

TWO ZERO ONE

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**If you are interested in joining our team or contributing,
please email us at:**

201@bromsgrove-school.co.uk

Editors' Notes



"When human rights are abused on a grand scale, the broth of purity boils and feeds the rebellion of a new order."

James Baldwin

I would hope that we all aspire to be activists in some way. We are privileged to be more closely connected, better educated, and more able to effect change than any that have come before us.

Going through our daily routines, the sometimes tedious and seemingly endless slog of deadlines, prep, commitments, it is easy to feel frustrated – we want to be *doing* something, changing the world, fulfilling our dreams. How do we reconcile these strivings with our personal responsibilities?

This issue, we examine the conflict between liberty and security, the difference between our rights and responsibilities, and the legitimacy of rules. We meet members of our community in 'Humans of Bromsgrove' and 'Meeting the New Monitors', whilst also looking beyond our 'Bromsgrove bubble' to the wider world: from the North Korean and Kurdish crises, to the history of Madagascar.

We've also included a record number of book reviews, including three in foreign languages popularly spoken by Bromsgrovians – Russian, German and Mandarin – which we hope you'll enjoy.

Alia Derriey

It is very easy to appreciate and value things we can touch and see - the tangible is so much more accessible and understandable than the intangible. Often we only start to value the latter when we work out that they have gone - and we did not notice. Imagine a world without rights where anarchy prevails and the only right is might. Rights might go unnoticed but they are the foundations of all successful societies, and the poor, the weak and the outcast protected by these invisible ideas. This term's edition of 201 sought out views on rights, including the right for authors to express themselves as they wish - we hope you enjoy what we've got to offer.

Aled Luckman



These are the Rules

There are rules. And then there are RULES! In our family, the cardinal rule is not to leave the front door or the patio gate open. We have three family dogs, adored beyond merit by us all, but with a yearning for fresh air and escapologist skills to rival Harry Houdini. We all buy into that one. Then we have the gamut of parental imposed rules: turn off lights, hang up keys, ring us when you get there - compliance a bit patchy, but by and large they are clear, have some sense and following them makes for a harmonious home. And then there are the ones that are just plain unfair - why should I share my buttons. It's a moral outrage!

Why do we have rules? And if we have rules, why do we, or why should we, follow them? The French philosopher Rousseau claimed that man is born free but everywhere he is in chains. Are these the chains of Marley's ghost that are put on us but drag down our pure free spirit or are they soft boundary markers that keep us from crossing into a wild and lawless land? The trouble with individual freedom is that it rarely survives contact with another human being. The British empiricist thinker J S Mill expressed this problem very well with his view that we are free save to the extent our freedom impinges on the freedom of others. As a result, we have to accept that limits and rules need to be established that ensure that all our competing freedoms are protected to the fullest extent commensurate with a functioning society (or household!).

Autonomy is the process of making rules for ourselves. The 1948 United Nations Declaration of Human Rights - a response to the atrocities of the Second World War and

given effect in this country by our accession to the European Convention on Human Rights, underpins autonomy by establishing individual freedoms that the other actor in this balancing act, the State, agrees to secure. However, by and large, the key question remains whether we ought to follow all rules that the State (or my parents) impose or whether there are some rules that by their nature are not rules we should follow at all - and if the latter is true, what does that say about the authority of the State (or my parents)!

First it is probably fair to acknowledge that ever since we started to create communities of hunter gatherers on the East African savannah or plains of Mongolia some natural and rarely questioned rules of natural justice arose. No society questions the basic premise that if we want to live together, and absent other factors, it is wrong to kill - the big questions all centre on whether causing death can be justified by such other factors e.g. capital punishment, self defence, war. Keeping the gate shut is one of our natural laws - we question neither the fact that the rule is there nor the fact it is an obvious and sensible rule to protect our slippery woofers. And I very much hope we never have to debate whether capital punishment is an appropriate punishment for breach. But what about rules on tax or parking or hanging up the keys?

One approach is that a rule is a binding rule with which we must all comply if it has come from the recognised authority and has been through the appropriate process. If we agree that the State has the authority to make rules for the wider benefit of the society it protects, then, if the duly elected State makes a rule

These are the Rules

following the accepted process, it is a rule with which we must comply. We might not like it but others might want it and that compromise is the price we pay for a workable society. This approach also has the advantage of complete clarity of intended effect (though not necessarily of interpretation) and provides the rules with unquestionable authority. If we don't like the rules, we change who runs the State (watch out parents), we don't just pick and choose what rules we follow.

However, is that not all too simplistic? Surely, for a rule to be binding it must have key features that will make it acceptable to the society it is intending to regulate, not just depend on who it comes from? As an example, should not all rules be of general effect and not arbitrary. They should not be secret rules that can be broken without an individual knowing of them or made up after the event. On this analysis, even if the rule clearly comes from the State in power, it will not meet the necessary criteria to be binding on the society subject to it and, absent fear of physical reprisal, ought to be capable of flouting. Lest any of us consider this to be a semantic debate about the meaning of law and whether I should hang the keys up or not, it is worth reflecting that this whole argument surrounded the post war Nuremberg and related trials and the extent to which any number of Nazi war crimes could be excused on the basis the perpetrator was following the then effective Nazi law.

Then there is the much more expansive moral view that rules need to be underpinned by moral rectitude. An immoral rule need not be followed and civil disobedience of it would be a moral imperative. Here is my

answer - I can almost taste my chocolate buttons! Man the barricades, no one comes near them and I can bask in the sunlight of the righteousness of my superior moral law! Except, of course, that morality is more relative than it first appears. My sisters would see the morality of the sharing of buttons based on their sharing of those they buy (except they don't do not buy them often enough!). Returning to Rousseau, he considered that we tolerated laws because we came to a sort of social contract whereby we understood that we had to concede freedoms for wider harmony. If we cannot agree between us what laws we can tolerate, what hope is there for a completely settled society. A refusal to accept legitimate authority on the basis that it is immoral and debased is the hall mark of every freedom fighter but then every freedom fighter is another person's terrorist.

So, where does that leave me with my domestic arrangements? Well, I guess the dogs are safe as we all agree with that rule. I cannot deny that the rules on keys and calls come from an appropriate authority in the house and are universal, very clearly expressed and explained up-front. But when it comes to the chocolate, stand clear!

Aled Luckman

What's your interpretation?

Art is a visual language which we can interpret through understanding the formal elements that contribute to the imagery. In this piece the formal element of colour dominates through the dramatic abstract swirls and vibrant shapes.

For our second edition of 'What's your interpretation?', **Yana Sergeeva's** artwork (below) was chosen for interpretation. Below are a selection of thought-provoking questions for you to consider; feel free to send in your response/s to 201@bromsgrove-school.co.uk for the possibility to be published in the next issue. You may want to read the artist's own interpretation later in this edition - this allows you to gain a clear idea of what her ideas are about, whilst also leaving the opportunity for you to develop a personal understanding of the work beforehand.

Your Interpretation

What meaning does the colour create?

What do you think the person is thinking?

What is the relationship between the colour and the person?

How does the mixture of abstraction and realism in the piece affect your interpretation of the piece?



...the Artist's Interpretation

The main focus of my artwork rotates around the theme Identity. Often in our society people wear some sort of “mask” which helps them to feel more protected and therefore comfortable. In the artwork the person appears completely lost in her thoughts. The girl is surrounded with bright colours and patterns (representing social pressures of life, the Media, cultural expectations and peer pressure) which are intended to incase her, creating a claustrophobic feel to the piece. She is captured in the moment she reveals herself with all her personal ‘defects’ (presented with the use of tonal pencil-work) to the world.



By Yana Sergeeva

Liberty Vs Security

Liberty versus security is a tricky subject to discuss in today's society. For us students it can often be complicated to understand the subject itself and how it affects us today. Is there a trade-off between the security of some and the liberty of others? In a society in which insecurity tends to increase, should one decide between being secure or maintaining liberty?

Before analysing the debate between liberty and security, I should outline what is meant by these terms. The meaning of security is not fixed; it's often debated. It is possible to suggest that security is socially constructed, with its meaning changing depending on the societal context it is being discussed in. Security is often linked to protection, yet protection is easier to control.

Our second key concept in this essay, liberty, is also a social construct. The Oxford English Dictionary defines the word liberty as "the state of being free within society from oppressive restrictions imposed by authority on one's behaviour or opinions." Many often consider human rights when speaking about liberty. Liberty is the freedom to express oneself and also to access information in a democratic society. This debate is about the conflict between national security versus human rights.

Many subjects in the news link in with the conflict of liberty versus security. As the rise of terrorism, the threat of nuclear wars and other calamities menace our society today, it is natural to consider how liberty and security affect these. If we think about terrorism, there is a dilemma involved in making our society secure by controlling terrorists whilst still letting everyone maintain their liberty. It is

hard for politicians to sustain a balance in society without displeasing anyone. Therefore, liberty and security can seem like two big challenges for our governments. The security challenge is amplified by the willingness of today's terrorists to murder innocent civilians on a vast scale, using whatever weapons they can get their hands on - and being prepared to kill themselves at the same time. This would encourage people to think that liberty may affect security, as too much liberty can often lead to loss of control. Again, these two key concepts always need to balance each other out. Therefore, if one changes too much, the other concept will be affected by this action. Our population today often demands protection but gets frustrated if there isn't enough independence for their community. The fundamental challenge, then, is to strike the right balance between security and liberty, yet it is incredibly hard to make that crucial judgement: how much freedom should we forego in order to be safe? At what point does the pursuit of security start to undermine the open society that we are seeking to protect, which is in fact also a key to our security in the long term?

Liberty and security are two complicated and contrasting concepts. The protection of civil liberties and the protection of public security is never easy. Striking the right balance between civil liberties and public security is even more difficult, but I believe that the time has come for this country to face that challenge. I think that with effort we could find a proper solution.

Laetitia de Belgique

Liberty Vs Security

This sounds like a tough question and, believe me, it doesn't get easier when you start thinking about it more specifically. When I heard about this essay prompt I was immediately interested, because this is a topic that affects every one of us. At first, we might consider people in either really poor areas or countries where the government watches everyone, depriving people of the right to do what they want or even to have their own opinions.

But this question is also relevant in our own daily lives and decisions. Just think of smart phones and internet security. You have probably been told about all kinds of danger on the internet, but you still use Instagram, Snapchat and Facebook. That is where you choose liberty over security - maybe because everyone is doing it, maybe because you think nothing is going to happen to you, or maybe because you just want to be free in your decisions. That is just an example, but what would the world look like if everybody had liberty or security, only one or the other?

Liberty is the right to do whatever you want to. That might seem like an appealing thought at first, and most people I asked immediately said that they would choose liberty. If everybody was free to do what they wanted, though, it would mean that some people, who believe in different things than we do, would be equally free in their decisions; no one would be allowed to judge, punish or even stop them. There couldn't be any rules, and therefore there would be no protection or security. The IS would not be held back by anyone, because they would be free in their beliefs just as every single one of us would be. Of course, a certain extent of liberty might be tempting, but a world where everyone was completely free would not work in our modern society, as we hold different beliefs on everything that we do.

On the other hand, if we chose security, what would that mean? Security means that you can feel safe and confident in everything you do, and you don't need to worry about dangers. In order to feel safe, there could not be any terrorists, but this would lead to governments killing humans to protect people. This would mean that some lives matter more than others. There would also have to be someone or some governing body to decide who is allowed to live and who has to die for the security of others.

This topic is complex; there isn't a correct answer. There has to be a way to balance both liberty and security, as you cannot live completely without either of those two: if you didn't have any security, you would suffer from severe anxiety; if you had no liberty, on the other hand, you wouldn't be free to decide anything for yourself and would always have to obey the rules of others. But liberty and security aren't always antithetical values - there are societies that manage to provide both. This is often the case in democracies, where everybody has a voice and gets to make decisions, whereas in dictatorships, you are not free in your choices.

As I have grown up in a safe and free environment and have never had to worry about anything serious, I don't believe I'm in a position to make a general decision. If I had to decide, however, I would still go for liberty because it makes your life worth living. I would rather live, doing what I would like to do and experiencing new things, than being controlled by someone who provides safety but offers no freedom.

451 градус по Фаренгейту

(*Fahrenheit 451—By Ray Bradbury*)

Книга Рэя Брэдбери рассказывает историю пожарника Гая Монтэга, работа которого заключается в нахождении и сожжении книг. Когда в его жизнь ворвалась

Кларисса Маклеланд, юная девушка, живущая по соседству, Гай начинает сомневаться в правильности своего решения. Он понимает, что живет по инерции, без собственных мыслей и желаний, как и все его окружение. В короткое время Гай становится опасным преступником, целью которого вытащить человечество из вынужденного технологического, роботизированного сообщества.

‘451 градус по Фаренгейт’- роман-антиутопия, который представляет довольно темное будущее для человечества. Государство запретило любую печатную продукцию, тем самым контролируя людей с

помощью различных средств массовой информации. В книге выражаются опасения многих людей об злоупотребление новыми технологиями. Книга также рассматривает идею конформизма в наше время.

Книга написана от первого лица и с первых строк вовлекает читателя в мир героя Гая Монтэга. Пугающая реалистичность будущего делает историю не только увлекательной и интригующей, но также заставляет читателя задуматься над произведением. Рэй Брэдбери переплетает разные политические и моральные идеи, умело плетёт интригу через всю книгу и делает ее интересной для любого читателя.

Надежда Дурова
(*Nadya Durova*)

Nichts: Was im Leben wichtig ist

Nichts bedeutet irgendwas, deshalb lohnt es sich nicht, irgendwas zu tun. Mit diesen Worten schockiert Pierre Anton seine Mitschüler in der Schule, die er verlässt, in der fiktiven dänischen Kleinstadt Taering und hockt sich in einen Pflaumenbaum. Um ihm die Bedeutung der Existenz zu beweisen, beginnt die Klasse alles zu sammeln, was Bedeutung hat. Am Anfang werden scheinbar unwichtige und willkürliche Beiträge abgegeben. Jedoch bald darauf beginnt man persönlichere Opfer abzugeben, wie Lieblingssandalen, ein neues Rennrad etc; wobei jeder Opfernde den nächsten Beitrag und die nächste Person wählen darf. Die vorerst ersetzbaren Gegenstände steigern sich weiter in Wert von Opfer zu Opfer, da die opfernde Person sich für den eigenen geopfertem Beitrag rächen möchte mit der Begründung, dass ein schmerzhaftes Opfer von größerer Bedeutung sei. Gerda, zum Beispiel, muss sich von ihrem Hamster trennen. Auch Lises Adoptionsurkunde, der Sarg des kleinen Emil und eine Jesusstatue landen auf dem Berg der Bedeutung. Als Sofie ihre Unschuld und Johann seinen Zeigefinger opfern müssen, schreiten Eltern und Polizei ein. Nach kurzer Zeit schon finden die Kinder zurück in ihren Alltag. Der „Berg der Bedeutung“ erhält sogar Medienaufmerksamkeit und soll von einem Kunstmuseum erworben werden. Nur Pierre Anton bleibt unbeeindruckt. Und die Klasse rächt sich an ihm, indem sie ihn brutal erschlagen, bevor sie dessen Leiche mitsamt den Opfergaben in dem Sägewerk verbrennen. In Zukunft meiden sich die Kinder, eine Mitschülerin wird sogar in eine psychiatrische Anstalt eingewiesen.

Ich habe dieses Buch mit hohen Erwartungen angefangen zu lesen; in mancher Hinsicht wurden diese übertroffen, in anderer Hinsicht auch wieder

nicht.

Zunächst muss man sagen, dass dieses Buch an realistischen Idealen stark mangelt: Ein 13jähriger pubertierender Junge ist von seiner Intellektualität her nicht in der Lage, solch tiefgründige und philosophische Gedanken und Meinungen zu bilden. Jedoch hat diese Surrealität mir in anderen Hinsichten auch gefallen. Sie führt vor Augen, welche verrückte Geschehnisse in der Welt vorgehen. Die aggressive Brutalität und Herzlosigkeit zwischen den Schülern verdeutlicht dies nur.

Da der Roman aus der Sicht einer Siebtklässlerin geschrieben wurde, ist der simplistische und kindliche Stil der Zusammenfassung dieser Gewalt noch schockierender für den Leser. Meiner Meinung nach jedoch fehlt es in den 144 Seiten ein wenig an Tiefe und Komplexität bei solch einer philosophischen Erörterung. Nichts desto trotz regen die nihilistischen Aussagen des Pierre Anton zum Denken an. Diese Lektüre hinterfragt die einfachsten Ebenen und Grundgesetze unserer Existenz und die Gründe des Lebens mit einer erstaunlich einfachen Perspektive einer Jugendlichen. Die provokativen Hintergründe dieses Romans machen diese Lektüre auch lesbar für Erwachsene. Der hohe Anspruch an analytischen Fähigkeiten macht dieses Werk zu hartem Denkstoff. Ich persönlich fand dieses Buch erschütternd von der Gewalttätigkeit her aber gleichzeitig auch ein erfrischend kurzes Erlebnis. Ebenso zu empfehlen ist das Theaterstück dazu!

Is CERN ethical?

CERN (Conseil Européen pour la Recherche Nucléaire) is the European Organization for Nuclear Research. On its main website, it claims that its physicists and engineers are “probing the fundamental structure of the universe” by using the world’s largest and the most complex scientific instruments – particle accelerators. As you can imagine, they cost significant amounts of money. The famous Large Hadron Collider (pictured), where the Higgs Boson was initially observed, cost around 4.75 billion dollars to build; CERN contributes about 5.5 billion dollars a year for experiments, which constitutes only about 20% of the total cost – the other 80% is provided by other international collaborations. Computing power

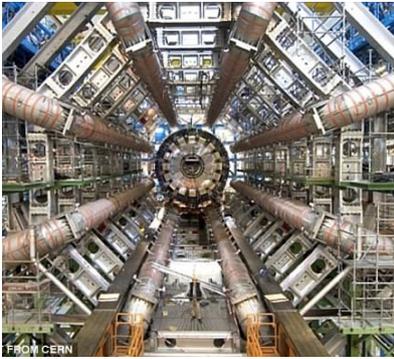
also costs about 286 million dollars a year, with electricity costing about 23.5 million dollars yearly. Therefore, the total cost of finding the Higgs Boson was around 13.25 billion dollars. A question arises: maybe this money could be better spent?

There are a lot of things humanity could do with 13 billion dollars. Firstly, we could provide a 5-year leukemia treatment to every patient in the US. We could sponsor 501,640 impoverished children for life, or feed everyone on Earth with Ramen for 3 days. Just imagine what charities like WWF or UK Cancer Research could do with this money and how many lives could be saved. We could save endangered species or cure diseases. These causes can look like a better way to spend the money. We must ask: what have CERN experiments contributed to society, and is it sensible to spend these sums for further research?

Due to CERN’s activity, humanity has increased its understanding of basic constituents of matter. In 1965, the first anti-nuclei were observed, and in 1983, W and Z bosons were discovered, which



Is CERN ethical?



carry the weak force. The first ever website was started at CERN, and the worldwide web was launched from here, following the Higgs Boson discovery. All of these things improved our understanding of The Standard Model (the physical theory believed to describe all the fundamental particles), and provided a better understanding of micro and macro processes in the universe.

You may think that we don't need this knowledge in our everyday lives. And to a certain extent, you're right; yes, The Standard Model doesn't have any practical implications. But it gave us a better understanding of quantum mechanics, from which computers, screens, lasers arose. Furthermore, we have created a super accurate strontium clock, which will keep time accurate for next 5 billion years thank to our understanding

of quantum phenomena. The world of computing is affected as well: current research into quantum computers could provide us with unimaginable computing power and unbreakable codes. Lastly, maybe even teleportation could arise from quantum entanglement (one of the phenomena of quantum mechanics).

In conclusion, it is undeniable that CERN has improved our understanding of the world momentarily, and has also provided grounding for much of our everyday technology. For these reasons, it does deserve the money being spent on it. Instead of looking to undercut this fundamental and entirely deserving use of money, perhaps we should look for other ways to find money to solve the world problems – what about starting with cutting enormous military spending?

Andrii Iermolaiev

The Handmaid's Tale – by Margaret Atwood

Security and liberty. One is often sacrificed for the other. What measures, what infringements on our liberty would we accept to ensure our security – from terrorist attacks, poverty, unemployment, ideas that we disagree with – is sustained?

The Handmaid's Tale is an answer. Gilead, the envisaged future of America, initially seems alien from our society; as the book progresses, however, disturbing similarities emerge.

Women are property, kept in the home as either elite wives, 'Martha's' who do the household chores, or handmaids who must produce offspring. Offred is the handmaid in the book's title, and the book is her story. She vividly describes her life before, during and after becoming a handmaid: her daughter and husband whom she loves and misses painfully; her traumatic yet nostalgic time in the 'Red Center' where the 'Aunts' (pious women who uphold the regime) labored to inculcate her with the virtues of being a handmaid; her hyper-controlled, mundane life serving her assigned family.

I developed a morbid fascination with Offred's miserable life (Atwood's writing is captivating and vivid). Often as Offred speaks to the reader, her narrative devolves into random trains of thought, revealing her mental

instability and loneliness. Initially, for the cause of safety from terrorism, people sacrificed their liberties; in time, the authorities expropriated them and became a greater threat than the initial fear of terrorism. The repression took two forms: against society as a whole, and much more so against women in society. Atwood unfolds the profound links between Gilead and our world gradually, until the Tale's glaring warning can no longer be ignored.

*Better? I say, in a small voice.
How can he think this is better?*

Better never means better for everyone, he says. It always means worse, for some.

In fact, the similarity is more poignant than even Atwood suggests, as Egyptian-American activist and author Mona Eltahawy describes in her NYT Op-Ed. In it she comments on the similarity between Saudi women's lives and the lives of women in Gilead. *The Handmaid's Tale* remains ever-relevant, thanks not only to its presence in modern-day patriarchal societies like Saudi Arabia's but also to the popular Hulu series based off the book.

Alia Derriey

Hey! You can't say that!

The beauty of our society is that it has limits and rules, which prevent the rise of riots and bullying. Ironically, minorities and other groups looking for equal rights are using these limitations as a weapon. Political correctness is to avoid hate speech or action towards people with different sexual orientations, religions, nationalities, ethnicities, colour, genders, gender identities, and disabilities. To many politicians, this is what they aim to achieve in the laws and actions they conduct.

However, in modern day society, the definition of political correctness has turned into micro aggression, which is the limitation and abuse of people who unintentionally categorize or point out. This is a problem as it affects our safety and freedom. The question, "Where do you originate?" should not be considered racist. If this is so, then I can start a movement in school to stop teachers from categorizing me as a student. As some might say, we should be called education cravers. The University of Pennsylvania has replaced the word overweight with unhealthy weight. The continuation of these thoughts will lead to many misinterpretations and fear will spread.

Humans naturally categorize themselves. For example, you can be part of a family, a community, a group, a nationality, a sports team and so on. Categorization adds to our identity and helps make us who we are. Our race, gender, identity, sexuality, and culture create the unique individuality of ourselves and help us identify each other. Creativity and ideas grow and spread with diversity - acknowledging someone's identity should never be feared but instead celebrated. What humans fail to see is that we might want to be categorized.

In the University of Delaware, Dr Paul Quin experimented by putting babies into groups of different skin colours. He discovered that many of the babies would rather choose to play in their own ethnic groups and act more naturally in the presence of an adult their own race. They were then considered as racists when the experiment was published with *Developmental Science*. This led to the conditioning of infants. Dr. Quin would get the babies to recognize the names of 5 people from a different race to reverse their racial bias. "This process of getting the kids to respond to the faces as individuals, not as a category, only takes 15-30 minutes, and it made a significant difference." Quinn said.

Numerous close-minded people were encouraged to go to feminist therapy so they would think more openly. Where is the equality in this? How is this different from conversion therapy of homosexuals? We need to realize that this infringes on our human nature. Article 18 of the UN Declaration of Human Rights clearly states, "Everyone has the right to freedom of thought, conscience, and religion". What's even worse is that extreme political correctness is becoming an ideology taking over our government.

As citizens and wardens of human rights, we must not necessarily do the correct thing, but the best thing. Political correctness does not change our views, it limits our free speech. As Toni Morrison said, "What the political correctness debate is really about is the power to be able to define. The definers want the power to name. And the defined are now taking that power away from them." We are the definers, those who will define our society's future.

Johnathan Chan

What's up Madagascar?

The Bromsgrove Biology Department is planning a two-week expedition to Madagascar in July 2018. Whilst you've probably heard of Madagascar, you may be wondering why we are going there of all places. But Madagascar is much more than the setting of a cartoon film.

"What's up Madagascar?" is the first instalment of a series about the island and

our adventure. In this issue I will elucidate the geographical and historic aspects of the fourth largest island in the world.

The official name of Madagascar is the Republic of Madagascar. Madagascar is an island country off the east coast of Africa, east of Mozambique, in the Indian Ocean.

Despite this, it's considered part of South Africa.

Characteristics

	Madagascar	United Kingdom
Capital	Antananarivo Inhabitants: 1,391,433	London Inhabitants: 8.788 million
Population	24,430,000 (2016)	65,110,000 (2016)
Population Density (2016)	42.8/km ²	259/km ²
Life expectancy at birth (2015)	Male: 64.1 Female: 67.1	Male: 79.4 Female: 83
Area	226,658 sq miles 587,041 km ²	94,060 sq miles 243,610 km ²
Highest point	Maromokotro at 9,435 feet (2,876 m)	Ben Nevis (Scotland) at 2789 feet (1,344 m)
Currency	Ariary	Pound Sterling (GBP)
Official languages	Malagasy, French and English	British English (+ regional languages)

About 160 million years ago, Madagascar was born when it separated from the African mainland. 80 million years ago, Madagascar broke away from India.

Madagascar was first settled by humans about 2,000 years ago. The settlers were either Indonesians or people of mixed Indonesian/African descent. Arab traders arrived on the scene around 800-900 A.D. when merchants began trading along the

northern coast. European contact with Madagascar did not begin until the 1500s. At that time, the Portuguese captain Diego Dias discovered the island whilst on a voyage to India.

In the 17th century, the French established various trading posts along the east coast. In 1896, Madagascar officially became a French colony.

What's up Madagascar?

Madagascar remained under French control until 1942 when British troops occupied the area during World War II. In 1943, though the French retook the island from the British and maintained control until the late 1950s. In 1956, Madagascar began moving toward independence and on October 14, 1958, the Malagasy Republic was formed as an independent state within the French colonies. In 1959, the first constitution was adapted which achieved the island full independence on June 26, 1960.

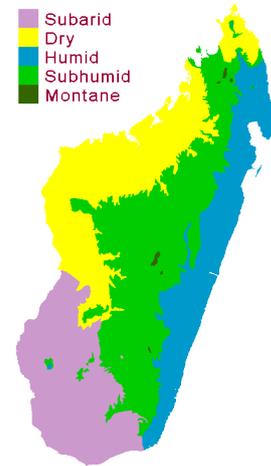
Today, Madagascar's government is considered a republic with a legal system based on French civil law and traditional Malagasy laws.

Madagascar can be divided into five general geographical regions: the east coast, the Tsaratanana Massif, the central highlands, the west coast, and the southwest. The highest elevations parallel the east coast.

Madagascar has been called the "Great Red Island" because of the prominence of red lateritic soils.

The island is classed as one of the world's 17 megadiverse countries that are considered to be home to the majority of the world's biodiversity. Over 70% of the 250,000 wildlife species found in Madagascar are found nowhere else in the world, while 90% of the estimated 14,000 plants native to Madagascar are also found nowhere else. These facts more than justify the expedition choice of our biology class.

Madagascar's climate is tropical along coast, temperate inland, and arid in the south.



Because of its geography, Madagascar's climate is highly variable. Generally, Madagascar has two seasons: a hot, rainy season from November to April, and a cooler, dry season from May to October. Madagascar occasionally experiences cyclones such as Cyclone Geralda in 1994, which killed 70 people, left approximately 500,000 homeless, and significantly damaged the country's infrastructure.

Unfortunately, Madagascar suffers from soil erosion in some regions as a result of deforestation.

For people who love to adventure to places off the beaten track, Madagascar is the perfect country to explore. All students taking part on this trip are so fortunate for the opportunity.

I am looking forward to introducing you to Malagasy politics and economics shortly in my next instalment.

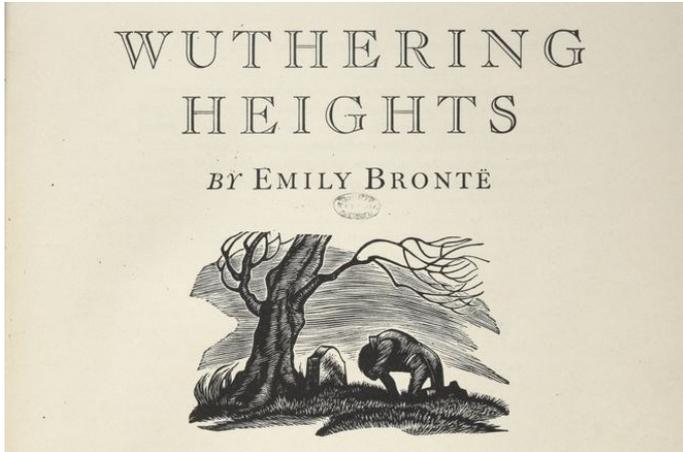
Veloma

(goodbye in Malagasy)

Katharina Knopp

读《呼啸山庄》有感

(Reflections on 'Wuthering Heights' by Emile Brontë)



初次读这本书，只是为了完成一个阅读名著的暑假作业。

那年暑假，乘坐通往兰州的火车的我，正悠闲地斜躺在硬卧上，身前的小桌子上放着刚煮好的热气腾腾的泡面。随手翻开了《呼啸山庄》的那刻，我一定想不到它彻底改变了我对名著枯燥乏味的定义。

——从憧憬中生出绝望，在绝望中开出血色蔷薇。

凯瑟琳是个复杂的女人。她是狂暴的，也是温柔的，她即是天真的，也是自私的。她不屑于凡尘俗世，又甘堕落与名利往来。她在希斯克利夫身上看到了这世上的另一个自己，于是疯狂地陷入了自由的暴风雨般的爱情。但当另一个求爱者林顿闯入时，便敲响了动人爱情故事的无疾而终。凯瑟琳自私而任性地嫁给了体面且富有的绅士林顿，却在希斯克利夫归来时又唤起了心中对不受拘束的强烈渴望。“我将无可比拟地超越你们，在你们所有的人之上。”最终随着凯瑟琳的早早离世，永恒的破裂又一次打破了平衡，掀起了新的波澜。

“现在我要是嫁给希思克利夫，那就会贬低我自己；所以他永远也不会知道，我是多么爱他。而且我爱他并不是因为他长得漂亮，美丽，而是因为他比我更像我自己。不管我们俩的灵魂是用什么做的，他的和我的是一模一样的。可林顿的呢，那就两样了，就是一个是月光，另一个是闪电；或者说一个是冰霜，另一个是烈火。”

“我对林顿的爱就像是树林里的叶子，时间会让它改变。我知道的清清楚楚，冬天一来，树就变了一——我对希思克利夫的爱则像地底下那种永恒不变的岩石。这是一种不大容易看得见的欢乐的源泉，可是却是必不可少的。”

——重返人间，请给我永世不朽的甜蜜复仇。

希斯克利夫，作为全作的核心人物，连凯瑟琳都被盖过几分。平心而论，我从未喜欢过这两位主角。除却爱情，他们只拥有自我中心的满足和对他人不屑一顾的残酷。但他们间惊心动魄的纠缠实在是令人毛骨悚然到记忆深刻，甚至令我对这扭曲的爱情产生了执迷。

"I cannot live without my life! I cannot live without my soul!"

如果他的余生要以失去凯瑟琳为代价，那他宁愿坠入地狱化身恶魔，只为复仇而活。

“整个世界成了一个可怕的纪念馆，处处提醒我她存在过，而我却失去了她。”

他存在的意义只为回到所爱之人的身边，除了凯瑟琳以外的一切，都只不过是手中的提线木偶，可以随心所欲地操纵和破坏。

他扮演一个深情的公子，轻而易举地盗走了林顿妹妹伊丽莎白的芳心。他谈笑间践踏了她的一厢情愿，甚至利用他和她的儿子进行报复的计划。正如

读《呼啸山庄》有感

伊丽莎白所说：“我把我的心掏给了他，他却接过来把他捏死，然后把我那破碎的新掷还给我。”他痛恨这世间的所有人分离了他与凯瑟琳，于是他报复了林顿，又间接害死了凯瑟琳的哥哥，抢走了他的所有家产。他将幼年所受到的欺压全部施还于凯瑟琳哥哥留下的小孤儿哈里顿的身上，他打压哈里顿的才华，故意将他培养成野蛮不知礼数的人。他甚至教导自己不成器的儿子骗得了与小凯瑟琳的婚约，却对她百般苛待……

他是如此不近人情的冷酷，因他的唯一的情感也随着凯瑟琳的入葬而深埋。

“你铲平了我的宫殿，给我搭一个草屋，然后心满意足地欣赏你的仁慈。”

他恨过她的世俗，却不由自主地靠近着她，好像一个飘荡的孤魂寻找栖身之处。

“是的，哈里顿的模样是我那不朽的爱情的幻影，是我为了维护自身权利拼死拼活的幻影，也是我的落魄，我的骄傲，我的幸福和我的痛苦的幻影。”

所以他折磨自己，折磨世人。

记忆回到她死去的那天，他在后院疯狂地撞着树，呢喃着，是他谋杀了她，所以请她化作冤魂来找他寻仇，好一生一世地纠缠着他，不要放过他。

他躺进棺材，与他的恋人共度了最后一夜。

“这是个很糟糕的结局，我拼死拼活，竟落得这么个荒唐的结局，不是吗？我拿了撬杠和鹤嘴锄，要毁掉这两户人家，而且想把自己锻炼得像赫克勒斯那样能干坚强。可是等到一切安排妥帖，全在我的掌握之中，却发现自己连掀掉一片瓦片的意志都没有了！我往日的敌手并没有把我打败，现在正是

我向他们的后代报仇雪恨的时候。我完全可以办到，没人能阻拦我。可是这又有什么用呢？我不想打人，连抬手都嫌麻烦了啊！这听起来好像是我劳碌了这么些年，为的是要表现一下自己的宽宏大量。这绝不是那么回事--而是我已经没有欣赏他们灭亡的心情，而且也懒得去干那些无谓的破坏了。”

他终于还是完成了复仇，成了最后的赢家。可他终于还是再也没见过她，哪怕只是一次幻影。故事的结尾，他终于看到了那个朝思暮想的身影。他追随她而去了。

“If all else perished, and he remained, I should still continue to be; and if all else remained, and he were annihilated, the universe would turn to a mighty stranger: I should not seem a part of it.”

Helen Zheng

Meeting the monitors...

By Milli G öbl



Anna Da Costa Martins:

What's the funniest thing a teacher has ever said to you?

When a teacher was encouraging us all to try our best, they made an unfortunate slip of the tongue... 'Remember everyone, always put your breast foot forward'



Lisa Shaw:

What do you wish to get out of being a school monitor?

I wish to be able to help others in their school life and be someone who is there should anyone want someone to talk or receive advice.



Tosin Attah:

Do you have any advice for new students?

Do as many activities as you can before you get to the upper sixth and make sure you do them well.

Claire Humphries:

What's the funniest thing a teacher has ever said to you?

I walked into my French classroom at the end of fifth form looking to speak to my teacher, yet she wasn't there and a man was covering her lesson. He looked at me and went Heidi? I completely froze and had no idea what to say and just blurted the first thing in my head which was Hi-De-Hi, when in actual fact he was asking if I was the missing pupil called Heidi! I have never gone so red in my life!!



Vinzenz Freigassner:

What do you wish to get out of being a school monitor?

Personally, it is certain qualities that I gain through being a school monitor. I have no other choice but to be well-organised as meetings, duties and other activities are a daily standard. Sooner or later, knowing how to prioritise is a quality that you will need to have. I have had many situations where I had to be at two, three, maybe four places at the same time and it was my call where to go. I hope that throughout the rest of the year I will gain more skills, skills that I can and will use for the rest of my life.



Laura Merritt:

Do you have any advice for new students?

Try and enjoy everything, even if you're stressed. Upper sixth comes around really fast!



Edward Shinner:

What do you wish to get out of being a school monitor?

I really do hope to help the new team of pastoral care to settle into their roles as quickly as possible. Of course, I would be very happy if this were to improve my chances of being accepted by universities.

Anastasiia Ovchinnikova:

What do you wish to get out of being a school monitor?

Learning how to be responsible and organized, which is crucial with the number of meetings monitors have.



Matthew Hegarty:

Do you have any advice for new students?

I'd love to think that I can encourage some of the younger years to get involved in more school events and maintain the traditional aspects of the school that could otherwise be in decline, such as the debating society.

Tristan Bland:

What's the most rewarding part of being a school monitor?

I guess people would probably think it was the privileges, but I honestly think the most rewarding part of being a monitor is being able to help the school and work as a team to achieve impressive feats that people at the school take for granted, like getting nearly a thousand students into a hall in twenty minutes. However, the respect that the people of Bromsgrove give is a privilege in itself.





Alex Scott:

What's the funniest thing a teacher has ever said to you?

When I tried to answer a question in HL Bio and Mr Noble just laughed for like 10 seconds, then just said "you're hilarious" and moved on.

Do you have any advice for new students?

The dining room isn't as scary as it seems, and neither are the sixth formers - they have no idea what they're doing either.

William Nadin:

What's the most rewarding part of being a school monitor?

For me it has to be the opportunity to work day in, day out with a group of friends and to know that, when we leave, we will become part of the great history of the school.

Do you have any advice for new students?

Go out of your way to do things beyond your comfort zone; you might not get the chance to practise such things in later life.



Charlotte Blessing

Do you have any advice for new students?

I was a new student last year, so I know how overwhelming the first few weeks can be. The best advice I can give is to get involved and meet new people. Take every opportunity to get involved in the various activities Bromsgrove has to offer.



My second piece of advice is aimed at the new students who have joined the boarding community. Make the most out of living in a boarding house. I know that living with over 60 (or more) people can become stressful at times. But the boys and girls in house will be like a second family to you. So make the best out of your time at Bromsgrove, make friends, get involved and create awesome memories.

Summary of Recent Political Events

In our daily lives at Bromsgrove we face the near-impossible challenge of balancing academics, extra-curricular activities and our social-lives. It's understandable that in our busy lives, we struggle to keep up with all of the political events taking place around the world. This is an opportunity for you to read brief summaries of two recent political events which have sent shock waves across the world.

The War of Words: A Band of Criminals, A Little Rocket Man and A Dotard

In Donald Trump's speech addressed to the UN General Assembly on the 19th of September, he mainly focused on the issues surrounding Iran and North Korea, the latter of which I will explore in more depth.

In his speech he referred to the North Korean nation as a "band of criminals". As if that weren't already bad enough, he also stated that if the US were forced to defend itself or its allies, they would have "no choice but to totally destroy North Korea." He continued that "Rocket Man is on a suicide mission for himself and for his regime," assigning the mocking term "Rocket Man" to the North Korean leader Kim Jong-Un. On face value, these childish remarks suggest that the President is in fact willing "to totally destroy" North Korea. However, it seems it has slipped the President's mind that North Korea has a population of 25 million people and that by "totally destroying" it, the innocent lives of men, women and children would also be obliterated.

Seventy-six per cent of Americans support economic sanctions in order to encourage North Korea to give up their

nuclear weapons, showing that whilst Trump makes careless jingoistic remarks, the American population wish to seek a peaceful solution to the issue.

Three days after Trump gave his speech, Kim Jong-Un took it upon himself to retaliate by saying: "I will surely and definitely tame the mentally deranged U.S dotard with fire." However, the threats and insults did not stop there. It continued when the Foreign Minister of North Korea, Ri Yong Ho, finally spoke at the General Assembly: "Due to his lacking of basic common knowledge and proper sentiment, he tried to insult the supreme dignity of my country by referring it to a rocket. By doing so, however, he committed an irreversible mistake of making our rockets' visit to the entire US mainland inevitable all the more." In this statement, the Foreign Minister made it clear that North Korea is ready and willing to strike against the United States of America.

It is evident that both Trump and Kim Jong-Un are behaving like little children by acting out when their precious egos are attacked. Both countries are prepared to go to war and are not scared to strike first; this behavior can have serious

Summary of Recent Political Events

consequences, potentially leading to the death of millions.

Iraqi Kurdistan and their Independence

The Kurds are an ethnic group in the Middle East, with an estimated number ranging from 30 to 45 million. They inhabit blocks of land in Turkey, Iraq, Iran and Syria. The reason they don't have their own state can be found in the diplomacy of the early 20th century, when the Kurds craved the creation of their own state, Kurdistan. After WW1 and the fall of the Ottoman empire, the western allies set up provisions to create Kurdistan in the 1920 Treaty of Serves. However, in 1923 the treaty of Lausanne set up new boundaries for Turkey which did not consider the creation of a Kurdish State. This left the Kurds with a minority status in various countries.

Since 2005, the Iraqi constitution has recognised an autonomous Kurdistan region in the north of Iraq which is governed by the Kurdistan Regional Government. In July 2014, the Iraqi President Barzani announced plans for an independence referendum that would take place later that year. However, in September the Leader of the Kurds agreed to postpone the referendum as fighting ISIS together was their top priority. After the referendum had been postponed several times, it was agreed that the referendum was to be held on the 25th of September 2017. On

Monday the 25th of September, over 3 million people casted valid ballots and the results are shocking. Ninety-two per cent of people who voted, voted yes to independence.

Despite this overwhelming majority, however, prospects for the creation of a Kurdistan are low. The referendum has not been supported by the international community. As Turkey and Iran have large numbers of Kurds living in their countries, they fear that the results may lead to independence movements in their countries. President Erdogan of Turkey claimed that the referendum was "illegal" and implied that Turkey was willing to cut off oil supplies to northern Iraq and take away a source of revenue from the Kurdistan Regional Government if the Kurds attempted to form a state. The United States, the United Kingdom and the United Nations have raised their concerns that the vote itself and the consequences following this vote could detract from the fight against ISIS.

Even though the referendum took place and the majority of people voted for an independent state, there still lays a long and stony way ahead for the Kurdish people in their path to self-determination. A lot of obstacles will be thrown in their way, and only the future will tell how theses obstacles will be dealt with.

Lotte Blessing

Rights and Responsibilities

Rights and responsibilities go hand in hand, and are equally important for all citizens to ensure that their country remains a free and prosperous one. For those confused between rights and responsibilities, this article seeks to illustrate the difference between them.

Under the US Constitution, all American citizens are granted certain rights that bind them together under the shared values of equality, freedom, and liberty. However, citizenship not only grants benefits in the shape of rights, but also responsibilities that all citizens are required to fulfil.

What are Rights?

There are many rights for the people, but perhaps the one that Americans in particular cherish most is the freedom of expression. All rights of the citizens have been described in the Constitution, but importantly these rights include responsibilities that citizens have to understand and fulfil. There are rights to worship, right to a fair trial, right to vote, right to life, right to liberty, and the right to be happy. These are the basic rights of all American citizens, but there are also rights of groups and institutions such as those of minorities, including LGBTQ+ and people of colour, amongst others. There are also property rights, gun rights, economic rights, religious rights, and many other rights. There are rights for teens as well as for adults. When we were born, we were given the right to our name, right of

surname, right of life. As you may have already understood, rights describe the freedoms given to the people of the country - but every right carries with it a specific responsibility that is often unspoken yet must be done by the people of the country.

What are Responsibilities?

Every citizen of the country has certain obligations towards the country. A responsibility is what we are supposed to do or fulfil, just like our social and familial responsibilities. Responsibilities are also called our duties and are expected of us to be done to the best of our abilities. Our primary responsibility is to respect your government and to follow the rules and laws of the Constitution. Paying our taxes are some other responsibilities. As grow up, the number of our responsibilities increase. This happens as we get ready for adult life. So, the role of responsibility is to balance the rights, which give us freedom. It is like rules in a game: you should follow them, otherwise there is no point in playing. To be able to enjoy life, we must respect the religions of others, and to have the right of expressing ourselves, we must be respectful of the opinions and beliefs of others.

Tatiana Morikova

Edited by: Aled Luckman and Will Edwards

