THE WILSON'S INTRIGUE

Humanities Issue 2: July 2021

Introduction

The Wilson's Intrigue editorial team proudly welcomes you to our second issue of the Humanities magazine. This time we delve into the role of AI in law, whether religion and the state can ever be united and the role of free speech within our modern world. We hope you enjoy another issue of the Wilson's Intrigue, written by students for students.

The Importance of Humanities

Preparing the second issue of the Wilson's Intrigue throughout the various pandemic lockdowns this year has presented some unique challenges, but it has also highlighted the benefits of reading about the humanities. In what can be bleak, isolating and fearful times, the humanities equip us with the knowledge to better understand the world and ourselves. They allow us to: combat feels of angst and loneliness induced by or enforced isolation, navigate the difficult journey as we come out of lockdown, and be a source of enjoyment and interest in what can otherwise be very dark times.

Acknowledgements

The magazine is the work of many individuals and a thanks must be delivered to all. The editors' efforts in formatting and the writer's time in researching and writing their essays leads to the high quality magazine we have today. A massive thank you to all students involved.

A special thanks must go to Miss Denison, Mr Fletcher, Mr Gore, Miss Grant, Mr Lissimore, Dr Meddleton, and Ms Wells-Cole, for proofreading and verifying the accuracy of our articles and the magazine as a whole.

If you would like to write in the third issue of the humanities magazine to delve and explore a humanities subject of your choice, please email me (Divy) at

DAYALD@wilsonsschool.sutton.sch.uk for more information.

Front Cover: This garden soil with solar light from above makes a striking image. We are proud of this Wilson's artwork adorning the front of our magazine, courtesy Shahzeb Ahmed (Y12) for taking this mesmerising photo.

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Contents

If you are viewing this magazine digitally, you can navigate the magazine by clicking on the name of the article.

The Impact of COVID-19 on the Premier League

By Andro Lusung (Y12)

COVID-19 arrived in Britain in late January 2020, around a month after its initial detection in Wuhan, China. Public Health England quickly moved the threat level from 'Very Low' to 'Low' on the 22 January [1] and much information had begun to spread rapidly across social media and news outlets as to the extent of the virus and whether it was something we should be worried about. What ensued was an expression of everyone's worry: the prices of PPE soared from less than a penny to a pound [2], hour-long queues at various groceries stores became commonplace as the public quickly and, to be frank, quite selfishly began to bulk buy essentials, leaving many shelves bare – despite clear government advice that there would be enough for everyone – as suppliers were unable to keep up with demand.

A couple of months later, on the 12 March, COVID-19 had reached the Premier League for the very first time, with Arsenal FC manager Mikel Arteta contracting the virus. A day after, Chelsea winger Callum Hudson-Odoi tested positive for the virus and on that same day, the Premier League and English Football League announced the suspension of all fixtures imminently until the 3 April. This date was then later scrapped, and the first post-lockdown game was eventually played on the 17 June. As a Chelsea fan, I was gutted, seeing as we had just come off of a 4-0 win against Everton, losing some much-needed momentum. On a more important note, however, the three month gap (eight rounds of fixtures) had a massive economic impact on many key stakeholders in football.

On average, around 686,000 people travel to stadiums in the UK from abroad to watch a Premier League game every year [3]. The cost of travel and local spending in the area as well as the purchase of the actual ticket greatly contribute to the UK's economy. The fact that Premier League stadiums have not been able to accommodate fans since its postponement meant that this benefit couldn't be experienced - with the exception of the brief hiatus during which a small minority of fans were admitted in areas classed as Tier Two (2,000 people or half the stadium capacity, whichever is smaller) or Tier One (4,000 people or half the stadium capacity, again, whichever is smaller) [7]. Premier League clubs also contribute a substantial amount in terms of taxes, with £3.3 billion going to the treasury annually. During the suspension of the Premier League, the players of some clubs took voluntary pay cuts: Watford (30%), West Ham (20%), Arsenal (12.5%), Southampton (10%), and Sheffield United (10%) [4] - even some non-playing staff took cuts: Bournemouth manager Eddie Howe and Brighton head coach Graham Potter [5], just to name two. During the pandemic, this was especially bad as the Government introduced policies such as the furlough scheme and the **Stamp Duty Holiday** as well as the Eat Out to Help Out initiative. The fact that the government had to fund such initiatives, yet government revenue was down meant the **fiscal balance** was worsened. Clubs themselves were also impacted greatly by the pandemic. The main source of revenue for Premier League clubs

are broadcasting fees. The Premier League deal was won by Sky, BT and Amazon for 2019/2022 broadcasting cycle (worth £5 billion).

The broadcasting revenue is distributed in three different ways: 50% of the revenue is split equally between all Premier League clubs, 25% is towards **merit payments** and the other 25% is towards **facility fees**. Therefore, finishing the Premier League season was essential for clubs due to it accounting for the majority of their annual revenue. In the previous season, the Premier League generated £3.049 billion from broadcasting; in the 2019/20 season they only generated £2.2 billion [6]. You would be justified in thinking that clubs had lost out on all of this revenue. However, when the Premier League restart was announced, the organisation's request to suspend the **3pm TV blackout rule** was accepted by UEFA, the governing body of European football. This meant that for the first time ever, every game would be broadcasted on live TV (until further notice) via four different broadcasters: BT Sport, Sky Sports, Amazon Prime and BBC (the first time it had broadcast a game on live television since the 1987/88 season). The revenue from broadcasting fees post lockdown was pushed into the 2020/21 accounts (seeing as many clubs' financial years end in late May/early June). The fact that all games were able to be broadcasted meant that broadcasting revenue was greater, with the 2020/21 account predicted to show around £3.7 billion in broadcasting revenue - the highest ever [6] - showing one unexpected positive impact of the Premier League's suspension. However, as mentioned before, the lack of fans meant no ticket sales and no revenue from concession. Match day revenue down fell from £683 million to £550 million [6], with this figure expected to be even smaller this season (£50 million [6]) mainly due to the presence of new, more transmissible coronavirus variants causing the number of cases to increase, forcing England into lockdown. This has resulted in the continued barring of fans from Premier League venues.
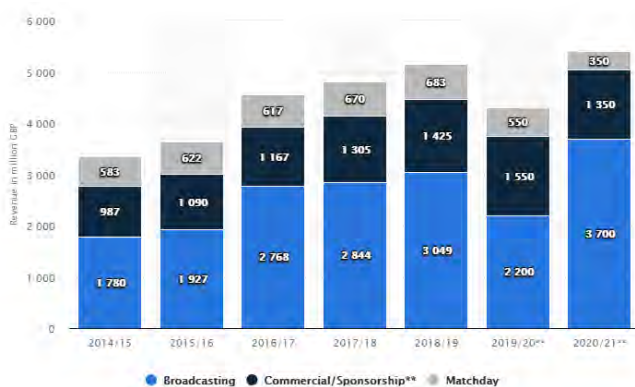
Premier League Revenue 2014-2021

The Premier League and its clubs are also responsible for the provision of 100,000 jobs [3]. During the period during which the restart of the Premier League wasn't guaranteed and the option of vetoing the season was being considered, the economic instability of clubs meant that they had to cut club spending in various ways. One example of this is Arsenal FC who, quite controversially, made 55 of their staff redundant, including Gunnersaurus, the Arsenal mascot played by Jerry Quy for 27 years [8]. This left many of the 100,000 employees of Premier League clubs uncertain about their job and whether they would keep it, a similar situation faced by many workers around the country.

We can clearly see the many negative impacts Covid has had on the many stakeholders in the Premier League. Following the UK's roadmap out of lockdown, Boris Johnson has set a date no earlier than mid-May for the re-introduction of 10,000 fans or a quarter of a stadium's capacity, whichever is smaller. I still expect that full capacity stadiums will only be present next Premier League season – perhaps not even from the start. Providing the UK's vaccination programme continues to run as smoothly as it currently is, I see no reason why this decision will have to be reversed. Furthermore, next season I see the 3pm TV Blackout in place again in order to draw income back towards clubs lower down in the English Football pyramid. Whether I'm right remains to be seen!

Edited by Ben Shorter

Glossary:

Stamp Duty Holiday - The tax-free allowance on property costing up to £50,000

Fiscal balance – The difference between government revenue and government expenditure

Merit payments – A proportion of the UK broadcasting revenue that is given to clubs on a performance basis

Facility fees – A proportion of UK broadcasting revenue that given to clubs on the basis of televised match frequency

3pm TV blackout – A rule preventing any games being broadcasted on live television from 2:45pm to 5:15pm, devised by Burnley in the 1960s in order to protect the attendance of lower league football games

Game Time

The Power of Social Media and the Downfall of Hedge Funds

By Aditya Jain (Y12)

GameStop stock prices skyrocketed from less than $20 to over $347 within few weeks, with no immediate apparent reason, resulting in losses of billions of dollars for hedge funds, including Melvin Capita which lost a massive 53% in January [6].

What is GameStop?

GameStop (exchange ticker GME) is a high street-based gaming retailer. It was founded in Dallas in 1984 and took its current name in 1999 [1,3]. Ever since its inception in 1984 until June 2008, GME had a successful run, consistently posting over 20% quarterly growth. Over time, gaming consoles and software were becoming cheaper and cheaper, and the company enjoyed large profits and the expansion of its stores. In 2005, GME was acquired by EB Games, and with multiple mergers and acquisitions, it successfully expanded into Europe within a short period, further increasing its income [3].

Challenges and Financial Losses

However, the offer of gaming, music, and movie industries has long been shifting from physical media such as CDs to online commerce and subscription-based services - this trend only growing exponentially. This has had a major impact on GameStop, whose revenue was mainly obtained from physical media. Its annual revenues fell from $9.36 billion in 2016 to $6.47 billion in 2020 [4]. This declining trend continued, the company suffering a massive net loss of $794.8 million in 2019 and subsequently $464 million in 2020 [4]. Then, the pandemic hit, dealing another major blow to GameStop as thousands of its stores were forced to shut, cutting off their major source of revenue.

What are Hedge Funds?

Hedge funds are major "enemies" in the stock market, only buying stocks based on potential earning, not a company's actual performance. They operate by seeking opportunities to maximise returns while also minimising risks for their investors. This is achieved through use of collective investments from wealthy individuals willing to accept the risks of losing capital temporarily in hope of higher returns. In the case of GameStop, Melvin Capital, along with other hedges funds, spotted the trend of GameStop's decline and predicted that since most of its old customers had now switched to online commerce, the era of GameStop was over; its time was running out. As a result, they decided to place billions of dollars in bets on GameStop's decline.

When betting against companies, hedge funds used a strategy called a 'short squeeze'. The short squeeze tactic is executed as follows: If a company is forecasted to have poor future financial prospects then hedge funds borrow its stock for some time (this can be anywhere from days to years) at a current price and then sell the borrowed stocks in the market. The idea is that in future when the stock price does go down (due to the company's decline), they will buy them again from the market at a lower price and return the originally borrowed stocks to its owners, thereby making a massive profit.

The Power of Reddit

A group of amateur investors on Reddit's r/WallStreetBets, an online stock trading discussion site, spotted that ultra-wealthy hedge funds such as Melvin Capital held billions of dollars' worth of short squeeze positions on the demise of GameStop. Using Reddit, millions of users encouraged each other to start buying GameStop stock to increase its price in order to ensure they dealt a major blow to Melvin Capital, due to their dislike of what they saw as market manipulation from the hedge fund. There were reports of people using credit cards and life-long savings to invest in GameStop, resulting in its stock price skyrocketing from less than $20 in early January 2021 to $347 on 27 January - an increase of 1600% [4,7]!

Ironically, GameStop was still struggling and to the unaware investor there was no reason for its stock price to go up. Reddit's faithful were now betting on uncertainty: it was only a matter of time before Melvin Capital and its compatriots had to purchase stocks from the market. Would they cause the blow they had always wanted to the stock market giant? When the time came for Melvin Capital, the scene looked bleak. With stock price now nearly 15 times the original price, they had to buy them at exponentially higher prices, resulting in a devastating loss of $4.5 billion [5].

Lessons Learnt

The Securities and Exchange Commission, an American financial regulator, is now investigating whether there was deliberate misinformation posted on social media platforms which drove the stock price frenzy. Whilst Melvin Capital lost billions of dollars and millions of Redditors profited, these Redditors were openly discussing trading strategies, so there seemed to be no hidden market manipulation. The real question is how can this kind of trading frenzy be stopped in future so that innocent investors do not end up losing their lifelong savings?

Edited by Ben Shorter

The Efficient Market Hypothesis: Can You Make Profits on the Stock Market?

By Kinshuk Jain (Y12)

What is the efficient market hypothesis?

The Efficient Market Hypothesis (EMH) is a controversial financial theory. Broadly speaking, it states that the stock market is completely efficient, meaning all stocks trade at their fair market value. There are three forms of the EMH which can be summarised as follows:

The soft form assumes that stock prices reflect all current data, and that future prices are independent of past performance. As a result, it rules out technical analysis as a tool that can be used to make profits.

The semi-strong form adds that stock prices react quickly to any new information that becomes publicly available. It therefore rejects the usefulness of fundamental analysis.

The strong form of the EMH states that stock prices reflect all information, both public and private. Therefore, the strong form dismisses even insider trading as a tool to increase profits.

The main takeaway from the EMH is that it is impossible to beat the market consistently for a prolonged period of time, and any time that an investor does beat the market, even for a short period of time, is generally put down to luck.

The Impact of the EMH on Investor Behaviour

Widespread belief in the EMH has led to the rise in popularity of passive index funds. Investors that believe in the EMH have a lower propensity to pay for expert fund management, as they do not expect even the best managers to outperform market averages.

Market strategist Jeremy Grantham argues that the 2008 Financial Crisis was due to belief in the hypothesis. He claims that leaders had a "chronic underestimation of the dangers of asset bubbles breaking" [1] because they thought rising prices simply reflected the fair market value.

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A diagrammatical explanation of the different forms of the EMH.

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Arguments for the EMH

Proponents of the EMH often base their arguments on studies. For example, a study conducted over ten years in the US by Morningstar found that only two types of actively managed funds (small growth funds and emerging markets funds) beat the market even half of the time [2].

Arguments against the EMH

The main argument against the EMH is that there are investors who are able to consistently outperform the market, such as Warren Buffet, John Templeton and Peter Lynch. Can the repeated success of investors over long periods of time really be put down to luck?

Additionally, different investors will always value securities differently. Therefore, it is actually impossible to determine the worth of a stock under an efficient market. The EMH assumes that all information is perceived by investors rationally but overlooks the effect of biases such as loss aversion (see Figure 2).

Furthermore, if the EMH was correct, then there would be no stock market crashes. During a crash, high-value stocks tend to dramatically reduce in price. This would not be possible if all stocks traded at their fair value all the time.

The bottom line

To me, it is difficult to reasonably agree with the efficient market hypothesis. The most telling argument against it is the impossibility of asset bubbles under the hypothesis – the financial world knows all too well that this is not the case. Additionally, Jeremy Grantham's argument that the EMH is the cause of the Global Financial Crisis is a compelling one, and it has led me to believe that belief in the hypothesis can be dangerous when it sets up a false sense of security.

There is no doubt that it is extremely difficult to beat the market – but that does not mean it is impossible. It appears that proponents of the EMH fail to draw the line between these notions. By example, the Morningstar study does not show that it is impossible to outperform market benchmarks; it simply shows that it is a cumbersome task.

But, as Albert Einstein once said, "in the middle of difficulty lies opportunity".

Edited by Shahzeb Ahmed

Loss aversion – a loss holds a greater value to investors than an equivalent gain.
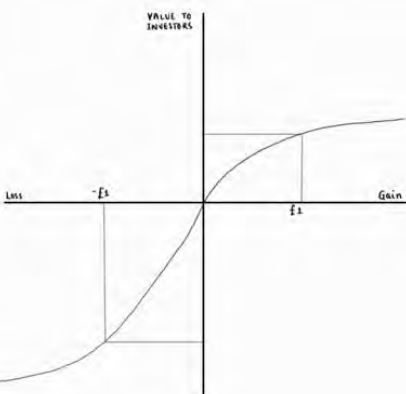
Key Terms

Fundamental analysis: a way of measuring the intrinsic value of stocks by studying factors such as the state of the economy or the financial management of the company.

Technical analysis: a method of evaluating stocks by using historical trading data, often involving price and volume.

Beating the market: when an investor makes greater returns over a given period of time than a market benchmark such as the FTSE 100 Index.

Active investment: an investment strategy which aims to outperform the market benchmark.

**Passive investment:** a strategy that aims to match the returns of the market benchmark.

NUDGE by Richard Thaler

"Nudge: Improving decisions about health, wealth and happiness" was written in 2008 by Cass R. Sunstein and Nobel Laureate Richard H. Thaler. This book explores the ways that firms and the government can influence the decision-making of consumers in different contexts.

The book starts by describing the two systems of thinking for humans: the automatic system and the reflective system. The automatic system is impulsive and reflexive, and does not involve thinking – for example, when you duck if a ball is thrown at you, you are using your automatic system. This is contrasted by the reflective system, which is not so impulsive – it is much more deliberate. For example, if you are asked a complex maths question, you will be using your reflective system. The authors go on to describe how "nudges" act to influence your subconscious decision-making – that is, decisions made by the automatic system. The rest of the book gives a range of examples of where the government has or could use nudges. It covers a variety of contexts ranging from healthcare to privatising marriage.

After reading "Nudge", you are bound to see the world through a new lens, and you will spot examples of nudges everywhere. This book is sure to ignite an interest in behavioural economics and comes strongly recommended!
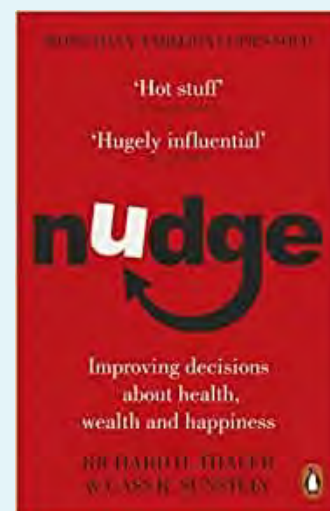
Is Economic Growth a Suitable Indicator for Development?

By Ayush Nagara (Y12)

conomic growth is the expansion in an economy, through the increase in the number or quality of goods and services produced over a period of time. It is most frequently measured using GDP (Gross Domestic Product), which provides a value of the country's output within a year.
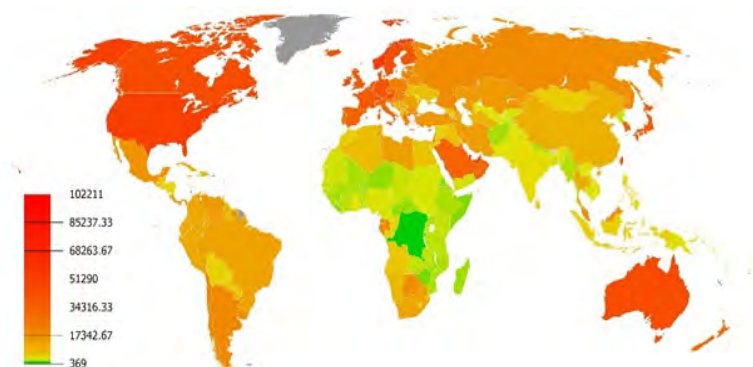
Level of GDP across the world

GDP can be calculated in three different ways, the first of which directly takes into account the output of different sectors within the economy [1]. The other two methods are the expenditure measure, using figures of household expenditure and government investment, and the income measure, showing the value of income generated by the population, through wages and profits [2].

Economic growth illustrated by increases in GDP certainly highlights the development of a country in terms of its output and supply, but it may not factor in all of the aspects of development, described to be "a process of expanding the real freedoms that people enjoy," by economist, Amartya Sen [3]. The other aspects of development consist of political freedom, quality of life and the level of access to essential social services such as healthcare.

Recently, the IMF (International Monetary Fund) estimated that the USA had a total GDP of over $20 trillion, with countries such as Japan and Germany not too far behind with respect to the rankings. However, a more accurate representation of economic growth would be the GDP per capita, as it takes into account the population of the country too (nations with larger

populations will naturally be favoured by the pure GDP value). The IMF 2020 estimate for the GDP per capita saw Luxembourg, Singapore and Qatar [4] holding the top three positions, suggesting that their economies are amongst the most developed across the world. This measurement further enables us to differentiate the richest countries, to the still developing and underdeveloped ones, making it an effective indicator for development.

Although GDP is a reliable illustration of the economic growth aspect of development, it neglects other branches of this term. For instance, inequality can't be recognised by this figure, and relatively high GDP values do not accurately represent the deprivation within a country. The USA ranked 7th on the 2020 estimate of GDP per capita [4], but this misleading figure fails to exhibit the gaps of income within the likes of Miami and New York. Inequality is typically measured using the Gini coefficient, with the aforementioned nation holding a coefficient of 0.42 [5]. Perhaps economic growth alone would fail to give a fair view of development, but a suitable representation of distributions in income is required to compensate for the GDP's overlooking of inequality.

Using only economic growth as an

indication of a country's progress would also be unsuccessful in giving an implication for the quality of life. For example, Japan ranked 28th in the 2020 IMF GDP per capita estimates [4], but it ranked considerably lower at 62nd in the World Happiness Report [6]. This suggests that one can't assume that economic growth is always an accurate representation of the psychological and emotional quality of life, and further displays that GDP alone can't paint the full picture of a nation's development, particularly in terms of how citizens feel. Furthermore, it shows that it is important to understand the social aspect of development as well as the economic aspect, as the quality of living may not always correspond to income and wealth.

A more suitable measure of development would be HDI (human developmental index). It is calculated using three different elements: a health measurement given by average life expectancy, an education measurement (using average years of schooling and expected years of schooling), and also GNI (gross national income) per capita, to represent the standard of living. Unlike GDP, this indicator gives a more balanced impression of development, because a country must be successful in all three of the mentioned elements, otherwise they could rank lowly on HDI.

Despite China ranking 2nd place for total GDP in 2020, they ranked 86th for HDI in the same year, implying that this calculation avoids the skew of economic growth, and considers factors such as human freedom too.

HDI is evidently a better measurement for development than total GDP or GDP per capita, yet it still has its flaws: some would argue that a longer life expectancy wouldn't necessarily correlate with a higher quality of life, as a nation's labour force might not have political freedom even if there are high levels of medical care. Another restriction of this measure is the fact that each of the three areas of HDI are given equal weightage and importance within the calculation, when in reality one of the areas (such as, education), could have a greater weightage and impact on development in the real world.

Perhaps the HDI could be further refined, by ensuring that an appropriate measure for the quality of life is integrated. The happiness index (as previously mentioned) could be added, or other measurements of factors such as political freedom, safety or gender equality. This would ensure that the measurement covers broad perspectives of development, while illustrating where countries could improve. It is evident that no developmental indicator can illustrate reality perfectly to us, but it is worth improving and evaluating the measures we currently use to make them as reliable as possible.

Edited by Neel Patel

Overall rank	Country or region	Score
1	Finland	7.809
2	Denmark	7.646
3	Switzerland	7.560
4	Iceland	7.504
5	Norway	7.488
6	Netherlands	7.449
7	Sweden	7.353
8	New Zealand	7.300
9	Austria	7.294
10	Luxembourg	7.238

**The top ten highest ranking countries in the World Happiness Report 2020.**

DEVELOPMENT AS FREEDOM by Amartya Sen

This book explores the aspects which control the development of nations as a whole, as well as individual economic agents, by linking these ideas to the necessity of freedom, as well as the absence of "unfreedoms." The types of freedoms discussed, were 1) political freedoms, 2) economic facilities, 3) social opportunities, 4) transparency guarantees and 5) protective security. The last two concepts may be less obvious, and mean the trust between economic agents (usually to prevent corruption), and contingencies laid out to protect the population from disasters such as famines, respectively.

In the chapter entitled *Poverty as Capability Deprivation*, Sen discussed the problem of variable regional inequality: for instance, although the USA is perceived as more developed than other NEEs or third-world countries, some communities (including Black Americans in New York and San Francisco), have life expectancies below 60 which are similar to some of the world's most underdeveloped countries. This problem may not be a matter of a lack of wealth or income, but could be influenced by the lack of opportunities people have to carry out *functioning* of development.

Overall, the book was a challenging read at times (for a year twelve student), but was particularly insightful when Sen underlined key real-world occurrences and case studies, to exemplify the economic theory. Even though there was a great amount of detail with respect to the theory, the book could avoid repeating particular ideas to make the literature more concise. I would recommend the book to students interested in understanding poverty, and also those of macroeconomics and geography.
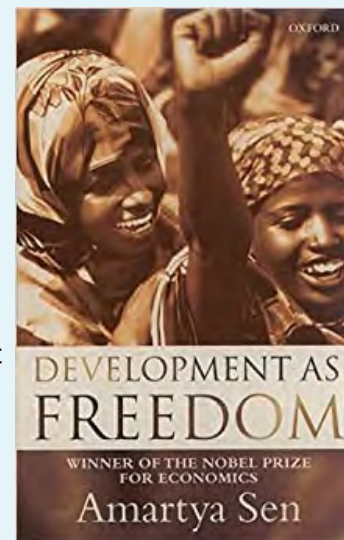
The Impossible Trinity

By Divy Dayal (Y12)

As a government, there are many things to manage – one of which is the aptly named "Impossible Trinity." This economic problem looms over the government, obscuring and meddling with the its efforts to achieve its objectives. The Impossible Trinity captures the opportunity costs related with controlling two of: movement of capital, exchange rate, and interest rates. The challenge of balancing these three factors is like holding down three levers with two hands – an impossible balancing act.

Before we understand the balancing act, we need to understand the levers that we can control:

Interest rates – it is the reward for saving but also the cost of borrowing. The UK can raise interest rates to encourage foreign investors to save in the UK, as the investors would get more money in return. However, too high interest rates make it more expensive to borrow money, since the domestic loans would have greater interest payments surplus to the cost of the loan.

Exchange rate – it is the level of demand for your currency and the ability of your currency to buy other currencies. If lots of people want your currency, then your exchange rate will rise and vice versa. Imagine you have a bag of skittles and your friends have M&Ms – if a lot of people want your skittles, you can ask people for more of their M&Ms *in exchange* for your skittles.

The movement of capital – a country can put tariffs and quotas to manage how many goods can enter/leave. This is usually to protect domestic industries from competition (adding a quota makes imports more expensive so consumers buy domestically made goods and services).

This problem is best understood with a story:

Suppose you are in control of these three factors with the aforementioned levers. You believe that controlling movement of capital and a controlled exchange rate (say a hypothetical example £1:€2) are the key to economic growth.

Pistonmasters is a hypothetical engine manufacturer in the UK who sell their engines to the Germans. The firm know that the exchange rate is controlled, so the engine (that has a selling price in the UK of £1000) will have a purchasing price of roughly €2000. However, if the Germans think the exchange rate is far too high (and they do not see value in buying from the UK anymore), they would go to France for their engines. Fewer goods and services from the UK are being bought in continental Europe (lower exports), meaning the exchange rate would decrease (as less people want British pounds).

Note how this goes against your wishes. To compensate, you bring in the third lever into play – interest rates. You increase the interest rates to make the currency more attractive - rational people should invest their money into the UK because they would get high returns from the high interest payments. Great news, you

have just controlled the movement of capital and exchange rate and achieved your aims. However, it has led to rising interest rates and domestic businesses are finding it exceptionally difficult to expand, since they need loans but the cost of loaning (due to the high interest rate) is very high.

You now decide to control this spiralling interest rate. You move your hand from the "exchange rate lever" and put it onto the interest rate one, bringing it down to a typical level. Interest rates are now manageable and capital can move around without restrictions.

However, now that interest rates are low (and you keep them low), foreign investors stop saving their money in the UK and go off to France to save. This means a) the British pound is demanded less and b) the Euro is demanded more. The cumulative effect is that the exchange rate worsens (say to £1: €0.50) and now it is difficult for Pistonmasters to buy the metal from Spain: to buy what costed €400, the firm now has to pay £800 instead of the previous £200.

As the person in control, you decide that the exchange rate is now unsustainable and

domestic industries are being priced out from the global sphere (as they cannot source raw materials cheaply enough to be competitive). You take control of the "exchange rate lever" and let go of the "movement of capital lever". Now the interest rates and the exchange rates are under control. Since the exchange rate is stable, Pistonmasters will now buy their metal from Spain, but also the electrics (which the firm got from the UK before) since the exchange rate means that the firm can get it cheaper abroad. As a result of controlling the interest rate and exchange rate, the level of imports (the goods and services bought by the UK from abroad) increases. You no longer have control of the imports and this floods the British market with cheap European goods, outcompeting other British manufacturers. You could now control the movement of goods; however, this would mean letting go of one of the two levers, and thus facing the consequences of one of the situations above.

Solutions?

After a brief analysis, it seems that if the British government set the exchange rate and interest rate at the right price, all this chaos could be managed. This is a lot harder than it seems: firstly, to

calculate a value for interest rate that best benefits savers, loaners, and the government is near impossible (and to factor in the externalities of each makes it an even harder challenge); secondly, the exchange rate is as much dependent on your currency as others (who may in turn be affected by a third currency), and thus to account for current and future international policy decisions is near impossible. Economists find it difficult to decide the best price for a chocolate bar, and so to even ponder at a method of computing the "best" value for society for interest rate is futile. The next solution that comes to mind is rapid, instantaneous switching of each lever, almost as if you would push each lever down and move to the next one before coming back shortly after to push it down again, relying on the inertial behaviour of each lever. This in the real world would be chaos, of flickering exchange rates and instantaneous hikes and dips in interest payments. Here investors would simply move out, leaving the UK worse off altogether than bearing the opportunity cost. Lastly, although it may seem trivial, getting an extra hand to hold a lever down could be the solution. What does that look like? Truth be told, economists have resorted to accepting that governments will have to decide which of the opportunity costs to bear, and many countries

manipulate their strategies to make the most of the situation.

Conclusion

It is clear that taking control of two of the three levers leaves the last uncontrolled and vulnerable – it is the opportunity cost. It is important to consider that this was an oversimplification on many levels, ignoring the policies of other countries, international economic climate, current domestic industry output as well as countless others (and also the analogy of levers). However, it does illustrate the "impossible" aspect, and the challenges faced by the government. The control of the "trinity" in other words is an unattainable quest for a government – thus the "impossible trinity"

What if the country doesn't want to trade, and can sacrifice its exchange rate for control of the other levers? What if the country amalgamates with its closest trading partners so that the majority of its production becomes in-house and it isn't impacted by the price level outside this single currency? They sound like awfully familiar solutions in the modern world…

Edited by Neel Patel

Black Mirror: Nosedive
By Shahzeb Ahmed (Y12)

Black Mirror is a British anthology series of standalone, dystopian stories created by Charlie Brooker. Each episode is completely different to another (in direction, composer, cast, setting etc) but they all reflect the worst parts of society and humanity They usually focus on an emerging area of science and technology and extrapolate its prominence into future society.
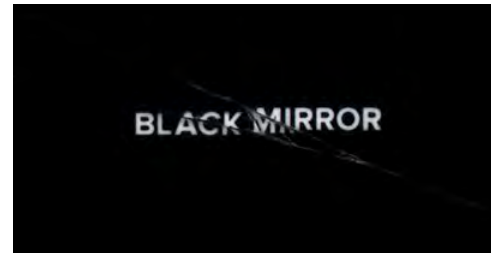
This particular episode was penned by Michael Schur and Rashida Jones (Schur is the co-creator of the well known sitcom Brooklyn Nine-Nine and creator of the Good Place) and focuses on Lacie, a working young woman trying to climb up the the ranks of a society which operates on a points system whereby you get rated for anything you do or say. It's in the style of a five-star rating and the more points you have, the more influence over the algorithm your ratings for other has. Lacie trudges through regular life, but is offered the chance of a points 'super-charge' when she is invited to the wedding of an old friend, who's since become a member of 'high society'. This would give her the opportunity to up her point score in order to buy nicer houses, get better jobs and generally be held in much higher regard. Things look up for Lacie as she prepares, but her life comes crashing down as acting out of raw emotion kills her chances of making it to the wedding and ruins her efforts to work up the ranks of society, ultimately ending up in prison for her unwillingness to conform.

The Direction:

The director, Joe Wright (previous works include the films 'Pride & Prejudice' and 'Atonement') gives the episode an unsettling pastel palette, with all characters in homogenous, muted colours – no role in particular stands out. This can be seen as a commentary on how nobody is really comfortable with being themselves; they just want to blend in and score as many points as they can. The set design is minimalist throughout, with each street, house and café kept in painstakingly pristine condition. The society feels much like ours, except for the fact that you can see a person's rating as soon as you make eye contact with them, superimposed over their face.

Structure:

How I see the structure is quite visual, so please *enjoy* the illustration below.

These two lines represent two societies: that of the show and ours. The beginning of the episode is full of interesting concepts and entertaining ideas as it dives into the novelty of a high-tech society, and the rift between the present and this proposed future is large and clear. However, as the novelty dies off and we are forced to confront what are essentially physical manifestations of our own insecurities, we see that our society is not all that different to *Nosedive's* but is actually rather similar.

Sound Design:

The music is composed by Max Richter (previous works include the film Ad Astra) and is minimalist in style (a short musical cell repeated over and over but becoming more musically embellished as it progresses). The musical movement is a piano alternation between two single notes, symbolising the trapped nature of this world. As the music tries to expand to other tones, it is always brought back to the same two notes. It might seem slightly arbitrary, but the music strikes you from the beginning - the first piece we hear is a pleasant melody with random dissonant low notes thrown in at the bottom end of the keyboard, showing that below this veil of perfection, there is something disturbing at work.

The Concept:

Whilst social media's future implications are discussed often, arguably to the point of being a cliché, this episode highlights the most nightmarish elements within it. The writing between nearly all the characters is dry and bland, as everybody tries their hardest to please other people with compliments and cringe-worthy 'positive' comments. Having a society where we ignore faults and constantly keep each other up seems idyllic in some senses, but we don't often consider how this not only has the ability to create an inner conflict for us (i.e. how are we supposed to know what people really like about us and what people are just *pretending* they like to sound polite?) but is also able to create a reliance of us on other people for validation. We can see this at the moment, with the endorphin kick you get when you, for example, post something which gets lots of likes, but this sense of validation is, in many ways, restricted to the digital world. In the episode, it isn't.

Nosedive's society is one where you cannot buy a nice house, have a certain job or even be smiled at if your score is too low (if other people see someone smiling at a social outcast, they will be down-rated too just for indirectly

endorsing the 'inadequate' existence of the outcast). It is important to note that we never see an intellectual decision or action gain the same respect or points value that, say, looking attractive does. In fact, the wisest characters are often the ones who have the worst ratings, with the most attractive, rich but intellectually limited characters occupying high society. To base the entire world off a points system which is superficial is nightmarish to say the least, and made even worse by how everybody is constantly faking who they are for better ratings. Lacie is frequently seen doing things she clearly does not like but is willing to endure for the sake of approval, such as drinking a bitter coffee she squirms at after sipping.

A recurring theme throughout the episode is herd mentality. There is a rather unsettling scene in an airport, where our protagonist gets annoyed that she has missed her flight and becomes increasingly (vocally) frustrated that she cannot rebook. The usual cringe-inducing dialogue is pierced by an outburst of her anger, to which the airline hostess and other passengers shake their heads, look disgusted, and smugly downrate her to her face. The security guard is called because the airport has a 'zero-tolerance policy on profanity' (*a moment of silence for the death of free speech*) and he puts her on double point damage (Every time she is down rated, the system will double that) for 24 hours and asks her to leave. There are a few other passengers present, and something I am sure we can all relate to is frustration over missing scheduled journeys. So, when the other people did nothing and were themselves acting condescendingly, you cannot help but begin to both resent and understand the people of this society.

Why stand up for what you know is right when you would be outcast and rejected for it?

We react with disdain when watching these selfish people, but if we were in that position, we would probably do the same.

This scene held great dramatic value, but it also established some new issues. Lacie is downrated so harshly just for, essentially, expressing her true emotions, which is alarming as a notion in itself, but it is rather terrifying when we see her entire life upturn as a result of this anomalous behaviour.

An interesting plot point is where she is picked up by a traveller who has the lowest score we see in the show. Understandably, Lacie is apprehensive about her but she explains how she lives life how she wants and abandoned the points system years ago, happier now for it. A rebellious character like this was bound to pop up in a story such as this – however, besides highlighting how the structures of society are not always best for the wellbeing of the population, I think it also has a more active role in the story.

Throughout the episode, we are shown why characters behave how they do (e.g. Lacie practising her most appealing laugh in the mirror for maximal approval by others) but when we see Lacie discreetly checking a rebellious character's profile for anything alarming, we aren't explicitly told why. Nonetheless it is clear to us because we have, by this point, adapted and reframed our thinking to match the radical systems of the show. This can be seen as a subliminal comment on how easily we can change how we think, making the prospect of this sinister dystopian world closer than it might appear. Combined with the herd mentality notion the episode works around, and we can appreciate how this situation is not all that futuristic.

The final scene, with Lacie in a prison cell for 'invading' her friend's wedding, sees her begin to cry - she is able to see dust when her implants are taken out;

presumably because they removed these worldly blemishes for optimal vision. The moment is poignant, despite the ending appearing slightly cliché (the only place of freedom in a dystopian society being prison). The episode ends with her and another prisoner hurling profanities at each other whilst grinning profusely, as we see for the first time a natural, raw and ecstatic exchange of words between two people in this hellish world.

As for the title of 'Nosedive', you can decide whether this refers to merely Lacie's unfortunate story, or also the trajectory of society into a future of technological nightmares.

I know what my money is on.

Note: Some episodes in the Black Mirror series are unsuitable for younger viewers

Edited by Aaron Stace

Eating into Global Destruction

By Sang-Hyun Lee (Y12)

Food. I love it, you love it, we all love it. And as the number of hungry mouths we need to feed is set to increase by 2 billion by 2050, we're going to need more food than ever before [1] – especially meat. Meat has become such an essential part of the human diet that production has increased to around 340 million tonnes in 2018, triple the quantity of meat that we were producing just 50 years ago [2]. And as we eat away at all this meat produced for us, we are also unknowingly eating away at the very planet we live on.

The effects of meat

Meat, the climate menace

Although it may not seem like it, the food industry is one of the major contributors to all greenhouse gas emissions. Producing around 13.7 billion metric tons of carbon dioxide equivalents, the food supply chain is responsible for 26% of all anthropogenic GHG (greenhouse gases) emissions [3]. A major part of these GHG emissions is from the livestock industry. Livestock (cows, pigs, chickens, lambs, poultry) represent a sizeable 14.5% of all human-induced emissions [4]. To put this into perspective, this is equal to all the emissions from cars, trucks, trains, ships and planes combined [5]. Crazy right? But what is even more significant is the fact that beef contributed to around 41% of these livestock emissions [4]. In fact, GHG emissions (by volume) from beef production is around 150 times those of soy products [6] and can also be up to 298 times more potent of a GHG than CO_2. That means that just 1 ton of the GHGs produced by livestock could be equivalent to 298 tons of CO_2. This is because the GHGs produced by livestock not only include CO_2 but also include much stronger GHGs such as methane and nitrous oxide. Methane has an estimated GWP that is 28-36 times greater than that of CO_2 and nitrous oxide has an estimated greenhouse warming potential that is 265-298 times that of CO_2 [7]. These gases cause an accelerated rate of global warming as they trap more heat energy, causing the globe to heat up more in less time. The effects of which can result in a multitude of negative effects such as: reduced biodiversity, alteration of natural ecosystems, increased natural hazards, increased ocean acidification. All these effects in the end impact us or other people around the world. Changes in biodiversity can result in the danger of extinction to crucial members of our ecosystem such as bees. Increased natural hazards result in the destruction of many people's livelihoods and homes, halting development and increasing poverty in already poverty-stricken areas. Nothing good comes out of global warming, but we are still fueling it from our desire to eat meat. But where do all these GHG emissions come from? Short answer: animals are flatulent. **Ruminant** animals in the livestock industry such as cows and sheep produce a lot of these GHGs from the way that they digest their food.

Sources of these GHGs include:

Enteric fermentation (a natural part of the digestive process where bacteria, protozoa, and fungi ferment and breakdown the plant biomass eaten) results in the creation of CO_2 and methane that then gets removed by the animal's **eructation** and **excretion** [8].

The decomposition of manure from animals producing methane or nitrous oxide. The methane or nitrous oxide being produced here can change depending on how the manure is handled after it has been excreted by the animal. For example, if handled on a pasture, nitrous oxide emissions increase whilst methane emissions are very low [8].
GHGs from feed production. This links in with the decomposition of manure as manure can be used as a fertilizer that is then used to grow feed for these animals. When this manure decomposes as a fertilizer it can release a substantial amount of nitrous oxide emissions [8].

Meat, the resource black hole

Meat isn't just a climate disaster however. It is also a massive drain for all our resources on

earth. How much of the habitable land (ice-free and desert free) do you think we use for farming? 20%? 30%? 40%? In fact, it comes out to 50% [9]. Of this 50% land usage, 77% is used for livestock: meat and dairy. With this amount of land usage, you might think that meat at least provides a substantial amount of the calories needed globally. Wrong. Livestock only accounts for a measly 18% of the global calorie supply, with the other 82% being provided by plant-based foods [9]. To add to meat's ineffectiveness as a global food source, it lacks in the department it is probably most known for – protein. Meat only provides 37% of the global protein supply, being beaten once again by plant-based foods which provide the other 63% of protein [9]. If we did not have such a desire for meat, then all of this land wasted for the production of meat could have instead been saved, preserving forests and ecosystems, or been used to provide food for other people around the globe suffering from hunger.

Whilst we talk about providing food for people, let us look at its effect on arguably the most important resource to humans - water. Meat, in addition to being a land hoarder, is also doing a terrible job as a source of sustainable food. According to reports, a single kilogram of steak needs up to 25 kilos of grain and a tremendous 15,000 litres of water [10], but that isn't all. Of the less than 1% of all freshwater available for human use, 70% of this available freshwater goes towards growing food and raising animals [11]. 70% of all potential drinking water goes towards growing meat, which provides for a fraction of the population, whilst 785 million people suffer from a basic drinking-water service, resulting in 485,000 diarrheal deaths every year [12]. Moreover, studies show that 36% of produced calories by crops go to animal feed, of which 89% is lost, of which only 4% of the crop produced calories are available to humans in the form of animal products [13]. This is a highly inefficient way to feed people. If we did not use these crops to feed animals, we could instead feed 3.5 billion people globally [13]. This could contribute massively to solving world hunger under which 821 million people globally go hungry and 51 million children under 5 years die [14].

But why do we get so little meat with so much input? It is because of meat's highly inefficient feed-to-food conversion rates. Animals use feed to fuel their metabolism, heat and growth. This growth includes bones, feathers, skin, organs, and more. Plants on the other hand do not need to use their nutrients for heat and the

Global land use for food production
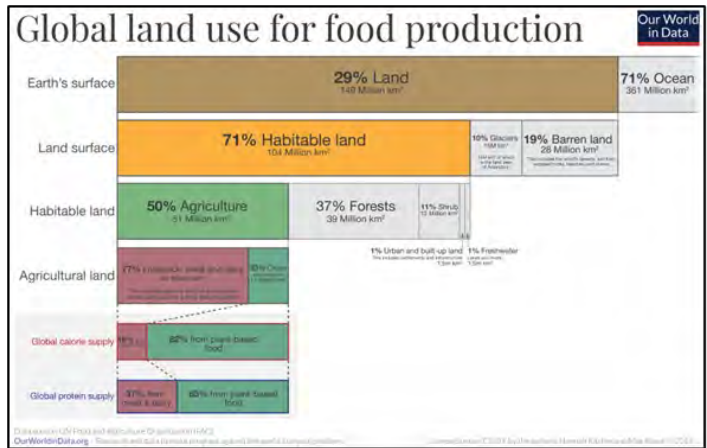
same amount of growth, therefore being a much more efficient food source. We can see from the diagram the different feed-to-food conversion efficiencies of the different foods.

Food waste, another problem

On the other hand, meat is not alone in being one of the major contributors to the negative environmental impacts that the world suffers from. Food waste (all uneaten or thrown away food) is another big problem. I am sure that most people know that food waste is a problem, but I'm not sure if most people actually know the extent of this problem. If food waste were a country, it would be the 3rd highest emitter of GHG emissions [16]. That is right behind the USA and China. Food wastage in 2007 also occupied almost 1.4 billion hectares [16]. That is equivalent to 28% of the world's agricultural land. To put that into perspective, that's larger than Europe or larger than China and India combined. In 2011, it was estimated that around 1/3 of the world's food was lost (1.3 billion tonnes of food), costing around $750 billion annually [17]. That is miserable. This can feed 2 billion people each year [18], more than enough to help feed both the starving mouths of 821 million people that do not have enough food to live a happy life and 51 million of the world's children under the age of 5 that have died due to hunger annually (more than the total number of military and civilian casualties in WW1), or even help provide the much needed nutrients to the 151 million children that were stunted in their growth due to malnutrition [14]. With so much food in the world, it does not make sense to have people suffer unnecessarily to something that could be easily solved due to the greed of others. As UN chief António Guterres rightly said, "Hunger is an outrage in a world of plenty".

Hope for the future

All of this may sound terrible, and it is, but that

Food	Consumed calories (Pcal=10^{12} kcal)	Conversion efficiency
Pork	2	9%
Poultry	17	13%
Eggs	4	17%
Dairy	29	17%
Beef	21	3%

does not mean we cannot do anything about it. One of the ways that we can easily solve these problems is changing the way we eat. Our diet can play an influential role in the journey to reduce our GHG emissions and the good thing about it is that it does not cost much. According to research done in the UK, an average 2,000 kcal high meat diet produced 2.5 times as many GHG emissions as an average 2,000 kcal vegan diet [19]. This is substantial, but you do not even need to go vegan to have a large impact on our environment. The NRDC (Natural Resources Defense Council) estimates that if all Americans eliminated just 113 grams of serving of beef per week, the resulting GHG emissions reduction would be equivalent to taking 4 to 6 million cars off the road [20]. So, the question is, what do we eat instead? We can instead eat lower on the food chain (more fruits, vegetables, grains), manage our meat intake and even eat lab grown meat (although the benefits of cultured meat on the environment is still widely debated). This also

means less beef and lamb, but more chicken and pig as they are more efficient foods with better feed-to-food ratios. This may not be appealing to all of us, but I think that these marginal sacrifices will be worth it in the end. Not only does it keep us healthier, but it also keeps our planet healthier for future generations to come. So, let us all work together to make Earth a much better place for all of humanity, plate by plate.

Glossary:

Anthropogenic emissions - emissions that are produced as a result of human activities

Ruminant - type of animal that brings up food from its stomach and chews it again

Eructation – the act or instance of belching

Excretion – the expelling of waste matter from an organism

Edited by Ben Shorter

D'Annunzio: Chauvinistic Poet or 20th Century Emperor?

By Alex Topliss (Y12)

To set the scene, a poet, playwright, and novelist by the name of Gabriele D'Annunzio – specialising in "incest and vendetta, virile conflict and death" [1] – had found his way into politics, capitalising on the disarray after the end of the First World War. His invasion and consequent rule of Fiume sent shockwaves through the contemporary liberal political system as well as influencing the movement of Italian fascism that took hold of the country in late 1922, and his political views were reflected in his extravagant literature. So, was D'Annunzio merely a war-driven writer or, indeed, a literary dictator?

Poetic Inspiration

Seven years before the historic completion of *Risorgimento*, whereby Italy was theoretically united in all aspects, Gabriele D'Annunzio was born in Pescara, Abruzzo. I say theoretically due to the unfinished nature of this event, which many nationalists, including D'Annunzio, criticised. Back to the young poet, who published his first poems when he was only 16 (*Primo vere*, or *In Early Spring*) in 1879 [2]. A famous work of his was *La nave*, or *The Ship*, a play reminiscing about the previously strong Italian naval presence in the Mediterranean. D'Annunzio glorified this military strength, making it seem glamorous and appealing to his audience, as exemplified by the slogan 'arm the prow and sail towards the world' [1], which was adopted by many patriotic Italians around the time of his writing -between the 19th and 20th centuries. This play shows the intent with which D'Annunzio desired to create a

sense of nationalism within Italy and provides insight into what would lead to his extensive role in right-wing politics as a supporter of nationalism later in his life. *La gloria - The Glory*—was another popular work in which D'Annunzio expressed his admiration for Nietzsche's *Übermensch*, aspiring to take said character as a great ruler in the future. In *La gloria*, D'Annunzio wrote of a leader "with burning eyes and a jutting chin, standing on a balcony and urging a huge crowd in the piazza below to rebuild the Roman Empire" [1]. This again could give us an insight into D'Annunzio's desire to see a rebuilt Italy, like that of the almighty Roman Empire that once ruled the known world.

A Fighting Spirit

I shall now move on to D'Annunzio's involvement in World War One, which was an extremely interesting time due to the conflicting political views within Italy, with the pragmatic liberal government heavily under pressure from ever-growing nationalist and socialist groups, as well as the Church. D'Annunzio had become a hero after the war due to his aerial prowess and the loss of an eye during his time serving in the Air Force. A particularly powerful event showing his enthusiastic, chauvinistic nature was when, in August 1918, he flew over the Austrian capital, dropping propaganda leaflets to demoralise the city [3]. After his time in the Air Force, the pilot returned to politics whereupon he pressured the government to fight for Italy's rewards following the Entente victory in the war in the Paris Conference of 2019. Through the

horrors of the Great War, D'Annunzio remained an incredibly intriguing and complex character.

D'Annunzio's Great Invasion

After realising that Italy would not gain the previously promised lands of Dalmatia – or any other foreign lands for that matter – via the Treaty of St. Germain – D'Annunzio led a military campaign of around 2,000 men into the city of Fiume (now known as Rijeka) almost immediately after the Paris Conference. After this invasion, revolutionary groups such as nationalists and anarchists, recognised the potential to gain power and status and travelled to the captured town. D'Annunzio then lived his life like a dictator, shouting from the balconies of grand buildings and preaching his word to the crowds that formed.

Perhaps he was living the vision of his idolised *Übermensch* – a role similar to the main character in *La gloria*. D'Annunzio even founded the Fiume League, an organisation set up initially to help minority nationalities to be recognised, and seemed in complete control, considering that the Prime Minister of Italy was the cautious Francesco Nitti (labelled '*cagoia*', or 'coward' by the D'Annunzio), who ignored the issue of Fiume. Only in the 'Christmas of Blood' was D'Annunzio finally stripped of his power, named as such because Giovanni Giolitti, the next Prime Minister of Italy, sent in the navy on the 25th of December 1920 to tackle the problem of the poet-turned-dictator, who surrendered almost immediately [1]. However, this would not have undermined his achievements and actions whilst in control, which he had been in for 15 months! His role in Fiume shows how D'Annunzio was not just a poet, but an early pioneer of Italian fascism itself and a great influence on the infamous Mussolini.

Mussolini and D'Annunzio seemed to be rivals in the early 1920s, fighting over the control of this right-wing movement. In 1922, D'Annunzio even sided with a liberal ex-prime minister, Luigi Facta, to form a mass rally of unity against fascism and Mussolini. However, Mussolini was declared the Prime Minister by the King in October 1922, prompting D'Annunzio to retire later that year [2]. However, he would remain active in politics for the rest of his life, notably writing to Mussolini in 1933 to convince him not to ally with Hitler [4].

Conclusion

Regardless of whether we prescribe the title of a 'war-driven writer' or a 'literary dictator', D'Annunzio's life was a key factor in the change from liberal to fascist rule in Italy, as well as being an extremely interesting part of the country's history. If I had to choose, I would opt for the 'literary dictator' on account of his actions in Fiume. The dictator-like figure of 1919-1920 clearly shows the fascist intent D'Annunzio had, which had been hinted at in his earlier life by his provocative and exciting texts. He truly realised his vision of the Nietzschean superman within himself, showing how he must have been a dictator or, to go even further, a 20th century Emperor.

Edited by Ben Shorter

Glossary

Liberal – Relating to liberalism - the conservative ideology of the Italian government in the early 20th century

Fascism – An extreme right-wing, nationalist political ideology

Risorgimento – Literally meaning 'rebirth', a period up until 1871, in which the ruling class attempted to unite all the separate states in Italy - though not a unified mission

Nationalists – Supporters of nationalism – the feeling of patriotism towards one's country

Übermensch – Literally meaning 'overman', the imagined ideal future man of Friedrich Nietzsche who could rise above traditional morality

Socialist – Relating to socialism – the left-wing reformist political ideology

Anarchists – Supporters of anarchism – the left-wing anti-statist political ideology

To What Extent Were the Atrocities of the Congo Free State a Genocide?

By Theo Horch (Y12)

Genocide, defined as the deliberate elimination in whole or in part of a national, ethnical, racial or religious group, was first developed as a term directly referring to the Holocaust of Jewish people and other minority groups in Axis-occupied Europe during the Second World War. Coined by the Polish lawyer Raphäel Lemkin [1], genocide, derived from the combination of the Greek prefix genos (race or tribe) with the Latin suffix cide (killing), it is a term which encompasses mass murder in both times of peace and times of conflict [2]. The Jewish Holocaust is extensively used as the most extreme example of barbarity and evil in the history of the modern world, a comparison point employed emotively to qualify the condition of other major massacres or loss of life. Indeed, the term holocaust alone inhabits a different meaning, referring more simply to a mass-death as a result of war or albeit archaically, fire. However, many historians have noted that such comparisons can be fraught: instead, it is more useful to examine other mass-deaths in their historical contexts [3].

One of the most awful losses of life stemming from colonialism and empire was that in the Congo Free State at the turn of the century; deaths which occurred on a cataclysmic scale devastated hundreds of communities ranging from the mighty Kingdom of the Kuba to more isolated village settlements. Although historians agree that this suffering was of 'genocidal proportions' [4], there is an ongoing and animated debate regarding how closely the atrocities which occurred there fit the mould of our understanding of 'genocide.'

What has been termed the 'Scramble for Africa' was born from a crucible of European ambition and colonial greed. Following the Berlin Conference of 1884, the western segment of Africa was distributed between participating nations, under the pretence of freeing native people from 'Arab Slavery', which was claimed to take the lives of 100,000 people every year [5]. This agenda was exposed as a façade over the next thirty years, a mask for the true financial gluttony which motivated the European players. King Leopold II of Belgium, a man who is himself the subject of morbid fascination, had little colonial influence at this point, although was interested in expansion in any manner possible (noted in his interest in acquiring Fiji and shares in Brazilian Railways [4]). Indeed, on one occasion he gifted his finance minister a locket with the inscription 'Belgium must have a colony' [4]; this evokes the notion that the choice of the Congo as an area and as a people was not necessarily discriminating, instead led by an insatiable greed for expansion down any accessible avenue.

This aforementioned façade, of relief and liberation to the enslaved peoples under Arab control, deceived not only the native people of the Congo, but also the representatives of major powers in Europe. Styling himself as a leader of the emancipation movement, Leopold was congratulated by the Aborigines Protection Society (who had also requested for him to be their President earlier in 1878) following his Brussels Conference on the slave trade in 1890 [6]. His development of the Congo was also marketed as part of a wider religious agenda, intent on Christianising the peoples of the Congo River basin who followed their own traditional, varied beliefs, reduced to paganism and savagery by the European perspective. It thus transpired that, by 1898, missionaries were a key component of the white presence in the Congo Free State, out of the approximately 430 soldiers, traders, missionaries, and representatives of Leopold. Indeed, it is clear that the powers at large in the Scramble for Africa cast a blind eye over what occurred in the Congo; the pretence of anti-Arab slavery is greatly overshadowed from our modern perspective by the brutal and dangerous condescension of native African people by contemporaries. Figures such as the philosopher John Stuart Mill commented in the wake of the 1884 summit that authoritarian 'civilisation' of Africa was a necessity, claiming 'Despotism is a legitimate mode of government in dealing with barbarians, provided the end be their improvement.'[7] Furthermore, the overtly religious mantra aided in burying the atrocities of the Congo Free State to the very end, observed in the covert foundation of the farcical 'West African Missionary Association' by Leopold's associates to disseminate positive propaganda when the clamour for reform was at its height [4].

Such Christianisation - enforced conversion - some have argued constituted a 'cultural genocide'. Adam Hochschild, the author of *King Leopold's Ghost* (1998), has noted that those who refused to follow the Christian doctrine enforced by the army of Leopold, the *Force Publique,* would have been

subjected to kidnapping or murder [4]. The old systems of government were immediately dismantled; the political systems and advanced civil service of the Kuba [8], which was so admired by African American Presbyterian missionary William Sheppard [4], were quickly done away with as Leopold's independent administration came into force. Indeed, the pervasive nature of control is exceedingly evident, with the number of military posts swelling to 313 by 1908. In these places, taking hostages was 'routine work', and they would often be housed in squalid conditions. The kidnappings were a means of control, with elderly or pregnant women targeted especially. These methods were considered as a means to an end, a necessity in negotiations with native tribes regarding the deliverance of their rubber quotas. This was a highly organised system of rule, legitimised directly by the authority within the *Force Publique*; indeed, both the copies of the *Manuel de Voyageur et du Resident au Congo* and the *Practical Questions* manual gave explicit advice about kidnappings to *Force Publique* officers enforcing the economic expansion of rubber companies in the Congo. The pretence that atrocities were not known by the administration was clearly abandoned in the field [4], thus establishing the extermination of the native people as a deliberate pattern of action.

This cultural genocide was extended in the brutality faced by community leaders, often involving their own kidnapping or the torture of their subjects. Leaders such as Chief Lontulu of Bolima were held hostage in attempts to deliver the rubber quota from the aboriginal people under the jurisdiction of the Force Publique, and often subject to public punishments using the *chicotte*. He lost over 110 of his people to Leopold's regime in the Congo Free State [9]. What is more, there is additional evidence which purveys the cultural cleansing of aboriginal children: three colonies for native adolescents, in particular boys, were soon established, within which horrific systematic abuse occurred in its own right. Indeed, morality rates frequently ran over 50%, as the boys suffered brutality to fashion them into soldiers of the *Force Publique* [10]. Moreover, the European understanding of 'orphanhood' – a category which the children were meant to fall under - was not consistent with the traditions and extended familial bonds in native villages, meaning that kidnappings to fill these facilities were not uncommon. Connected to this is again the notion of 'Christianisation': the schools, run by Catholic missionaries from Belgium (and therefore more

easily controlled by Leopold), based their efforts around a twisted religious ideology intent on wiping out the systems of native belief [4].

Perhaps a wise comparison could be the Residential Schools system of Canada, which was, from 1880 [11] a systematic mission to 'eliminate aboriginal governments; ignore aboriginal rights; terminate the treaties and, through a process of assimilation, cause aboriginal peoples to cease to exist' [12] as cultural entities. In what has been called a 'cultural genocide' by Supreme Court Chief Justice Beverley McLachlin [13], the government sanctioned the removal of children from their tribes for re-education and forced assimilation into wider society; mortality was similarly high in the Residential Schools too compared to mortality in tribal settings, reinforcing a further direct connection between removal from a traditional cultural environment and subsequent deaths. Death in the Congo Free State was of a genocidal magnitude. However, it came from a variety of sources, which casts doubt over the culpability of the Belgian government in the context of deliberate murder. While historians' estimates on the total death toll in the Congo vary, it is believed by historian Jan Vansina that between 1880 and 1920, the population of the Congo was cut 'by at least a half' [14], meaning that roughly ten million people would have lost their lives. Others with more conservative estimates including Peter Forbath and John Gunther give figures between five and eight million [15]; regardless of precision, it is evident that the population decline was on an enormous scale.

Much of this is accounted for by murders committed by the *Force Publique*, who would massacre those who did not fulfil their quotas: Hochschild has cited one harrowing example in the village of Bikoro on Lake Tumba, a diary of a Swedish *Force Publique* officer stationed there suggests a death toll of 527 in 4 ½ months [4]. Thousands also died from experiences in the hostage taking system, held in awful dirt compounds and cages. This points to crimes against humanity by the *Force Publique* at least, though whether the killings were ethnically motivated remains uncertain.

However, evidence points to the notion that the rubber trade itself was the fundamental cause of death for many in the native population. The effects of porterage in the Congo have been widely documented: even Leopold's own obligatory and generalising report from the West African Missionary Association conceded that the conditions faced by rubber gatherers were 'regrettable' [4]. The

gatherers suffered under a militarised system, with their poor working conditions directly sanctioned by Leopold's representatives. One Presbyterian missionary recounted that within a 75-mile radius of Luebo, there were around 40,000 people sleeping in the forest with no shelter [4] under the threat of violence for those who would not return their rubber. There were reports of a 3000 square mile depopulated zone in the far northeast of the Congo, where villages of those who would not conform to the regime's demands had been burned down. The legacy exploration in Congo endured, with porters who had previously served under the brutality of explorer Henry Morton Stanley now forced to carry rubber over 20 miles every day for European companies such as the *Societe Anversoise du Commercial au Congo* [4]. Comparable to the force labour in the Jewish holocaust, which frequently involved the abduction of women and their use in factories to produce manufactured goods, including those for Ford [16], we can see how neglectful labour conditions have contributed significantly to deaths in genocides in the past.

Although the forced labour of Jewish people contributed to the Holocaust, historians have instead looked to alternative terms to describe this, including 'crimes against humanity' or 'democide'[17], the latter of which pertains to all state sanctioned deaths more holistically. Belgian cultural historian David Van Reybrouck has used the word 'hecatomb' to describe the Congolese deaths [18] – this is perhaps a more reasonable label, as it demonstrates the almost sacrificial nature of the deaths as a horrific means to an end of achieving Belgium's colonial and economic expansion. While the evidence provided in this article certainly points to the systematic substitution of traditional cultures and customs by foreign 'European' Christian belief, which constitutes a cultural genocide, on balance it remains ambiguous as to whether the deaths can be incorporated into a wider label of genocide. Considering the locket inscription, 'Belgium must have a colony', it is dubious as to whether the deaths were targeted at any cultural or ethnic group in particular; instead, deaths befell communities which hindered the growth of European commercial interests. Without diminishing the appalling experience of Congolese people, perhaps genocide is not the correct description in our contemporary understanding of the word: 'crimes against humanity' is an apt alternative, coined by activist Roger Casement specifically for the Congolese atrocities.

Edited by Shahzeb Ahmed

Religion and State: A doomed marriage?

By Djimon Gyan (Y10)

From William the Conqueror in 1066, up until 'The Glorious Revolution' of 1688, the principle of the Divine Right of Kings was the most important factor in the power of the most senior form of Government in Britain - the monarch. The Divine Right of Kings was a political doctrine which defended monarchical absolutism, stating that monarchs derived their authority from God himself and thus did not have to be held accountable by an earthly body such as parliament. The emphasis of religious belief in Christianity throughout this whole time period meant that this type of doctrine had an extremely profound impact on the views of common folk, as well as nobles on where power should be concentrated. Religious belief was being used to justify what, by most standards, would be called a dictatorship. By 1688 though, Parliament had established itself as the ruling power in Britain, with the monarch slowly fading into a more symbolic role. Both the Monarch, and Parliament have been influenced by religion through the ages, and have faced struggles because of it.

"The ceaseless strife that has soaked the soil of Europe in blood for centuries" – James Madison

Henry VIII and his three children killed at least 659 [1, 2] people over religious feuding. Rebellions, plots, assassinations, executions, all in the name of two warring factions of the same religion. The Act of Supremacy in 1534 made the monarch, the head of the Church. Religion and State may have well been one and the same. It was inescapable for each of Henry VIII's children. Edward used his power derived from the State, to control and change the Church. Mary burned those who disagreed with Catholicism, at the stake, those who believed that due to her religion, she shouldn't have been the Head of the State, and that all of her changes, with her power acquired as Head of the State, were being used to bring back Catholicism (which it certainly was). Elizabeth's biggest policy was arguably her religious settlement, in which she sought to use her powers as both Head of State and the Head of the Church to unify the country. Still, she was a Protestant, disliked by Catholics across Europe, which led to her being excommunicated by the Pope in 1570 [3]. Through Parliament, Acts were passed to fight against notions that she shouldn't be Queen, most significantly the Treason Act [4:] making it treason to write or say that Elizabeth was not the rightful Queen. Religion plagued the Tudors, and no laws could quite provide a cure.

Then there was the English Civil Wars, driven by religion and its role with the State in which 200,000 died.[5] The Divine Right of Kings doctrine underpinned much of Charles' I

authority, who more than any monarch since Elizabeth seemed intent to rule without any Parliamentary input, shown by his 'Eleven Years Tyranny'. It might not have been a problem, if that same, Protestant parliament wasn't increasingly worried that Charles I was leaning towards Catholicism, especially due to his marriage with the French Catholic Princess Henrietta Maire.

Charles continuously bypassed Parliament to change laws to make the English Church more Catholic. Undoubtedly, other factors played roles, but the religious makeup of the two warring sides, the 'Roundheads' and the 'Cavaliers', were divided by their beliefs about whether the power should lie with the monarch or with Parliament.

After the English Civil War, Oliver Cromwell, the 10th greatest Briton according to a 2002 poll [6,] led the country as 'Lord Protector', and his religion, Puritanism, was a significant factor in his actions as Head of the State. Cromwell banned theatres, sports and inns. On Sundays, he had most forms of work banned, fined those who walked (except to church, of course) and had children playing sports whipped. He infamously banned Christmas, (although this would be more accurately described as banning the celebratory aspect of Christmas). Christmas food could actually be seized, and decorations were banned. These changes were all caused by Cromwell's Puritan faith, but they were changes people could deal with in comparison to previous monarchs. Of course, Cromwell was a king all but in name, and bloodshed came with his religion. Some historians call it a genocide. Modern estimates

suggest that around 200,000-400,000 [7] Irish Catholics were killed from the fighting and subsequent famines and 50,000 were given indentured servitude [8]. During the Siege of Drogheda, 2,800 [9] were killed, most of them civilians, Cromwell wrote to the Speaker of the House of Commons stating that "I am persuaded that this is a righteous judgement of God on these barbarous wretches." [10] Cromwell seemingly stored a monstrous hatred of Irish Catholics, believing that they would help European Catholics in invading England. This was the primary cause of a genocide, which can find its strongest threads from religion.

'Almost any sect, cult or religion will legislate its creed into law if it acquires the political power to do so.' - Robert Heinlein

 In the 18th century, the belief that Christianity made up the law was constantly affirmed in courts.

In Re Bedford Charity (1819) - "Christianity is part of the law of England"

Bird v Holbrook (1828) - "There is no act which Christianity forbids, that the law will not reach: if it were otherwise, Christianity would not be, as it has always been held to be, part of the law of England"

Cowan v Milbourn (1867) - "There is abundant authority for saying that Christianity is part and parcel of the law of the land"

By the 20th century views started to shift in courts. The case of Bowman vs Secular Society in 1917 had an outcome which was the most direct statement yet that UK Law was not Christian. The Secular Society was a company which promoted the idea that human conduct should be based on natural knowledge instead of supernatural belief. The argument against them provided by the plaintiff- Bowman, was that it was illegal for the Secular Society to receive donations, as its purposes were illegal. Illegal in the case that the Secular Society was committing blasphemy, due to its Anti-Christian stance. Four of the Five four lords sided with the Secular Society, with one of them, Lord Hardwicke, saying that the phrase "'Christianity is part of the law of England' is really not law; it is rhetoric" [11]

In the 21st century it became clear that UK law was secularised. In 2009 the Supreme court ruled on the case R (E) v Governing Body of JFS. The case in itself isn't about secularisation, but Lord Hope, one of the judges ruling on the case, in his judgement quoted a statement by a different Judge, Lord Brown, that there 'was a well-recognised divide between Church and State.' [12] The highest court in the land was saying that there was separation between the two in the UK.

In 2010 the case of McFarlane vs Relate Avon Ltd cemented the secularisation of UK law and religion. McFarlane, a relationship counsellor employed by a charity, was dismissed from his post as he would not counsel LGBT couples in matters involving sex, against his job role. An employment tribunal ruled against his case that he was discriminated against on the grounds of religion. His application to appeal was what attracted significant media attention, and he
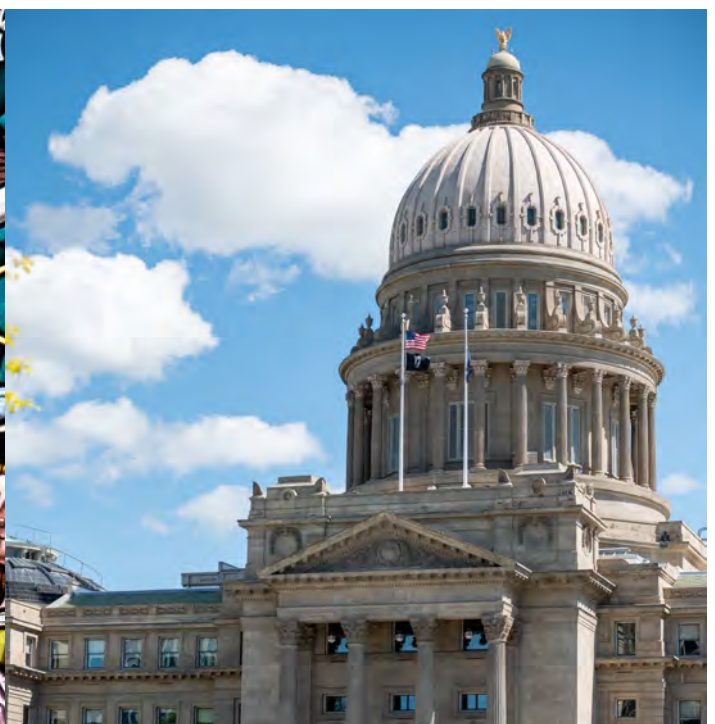
even garnered support from the former Archbishop of Canterbury, who provided a witness statement for him. The aptly named Lord Justice Laws denied his appeal strongly in relation to the message about human rights and common laws *'they do not, and should not, offer any protection whatever of the substance or content of those beliefs on the ground only that they are based on religious precepts. These are twin conditions of a free society.* [13] Simply put, religion did not have weighting on law.

Most of the laws about blasphemy, and treason have been modified or scrapped. Admittedly, The Queen is still the Head of the Church and the Head of State, if only in name; the country's official religion is still Protestantism; and the monarch still cannot be Catholic. Further, laws which can be easily linked to religion still exist prominently today.

For instance, the Ten Commandments (found in all three Abrahamic religions) influences many laws still enforced today. The belief that the ten Commandments set out laws on morality explain why laws that directly stem from them are so common. The UK's euthanasia laws come from the ideas about only God being able to take away life - not humans. Active euthanasia is illegal, and passive euthanasia is still a criminal offence. The 1961 Suicide Act finally changed the previous law that those who attempted suicide would be prosecuted, another one of the countless laws which can trace its roots to the Bible's views on morality - 'If anyone destroys God's temple, God will destroy him' - Corinthians 3:16-17. It is clear that UK law has deviated from religion in recent years. Though new laws on abortion and homosexuality directly illustrate that the power of religion over the law continues to wane.

Conclusion

Throughout the history of the UK, religion has been closely interlinked with the State and the law. Its influence cannot be ignored. The impact that it has had is often negative, leading to bloody conflict innumerous times. Though the morality provided, is an aid to laws that is unparalleled by any other source. Judge Laws summed up the relationship between religion and State as such:

"The general law may of course protect a particular social or moral position which is espoused by Christianity, not because of its religious imprimatur, but on the footing that in

reason its merits commend themselves.... The Judeo-Christian tradition, stretching over many centuries, has no doubt exerted a profound influence upon the judgment of lawmakers as to the objective merits of this or that social policy.... But the conferment of any legal protection or preference upon a particular substantive moral position on the ground only that it is espoused by the adherents of a particular faith, however long its tradition, however rich its culture, is deeply unprincipled. It imposes compulsory law, not to advance the general good on objective grounds, but to give effect to the force of subjective opinion. This must be so, since in the eye of everyone save the believer religious faith is necessarily subjective, being incommunicable by any kind of proof or evidence. It may of course be true; but the ascertainment of such a truth lies beyond the means by which laws are made in a reasonable society." [14]

Any religious belief having too much influence over the way the country functions will invariably have negative consequences for those who do not practise the religion. As much as the Britain seems to be drifting towards fully developed secularism, there is still a national religion and a national Church. Religious divides throughout the country may perhaps be on the rise, with both major parties seeming to have struggled with it in recent years; there have been allegations of anti-Semitism in the Labour Party, and Islamophobia in the Conservative Party. Religion will most likely always have an impact on the State, and vice versa. I just hope that in the future, it will only be positive.

Edited by Neel Patel

Jennie Jerome Churchill

By Aaron Gillett (Y12)

Though the life of Lady Randolph Churchill, née Jeanette Jerome, may have been brought into the limelight following her son's (Winston Churchill) success as Prime Minister, undoubtably it is her own eccentricities which make "Jennie's" life interesting to explore and to discuss.

She was born on the 9 January, 1854 in Brooklyn, New York, daughter of "ultra-wealthy investor, sportsman, diplomat, **raconteur**, and arts patron" [1] Leonard Jerome; grew up in Paris (escaping to the Isle of Wight during the Siege of Paris); married Lord Randolph Churchill at the British Embassy in Paris in January 1874; lived a thoroughly **bohemian** lifestyle (characterised by a "small dragon tattooed on her wrist" [2] and being "credited with the invention of the Manhattan Cocktail"[2]) before dying at the age of sixty-seven due to an artery haemorrhage in her thigh.

It would be impossible to cover the full extent of Jennie's remarkable life here, yet now let us delve into some of the most noteworthy aspects.

American Birth – French Childhood

On a ruthless January night, during the climax of a raging snowstorm, Jennie Jerome was born at Cobble Hill, Brooklyn in 1854, the daughter of Leonard Jerome and his wife Clara. Though a plaque at 426 Henry Street gives her date of birth as 1850[3], 1854 is the date widely accepted among biographers and historians. The Jerome family had emigrated to America in 1710 from the Isle of Wight (a location that would remain important – and indeed a place of refuge – for the family for generations after) to pursue **Calvinist** ends and had since built upon an already hefty fortune through investment. At one stage Leonard Jerome held a majority share in the New York Times [2].

It would not be controversial to infer that as a girl Jennie would have been presented with a rather luxurious lifestyle. During her youth, she was taught piano by the renowned Stephen Heller – a Hungarian Pianist and close associate of **Chopin** [4]. If we are to believe author Mary S. Lovell [5], she was deemed talented enough – with hard work – to ascend to 'concert level', yet it was this dreaded quality of diligence that she lacked. Despite living her infancy in the Empire City, in 1867 Jeanie was moved, along with her two surviving sisters Clarita and Leonie (another sister Camille had died in 1863), to Paris to escape "a scandalous escapade involving their father" [6]. Her aristocratic education continued in France and then on the Isle of Wight when, in 1870, the end of the **Franco-Prussian war** nigh and the **Siege of Parris** raging, the family fled mainland Europe.

Scandal and excitement seemed to be following Jennie and this only continued with her meeting the second son of the 6th Duke of Marlborough.

The Most Beautiful Girl

Before exploring the exuberant lifestyle of Jennie Churchill, one must dwell on her perception by the general public. She was thought of as beautiful. In fact, as stated by her son in years to come, she was "widely known in New York, Paris and London Society as one of the most beautiful girls of the day" [7]. Lord d'Abernon was a known admirer who is said to have claimed that there was "more of the panther than of the woman in her look" [2]. It is debatable whether this would be regarded as a compliment in the age of modern dating, but what is not is that Lord d'Abernon was *not* successful in his quest.

Having been introduced by The Prince of Wales, future King Edward (Bertie) VII, at a sailing regatta on the Isle of Wight, Lord Randolph Churchill and Jennie Jerome were rumoured to have been engaged within three days of their initial meeting in 1873 and married within a year. Randolph seemed the perfect match for Jennie: **Eton**-educated and a graduate from Merton College,

Oxford who could recite **Homer** [2]. The Editors of the Encyclopaedia Britannica make clear that Jennie's "American **vivacity**, her wit, and her beauty assured her of social success in London". This seems an apt description of Jennie. Just imagine her: a social butterfly promenading by the lakeside at the Grand Blenheim Palace, providing key support to her husband's political career (Randolph being a man who would ascend to the position of Chancellor of the Exchequer and coin the term "Tory Democracy"). Oddly, it proved to be through her more bohemian pleasures that such elevated social and political status were gained.

A Colourful Aristocracy

Jennie's taste for aristocracy led her to having "scores of lovers" [7] whilst married (as stated by Boris Johnson in his 2015 book: The Churchill Factor) and these certainly led to an elevated social status for the Churchills. Jennie is recorded as sexually indulging with Milan I of Serbia, Herbert von Bismarck and Prince Karl Kinsky - certainly, a high-end repertoire! Most striking, however, was the extramarital affair that she had with the Prince of Wales himself. Not only was it the future King who had introduced Jennie to her own "fierce" [1] husband, but his wife Alexandra of Denmark was also a great friend of Jennie's. Whilst social status was surely gained here and perhaps even the primary objective of Jennie's pursuits – Queen Alexandra certainly knew of her husband's involvement with Jennie – the sheer nerve Lady Churchill must have displayed is evident.

As well as her multiple affairs, Jennie's subsequent marriages (after Lord Randolph Churchill's untimely death at 45 from syphilis [2]) show her lustful nature. On 28th July 1900, Jennie entered a fourteen-year marriage to George Cornwallis-West and in 1918 she wedded Montagu Phippen Porch, a man who quite astonishingly was three years younger than her son Winston and outlived her by forty-three years. Jennie did quite the opposite of 'getting married, having children and settling down'.

Mothering Winston

Winston Churchill wrote that his mother "shone for me like the Evening Star" which shows obvious affection. Yet when he develops this by saying "I loved her dearly - but at a distance", a better view of their relationship is gleaned. Winston Leonard Spencer Churchill was born at Blenheim Palace on 30th November 1874, only seven months after his parent's wedding (a fact that raised the eyebrows of some of the more traditional figures at the time). Busy with her demanding social life, Jennie was rarely the primary source of comfort for the young Winston and arguably at times neglectful. Instead, Mrs Elizabeth Everest was employed by the family as a nanny. Evidently Winston, and his brother Jack, both took to her with fondness. Winston, in his autobiography "My Early Life" stated: "My nurse was my **confidante**. Mrs Everest it was who looked after me and tended all my wants. It was to her I poured out all my many troubles." The role of the caring mother plainly fell to Mrs Everest and not to Jennie Churchill.

Final Words

If she was a Parisian-American who had fled under her mother's wing to the Isle of Wight; a luxurious Aristocrat spoilt with riches; wife to an extremely powerful politician and a woman with practically her choice in subjects of liaisons, what Lady Randolph Churchill was not was a loving maternal figure. She may have helped her son rise to the political summit, but Jennie's lack of maternal instinct can be characterised by the fact that she rarely acted upon her son's written pleas to visit him at Harrow. It is frankly futile to discuss Lady Randolph Churchill only as a side note to her son's achievements. Instead, she should be considered as her own entity; someone who is fascinating in their own right.

Edited by Neel Patel

Philosophy

One Billion Dollars and Happiness

By Dulain Gamage (Y12)

One billion dollars remains a fantastical fantasy for most from the hapless middle-aged man to prepubescent teens, both of whom are intoxicated by a society that appears to favour the wealthy. After a taxing day, they clasp their hands and wish for the sky's vault to empty its diamonds, to liberate them from the manacles of their working lives. We must ask- is a magical billion-dollar check what they really need? Is it a viable solution or a drug that only temporarily subdues the underlying lack of stability and fulfilment in their lives? We will begin to discuss why such material gain may not lead to a cornucopia of joy.

How do humans change? An instinctive answer would be natural ageing: a process we find ourselves, at times, frantically trying to reverse. As we grow old, our skin sags, our muscle atrophies, but ultimately these supposed "flaws" of human nature are what compels us to cherish our precious, transitory existence on this planet. Another cause for change is trauma. Trauma is humbling and thus providing the roots and stability for potential success. Several world class athletes, including Muhammad Ali who endured racial segregation and Novak Djokovic who grew up through two wars, attribute their success to the hardships they faced in their youth [1]. Seemingly insurmountable

adversities, when ameliorated, give way to the invaluable acquisition of resilience and fortitude. Once success is achieved by such people, their childhood provides them with the lens to see that success is a blessing, not an entitlement.

According to the National Endowment for Financial Education, 70% of lottery winners go broke within seven years [2]. What change occurs when an ordinary man receives unfathomable sums of money? Evident from the statistics, a sudden influx of wealth brings forth a debilitating myopic outlook. For countless people, pursuit of material property remains at the forefront of decisions, goals and hopes. Naturally, with the materialisation of a billion dollars, there comes the superficial completion of such aspirations and as such, the reason and rationality behind productive action is questioned. Work, before, was seen as a welcome medium for generating income, but is now more widely perceived as a hindrance to the new 'lavish lifestyle'. Having been uplifted from your impoverished state, you quit your job, and you put down payments for the house of your dreams, the cars you only ever saw in movies, cabinets of liquor and wine. The first years are inconceivably surreal. Wonderful; lived in a constant, unwavering feeling of jubilation. Living in the clouds,

you

forget the vaulting energy and insurance bills, you forget that your now absent salary cannot sustain the amenities that have suddenly become commonplace in your routine. This could also relate to addiction: sacrifices made for instant gratification can have a detrimental impact in one's health or social life.

Furthermore, work, although monotonous at times, is the blockade to the otherwise free fall into nihilism. It provides a structure, and a much-needed balance, that promotes the capacity for gratitude and the "luxury" in luxury. Once liberated from your nine to five job, the precious moments of freedom that you once held dear, has now become the convention, thereby losing its value. After purchasing your tenth gold watch, the excitement of the trip to the jewellers is diminished, as our standard for what is luxury, has increased. Therefore, you may derive as much pleasure from your fifth supercar as a teenage boy who buys his first Nissan from a backyard sale.

This issue is made worse as you did not earn the money. Since the money is not a product of time and commitment, the money is devalued psychologically. As it was easy to come by the first time, you may believe it would be as easy to replenish. This leaves you prone to excessive expenditure, further accentuating the issue of desensitisation to luxury.

The desensitisation to luxury only really becomes an issue when your wealth begins to deplete. Having been accustomed to weekly trips to five-star hotels and feasting on the world's finest cuisines, when the time inevitably comes to liquidate assets to pay insurance bills, your standard for luxury remains the same-however it can no longer be met. As a result, feelings of regret begin to arise. Had you not quit your job, thus retaining the structure and purpose that is so important in anyone's life, perhaps you may have remained grounded to where you came from and not spent so recklessly. Having established some stability after a surreal event, you would then have the composure and patience to see how your newly found wealth can be used fulfil healthy financial goals, such as a business or an investment portfolio. This is not easy by any means. It is easy to observe and criticise but to undergo, is far more challenging.

Another aspect to consider is social consequences. People are hard wired to react or perceive another's success in three ways: envy, an opportunity, or genuine joy [3]. Envy arises as a result of self-perceived inferiority. Spurred from envy, people could be repulsed by their own emotions, and try to suppress it by cutting ties with you. Conversely, others may be driven by envy, and their goals are now intertwined with an inherent desire to either wish for, or worse, play a flagitious part in your downfall. Moreover, having won a billion dollars, we have a greater belief in our luck, creating a false sense of deserving- we feel entitled to a lifestyle we did not earn. This, along with our predisposed need to trust, leaves us susceptible to those who exploit and manipulate. Ordinary people, when exposed to the possibility of easy success, are drawn towards Machiavellianism. Money may spur people to transcend the boundaries of their basic morality and thus, the value of relationships is often forgotten until they dissolve- this issue is only accentuated when money is at the forefront of one's goals. It could be family, friends or acquaintances. The consequence- broken hearts, betrayals and falsified benevolence. You will be aware of this. Even when people approach you with genuine, heartfelt congratulations, motives and authenticity of character will be questioned.

In summary, this issue is not solely about winning one billion dollars, but rather our goals are askew with what we genuinely want. If we wish for luck, or the hand of a superior being to uplift us from our impoverished state, we will likely remain in a cycle of growing disappointment. Let us take responsibility for both our hardships and successes and not rely on a fictitious dream of raining diamonds. Perhaps, rather than wishing for the if, in whatever parallel reality, a billion dollars arrived at my door, what would I do? As much as I can observe and critique from afar, I could not say that I would reject it; I can say I will not spend my transitory moments on Earth wishing for it.

Edited by Shahzeb Ahmed

The Ethics of Meat Eating

By Kiran Lee (Y13)

Is it morally acceptable to torture puppies for sensory pleasure alone? In the article *Puppies, Pigs, and People: Eating Meat and Marginal Cases*, philosopher Alastair Norcross asks us to imagine a man named Fred who inflicts horrific acts of cruelty on puppies: he mutilates them with hot knives, he confines them in cages, and he slaughters them at a fraction of their natural lifespan [1]. Why does he allow these atrocities to take place? The puppies in this thought experiment produce a hormone called 'cocoamone' when killed, which he extracts to help amplify the pleasurable taste of chocolate. The reader may be aware where Norcross is heading with his argument: if it is as outrageous and immoral to treat the puppies with such cruelty as he argues it is, then what right do we have to pay for pigs, cows, chickens, and other sentient animals to be treated in the same way, for essentially the same benefit to us? In this article I will consider some of the most common justifications given for eating meat, and we will discover whether any of them save us from this thought experiment, or whether we are committed to embrace the vegan philosophy, for moral consistency's sake.

To begin with, one criticism we may have of Norcross's example is that Fred is abusing animals merely for his pleasure –the comparison to meat only holds if eating it is also motivated by desire for pleasure. But surely we need some meat to be healthy? Immanuel Kant famously said that 'ought' implies 'can' - [2] and therefore, if we cannot stop eating meat without serious health consequences, then we are not obligated to do so. However, according to the scientific consensus, a vegan diet is healthy for people at all stages of life, including during pregnancy, childhood, and for athletes [3, 4]. Thus, we know that consuming animal products is not necessary for good health. Additionally, certain types of meat – processed and red meats especially – are terrible for humans, being listed as class 1 and class 2A carcinogens respectively by the WHO [5]. On top of this, veganism has significant health benefits, with a vegan diet greatly reducing the risks of heart disease and colorectal cancer, among other diseases [6]. Whole plant foods such as rice and protein sources such as dried beans are among the cheapest foods per calorie at any supermarket, showing us that veganism is not prohibitively expensive either [7]. We can even find vegan meals at many fast-food restaurants nowadays [8, 9]! Thus, we cannot claim that we *need* animal products – only that we want them. How, then, do we differentiate ourselves from Fred the puppy murderer? Norcross concludes that we cannot, thus arguing that we must end the exploitation of animals for food immediately. But maybe we can find a difference, either in our victims or in our treatment of them.

Perhaps it matters that Fred is killing the puppies himself, as we aren't in a slaughterhouse killing animals directly. Killing a cow is surely worse than merely eating a steak. While initially attractive as an objection, it seems that we could merely modify the original thought experiment to defeat it: if Fred pays other people to murder puppies for him, does that grant him moral absolution? Of course not. If we agree on this point, then neither can our detachment from the animal that was killed for us absolve us of our moral responsibilities. If we are paying for these abuses, we must answer for them – we cannot turn a blind eye.

One key distinction between the murderer's scenario and ours, though, still seems to remain in the way we obtain our animal products. When we buy meat, dairy or eggs, the animals have already been killed, and we cannot bring them back. However, it seems Fred could easily prevent dog deaths since he is breeding them personally.

Unfortunately for meat eaters, this simply is not the case. Studies have shown that when we decide not to eat a kilogram of meat, about ¾ of a kilogram less is produced, due to the reduced demand [10]. The exact figure varies slightly between products, but the point remains the same: when we boycott these vile industries, we make a huge difference, even as individuals. Ergo, if there is no moral difference between our behaviour as agents and Fred's, then our only possible way out is to try and find a moral difference between our victims.

Let us finally turn, then, to the product itself. Even if nothing else, there must be a difference between killing a puppy and killing a pig. Perhaps a dog is more intelligent than a pig, or more aware? Science again says no. A pig is at least as intelligent and sentient as a dog, if not more so – pigs appear to pass the mirror test for self-awareness (a test that determines whether animals can recognise their own reflections) while dogs cannot, for example [11]. We cannot say that the difference lies in pigs being bred for slaughter, and dogs for companionship – Fred is breeding his puppies specifically to extract their 'cocoamone', after all. While we might see dogs as friends and pigs as food, this distinction is far from universal across cultures and times, and so we cannot rely on it to justify our eating habits [12]. In the end, there is nothing that separates our victims from Fred's. In both cases, someone is valuing their own taste buds above the life of a sentient animal - and not just making the evaluation, but *paying* for that life to be taken.

However, maybe the reader is sceptical about how bad the treatment of British livestock really is. After all, perhaps the description of Fred's conduct at the beginning of this article was not analogous to how farm animals are treated, or perhaps it only applies to low-welfare farms. However, I would make the argument that what we routinely do to farm animals is in some ways *worse*. Chickens in the meat industry are gas stunned and then slashed with a blade, slowly bleeding to death [13]. Cows are forced against their will into 'stun boxes', where they are then shot with a bolt-action stunner – a process which often fails to properly render them unconscious – and then they too have the knife slashed across their throats [14, 15]. In the egg industry, hundreds of thousands of male chicks (useless for profit because they cannot produce eggs) are thrown into macerators on their first day of life, without anaesthetic – a slaughter method not only standard in battery farms, but in free-range and organic ones too [16]. For us to be able to drink a glass of milk, a cow is forcibly impregnated [17] (and I will not describe the horrid process of 'artificial insemination'

here, but the information is available online for those who wish to know), before her calf is taken away from her at birth, causing the same kind of psychological anguish that would beset a human parent [17]. The calf is then killed if male, and forced to live through the same suffering her mother went through if female, while we take the milk intended for that calf for ourselves [17]. When a cow cannot produce milk economically anymore, at a fraction of her normal lifespan, she suffers the same fate as the cows that the meat industry fattens up for slaughter [17].

And all of this is not to mention the way we treat pigs, possibly the most aware of all the animals we kill for food. Many pigs have their tails cut off at a young age, which initially seems rather odd. Why would we want to cut off the tail of a pig? The answer is because if we do not, then they start biting each other [18]. We keep these sentient creatures in such cramped, boring conditions, that they go insane, and can start to chew each other's tails if we do not cut them off. And then, at the end of their miserable life, we execute them with industrial-size gas chambers [19].

Their lungs are filled with carbon dioxide, turning the fluid in their throats and eyes to acid (for the same reason that the gas from a can of fizzy drink can sting your nose), and suffocating them slowly, in a method of killing that causes a very similar sensation to drowning [20]. Again, this method of killing is standard for free-range and organic meat, as well as standard meat – there is no humane slaughter, there is no product that you can buy where a kill is painless and guaranteed. And this is not even to mention religious slaughter practices such as halal and Shechita, which do not require (and in some cases even prohibit) the stunning of animals before slicing their throats open with a knife, and as such can be even more painful for the victim than many conventional slaughter methods.[21] But let us suppose that we had some perfect, painless, instant slaughter method that we could use to kill animals commercially with – no such method currently exists, but one might be developed in the future. Even if we could kill them without them feeling horrible pain in the moment, what right would we have to kill a sentient animal that has an interest in living, and doesn't want to die?

Jewish Nobel laureate Isaac Singer has described the way animals are systematically killed as an 'eternal Treblinka'.[22] One of the oldest animal rights organisations in the world, the Farm Animal Rights Movement, is led by a Holocaust survivor, Dr Alex Hershaft, who writes that the "many similarities between how the Nazis treated us, and how we treat animals" was a key reason why he decided to campaign for animal rights [23]. For us to pretend that animals are not treated so badly in the meat, dairy, and egg industries, while paying for their

deaths, would be outrageous. I believe that it is time for us to finally align our actions with our ethics, and boycott the industries so committed to massive-scale abuse and slaughter.

Maybe though, after all this, we wish to bite the bullet. Perhaps Fred isn't so unjustified in how he treats his puppies – after all, he's a human, and they're non-human. If us eating animal products is ok, then maybe his conduct is also acceptable. I would personally argue that if we think abusing dogs is morally acceptable at any point, then we have probably long since left our moral compass behind. But even if we grant this most controversial of premises – perhaps abusing all non-human animals is acceptable - we would quickly run into more repugnant conclusions. One of the most famous arguments for veganism is that of 'marginal cases,' and it is one that has been employed by famous animal rights philosophers Peter Singer and Tom Regan [24]. The argument simply points out that if we choose some criterion that we think justifies our treatment of non-human animals, and we wish to be morally consistent, then we must apply it consistently to all creatures. Perhaps we think that intelligence is what allows us to abuse non-human animals, for example, or maybe the fact that we can think rationally and they (seemingly) cannot. Well, we must then apply that reasoning consistently: is it acceptable to murder a small child, or a permanently comatose person, because they are less intelligent and less rational than us? Of course not! We wouldn't dream of doing any of these things, because what matters is not the rationality or intelligence of our victim. As the utilitarian philosopher Jeremy Bentham once famously said: "The question is not, 'Can they reason?'

nor, 'Can they talk?' but 'Can they suffer?'" [25].

Ethicist Rosalind Hursthouse, in her work *Ethics, Humans and Other Animals*, makes the claim that eating meat is an inherently selfish thing to do, because it shows a level of vice to indulge in such self-centred behaviour [26]. And I think it is hard to fault her for that assessment. We know that animal product consumption is unnecessary. We additionally know that animal agriculture is one of the leading drivers of climate change and habitat destruction, and also that it is one of the primary causes of pandemic disease [27, 28]. Above all, we know that animal farming kills billions of animals every year in the UK alone, creatures who have just as much of a right to life as our beloved pets and loved ones [29]. I thank the reader for reaching the end of this article, and I urge them to take the action that fits best with our shared ethics of love, compassion, and equal opportunity. While I of course cannot explore all aspects of the vegan philosophy - or indeed, criticism of that philosophy - in a single article, I have left some further resources in the references section for those who wish to learn more [30 - 32].

Edited by Nicholas James

Should Robots Have Rights?
By Nicholas James (Y12)
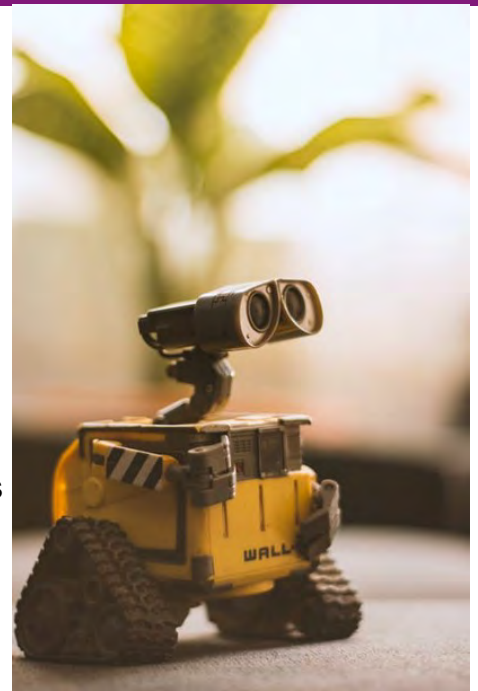
Since the *luddites* in the early 19th Century, humanity has always feared the rapid advancements of robots and machinery, and the threat that one day we may become obsolete. Never before has this threat been more real, with the advent of Artificial Intelligence (AI) and machine learning allowing the advancement of robotics and mechanisms quicker than ever before. However, as these robots become more and more intelligent, should they ever be awarded rights? In this article, I will attempt to prove that robots should be attributed rights at the point of consciousness, where they can feel and think. But before I justify why, I must explain what a right is.

A right protects, upholds or preserves something. Under the United Nations Universal Declaration of Human Rights, published in 1948, fundamental human rights are awarded to all humans. The declaration sets out rights such as freedom to life and liberty; freedom of thought and liberty; or protection against slavery or torture. We also cannot use these rights to destroy others. [1]

So the question arises, why are we awarded these rights, and could they be extended towards robots? Philosophers like John Locke say that by virtue of being human, we are awarded natural rights. These include rights such as life, liberty and property that are awarded to all human beings equally because of our common nature. They are pre-political, meaning everyone in the state of nature is entitled to them. If this was the case, it seems robots would not be entitled to these natural rights, since they are not human.

However, I disagree with Locke's conclusion that there are such things as natural rights. Following our experience of nature, there is no evidence to suggest that humans are awarded any rights simply by existing. In fact, discoveries such as Darwin's Natural Selection and survival of the fittest produce empirical evidence that the nature is in fact *amoral* - organisms are simply designed to survive and reproduce, and are not given any natural rights.

Nor is it clear that these natural rights of humans are inherited from a distinct quality of mankind. Every human is unique, and although we are all part of the same species, what makes humans so special that only we are awarded natural rights? Some may argue that humans are the only moral species with free will – but humans are not the only species with these traits; there is scientific evidence to support that other species such as apes and dolphins also possess these attributes. Furthermore, what about small children or mentally disabled humans - as they are not capable of making moral decisions or exercising free will, should they not be awarded these natural rights? This conclusion seems counter-intuitive, and proves that there is no special quality within all humans that awards us all natural rights[2].

So if our rights do not originate from nature, then where do these universal human rights come from? I believe that they come from the social contract[3] we enter when we become part of society. As we are all members of a global society, we are all awarded the rights in the UN Universal Declarations of Human Rights social contract equally and without discrimination. We grant ourselves these rights because we are conscious beings, and so aware of our own existence. This awareness gives us the freedom to act on our own will - allows us to feel emotions and think. Our rights protect our freedoms and protect us from pain, whilst allowing us to pursue our own desires and happiness. Yet there are some freedoms we sacrifice when we enter this social contract

– such as the freedom to torture others or keep slaves. This is to ensure that the freedoms and happiness of society as a whole are not compromised by the individual. The social contract is more than just to protect the rights of the individual, it is also designed to allow humans to live together happily. The keeping of slaves and torturing of others can severely limit the happiness and freedom of those who are the victims and creates discourse in society.

Why, though, do we award these rights to all humans, but not to rocks or paperclips? The answer to that is simple: they lack consciousness. As they are not aware of their existence, they have no freedom to preserve emotions or thoughts, so they do not need rights to protect these things. Yet what about robots?

In their current state it is clear that robots lack *sentience*, and as a result do not have freedom, nor emotions or thoughts that need protecting. However, robotics and AI are advancing rapidly and they could one day be conscious.

For example, the Human Brain Project is a European project that was started in 2013 with the aim of replicating the human brain on a computer in order to help researchers understand more about our brain and consciousness[4]. This raises the question that if we could upload our brain onto a computer, and it operated in the exact same way as if it were in a human body, does that brain in the computer deserve rights? I would argue it does, the computer has reached a point of consciousness; it has thoughts, feelings, and freedom, and therefore needs rights to protect it from pain and fear as well as preserve its freedom and happiness, just like humans are awarded.

The American philosopher William Lycan conducted a similar thought experiment, with a robot named 'Harry'. Harry appears to be human; he shows envy, plays golf and the viola and gets annoyed at children – so does Harry deserve rights? At first it appears that Harry is conscious - he seems to feel emotions and have thoughts, so should

indeed be awarded the same rights as humans. Though he is made up of different materials, it seems intuitive that we should award him the same rights as humans, considering he acts just like one[5].

However, one might argue that we cannot know if Harry is conscious or not. Is he really feeling and thinking, or is it merely just a program? Some may argue that this uncertainty over whether he is really conscious, and thus capable of thinking or feeling, should surely strip him of rights. While it is true that we can never know for certain that he is a robot, I do not think he should be stripped of his rights.

The American Philosopher Thomas Nagel discusses consciousness in his paper 'What it is like to be a bat?'. As humans we have a lot in common with bats, considering we are both mammals, but instead of using sight to perceive the external world, they use sonar and echo-location. As this is a form of perception we do not possess, it makes answering this question a lot harder. We could try to imagine what a bat perceives, but our imagination is limited to only how we perceive the world through our five senses. We could try imitating the actions of the bat, but again this doesn't help us understand what a bat experiences. We can recognise that the bat is conscious, but its consciousness is too subjective for us to comprehend or recognise [6].

It is clear then from Nagel's thought experiment that we can never tell for certain if someone is conscious or not due to the

subjectivity of consciousness. Whether that is an animal, human or robot, we can never know what is truly going on inside their heads. However, we can analyse an organism's behaviour to give us a good measure for if they are conscious. If a robot such as Harry depicts clear signs of emotions such as anger, happiness or pleasure, then it is likely he is experiencing them. In the same way, it is likely that he is thinking if you are able to hold a conversation with him - we use this measure each day when interacting with each other. We do not know for certain if other humans are conscious, as we cannot get inside their head, but we treat them as if they are (and thus respect their rights) because of the way they behave. Why should this not be the same for robots?

Further, I would argue that a computer program may be no different to Harry's consciousness than the environmental influences on human behaviour. Our personality, thoughts and feelings are heavily influenced by things we have no control over (who we meet and everyday experiences) – similar to the way a computer program may impact Harry's consciousness. However, though we cannot control these influences on our behaviour, we would not argue that we are no longer conscious – and surely this should be the same for Harry.

It would feel discriminatory to say that just because of Harry's physical composition that he cannot be awarded rights, the same way we would still award rights to a human with a metal arm, as it is the mental capacity on which something should be awarded rights. Some may argue that without a natural brain are robots really able to experience consciousness, thoughts, feelings and intentions? I would argue that it may perhaps be possible for them to experience this.

So, to conclude on the question of whether robots should have rights, I feel that it would be discriminatory to say that only humans should be awarded rights when other things (whether that's dolphins or robots) meet the requirements of rights (namely that they are conscious, free, and able to feel and think). They too, by virtue of interacting with other things, have entered into the social contract and should be awarded these basic rights to help protect them from harm and grant them the freedom to think and pursue happiness - as well as be constrained (and punished) by that same social contract. However, not only should these rights be granted for their own individual protection, but to allow all conscious members of society to live and operate together in a society harmoniously.

Glossary

Luddites: A group of disgruntled workers in Britain in the early 19th Century, whose work was being replaced by machines. As a result they staged protests, often resulting in the smashing of machinery.

Amoral: Neither moral or immoral; it is without moral quality.

Edited by Aaron Stace

Could the Bible be a moral basis for us all?

By Edwin Joyas John (Y10)

The Bible - a renowned holy book which serves as a source of guidance for Christians and parts of it also for Jews - but could it impart moral and ethical advice as well? Aside from some of the more controversial and contradictory Bible passages, I think there are valuable lessons to be found, which could be taught to believers and non-believers alike; though questionable sources (the authors of the Bible are largely unknown), contradictions and controversy prevent it from being a moral basis for all.

Why do we need a moral basis?

A sense of morality can provide purpose to a person to do what is right - which is crucial to maintaining order in the world as otherwise people will be quick to turn to wrongdoing out of curiosity and the value of life will seem lesser to everyone. In a society where a plethora of faiths, contemporary philosophers, and ethical theories exist, it can be difficult for someone to discern what exactly is right and wrong. A moral basis is able to improve this judgement.

How credible is the Bible?

If we are to base how we live on this scripture, then the accuracy of the information, the authors, and their intent are vital in establishing whether we can have faith in the advice provided.

At first, it is quite normal to be sceptical of a text that is believed to be written as early as the 10th century BC[2] - the content is likely to have been altered due to miscommunication or misunderstanding over the many centuries. On the contrary, there is a vast array of evidence to support the descriptions contained within the Bible.

Archaeological findings have proved some of the contents of the Bible, for example, the discovery of the pool of Siloam in Jerusalem, built around 700 BC by King Hezekiah of the southern kingdom of Judah[3]. The pool was mentioned in (NRSV) John 9.7 - "Go wash in the pool of Siloam" - which refers to Jesus's healing of a blind man.

There are also may other findings such as the theatre in Caesarea found in 1961, with the inscription: "Pontius Pilatus Praefectus Judaeae"[3].

This proves the existence of Pontius Pilate, the Roman governor of Judea, who condemns Jesus to death in the New Testament of the Bible.

However, other than the holy book being a collection of such aged text, another argument that has been put forward is that the contradictions present throughout the writings mean that, overall, the Bible is not to be trusted. One example of this is the contradiction of the power of God. In Matthew 19:26 it states, "for God all things are possible." On the other hand, Judges 1:19 states, "The Lord was with Judah, and he took possession of the hill but could not drive out the inhabitants of the plain because they had chariots of iron." The clash of the two passages which disagree over the fundamental nature of God (omnipotence in this case) imply that the Bible would not be fit to be a moral basis as what does one choose when they come across two pieces of conflicting advice? Using one's own judgement is of course a viable option, but that would defeat the purpose of a moral basis.

In spite of that, some may argue this disagreement can be reconciled after considering both the deeper meaning of the message and the Bible's background. One idea proposes that this passage from the book of Judges reflects Judah's lack of full trust in God rather than the enemy's superiority[4].

Additionally, it is still not known for certain who the authors of the Old Testament are - the Pentateuch (the first five books of the Old Testament) might have been written by the prophet Moses but there are parts (such as his death) which could not have been recorded by him[5]. Consequently, it has been approximated that around the seventh century BC, different groups or schools of authors recorded the Bible's stories and laws and this was then collated most probably during the first century[5]. Acknowledging the various authors and the sheer time since the Old Testament was first written, we can conclude that such contradictions are a product of errors during collation and translation.

But this explanation leads to yet another issue; how can anyone be able to fully believe in the Bible (setting apart faith) when it has been worn by the test of time? Alterations through time significantly reduce the credibility of the Bible as it can be difficult to decipher sincere advice from the sea of its authors' opinions.

It should be noted that the New Testament is more reliable than the Old Testament though as more of the authors are known - such as the four Gospels that are named after some of their authors (Matthew, Mark, Luke and John) as not all of the

authors are believed to have been credited . In conjunction with this, the teachings within the it seem more practical than the harsher ones described in the Old Testament. An example of this is Exodus 22: 20 - "Whoever sacrifices to any God, other than the Lord alone, shall be devoted to destruction."

Therefore, though certain people and places in the Bible have been confirmed, I do not think the Bible is credible, mostly because of the largely anonymous authors and partly due to the contradictions present.

Controversy in the Bible

The books within the Bible contain more than the word of God alone. They also depict what culture at the time was like, some of which would be strongly challenged today. An example of which is 1 Peter 2: 18 - "Slaves, accept the authority of your masters with all deference, not only those who are harsh." Despite this passage being a call to all to suffer like Christ as is explained later on in the chapter (which is arguably good moral advice to suffer selflessly for others), it condones slavery and the punishment of innocent people - which is immoral as it does not treat everyone fairly and equally. However, there are many other questionable Bible passages - too many for all of them to be mentioned - that wrongly portray ideas of discrimination (particularly against women and people with

disabilities) that would lead me to concluding that the Bible would not be a fitting moral basis, considering we are in a society where strong attempts are being made to eradicate such bias.

Even so, I personally believe that these sections of the Bible could be used to show how far ethics have developed (like a record to show what not to do) instead of being used against the Bible.

What are the teachings that can benefit us all?

Despite, this evaluation of the Bible being largely criticisms and justifications till this point, I will now explore some of the passages which offer morally beneficial advice:

Corinthians 15: 33 - "Do not be deceived: 'Bad company ruins good morals.'" This provides the advice we can develop good morals by surrounding ourselves with those who already possess them.

Proverbs 10: 18 - "Lying lips conceal hatred, and whoever utters slander is a fool." The passage encourages others to show love to others by telling the truth and refrain from spreading gossip.

Mark 10: 43- 44 - "Whoever wishes to be great among you must be your servant". This shows that a true leader sacrifices for others - this could be in the form of time, money, or something else.

Matthew 22: 39 - "You shall love your neighbour as yourself." The Golden Rule across many faiths, which spreads fair treatment of others.

Philippians 2: 4 - "Let each of you look not to your own interests, but to the interests of others". St. Paul teaches here that we should help one another and today that could mean taking time to comfort the lonely; donating to charity; or looking after the mental health of others.

What do these teachings have in common?

All these passages help to better ourselves and society which is what makes them good moral advice. By looking after ourselves, telling the truth and helping others, we are protecting both the well-being of ourselves and others as well as developing our character and sense of justice. Good moral advice brings good to all of us and that is what the Bible can help us do. Consequently, society benefits as a whole as we can implement this advice to help other people - which in turn makes their lives easier and happier.

Can the Bible be supported by ethical theories?

By restricting the teachings to just five, this allows for an assessment of the passages against the following three ethical theories: deontology, utilitarianism, and rights:

1. Deontology - acting in accordance with one's duty, not being motivated by anything else and never using humans as merely a means to an end.

This theory fits well with the Bible. The teachings above, such as telling the truth and looking out for the interests of others, inform the duties that a person needs to fulfil to act ethically and morally. Hence, living according to them would be right and acting against them would be wrong - which provides a clear distinction of right and wrong that is simple to follow. Furthermore, treating people as an end ties in with the Golden Rule as one would not want to be taken advantage of (as a means) so they would not treat others in this way.

2. Utilitarianism - making choices that maximise pleasure and minimise pain

A utilitarian perspective also works for the Bible. Despite the time, money and resources that is spent helping people, ultimately, those who need help get it and so the majority benefits. However, the first two teachings are slightly different.

The teaching encouraging us to keep good company seems to only benefit us but by developing good morals from other people, we can implement these to help others too.

The next teaching warns against lying and slander - but how do these two acts prevent maximum happiness? Slander damages reputations, which obviously takes away from happiness but lying is more complex - it could make a person happier to, for example, to avoid informing a friend of the passing of a loved one. Surely telling them the truth in this case would fail to achieve the greatest happiness for all? But I think this is only the case in the short-term as in the long-term a friend would especially be less pleased if you had concealed the truth in addition with the sadness of a loved one passing away. Nevertheless, even in the short-term, you who had the responsibility to inform your friend would feel guilty so the Bible's advice holds strong against the utilitarian view also.
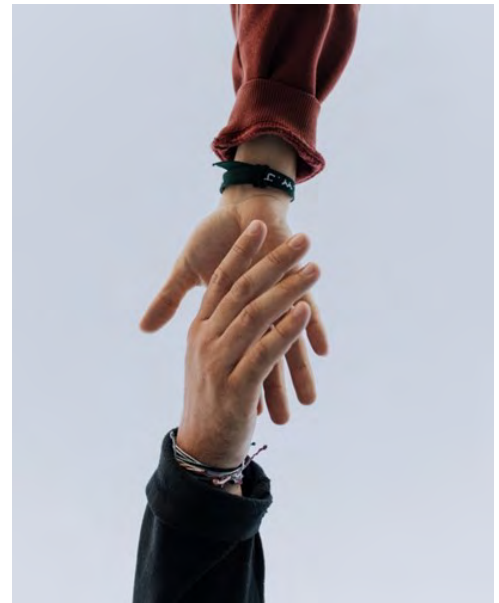
Conclusion

Overall, I do not think the Bible would be a suitable moral basis for us all. One could argue that despite the questionable sources, contradictions and controversy, your own personal judgement could be used to find the useful advice but then the Bible would not be a basis for morality - instead, it could be similar to an advisor in written form that can guide some of the choices we make.

Therefore, I believe we should turn to intuition for a moral basis (what we feel is right or wrong) as the argument from morality explains that God must be the cause for our innate understanding of right and wrong. Considering the omniscient nature of God, this would be a very reliable moral basis despite it depending on the existence of God - however, intuition has helped society progress in terms of fighting social injustices till the present, so I think it is the way forward for morality.

Edited by Nicholas James

The Holocaust and the Nazis' Murderous Ideology

By Rishi Littlebury (Y12)

Many of us learnt about World War Two being caused by Hitler, the Nazis and of course the horrific mass genocide of some six million Jews across German-occupied Europe, amounting to around two thirds of the entire European Jewish population. But what was the Nazi ideology behind their horrific actions? In this article, I give just a minor insight into the roots of Nazism.

After World War One, Germany was in an awful state. They were forced into signing a grossly unfair Treaty of Versailles in 1919. There were effectively six terms of this treaty: limiting the army (to 100,000 people); loss of land -including the Rhineland which held much of Germany's gold reserves allowing them to mine and sell to make money; take part in the new League of Nations being set up to prevent another World War; Germany losing any external states that they had control of i.e., Latvia and Lithuania became independent states; clause 231: the guilt clause, claiming that Germany accept full blame for the war and so responsibility for all the 'loss and damage' of the war; and finally, following from clause 231, they were ordered to pay £6.6 billion in reparations. These harsh restrictions on the German economy combined with the Great Depression during the 1930s left many Germans angry at their current leaders and looking for a solution out of this economic downturn, and their answer was Nazism.

While it is particularly associated with having German roots, Nazism can be traced back to the Prussian tradition developed between 1688 and 1898 which regarded the militant spirit and the discipline of the Prussian army as the model for all individual and civic life. The Nazis obviously developed this further, by basing much emphasis on Friedrich Nietzsche's *Übermensch* ["Superman"]. Nietzsche says this in his book: "All beings till now have

created beyond themselves something greater than themselves. What is the ape to man? It's just what man must be to the Superman". This should not be read literally: Nietzsche was not an evolutionist, but instead he uses this argument as a teaching, as an image. Therefore, the superman is not a new species created as a result of genetic selection, but instead the man who excels- a man who transcends. Nietzsche claims that God is dead, but not yet the illusions that belief in him and religion have generated. Facing the death of God, the Superman must face the last challenge, those who think that the death of God means nihilism, pure destruction. Nietzsche fights against immorality in the name of immorality. Thus, Nietzsche tells us that the death of God, without strong willpower, can cause morality to become nihilism.

Following from this, Hitler used anti-Semitism (the prejudice and/or discrimination against Jews as individuals and as a group) to justify preventing nihilism (the rejection of all religious and moral principles, in the belief that life is meaningless). Anti-Semitism is based on stereotypes and myths that target Jews as a people, their religious practices and beliefs, and the Jewish State of Israel. Historically, what began as a conflict over religious beliefs evolved into a systematic policy of political, economic, and social isolation, exclusion, degradation and attempted annihilation. Hitler believed that the Jews posed a threat to the

Its continuance over the millennia speaks to the power of scapegoating a group that is defined as the "other". Despite this having taken place throughout history, one of the main examples of this prejudice besides from the Holocaust is the treatment of Jews during the 14th century and the Bubonic Plague. The Plague spread through Europe, killing an estimated one third of the population. Fear, superstition and ignorance prompted the need to find someone to blame, and the Jews were a convenient scapegoat because of the myths and stereotypes that were already believed about them. Though Jews were also dying from the plague, they were accused of poisoning wells and spreading the disease. In Germany and Austria, it is estimated that 100,000 Jews were burned alive for this and other false accusations including using the blood of Christian boys to make Passover Matzoth and for desecrating sacramental wafers. Barely 100 years later, Martin Luther, the founder of the 16th century Reformation, wrote a pamphlet entitled *The Jews and Their Lies* in 1545. In this pamphlet, he made his feelings about Judaism clear- he felt that they were mistaken in their beliefs and sought to help people to understand why the Jewish religion was, in his eyes, so flawed.

As seen in these examples, the Jews were unfairly persecuted and murdered for things that had nothing to do with them, like the Bubonic Plague. The Nazis and Hitler also blamed the Jews for things that had nothing to do with them and that would negatively impact them just as much- the circumstances resulting from the harsh terms of the Treaty of Versailles. Hitler claimed that the Jews were instigating Nihilism, and he wanted to be the *Übermensch* ["Superman"]. He claimed that, in order to excel and for Germans to become the Superman, they needed to challenge the Nihilistic threat that the Jewish population supposedly posed. And so, from this, not only was the Aryan Race of blonde hair and blue eyes born, but also the tragedy that was to become the Holocaust.

Edited by Shahzeb Ahmed

The Role of Artificial Intelligence in Judicial Decision Making

Artificial intelligence promises to supplement, modify and replace human decision making, even in the largely under-digitised field of law. AI already assists in many court cases and the prospect of "robot judges" seems largely feasible, even forthcoming. Remarkably, in 2017, a virtual court was launched in China [1] to combat the rise in the number of internet-related crimes. The court focuses primarily on civil cases, with digital proceedings conducted, by way of a large screen and black-robed virtual judges who are formally sworn in. On the surface, such "cyber courts" seem to be a viable solution to the endless delays that commonly plague court dockets. However, on a deeper level, foregoing our current system disregards the very necessary "humanistic" [2] demands of the law, leaving it rigid and exposed to an intrinsic algorithmic bias.

Artificial intelligence seemingly delivers an alluring dream of an impartial and efficient legal system, devoid of human bias. Judges are naturally susceptible to making decisions based on an amalgamation of external factors, including personal backgrounds, professional experiences, life experiences, as well as partisan and ideological loyalties [3]. Taken holistically, wider research suggests that independent judges and courts are likely to come to different verdicts, which is detrimental to almost everybody involved in the **litigation** process.

However, AI is also not immune from this bias. Research conducted by ProPublica [4] on "machine bias" has discovered that artificial intelligence is more likely to falsely flag black defendants as future criminals than their white counterparts. Moreover, the algorithms required to programme systems of artificial intelligence are coded by error-prone, and potentially biased humans and are based on past data to draw out conclusions that can be applied to new situations. There is no guarantee that this data is correct, especially in a dynamic social context, wherein "social values" [5] are constantly changing. For AI to pass precise and coherent judgements, it needs to be able to gauge all of the available evidence, understand the perspectives of the relevant stakeholders, and interpret different laws, without any uncertainties. Its lack of **discretion** means that it may discount key intricacies which can obviously obscure the passage of justice in morally-ambiguous cases, leaving an AI-dominated legal system riddled with inflexibility. As such, AI is unsuited to consider a judicial

decision within the context of that specific dispute, and so its verdicts are naturally tainted, both by bias and inaccuracy.

Perhaps more controversially, AI suffers from an unsatisfactory public opinion, with 75% of people admitting that they would not trust a decision made by a machine [6], albeit in the context of an applicant's eligibility for a bank loan. Many believe that artificial intelligence simply does not offer the same level of transparency and credibility required for high-impact decisions. However, there is a strong argument for the case that this is a placebic take. The renowned **Turing Test** [7], which examines a machine's ability to exhibit behaviour that is indistinguishable from that of a human, has demonstrated that machines (as far back as **ELIZA** [8] in the 1960s) can behave like humans, suggesting that modern AI systems are more than capable of making accurate, and human -like judgements. Needless to say, such research has triggered plenty of opposition. Most notably, John Searle's

Chinese Room Argument [9] concludes that "programming a digital computer may make it appear to understand language but could not produce real understanding" and hence the Turing Test is "inadequate". In its current form, AI cannot replicate the biological processes of the human mind, suggesting that it cannot understand the moral complexities and uncertainties behind the law and is therefore unfit to take such life changing decisions.

Take the example of **underwriting** – wherein highly skilled underwriters must painstakingly review complex and conflicting pieces of information applying specialised knowledge and nuanced judgement to evaluate and assume another party's risk in a prominent deal. Such comprehensive skill cannot be exhibited, nor replicated, by a machine. However, underwriters must also carry out very basic, repetitive and monotonous tasks. The obvious solution seems to be to automate the mundane tasks to allow underwriters to

concentrate all of their time and energy on the elements of their work requiring expertise. Such a solution is also applicable to the field of law, with judicial assistants often having to perform very dull tasks, such as supervising interns in the court house and scheduling and coordinating judges' meetings. AI can, far more efficiently (with regards to cost and time), perform these tedious tasks - improving the entire judicial process.

This is indisputable. Artificial intelligence does offer unparalleled utility within the legal world – as an aide, as opposed to replacement, to human judges. This suddenly seems far more realistic, if not inevitable. "The application of artificial intelligence in the judicial realm can provide judges with splendid resources, but it can't take the place of the judges' expertise", said Zhou Qiang, the head of the Supreme People's Court in China [10]. This perfectly encapsulates the balance needed between logical and transparent human-decision making and the speed and cost
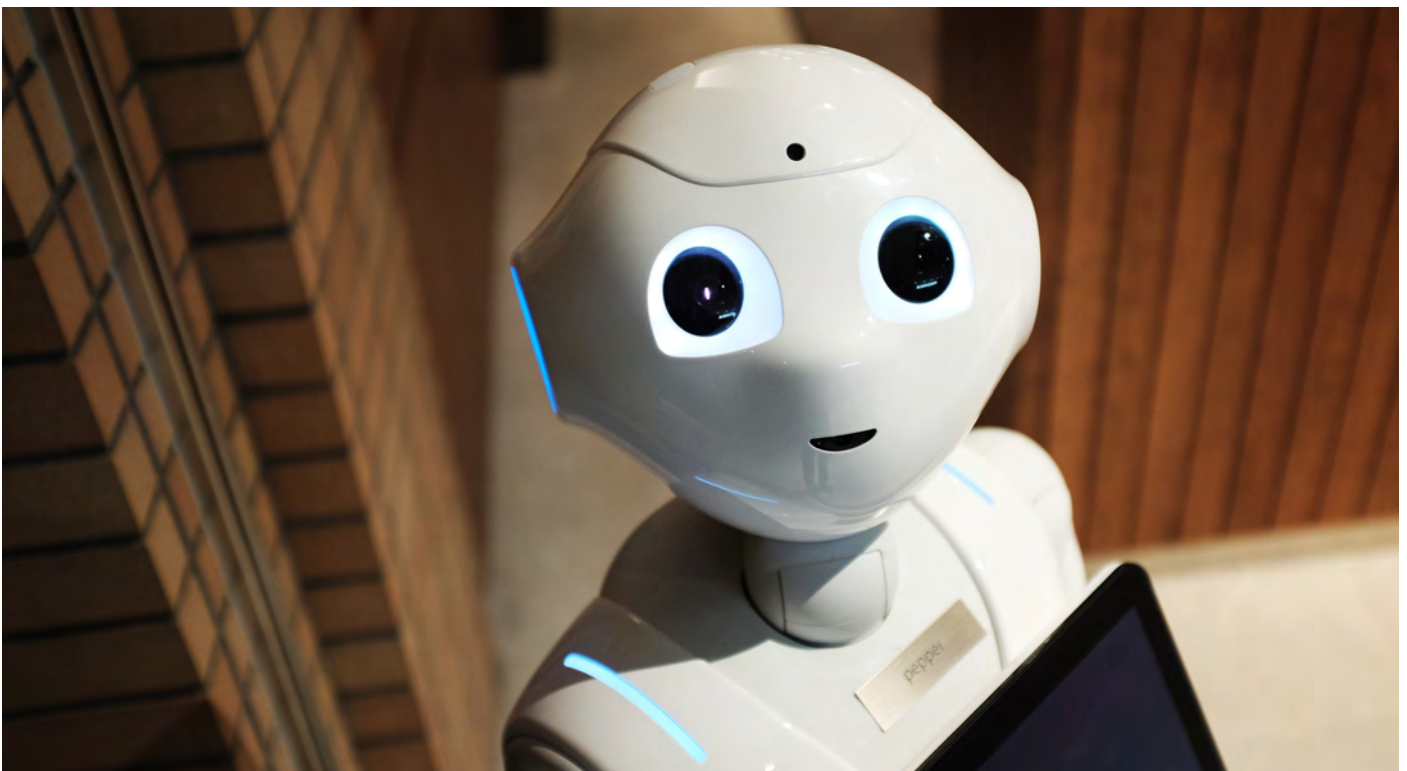
-efficiency provided by AI. Even more progressively, an application called Intelligent Trial 1.0 [11] has substantially reduced the workload of judges and their assistants, helping them to produce electronic court files and sift through case material more quickly. Artificial intelligence can be even more useful in **contract review**. Contracts, as one might expect, are fundamental to the economy, and more so to our day-to-day lives, yet are still lengthy and tedious to finalise. There is a perfect opportunity for firms to automate this process, using AI to analyse proposed contracts, determining the acceptable portions and identify any shortcomings.

Law is a markedly conservative industry. It is no secret that, even at close to $1T globally [12], the legal services market has remained profoundly tradition-bound and infamously slow to embrace new technologies. When, in his 1996 book, *The Future of Law* [13], Richard Susskind envisaged that, in the future, lawyers and clients would communicate via email, he received a great deal of criticism for such a "radical" prediction. However, since then, technological innovation, especially artificial intelligence, has surged in popularity and capability, from self-driving cars to virtual assistants. As AI continues to gain more and more respectability, it appears to be an excellent solution – even replacement – to the problems of prejudice, unfairness and inefficiency synonymous with legal systems around the world. AI does outwardly seem to be a glorious addition to judicial decision making, to negate any preliminary bias or corruption. Experts have predicted AI to

bring ground-breaking tools and features to improve judicial decision making and access to justice. That being said, at the moment, AI cannot completely replace judges, but can – and should – assist in the administrative and advisory elements of legal cases.

Ultimately, though, the application of AI crucially fails to understand the most important aspect of law. The law is not autonomous, completely disconnected from social values, but is deeply embedded within society. The law serves a more robust purpose than simply governing the social world. It both reflects and impacts lifestyles and cultures, permeating every aspect of human-life, underpinning both our behaviour and our sense of right and wrong. Despite its many virtues, devolving decision-making power solely to artificial intelligence jeopardises the sacred connection between law and morality, undermining core legal values and reducing the law to a set of arbitrary procedures in the process. Despite the temptations of greater efficiency and lower costs, AI simply does not offer the non-negotiables of discretion and impartiality to be more than advisory to human judges.

Glossary

Artificial intelligence – Artificial intelligence (AI) refers to the simulation of human intelligence by machines that are programmed to exhibit human-like behaviour

Litigation – Civil litigation usually involves a defendant facing off against a plaintiff before a judge and occasionally a jury, who are

responsible for weighing the evidence and making a judgement. Lawyers normally dominate litigation, which often ends in a settlement during the pretrial period.

Discretion – A judge's power to make a decision based on his or her individualised evaluation (guided by legal principles). This often involves considering the context of the case and taking into account various mitigating factors

Turing Test – A test for intelligence in a computer, devised by Alan Turing, requiring that the simulated behaviour of a machine should be indistinguishable from that of a human

ELIZA – An early natural language processing computer program created in the 1960s by Joseph Weizenbaum

Underwriting – Any party that evaluates and takes on another party's risk for a fee. This fee often takes the form of a commission or interest. Underwriters play a key role in the mortgage industry, the insurance industry and equity markets

Contract Review – Involves analysing the contract, often including, clarifying any facts present in the contract, measuring its feasibility and forecasting any risks

Edited by Shahzeb Ahmed

Is Free Speech being Stifled by Political Correctness?

By Arko Mukherjee (Y10)

In the new Netflix comedy mockumentary, Death to 2020, the actress Lisa Kudrow, playing the part of "Non-official spokesperson" Jeanetta Grace Susan, claimed several times that "Conservative voices are being silenced."

Article 10 of the 1998 Human Rights Act guarantees all in the UK the "right to freedom of expression,"[C1] whereas Section 4 of the Public Order Act prohibits language that can potentially incite "racial and religious hatred." However, the UK speech acts is also considerate of the intent of speech[C1] , and this conviction is reliant mostly on inference. As the world shrinks by globalisation, and several new ideas are integrated, divisions occur, and the line between free speech and offensive speech blurs, as a larger number of people use the guise of political correctness to shut down any ideas against them. A recent case of this can be seen in the USA, where the first amendment, akin to Article 10, guarantees an American citizen the right to free speech, but does not protect speech likely to incite criminal behaviour, or true threats[1].

Donald Trump's second impeachment

Wednesday, January 6th, 2021: Rioters broke into the Capitol Building after a rally by Donald Trump. The Capitol was soon overrun by "protesters," or "mob" according to Joe Biden, and several Capitol Police officers were accused of taking pictures with the protestors. Others were hailed as heroes. Some, such as Officer Brian Sicknick, were casualties. An air force veteran, with 14 years in service, and four tours of duty, was also killed while protesting, and a left-wing activist, surprisingly, was also arrested for being present at the scene of the riot, but claims that he was simply "documenting" the unfolding events, without any press credentials[2].

In the aftermath, then president Trump was accused of inciting the riot at his rally, and was impeached for a second time. The section of the speech in question reads:

'And we fight. We fight like hell. And if you don't fight like hell, you're not going to have a country anymore.

Our exciting adventures and boldest endeavors have not yet begun. My fellow Americans, for our movement, for our children, and for our beloved country.

And I say this despite all that's happened. The best is yet to come.

So we're going to, we're going to walk down Pennsylvania Avenue. I love Pennsylvania Avenue. And we're going to the Capitol, and we're going to try and give.

The Democrats are hopeless, they never vote for anything. Not even one vote. But we're going to try and give our Republicans, the weak ones because the strong ones don't need any of our help. We're going to try and give them the kind of pride and boldness that they need to take back our country.

So let's walk down Pennsylvania Avenue.

I want to thank you all. God bless you and God Bless America.

Thank you all for being here. This is incredible. Thank you very much. Thank you[3].'

As prescribed in the 1969 legal case "Brandenburg vs The State of Ohio," The First amendment protects speech that seems to refer to Civil Disobedience/ violation of laws, "except where such advocacy is directed to inciting or producing imminent lawless actions and is likely to incite or produce such action."

Donald Trump is said to have used the word "fight" more than 20 times in his speech. This could be interpreted as incitement- edging the crowd on, but also as a metaphorical "fight for justice." There are several other factors in Mr Trump's speech that come to his defence- he never explicitly told the protestors to damage property and injure law enforcement officers. On the contrary, his speech seemed to congratulate them- "The military, the secret service. And we want to thank you and the police law enforcement. Great. You're doing a great job," and encouraged viewers to simply "cheer on our brave senators and congressmen and women" and "peacefully and patriotically make your voices heard," [3] but this can also be inferred as a guise to subliminally "fire-up" protesters. Also, his command to "take our country back" and "show strength" may be looked upon as aggressive.

Also, context must also be taken into account. Donald Trump's speech ended at 1:10pm, but many protesters were marching towards the Capitol at 12:30pm, before Trump finished his speech and the section shown on the previous page was reached, suggesting that they marched to the capital on their own accord, and should be individually responsible. Trump also later seemed to disown and condemn the rioters, with the warning "You will pay." Also,

during the riots, he seemed to call for peace via tweets- "remain peaceful. No violence" "We are party of law and order- respect our men and women in blue," but Major General William.J.Walker suggested that his responses were slowed by the White house asking for higher-level-sign off before deploying the National Guard, disallowing him to use his authority as the Commander of the Washington D.C National Guard to quickly deploy troops in an emergency[4]. Also, it is said that it was Mike Pence that deployed the National Guard, not Donald Trump.

Trump was also accused of incitement in 2016, on a rally in Louisville, when he told his supporters to "Get him [a protester] out….but don't hurt him.[1]" Courts then ruled that the quantifier "Don't hurt him" absolved guilt from Trump for incitement to start a riot, but again, could be interpreted as implying that the protesters should be hurt by saying the opposite.

How is freedom of Expression being challenged in Society?

Nadia Eweida, a check-in staff for British Airways (BA), was told by her employer, to cover a necklace depicting a Christian cross, and was put on unpaid leave when she refused to do so, or accept a non-uniform job where she could wear her cross in 2007. The Roman Catholic church called it "thoughtless, politically-correct over-sensitivity,[7]" with some Christians suggesting that employers were so focused on avoiding offending other cultures that Christians "felt like a minority." Judges also pointed to the fact that Sikh and Muslim staff were allowed to wear turbans, which British Airways said were too large and impractical to hide. Eventually, BA had to concede,

and decided to allow Nadia Eweida to display her cross, and they announced that they will be revising and updating their uniform policy, with views from Christian and Muslim religious leaders[8].

However, the lack of political correctness can lead to inharmony as well:

Ruby Williams, currently 19, was repeatedly sent home due to her afro style hair while studying for her GCSEs at The Urswick school in Hackney, East London. The school went as far as to use a year seven photo of her with straight hair for year eleven yearbooks, and defended their actions by claiming that her hair was "too big," distracted others, and blocked the whiteboard from view. A legal case lead to the family receiving £8,500 in an out-of-court settlement, but the case, and the Equalities Act 2010, was criticised by Barrister Jon Holbrook on twitter: "The Equality Act undermines school discipline by empowering the stroppy teenager of colour." In this case, a lack of political correctness in the individual allowed him to create this message. However, he defends it as: "My tweet drew attention to a serious political issue, namely the way that children of colour have been able to undermine school uniform policies by requiring them to be adapted to accommodate cultural difference. "The charge of 'racism' is often used today to silence any criticism of multiculturalism'. "The attempt to cancel me, that is being led by the left on Twitter, shows how difficult it is to have a reasoned debate on issues connected with race. "There are many activists who want to silence those who criticise laws that encourage cultural difference. When people are silenced, this is not good for democracy."[9]

In conclusion

Though many people agree silencing opinion should be avoided, there are certainly situations, such as directly attacking someone based on something such as their race or sexuality, is wrong. People should have a reasoned debate, but that can only happen if both sides remain respectful and listen. Perhaps the voice of anti-vaxxers should be heard, no matter how baseless or scientifically impossible, only to disprove them in a civil debate, and convince them to swing sides rather that cutting them loose as outcasts, which only makes them cling to their ideology even more.

Edited by Nicholas James

Summerhill School

A Century Old, Yet Ahead of Its Time

By Ben Shorter (Y10)

Assessments were introduced to measure students' progress in a subject. Why, then, do we now learn *for* assessments?

The flaws within the education system are great both in number and severity; I cannot cover them all in one article. So, I will focus on what I deem to be the worst, and how it ought to be rectified.

Students have to study subjects that they do not enjoy [1], many of which will serve no purpose in life. Not only is this a waste of time, but the ultimate goal of this studying - examination - is the cause of severe mental [2, 3] and physiological [4-6] health issues for many. In fact, suicide rates by young people peak in exam season [7].

This is not the fault of students, nor teachers, but of the very foundations of modern education. Regardless of how diligent a student is, how caring their teacher is, there always exists the overbearing fact that one to three sets of exams will determine which university one can go to and thus their life chances. These exam sets take place over only a few days, and each exam is never more than

a few hours. For thousands every year, a headache or a poor night's sleep can lose years of work in the panic of such a heavily time-pressured exam. I believe compulsory exams are not the way.

Summerhill School offers an alternative. Founded in 1921 on the ideals of A.S. Neill [8], Summerhill describes itself as a 'children's democracy' [8]. It offers non-compulsory lessons meaning that 'children have the complete freedom to partake in learning if and when they are ready' [9]. Rather than following the standard model of teachers setting rules for students to obey, Summerhill holds biweekly school meetings, in which adults and children have an equal vote in deciding how the school is to function and be run [10]. These meetings' vital importance is clear. For many students, the traditional paradigm of the teacher as superior and the student as subordinate practised in most schools is felt negatively very much. Summerhill recognises this, and this relationship is held by the school to be detrimental to happiness and positive engagement with subjects; its philosophy has a far greater focus on kind and nurturing guidance rather than discipline. At heart, the school's philosophy is 'to

allow freedom for the individual - each child being able take their own path in life, and following their own interests to develop into the person that they personally feel that they are meant to be' [11], rather than the person that education ministers feel that they are meant to be, the latter being nurtured in most schools. According to daughter of Neill and current headmistress Zoë Neill Readhead, 'the real strength of the school is that [academic] lessons are not the central concern'; students are 'free from many of the anxieties and neuroses of the outside world' [11]. Summerhill is not simply a vessel for implanting knowledge to be examined, but an environment in which happiness and life skills go hand in hand with education. While there are some rules, such as the disallowing of videogames during lesson time [12], play is ultimately 'the most important freedom', and as such, students are given the space and media to express themselves, having the opportunity for 'unlimited play' [11]. As one former pupil wrote, '[he no longer felt] pressure to perform and there were no expectations which [he] had to try and live up to' [13]. This positive outlook is exactly what students and teachers alike desire.

Redhead writes on non-compulsory lessons, 'the freedom to attend formal lessons or not at the school is a central feature of the school's philosophy ... Children are allowed to fill their time with freely chosen actions. This allows them to develop at their own pace, enjoy what they do and achieve the results they want to achieve. Individual responsibility in learning means that children can continue to work and use spaces whether or not an adult is present. Classes with structured learning are available for all children and organised in timetable format with flexible content and attention to individual learning needs and levels. There are also classes arranged so that children can go in and access materials and resources to pursue individual activities and projects. There are no limits on the achievements in independent learning: children can do something they want as much as they want' [11]. Another key feature of Summerhill's teaching method is the limited setting of homework, which is only given if teachers feel it necessary for particular students to be helped - not set for all by default, as in most schools [12]. As with lessons, standard GCSE exams are offered to students but are not compulsory [12]. This reduces stress to a minimum, and 'almost all' pupils take exams before they leave the school, choosing completely freely which subjects to take them in [12].

This begs the obvious question: do students at the school actually learn well? According to a 2016 ISI report (Summerhill's latest), 'pupils have strong communication skills and demonstrate a high standard of ICT competence' (likely much in part due to free access to computers at any time); 'pupils of all ages develop exceptional attitudes to their learning and exhibit high levels of initiative and independence', and 'pupils develop strong self-confidence and a growing awareness of the need to organise themselves efficiently and work independently' [14]. Overall, 'the quality of the pupils' academic and other achievements is good', and 'the quality of the pupils' personal development is excellent' [14]. It seems that they learn admirably.

Why don't all schools follow the Summerhill model?

A private school, Summerhill comprises 57 boarding students and eight day pupils (as of 2016) [14]. A key reason for students' high levels of happiness and wellbeing is the vast array of options they are offered, in both academic and non-academic activities: Summerhill has large grounds and many resources for its wide range of subjects and activities [15]. It is simply not possible for most state schools to afford the resources Summerhill has. However, finances have no bearing on whether schools must make subjects compulsory, Government permitting. And the Government does not have the legal grounds to prevent a school from making subjects non-compulsory! The Government states on its national curriculum website that schools 'must offer' various 'compulsory subjects' from key stages 1 to 4 [16, 17].

 In 1999, the then Secretary of State for Education and Employment, David Blunkett, issued Summerhill a notice of complaint due to the school's policy of non-compulsory lessons [18]. Summerhill contested this notice in court [18] and the Government's case collapsed three days into the hearing, asking the school for a settlement [19]. Remarkably (by permission of the judges), the pupils attending the hearing took over the courtroom and held a school meeting to debate whether to accept the settlement. They voted unanimously to do so [20]. This settlement stipulated that Summerhill's philosophy and values be respected [20]. Thus, it is difficult to see another school successfully being closed down or forced to revert their decision if it chooses to make lessons non-compulsory. This is the case both in private and state schools: while state schools are funded by the Government, they are distinct entities, and some – namely academies and free schools – are not even overseen by local authorities. In any state school, power still rests with it, not the Government, to choose how to run it. Summerhill gives lectures and holds workshops in both the UK and abroad [12], and there today exist schools all over the globe following A.S. Neill's original model [21-27].

Summerhill, along with its dozens of counterparts, has shown that real, radical change in schooling is possible. A more balanced, free, and equal approach to schooling can, and must be implemented on a nationwide scale. Not every school can afford large grounds nor to offer as wide a range of activities as does Summerhill, but every school can hold student councils, allow students to wear their own clothes, and stop forcing stress-inducing examinations on unwilling students – on subjects they likely did not choose to study. The education system is broken, and it's about time we fix it.

Edited by Nicholas James

Interview with Zoë Readhead, Head Teacher of Summerhill School

By Ben Shorter (Y10)

Conducted on 16 February

Your father A. S. Neill founded Summerhill in 1921. What was his motivation?

He was brought up in a very strict environment in Scotland, with his father being a schoolmaster in the village school, a very tight system. It was like that everywhere at that time, but he became a teacher at his father's school and subsequently went to work at Gretna Green School. And during that time when he wrote his first book, *A Dominie's* Log, he just began to look at the children. I think one of the very first things that got him thinking about it was that the children he was teaching were country children. They were children who were going to grow up to be farm labourers and work in the fields and I think he felt the complete irrelevance of them getting punished those days. They used to get hit for not learning their times tables or history, geography, etc. I think he felt that it was wrong to be forcing them to learn things that was so irrelevant to their lives in a way, and he discovered that just by giving them some freedom and joy in their lives, they learned much better and quicker. From there on his ideas developed. So it came from the sort of repressive system that he grew up in, no doubt.

Do you think that still stands today, that there are so many unnecessary subjects?

I think it's not so much that, but I think my problem is with the education system is and we [Summerhill] have been criticised by school inspectors in the past when we were being inspected by Ofsted regularly that we did not have what they would call a broad and balanced curriculum. Now I look at mainstream schooling and I think they look after the intellect, but they don't look after the emotions. And I don't mean seeing a counsellor, I'm talking about just letting children be children and letting people be people. That's what I call looking after the emotions. For me, a school that provides for the intellect but doesn't provide to help you to be a rounded human being has not got a broad, balanced curriculum. I think part of the curriculum should be that we are allowed to develop as people and the way we do that as children is through play - it has to be real play, not channelled by grown-ups. It has to be play where children tumble upside down and say silly things to each other. We've all been there and we all know what it's like. That's what turns you into a human being, through the interactions you have when you're a little child. Of course you have to have someone to help mediate, but that's not difficult. But through those interactions and the teasing and the arguments you learn, 'actually, I want to be nice. I don't really want to be horrible to other people; I just want to be a nice person'. And by the time you come through that you turn out pretty good!

That's reflected in the 2016 ISI report, in which students were said to have excellent levels of personal development as well as good academic achievements. Do you believe that these results can be replicated in any school?

Yes. I believe they could, but I fear that the sea change. It frightens me to watch. Now, with lockdown, it frightens me to see the way the media and government officials talk about how a whole generation of children have lost their education, and it's going to affect them for the rest of their life. And I think it's so tragic to hear them say that because it's not true. It really isn't true if you have motivation to learn something. Jeffrey Archer, the politician, his mother got her GCSEs when she was 93. You can take them whenever you want if you've got the motivation. But if parents are at home getting hysterical because they think they're not good enough teachers, holding their children back, you get huge tensions. But actually, if everybody just chilled out and had a lovely time together and tried to get on and entertain each other and have a good time and forgot all about worrying about school, when this is over, people will catch up if they want to, and if they don't, they may take a different route. The problem is that our society thinks that the only people who are successes are academics. What's wrong with our society if we respect an academic who can't even mend a puncture? Shouldn't we respect the person who can mend a puncture, the person who can build a stack of straw? We've got it all wrong and I think until we right that, we're going to constantly be anxious about education we're constantly going to push our children in the wrong direction and forget about just letting them be children and be people and have a nice time.

Do you think this more rounded approach is plausible in the current social climate?

I think it can be done, but I think parents would take a lot of time before they would accept what needs to be done, because parents are so engrained in that hole we've got from 100 years of academic pushing to break away from, and I think it would be quite difficult, but it definitely could be done.

In relation to that, do you think it's feasible for most schools to have a system like Summerhill's, noting particularly Summerhill's very high teacher to student ratio?

I don't. I don't think they could have a system necessarily like Summerhill's, but I think they can learn an awful lot from it. And I think the important lessons to be able to learn, first and foremost, are that if children are not engaged in a class and they feel uncomfortable or don't really want to be doing that, there should be something else available. I'm not saying they should be able to go out and play in the in the woods as they can at Summerhill, but there are many ways - I think that all schools could begin by having an area where pupils can go and do something different. So whether it's artwork, whether it's woodwork, whether it's been sport, whatever, so that if they don't feel that they want to engage en masse, they don't have to. And I'm not talking about on a day-to-day basis, because that wouldn't work either, because teachers have plans, but there are ways you can do it. We've got a recipe. We've been doing it for 100 years, and if people were to ask for some advice, I'm sure that we might be able to help. But basically, I think the first thing to do is to is to stop a situation where children are sitting in class bored out of their brains, not really engaging. Not listening is not satisfying. For the child and for the teacher. And if the teacher could say, "look, why don't you just go down to the woodwork room?", that child might just go down. Then they might create some lovely stuff and from there their career may go in a different direction. They might end up building boats or mending roads or doing something that they really want to do instead of sitting there with that boredom, that not understanding, and

one of my real problems about this is that that in every class, many, many children are sitting like that. If they don't really understand the class, all that they're learning all the time is that they're stupid. They're looking around them and they're thinking that everybody else in the class can do it. 'Everybody else is doing it, and I can't because I'm thick'. And I think it's a really, really terrible burden to take on into adulthood. And I know many, many children feel like that. If they sat down and talked together, then probably half of the rest of the class would say, "yeah, I don't get it either". But they don't because it isn't encouraged; they sit there and they presume that everybody else is doing fine and they're not, they're the only one. So they start their career thinking they're a failure.

Is there then anything that students could do to amend this?

I think first of all you have to think in small steps. We [Summerhill] are a self-governing school... it's not so popular now because student councils are not quite so sort of the thing at the moment. They're probably happening, but they're not big deal: we would get quite a few children from school councils come to visit us on our visiting days and the one thing that they always said very sadly was, "we don't really have any power". I think one of the problems with school councils has always been adult-run, truly. What they do is they want to take the adult decisions and give them to the children, so the children behave like little adults. And that's not actually what children want to do. I think children want to be able to make decisions about things that matter to them. You know, 'can I wear jeans when I go to school'? 'Can I skateboard in the in the in the playground'? 'Can we have chocolate biscuits sometimes instead of always the same ones'? Those are kind of decisions that that that relate to children, whereas now they grow up hearing, 'oh that's just petty. They should be making important decisions'. But it isn't petty. It's about learning to be a decision maker. It's about learning about very simple democracy. It's about

learning to think about what other people want as well, and so for me, I think if students could campaign for more power and for student councils, not asking for shocking things, but you know, 'couldn't we at least decide what we're allowed to wear when we go to school'? 'Couldn't we at least decide on something a bit more'? Encompassing that would bring more children into the idea of voting for things, so I think that's a good start. I think that teachers should stop using their status as teachers to be respected and they should become respected because they're nice people and they're relatable. I'm sure a lot of people teachers do, but you always hear about some that don't. I don't see why students should have to call their teachers 'sir' or 'miss'. What's that all about while the teachers are calling the children Tom or Jane or whatever the names are? If I can call the child by their first name, why can't they call me my first now? And that to me just seems like a logical first step.

Absolutely.

Honestly, it's about humanity, about the teacher just saying, "I'm just a bit older and I have more knowledge about this particular subject which I'd like to share with you. And yes, you do have to do as I tell you, because you're in my classroom. So when you're in my classroom, I want you to sit down and be quiet, but if you don't want to sit down and be quiet then you can go somewhere else, and that's fine". One of the wonderful things at Summerhill is that the teachers can say to a child, if they get disruptive in class - which they don't! - but if they did, the teacher could just say, "hop it. My classroom". And that's amazing thing to be able to do.

Summerhill is a relatively small school. For larger schools in which it would simply be infeasible for hundreds of students to attend one meeting, what do you propose?

The meetings are optional, and lots of the children don't come. You know, if it's a lovely sunny day and it's been a horrible winter, then you might find not many people come, for example. I think that's one thing that would keep it down, but there are also other ways you could do it. We have a system of ombudsmen at school which means you have to have been at school for two years, whether you're an adult or a child, you have to have been at the school for two years and you have to be over 13 or 14 and then you can be elected by ballot. We elect by ballot an ombudsman, someone who will come and mediate between pupils who have problems with each other. They don't have any power, so they can't fine you or anything like that, but they can just make everybody feel better about the justice of it. And so sometimes it wouldn't come to a meeting at all. It might just be if, say, younger children are having an argument about something and an older person needs to go in. Just say, 'hello guys, calm down, you know, let's sort this out' and sometimes it will come to the meeting

[wherein issues are discussed by the whole school community]. Children have a very, very strong sense of justice. This and they want things to come to the meeting if they're not resolved before. They want to be able to bring it up not to punish the other pupil, but to feel that justice has been done and very often the person who perpetrated the crime wants that as well. Maybe you took 50p out of the cupboard and you feel bad about it and if it gets brought up in the meeting and you get fined, there's a sense of recognition: I've done that, I've paid my dues, and I've dealt with it: everybody feels better.

I think you can do that in in a larger school, but you have to think about how it's going to work, and then maybe you break it up into smaller groups or different age groups. You always need to have a mixture of ages because disagreements can arise between younger and older pupils, for example at Summerhill with the recurring theme of bedtimes: the younger ones want to make it later; the older ones want more quiet. So you need that balance, but there would be ways of doing it. Challenge me, I'll find a way.

Are there detentions in Summerhill or similar?

Detentions given by whom?

Teachers for not attending lessons or not doing class work well. Something along those lines.

We are all equals. How can I give you a detention?

I think the most important thing about Summerhill is the equality. The equality is the first thing that children learn at Summerhill. I think the first thing that children learn about the equality over the period of their first year or two is, 'I'm really important. I'm equal to anybody in the world and I don't care what colour I am. What race I am, what gender I am. It doesn't make any difference. I am me and I'm really important and when I go to the school meeting and I put up my hand, people will listen to me. They will respect my point of view'.

And that's why I can't give anybody a detention - I don't have the right. But the community could.

Could you elaborate on that?

For example, we have laws about when you can go down into the local town, because we can't obviously just have children wandering willy-nilly outside school. So if you go out of the school out of hours and it gets brought to the meeting, you could a 24 hour gating, which would mean you couldn't leave the school for a day, so that in a way it is like a detention. But it's made by the whole community. It's made by majority vote in the meeting and you have the right to appeal.

Well, in that way it doesn't really sound like a detention because it sounds effective.

Exactly, it is effective. Problems between pupils are very rare in Summerhill, and when they do occur, a system like this rather than detentions, which are really just demeaning, they get sorted out.

Although Summerhill was the first school of its kind, and while it's still very unique, it isn't the only one; there are others in the UK and internationally. Do you think that Summerhill's court victory sets a precedent for other schools being able to practise similar teaching methods to Summerhill freely without fear of intervention from the Government?

We hoped it would, but I there's a there's a downside to that story because we didn't win that victory in court. We came to an agreement with the Government. We were strongly advised to take that agreement. And so we didn't actually continue with the case - they came to us. I have to say, cap in hand, 'we'd like to reach an agreement with you'. So we negotiated an agreement and the agreement was that we would always be able to have expert witnesses with us when we are being inspected as well as certain other things, like the inspectors [having] to take the views of the Summerhill meeting into account, that the number of people attending class or not would not be used in judgement, either for or against Summerhill. There were various things, and that they would be able to bring an expert as well. So you've got the inspectors; you've got us. We've got our experts, and you've got their experts, and therefore we would all meet together and do a better job.

But about five years ago, the Government pulled the plug on that: they said 'we're not going to follow that agreement anymore', and off they went. This agreement was ratified by the court. It was in the Royal Courts of Justice! Of course, you've got to follow it. But they wouldn't. That's the Government for you. Trust them if you will. I wouldn't. Taking it up in court again was not an option – it was simply too expensive. The Government - they have money if they want a court case. They haven't got to worry about how much it's going to cost.

So we couldn't really go down that route. I was furious, furious. I don't like people getting away with things they shouldn't get away with. But we had to let them. We just had to bite tongues and get on with it, really.

Finally, what do you think the future holds for Summerhill and the progression of the education system as a whole?

I think the future for Summerhill is pretty good, and I think that a lot of young people are becoming more and more interested in things like the environment and humanity and who we are. And I think if you're interested in saving the world, you have to look at human beings first and see why they are so – I won't use a bad word – mean. I think naturally people are going to be thinking more and more about - well, if you stop controlling people and let them be a bit more natural, progress can be made. And this comes from childhood. I'm not talking about anarchy; we have about 400 laws in our school. It's a very controlled environment, but it's controlled by all of us as equals, and I think that's the important thing.

1984 by George Orwell

Nineteen Eighty-Four tells the gripping tale of a rather ordinary man in a most extraordinary world. Set in a twisted, dark dystopia, Orwell follows Winston Smith as he comes to realise the true nature of the state's incessant lies and fabrications and plots to rebel against the ruling Party, a story interwoven with a flowing narrative, rigorous attention to detail, and recurring, nuanced themes, reflections of our world as much as his. In this novel, Orwell writes of authoritarianism, oppression, division, and torture through as much a literary lens as those of a real-world political activist. This classic read would be most appreciated by those unperturbed by both heavy subjects as well as an expansive vocabulary!
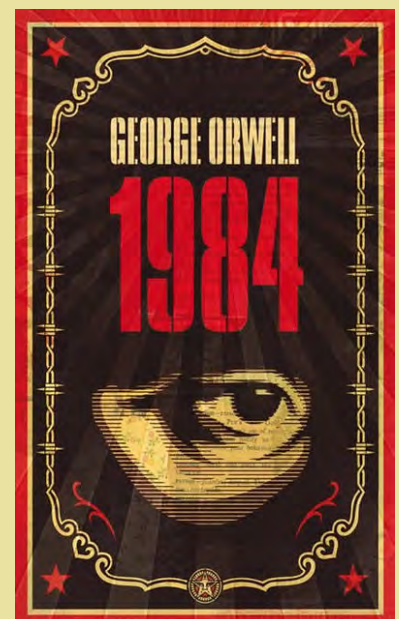
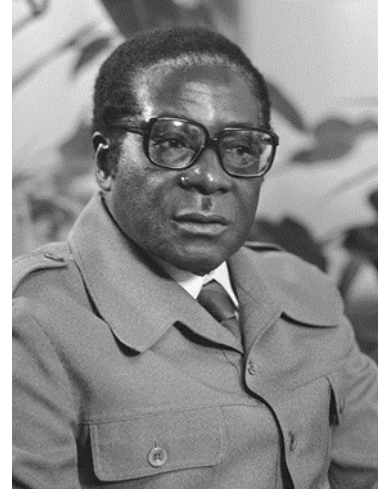# The Rise in Dictatorships: Robert Mugabe

By Varun Sahdev (Y12)

Infamously known for his crimes against humanity and rampant corruption, Robert Mugabe makes the history books for all the wrong reasons. But what was the motive behind his actions – is there a ubiquitous trait that all dictators have that makes them evil, or are they products of their environment?

Following Mugabe's return to Rhodesia in 1960, he founded the Zimbabwe African National Union (ZANU) alongside Rev. Ndabaningi Sithole. The ZANU's goal was to overthrow the minority white government of Rhodesia (formerly Zimbabwe). However, his time as part leader of the ZANU party was cut short in 1964 when he was sentenced to ten years in prison for subversive speech. At the same time, Rhodesia declared independence from Britain, in part due to the constant opposition of growing African Nationalism. It was during this period that Mugabe developed important interpersonal skills by teaching English to his fellow inmates as well as achieving a law degree from the university of London (a correspondence degree). It is without doubt that Mugabe's imprisonment was a turning point in his rise to power; the ten years shaped his ideology considerably. This is evident in the coup he led in 1974 to take control of the ZANU party by removing Sithole as leader (all whilst still in prison). Following his release in 1974, he was exiled in Zambia and Mozambique until his return to Zimbabwe in 1977 as leader of the ZANU party. As leader, he based his principles on **Marxism** and **Maoism** and was, surprisingly, heavily influenced by Gandhi and Nehru as non-violent freedom fighters. He was significant in the civil war between the white Rhodesian government and the black majority population in the fact that he led one of the guerilla warfare parties. In 1979, Mugabe with his "ZANU – PF" (previously ZANU) party won the elections and he became Prime Minister [2].

During the infancy of his premiership, he advocated for measures such as the inclusion of the new "Zimbabwe's" 200,000 white citizens to remain in the country following the civil war. They were vital in sustaining the country's economy, as well as guaranteeing sufficient parliamentary representation for whites. However, whilst he appeared to be a legitimate PM in his democratic approach, he was also committing political

genocide of the Ndebele people - arising from the dismissal of "Mr. Nkomo" from his cabinet following Mugabe accusing him of attempting to overthrow his government. This also sparked rooted tensions between the Shona and Ndebele tribes – the latter being those who supported Nkomo. This developed into the genocide of 20,000 Ndebele civilians over the course of five years as an attempt of trying to purge dissenters. Here we see the initial glimpses into Mugabe's **authoritarian** tendencies as he attempted to dissolve opposition and secure himself as the overruling commander of Zimbabwe all whilst fronting the façade of legitimacy [2].

Mugabe subsequently asserted himself under the new title of 'president', following the merging of both the "ZAPU" and "ZANU" political parties to form one authoritarian state in 1988. For the next twelve years, Zimbabwe would benefit from relative prosperity as her economy developed with greater investments into the public sector [3].

Yet there was still unrest – the Zimbabwean government intervened in the Democratic Republic of Congo's civil war in 1998, mostly for personal gain in diamonds and natural resources. Towards the end of the 90s, the economy began to fall, and more of Mugabe's corruption became evident. This was especially visible leading up to the 2002 elections, when Mugabe organized a referendum (regarding the constitution) which would expand the powers of the presidency and allow for the seizure of white owned land; a direct contradiction to the beginning of his presidency in which he tried to facilitate equality. This backfired as it led to the worsening of an already dire economy, as well as national food shortages following a commercial farming collapse - which in turn acted as the

catalyst to hyperinflation [4].

Mugabe was reelected in 2002 despite the state in which he left the country. However the elections themselves were riddled with controversy and showed his true colours when it came to cementing power. He used violence to persuade voters and there were reports of ballot tampering to secure a 56% majority for the ZANU-PF party. From the 2002 elections onwards, the country spiraled into decline as Mugabe became even more repressive and violent [2].

Opposition parties to Mugabe's regime were destroyed and the media was controlled, validating his authoritarian rule over Zimbabwe. What made it harder for his **abdication** was the fact that he had the **totalitarian** position of the ZANU-PF (which at its crux was an anti-colonialist movement) and therefore made it more difficult for international intervention, regardless of Mugabe's actions [2].

By the 2008 elections, Mugabe would, by any means necessary, secure himself as president for another term. The leadup to the elections was once again met by brutality as he killed and struck terror into his opposition (MDC), forcing a ZANU-PF majority, regardless of the fact that the opposition had outpolled Mugabe in the presidential vote [2].

The year prior to the elections was the beginning of Zimbabwe's hyperinflation. In the months leading up to the election, the inflation rate was greater than 100,000% - so by democratic means, it was unlikely for Mugabe to win.

Although there had been a reluctance for international intervention previously (following the brutality seen in the 2008 elections), there was disapproval from African nations, especially South Africa who sponsored negotiations for a shared government between the ZANU-PF and the opposition party MDC. It was agreed that Mugabe would concede some power to the leader of the MDC but remain as president of the country. This was an obvious   concession of power, something Mugabe had never done nor considered - his main priority was securing totalitarian authority [3].

The later years of Mugabe's presidency were summed up by disagreements in the power sharing government. He was eventually seized by the military in November 2017 and placed under house arrest [1]. Many people called for Mugabe's resignation, but Mugabe ignored these and went under **impeachment** on

November 21; shortly after this, he handed in his resignation, concluding his time as president of Zimbabwe [4].

Glossary:

Marxism: examines the effect of capitalism on labor, productivity, and economic development and argues for a worker revolution to overturn capitalism in favor of communism (Wikipedia)

Maoism: It is a doctrine to capture State power through a combination of armed insurgency, mass mobilization and strategic alliances (Wikipedia)

Authoritarian: favouring or enforcing strict obedience to authority at the expense of personal freedom.

Abdication: The act of renouncing something

Totalitarian: A government that relies on subservience to the state and often a dictatorship

Impeachment: The removal from office

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