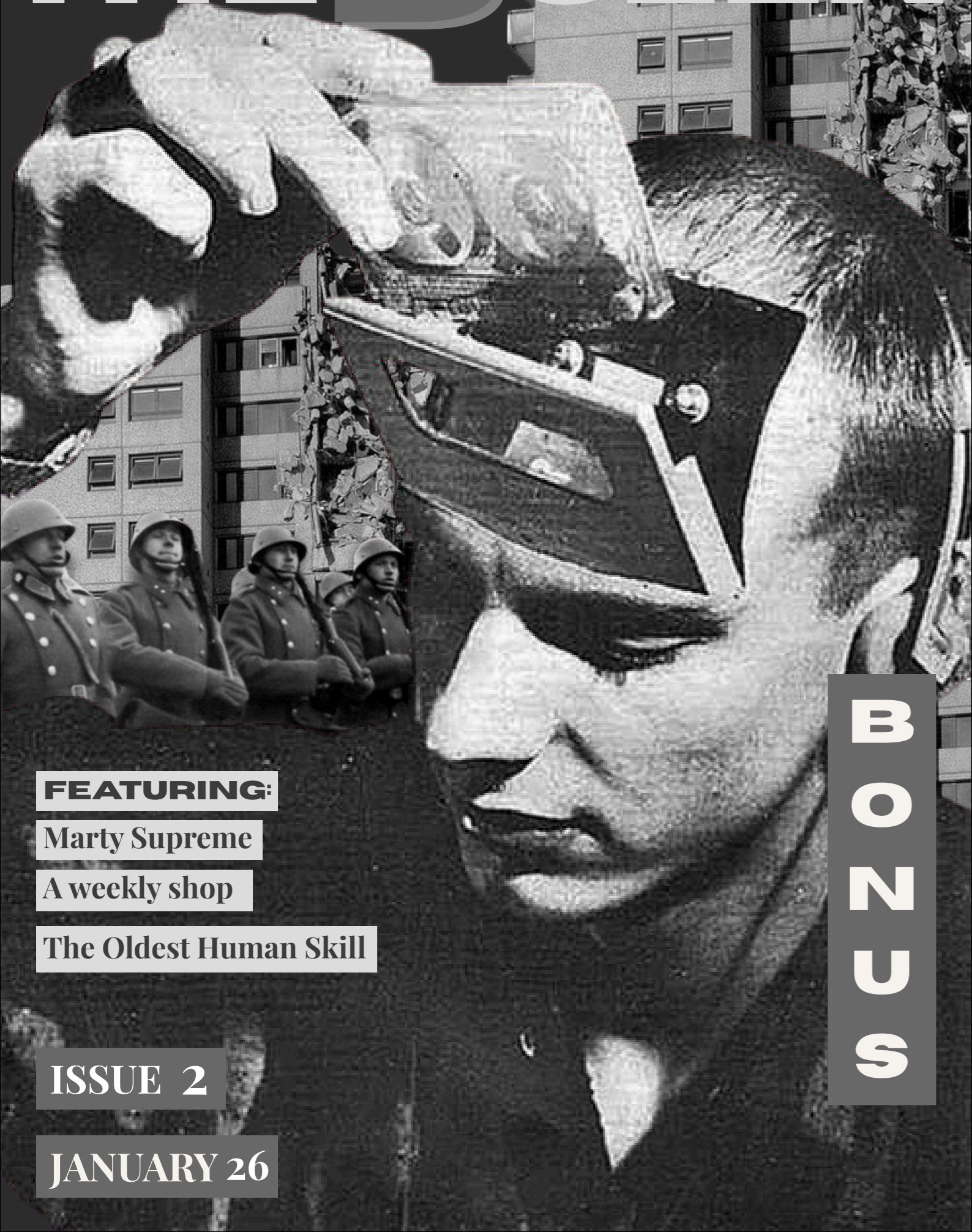


THE DOZEN



FEATURING:

Marty Supreme

A weekly shop

The Oldest Human Skill

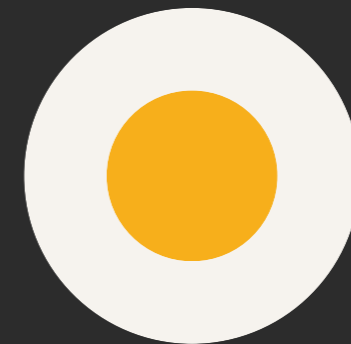
ISSUE 2

JANUARY 26

**B
O
N
U
S**

THE DOZEN

CULTURAL MAGAZINE



Peace

Issue 6 January 2026

ABOUT THE DOZEN

Welcome to the DOZEN, a monthly issue magazine by the student body, for the student body. We were tired of reading the same magazines and newspapers, regurgitating the same information with little to no change so we thought that we would give it a go! Enclosed you will discover a range of articles covering both culture, current events and academic coverage, ensuring that there is at least something here for you.

January, a month categorised by constant downpour, post-Christmas blues and countless 1 week long New Year's resolutions. But January doesn't have to be so sombre. With a new year comes new opportunities and challenges alike, both requiring fortitude and perseverance in order to see the end. I hope that this year will prove to be fruitful for all of you, regardless of what may come, and I urge you to make the most of this blessing that has been bestowed upon us.

EDITOR IN CHIEF, DANIEL NENGUKE

EDITORIAL TEAM:

EDITOR IN CHIEF: DANIEL NENGUKE

ASSISTANT EDITORS:

THEODORE YEUNG
RICHARD WU

EDITORIAL STAFF:

ABDUL SAMAD AHMAD
YUVRAAJ SANDHU
ZONG LI

WRITERS:

DANIEL NENGUKE
MOJTABA CHOWDHURY
JADEN LE
JAMIN HILL
TOM CARROLL
RICHARD WU
AMANUEL YOSIEF
EVAN MARION
GIL OTHNAY
ABDUL SAMAD AHMAD
NANDAN KOTI

OUR TEAM



First row (left to right):

EVAN, JAMIN, AMANUEL, RICHARD, MOJTABA

Second row (left to right):

ABDUL, THEO, TOM, DANIEL, GIL, JADEN, YUVRAAJ, NANDAN

Not Pictured:

ZONG

CONT

07 

MUSIC ON THE BRAIN CULTURE

Tom writes on the demise of bands and the rise of A.I in today's music scene

MARTY SUPREME CULTURE

Jamin looks into the success of A24's most recent hit



09

11 

IMMORTAL PEACE CULTURE

Daniel explores the significance of peace monuments

LESSONS ON CANVAS CULTURE

Amanuel explores the deep stories told by art



13

15 

THE END OF THE PATRIARCHY? SPORT

Join Evan and Tom as they explore the rise of women's sport

ASHOKA'S PEACE HUMANITIES

Join Nandan as he explores the history of the Mauryan Empire



17

19 

ANSWERING TO THE LAW HUMANITIES

Mojtaba goes on a journey of how the UK's constitution has evolved

ENTS

21 

A WEEKLY SHOP HUMANITIES

Mojtaba explains the big picture of the macroeconomics of war

PAX ATOMICA HUMANITIES

Jaden explores peace across time



23

25 

THE OLDEST HUMAN SKILL HUMANITIES

Gil's exploration into human behaviour

PEACE IN OUR FUTURE SCIENCE

Richard explains the decision-making behind the Doomsday clock



27

29 

DOCTORS WITHOUT BORDERS SCIENCE

Abdul and Jaden explore the backgrounds and functions of painkillers in this month's medicine issue

SPORTS FREAKS BONUS SEGMENT

In this edition the team shares its favourite sports teams and personalities



31

Although music is undeniably an art form, there is science behind it (as is the case with most arts). Music is considered one of the more natural forms of art; archaeologists have even unearthed a 50,000-year-old Neanderthal flute made from a bear's femur, making music just as old as cave paintings. Modern discoveries in neuroscience promote the endocrinological benefits of music, perhaps explaining why music feels so natural and peaceful to humanity.

Evolutionary instinct seems to be the answer, with many pointing to hunter-gatherers relying on their hearing to survive as the basis for where our passion for sound has come from. They suggest that human response to auditory stimuli has evolved from the sound of footsteps or bushes rustling to the wide variety of music (and even just sounds like car horns) that we hear every day.

So far, neuroscientists have identified that music activates the amygdala, which links your emotional response with the music that stimulated it, the hippocampus, which forms long-term memories, the limbic system, which controls our emotions, and the brain's motor system. EEG machines are a useful tool that detect electrical impulses caused by rhythmic neurone activity. These rhythms are then displayed on a screen, making wave shapes, hence the name "brainwaves".

Delta waves (0.5-4Hz) are detected during comas, anaesthesia and deep sleep, so are associated with states of unconsciousness. Theta waves (4-8Hz) can be seen when people are sleepy and at a low level of alertness, so music that people use to help them sleep is often designed to stimulate theta waves in the brain. Alpha activity (8-12Hz) is inversely related with brain activity. Alpha waves are generally present during relaxed states, such as 2 hours after waking up. Stronger alpha waves (with a larger amplitude) stimulate more relaxation. Beta waves (12-30Hz) are associated with strong focus, sometimes even stress and tension. Lo-fi music is generally engineered around the principle of stimulating beta (and gamma) waves, with many people using "lo-fi study playlists". Gamma waves (30-100Hz) are observable during periods of constant attention and are associated with memory retrieval, so stimulation of gamma waves is particularly helpful during tests and revision, but music isn't the best way to bring this about.



How does that influence our consumption of media? Take film music for an example. Many horror films tend to include high-pitched vibrating strings to insinuate danger, but a lot of it is to do with chords as well. In Experience by Ludovico Einaudi, the chord progression i-III-v-VI (F#m-A-C#m-D) moves from the minor tonic to its relative major, creating a sense of hope, as if reaching upwards. The shift to the relative major's mediant (III) increases tension, as it seeks resolution. The progression then moves to the major IV, which resolves back to the minor tonic; however, because this is neither a perfect nor a plagal cadence, it leaves the listener with a feeling of unresolved emotion.

Even things as simple as an orchestral piece slowly increasing in volume to create a sense of grandeur has been crafted just for that purpose - to shape our emotions in correspondence with the music. Adverts are much the same, with easy-going melodies and repetitive lyrics used just to be memorable. Electronic music, ranging from DnB to EDM, is generally designed around the principle of building tension with constant background sounds that are only interrupted during beat drops, which are engineered to get crowds moving. When you look closely, psychology is woven into almost every aspect of music, and we just have to try and see it to appreciate it



MARTY SUPREME

When *Marty Supreme* premiered at the 2025 New York Film Festival, it was already clear that the film's journey to the screen had been carefully managed. Loosely inspired by the life of legendary American table tennis player Marty Reisman and co-produced, directed, and co-written by Josh Safdie, the sports comedy-drama was never positioned as a conventional crowd-pleaser. This is due to themes involving obsession and ambition, but also with Timothée Chalamet front and centre in what many critics have already called a career-defining turn.

Landing in cinemas on Christmas Day via A24, the film paired a stacked supporting cast with Darius Khondji's beautiful cinematography and Daniel Lopatin's addictive score, earning widespread acclaim for its craft as much as its intensity. *Marty Supreme* also earned \$875,000 from six screens: that's the best per-theatre average since 2016's *La La Land* and the highest for A24 in company history, blowing past industry expectations for its opening weekend at the box office (with now over \$28 million since then). The entry already has three Golden Globes nominations, with Oscar nominations coming soon. But how is what was considered an 'inaccessible' movie such a success?

Before a film ever reaches the screen, it has already begun telling a story. Not just through its plot or characters, but through the way it introduces itself to the world. Film marketing is no longer a single campaign built around a trailer and a poster; it's a layered process that shapes expectations and builds an identity that decides who a film is for long before opening night.

One of the most traditional approaches is the event marketing model, often used by big studio blockbusters. These campaigns are loud and in your face. Multiple trailers, TV spots, billboards, brand tie-ins/merchandise and red-carpet premieres combine to create the feeling that the film is a big thing. This strategy relies on scale and familiarity, bombarding audiences and saturating the idea of watching the movie into their brains.



At the other end of the spectrum is mystery-driven marketing, which thrives on withholding information. These campaigns tease tiny bits of the film, such as cryptic trailers, unexplained imagery, clips of scenes, and special websites. This approach is often used for psychological thrillers/horror; by refusing clarity, the marketing invites curiosity and conversation, leading to more tickets sold.

Another common strategy is star-led marketing, where the film's selling point is its cast. Well-known actors dominate posters, trailers, and interviews, sometimes more than the story itself. Talk show appearances and other real-world media extend the campaign beyond the film's content and into celebrity culture. This strategy works best when the audience's relationship with the performer is strong enough to carry interest regardless of genre. In recent years, social media-first campaigns have become increasingly influential. Some films design their marketing with platforms like TikTok or Instagram in mind from the outset. Short clips and memes or using/creating trends aim to make the film feel native to online culture, turning audiences into distributors by encouraging them to join in.

When Timothée Chalamet sported a giant ping pong ball on his head in a handheld-shot video shared on his socials in October, it was clear the "Marty Supreme" marketing campaign was going to be a social media-first campaign but also something special.

Since then, there have been orange blimps in the sky and pop-up shops selling jackets with the movie's title. Chalamet has also played a significant role in the film's advertising such as standing on the Las Vegas Sphere, doing the "Crank That" dance in Brazil, hosting a table tennis tournament, sitting alongside comic Druski on the latest episode of *Coulda Been Records* auditions, featuring in a remix of viral hit "4 Raws" by EsDeeKid (a Liverpoolian rapper long theorised to be Timothée Chalamet himself), and much more.

By not just being down to do anything but also injecting both himself and his character into the movie's marketing, Timothée and the marketing team behind him have propelled *Marty Supreme* – a table tennis movie – to great success.

DREAM BIG



02

IMMORTAL PEACE

It is inevitable that after war there will come a time of peace, when reconciliation and rebuilding of relations can take place. It is in this era in which mortal sacrifices are immortalised so that we may never forget the cost of conflict. Monuments are not a modern invention. The word itself originates from the Latin verb “monere” meaning to remind, hinting to the concept’s main goal. It is no coincidence that the world’s oldest peace monument the “Ara Pacis” hails from Rome. Erected between the years 13 and 9 BCE, the “Ara Pacis Augustae” [the Altar of Augustan Peace], the altar is dedicated to the Pax Romana and was

commissioned by the Roman Senate to honour the return of Augustus to Rome after a 3-year long campaign in Hispania and Gaul. Although all peace monuments are united in their common goal of honouring the victims of violence, they differ wildly in shape and form. Take the Hiroshima Peace Memorial -The Genbaku Dome- into account. As opposed to being carefully planned limestone column, the memorial stands as the ruins of a former Product Exhibition Hall. The hall was designed by Jan Letzel, a Czechoslovakian architect built in a Viennese Secession style,

making it an impressive and contemporary structure. Upon the completion of its construction in 1915, the site served as a public exhibition hall and art gallery to display and promote the sale of local products. What made the building stand out was not its combination of neo-baroque and classical influences, but rather that it was a brick-and-mortar building, distinguishing it from the traditional wooden Japanese homes. It was this small detail that allowed the building to withstand the force of the atomic bomb despite it being hit by

blast wind from directly vertically from above, aided by its anti earthquake design. Despite being in ruins, the building’s significance was far from diminished. Being one of a handful of surviving structure, in 1966 the Hiroshima city council adopted a resolution to preserve the Dome raising a total off 66 million yen towards its upkeep and restoration. Today the monument still stands as a visual reminder of the devastation that conflict brings, with the hopes of preventing any similar atrocities from being committed.

03.



LESSONS ON CANVAS

Peace, whether an innate desire or something learnt, is something that not all have the luxury of experiencing but something that each person wishes upon themselves. Despite this, humanity time and time again returns to war as a solution, rather than a lesson to be learnt from. War should be eternalised as the biggest mistake to ever have the chance to teach humanity, and what better way to do so than through visual art? Such a grim experience as war can only be truly appreciated with appeal to our primary sense: vision. Hence, for any progress to be made towards peace, we must appreciate the story of the world's suffering illustrated.

Unfortunately, the reality is that when it comes to education art, while ideal for learning, is often manipulated. Conquest is glorified by those who benefit from us, leading to twisted and perverted viewpoints portrayed in art. One of the most iconic images of a leader ever exists in 'Napoleon Crossing the Alps'. Made by Jacques-Louis David in 1801, the piece depicts Bonaparte on a horse, raising its front legs in a prideful, powerful position. It was commissioned in a deal with the King of Spain after a victory for Bonaparte at the Battle of Marengo. The piece carries such a clear celebratory image, and Bonaparte even decided to request that three more versions be produced, an act of sickening pride.



The most dangerous facet of war is its distance from us. Those with power find themselves so comfortable that they forget that others suffer or are so unaffected that they don't care. Because of this, I find it fitting to call upon the Bayeux Tapestry for analysis. Though the Battle of Hastings was long ago, a replica of the resulting artwork lies no more than 20 minutes from Reading School.

04.



All the pieces mentioned in this article are ones I would consider to be great at representing the message they wish to send. However, it is crucial that amongst the grandiose scenes of destruction and prideful victories, there are countless appreciations of the victims of conquest. With time and appreciation, this is how humanity can slowly but surely approach peace.

Nearly 70 metres of embroidery tell the story leading to the Battle of Hastings in 1066. The tapestry, despite its age, was made with surprising attention to detail, even including Halley's comet, which was a bad omen. The general story, however, does not seem to appeal primarily to emotions as a warning against war. The relatively low detail and colour variety given to figures in the tapestry makes it hard to express complex emotional expressions that one would commonly expect in such a piece. Under quick study, the Bayeux Tapestry looks like a simple telling of events. However, it is within the borders of this piece that the true story is told. A series of images of animals tells a story of human cruelty and the consequences of war, making this piece out as a commentary on the dangerous effects of breaking peace and an appreciation of responsibility for the Norman Conquest.

The most objective artworks on war tend to be the ones that most bluntly display suffering as the true essence of combat. Ivan Aivazovsky's 'Battle of Cesme at Night', made in 1848, shows a grand scene of burning ships on the Aegean Sea. The sheer scale and explosive reds and oranges used in this piece paint a strong image of destruction. However, it lacks a significant expression of impact to individuals for a compelling emotive impact on a viewer. It comes off as a scene that is closer to beautiful than sorrowful. A more appropriate representation is 'The Third of May 1808' by Francis Goya, commemorating the Spanish resistance against Napoleon. The chiaroscuro (contrast between light and shadow) highlights the victims and their fearful expressions, presenting this war as a hunt rather than a noble battle.

MORE THAN A GAME

At times, professional footballers are, often correctly, slated for the extortionate salaries paid to them by clubs, with people often scapegoating them for not helping to fix the world's problems (these same people, however, turn a blind eye to the billionaires controlling the vast majority of the world's resources). But as this month's theme is peace, we explore some sportspeople who have helped to make a positive impact on the world.

MEGAN RAPINOE

Having twice won the World Cup with the US (and winning the Golden Boot in 2019), Rapinoe has supported LGBT rights and is an advocate for fairer pay for women in sport, most notably helped secure a landmark equal pay settlement from the US Soccer Federation after it became apparent the wage they paid the team was far from adequate. Rapinoe also snubbed a potential White House visit in 2019 after her 2nd consecutive World Cup success and is an advocate for racial justice in America as well, being one of the first to support NFL star Colin Kaepernick by taking the knee – wanting all-encompassing social justice.

DIDIER DROGBA

Known globally as the former Marseille and Chelsea striker who helped Chelsea to Champions League success in 2012, Drogba also found success campaigning for peace off the pitch. Being the captain of his country's football team (the Ivory Coast), he used his high profile to help bring an end to the civil war in his native land, most notably after 2006 World Cup qualification was secured and he pleaded with rival factions to stop fighting. This helped encourage dialogue between the parties, contributing to the peace efforts during the civil war led to a ceasefire and the eventual end of the civil war, saving thousands of lives.

JUAN MATA

The former Manchester United and Chelsea midfielder founded the Common Goal movement in 2017, with the ambition to use the wealth of football for good, generating social change and positively impacting people's lives. The scheme (where footballers pledge to donate at least 1% of their salary to charity, which may not sound like a lot, but when footballers are earning £100,000 a week, that is still £1,000 to a charity that otherwise would not have had the money) has made millions for charity. Mata himself has visited India and Colombia to support local projects and see how the money has been invested, helping to change communities and use the mega-bloated wealth of the world of football as a force for good.

MARCUS RASHFORD

An obvious choice, Rashford has been a tireless fighter of child hunger in the UK, above all during the pandemic, where he helped to continue the free school meals programme for vulnerable kids. During June 2020, he raised £200,000 to donate 750,000 meals to children in need. Unfortunately, Rashford unfairly received backlash for his philanthropic actions from 'fans' when his form in front of goal dipped, some remarking that he should 'stick to football', which would've been a fair assessment had his footballing ability had anything to do with what he did for charity.

MOHAMED SALAH

The Premier League star has helped to fund hospitals and infrastructure in his hometown of Nagrig, also funding a girl's school, helping to close the education gap between men and women in Egypt (in 2010, 15% more men were educated than women; however, now that figure has closed to around 1%). In 2019 he donated £2.4 million to the National Cancer Institute in Cairo, demonstrating how he cares about a wide range of societal problems and is doing his part to help others in his home country, using his position as the nation's greatest footballer to draw awareness to issues that need to be resolved.

It's clear that footballers are among the most overpaid people on the planet – after all, you might think that they get paid millions just to run around and kick a ball. However, no matter how overpaid they are, there are some out there using their platform for positive social change, helping to change the world for the better.

05.



When you think of an empire, what else comes to your mind? Conquest, bloodlust, and power are often three of the first. After all, the vast majority of empires were built on just that. However, deep in the annals of history is one emperor who chose otherwise, who chose to govern his enormous empire without further, brutal expansion. He chose, instead of ruthlessness, to act with restraint, a mindset far too uncommon even in the modern day. This emperor was Ashoka the Great, the third and most famous emperor of the Mauryan Empire.

Before Ashoka, the Mauryan Empire, which stretched across most of the Indian Subcontinent, was based on conquest and military expansion, like most empires. But the destruction involved in one event led Ashoka to entirely rethink this policy. The Kalinga War.

06

Kalinga was a region on the east coast of India, encompassing modern-day Odisha and some of northern Andhra Pradesh. Ashoka brutally conquered it in 262–261 BCE, in his first major war after his accession to the throne. The Kalinga War was a bloodbath that caused an estimated 250,000 deaths and, consequently, led to Ashoka being racked with guilt. He couldn't help but feel responsible for the deaths; he was the supreme military commander of the Mauryan forces after all. While the Mauryan Empire did gain the kingdom of Kalinga from the war, Ashoka felt far more significantly what they had lost in moral force. So, the Kalinga War was the final major war of territorial expansion fought by the Mauryan Empire for territorial accumulation. Ashoka did away with the military expansionism started by Chandragupta Maurya and Bindusara (the Mauryan emperors that preceded him) in favour of moral and peaceful governance.

Ashoka, following the Kalinga War, decided to embrace Buddhism, though records show this transformation may have occurred earlier and more gradually. The immense suffering and death led him to adopt ahimsa (non-violence) and dhamma (righteous conduct).

His focus now was not on expanding the empire but on expanding the welfare of its citizens. His reforms included legal changes, granting time for appeal for those sentenced to death; religious reforms, promoting respect for all faiths and appointing special officers to oversee ethical behaviour; healthcare reforms, establishing hospitals and providing medical care for humans and animals; as well as the construction of roads, wells, rest houses for travellers, and shade trees.

Ashoka funded these welfare plans through a taxation system, largely obtaining his revenue from land taxation and trade tolls. The land tax, shadabhaga, was generally one-sixth of the produce, though the implementation was flexible, and Ashoka considered the burden each taxpayer could bear. This focus on fairness in tax, though it is technically proportional, not progressive, signified a focus on the welfare of the people that is associated with modern-day progressivism.

Also, the shift away from military conquest came at an economic cost to the Mauryan Empire, as it was through the expansion of empire that states gained revenue and riches in the mid-3rd century BCE. Therefore, his principle of non-violence was so mighty that he was willing to incur an economic cost for his citizens to avoid war, even though his goal was now to ensure the prosperity of those same citizens.

There are two stories of Ashoka and two lessons that we can learn from him. The first is a societal, governmental one – in a world that is becoming more dangerous year upon year, we must craft societies not based on power, but societies with the welfare of their citizens at their heart. The second lesson is a personal one – Ashoka's sudden transformation reminds us all that it is never too late to change for the better. For this though, we must have the humility to accept that the principles we live our lives by may all be wrong, along with the courage to cross them all out and start anew, just like Ashoka the Great.



A
S
H
O
K
A
S



P
E
A
C
E



The law is a social construct formed by humanity to keep itself in check, and it has evolved and adapted through the centuries. In the UK, the formation of this unwavering constant is rooted deep in history. We can trace its development from the shaky, old-English rules, to the medieval monarch-dominated imagination of justice, to the current interpretation of justice we've reached in the modern day.

For a long time, the higher powers within a kingdom were unrestrained no matter how destructive their actions, and nor was justice distributed equally. However in 1215, with the introduction of the Magna Carta ("Great Charter" in Latin) came a great shift in which, for the first time in history, laws were set out which everybody—including the King—had to follow. The Magna Carta was distributed to every county in England to ensure widespread awareness of the measure.

"IT'S MANKIND'S GREATEST ACHIEVEMENT. THE RULE OF LAW, THE IDEA THAT NO MATTER WHO YOU ARE, YOUR ACTIONS HAVE CONSEQUENCES"
- CHARLES MCGILL, BETTER CALL SAUL



ANSWERING TO THE LAW

The Magna Carta formally laid the foundational principles of the justice system as early as the 13th century, with some clauses retaining relevance even today. Some of the most intriguing are clauses 39 and 40:

"No free man shall be seized, imprisoned, dispossessed, outlawed, exiled or ruined in any way, nor in any way proceeded against, except by the lawful judgement of his peers and the law of the land."

"To no one will we sell, to no one will we deny or delay right or justice." The enduring importance of these words is extraordinary; they solidify the significance of legal procedure and the right of every man, equally, under the law.

While the Magna Carta maintained its status as the cornerstone of English justice for centuries, we eventually developed the architecture of making everybody "answer to the law" over time.

Today, human rights and justice are interlinked more deliberately within legislature. The Human Rights Act 1998 forces laws to align with the European Convention on Human Rights. This is especially important, ensuring the law must act in the interest of human life and dignity.

07.

The structure of the legal system is also more well-defined in the present day. While the sentiment of accountability established in the charters of the 13th century is certainly significant, a more methodical system has been curated over time to ensure the justice enforced is as close to true justice as possible. The Constitutional Reform Act 2005 is the foundation of the UK's to-date legal system.

This act notably shifted the appellate system out of the power of the parliament and created a clear separate entity: the Supreme Court. The act also regulated the appointment of judges, the recognition of the "rule of law" and the duties on ministers to uphold the judiciary's presence as a separate entity.

The idea that all people, regardless of power, race, gender, or background, are entitled without exception to the same rights and deserve to be protected by the hood of justice, is beautiful. It is a disciplined social agreement that we will settle our fiercest disagreements through reasons and rules rather than force.

A WEEKLY

SALE!!!

30% OFF ALL ARMS

ONLY WHILE STOCKS LAST



SHOP



War seems like the thorn in humanity's side that's just impossible to get rid of. With every conflict, we gain a stronger desire for peace—but peace isn't just a diplomatic outcome, but also an economic condition. How far do the deep impacts of war affect our day-to-day lives?

Conflict creates a macroeconomic scarring that quietly compounds, leaving a lasting bill. An IMF study found that GDP per capita falls by nearly 30% only a decade after conflict begins, due to trade and private consumption collapsing. These costs fall heaviest on the shoulders of the people in these war-torn countries and are likely to stay long-term, as the halted development — if not reversed — of any country involved in conflict causes poverty and fragility to stick.

Neighbouring countries are also quick to suffer (even if they never fire a shot) via refugee inflows, disrupted trade corridors, and weaker remittances and faltering investment confidence. The IMF's paper notes that conflict onset induces significant refugee outflows to neighbouring, developing countries in the short run, while outflows to advanced economies are smaller initially but persist over time. That shows up noticeably in real fiscal and social pressures for host countries — the UNHCR (United Nations High Commissioner for Refugees) estimates 123.2 million people worldwide were forcibly displaced in 2024 alone.

When threats rise, countries are forced into blunt trade-offs, with spending often immediately surging while revenues weaken. The result is wider deficits, higher debt, and egregious finance rates; for instance, Israel reported over 100 bn shekels (£23.7 bn) of war-related outlays in 2024, with the budget deficit rising to 6.9%.



Cross-country evidence points the same way. An IMF background paper links heightened conflict intensity to fiscal deficits widening by around 1.7% of GDP and describes how higher military spending can crowd out “productive” expenditure, while World Bank analysis of fragile contexts notes security spending spikes can squeeze funding for public services and investment.

For non-involved countries, the squeeze is less about emergency war bills and more about deterrence commitments and alliance targets. For example, the UK expenditure on defence is set to rise from about 2.3% of national income in 2024–25 to 2.5% by 2027–28, with intentions to rise further over time, which obliges compensating with spending cuts elsewhere (such as aid).

SIPRI (Stockholm International Peace Research Institute) reports world military expenditure reached \$2.72 trillion in 2024 (2.5% of global GDP), with the average share of government spending devoted to the military rising to 7.1%. This analysis warns that such a shift can divert resources from social expenditure and weaken long-run development outcomes—even in countries not directly fighting—showing how geopolitics can trigger “insurance and deterrence inflation”. This implied even the most pacifist consumer will be caught in the crosshairs and feel the impacts of war, no matter how many miles separate them and the battlefield.

So, we can clearly see that peace extends far beyond diplomacy or ideology. War is akin to black holes colliding; it devours endless resources, and even distant parties can feel its existence through the disturbance in the force that they cause.



“My good friends, for the second time in our history, a British Prime Minister has returned from Germany bringing peace with honour. I believe it is peace for our time....” – Neville Chamberlain, 1938.

This rousing declaration came immediately after the Munich agreement, where the Allies handed over the Sudetenland to fascist Germany in appeasement. Historians view this statement with irony, as World War II would start a year later.



The period after the Second World War is fittingly dubbed “the Long/New Peace”, owing to the dramatic decrease in deaths from military conflicts—WW2’s death toll outnumbers the next-placed conflict by over double. The number of military conflicts, especially interstate, has also decreased. From 1945–2020, this downward trend has persisted, signifying a positive change for global history.

Granted, describing the post World War Two period as a peaceful one is still a large exaggeration, as there hasn’t been a single year since World War Two without a war, and there were still many wars in the late 20th century with large death tolls (Korean War, Vietnam War, Second Congo War), especially when looking at civilian death counts.

The Cold War dominated the late 20th Century, and thus many of the countries in the two major alliances, NATO and the Warsaw Pact, were unwilling to go to war against each other due to the severe repercussions of a nuclear war breaking out.

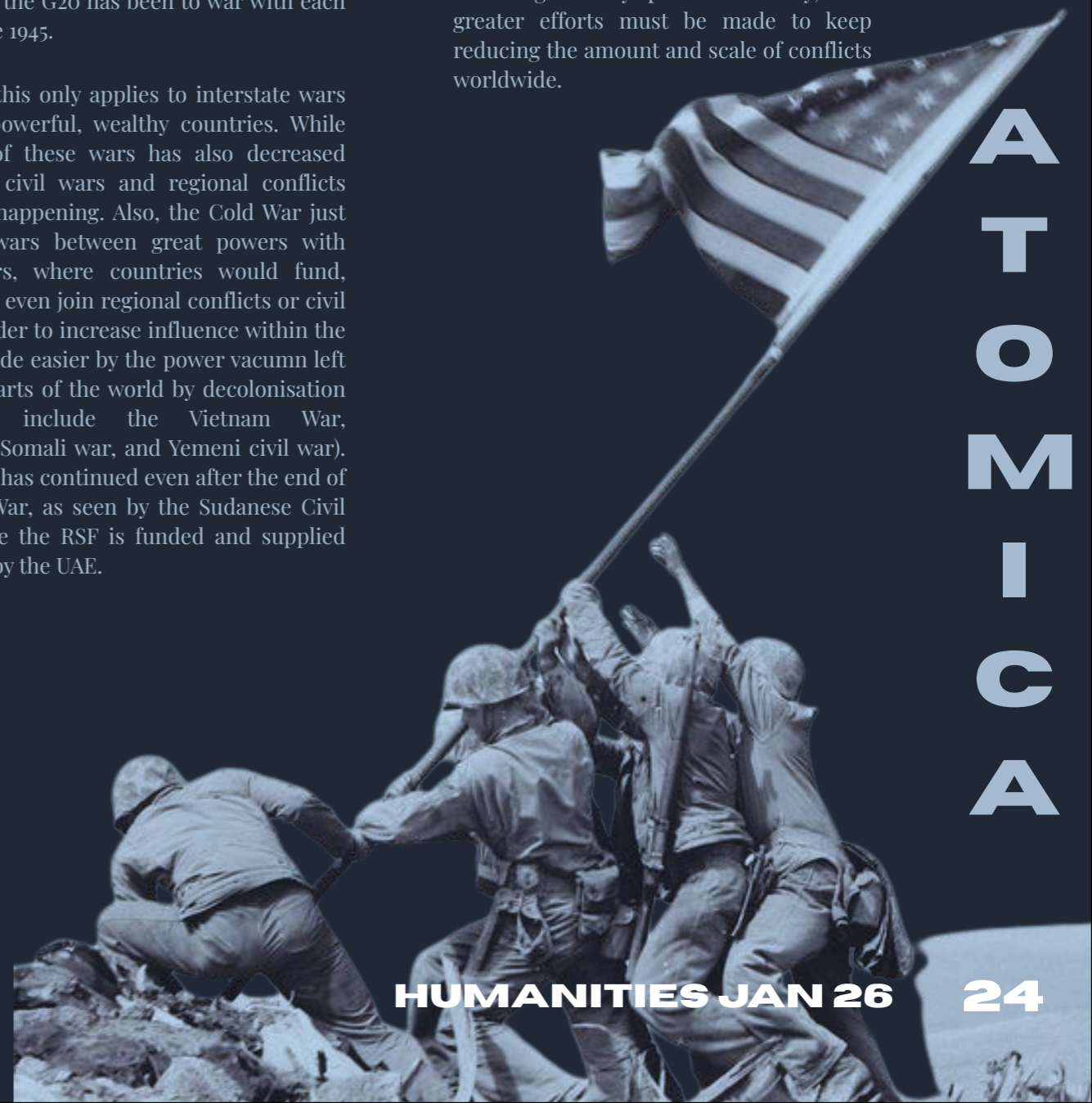


Many also use “Pax Atomica” to describe this period, due to the efficacy of mutually assured destruction. Former US President Ronald Reagan promoted the idea of “peace through strength” throughout his campaign, and during his presidency he would massively increase funding for nuclear R&D. Fittingly, his incentivising of innovation in nuclear research would be a major contributor to the aforementioned “atomic peace”.

Increased globalisation, economic growth, and the worldwide spread of democracy were also crucial to peace. Wealthy countries with large global trade links have a lot to lose in an interstate war, and thus they tend to avoid wars with other wealthy countries. Democratic countries also have more barriers to entering a war than a dictatorship. With the exception of the Korean and Falklands war, no country in the G20 has been to war with each other since 1945.

However, this only applies to interstate wars between powerful, wealthy countries. While the rate of these wars has also decreased post-1945, civil wars and regional conflicts were still happening. Also, the Cold War just replaced wars between great powers with proxy wars, where countries would fund, support or even join regional conflicts or civil wars in order to increase influence within the region, made easier by the power vacuum left in many parts of the world by decolonisation (examples include the Vietnam War, Ethiopian-Somali war, and Yemeni civil war). This trend has continued even after the end of the Cold War, as seen by the Sudanese Civil War, where the RSF is funded and supplied primarily by the UAE.

Worryingly, the downward trend in conflicts has not only stopped, but reversed in the last few years, with 2024 having the most states in armed conflict since the 1940’s (PRIO), with there being 61 conflicts worldwide, with conflicts like the Russian invasion of Ukraine approaching half a million fatalities. While the 2020’s did see many conflicts end, like the Syrian Civil War or most recently, the Thai-Cambodian conflict (ceasefire agreed 27th December 2025), the general trend in conflicts seems to be an escalation of worldwide state based conflict. It is undeniable that the world has become far more peaceful after the Second World War, with (excluding the last five years) fatalities from armed conflicts dropping to the lowest in recent history. However, as it stands today, we are still far from achieving a fully peaceful society, and greater efforts must be made to keep reducing the amount and scale of conflicts worldwide.



THE OLDEST HUMAN SKILL

When people think about human history, conflict often dominates the narrative. Yet anthropology offers a different perspective: peace is not a modern achievement but a deep and essential part of human life. Through studying early societies, language, and culture, anthropologists reveal not only why peace existed, but how humans have long understood it and given it a name.

From an evolutionary standpoint, peace developed because cooperation was necessary for survival. Early humans lived in small, interdependent groups where constant internal conflict would have threatened the community's safety. Cooperation in hunting, food sharing, and child-rearing increased the chance of survival. Anthropologists studying hunter-gatherer societies, such as the Hadzabe in Tanzania or the Kung San in South Africa, have found strong traditions of conflict resolution, including mediation, humour, and reconciliation. These societies prove that peace does not imply the absence of disagreement; rather it means using cultural tools to manage it.

As societies became more complex, peace took on cultural and symbolic meaning. Rituals, laws, and moral codes appeared to reduce violence and support harmony. Elders in councils and kinship systems often played key roles in settling disputes. Thus, early forms of social order emerged, designed less around punishment and more around restoring balance. In this sense, peace became a shared value reinforced through tradition.

The word "peace" itself reveals how humans have understood this concept over time. In English, peace comes from the Old French *pais*, which traces back to the Latin word *pax*. In ancient Rome, *pax* did not simply mean the absence of war, but specifically referred to an agreement, treaty, or state of order established through mutual consent. Peace was actively constructed, not passively experienced. This idea aligns closely with anthropological findings; peace is created and maintained through social relationships.

Other languages reveal similar meanings. The Hebrew word *shalom* can mean peace, but also wholeness, completeness, and well-being. Likewise, the Arabic *salaam* refers to peace through balance and harmony. These linguistic roots suggest that across cultures, peace was understood not merely as a lack of fighting, but as a condition of social and emotional stability. Anthropology supports this by showing that historically, peaceful societies often focused on restoring relationships rather than punishing individuals.

Another incentive for peace was interdependence between groups. No community was entirely self-sufficient. Archaeological evidence shows ancient trade networks exchanging tools, shells, and materials over long distances. These exchanges required trust, and even temporary truces between rival groups. Peaceful cooperation allowed for easier survival and a richer life.

Anthropology also challenges the idea of intrinsic human violence. While violence has always existed, it is not inevitable. Many societies discouraged aggression through social pressure without resorting to a militaristic deterrent. Even among our closest relatives in the animal kingdom—such as bonobos, cooperation and bonding often replace violence, suggesting peaceful behaviour has deep evolutionary roots.

Peace exists because humans are social beings. The history of the word peace reflects this truth; it is about agreement, wholeness, and relationship. Anthropology reminds us that peace is not a fragile modern invention, but one of humanity's oldest, and most enduring strategies for survival.

10



On January 29th 2025, the “Doomsday Clock” was set to 89 seconds to midnight. It has not changed since. The “Doomsday Clock” is a symbolic clock that represents how close humanity is to self-destruction. Started in 1947 by the Bulletin of the Atomic Scientists, the clock has been set 26 times through the years being pushed forwards or backwards depending on how global affairs have changed, and last year, it was set the closest it has ever been to midnight: 89 seconds. Previously, in 2023 it was set to 90 seconds from 100 seconds in 2020 due to the Russian invasion of Ukraine and the threat of nuclear weapons. However, last year, the clock was moved one second closer to midnight due to a change in the four main factors the doomsday clock is decided upon: nuclear risk, climate change, biosecurity, and disruptive technologies. Will the clock be moved further this year? Let’s take a look based on how the factors changed in 2025.

NUCLEAR RISK

In 2025, nuclear dangers remained elevated rather than easing. The New START treaty between the United States and Russia was still set to expire in Feb 2026 without any credible successor in sight, meaning the last binding limit on the world’s two largest nuclear arsenals was close to disappearing. At the same time, the United States, Russia and China were all modernising their nuclear forces and were shifting toward more open strategic competition, keeping the overall level of nuclear tension at a worrying level.

CLIMATE CHANGE

In terms of climate, 2025 offered further proof that the crisis is a present reality that we are all facing right now. Major reports documented that some of the year’s most destructive storms and floods caused tens of billions of dollars in economic losses and claimed many lives, with scientists linking these events to a warming climate driven by human activities.

Official assessments from bodies such as the UK’s climate committee and the United Nations likewise warned that countries still remain poorly prepared for intensifying heatwaves, floods and water stress that are now effectively unavoidable.

BIOSECURITY

Biosecurity in 2025 saw genuine progress but also ongoing concern. On the positive side, governments worked on a new WHO Pandemic Agreement and updated international health rules intended to strengthen early warning, coordination and equitable access to vaccines and treatments, in an effort to reduce the chances of a repeat of the COVID-19 experience. However, the need for these measures underscored that laboratory safety issues, along with rapidly advancing biotechnology and the possibility of deliberate misuse, continue to make both natural and human-made biological threats difficult to control without strong systems and oversight.

DISRUPTIVE TECHNOLOGIES

For disruptive technologies, 2025 was a year of great progress, especially in AI, but it also brought serious risk discussions. New regulatory frameworks and guidance were developed or debated in regions such as the European Union and the United Kingdom, but these efforts often lagged behind technologies already being deployed. AI progressed from being a tool for cheating on homework and removing backgrounds to becoming a potential weapon for misinformation and cyberattacks.

Overall, the evidence suggests that the Doomsday Clock is more likely to move closer to midnight than further away this year, as humanity continues to create dangers faster than it resolves them. However, if these challenges are addressed steadily and cooperatively, step by step, it is still possible to turn the clock back.

More can be found on climate change at:
<https://earth.org/2025-one-of-costliest-years-for-climate-disasters-report>
<https://www.theccc.org.uk/publication/progress-in-adapting-to-climate-change-2025>

PEACE IN OUR FUTURE

11

DOCTORS WITHOUT BORDERS

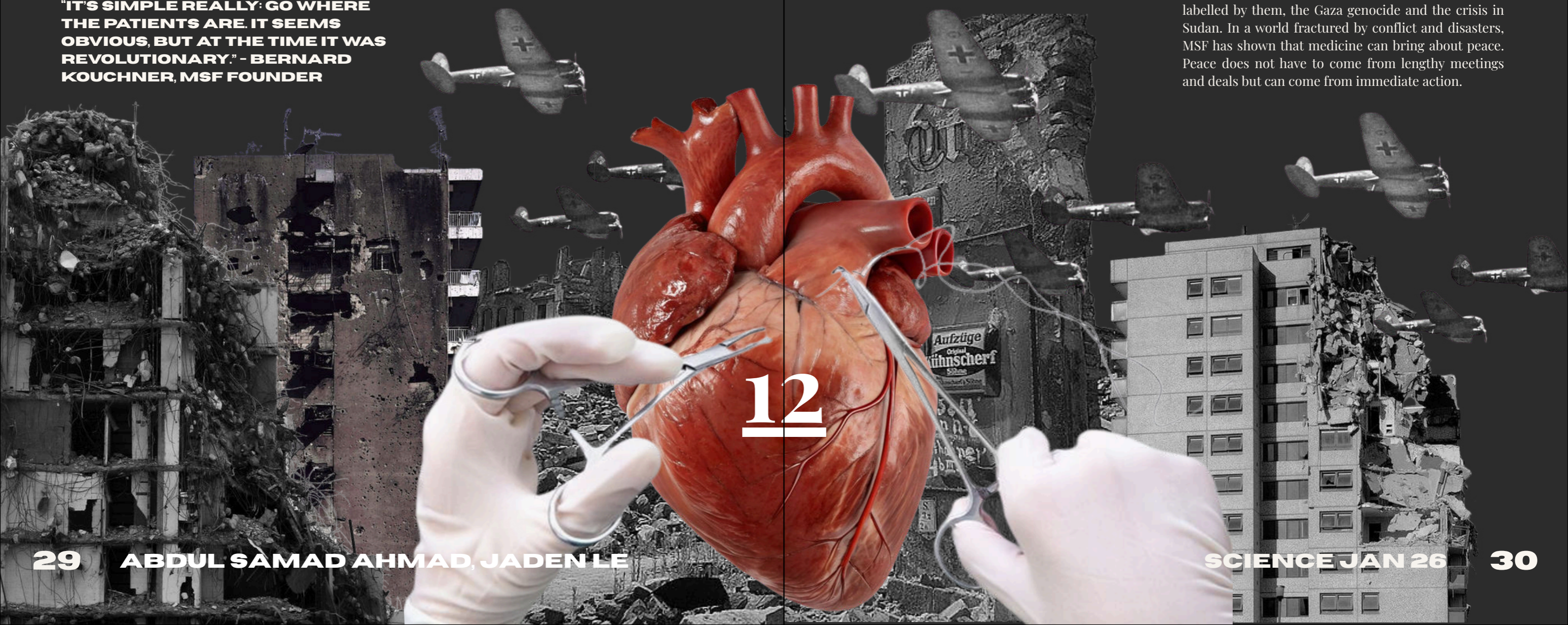
In a makeshift medical tent, funded by donors around the world, a doctor treats a gravely injured patient. They ask not their name, race, religion or what side they are on. All that remains, is a human and a doctor. This tent of peace in an expanse of war is the workplace of the Doctors Without Borders, an organisation that spreads hope and repair even when conflict has taken everything else. The Doctors Without Borders, or Médecins Sans Frontières (MSF), are an independent, neutral, impartial medical organisation that treats people affected by crises. These can include armed conflict, natural disasters, and other healthcare emergencies. MSF was founded in 1971 by a group of French journalists and doctors after the 1968 Parisian upheavals, a time of intense student and worker protests.

"IT'S SIMPLE REALLY: GO WHERE THE PATIENTS ARE. IT SEEMS OBVIOUS, BUT AT THE TIME IT WAS REVOLUTIONARY." - BERNARD KOUCHNER, MSF FOUNDER

The group's aim was to act as an independent organisation that, with donor funding, would go to areas of medical need and provide aid to all those who were unable to access care through existing healthcare systems. An important distinction MSF made between them and other medical NGOs of the time was their dismissal of "political or religious boundaries," instead prioritising "the welfare of those suffering" (MSF website). MSF now has offices in over 70 countries and over 50,000 employees. With these resources, MSF has treated over one hundred million patients since 1971. In order to provide rapid and effective care, MSF has to work like a well-oiled machine, and logistics is a priority. They conduct independent evaluations before taking action, and they assess many important factors, like the magnitude of the crisis.

Negotiation is vital in MSF operations, and they will ensure cooperation with armed groups, local authorities and communities to facilitate access to patients. Nearly all of the supplies given to MSF doctors will be pre-packaged kits, to optimise treatment. These kits range from general surgery kits to inflatable hospitals. Most kits are designed to fit inside hand luggage, and will contain PPE, surgical tools, diagnostic tools, vital medicines and crisis specific equipment like chlorine or vaccines. These kits ensure that MSF doctors are always prepared to treat patients in any situation. MSF also runs Epicentre, an affiliate organisation which conducts field research inside their operating zones, especially on epidemics. The values on the MSF website are not just statements; they have consistently put them into action in the last 5 decades.

Beginning as a small group of doctors, MSF's first assignment was Nigeria after the civil war and famine. They soon after went to aid after the East Pakistan flood of 1970. Having grown, the team conducted its first major intervention in an area of conflict in Lebanon in 1976. The organisation's determination was revealed in 1980 after the Soviet Union's invasion of Afghanistan. MSF secretly crossed into Afghanistan travelling for weeks by mule to reach remote, injured civilians. In 1994, MSF took part in the biggest cholera programme in history after the genocide in Rwanda. In 1999, MSF was awarded the Nobel Peace Prize for its accomplishments. Since then, with the exponential growth of the group, their aid has continued improving in both quality and quantity, spreading hope to those who may have been hopeless. Currently, the 2 major crises MSF is responding to are, as labelled by them, the Gaza genocide and the crisis in Sudan. In a world fractured by conflict and disasters, MSF has shown that medicine can bring about peace. Peace does not have to come from lengthy meetings and deals but can come from immediate action.



SPORTS

You ask, we deliver! Closing off this month's issue of the Dozen, is our list of our favourite sports teams and personalities!

We'd love to hear what you've been reading so feel free to send us a quick email at:
thedozen.publicity@gmail.com



DANIEL



RAFA



THEODORE



RICHARD



L.F.C.



YUVRAAJ



TOM



(WOMEN'S)



EVAN

FREAKS



JADEN



ROYAL CHALLENGERS BENGALURU



NANDAN



GIL



RAFA



MOUSTABA



ABDUL



AMANUEL



JAMIN



ZONG

