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CONTIO

Speech Room, 28 November
Adam Ait El Caid, Head of School

This year's Contio was magnificently delivered by Adam Ait El Caid, *Druries*. It was a Contio which, in many ways, was quite different from the many Contiones that came before. Alone on stage, with no Shells behind him – only *Druries* was in the audience as COVID-19 restrictions kept all the other boys back in their Houses. The Governors were unable to be present, and Mr Batting's customary response was instead read out very capably by our Head Master. The performance of the Contio, also for the first time, was recorded and broadcast using modern technology to all the other Houses so that they could watch; and it was also recorded and put up online so that anyone with access to the School internal network could watch.



It was a remarkable piece of oratory from Ait El Caid, whose speech really captured the struggles of 2020, and the hardships it wrought because of political strife and the pandemic. It felt very personal to him, and will be an excellent record for future generations of Harrovians to look back on in wonder at the grave moments of tribulation felt by boys and beaks in what was a tumultuous year, here and abroad.

HOUSE PLAY REVIEW

The Head Master's, "The Great Gatsby",
26–27 November, Ryan Theatre

On Thursday and Friday evening, The Head Master's brought us into the lives of the people residing in West Egg in the 1920s. Directed excellently by LSA, *The Great Gatsby* was a roaring triumph. The eeriness of the staging and characterisations was met with the glitz and glamour that is usually associated with such a production. The ideals of the American dream were portrayed elegantly through Gatsby rising from a poor background yet achieving lavish wealth and a strong love for Daisy Buchanan. The slightly depleted audience size did not affect the performance as The Head Master's performed as if there were a full house.

The lights dimmed and on came the whole cast for the prologue; each cast member had their individual objects that set them apart. These ranged from golf clubs to pearl necklaces and it gave every person their own identity from which to express themselves. We immediately met Nick Carraway, played exceptionally by Reuben Ackermann. He was able to narrate the story with rigour, but he also managed to present Nick as the tentative character that we know. Nick then introduced us to Tom Buchanan whom he had known from his college days. Tom Buchanan was played by Archie Tait, who consistently showed us Tom's arrogance through his 'hulking' stature and accurate American accent, while never failing to have a drink in his hand.



After Tom and Nick had reminisced about their days at college, they and Tom's wife Daisy went up to New York. Arjun Nanda as Daisy was facing love both from Gatsby and Tom. Nanda was full of energy and excitement and he was able to portray a certain charm in his character. The three of them stopped off at a derelict and run-down garage inhabited by the grubby car mechanic George Wilson, who turns out to be the murderer of both Gatsby and himself with the simple pull of a trigger. Nathaniel Franklyn gave a strong performance and imbued the scene of suicide and murder with a certain gravity through his commanding and authoritative delivery.

Suddenly, the emergence of jazz music was met with the nimble toe-tapping of the chorus dancers, bringing a Charleston-esque feeling. One of the socialites attending Gatsby's party was Jordan Baker, who seemed to appreciate a good party just as much as a round of golf. Conor O'Flaherty played Jordan with enthusiasm that resonated around every corner of the stage and he embodied almost perfectly the flapper of the 1920s. Among the masses of partygoers was the host himself and the protagonist of the play, Jay Gatsby. Phoenix Ashworth gave us a remarkable insight into the mind of the World War 1 veteran and 'ex-Oxford man'. Ashworth had an air of confidence about him as he was able to show how Gatsby covered up his true tormenting feelings by wrapping himself in a façade full of forgery.

The audience were then transported into a New York bar where one of Gatsby's closest confidants, Meyer Wolfsheim, was introduced to Nick. In Wolfsheim, Farhan Ashiq was able to add substantially to the sinister underlying tones that made the play such a success. Gatsby's next party did not disappoint

as the revellers, this time, merged daintily into a foxtrot. While on the surface it seemed as if everything was well, there remained an ominous atmosphere, the set provided continual visual reminders that began to 'haunt' Nick.



The climax of the play was looming on the horizon as we saw Myrtle Wilson begin to dispute with her husband, George. Myrtle was portrayed vividly by Jack Hedley, opening the play with some elements of comic relief but, slowly revealing the brutal reality of her desire to break away from her marriage. When Myrtle is hit by a car, we soon learn that Daisy is the driver, although Gatsby intends to take the blame to protect her. An irate George Wilson decides to shoot Gatsby and then himself. The disturbing deaths of so many in such a short space of time culminated with Nick gazing out at the green light at the end of Daisy's house. As the play ended, the rest of the cast joined Nick on stage and they all grasped their defining items and stared out as they were plunged into darkness.

Overall, a huge congratulations are in order for the cast and the crew of The Head Master's and LSA for a fantastic display that exceeded expectations and was able to fully transport us back into the roaring 20s!

ASTRONOMY SOCIETY

"The Dyson Sphere and how to build one"
by Behagg Penn

This was the fifth meeting of the Astronomy Society and Behagg Penn gave a lecture entitled 'The Dyson Sphere and how to build one'.

The Dyson Sphere is a hypothetical megastructure which would surround an entire star and power a type-2 civilisation, which I will talk about later. The creation of the Dyson Sphere, would be humanity's single greatest achievement.

The Dyson Sphere is a rigid ball, but it would be very vulnerable to asteroid collisions or other impacts and would be more likely to drift into the Sun. To collect the energy, there would need to be a swarm of panels, roughly 30 quadrillion, on the inside, to reduce the impacts. This would make the Dyson Sphere more viable and large enough to go around the sun.

However, to get all the required minerals, we would need to disassemble a whole planet, for which Mercury is the perfect candidate; it is both metal rich and closest to the Sun, so we wouldn't have to travel as far. We would also need a lot of energy to deploy the Dyson Sphere into the orbit of the sun. After this, miners would strip the entire surface of Mercury to collect the minerals and then refiners would collect valuable elements to put into the mirrors for the Dyson Sphere.

The design of the Dyson Sphere would need to contain the least amount of materials possible and have quite a simple design so that it could be built relatively quickly. As conventional solar panels would be too short lived and are too expensive, the best option would be to place enormous mirrors, redirecting sunlight to a central place to get energy, like concentrated solar panels on Earth.

To launch the Dyson Sphere into the Sun's orbit, we would not be able to use a rocket as they are expensive and difficult to deorbit and reuse. Instead, a more sustainable method would be to use an electromagnetic rail gun: a long electromagnetic track that would launch the Dyson Sphere at high speeds. Then, as the mirrors could be tightly packed up like an umbrella, it would be ready to unfold when it got close enough to the Sun.

From this point, we can take advantage of the principle of exponential growth. One swarm of the panels could be used to provide the power to build another, meaning that we could launch more mirrors much faster. After about 60 launches, we would have enough panels to encompass the entire Sun, which can be done in about a decade. 1% of the Sun's energy would increase our energy input by 4 trillion terragals per second!

Eventually, the whole Sun would be surrounded by the Dyson swarm and the energy could be beamed towards the Earth and even Mars, if we move there. This would make us a type 2 civilisation, or a Stellar civilisation, as we would have the ability to control all the energy of the planets in our solar system.

Obviously, this is a very theoretical idea: possible but far from certain. Even though we will not get to see a Dyson Sphere in our lifetime, or even our children's lifetimes, it would still be an incredibly impressive feat of human engineering.

ALEXANDER SOCIETY

Archie Powell, *The Grove*, "Towton: England's bloodiest battle?", *Vaughan Library*, 12 November

On Thursday 12 November, Archie Powell, *The Grove*, presented to the Alexander Society what is reputed to be England's bloodiest battle: the Battle of Towton. Marking the society's first talk since the transition to Teams, Powell did well to encapsulate this decisive battle of the Wars of the Roses, one that arose from controversy and, thereafter, seeped with bloodlust.

Powell precluded the talk with reference to the outbreak of the Wars of the Roses – how King Henry VI was deemed unfit to govern the nation following his mental collapse and, with no obvious successor, a dynastic struggle emerged between the Lancastrians and the Yorkists.

Powell went on to explain why this pivotal battle was located in a seemingly insignificant village of Towton in Yorkshire. Following the denial of permission for Queen Margaret of Anjou's army to advance into London and the news of Edward, Earl of March's, victory at Mortimer's Cross, the Lancastrians fled north. Ironically, because of Henry Percy, 3rd Earl of Northumberland's, success against the Scots, the Lancastrians actually had the majority of their support from the North whereas the Yorkists, albeit inhabitants of the North, were more popular in the South.

The psychological factor of Yorkist insuperability was partly due to the effects of the meteorological phenomenon of the parhelion that appeared during the Battle of Mortimer's Cross, just over a month before the battle on 2 February 1461. This was the illusion of three suns rising simultaneously and although there was an understandable initial reaction of fear amongst the Yorkists, Edward of York convinced his troops that this was a special omen sent by God, reflecting upon the Holy Trinity or perhaps the divinity of the three brothers of York,

signalling that the war was ordained in the Yorkists' favour. The significance of this emblem on Yorkist confidence was famously later dramatised by Shakespeare in *King Henry VI, Part 3*.

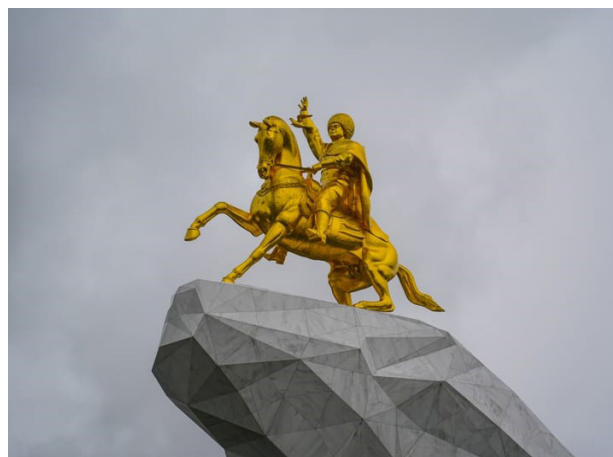
On 3 March 1461, Edward was declared king and soon after chased after the Lancastrians north. Foreseeing the bloody affair that was to come, the Yorkists met Lancastrian Lord Clifford and his men, the Flower of the Craven. This encounter resulted in the two sides fighting savagely to the last man, marking the start of this 'blood feud war'.

Powell went on to describe the war itself. The Yorkists assembled at the south of the battlefield with a staggering 30,000 men, with the Lancastrians on the northern high ground with 40,000 men. Additionally, this battle was fought in the harshest of climates, with the thick snow. To put the numbers of men arrayed on each side into perspective, the average army size during the Wars of the Roses was only 7,000-10,000 men: and this meant that the Yorkists were outnumbered by as many men as would previously make up a whole army. To contribute to the drawbacks, the Yorkist forces were missing the crucial support of the Duke of Norfolk as they were waiting for him to come up the London road. However, hope emerged as a south-north gale-force wind began to blow. Capitalising on the climate, over the course of seven or eight minutes, the Yorkist archers fired unopposed into the blinded Lancastrian ranks. Supposedly, all Henry's men could hear was the laughing of the Yorkist bowmen as the snow blew in the Lancastrians' eyes, compromising their vision. Consequently, the Lancastrians were forced to advance into a melee that was described as of "biblical proportions" as the two mammoths collided. Here, the Lancastrians made a comeback as the cavalymen from Castle Hill Wood smashed into the Yorkist left flank, allowing their superior numbers to inflict pressure, buckling the Yorkist line of defence. However, the Yorkists, with the assistance of Edward IV himself, towering at around 6 ft 4 with his personal convoy of some of the best knights in the land at the front line, were able to withstand this attritional attack. This lasted hours until Norfolk finally arrived from the London road on the Lancastrian right Lancastrian flank – a vulnerable area that was duly exploited. Norfolk's fortune cannot be emphasised enough because his men would have been marching almost aimlessly for days on end in the blizzards and yet somehow ended up in the ideal location at the right time. Following several more hours of bloodshed, a Lancastrian was seen to flee, then another and another, until suddenly the whole army broke off, sprinting to where they thought safety was. However, the Lancastrians' luck diminished further as their tactic to destroy the bridges over the Beck before the battle proved to determine their fate as they were trapped on the same side as the Yorkists. Unable to cross the Beck, the Lancastrians either drowned or were slaughtered in what is now known as Bloody Meadow. An obscene image was created as Lancastrian blood-stained bodies were left to perish on the white snowy hills while a mass of bodies lay on the reddened waters of the Beck. No prisoners were taken; to reiterate, this was a blood feud war – every last Lancastrian fighter was mercilessly killed.

CASPIAN SOCIETY LECTURE

"Personality Cults in Southern Ex-Soviet Republics after the Collapse of the USSR", 11 November

On the rainy evening of 11 November, the Caspian Society welcomed Alnur Abuov, *Druries*, Edward Blunt, *Elmfield*, and Archie Powell, *The Grove*, to deliver a fascinating inaugural lecture entitled 'Personality Cults in Southern Ex-Soviet Republics after the Collapse of the USSR' via Teams.



Monument to President Gurbanguly

Berdimuhamedov atop a golden horse.

Powell began by giving an account of the Supreme Leader of Turkmenistan: Gurbanguly Berdimuhamedow – I implore the reader to pronounce that three times quickly. Powell stated that the president was by trade a dentist, until he rose through the governmental ranks and was eventually elected president, with his re-election impressively secured with a 97% majority vote. The PowerPoint then showcased a giant golden statue of the president riding a horse, with a striking similarity to the statue of Peter the Great in St Petersburg, known as the Bronze Horseman. Ironically, the president's equestrian interests have not always been portrayed in the most regal light, as attested to by a viral video capturing a horse speeding off after the president fell off its back. Berdimuhamedow was definitely not amused; soon afterwards, secret service agents attempted to remove the video from the internet in a disastrous attempt to maintain his public image. In another video, the leader rides a bike towards a target, firing a pistol at it. The camera then suddenly cuts to shots of the target being hit. This strange spectacle of a world leader casually shooting his pistol may seem comical to many, but his biking spirit ultimately led to him receiving an award from the World Cycling Committee for promoting their sport in his country. Lastly, a video showed Berdimuhamedow driving in circles around a crater with a firepit. These examples all conveyed the extent to which the president uses propaganda and mass media to create his cult of personality.

Moving from Turkmenistan to Uzbekistan, Blunt then opened his part of the presentation by outlining the chaos and uncertainty following the collapse of the Soviet Union. Islam Karimov dominated the newly formed country, beginning his reign in 1989 and ending it only in 2016. While he initially extended his term limits, he eventually just ignored them and continued his rule. One of his most significant changes was the mandating of 'appropriate censorship' and the requirement for all facts to be checked before publication. In addition to this, indisputably his greatest controversy was using forced labour on the cotton fields. Furthermore, he placed his own daughter under house arrest after she spoke out about the country's corruption, and a former British ambassador claimed that the president boiled his enemies to death for insubordination. Blunt then made the political point that it is slightly ironic how the US was allied with Uzbekistan – given Uzbekistan's history of human rights abuses, the US were essentially fighting terrorists with the help of other terrorists. Surrounded in a shroud of secrecy, Karimov suffered a brain haemorrhage, although quite strangely the invitations to his funeral were sent out before his death was announced. Despite the fact that people flocked to pay homage to his statue after his death and that millions of Uzbeks felt a genuine connection to him, the president's successor has implemented several reforms and distanced himself from Karimov's image.

Taking over from Blunt, Abuov began by introducing Nursultan Nazarbayev – the president of Kazakhstan from 1990 to 2019, who won the 2015 election with a once again very fair 98% majority vote. The name of the capital of the country was changed to Nur-Sultan in his honour. The bulk of Abuov's presentation was a series of interviews he conducted with the aim of gathering what the general perception was of the former president. Overall, the positive results of his reign included the modernisation of Kazakhstan, improvement of the economy, lack of military conflicts, increased foreign investment and good international relations; however, the negative results included not providing opportunity for political differences, corruption, economic inequality and restrictions on human rights. Abuov concluded that ultimately his presidency brought success to the country, although Nazarbayev arguably overstayed his welcome.

Many thanks to KAF for organising such an engaging event and to Powell, Blunt and Abuov for presenting on this deeply interesting topic.

VERNEY PRIZE

Adjudicator Professor Fareda Banda, 18 November
Winner Ryan Cullen, The Grove

This year's Verney Prize took place online on 18 November, using Microsoft Teams. Our external adjudicator was Professor Fareda Banda, Professor of Law at the School of Oriental and African Studies, University of London. Three candidates were selected from the first round to take part in the final: Nathaniel Franklyn, *The Head Master's*, Ryan Cullen, *The Grove*, and Daniel Sandell, *Moretons*. They were asked by Professor Banda to prepare an oral argument of ten minutes on the statement "There is a complex interaction between racism and class disadvantage. The reality of the one should not be used to deny the reality of the other". Each candidate spoke very convincingly and was then cross-examined by Professor Banda. At the conclusion of all three speeches, Professor Banda awarded the Verney Prize to Cullen. Below are all three arguments from this year's finalists.

First Speaker, Nathaniel Franklyn

Class systems have existed in civilisation for millennia. Even in animals, we can see chains of command and hierarchical orders, such as in a pride of lions, or a pack of wolves. In attempts to quash this class system, such as in the rise of communism, we can see that total equality is a pleasant notion but impossible to maintain; George Orwell succinctly put it in his novel *Animal Farm* that 'all animals are equal, yet some are more equal than others'. Class inequality and disadvantage is a concept that has permeated throughout society, and yet when one looks at those who are 'working class', 'middle class', or 'upper class', few correlations are made between those echelons of society and the race and ethnic groups that make up these classes. Yet within these subsets of race, there is a further disparity of disadvantage that is often overlooked, as the intersection of such aspects of an individual's upbringing are more often than not considered as separate issues.

The entire systems of empire and colonialism are, simply put, based upon a racist superiority complex. *"I'll come and stick my flag in the ground and take this land from you because I believe that I am a superior race to you, or a superior class. I'll enslave the people on this land because I am wealthy and can afford to exploit others for my own selfish motives. As a result of this, I have relegated you to the lowest status of human being possible, along with the entirety of your race. I am able to enjoy the advantages of being superior, and so will my descendants for generations to come. When eventually the empire I have created for myself falls, as they inevitably*

do, the effects of what I have perpetrated will not magically disappear." For example, the sparse number of aborigines that live in Australia are currently dealing with an epidemic of unemployment, as well as alcohol and substance abuse. What's being done to help them? What's being done to help them by the descendants of the white man who came and took their land, and near wiped out their people? Not enough. *"I came to your country some 200 or 300 years ago, and yet your people still have not recovered in the developed world of the 21st century."* Imperialism and colonialism is fundamentally the discrimination of race and class. This is one of the few widely recognised examples whereby racism and classism are deemed to be interlinked. *"If I come to your country just to trade with you, and to settle my own people without subjugating you, I am treating you as an equal and not seeking to subvert your rights and privileges. I am not seeking to create a class system whereby I am on the top because of the colour of my skin, and you are on the bottom"*. There cannot be one without the other.

So education is an area within which there are multiple disparities, and where class disadvantage in relation to race is most prevalent. So historically, in the state education sector, black and other ethnic minority groups did worse at school than their white counterparts. There was little talk about the class disadvantage between these students, but more about a racist culture, or a culture where one is not inclined to assume a person of colour is more intelligent than their white classmate, as stereotypes portrayed in society and in the media did little to improve the perception of educated people from minority backgrounds. In recent times this has been rectified to some extent, such as the recent Stormzy scholarship being offered to black kids at Cambridge university, and other leading universities offering increasing numbers of places to disadvantaged children, often from minority backgrounds. So while this may be a drop in the ocean, the issue of race appears to be more in the public's conscience, it seems that nowadays the issue of underprivilege seems to be less about race and more about class. So black kids receiving free school meals doing their GCSEs statistically did 17% worse than black kids who aren't on free school meals. Clear correlation there between poverty levels and academic performance. But I'm not going to harp on about black people exclusively, as that would be discriminatory in itself if I didn't bother looking at the wider BAME spectrum. If we look at the same statistics for white kids, however, there is a 34% gap between these levels. And now, while white kids were previously outperforming black kids, they both appear to have levelled at the bottom as far as those who are on the poverty line are concerned. No one appears to really care about the derision and contempt of working-class individuals as much as if racial slurs were thrown about left right and centre. Words like 'chav' are being chucked about to label almost anyone who wears a tracksuit and comes from social housing, through no fault of their own. Cuts in community funding and less support for disadvantaged children mean that it's inevitable that they're going to turn to other less favourable ways of making an identity for themselves. While it was mainly the longstanding plight of BAME people who bore the brunt of this social injustice, it is now extending to white people as well.

Especially in the last decade or so, national and international conversations have become very homed in on the issue of racial discrimination, which is undoubtedly important and something that should be taught to absolutely everyone. I'm sure that the murder of George Floyd or Breonna Taylor is indelibly etched in people's memories following the BLM movement coming into prominence this year, or other atrocities closer to home like Stephen Lawrence and Mark Duggan. If someone was to guess the reason for these murders, one would assume that it was racially motivated, which is to some extent correct. However, these individuals and countless others from BAME backgrounds were not exactly at the top of the societal ladder. No one's really looking at why these people are at the bottom

piles of society, but just solely looking at the fact of ‘*oh they’re black*’, or ‘*oh they’re Asian*’ or whatever it might be. Why is it like this? Because race is a far more easily identifiable feature of an individual than their so-called class or wealth. I can easily tell what your general ethnic group is, but if I had to assume your class without knowing anything about you, it would be obviously far more difficult.

Furthermore, the issue of race is considered a far more abhorrent subject that needs to be wiped clean from the face of the earth than class inequality. We’re all taught about the evils of the holocaust, or slavery, but less so about the caste system in India, for instance. For most, it is impossible to compute why one could hate another because they are a different race, but issues of classism are considered to be far less talked about and far less relevant. There is heavy context to racism which makes it an ongoing sensitive issue, there seems to be far less sensitivity about class, which is just considered an aspect of everyday life. Now, I’m not going to go off in the vein of Lenin or Marx, preaching a communist existence, because we all know that just doesn’t work, you know, we can see that in countries like China where they preach a communist ideology but actions that reek of capitalism. But the fact remains that the world is far less racist than it was like 50 years ago. Has class disparity decreased as well? It’s arguably gotten worse. This is down to a whole load of different reasons, whether that’s inflation, privatisation, or weakening of trade unions, whatever it might be. This is one of the reasons why far right movements have been exacerbated across Europe and the US, yet they are all dismissed as being the narrow-minded racists which they are. But the point is that once again, the interaction between this racist outlook and their class disadvantage is overlooked. It is easy to other and demonise the white working-class as all being EDL members or label their growing discontent due to the loss of their own identity upon other cultures. This is of course a tragically misinformed assumption. It has absolutely nothing to do with immigrants coming, and ‘stealing jobs’ or erasing white British culture. It is the failure of government and other systems to tackle the issues of race and class effectively. If any sort of progressive change is to be made, then the issue must be viewed differently.

So to sum up, if I was to strip things down to the bare minimum, the crux of my argument is this. Racism directly correlates with lower social classes, which in turn has a knock-on effect on unemployment, physical health, there are many ways in which we could measure this damage done. Class discrimination in turn has the exact same effect. The interaction between racism and class disadvantage has been ignored for too long. Unjustly denying people fair treatment, ignoring basic human rights and reducing their capability to live fulfilling and dignified lives is morally wrong in any situation possible. A lack of acceptance and recognition has meant that these unfortunate aspects of our society have not been eradicated, and indeed, as some might say, exacerbated. We as a common people can no longer assume cultural bias without finding out the reasons why certain ethnic groups take up a particular class. We must instead act on reducing this pandemic of inequality. For our society to progress, it must encompass the abilities of all people from all backgrounds and meritocracy must and should prevail. Thank you very much.

Second Speaker, Ryan Cullen

The statement proposed is one which is packed with different avenues to explore, and ultimately it will be very difficult to cover the nuanced interaction between race and social class. However, I will focus on modern discourse around race and lower class, as I feel there is a necessary reframing of the debate which needs to take place in order for us to best understand how this interaction works, and how best to reconcile two groups which have been forced into opposition, the working class and

minority groups. It is my intention to attempt to convince that we should deracialise the working class, whilst understanding the links between institutional and societal racism and social status. Neither of the stated issues can be solved without recognition and work towards the other, but my concern arises from how we picture social class in particular, because our view of class is ultimately exclusionary towards many of those who are disadvantaged by the system, and is restrictive in our attempts to promote the most vulnerable in society.

What we must reject in the first instance, and where the reframing is necessary, is the way that we have lost control of what it means to be working-class, and the emergence of the concept of the ‘white working class.’ In recent years, the example of the white-working class man has been widely perpetuated, in an effort to suggest that our increasing focus on promoting the interests of minorities has caused us to leave that group behind. However, in reality, the politicization of the white working class is deeply unhelpful in our attempts to understand the relationship between racism and classism, for a number of reasons.

Firstly, the newfound concern expressed for these groups can hardly be seen as genuine, and in many instances, has been used in an effort to express implicit racism, and resentment of the progression of civil rights in the past half-century. Secondly, by focusing on this idea of the white working class, the lines of demarcation between working classness and whiteness have been blurred, such that efforts to tackle class disadvantage have become a discourse about how to recover the white working class rather than the whole working class, from its increasing disadvantage and destitution. This narrative is particularly revealing in showing how we have inaccurately used class disadvantage to simultaneously dispel and propagate racism through our institutions. Gargi Bhattacharyya proposes that we have seen ‘a wilful whitening of class identities for racist ends,’ and this is clearly evidenced by the electoral success of nationalistic populism, with Trumpite and Brexiteer campaigns in particular creating narratives towards the white working class came to represent it as a whole. Indeed, in a survey conducted of both white and minority groups by Ainslie, we can see that white people are far more likely to identify as working class, and often this can come down to trivial things, such as people of colour expressing reluctance to identify with the white pub culture which has come to define the working class as a whole, ignoring the plight of working class minorities excluded from recognition and attempts to improve their social status. Thus, the only way for us to understand class disadvantage, and its diverse make-up, is to reject the increasing understanding of white-working class as being both punished for their race, and making up the class as a whole.

I will dive a little deeper into this phenomenon later on, but first I want to push back slightly against the other end of this uncomfortable spectrum of our understanding of the intersection between race and class. Whilst our understanding of racial privilege has evolved, along with terms such as white privilege, there has been a tendency to reduce the suffering and devalue the experience of the white-working class due to the benefits that their race affords them. Professor Matthew Goodwin, in his testimony to MP’s this month, suggested that much resentment came from the absence that members of the white working class felt when it came to national discourse. This was compounded by the guilt imposed by the widespread and often clumsy use of terms such as white privilege, which implies that there was some sort of blame to be attached for their failure to prosper or take advantage of their race, even as part of a capitalist society which is still set up against them. They did not see or experience the supposed privilege that they had supposedly been afforded, and thus we begin to see how the working class was split down racial divides. Resentment within white workers, who had lost much of their identity in the Thatcher years grew as first-generation migrants competed

for the lessening number of low-income jobs which they had previously held a monopoly over. In turn, minorities turned away from a working-class identity that they felt was hostile towards them, thus being excluded from the contemporary discussion about how to best recover the suffering working-class (white).

This is the reason that I see the deracialisation of class as beneficial, because it prevents us from pitting working-class groups against each other, a process which ultimately guarantees their subordination, particularly in capitalist societies desperate to avoid state expenditure and support. Where we see the working-class as a diverse, multi-racial, non-monolithic group, we can then best address the notable commonality between the racial subsections of it. Headlines should not focus on 'working class white' boys being left behind in education when statistics indicate that working class boys of all ethnicities achieve lower grades, because that media uproar subscribes to the suggestion that the tragedy of the white working class is that they fail to live up to where a white person should be, enforcing further our racial hierarchy. Instead we should be addressing the fact that working class students are in general falling behind, and enacting legislation and schemes to support them.

Thus, we can now see why the proposed statement has relevance, as the valid existence of white people restricted by their lower class have been used to deny racism, and others have used the racism they experienced to deny the difficulties posed by class disadvantage to certain groups. Effectively, those who suffer from the plagues of racism and economic strife have had their experiences politicised in a way which either denies their existence or devalues their experience.

Now that I've outlined the problems surrounding contemporary discussion of largescale racism and class disadvantage, I will offer some reasons as to why this may be the case, in the hope of reaching some conclusions about how we best approach the intersection between these two groups,

Turning back to race here, we must acknowledge that addressing the working-class problem, or hypothetically eliminating it, will not benefit minority communities in the same way that the white working class would benefit from it. This is because racism and racial disadvantage within our institutions cannot be explained away or answered by the suggestion that class disparity and race disparity are inextricably linked. This Marxist type view oversimplifies the difficulties faced by minority groups, which can either transcend, or be caused by, social class.

The education system is a good case study here, and it has almost become a universally accepted truth that white working-class boys achieve the worst educational results out of any ethnic group, as reported widely in the media. However, this is the least valuable conclusion to be drawn from the data available to us, as shown by David Gillborn of the Institute of Education in his rejection of White Victimhood within education. Whilst it is true that white children on free-school meals scored lowest, the disparity between them and other working-class groups of similar economic status was negligible in comparison to their own disparity compared to richer white students. Thus, it was class rather than race which was the determining factor here. Contrarily, a study of students who were not in receipt of free school meals found that white students held a considerable advantage over their minority counterparts, particularly those of black Caribbean and Black African descent. Furthermore, that disadvantage persists into statistics surrounding study at the most elite universities, and the holding of managerial positions in the workplace.

This example can almost be used as a microcosm for the issue at hand here. The white working class is certainly falling back, but this has nothing to do with their whiteness and far more to do with their working classness, with black and other working-class groups experiencing much of the same difficulty. Where the correlation changes, however, is in that racial minorities maintain disadvantages outside of their social class. They are disproportionately unlikely to assume roles in government at

any level or senior managerial roles, and thus those who propose that lack of racial representation is wholly attributed to class naively ignore the reality of racial bias, and the existence of racial prejudice, as being unable to assume the highest levels of education greatly reduces opportunities for representation and social mobility. We must therefore acknowledge the existence of racism outside of class narratives

It is all well and good for me to sit here and diagnose what I feel are the issues with our discourse surrounding race and class, but it would be remiss for me not to suggest how practically we should alter our attitudes, through palpable societal action. Ultimately, if we are to deracialise class, and understand it not as white, but not as exclusionary to whites, we must enact, similarly to Omar Khan's proposition, both universal and targeted policies, which address the similar and unique challenges faced by the entire working class. This removes enforced competition between the two groups, and the resentment which prevents minorities from accessing a working class identity, as combining universal policy intending to benefit the working class as a whole, along with targeted policy, removes the need to compete over attention and resources. Only then can we suggest that we are not letting either racism or class disadvantage obscure the reality of the other. Each disadvantaged group faces palpable challenges, and thus it imperative that we reframe, and begin to see these groups as co-operational, rather than antagonistic, in order to achieve a productive discussion.

Third speaker, Daniel Sandell

Racial tension in America is at its highest since the civil rights movement and the disparity in wealth distribution across the pond is greater than that of pre-Revolutionary France. This, coupled with the recent Brexit referendum, which highlighted intrinsically racist and anti-immigrant stance of many British citizens under the guise of a xenophobic foreign policy, makes an awareness of the intersectionality between race and class more important than ever and makes us evaluate the past erasure of members of the BAME community in our portrayal of the socially disadvantaged working class. I believe the crux of this question to be whether those of ethnic minorities are more adversely affected by the socio-economic background than white people. So, with reference to education, employment, culture and the ongoing pandemic, I will be arguing that racial discrimination should not be used to deny class disadvantage and vice versa and that, in many ways, the two are intrinsically linked.

In a large majority of academic writings, class disadvantage has been looked at and analysed through the eyes of white people. This relegates race as a focus for discussion about class disadvantage and perpetuates the misconception, particularly in London where 44% of the population is of an ethnic minority, that racism is no longer an issue. Over the last 50 years, the experience of the white working class has indeed worsened somewhat, however this is only because opportunities for ethnic minorities and women have increased drastically. However, because of this, the 'left behind' white members of the working class are beginning to support racism and a return to the days where their field of work was not as competitive. This idea drove much of the Brexit and Trump vote and is very damaging to the BAME community and the working class in general. By separating the working class as white vs non-white, many forget that both race and class are linked by the inequalities which are faced across generations. In fact, it would be fair to say that the white working class have more in common with BAME members of that class than white professionals – in that they both face low wages, scarce housing and a lack of state support.

The findings of Yaojun Li, looking at statistic from the Longitudinal Household panel Survey found that most immigrants are positively selected (I.E: they came from well-off families in their country of origin) but then experience downward mobility

in the British labour market. These findings go hand in hand with the concept of an 'ethnic penalty' which Anthony Heath and Doreen McMahon coined in 1997 and concludes that ethnic minorities have higher risks of unemployment or lower chances of professional or managerial positions than white people despite similar or equal qualifications. However, when we look at educational systems, we see that those of a lower social class and, by extension, racial minorities are continually put at a disadvantage. Whilst the statistics tell us that ethnic minorities are entering higher education in proportionally higher numbers; they are less likely to receive places in top universities where graduates enjoy better prospects. A report by the UPP foundation and the SMF foundation showed that black students are more than 50% more likely to drop out of university than their white classmates, with just over a tenth of black students drop out. We know that those of a lower socio-economic background, regardless of race, fare far worse in education due to lack of resources (among other things) but this disadvantage is amplified for POCs. Nevertheless, the fact that the disadvantage is amplified for POCs should not undermine the fact that those who are victims of class disadvantage have similarly poor prospects in education.

So as we have seen, ethnic minorities enter the working world with a significant disadvantage, reducing their socio-economic prospects and causing them to suffer the disadvantages which come with being a member of a lower social class. In the working world, it is those with African and Asian sounding surnames that, on average, have to send twice as many cv's. Not only this but the government has eliminated targets for child poverty which is highest among amongst British Bangladeshi and Pakistani households. They have also designed budgets that make the poorest black and Asian women some £2000 worse off and the wealthiest white men slightly better off. There is also evidence to suggest that that migrants who were more advantaged/skilled in their origin country face downward mobility on migration. This is an inter-generational problem as well, given that the cycle of disadvantage continues as children born into a family of a lower class receive the same disadvantages as their parents did. This will keep repeating until more funding is put into areas which would benefit the most disadvantaged.

Why are those of a lower class facing such a huge disadvantage? I would say the problems which they face stem from the disproportionately harsh policies towards the working class in the early 1980s under Thatcher. Upon her election in 1979, Thatcher boldly stated that 'Public expenditure is the heart of Britain's present economic difficulties'. This was a clear indication that her policy would be to cut benefits and reduce public services. Her ideal of individualism (claiming that society did not exist) allowed the few to progress and get richer whilst the majority was left behind. Her right to buy scheme is a good example of just that: relatively well-off working class families could buy their council houses under this new scheme, which admittedly did put a number of Britons on the property ladder, thus increasing their chances of social mobility. However, it resulted in a decrease in supply of social housing and an increase in their rent to the point where rent was 55% higher relative to average earnings. This, of course, impacted the most vulnerable members of the working class the hardest. On top of this, under Thatcher, unemployment tripled from 1 to 3 million and the most job losses have been experienced by the working class in the closing of typically working-class industries, most notably the coal industry. In the 3 decades before Thatcher, economic growth was shared evenly across the different social classes, under Thatcher the divide between classes only grew. I am not saying, like Ken Livingstone, that Thatcher is responsible for 'every real problem' in the UK today but that much of the social disadvantage which people of a lower socioeconomic background face stem from Thatcher's policies. Whilst one might argue (and be correct) that Thatcher's policies were not racist, we can once again see the link between her attack on the

working class and by association attack on ethnic minorities. 40 or so years ago, the typical portrayal of the working class was a white man who worked in the coalmines. However, overtime, the stereotypical working-class member has come to include people with diverse backgrounds. Therefore, we can see that you cannot deny the disadvantage of ethnic minorities by talking about the disadvantage of the working class and vice versa as both have a great impact on each other.

Let us now look at and compare the impact which the Coronavirus Pandemic has had both on those of ethnic minority backgrounds and those of a lower socio-economic class. The Office for National Statistics, the Institute for Fiscal Studies think-tank and Public Health England all conclude that people from ethnic minorities are being disproportionately impacted by the virus, with black people 1.9 times more likely to die than their white counterparts. The health impacts of this virus are then exacerbated by the inevitable economic problems which many are facing. Given the fact that the poverty rate in the UK is twice as high for black and minority ethnic groups than it is for white people, POC groups are more likely to face economic hardships, which has the wider impact of increasing the gap between the rich and the poor as well as separating ethnic minority groups. Indeed, the virus has affected those of a lower socioeconomic background far more as the housing which they are able to afford is often in densely populated areas where the virus can spread so easily. Again, we see that class disadvantage amplified by the virus cannot be used to reject the reality of the impact of the virus on ethnic minorities. Equally, we cannot use the fact that members of the BAME community are more at risk to die from the virus to deny the issue that those of a lower class are severely disadvantaged by it.

Before I conclude, I would like to stress that as someone who is not a member of the BAME community and someone who has not experienced class disadvantage, I will most likely never appreciate the fundamental discrimination and disadvantage that these two groups face. Nevertheless, I have sought to educate myself on the issues at hand in order to speak respectfully on them and to make a balanced judgement. I believe that the first step in solving these problems is discussions in raising awareness of them so that governments can change their policies.

Overall, it is extremely important that we revise our analysis of class discrimination and racism. The two are inextricably linked and it is naïve for us to not look at both issues under the same light. The population of ethnic minorities in the UK has risen dramatically from 3% in the 50s to 15% in 2011 and it shows us that we need to look at helping end the erasure of such BAME people in our study of the working class. Indeed, Racism still fragments workplaces and serves as a vehicle for poor employment practices, affecting all members of the working class. All working-class members are being let down by a divided economy and a flawed capitalist system. I finish with an example of outdated misconceptions of ethnic minority groups. Dawn Butler (MP) was told by a Member of the Commons that 'this lift really isn't for cleaners', clearly showing that there is an expectation for POCs to be of a lower socioeconomic standing. This example is testament to the outdated view that members of minority groups cannot achieve such high roles and is an alarming truth that many members of the commons are unaware of the reality of these issues.

GAFFE AND GOWN

Quips from Around the Hill

"Is you discriminating me because I'm posh?"

"Have you read the risk assessment for this building, Father?"
"Of course I haven't. It's bad enough having to read Scripture without having to read risk assessments."

METROPOLITAN

THE FLORA OF HARROW

Part 2, Near the Shepherd Churchill Hall

A few weeks ago I started a small series on the flora that surrounds our everyday life here at Harrow. This time I'm going to continue this theme by writing about three distinctive species that line the walk up the side of the Shepherd Churchill.



Cherry Laurel (Prunus laurocerasus)

Cherry Laurel (*Prunus laurocerasus*): aka common laurel or English laurel, it forms the majority of the long hedges either side of the road beneath The Head Master's garden. With distinctive, large, waxy leaves and thin, rough, dark bark this is an easily recognisable species.

This species is native to regions bordering the southern shore of the Black Sea. However, for many years it has been a widely cultivated ornamental plant. This is due to the large 'mass' it can produce. As well as being able to grow in shaded and dry areas, this plant responds well to pruning.

However, the more interesting fact about this plant is the brutal toxicity it contains within its leaves. When the leaves are crushed to form a sort of laurel water, an aromatic almond aroma is given off. This is also commonly known as cyanid.

There is enough poison within the leaves to enable them to be used by entomologists as a way of killing insect specimens without physical damage. The recently deceased insects will also retain their lack of rigidity, allowing for time to set them up for entomology stuff.

Great Maple (*Acer pseudoplatanus*): A large, deciduous, broad-leaved tree plants itself at the far bottom corner (towards the golf course) of The Head Master's garden.

Native to Central Europe and Western Asia, they established themselves in the British Isles by 1500, probably from imported seeds. The white-grain wood is hard-wearing and is used widely in joinery and kitchen utensils and musical instrument production. It is also easily sawed and split for wood fires, producing hot flames and good coals.

The rising sap during spring can be extracted and purified to a form of 'maple syrup', which can be fermented to form alcoholic drinks.

During the days of angry mob hangings in Scotland, sycamores were a favoured tree because their lower branches rarely broke under the strain, which is a bit grim.

This tree also produces the iconic helicopter seeds that drop and spin, accelerating in the wind with the aim to travel great distances.



Great Maple (Acer pseudoplatanus)

Common Yew (*Taxus baccata*): aka English/European Yew. There are a couple of these, formed into trees via pruning, that run down from the corner of the Shepherd Churchill Hall. A species of evergreen in the conifer family, it is native to western, central and southern Europe, northwest Africa, northern Iran; and southwest Asia.

This by all accounts is a really interesting tree, probably requiring its own article. The light brown, flaking bark and characteristic gnarled trunks, along with its bright red berries (during summer), give this tree its character.

Generally considered an ornamental plant, this tree can reach an age of 400 to 600 years, although ten yews in Britain are believed to predate the 10th century. The ages of such trees are quite tough to estimate due to the boughs themselves becoming hollow with age, limiting the number of rings that can be recorded.



Common Yew (Taxus baccata)

Every part of this plant is poisonous except, ironically, the red flesh on the berries. The toxic group of chemicals known as taxine alkaloids are in highest concentration in the seeds and leaves. If any are ingested, medical attention would most likely be a preferred option, as only 50g of yew needles will kill an adult.

Though iconic in churchyards throughout the British Isles, Ireland and Northern France, there have been debates over why they were planted, with arguments stretching from their toxicity, symbolising death, to their long life comparable to eternity. King Edward I of England ordered the trees to be planted to offer protection to the buildings, as cattle were unable to graze the poisoned hallow ground. Some trees happen to be native to sites before the churches were built.

Yew is also associated with England and Wales because of the longbow. The oldest surviving yew longbow was found in Scotland, dating to 4040 BC to 3640 BC.

What makes yew preferable over other woods is the difference in density between the dense heartwood and softer sapwood. The belly of the bow that faces you is made of heartwood, due to the need for compression, while the outside face is made of sapwood, which has superior tension. This is an early example of a compound bow.

These bows became so sought after that, after 1470, when compulsory archery practice was written into law, inferior woods such as hazel and ash were used in practice. In 1472, a tax of 4 bowstaves per tun (a unit of measurement corresponding to around 250 gallons, normally of wine) of cargo was imposed on every ship arriving at an English port. Richard III of England later increased this to 10 for every tun.

Finally, the trees were also associated with privies (outside toilets) because the smell of the plants keeps a lot of insects away. Charming.

STUM HIC DO

Note: This passage is not a circumscription of any real event, or a criticism at any person in particular – it is more a caricatured, archetyped dig at ineloquency and dialectic insolency.

Stum Hic Do. Lay before you the scene.

It's a cold, frosted Tuesday morning – the kind that breeds either a brisk fortitude or despondency, depending on how much sleep you managed to scavenge the night before. To your left – the shifting cascade of Chapel, then the Vaughan, then #1 – and to your right, the street (resplendent with Druricians far more elegant than you could hope to be) – in front, your singular ambition of the morning. Food. Regardless of whether it is a very respectable bagel, or the 27th strange-skinned sausage that you've consumed that week, the ultimate end for which you are braving the environments and the brutality of the waking bell is that of... sustenance.

So, you follow the programme; stand outside the CDH, vague ideas of social distancing strewn about the floor, masks on, the whole malarkey, while the vivacious laugh heartily and the tired sulk at the walls; ruddy youth juxtaposed against sullen eyebags, as the procession of all of Harrow's men go about their morning. Onwards. You proceed into the dining hall, moan to someone who is equally uninterested and disappointed (looks like today will be your 28th and 29th sausages of the week), and embark upon that final Odyssean voyage to your table.

At last – sweet ambrosia, amber nectar, your 'milk and honey' lies gazing back at you, seductively, ready to finally be consumed.

But right as the climactic act begins – a boding shadow descends upon your right. With a single halitotic whisper, the foul-breathedness of this creature obliterates your appetite; with an ungainly swing of unathletic leg over unforgiving bench, it resolves to sit next to you. The pleas to hygiene that beleaguered most Shells had been forgone long ago, and now the rheumatoid gangrite has chosen to sit by you, all your loftiness as a Fifth

Former vanquished at the hands of this incontrovertible stench.

Perhaps it is unkind to be so... unkind, you dwell: let me engage him in conversation. (First mistake, rookie error. Tut tut.)

You seek to find common ground – you recall that you had seen him at a lecture, before the adolescent vivacity of Harrow had been smothered by the blanket of the 'new normal' – and so alley-oop him a gentle prompt on philosophy, his standing, his religion. (Second mistake. Sophomore error.)

Look carefully now, for the following incidences will happen in quick succession.

This depraved creature, reminiscent more of disembodied foetus than a giant of old, will seek to embolden itself through the only means that it understands – feigned intelligence. And, necessarily, intelligence should never be used toward the end of compassion, brotherhood, good will; it is, of course and indisputably, an instrument only applicable in the arena of venomous, malicious fact-spitting. These axioms could not feasibly be doubted, because if they were, then the creature's ego would implode 'like the heart of a dying star under electron degeneracy pressure' (a quote they employ liberally, assuming that nobody else is ahead of them in the GCSE Physics syllabus). It is, therefore, necessarily consequent that they will find something to disagree with you upon – whether over some political outrage, axiomatic difference in opinion, theological disinclination – the field really is open on this one, but do try to follow. The wretch will then seek to debate you; take care to nourish and calm them with soothing words, as they will not know how to conduct themselves without a chair, timekeeper and the promise of UCAS points at the end of the discussion. They were not reared in the theatre of wine-wizened rhetorical combat – their lexicological devices only serve to get tick-boxes when debating with the generally illiterate halflings of other schools.

Now begins the truest vice – the name-dropping. Whether ascertained from University Challenge reruns that they skived ecer to watch, or from brief forays into debating.com, this creature does, I admit, have a singular impressive faculty. This is the unique ability and capacity for memory of an enormous library of words, phrases and ideas (most likely Grecian, Latinic or renaissance-European in origin) which they utterly do not understand and cannot comprehend in any facility other than the etymological. They will begin to batter and plague you with these terms – you, being a vaguely educated man-of-wax, will recognise that most of them are next to negligible in terms of sense made. A hailstorm of 'Munchausen's Trilemmas', 'Ockam's Razors' and every logical fallacy in the book will come to batter you; but remember that even the darkest of these clouds can be shorn asunder by even five minutes' critical inquiry, or a single doubtful look (and also that none of them have proven you wrong thus far). Remember now – these foul beasts are not the intellectual contingent of Harrow; they are, instead, the disillusioned party of blundering proto-octogenarians that bastardise the once-hallowed forum of the lunchtime debate, and make haste to brag about how much sport they are managing to escape from.

After a dozen minutes of being fidgeted at by this specimen, you resolve that you have better things to do – such as nothing, or something – than to talk, or rather be spoken at, by a constantly self-reconstructing pile of muscular-dystrophic bones and sinewy skin. You thus (being a man of honour) say your pleasantries, and make to leave – and in doing so, enact the final fallacy of this astringent person. With a leer and a glint in jaundiced eye, they will smugly announce that you, the tolerator, have been squarely debunked in argument by them, the tolerated. Whether they have the vigour to get up and follow you on your (refreshingly solitary) walk back to the House is yet to be seen – yet, you can dream of splendid isolation.

You resolve to take STEM subjects, as opposed to humanities, at A level.

All is well.

SPORTS

DOUBLE DUCKER RESULTS

As results trickled in from the run and places were calculated for overall winners of the Short and Long Double Ducker, some interesting placing emerged. William Tate, *The Knoll*, was the only recipient of the Double Ducker Tie this year even though his combined swim and run time placed him behind George Rates, *Newlands*, last year's defending champion. In order to gain the Double Ducker Tie, one must complete both the swim and the run in the tie-gaining time: three hours to swim 10km/400 lengths, and two hours this year to complete the new run course.

Long Double Ducker

Name	Swim	Run	Time
George Rates, <i>Newlands</i> , Upper Sixth, Winner #	2:20:43	2:09:08	4:29:51
William Tate, <i>The Knoll</i> , Lower Sixth	2:39:10	1:53:07	4:32:17
Z-Za Bencharit, <i>Elmfield</i> , Upper Sixth #	2:28:48	2:16:12	4:45:00
Ethan Yeo, <i>The Head Master's</i> , Upper Sixth	2:24:56	2:32:43	4:57:39
Ryan Lai, Upper Sixth, <i>The Grove</i>	3:13:15	2:32:12	5:45:27

Short Double Ducker

Name	Swim	Run	Time
Henry Gray, <i>Lyon's</i> , Remove, Overall and Remove Winner	01:01:47	36:32	1:38:19
St. John Smith, <i>Newlands</i> , Remove	1:08:52	34:12	1:43:04
Alexander Moore, <i>Lyon's</i> , Shell Winner	1:12:55	37:51	1:50:46
Sebastian Moscoso, <i>The Knoll</i> , Fifth Form Winner	1:13:11	38:14	1:52:25
Jake Phillips, <i>Newlands</i> , Fifth Form	1:14:12	42:37	1:56:49
Apollo Wilkins, <i>The Knoll</i> , Lower Sixth	1:21:40	38:53	2:00:33

Data Photpipat, <i>The Head Master's</i> , Fifth Form	1:21:54	43:29	2:05:23
Justin Changbencharoen, <i>Lyon's</i> , Remove	1:17:45	48:26	2:06:11
Alexander Banfield, <i>The Knoll</i> , Fifth Form	1:30:27	39:11	2:09:38
Henry Miell, <i>Lyon's</i> , Remove	1:36:48	41:47	2:18:35

10km Swim

Name	Time
Maxwell Brooks, <i>West Acre</i> , Winner*	02:11:07
Hanno Sie, <i>Newlands</i> *	02:33:48

5km Swim

Name	Time
Nick Finch, <i>Newlands</i> , Overall and Remove winner	01:05:56
Tom Pearce, <i>Newlands</i> , Shell Winner	01:08:45
James Rates, <i>Newlands</i> , Fifth Form Winner	01:09:55
Kiefer Yeo, <i>The Head Master's</i>	01:11:14
Charlie Tack, <i>Newlands</i>	01:14:56
Eshaan Firake, <i>Newlands</i>	01:17:38
Hugo Bourne, <i>The Grove</i>	01:19:32
Raulph Lubbe, <i>The Grove</i>	01:27:34
Henry Webster, <i>Druries</i>	01:28:30
Nicklas Host-Verbraak, <i>The Knoll</i>	01:29:06
Henry Emerson, <i>Newlands</i>	01:29:34
John Yap, <i>Newlands</i>	01:38:06

TIE AWARDS

Long Double Ducker Tie (both the 10K swim and the 21K run in the tie gaining time) awarded to Will Tate.

Long Ducker Bow Tie (completing the 10km swim in tie-gaining time two years in succession) awarded to George Rates, and Z-Za Bencharit.

* Long Ducker Tie (complete the 10km swim in under three hours) awarded to Maxwell Brooks, Ethan Yeo and Hanno Sie.

Ways to contact *The Harrovian*

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