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“Down with military rule”. Thus went the fervent cries of the protestors, one of which was me. We have been in Tahrir square since the 25th of January and it’s now the 11th of february. The fate of the country laid in our young hands; we decided to say ‘no’ after 30 greulling years of our people being forced into oppression and poverty by a bigoted dictator. No more. Grabbing tight to the poster in my hands, I screamed the slogans louder as I felt a kiss on my cheek. Such a manifestation of intimacy would never be possible without this protest. It was about more than abolishing poverty, it was about freeing minds.

After it started getting dark, I headed back to the tent for a rest. My friends and fellow protestors welcomed me with a cup of hot tea and warm smiles. This was my favourite part of the evening, sitting amongst them and hearing who we called ‘the singer of the revolution’ play tunes that kept the blood pumping in our veins, and strengthened our resolve while the fumes of cigarettes and shisha burned around us. Even though we were in a street in central Cairo with a tent barely protecting us should the government try to repeat its attacks on the protestors, it was akin to being in a safe haven. Worn out Books surrounded us and the heat of the tiny flame stove we use to make tea and coffee comforted us. I revelled at the people around me, who, like me, have gone against their families' will and went down to the square; determined to build a better future for our country and our freedom. Hugs, kisses, and debates were all things forbidden in our culture, yet they felt like second nature in the square. We could speak our minds without being condemned or shut up, we could show love and affection without being thrown in prison for ‘indecenty’, we could indulge safely in our heart’s pleasures without being howled at about hellfire. And if we had our way, they would be second nature around all of Egypt, not just the square.

Powerful lyrics interrupted my train of thought. Our singer was singing a song by Sheikh Imam, a singer I greatly admired and knew by heart all of his songs. He was a protestor himself and has gone through similar struggles to ours in his time, which explains why his words still resonate with us immensely. as He was nearing the end of the song, I sang along with him.

“Workers, farmers, and students, our time has come. We take a road from which there is no coming back, and victory is nearing to our eyes”

As we finished the song and began to sing a new one, a protestor from another tent burst in and shouted “turn on the TV!”. We turned it on to the news channel, and with a held breath watched as the president made an announcement. The eyes around the room gradually grew wider and happier as we realized that we had done it. He resigned. The president we have been trying to throw out for weeks has resigned his post. Sheikh Imam was only partly right; victory wasn’t just near, it was in our grasp. However, that didn’t mean our work was over, the work to rebuild Egypt into a country we can call our home hasn’t started yet. Our struggle to step into the light of freedom had only begun.

"The tumbling cycles of earth's deflation, the dying sun's blind gaze, the ruin of mankind's glory, it will all return to dust."

The pygmy's prophecy rang true.

He sung for life beyond the light, beyond the reach of gods. His battered flesh from bites of pests had swallowed the scattered soul. He sung for dark and told us "Hark, your life is chained by lords!" At last, his vision, of earthly fission, and fiery blinding fjords.

"Trapped in fantasy, a feeble forgery, the growing haunt of fog. An army marches below the parched land, hundreds of grinding cogs. They tick and turn to flail and burn what good is left on earth. Castles broken beyond the walls, their thrones empty, the dust a pall. An endless void of toppled titans. The stars were dead, the angels frightened. Dunes of ash pile up like mountains, a gory sight for brittle countenance."

The pygmy's congregation amassed around him, a citizen of sin. A monstrous hunger shook them, their appetite for truth insatiable. These brothers of equal parts defiance and derogation stood to gain everything from their masters, and had little to lose. In short, they fought for freedom.

But when the lords discovered the pygmy settlement, and their future without the godly light, they trembled. Not at the pygmies, but at the dark. The gods lit the world through fire, and the pygmies would make the perfect kindling, so said the lords.

The crushing of the pygmies was swift. An endless legion of phantom knights swallowed the disciples of no god, and bled them dry. None were spared.

A score aeons later, of cycles of fire and embers, of light fading but never extinguished, the soul of the pygmies were found again. Their spirits soared and embedded themselves into a hundred hosts, the new heirs of humanity.

I was the last of their heirs, at the end of time, when the sun itself had gone hollow, and eaten itself.

The once magnificent city for the new pygmies was not an act of kindness from the gods, but a gilded cage. We were protected, but from what? The gods themselves? Rather, the gods intended to protect *themselves* by keeping us here. They feared the dark of man, but what is light without dark? The pygmies' age of dark was not an act of blasphemy, but rather one of mercy, as the gods were cursed with immortality, and with endless life came unending madness. Or at least, that is how they justified it to themselves.

Whether the pygmies intended to spare or punish the gods, the fact remains that they decayed. Husks of their former selves, echoes of power immeasurable, being consumed by the primal force of entropy. Nothing could save them. This world, and this age of fire, was doomed. Not even an age of dark could save us.

And so, we were trapped in this brittle mirage, our children to await the end of time.

This was my fate, but I refused. I promised myself I would break free, and create a new world for humanity. I would bleed the blood of the first pygmies and create a painting for a new age, with their saccharine ichor. It would not be of light, nor of dark, but of humans. I would never let the true fire of humankind die, even should I perish in the pyre of the gods.

At last, I was born. Not as a man, but a martyr.

I arrived, at the church of the Princess of light, her bloodline's last hope. The fading chalk eggshell she clutched toppled in on itself, the black yolk calling her from her sleep. She slowly unfurled her eyes. Then suddenly, a burst of light, brighter than the fallen star, blinded me.

I awoke in the newly crumbled cathedral, the reprise of the pygmies prophecy. Nothing but ash and dust for as far as the eye could see. The remains of decrepit palaces could be seen peeking over the horizon. Knolls and trenches of failed cinders and pygmies past, an expanse of shattered illusion. This was the fate, or perhaps true nature, of our ringed city. A desolate savannah of the fading gods' machinations. I looked up, to see the sun had fallen further. It swallowed the clouds in a yellowish haze, and looked to have dwindled, like a witch's shrunken head. The air tasted of dry smoke.

The Princess's corpse and quartz egg rotted showed me that something was amiss, but they were not important. My goal was to find the remains of the pygmy's heirs, and drink deep of their soul.

I wandered down into the dunes, my armour clattering, and found a strange circle of chairs, the pygmies sleeping. I hacked with my rusted sword into the neck of these small titans, and when they did not bleed, I bit them. I knew it was savage and cruel, but my dignity was a small price to pay for the hope of humanity.

I fell into a daze and then the blood of the mankind's hope flowed through me. I could finally rest. All I had to do was return to the canvas. I wandered back to the lonely church, but saw no return.

I tumbled through time for what seemed like forever. Then at last, I found my escape. The warrior of failed kindling had come to clear me of my duty. Either I would kill them, take their blood, and return to the painter, or they would break me, and end my torment. I had one fight left before I could rest. My pride as the last slave knight would not allow me to go gently.

For my lady's painting, I charged.

Does Toni Morrison Present Sethe's Murder of her Child as a Subversive Act?

Toni Morrison's 1987 novel *Beloved* discusses the trauma of slavery through Sethe, an escaped slave who ultimately kills her child to avoid recapture. The perspective through which Sethe's act of infanticide is viewed is critical in determining whether her act is subversive. Through the many embedded narratives and changes in perspective, Morrison creates a larger picture of the traumatic slave experience. She ultimately shows that although Sethe views her infanticide as subverting the slave cycle of experience though she cannot, as an individual, subvert the generational trauma of slavery.

When Morrison first describes the infanticide, it is through the eyes of Schoolteacher. Through this character, Morrison creates a metonym for the cruelty behind the rationalization of slavery. The white perspective of Schoolteacher shows how she is minimized to a crazed animal that has been pushed too far. Schoolteacher punishes the nephew for 'mishandling'. Sethe by being too cruel, drawing parallels between Sethe and a horse. This reduces her choice to animal instinct and fits it into the narrative of black inferiority. Schoolteacher draws similarities between Sethe and an animal constantly throughout his description of the murder, 'unlike a snake or a bear, a dead nigger could not be skinned for the profit'. He puts a focus on how she can 'profit' him, minimizing her motherhood as a means to produce more slaves as well as her body as something to use for labour. Comparing Sethe to a dead 'snake or bear' specifically, shows how runaway slaves are deemed as dangerous and unpredictable like an untamed dangerous animal. Even then, her body is valued even less in 'dead weight' than an animal, Morrison shows the complete lack of compassion and detachment from viewing black people as humans from the white perspective. Morrison chooses to lead the description of the infanticide with this perspective in the middle of the novel, after detailing the subtleties and nuances of generational slave trauma that each character experiences. This has a distinct effect on the reader in that they are forced to evaluate the intense simplification that the white perspective put on black trauma.

Paul D and the black community see her love for her children as subversive, as well as her lack of remorse for killing her child, but not the murder itself. The black slave community, through shared experiences and trauma, has an informal system for survival. Although black people subjected to slavery have shared trauma, they are unable to share it with each other. The effort of 'keeping the past at bay' evokes connotations of the past as a physical thing, that it needs to be repressed but will 'always be there waiting for you'. This system stresses loving small and sharing little, and repressing the past and emotions, which ultimately destroys any sense of community in order to survive. Paul D views his 'red heart' as 'rusty shut' in an effort to protect himself from the overwhelming trauma. Sethe subverts these expectations by putting all her love into her children. Paul D cannot accept Sethe's love for her children because it is 'too thick'. Her 'too thick' in itself is subversive because it goes against how the history of slave trauma has taught black people to love small and sparingly. Killing children is part of the horrifying atrocities black slaves had to endure, but this is borne from a need to gain a sense of autonomy. Sethe subverts expectations by instead seeing her children as part of herself. This subversion of the unhealthy system that the black community has no choice but to employ is in itself a triumph in that Sethe is able to claim the love she has for her children. That being said, without the support of the community she is overrun by guilt, losing herself in an effort to appease *Beloved*.

Morrison shows how even after subverting the cycle of slavery by killing her child, Sethe cannot escape her trauma, nor the generational trauma of the women before her. Through this, Sethe is a metonym

for the traumatic slave experience, specifically black mother's experience. Morrison's non-linear narrative style shows how Sethe's experiences flow around the infanticide, all affected by the one event. Sethe's infanticide is the culmination of the horror she faced as a slave; because of her deep belief that 'it will happen again' to her children, her decision to kill them is 'simple'. Her children are her "best bits" and instead of allowing them to be tainted by the trauma of slavery, she 'puts them where they will be safe', her notion of what is 'safe' is unconventional and extremely vexed. This contradiction between the familiar image of a fiercely loving mother as the same mother who kills her children is tragically ironic. This warping of motherly love shows the repression of the self-born out of the horrors of slavery. Throughout her escape, Sethe is focused on bringing her milk to her daughter and avoiding becoming a grave for her unborn child. She even ignores the 'boys hanging in the trees' sign that she could be killed too. Morrison shows that Sethe is numb to the trauma that she has experienced. Despite this, she is ultimately not subversive in breaking the cycle and repeats history, much like her mother who 'threw' her children borne of rape, she kills her child to try to retain her autonomy as a mother.

Sethe believes that she is ending the generational cycle of traumatic slave violence but *Beloved* plagues her even after her death. This is a representation of the effects of trauma on black lives due to slavery, it is inescapable. Time is not linear in the novel but also in the way Sethe experiences it. She does not just remember her past; she relives it through 'rememories'. This understanding of time shows the effects of slavery on African Americans who experienced it as lasting and debilitating. Morrison, through speaking the unspeakable, creates a novel that is itself a subversive healing experience for the African American community.

DBS AND PERSONALITY CHANGE: *TO WHAT EXTENT IS THE USE OF DBS TO TREAT PARKINSON'S DISEASE JUSTIFIED IN ITS USE?*

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Personality is defined by individual differences in patterns of thinking, feeling, and behaving. Every human has a characteristic set of cognitions and motivations that evolve from their genetics and are shaped by their environment. Personality is what makes us who we are. However, the rapid expansion of the use of technology in the realm of medicine and surgery has led to the development of deeply invasive procedures involving implantation of electronic devices within the brain, the organ from which personality and individuality stem. Reasonably, significant concern has been raised regarding the ethical implications of implanting such instruments within patients (Thomson, 2019). This ongoing debate has led me to question whether this form of treatment surpasses boundaries of human involvement in neural activity regulation.

Parkinson's disease is one of the most prominent neurodegenerative disorders where potential treatment may involve the implantation of deep-brain stimulation (DBS) metal electrodes. This apparatus subjects a section of the midbrain to electrical vibration of set frequency which decreases the rate of random misfiring of impulses by faulty dopamine neurones. Despite this treatment proving highly successful in decreasing the motor impacts of PD such as the restless tremor and dyskinesias (Hitti, 2019), these physical improvements are said to be at the cost of patient mental wellbeing (Pham, 2015). Therefore, one must investigate the potential benefits DBS implantation affords patients and weigh this against the harmful side effects it may cause to conclude on whether such a treatment is justified in its use.

The successes of this treatment in bettering patient physical health are second to none. Roughly 72% of DBS patients in studies worldwide display improvement in PD symptoms (Hariz, 2016). The most significant benefit patients report is reduction of the restless tremor that plagues most with the disease. The severity of tremor in advanced PD stages can be debilitating for many as they struggle with enduring the restricted movement and pain that are caused by the tremor. Patients, therefore, emphasise how significant DBS had been in their journey of building a sustainable but fulfilling way of life as a patient with Parkinson's.

The improvement in physical health in PD patients can make an immense difference to a patient's social wellbeing as they can be more independent and are able to care for themselves better. The patient can make a somewhat return to the normality before the onset of Parkinson's disease and can live their life without feeling consumed by the disease.

However, one of the most impactful side effects of DBS is the personality change or 'shift' it has been said to cause. Some patients have described DBS to have produced an 'unrecognisable' version of themselves (Bell, 2011). Personality change was not readily predicted as a possible side effect of deep brain stimulation in the early days of this procedure as the stimulated area was not linked with personality determination. However, the brain is a complex organ with a multitude of different pathways that are densely packaged together making it extremely difficult to isolate and treat only the set of neurones

that require it. It is a component of the human body we have only recently begun to truly understand. This means that with any of the current treatments for Parkinson's that target neurones, it is almost inevitable that an extent of harm is caused by even the most effective treatment available. Therefore, one must also investigate the potential harm DBS implants can cause to judge whether such a treatment is justified in its use.

Heightened impulsivity is the most universally recognised mental effect of DBS. A study by Dr. Frank evidences the increase in patient impulsivity post-DBS when making the high-stake and 'important' decisions in life (Frank, 2007). Their patients displayed a large degree of poor judgement as a consequence of hasty and incoherent thinking patterns compared to the healthy individual and even themselves prior to the implantation of DBS electrodes. The sudden appearance of this impulsivity after deep brain surgery emphasises the unintended but unwarranted interference of the stimulatory device with natural cognitive pathways (Pham, 2015). More significantly, it also raises the question of whether this unnatural interference with personal thought processes should be tolerated.

Cognition, the art of thinking, knowing, and judging, is a higher-level trait common to all humans that is also negatively affected by DBS. Several analyses report that DBS often generates a statistically significant decrease in working memory and abstract reasoning (Kurtis, 2017). This could mean that patients cannot focus well on tasks at hand, may have trouble interpreting verbal information they hear and may ultimately be barred from natural ways of interaction with those around them. For advanced PD patients, preserving mental function with loved ones is argued to be a top priority over improving patient physical state (Queen, 2017). The author suggests that one physical improvement in the tremor characteristic may not be worth the risk of developing depressive mental health issues, especially in the elderly and most vulnerable patients.

From the patient's perspective, the experience of a personality shift due to the appearance of impulsivity or cognitive decline can lead to self-estrangement where the patient begins to feel as though they no longer identify with their new personality or being (Giannini, 2019). This can feel isolating but may also give rise to an increased susceptibility to other mental health issues such as depression and anxiety. This deterioration in mental health can serve to outweigh the physical benefits this treatment provides as mental and physical health status of a patient play an equal role in determining their overall quality of life and contentedness with it.

Despite the success of DBS in improving the physical health of patient the mental health issues this treatment gives rise should not be overlooked. The personality shift attributed to the interference of DBS implants with the thoughts and reactions of patients can have a detrimental impact on patient mental wellbeing and can be equally devastating for those around them who may notice the unwanted ways in which their loved one is being altered. Therefore, this surgery should be utilised only when the patient's stage of Parkinson's means that any improvement in physical condition would give the patient a better quality of life and where mental health would not benefit any more from no treatment than treatment with deep brain stimulation.

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Would offering Non- invasive prenatal testing (NIPT) routinely be ethical?

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The ethics of prenatal genetic testing is the greatest factor in deciding whether NIPT should be routinely offered- largely due to the question of whether knowing about a disability before birth is necessary.

Prenatal genetic testing has a risk of selective abortion- which may increase with the routine offering of NIPT. Abortion itself is controversial, especially in the religious community where there are different ideas of when the embryo should be given a moral status. As a result, the timing of termination following NIPT would be significant because of differing views of “embryo ensoulment” (Jong & Dondorp, 2010). Before 40 days, which is approximately 6 weeks gestation, some religions such as Islam, give the embryo lower moral status and so there is less moral objection to abortion prior to this point (Aramesh, 2007). However, NIPT is done at 11-13 weeks gestation and so after the point of acceptance. Reflected in legislation, as time progresses abortion is less appropriate since the foetus is given increasingly higher status. Therefore, after the test results, a decision would need to be made relatively quickly. As suggested in the study (C. Lewis, 2013), there is a risk that women would rush into a decision of termination and regret it later. Routine NIPT could lead to an increase in abortion, further dividing society.

Furthermore, selective abortion is not limited to health conditions; there is also a risk of sex selection with NIPT. Whilst in the UK NIPT is used to detect the common trisomies, NIPT can also be used to detect foetal sex- which some parents may request, especially since it is also offered in private healthcare (Genomics Education programme, 2017). By knowing the foetal sex at an early stage, where termination is perceived as easier, selective abortion for foetal sex may increase. Reasons for this may include family balance, which provides “greater reproductive autonomy”, and desiring a boy- which is a preference in some societies (Jong & Dondorp, 2010). On one hand sex selection is medically ethical since it is an example of autonomy- where families should be able to make their own decision without the input of society. However, in societies where boys are preferred, the act may be seen as discrimination towards girls, even if it is done in the best interest of the family’s child. While sex selection of embryos is medically allowed if the parents are at risk of passing on a serious health risk to a baby of a particular gender, but illegal in all other cases (Gov, 2008), routinely offering NIPT could lead to parents terminating the pregnancy if they find out that the baby is not the preferred gender. Although, this would be based on the idea that routinely offered NIPT would be done for foetal sex determination, instead of health conditions. Therefore, the assumption of increased selective abortion regarding sex selection is incorrect- especially as the main motivation for women to have the test is to make sure the health of the baby is normal (Hodgson & McClaren, 2018).

Whilst abortion rates may not necessarily increase, another ethical issue is that offering NIPT routinely may have an effect on the disabled community. According to (Morris JK, 2014), 90% of prenatally diagnosed cases of Down’s syndromes in 2013, resulted in termination of pregnancy. While the statistics are for Down’s syndrome, there is a possibility that with the potential expansion of NIPT in the future, more conditions may end up with the same set of data. The study of (Kelly & Farrimond, 2011) highlighted the fear of the UK public that NIPT would be expanded due to the goal of a perfect, designer baby. By testing for more conditions, alongside the view of increased abortion, there was also the fear of stigmatization for disabled children, as a result of fewer people with the condition. Parents of children with Down’s syndrome worried that as a consequence of fewer children with the condition, there would be less facilities for the children with it, and less

research would be done on “Down’s syndrome related complications” (van Schendel RV, 2017). This conveys the worry of a less diverse society, (if NIPT were used more frequently) which is significant because it could also potentially cause damage for future generations. Even though there are genetic counsellors to help women make decisions based on a variety of options, some have the perspective that genetic counsellors may inadvertently influence parents in their decision to terminate the pregnancy- especially since prenatal counselling sessions heavily cover the topic of disability (Madeo et al, 2011) (Gould, 2018). However, all of these studies and reports are heavily based on past perception and fears. There is no statistical evidence implying that research would be limited, or that expanding NIPT would definitely lead to the goal of designer babies. Ultimately, there would be increased awareness and preparation of conditions from the beginning of pregnancy, however the view that there would be a major impact on the disabled community assumes that women would instantly make a decision to terminate their baby if confirmation of a condition were given. Generally, this would be done after invasive testing- which has the risk of miscarriage, and so a chance the pregnancy would not continue anyway (NHS, 2018). Therefore, the argument of a resulting negative effect on the disabled community is a causal flaw.

In conclusion, offering the test is ethical, especially considering the fact that offering such a genetic test does not mean it is mandatory- as with any medical procedure. Consequently, routinely offering NIPT provides the most justice and autonomy to individuals; routinely offering NIPT does not force parents into certain decisions, since it is still a prenatal genetic test and actions following are ultimately the choice of the parents. Debating the ethical use of NIPT does not stem from an issue with the test, but rather the mindset of individuals. Therefore, the question that should be answered is not whether offering NIPT is ethical, but how can we ensure people use NIPT for good?

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The Relationship Between SOTUS and Hazing in Thai Universities: Correlation? Causation?

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Abstract

Thai universities are internationally known for the deplorable freshman initiation programmes. Although hazing is a common practice in western countries, especially in college fraternities, the hazing culture in Thai universities seems to be the most widely debated across the global community. Some of those who have experienced or were involved in such initiation believe that SOTUS is the root cause of the rigorous hazing rituals in Thai universities, yet there are students who defend SOTUS while condemning the hazing.

This essay investigates the relationship between SOTUS and hazing in Thai universities by examining the differences and correlation between the two subjects.

Introduction

Hazing can be defined as any activity expected of someone joining or participating in a group that humiliates, degrades, abuses, or endangers them regardless of a person's willingness to

participate.¹ Despite its prevalence in universities and colleges across the globe, including but not limited to regions such as the UK, the US, and Australia, hazing is a controversial practice that challenges the morality of university students.

In Thai universities, hazing involves extreme humiliation performed towards the freshmen. The reported incidents range from ‘army-like’ training activities, being beaten up by seniors, swimming through muddy lakes, to blatant sexual assault.²

SOTUS is an acronym for “Seniority, Order, Tradition, Unity, Spirit”.³ It is a traditional mindset kept in Thai universities, in which freshmen have to respect their upperclassmen (seniors) under all circumstances, so as to maintain the stability and unity of their respective faculties. This system of absolute obedience from the freshmen, is integrated and has become a vital part of the university initiations in Thailand.

SOTUS can be described as a hierarchy on campus that condones social suppression of first year students. Nominally, SOTUS promotes the idea of ‘family’, as seen from “Seniority” (filial piety) and “Unity” (collectivism), yet it is strongly focused on obedience and submission. This reinforces Thailand’s hierarchical social structure, all in the name of “family”, a core Thai value.⁴

¹ (2008, March 11). Hazing in View: College Students at Risk - StopHazing. Retrieved March 25, 2021, from https://www.stophazing.org/wp-content/uploads/2014/06/hazing_in_view_web1.pdf

² (2018). Thailand's SOTUS problem - My-Thai.org. Retrieved March 25, 2021, from <https://my-thai.org/thailands-sotus-problem/>

³ (2015, October 9). The Hazing Scandals in Thailand Reflect Deeper Problems in Social Retrieved March 25, 2021, from https://www.iseas.edu.sg/images/pdf/ISEAS_Perspective_2015_56.pdf

⁴ (2020, August 20). Time to end hazing culture in universities - Nation Thailand. Retrieved March 25, 2021, from <https://www.nationthailand.com/opinion/30324392>

Relationship Between SOTUS and Hazing

A number of Thai university graduates are willing to defend the SOTUS traditions.⁵ While they may be against the intense hazing rituals, they believe that SOTUS played a vital role in their university years, preparing them for the challenges in their future reality. However, whenever there are serious injuries or deaths caused by the hazing practices, the general public condemns the SOTUS system. The following part investigates the relationship between the two subjects.

Causation

The earliest forms of hazing can be traced back to Plato's academy in 387 B.C..⁶ Since then, the hardships in hazing, including physical abuse, subjection to inappropriate jokes and general humiliation, can be observed in a plethora of academic institutions around the world.

Hazing in Thai universities began in the early 20th century. It became widespread from 1947, and later transformed into SOTUS.⁷ Before SOTUS, there was hazing first. Instead of SOTUS having caused hazing, SOTUS is actually caused by the increasingly aggressive hazing activities in initiation programmes. Therefore, SOTUS is not the cause of the hazing activities.

⁵ (2016, November 1). A Brave New SOTUS: Seniority: Order: Tradition: Unity: Spirit.. Retrieved March 25, 2021, from <https://www.chiangmaicitylife.com/clg/our-city/city-issues/a-brave-new-sotus-seniority-order-tradition-unity-spirit/>

⁶ Nuwer, H. (2001). *Wrongs of passage: fraternities, sororities, hazing, and binge drinking*. Indiana University Press.

⁷ (2016, August 10). Hazing rituals foster authoritarianism on campuses. Retrieved March 25, 2021, from <https://www.bangkokpost.com/opinion/opinion/1057641/hazing-rituals-foster-authoritarianism-on-campus>

Correlation

Under the SOTUS culture, the seniors seize the power unchallenged. As “seniority” comes first, even in the acronym, they possess absolute power over their underclassmen. It is the norm to have serious hazing and frequent punishments in SOTUS. Defying these norms may lead to isolation, defiance, or punishments worse than usual from their seniors. Some may even be forced to leave the institution simply because they disagree with their seniors’ values. If a student speaks up against the hazing activities, they are retaliated against with the idea of “tradition” in SOTUS.

In 2016, a university freshman was shot to death for detracting and refusing to join the initiation rituals.⁸ The group of students who refused to join were accused of being disrespectful. Such incidents hinder other freshmen from standing up against the brutality of their seniors, as they fear the retribution afterwards. In this case, the freshman who died defied the university traditions, causing disorder and disrupting the unity and spirit of the freshmen. These are against the ideals of SOTUS, which makes it all the more unacceptable for the seniors.

Apart from the above case, there have been numerous cases in which Thai university freshmen suffer from life-threatening injuries or even death, during the initiation hazing. In 2018, a university student was physically assaulted during a hazing ritual.⁹ He was beaten by his

⁸ (2016, November 9). Students Arrested for Killing Hazing Detractor - Khaosod English. Retrieved March 25, 2021, from <https://www.khaosodenglish.com/news/crimecourtscalamity/crime-crime/2016/11/09/students-arrested-killi ng-hazing-detractor/>

⁹ (2018, July 20). Uni Student Beaten Until Spleen Bursts in Hazing ... - Khaosod English. Retrieved March 25, 2021, from <https://www.khaosodenglish.com/news/crimecourtscalamity/calamity/2018/07/20/uni-student-beaten-until-spleen-bursts-in-hazing-ritual/>

classmates and upperclassmen until his spleen burst. The beating was tolerated by other students as they dared not to subvert their seniors, so as to obey the SOTUS beliefs.

SOTUS is often used as a justification for the hazers' abusive behaviour in hazing activities. They claim that these hazing and tormentations are a crucial part of their initiation programme as it has long been the tradition in universities. As long as there are no life-threatening injuries or criminal offences reported to the police, the hazers are entitled to perform rituals as barbaric as they wish. SOTUS is the reason they can escape without penalties.

The SOTUS mindset fuels the hazing rituals in Thai universities, and simultaneously acts as an expedient excuse for the seniors' immoral hazing towards their freshmen. It is clear that SOTUS is positively correlated to the severity and intensity of hazing.

Conclusion

SOTUS and the degree of hazing in Thai universities are positively correlated. SOTUS originated from the rigorous hazing practices, and is not the direct cause of the current hazing activities. This can be seen from how hazing is recognised in countries that do not have SOTUS. Yet SOTUS only aggravates the hazing as it justifies the hazers' actions, as well as endorses the violence involved. SOTUS is an integral part of the hazing culture in Thai universities. Celebrating SOTUS will only exacerbate the hazing. Therefore, if one wishes to alleviate the hazing rituals in Thai university initiations, one should consider eliminating SOTUS first.

Cerise Johnson (LVS Ascot)

'The Puritan threat to Elizabeth was never serious.' How far do you agree?

The Puritan threat followed the 1559 Religious Settlement introduced during Elizabeth's reign. Immediately, there was a challenge or threat from the Moderates. The two other opposing threats came from the Presbyterians and Separatists. All threats had the intention to change or adjust the settlement, however, they did not attempt to go against the monarch, because of this, many historians believe that it was not a serious threat as Elizabeth was never personally challenged or threatened and nor did she allow the threat to linger for long.

The use of the word 'Puritan' was popular in the 1560s and was used when describing hardline Protestants who had an issue with the newly established church - these groups of people were also referred to as the Moderates. The Moderates believed that Elizabeth's Religious Settlement was only the foundation to reform the church, not the end. They rose due to the settlement and the appointment of Matthew Parker as the Archbishop of Canterbury. They disliked him along with his tactics as he had never been in exile and was seen as inadequate and hostile towards their ideas. 1563 Convocation of Canterbury, the Puritans had the idea to 'further purify' the church way beyond the established and emplaced settlement. Their idea was based on the 42 articles from Edward VI's reign. It stated that "the Holy Scripture continued all things necessary to salvation." These extreme measures were only defeated by one vote - if Elizabeth did not secure that one extra vote, things could have potentially turned out very differently. This informs historians that in 1563, nearly 50% of the bishops wanted a more extreme settlement. Another problem was the "dress of the antichrist," vestments. In 1560, 37 priests chose not to wear the vestments and were removed from the office. To conclude, the Moderates were not successful in changing the Act of Uniformity. Elizabeth did not pay much attention to this threat as it was not directed towards her as a monarch. Due to this not being a success, we can come to the conclusion that the Moderates were not a serious threat but an opposition towards the Religious Settlement but definitely not a direct nor personal threat towards Elizabeth - according to A.G.R Smith. The failure of the Moderates further enhances the statement that the Puritan threat towards Elizabeth was not serious.

The Presbyterianism threat is a reaction towards the failure of the Moderates in terms of tackling the newly established Religious Settlement. Due to the Moderates failing in parliament, Presbyterianism rose at a local level. In 1569, Thomas Cartwright argued that Presbyterianism

was to separate the monarch and the church. John Field, Thomas Wilcox and Cartwright issued an abomination about the Church of England to parliament. Elizabeth viewed this threat as an attack on her Royal Prerogative. She took time to exile them all into Newgate prison. Cartwright fled to exile. This proves that this issue was a lot more serious than the Moderates since Elizabeth had to get involved and take action against Presbyterianism. Additionally, Presbyterianism had some powerful allies within the council. Walsingham was supportive of the argument. In 1575, Grindall became Archbishop of Canterbury. Grindall was a Marian exile and supported the idea of banning vestments. However, Grindall was turning a blind eye to prophesying. This caused Elizabeth to suspend Grindall in 1576. The Presbyterians reacted by promoting Walter Travers. This created a system of locally elected representatives to the National Synod. This, in turn, undermined Elizabeth and her opinion that religion was a matter of state rather than anything else. Grindall passed away in 1583 and there was a new Archbishop of Canterbury - John Whitgift, who had to suspend 300 clergy and forcefully establish control to ensure the 1559 Act of Uniformity was followed. Elizabeth would feel some sort of pressure from this threat but again it was never a direct attack towards her and she took action which did not let the threat linger for long. This threat was more serious than the Moderates as more serious action by Elizabeth was taken, however, the issues that Presbyterianism was not considered as serious. The Presbyterianism model of worship failed just as much as the Moderates.

By the 1580s Whitgift and Elizabeth had formed a strong and powerful relationship and almost destroyed the organization according to A.G.R Smith. Proving that the threat of Presbyterianism should not be overly exaggerated. This led to the threat of Separatism. The key figure of the movement was Robert Browne. He denied royal supremacy and argued for a reformed church - this was an act of treason. Two Brownists were hung for treason. The most serious Separatist threat was the Martin Marprelate Tracts. These 6 pamphlets were very popular and were a big concern to the council as they exploited many negative things. The council were infuriated, however, these pamphlets decreased the amount of support. These pamphlets did nothing but challenge Elizabeth's Royal Prerogative as she wanted to be the head of the church. Whitgift and Cecil created the "Act against seditious sectaries" which punished anyone who did not attend Anglican services. The comparative ease with which Whitgift was able to destroy the Separatist movement during the 1590s implies that the threat was not serious and merely an opposition.

To conclude, the Puritan threat to Elizabeth was rarely serious. It was simply just seen as an opposition. The Moderates encouraged no threat at all, the Presbyterian movement became an

issue in only some stages, for example, when Elizabeth had to suspend the Archbishop of Canterbury (Grindal). Lastly, the Separatists movement was never serious, as Whitgift was able to crush it with ease. It is accurate to describe and justify the Puritan threat as opposition rather than a threat.