that need to be considered.

Voices from the writing room

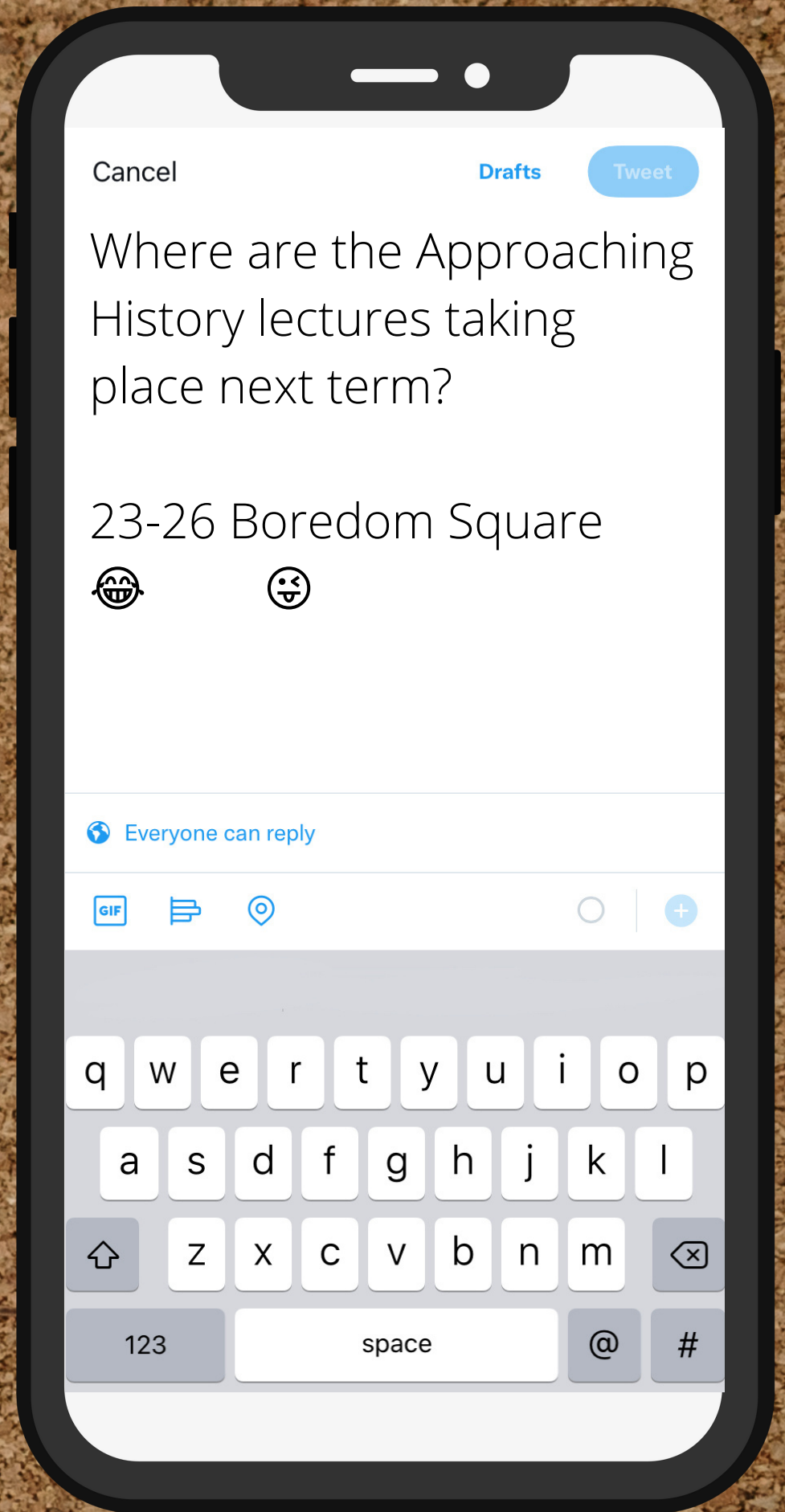
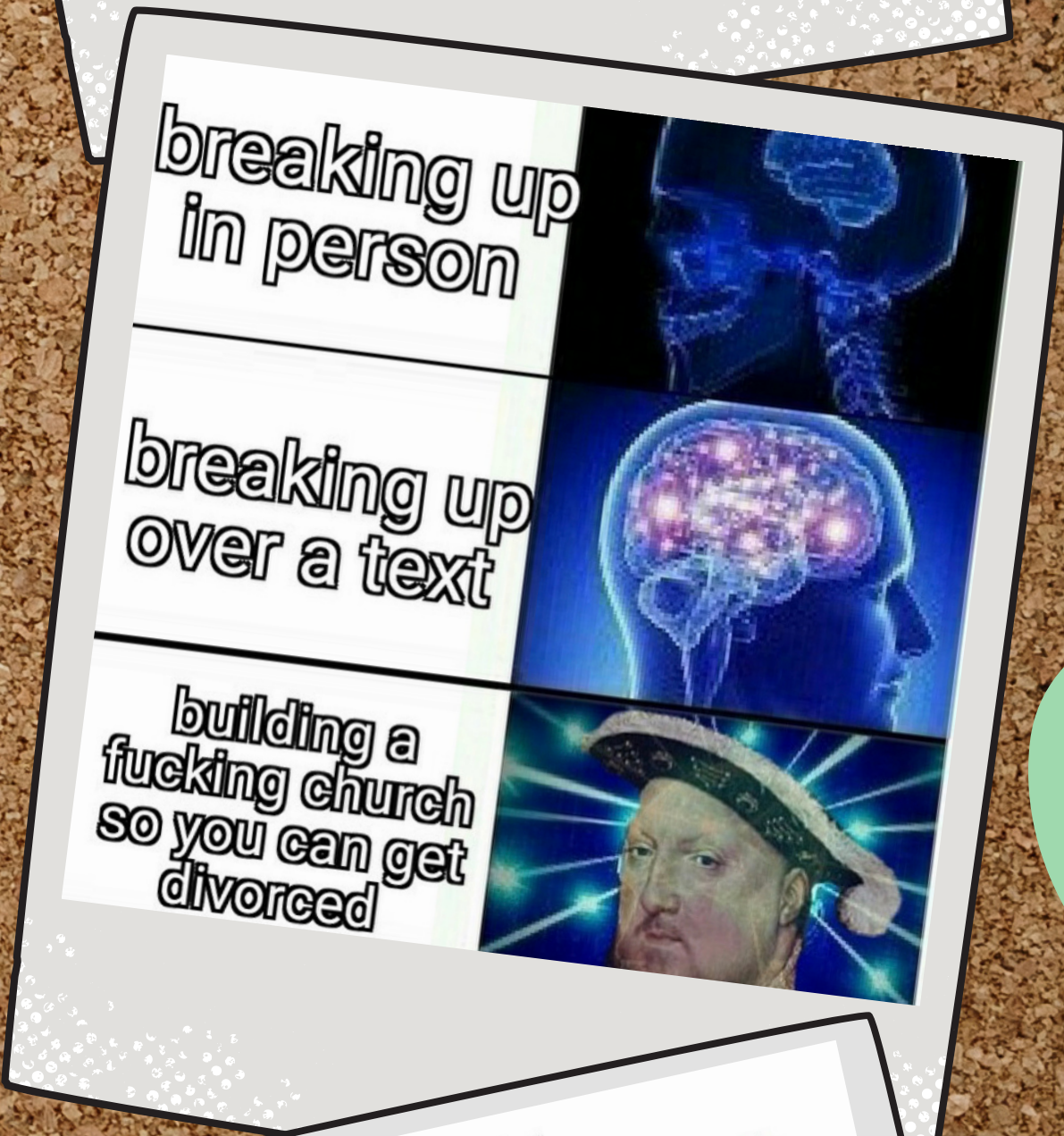
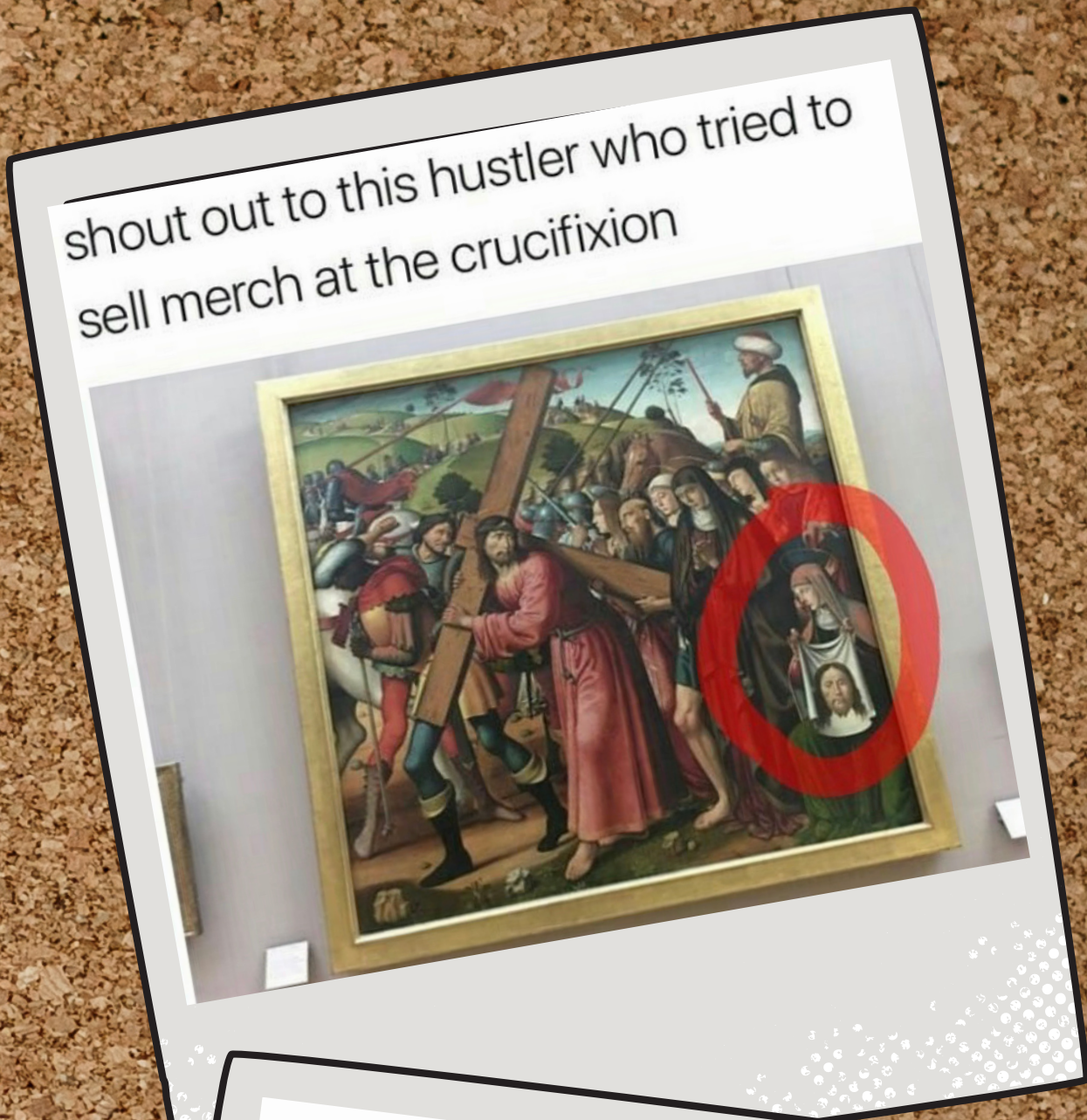
Billy Liu



The central idea of Taoism is to teach us how to see beauties of everything in our environment. Lao Zi said Tao is the origin of our universe, everything was born from Tao and everything changes with time. When a snake gets rid of its old skin, a new skin will grow on its body. A person will have new ideas when he gets rid of his old ideas. Lao Zi said the natural world was his best teacher, we should engage with the natural world in order to develop our personalities. The most basic idea of Taoism says the abilities to discover yourself is the abilities to discover the entire world because once you discovered yourself you will know how the world is making you to become yourself. Water plays the most important role for Taoism, although water is not as shiny as gold and as hard as steel. But water is the mother of our natural world, it is soft and full of blandness. Majorities of people said water is invaluable because it flows in downward directions along mountains. But Lao Zi said the most important reason for water to flow downward along mountains is to help the growth of plants inside mountains and help all the species to survive. Water helps a person to become an infant so that his mind can become clean enough to generate strong power for his life. A person with properties of water doesn't like to complain about his life and arguing with other peoples. His tolerance attracts more people to become his friends and his blandness conveys huge amounts of sweetness to his friends so he can make lots of influences to other people. Majorities of people think empty means poverty, but Lao Zi said everything was born from the empty space. The function of an object is determined by its empty space, the larger the empty space, the larger the capacity. Taoism said there is no pure Altruism in the world, a person who dedicate himself to other people is also to dedicate strengths and opportunities for himself. The word "have" is just the appearance of an object. If we see lots of water spills from a water bottle, it means the water bottle doesn't have enough capacity. The most important reason why we call peoples who like to show off their wealths as rich peoples is not because they earned lots of money, it is the fact that they don't have large capacities inside their mindsets. They will show off their wealths even they can only earn very small amounts of money. The most important inspiration that I learned from the word empty is the poorer you are, the richer you will be. Because your poverty gives you lots of opportunities to exploit your talents and build your futures.

Comedy Corner

Send us your favourite history memes to be featured in next month's issue!



Where was the Declaration of Independence signed?

At the bottom!

Please don't make this harder than it has to be



Coming up in History Soc.



Unfortunately, due to the current Omicron wave, planning socials and in-person events is difficult, but be sure to track us on socials for updates if and when things change for the better!

Check out the website's Upcoming Events page for more details

uclhistorysociety.com



Get in touch with us on socials if you're interested in joining our writing team on the History Journal!

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BECCA MOORE
JONAS LIM
EMILY TUBBS
MOLLY WEAR
NISHTHA SARAF
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