

# Gendering Peace in Europe, 1914-1945 -- Humanities Research Institute (HRI), University of Sheffield, Friday 20 and Saturday 21 January, 2017

Organised by Dr Julie Gottlieb, together with Dr Caoimhe Nic Dháibhéid, Prof Benjamin Ziemann and the University of Sheffield Centre for Peace Studies.

## Confirmed plenary papers:

### Caitríona Beaumont (London South Bank University), **“Why we women must campaign for peace’: voluntary women’s organisations, citizenship rights and the gendering of the peace movement in England, 1918-1939”**

In her presidential address to the annual general meeting of the National Council of Women (NCW) in June 1919, Mrs. Ogilvie Gordon, addressed her audience on the subject of peace. Those attending were told that ‘the love of humanity and understanding that oversteps political and geographical boundaries should be able to reveal themselves more easily and unreservedly in women than in men, in virtue of the inborn protective instinct of motherhood in all women’. (*National Council of Women of Great Britain and Ireland Occasional Paper No. 85: 8*). This speech highlights traditional and gendered assumptions that women as mothers had a ‘vested interest in peace’ (Elshtain 1987: 234). There is no doubt that the link between motherhood and pacifism was long established within the British context (Liddington 1989, Hinton 1989). It would be mistaken however to assume that women only supported the peace movement because of their maternal instincts. In reality a much more complex discourse about the relationship between peace, democracy, citizenship rights and international relations was emerging amongst voluntary women’s organisations in the 1920s and 1930s. This paper will explore the participation of the NCW, Mothers’ Union (MU), Young Women’s Citizens Association (YWCA) and the National Federation of Women’s Institutes (WI) in the interwar peace movement. These four groups represented hundreds of thousands of women during the 1920s and 1930s. Nevertheless their involvement in female activism, including the peace campaign, has often been overlooked (Bruley 1999, Pugh 2000). Anxious to distance themselves from feminist societies all four chose not to join the Women’s International League for Peace and Freedom (WILPF). Instead they actively supported the work of the League of Nations Union throughout the 1920s and 1930s (McCarthy 2011). The paper will assess the motives for and impact of the involvement of the NCW, MU, YWCA and WI in the interwar peace movement. The campaign was gendered in that maternalism remained a motive for female involvement. More significantly however each group believed that peace was essential if women were to benefit from their newly won rights of political and social citizenship. For voluntary women’s organisations, peace would create the context in which the everyday lives of women would be improved and the social and moral betterment of society could take place. For all of these reasons it was imperative that women be at the forefront of the interwar peace movement and face the challenges that campaigning for peace would bring.

### Dr Laura Beers (University of Birmingham), **"Socialist and feminist collaboration in the women's peace movement"**

The post-WWI women's peace movement offers an opportunity to re-examine conventional wisdoms about the incompatibility of the female socialist and "bourgeois feminist" activism in

this period. Scholars working in several national disciplines, including Marilyn Boxer in a recent contribution to the *American Historical Review*, have questioned the supposed divide between socialist and "bourgeois" (read: liberal) feminists. However, most of these studies have considered female activists working in domestic political contexts. A study of the Geneva-based Women's International League for Peace and Freedom, a "feminist-pacifist" organization founded during the First World War and devoted to a broad program of social reform in the interests of international peace exposes the possibilities and limitations of women's cooperation across political boundaries in pursuit of shared goals. WILPF's leaders included prominent Liberals, Communist fellow travelers and many in between. While their differing political outlooks caused frequent and occasionally acute tensions, their sense of shared purpose allowed the women to hold their organization together through even as the international political situation deteriorated in the late 1930s.

Clarisse Berthezène (Université Paris Diderot), **“Promulgating peace through Christian Democracy? British Conservative women and the European Union of Women, 1945-1955”**

While Christian Democracy was presented as a solution against war in Europe in the 1930s and in the immediate aftermath of the Second World War, it was not until 1949, under the chairmanship of the Duchess of Atholl, that the British section of *Nouvelles équipes internationales* (New International Teams — NEI) was actually formed as a unit of the European Movement, which aimed to establish a Christian Democratic Union. Although NEI was meant to cut across political parties, the Conservatives saw it as 'a platform for getting across the Conservative as well as the British point of view'. Making contact with equivalent parties in other countries was seen as key to avoiding future conflicts. In the years that followed, it was felt that 'an association of women members of the centre and right political parties in Europe' was needed for women to make a specific contribution to international politics. In 1955, the British section of the European Union of Women was formed as 'a brains trust type of programme' to promote peace-building and peace-keeping. Closer international understanding was crucial to peace in Europe and Conservative women were seen as essential in facing the challenge of the Cold War and constructing a Christian democracy. This paper will investigate Conservative women's engagement with Christian democracy and Christian Democrat internationals and the place of religion in British Conservatism. It will question gendered stereotypes of Conservative isolationism, paternalism and Anglicanism.

Charlotte Bill (filmmaker) with Helen Kay, **“These Dangerous Women: Film Screening and Discussion”**

We would like to introduce the documentary about the women who tried to stop World War I. Meeting together internationally to campaign for the vote, these women formulated resolutions for a negotiated peace which they took to 14 heads of state, the King of Norway and the Pope. Travelling across war torn Europe, risking their lives and vilified by the British Press these women presented their resolutions and influenced President Wilson. They went on to form the Women's International League for Peace and Freedom which celebrated its centenary on 28th April 2015. The documentary is 23 minutes. We will introduce it and have a question and answer session after the film.



## Clapham Film Unit

Donatella Cherubini (University of Siena, Italy), “**At the origins of 1900s Peace movements: Juridical pacifism, Nobel Prize, Peace press and novels in Bertha von Suttner’s campaign**”

*Down with the arms! Stop fighting! White flag! War against war!* The watchwords of European pacifist and antimilitarist movements between XIX and XX century were overthrown by the two World Wars; however, they definitely contributed to spread and implant Peace stances as an everlasting legacy for future generations. Bertha von Suttner stood out in this context: a noble woman of Czech origins; with a Viennese formation; *European* in culture and languages (she spoke and wrote in German, French, English, Russian); novels writer; founder of periodical newspapers and therefore also journalist. She was one of the main protagonists of Peace campaigns around the two centuries, and the first woman to award the Peace Nobel Prize in 1905. She indeed represented a considerably original figure inside the *milieu* of European progressive aristocracy and non-interventionist bourgeois, both strongly devoted to Peace just as their Governments were concerned about militarism and imperialism. Flanking long-lasting societies like the *International Women’s Association*, she contributed decisively to the development of juridical pacifism, giving her support to organisations and instruments to prevent wars, first of all international arbitration. Moreover Bertha von Suttner was able to speak directly to the heart of people - and women above all - in the novel *Down with the Arms!*, published in 1889, translated in a great many languages, and still regarded as a “classic” of international pacifist literature.

Marie-Michèle Doucet (Royal Military College of Canada), **“Gendering Security: Women’s Position on National Security in France after the Great War”**

“No women, whether she leans over a cradle or thinks of the future of her grown son, will feel a sense of security as long as there are tanks and machine guns on the surface of the earth<sup>1</sup>.”

National security is at the core of French political and diplomatic discourses during the interwar period. Having been invaded by German troops twice in the last forty years, it is important for the French people to insure their security against another provocation by Germany. Many historians have studied France’s obsession with national security after the Great War [Vaïsse, 1981; Jackson, 2013], but none have looked at how French women understood this question of utmost importance. By taking a closer look at French feminist and pacifist writings – whether it is in journals or in private letters – we quickly see the emergence of a specifically feminine discourse on the issue of security. In this paper, I will argue that French women did not only understand security as a national or international issue, as it is above all a maternal issue. For many, the threat affects them on a more personal level as security means that their sons will not be sent to die in another war. Despite this common fear, these women don’t always agree on how security is to be obtained. Some will argue that disarmament is the only way to establish security, while others think disarmament will only make France more vulnerable. In this paper, I give these women a voice and compare their discourses on national security with those of their male counterparts. Moreover, I examine how, at a time when women are excluded from the political sphere because of their gender (French women will only obtain the right to vote in 1944) motherhood influences the way women perceive and understand this question of national security.

Akos Farkas (ELTE University, Budapest), **“Caught in a Double Bind: Hungary’s Women Writers Before and after 1920”**

Hungary’s leading women writers from Margit Kaffka and Zseni Várnai to Lola K. Réz and Cécile Tormay took passionate sides when it came to having to choose between what they saw as the (mostly maternal) protection of human life and the (the mostly daughterly) loyalty to country. “Do not shoot, son, your mother might be there!” and then “No peace on earth before all that has been lost is regained!” were the conflicting calls sounded by these deeply concerned women poets and novelists on either side of the pacifist versus patriot divide before and after the Peace Treaties of Versailles and Trianon concluded World War I. This paper undertakes to ask, and if possible answer, the question whether the emblematic female figures of Hungarian literature coming out in favour of peace or country during and immediately after the Great War had more to motivate them than personal background or temperament. Beyond looking at social and historical circumstances, the paper intends to examine whether and how the diction characterising the various pro- or anti-pacifist pieces written by women fell into patterns of thought and rhetoric established in the mainstream, and mostly masculine, discourses of the period.

Dr Julie Gottlieb (University of Sheffield), **“Gendering Fascist ‘Pacifism’/Anti-War Policy: The British Union’s Women’s Peace Campaign, 1938-1940”**

From 1938 Mosley’s fascist movement launched an anti-war campaign. Fascist women, figured as innately conciliatory and nurturing, had seemingly less difficulty in channeling their

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<sup>1</sup> D. A., « Propos d’une pacifiste », *Le Nord féministe*, n° 6, janvier 1933.

fascist militancy into anti-war activities, and they launched their own Women's Peace Campaign in 1940. But they were unlikely pacifists. They opposed the war because it was, as they called it, the 'Jews' War', their activities giving free reign to their 'motherly hate', obsessive anti-Semitism, vitriol against refugees, and myopic isolationism. This paper will make sense of the seeming paradox of fascist pacifism, and situate fascist women's peace campaigns within the wider context of the women's peace movement in the period after appeasement.

Gaynor Johnson (University of Kent), **"Gendering diplomacy, 1900-1945"**

The diplomatic history of the first half of the twentieth century is almost always viewed from the perspective of dominant male elites. This paper will discuss how they were constituted and also how they continued to prevail during a time when elsewhere in society the role of women and other under-represented groups was changing dramatically. I will also introduce the tool of prosopography as a means of learning more about gender difference within the role of the British Foreign Office and diplomatic service. I will argue that this is a useful methodology because it allows the study of individuals who do not have a large archival footprint or about who only a small amount is known. I will cite some examples of how the Foreign Office List was used to manipulate the public face of women. The paper will then conclude with some thoughts about how useful gender theory is as a means of understanding relations between states.

Lucy Noakes (University of Brighton), **"'Couldn't Have Been A Nicer Morning For It': Gendering Armistice Day in late 1930s Britain"**

The new aerial warfare, prophesied by Giulio Douhet and popularized by HG Wells, Neville Shute and others in the 1920s and 1930s, was to place the domestic home, and the families within that home, firmly at the centre of modern warfare. No longer would wars be won and lost on the strength, weaponry and morale of the armed forces; instead, the ability of civilian populations to survive aerial bombardment with their morale, if not their homes and bodies, intact, would decide the victors of warfare. This paper examines the ways in which this new type of conflict, imagined and prepared for in 1930s Britain, shaped commemorative practice for the dead of war. The commemorative practices of Armistice Day were clearly gendered: the male, military dead were remembered by bereaved women. By the mid 1930s pacifist groups, such as the Women's Co-operative Guild, attempted to mobilise these gendered commemorative practices to raise awareness of, and opposition to, the new form of warfare that was on the horizon, and which would potentially create as many female, and child, victims, as male. Drawing on material collected by Mass Observation the paper will consider the extent to which gender shaped both understandings of Armistice Day in late 1930s Britain, and attitudes to the coming war.

Senia Paseta (Oxford University), **"Peace and Protest in Ireland, 1918-1937"**

This paper will explore the attempts of Irish women to re-organise in the wake of a number of seminal political shifts: their partial enfranchisement in 1918, the Irish War of Independence, the Civil War and the partition of Ireland. It will focus on the formal involvement of women in a host of new organisations and in organisations which were built from the ashes of the suffrage campaign era. I will emphasise the way that women from various political backgrounds attempted to emerge from the bitter political factionalism of Ireland, 1916-1923 in an effort to rekindle women's activism around peace and feminist issues. An important aspect of this was their emphasis on participating in international forms of activism which

ranged from the International Women's League for Peace and Freedom to Save the Children.

Ingrid Sharp (University of Leeds), **“Love as Moral Imperative and Gendered Anti-war Strategy in the International Women's Movement 1914-1924”**

‘The absence of love is the enemy and the cause of all wars. All Europe is crying because all Europe can no longer love. All Europe is mad because it can no longer love.’ Leonhard Frank *Der Mensch ist gut* 1918. With Frank's analysis shared by many anti-war activists, it is not surprising to encounter a rhetoric of love and shared humanity among pacifist groups active during and after the First World War. This rhetoric was consciously chosen to counteract the discourse of hate that dominated newspaper coverage, propaganda images and popular culture in all belligerent (and even some neutral) nations at this time and it was absolutely central to the vision of a feminist peace developed by women's groups working to oppose the war. Their vision of peace rested on a discourse of shared female victimhood opposed to what they saw as masculine violence: unlike the statesmen who saw war as a legitimate tool in international politics, the women saw war as catastrophic to the whole of humanity, with the first and highest price paid by women. The association of pacifism with womanly weakness and emotionality led to women's organized resistance to the First World War being dismissed by many as sentimental and naive. This paper will examine the writings of key women peace activists in order to show that the women's pacifist position was in fact both radical and coherent, and reveal how they deployed articulations of love as both a moral imperative and a powerful, gendered strategy of resistance to war both during the war itself and in their struggle to overcome the mindsets of war in the post-war period.

Matthew Stibbe (Sheffield Hallam University), **“Peace at any Price? Conservative Women in Britain in the late 1930s and the Anglo-German Fellowship”**

For the women's movement in Britain, including its Conservative variant, the years 1935-36 marked a watershed in attitudes towards peace activism. In the aftermath of the Abyssinian conflict and the crisis over western non-intervention in Spain, some turned to anti-fascism and no longer prioritised peace above all else. Other Conservative women remained loyal supporters of the Chamberlain government's policy of appeasement, but from 1938 found themselves increasingly out-flanked or at least overshadowed by a newly-emerging 'peace movement' on the extreme right, involving women from anti-Semitic organisations such as the BUF and the Link. A less well-known group was the 'Ladies Committee' of the Anglo-German Fellowship, a pro-Conservative and elitist but not overtly pro-Nazi body set up in early 1935 to promote better relations with Germany through organising dinners and discussion evenings, often with invited German guests. This paper will examine the evolving attitudes of the AGF and its 'Ladies Committee' to the question of peace, and the discourses it deployed to justify its efforts to bring about a better understanding between the two countries. It will also pay attention to the attitude of the 'Ladies Committee' during the crisis that occurred in the AGF at the end of 1938, when its chairman, former Conservative Transport Minister Lord Temple, and around half its membership, resigned in protest at the *Kristallnacht* pogrom in Germany. Those members who remained were forced to tread a difficult path between continued support for the Prime Minister and a stance which advocated peace at almost any price. In March 1939, when German troops marched into the remaining Czech lands and thereby tore up the Munich agreement of the preceding autumn, the game was all but up and the AGF began to fall apart completely, at least as far as its relationship to the Conservative Party was concerned. Before this happened, however, it



made one last attempt to position itself as a mediator between British and German public opinion. It did so by inviting Gertrud Scholtz-Klink, the leader of the Nazi women's league, to address one of its formal dinners in London. The paper will examine some of the reasons for the failure of this visit, and what it can tell us more generally about Conservative women's activism on the eve of the Second World War.

Sonja Tiernan (Liverpool Hope University), **“There can be nothing right in a country where such a thing is possible’: Women’s campaigns to abolish capital punishment in interwar Britain”**

In March 1923, a special public meeting to consider the abolition of capital punishment was held in London. Numerous concerned groups arrived to establish a national campaign to remove the death penalty from the British criminal justice system. Those present included a significant number of women, representing an array of feminist groups. The Women's International League for Peace and Freedom established a dedicated division, the Committee for the Abolition of the Death Penalty. The WILPF representative, Eva Gore-Booth, delivered a speech at that first meeting. Gore-Booth had become particularly concerned about capital punishment in the wake of the Easter Rising. Her campaigns escalated when the Restoration of Order to Ireland Act was introduced in 1920 to quell the Irish war of Independence. The Act resulted in an alarming rise of execution rates in Ireland the following year. By tracing Gore-Booth's writings and work in this area, this paper discusses how and why swift advances in the campaign to abolish capital punishment during the 1920s and 30s was predominately orchestrated by feminist campaigners.

#### Biographies of Plenary Speakers

**Dr Caitríona Beaumont** is Associate Professor in Social History at London South Bank University and Director of Research for the School of Law and Social Sciences. Her publications include articles and chapters on twentieth century Irish and British women's history focussing particularly on the contribution of voluntary women's organisations to the history of the women's movement. Recent publications include *Housewives and Citizens: Domesticity and the Women's Movement in England, 1928-64* (Manchester University Press, 2013), Beaumont (2014) 'Fighting for the Privileges of Citizenship': the YWCA, feminism and the women's movement in England, 1928-1945, *Women's History Review*, 23, 3, pp. 463-479 and Beaumont (2015) "What is a wife"? Reconstructing domesticity in postwar Britain before *The Feminine Mystique* *Journal for the History of Women in the Americas* (online), Vol 3, 2015 <http://journals.sas.ac.uk/hwa/issue/current> She is currently working on the history of female activism and voluntary action in England and Wales 1960-1980.

**Dr Laura Beers** is a Birmingham Fellow and associate professor of history at American University. She has published on women and politics in Britain and internationally, including a recent chapter on the WILPF's political agenda in Glenda Sluga and Carolyn James' *Women, Diplomacy and International Politics* (Routledge, 2015).

**Clarisse Berthezène** is a senior lecturer at Paris Diderot University. She has published widely on the political and intellectual history of the British Conservative Party. Her recent monograph, *Training minds for the war of ideas: the Conservative Party, Ashridge College and the cultural politics of Britain, 1929-1954* (Manchester University Press, 2015) sheds new light on attempts by Conservatives to create a counter-culture to what they saw as the

cultural hegemony of the Left. She is working on different projects with Dr Julie Gottlieb and other colleagues, in particular a co-edited book on Rewriting Right-Wing Women.

**Charlotte Bill** is a documentary director and cinematographer. She grew up in Manchester and lives in London, England. Charlotte's documentaries tell the stories of people left out of the main stream narrative. Her work is intimate, she lets people tell their own stories and takes the audience into their lives. With a background in art and music, her work is visually stunning and emotionally engaging. Films can be seen on YouTube at <https://www.youtube.com/user/charlottebill1> and at [claphamfilmunit.com](http://claphamfilmunit.com). Charlotte's documentaries have been broadcast by the BBC, the Community Channel and screened at festivals including *Elles Tournent*. *These Dangerous Women* was awarded Highly Commended by the Women's History Prize 2015. *These Dangerous Women* is set in 1915 and tells the story of the women who tried to stop World War I. It was impossible to document the memories of these early feminists so Charlotte asked contemporary peace activists and young feminists to research and embody their 1915 counterparts and re-enact their journey to The Hague for the Women's Peace Congress. Charlotte interviewed the women in character as they travelled to the Hague. The resulting film is intimate and compelling.

**Donatella Cherubini** is Professor of Contemporary History and History of Journalism at the Department of Political and International Sciences, University of Siena, Italy. She teaches several graduate classes; collaborates with public institutions on issues related to communication; directs undergraduate and graduate trainings on journalism; coordinates many students/teachers grants and mobility actions inside the Erasmus European University exchange programme. She is currently researching and publishing work on European pacifism. In the past, she has published widely on Italian socialism between XIX and XX century; Italian and international journalism; political, electoral and social history of Tuscany; Italian Universities from mid-XIX century to fascism; Universities and journalism during the process of Italian unification. She is currently working at a book on the European dimension and intellectual contribute of a Siennese family through Great Britain, Germany and France between XVIII and XIX century.

**Marie-Michèle Doucet** completed her Ph.D. in History at the Université de Montréal (Canada) in 2016. She is now an Assistant Professor at the Royal Military College of Canada. Looking at French pacifist women's discourses and actions in the post-World War I period, her research pays particular attention to the way they express their opinion on national and international issues, such as world peace, security, disarmament and reconciliation between France and Germany. She has presented and published several papers on this question: 'Helping the German Children: French Humanitarian Aid and Franco-German Reconciliation After the Great War (1919-1925)', which will soon be published in *Living war. Thinking peace (1914-1921). Women's experiences, feminist thought and international relations* (Bruna Bianchi & Gerladine Ludbrook (eds.), Cambridge Scholar Publishing, Spring 2016); she has also presented a paper titled 'Disarmament of Hatred through Children's Literature: Madeleine Vernet's tales of peace and reconciliation', at the international conference *Resistance to War 1914-1924*, held in Leeds, March 2016.

**Dr Ákos Farkas** is Head of the Department of English Studies at Eötvös Loránd University, Budapest where he teaches modern English literature. The focus of his research has



recently shifted from the modernist heritage surviving in the postmodern novel to the interrelatedness of literature and history in his native Hungary as well as in Britain. His studies on utopian and dystopian fiction by a variety of English and Hungarian writers (such as Wells, Huxley, Burgess, Leo Szilard, and Sándor Szathmáry) bear witness to this broadening of interest. Bearing the title 'What They Were Going to Do About It: Huxley's Peace Pamphlet in Pre-War Hungary', his article (shortly to be published in the collection *Utopian Horizons* edited by Gregory Claeys and Zsolt Czigányik) indicates how he has come to be involved in peace studies and their inter-cultural ramifications.

**Dr Julie V. Gottlieb** is a Reader in Modern History at the University of Sheffield. She has published extensively on the women's political activism in the aftermath of suffrage. Her first monograph *Feminine Fascism: Women in Britain's Fascist Movement, 1923-1945* (2000) explored the participation and representation of women on the extreme right. Most recently, she has focused on women's engagement with debates about peace and appeasement in '*Guilty Women*' *Foreign Policy, and Appeasement in Inter-war Britain* (Palgrave, 2015). She is the organiser of the "Gendering Peace in Europe, c.1918-1945" conference. Her new project examines the relationship between macro crisis and suicide, supported by a Wellcome Seed Award (2017-18).

**Gaynor Johnson** is Professor of History and the University of Kent. She has spent much of her career examining the role of diplomats in the context of Britain's relations with the Great Powers, especially France, Germany and the United States. Her principal area of interest is the period between the First and the Second World Wars. She has also published extensively on the history and operation of the British Foreign Office and on the history of the League of Nations. She is currently working on a major AHRC-funded project with Professor John Keiger, University of Cambridge, which offers a comparative prosopographic study of British and French permanent officials at the Foreign Office and the Quai d'Orsay, and their attitudes towards European integration, 1919-1957. Her most recent book is a biography: *Lord Robert Cecil; politician and internationalist* (Ashgate, 2013).

**Lucy Noakes** is Reader in History at the University of Brighton. She writes and researches on the interface between war, gender, memory and nationhood, with a particular interest in the social and cultural histories of Mid 20<sup>th</sup> century Britain. Her publications include *War and the British* (1998), *Women and the British Army* (2006) and (edited with Juliette Pattinson) *British Cultural Memory and the Second World War*. She is currently working on three, inter-related, research projects: a history of death, grief and mourning in Second World War Britain (Manchester University Press: 2018), a study of gender and civil defence in mid 20<sup>th</sup> century Britain with Susan R. Grayzel, funded by the American Council for Learned Societies), and, with Claire Langhamer and Claudia Siebrecht, an emotional history of total war in 20<sup>th</sup> century Europe (OUP: 2018).

**Senia Paseta** is a historian of modern Ireland with a particular interest in the history of education, religious identity formation and political movements and ideas in the late nineteenth and early twentieth centuries. She has published on the development of a Catholic university elite in pre-independence Ireland and has also worked on a number of aspects of women's history, including the history of feminism and women's education in Ireland. Her current research is in the history of women and political activism in Britain and Ireland. Her most recent book, *Irish Nationalist Women, 1900-1918* (Cambridge, 2013),

examines how politically active women worked within broader nationalist and feminist contexts during a volatile period of Irish history. She is now working on a book which considers further forms of women's political activism including Irish unionism, socialism, education and social reform

**Ingrid Sharp** is Associate Professor and Director of Graduate Studies in the School of Languages, Cultures and Societies at the University of Leeds. She researches into gender representation and cultural history in Germany, with a particular emphasis on the First World War and Weimar Germany. She leads the Resistance to War strand of the Legacies of War project at the University of Leeds and is currently researching German opposition to the First World War. She is co-editor, with Matthew Stibbe, of *Aftermaths of War: Women's Movements and Female Activists, 1918-1923* (Brill, 2011), and of a forthcoming volume *Women Activists between War and Peace. Europe 1918-1923* (Bloomsbury, 2017).

**Matthew Stibbe** is Professor of Modern European History at Sheffield Hallam University. He has published widely on various aspects of twentieth-century German, Austrian and European history, and is co-editor (with Ingrid Sharp) of a forthcoming special issue of *Women's History Review* on women's international activism in the inter-war period, 1919-39.

**Sonja Tiernan** is Acting Head of the Department of History & Politics at Liverpool Hope University and was the Peter O'Brien Visiting Scholar in Irish Studies at Concordia University (2015-6). Sonja has held fellowships at the National Library of Ireland, Trinity College Dublin and the Keough-Naughton Institute for Irish Studies, University of Notre Dame. She has published on modern Irish and British social history and is a contributor to the *Dictionary of Irish Biography*. Her publications include *Eva Gore-Booth: an image of such politics* and *The Political Writings of Eva Gore-Booth*. Her most recent article, re-examining the legacy of Irish women, was published in *The Shaping of Modern Ireland: A centenary assessment* (2016).