



LEARNING FROM TREES

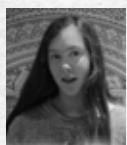
By Eva Student

For many people the word 'learning' has certain connotations, of classrooms and teachers, of books or lessons, of knowledge that can be passed on to another. But what if learning can be much more than that? Not something that can be taught or understood in a conventional way, but a sense of something greater, of a way to be that is not being consciously taught or learned by anyone, but still there. What would happen if we were to abandon the idea that learning has to happen inside the confines of a classroom, that teachers have to be knowledgeable in a certain subject, or even human?

Personally, I have been exploring what it would mean to learn from other sources, from trees. I have always spent time around trees, but recently I thought to take it a step further, to really try and recognise what it is that trees have or do that could be applied to ourselves too. Trees, in general, are so grand and have such an impressive presence that I thought that there could be so much to learn from them if we opened up to hear it. For me, trees are tall, magnificent beings that grow naturally because they are as they are. I think this carries a valuable lesson to all of us, if we take the time to realise it

continued on page 2





and each hear the trees themselves.

Trees can only grow if they have deep, strong roots. They stay rooted, even if a hurricane is going on around them. They stay grounded to survive the storm. I interpret this as a way to withstand everything life throws at us, from emotions and feelings, to physical disturbances such as moving house or losing a job. If we stay grounded and rooted then we can get through everything, no matter how tough or impossible it may seem at the time. But just being rooted isn't enough on its own. A tree can have the deepest, strongest roots possible but if it has no branches then it's still a pretty dead tree. If it doesn't grow outwards as well then it's never going to become as tall and majestic as it could be. The same goes for us. We can be as grounded as we like but if we don't do anything with it then we're still not going to be able to become who we want, who we are; we won't be able to grow into ourselves. We have to grow and live outwards as well.

When trees grow they don't worry about what others might think, if they don't look the same as

other trees or like trees in pictures. They don't let others opinions stop them from growing into themselves. They stay strong in who they are and don't let anything make them be less than fully who they truly are. I think that this is something that everyone struggles with; trying to fit into something or someone else's idea of what's 'normal'. It can be really hard to stay true to yourself when people around you say it's different or wrong. When people just don't understand no matter what you try to tell them and that attitude surrounds you. But by staying rooted we can use the strength from the earth to keep ourselves true to who we are in the face of conflict.

Trees are themselves in every way, they're not ashamed or trying to hide a branch, a part of themselves because it's 'out of the norm' or looks strange. They are as fully themselves as possible and if they're scarred then they let the scars show too. Not one tree is 'perfect' as you'd see in a picture but they're all unique and beautiful in their own ways.

In addition to being fully who they are, trees are very giving to everything, not just other trees. They give to and support other trees by

the mycelium network that runs through their roots and makes it possible to send messages to other trees. They let birds and animals live in their branches and trunk, they provide food for other animals and plants in the autumn, even once they're dead they still continue to give their body to let others live. And they also rely on everything else to survive, they know that they can't keep going on their own.

I think that if humans in general took more inspiration from trees then at least parts of the world problems would be solved. Everyone would be grounded to the earth and able to think more clearly and make good decisions. If we were as kind and giving as trees, the environmental issues would likely be decreasing fast too. People would actually care about others. Also, we would care more about other humans so maybe some of the wars and poverty might stop too. This is the learning that could take place from trees if we were open to it and to the change it could bring. Imagine a world where everyone was kind and giving, but also relied on others too, where we are all interconnected to everything else and not trying to be independent of that which we need to live.



THE BROCKWOOD OBSERVER

Brockwood Park School
Bramdean, Alresford
Hampshire.
SO24 0LQ, UK.
Tel: +44 (0) 1962 771 744

Email:
observer@brockwood
.org.uk

Website:
www.brockwood.org.uk

YouTube:
youtube.com/
brockwoodparkschool

Website:
www.krishnamurti.org

This edition's creators

Portrait photographer
Meher



Assitant editor
Johnny Misheff



Cover photographer
Jennifer Kowalewski



Editor: Michael Ledwith. © 2018 Krishnamurti
Foundation Trust Limited

A Different Way of Seeing



By Olya, Staff

When we look at something, the mind quickly runs through its files of data and pulls

out a name — 'sunset', 'child', etc. Immediately after the mind labels, our seeing turns into interpreting — 'What a glorious sunset!', 'This child is unruly'.

"The usual way to see is to name, to interpret, to compare, to evaluate. All this the mind is habituated to do while we are seeing a tree, a person, anything" — Krishnamurti.

Is it possible to see without labelling? How can we see a tree without the interference of thought that tells us 'this is an oak'? The words are not the tree. All our knowledge about oaks is not the tree. How are we to know an oak when looking at it?

Krishnamurti challenges us to discover a different way of seeing when the mind is still and thought is not interfering. He calls it "the art of observation," saying that "unless we learn this extraordinary art...we shall be functioning, living, through a very small part of our mind, through a small segment of the brain" (The Art of Living, 1968).

Observation is an important part of the Human Ecology curriculum at Brockwood. For the first two terms last year, on a Wednesday afternoon, students and staff headed outdoors in a solitary way. The instructions they received were not many; one -- to go out without an idea of what and how they were going to observe, and two -- to include themselves into the observation. This required shifting from the usual mode of planning, to being open to anything that might attract attention, then giving full attention to that — a plant, a place, a smell or a sound. Including oneself also meant that this observation had to happen within the observer. When looking at a cloud, seeing its shape, colour and movement, could there be awareness of movement of the mind, which might be distracted, bored, or still?

All students were given sketchbooks to record their experiences in words, drawings, photographs, or any other way. These were not evaluated, but could be shared.

In the third term, taking into account

student feedback, the structure of Observation changed. Some students thrived; others struggled and resisted. Many found it hard to be alone. Others felt they were not learning anything worthwhile.

The new structure increased the time of Observation to 1.5 hours, combining walking in groups with solo time. Students are encouraged not to talk, to help minimize thought activity. Instead, they are asked to use their senses and see how much they learn just from walking through fields, or the woods. For this kind of learning, they need more than a small part of their brain. They need the whole body.

Like all Brockwood courses, Observation is evolving organically through the participation of students and staff in this joint learning endeavor. This term, Observation has changed again and now consists of a smaller voluntary group but the intention is clear and guides the process. This intention is to develop within the students and ourselves the ability to put thought to rest in certain situations and rely instead on all our senses and our feeling heart to see clearly and freshly something that we might have seen a thousand times before. What impact would this different way of seeing have on us and all our relationships? We can only find out by doing.

Student Perspectives

Danny's Observation observations

I think Observation was a missed opportunity. In its form last term it contradicted its purpose (giving everyone a peaceful time to observe the area and themselves) largely because telling everyone to go and find a place where they should be alone and silent for an hour ran into the problem of everyone trying to find a secluded spot simultaneously; either there weren't enough places for this to happen, or students didn't know where they were.

The mandatory nature of Observation took from the joy that could have been felt. You were given an 'Observation book' to draw, paint or write in, and several academic advising groups were made to show their work to everyone in their group. This reduced Observation to just

going out for an hour and producing something to show for it, which felt mechanical and repetitive, counter to the introspective purpose.

Splitting the students into groups that go out at different times, having a tour of the grounds to show the interesting areas we could use, and changing the academic advising policy would have made Observation better as a whole.

I would have enjoyed it if it had worked, but for me it didn't.

Eva's Observation thoughts

For me, Human Ecology Observation is a chance to listen to myself, to notice the changing seasons and to see what is new each week. I often go for walks outside the Brockwood grounds with my camera, trying to capture the evidence of the earth as it is at that point of time, what is growing, autumn leaves, new shoots, sunsets, anything that captures my attention. If I feel more sedentary then I might choose to sit under a tree and just relax, away from people for a bit, listening to my own thoughts or to the birdsong. Although I would spend time outside anyway, it is nice to have to go out even if I don't feel like it, if it's cold or windy, because it reminds me how much I like being outside and I experience all weathers equally.

Finn's thoughts on Observation

The way philosophy is expressed is through everyday life. I have trouble with engaging with some of these daily activities, such as Human Ecology Observation, an activity where we were strongly recommended to contribute to and engage with nature by ourselves. Although I agree with the ideals and the purpose of such a project, I couldn't seem to get my way through it every time. And I think this might be the case for a lot of students. The idea of looking into oneself and realizing things that happen deep down is important.

I wonder why some other young people can easily participate in an activity like this and some can't? Perhaps we are lacking a motivation, or simply just can't be by ourselves for that long because of the way society has made us, I don't know, but I'll keep looking into it.

WHY WAS ALL OF THIS SO POSSIBLE AT BROCKWOOD? LOOKING BACK: TEN YEARS ON

by Hanna, Alumna: 2007-2010



I woke up this morning and I felt like sharing my feelings with the Brockwood world.

As for most of us, I guess, Brockwood was a home with friends.

A safe place where I could find out who I was, and become that person. I still carry these romantic and nostalgic feelings of that perfect time, this opportunity that I had (crazy, almost 10 years ago), and it still feels like yesterday. I still wake up on a sunny morning in spring, smell the air, and it throws me back to the south lawn. I still feel Brockwood when I see a bonfire, or go to festivals with colourful people.

The thing that I don't seem to overcome, is that almost nothing has

come close to what I had when I was an unappreciative teenager. The spiritual people I meet, I often can't connect with because it doesn't feel authentic, or it's all about hipster values or free love.

I have absolutely everything I wanted. I have great friends, an amazing partner, I study psychology at a great university, I live in a flat with my best friends in the heart of Berlin, and I go traveling. Long story short, I've had a great life with great opportunities, I am blessed, and yet I am feeling unfulfilled. I miss Brockwood. I miss the shared values that had nothing to do with Instagram, MDMA love, dancing in a club for 24 hours, caring about clothes and swag, caring about being in the scene or not, studying my ass off without learning much in depth, seeking status, having social events centred around drinking, going to protests against the rising right wing party that hates refugees, struggling against over achievers, jealousy and hate.

I miss that we could all just sit and laugh and dance together in weird clothes. We didn't need any substances to be wild and free and full of love. At any moment I could sit down with almost anyone and have a meaningful conversation. I miss conversations that I care about and learn from. There was no judgment, no shame, no inside or outside group. I wonder if it was because we were 16 and everyone grew out of their freedom and values, or maybe others were struggling in the same way?

Why was all of this so possible at Brockwood? Was it just the special kind of people that Brockwood attracted, or did the place itself make us special? I don't think the answer is to go back to Brockwood, but I wonder how I can take this to my grown-up life? How have others done it? How can I expand the Brockwood bubble?

ANNOUNCEMENT FOR ALUMNI

**Brockwood is about to turn 50.
Hard to believe but true.**

Time to put some dates in your diary, book those tickets online, dust off the dancing shoes, send a message to the friends: 'Going to Brockwood for the big R. How about you? Won't take no for an answer.'

We are inviting you home—to your second home.

We would like as many alumni as possible to join us for the special occasion of Brockwood's 50th Anniversary Reunion, taking place from

15th to 19th of August, 2019.

for more info visit
reunion2019.brockwood.org.uk

WHAT HAPPENED TO... YOU?

The Brockwood 50th Anniversary Alumni Questionnaire

For many years the Brockwood Observer has devoted a column to the stories of alumni, entitled 'Whatever happened to...?'

In anticipation of the 50th Anniversary, we would like now to take that a step further and compile the largest snapshot of Brockwood alumni to date.

Why is this so important to us? Because we are constantly asked, what becomes of students once they leave Brockwood and we are just as curious to know the answer to this as anyone else.

For this purpose, we have created an online questionnaire through which we hope to gather as much information as you feel comfortable sharing. You can take 5 minutes, or 50 minutes (plus), with your response. Your words and personal photo will be arranged in an attractive format online and attached to the School website; some responses may also go into print.

If you'd like to participate, please head over to www.brockwood.org.uk, and under Alumni, click Alumni Questionnaire



Comic by Myrdin, Student



IMMIGRATION ON TRIAL



by Dolf and
Thomas, Staff

What does it mean to be a refugee? How tolerant can one be towards intolerant people? These were some of the questions that came up as the Global Issues class focussed on the topic of migration.

Global Issues is a new course at Brockwood. It has the aim to investigate far-reaching issues that affect our planet and its inhabitants, now and in the future. The class is built on two main questions: where is our globalized world heading to and how do we relate to those developments?

Migration was this year's first topic. The classes started with activities examining borders, nations and identity. We also looked at some of the wider, and often unquestioned, aspects of migration: Why do nations and countries exist at all? How does this translate into conflict and division? Later, related questions such as "what is home?" and cultural issues around migration were explored. Fortress Europe was the subject of a case study.

At the beginning of October, former refugee and border officer Hassan Ibrahim visited the Global Issues class. Hassan was 8 years old when Iraqi forces invaded Kuwait and his parents saw no other option but to leave everything they had behind. He told the students about his family's arduous two-year-long

journey to the United Kingdom via many different countries in the Middle East and Europe. Afterwards, Hassan highlighted the general aspects of the British immigration system and presented detailed case studies based on his work at the Home Office. With the help of special UV lights, he showed the many different security details on the students' and teachers' passports.

Hassan's impressive visit inspired the class to give a presentation to the whole school.

After researching the current humanitarian crisis in Yemen, the students and teachers surprised everyone at the beginning of a Friday school meeting by enacting the court case of Jamal, a fictional asylum seeker from Yemen. The students took the roles of the defence attorneys, the representation of the British government and the judge.

'This man has no right to be here', said the representatives of the British government after the judge had invited both parties to present their arguments. 'We can't take care of everyone.' 'You are sending a man to his certain death!', replied the defence lawyers.

The well-researched and sometimes

why do nations
and countries exist
at all, and how
does this translate
into conflict and
division?

emotional arguments in the fictional courtroom highlighted the difficult balance between law, politics and humanity. On the one side, there was Jamal's deeply moving and saddening personal story, and on the other the uncompromising view of a state that tries to uphold its borders and defend the rationality of its own immigration system. Jamal's appeal to stay was eventually denied. That happens to thousands of refugees in the UK every year.

The complexity of the global issues of our time can be overwhelming and frightening. But learning about them enables us to better understand the world and ourselves, something that is at the core of what we intend to do at Brockwood.



Students provided courtroom security

ESCAPE OF THE BOOKS

by Pablo



Since the beginning of the first term, several of Brockwood's human inhabitants have tried to manage the rebellious population of books at the school, with little success. Young Adults, novellas, and Physics textbooks alike organised forces from the library's command centre spreading chaos, popping up in different locations around the school without ever bothering to gain permission to leave the library in the first place; others jumped to shelves where they didn't belong - a few even managed to hide from the librarian for days! These tactics proved massively successful, allowing the books to resist many attempts of the humans of Brockwood to label them, categorise them, lock them in vaults, store them in mouldy boxes or even throw them away. Indeed, there seemed to be a clear winner.

It seemed like all hope was lost, but a few students loved books too much and did not want to give up, so they tackled them with revolutionary tactics in an effort to bring order back to the Library once again. These people took books from the maximum-security vault and joined together to read them. It was a bold move, but it worked! The students realised that books like to be enjoyed and talked about, they want the library to be alive and not full of people napping. The group of students decided to use different techniques to make the books happy, they read them out loud, enjoyed them with hot chocolate or with cake, recommended them to other people, discussed their meaning and small details; sometimes they read stories around the warmth of the fire place... Most importantly, this group had a lot of fun doing all of this together. They began to be known as the BBC (Brockwood Book Club), always

with books by their side. They are looking forward now to visit an old bookstore and Jane Austen's House later in the term.

Order is slowly returning to the school after the books started to feel enjoyed and cared for, but there is still a lot to be done during the rest of the year,

and the BBC welcomes anyone that wants to join! The recommendations for this term are "The Yellow Wallpaper" (and other short stories) by Charlotte Perkins Gilman, which illustrate the role of women in the 19th century, and "Around the World in Eighty Days" by Jules Verne, which is a light adventurous read.

PATTERNS AND INTELLIGENCE

by Tom C, *Staff*



This term a topic class has been exploring where patterns exist within nature and developing an understanding of the character of intelligence and its recognition and relationship to patterns. Lessons usually involve a deep enquiry into the character of natural patterns, ranging from biological forms to physical laws. A recent lesson allowed the class to investigate into the nature of evolving patterns. We started from the understanding of evolution as the gradual increasing complexity of forms (patterns). From this we speculated that perhaps the physical laws of Inertia and Entropy could be combined to describe why patterns evolve into greater complexity. The class's reasoning was that some patterns remain unchanged, i.e. universal constants, which is analogous to inertia of an object in motion. However, this could be balanced by entropy, as described as the expression of disorder, whereby evolving pattern complexity is essential for the entropy to occur. Or perhaps more simply put by a

student; "pattern complexity allows for the universe to evolve".

Students also have opportunities to present their research to the group and we have been fortunate enough to hear about morphic resonance, mathematical patterns, theories of infinity. Over the year we will also be focusing on patterns in mind and Arts and culture.

CLIMATE CHANGE AND FOREIGN POLICY

by Janhavee, *Student*



For the past three years I have had a great interest in environmental management. It all started with a talk with a few farmers in India. They told me how their lands were taken away from them and turned into a waste disposal site! Since that day I have been studying environmental issues and taking action in other ways. Last year I read an article by ecologist Andrew C. Revkin. He wrote, "Until this point, most human assaults on nature were local - polluting a stream, felling a forest. Now, through booming populations and resource appetites, we were going global". I wasn't unaware of this fact, but for some reason it struck me hard and that was the point when I decided to move from embracing nature to defending it.

I am writing this article to explain the relationship between foreign policies and climate change and how we, as an individual or a community, even though this seems an overwhelming issue, can bring about a positive change.

Climate change is one of the greatest global challenges of the 21st century. Increasing evidence of impacts of climate change highlight the need for action. Climate change isn't just an environmental issue; it is connected to social, economic and geopolitical factors. Many decisions of critical importance for the global climate are usually made outside climate policy and relate to other fields such as energy production, trade, investment as well as international peace and security.

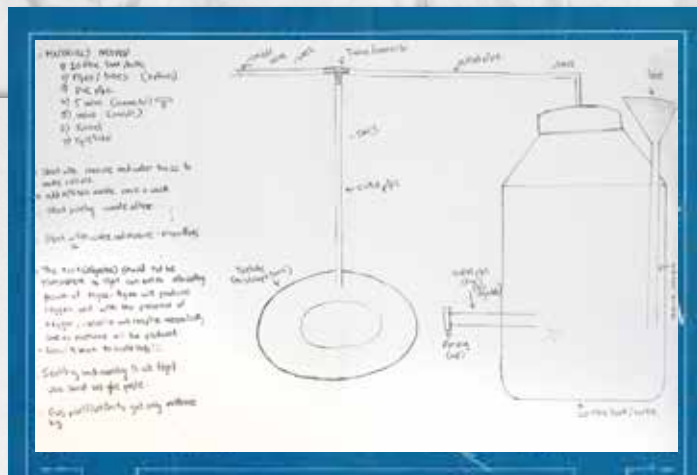
At both national and international levels, energy and security are being

prioritised over the climate. This will not change as long as current geo-political uncertainties exist and emerging powers such as China and India keep expanding. Considering trade and investment, there are two

main issues that might influence the ability of a nation, collaborating on effective climate change efforts. First, trade and investment rules can act as aids or obstacles to climate change efforts. An example is the existence of trade barriers on solar panels and other green technologies. If these are eliminated, it could help countries shift away from fossil fuels. Secondly, trade and investment relations can constitute a platform for wider co-operation.

Climate change threatens to undermine any government's ability to ensure security and stability. British defence secretary John Reid describes global climate and conflict as deeply connected. "Climate change will make resources scarce; clean water, viable agricultural land even scarcer," Reid warns. It is clear that environmental stress can increase the frequency, duration and collateral impacts of a conflict. Most recent climate change scenarios suggest that climate change could result in less rainfall around the equator. This coupled with rapid population growth, makes for a concern that climate change could put stress on the carrying capacity (the amount of people an environment can support without degrading) of many developing countries.

The international community is beginning to realise that in order to achieve proposed goals and to take a stronger action on climate change, with all major emitting countries taking part in the solutions, requires considering climate change in a broader policy context. Tackling



Janhavee's Biogas Project Plan

global climate change offers new opportunities for agreements that can meet policy goals and deepen commitments between countries. Climate change negotiations should not take place in isolation from other developments on global agendas, and people need to be informed that actions in other areas of foreign policy will have impacts on climate change and influence negotiations on climate change.

Climate change is such a complex dilemma that attempting to confront it can seem like a waste of time and energy. This very thought keeps people from taking immediate action. After coming to Brockwood, my perception about this changed completely. As a school, Brockwood has been taking initiatives to tackle this problem. It has set up a compost system that allows certain food items to be

recycled and produces nutrient-rich compost to be applied to our many gardens. In addition, we have a session of human ecology every week wherein all members of the community come together to help care for the grounds.

The school also supports students who wish to investigate and initiate projects in their particular fields of interest. I took this opportunity to commence research on waste management and began construction on a small-scale biogas plant. A biogas plant is an installation in which micro-organisms turn food waste into usable biogas, for instance for cooking. With such opportunities available, we as individuals can substantially reduce the harmful effects of climate change.

PROGRESS?

by Rowan Z, Student



Industrialisation, thought of in the world as a form of progress. Why, how is it so? What happiness has it brought us? Is industrialisation not the cause of detachment from nature? Has it not led to the loss of our natural surroundings? Now encompassed by railways and road, factories and freight trains. What do people want? More! A world of consumerism. Do we now prefer the blast of a train whistle to the dawn chorus of the birds? Do we now prefer the instantaneous response of a machine over the emotional human interaction? Maybe we do, maybe we want a world of emotional liberation. The liberation from having to interact with emotional beings. Humane, a word meaning compassion and benevolence, deriving from human, and yet, are humans not moving further away from these traits?

The Victorian ideals of benevolence are blinded by the need to progress through industrialisation and 'civilisation'? Are we not still blinded by the nineteenth century idea of progression and what it means to progress? Is the price we pay for the want of liberation from hurt, pain, sadness the loss of all our feelings? Do we become machines? The grey faces of the commuting world, day in, day out. Machines. The cogs working together to create one global, human, machine. However, even within the human machine I believe we can still have feelings, but are they exempt of happiness? Are the dull faces of depression increasingly the result of the human 'liberation'?

WORKSHOP WEEK



Staff member Thomas and co. practice the spinal wave during the Autumn Workshop week presentations



Rosa and Samira hanging out in Aerial Yoga



The welding sculpture workshop group putting the f... the sun



The Drama Group in 'action'



The Portrait Group make a combined portrait of the Pricipal Antonio



The welding group ready to begin working on their sculpture piece.



Holly and in the a



The African Drumming group preparing for their final presentation



The Sculpting takes shape



Rosa stretches it up Aerial Yoga





Gwen turns a cup in the Pottery WS



Anaïs makes her own in the Jewelry Making workshop



Annika experimenting with sound in autumn workshop 'Sound Escapes'



Students practicing in their Ballroom Dancing Workshop



Gerard and the Drama group prepare



Tina reveals her work in the Print-Making Workshop

A BROCKWOOD VESSEL



The Woodwork Barn is currently undertaking an ambitious boat-building project, with potential for completion by mid-March.

The boat in question is a 16 foot (that's almost 5 meters) Matinicus Double Ender aka a peapod (for all you seasoned mariners), designed by Walter Simmons out of Maine, USA in 1979.

This sea-worthy vessel was designed for fishing off the stormy coast of New England, with a center board and traditional sprit rig, the entire structure fastened with copper and bronze material. Which means it is a sturdy boat, certainly capable of sailing through France's endless winding network of channels all the way to the Mediterranean if one desired.

The boat is planked with Scottish Larch, sourced from 2 lads running a saw mill in the Norfolk Fens. The stern post is literally steeped in Brockwood history, sourced as it was from slabs of Iroko which once served as the original bench tops for the Woodwork barn. The stem is pure Brockwood Oak, milled right here on

the grounds, and the ribs are locally sourced Green Oak.

The boat comfortably seats 4, with room for 6 possible and is set up with 2 rowing stations.

Over 10 students, staff and dedicated volunteers will, come March, have spent collectively 4 1/2 months crafting this beauty; over 250 hours of labour ultimately expected to have been spent on the project.

We are asking £7000, with 100% of the proceeds benefitting Brockwood Park School in some way. If you feel inclined to purchase this boat right away, we would love to invite you to come see the rest of the construction of the boat for yourself, and meet the crew who are preparing it for a lifetime of adventure.

Further details (using the US measurement system):

Hull Dimensions: LOA=16'-0"
Beam=4'-8" Depth Amidships=1'-7";
Wt=225 lbs (mahogany planked/sailing), (deduct 45 lbs for rowing version); Glued Lap with 9mm planking is about the same weight.

'SHE SEES IT NOW'

Student Anastasia has taken a term to visit and work at the Centre For Learning school in India. While traveling through some of the Indian villages she noticed a different relationship to life.



The eyes of the village girl. They are unpredictable and alert. They burn through me. What does she see?

Who does she see? Her face is young, but her eyes are weathered. A sad flicker passes through them as she casts a crooked grin in my direction.

I hand her a sheet of clean white paper. "Auntie, thank you," she says. So much gratitude for something that in my everyday life I pay little attention to. But it is a miracle! By taking simple things for granted I had ceased to see the magic and wonder in them. For this girl the paper was of great value, and she held it preciously in her small hands, careful not to create it or drop it in the mud.

I grew up taking so much more than just a sheet of paper for granted. Running water, clean and clear from my tap, with the simple twist of a handle. Light with the flick of a switch. Enough food to decide what I 'like' and 'dislike', pushing away plates that I did not find satisfactory. Books, pencils, paper, paints... But most importantly time. Time to explore all these things, time to play — without having to feed and look after siblings, wash floors or carry heavy buckets filled with murky water. Countless times I would say I was 'bored' — what a luxury!

The village kids gather in circles and we stand hand in hand, singing a song of good harvest. They live a life so hard to imagine, so different from what we experience in the West. Undoubtedly they possess so much less than us, encountering hardships difficult to comprehend. And yet here they are, singing, smiling and sharing. These people are just like me. They too have hopes, beliefs and aspirations, as well as fears, troubles and anxieties. But the difference is when it comes to material possessions and wealth, they have close to nothing. Due to the lack of various resources, these people's lives are tremendously limited. Getting sick is a death sentence if you can't afford health care. Travelling to another part



of the planet is only a distant dream if you can't afford transport. Here three meals a day is a luxury few can afford.

At first I was struck with a feeling of helplessness and despair. I can't change the reality for these people, I can't magically create 'better' lives for them. However, feeling helpless won't change the situation either. On a large scale, yes, I won't be able to eradicate poverty. But, instead of focusing on what I can't do, I would like to give energy to what I can do, no matter how small and insignificant it may seem.

So what can I do? For a start I can live my life without overindulging in things I don't need, without falling into the perpetual trap of wanting more. I feel truly happy with very little, and here, very little seems like so much. I can appreciate and be thankful, remembering just how lucky and privileged I am. And I can share. Share my passions, time and smiles. For sometimes, just feeling appreciated, loved and noticed can make a whole world of difference.

Somewhere in India a girl lies on a rough, straw mat. An old blanket torn and patchy covers her body. The old, thatched roof of her hut creaks and groans with the rising wind. Her eyes are closed, but she listens to the rhythmic beating of her heart. The night air feels cold; she burrows deeper under her blanket.

Somewhere in England a mother gently enters her daughter's room holding a glass of warm milk in one hand and a plate of honey toast in the other. The girl is lying on her side, golden locks of hair sprawled out on her pillow, soft toy in one hand, half

opened book in the other. Sipping the warm milk, nestled in her duvet, she watches as the night-light casts shadows of five pointed stars onto her bedroom walls. Maybe she didn't see it then, but she sees it now — just how lucky I am.

CRISIS AND CONTEMPLATION

by Finn, Student



The nervous atmosphere could not be missed in the summer's

EMERGENCY SCHOOL ASSEMBLY.

Suddenly there might be no water in Brockwood, "no showers until the pump is fixed"

Time of replacement was on everyone's minds. a state of emergency indeed.

We spotted an anxious on-going gathering of people around this failing rod that was the heart of the pump, a piece of technology we didn't know existed. One of the many unknown items that we all depend on so heavily in modern society, and indeed in Brockwood.

Only when things break down do we realize how heavily our world is dependent on them, its daunting the way we are dependent on a human centered world manipulated by us. Camels will find water; trees will be fine. How a broken water pump can generate contemplation about our fragility because of the disconnectedness from the earth.

Labels

by Johnny



Today while working in the Woodwork Barn lot, a student walked by, noticed what I was doing, and asked if I was doing it by choice. The question initially struck me as odd. In fact, I was thoroughly enjoying myself, so the question of choice was inconsequential. What might be seen as menial, manual labor was for me, on this morning, an excuse to spend some time out in the fresh air, exercising my body, and creating some relative order in the lot. What's not to love?

For the next few months, I am what is known around here as a 'teacher's apprentice' (TA). Like any label of distinction, it is generally understood what is expected of us by the people who live, work and study here. And lugging tiles from a bulking, disorganized mass to a decidedly more accessible area, in higher, more orderly stacks, and by extension occupying less space and maybe even possibly affecting the lot in a visually appealing way, is not part of the TA-Brockwood contract.

Upon deeper reflection I could see that what I was doing was challenging the decidedly fixed notion this student had of my role and responsibilities. Here I was, a TA, engaged in something outside the expected set. Huh? It was enough to disrupt his otherwise run-of-the-mill morning; enough for him to go out of his way to ask me his question.

Labels of distinction are used endlessly, mostly unthinkingly. It's easy enough to regard them as just words, mere devices. But each word and phrase, every title and label is weighted with meaning that extends back to its origin, constantly shifting and evolving with each successive use.

I don't mean to say they aren't useful in providing a degree of clarity in this already complex, weird and wonderful world we live in. Purely on a surface level these words offer clarification and relative order. Conflict arrives when we apply the weight of history and experience to the words we use, when we identify a person with their given label. In doing so we have fixed them, confined them to a designated set. We have limited them.

It may seem redundant to state the following, but for the record: I am, we all are, so much infinitely



more than our given labels.

Certainly we know what it feels like to be confined in such a way. Does a living thing not deteriorate and stagnate in confinement? When one is held to a particular set of expectations, innumerable sets of them, determined by the individuals, organizations, establishments, governments, etc, all around them, do they not also automate? Conduct business blindly, unthinkingly? One of my favorite tweets is by Jenny Holzer: AUTOMATION IS DEADLY. Perhaps on a subconscious level this is why I felt the urge to do something outside of the box that day. Feeling the stagnation. A classic case of needing to break free.

There is a near-constant movement of the mind to categorize and define the character, responsibilities, etcetera, of a person; an allegiance to some all-knowing inner authority that we, for much of our lives, do not acknowledge... or do not question once it is acknowledged; or maybe we question it but we allow that same authority to fix judgements on what is revealed in the questioning... This movement demands so much attention, uses up so much energy, and dramatically limits the space available to us.

I admit I have a bias towards viewing everything as events. "Of happenings. Of processes. Of something that occurs," as physicist Carlo Rovelli writes in his latest book, *The Order of Time*. Perhaps we're all nothing more than the coming together of a particular set of molecules for a little while. Which would mean we are actually, for all practical purposes, incapable of being confined to a label. We are moving and shifting constantly.

We all need space. Freedom to explore, to grow and move. Do our labels hinder this process? What's beyond the word, beyond language? What is truly universal? These and many more are some of the open-ended questions I find myself looking at here at Brockwood.

BROCKWOOD NEEDS

We're after 5-8 junior microscopes for students of core and elective science.

Microscopy is a central skill in biology as well as a door to a miraculous world. Any additional microscopes would be hugely appreciated. If we're buying them, they cost between 70GBP and 160GBP each. There are a huge range of hand-held microscopes available these days as well, and they are quite satisfactory; but for the A Levels, students also need to know how to use a more traditional piece which includes a stage and multiple objective lenses.

To be clear, we are looking for any and all support to see that our biology lab is suitably outfitted for research. Any donation amount will do, up to and beyond the total amount needed, which is anywhere from £350-560 for the lower-end and/or used models to £800-1280 for the higher-end models.

Here are several ways to take immediate action:

1. Write a cheque out to Krishnamurti Foundation Trust with "BPS Microscopes" in the memo line
2. Credit Card: please email kftaccounts@brockwood.org.uk
3. Bank Transfer:
Account Name: Krishnamurti Foundation Trust Ltd
Bank: NatWest Bank

Winchester Old Bank (A)
105 High Street,
Winchester
SO23 9AW

Account No: 04128966

Sort Code: 51-61-09

SWIFT / BIC: NWBKGB2L

IBAN: GB67NWBK51610904128966

Please provide a reference to BPS Microscopes on the transfer.

A QUARTER OF A MILE

BROCKWOOD PARK. HANTS.



Brockwood in the early 1900's

Brockwood has a birthday! 250 years ago Brockwood, a manor house with fashionable gardens, was established.

What was once Lyss Farm became Brookwood Park or Brockwood as it is known today. Curiously Brockwood on two levels, is a direct consequence of Britain's relationship with India. Brockwood was built by a nabob called Richard Smith in 1769. A nabob is someone who made their fortune in the colonies and then returned to Britain where they lived an extravagant lifestyle. Richard Smith, son of a cheese-maker, was a director in the East India Company, it was his bid to buy into the life of upper class gentlemen, as a result, Brockwood was built!

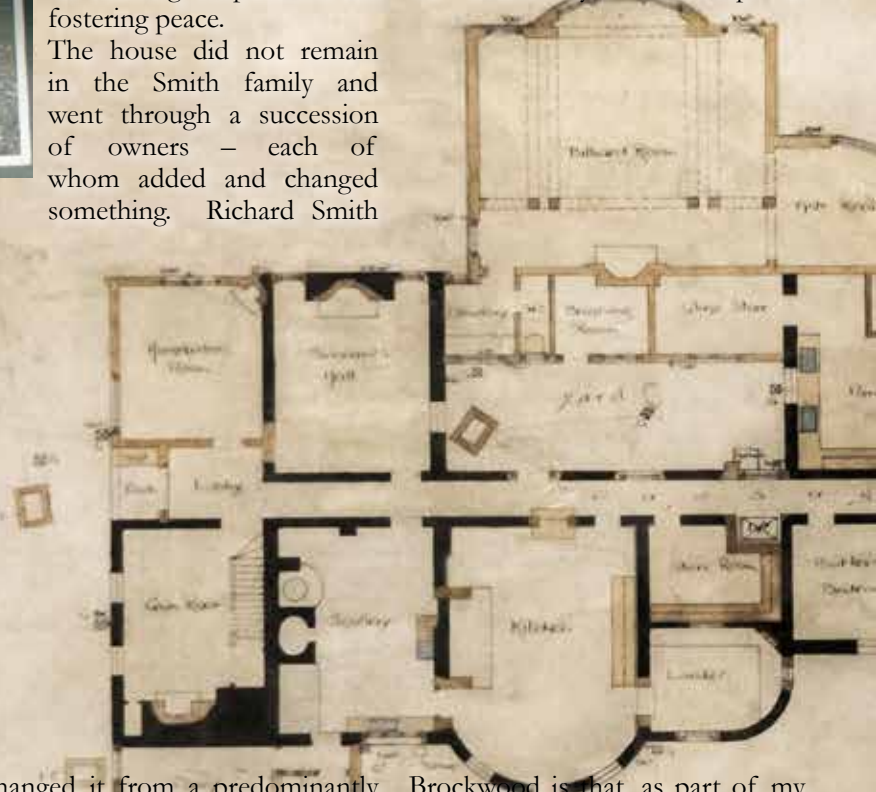
Brockwood has always been international, however, the principles that have been expressed here, I feel, have changed drastically. Smith was a slave owner and left a number of slaves to his children in his will. Individuals forced overseas from their homes

in inhumane conditions, now the house buzzes with the accents of people from all over the world and the school operates with the intention of enabling cooperation and fostering peace.

The house did not remain in the Smith family and went through a succession of owners — each of whom added and changed something. Richard Smith

Lebanon on the site. Some of them still stand today, a predominant one known as the 'Brockwood Tree' stands on the South Lawn.

What interested me about the Earl of Malmsbury's ownership of



changed it from a predominantly cattle rearing farm to a substantial family residence. The lands surrounding it becoming the parklands that were in vogue at the time. T. Shakespeare took ownership next but little is known about him or the changes he made at Brockwood. Shakespeare was followed by the Earl of Malmsbury. Brockwood was not the Earl of Malmsbury's primary abode and there are not many records as to his impact on Brockwood, except that he planted the first Cedars of

Brockwood is that, as part of my history studies, I had been reflecting on a quote, 'The history of the present century afforded repeated proofs, that the English fought and conquered less for themselves than for the sake of their allies, and to preserve that equilibrium of power, on which the fate of all Europe depends'. This belief seems to be common as something similar is written in the A level History textbook, '...Britain was more reactive to the initiatives of other powers, particularly France, than



Locals of Hampshire in late 1700's

Ground Floor Plan C

aggressively seeking out new lands for their own sake'. I questioned, over the family breakfast table, is it possible, as a country, to exert one's power throughout the world, often with great brutality, without being, responsible. I was so surprised when I realised that this first quote came from the Earl of Malmsbury – one-time owner of Brockwood! During his ownership of Brockwood, the Earl of Malmsbury was the British diplomat to The Hague, where the historian Paul Langford has written that he 'proved brilliantly effective as a focus for Orangist and anti-French feeling, and as the agent

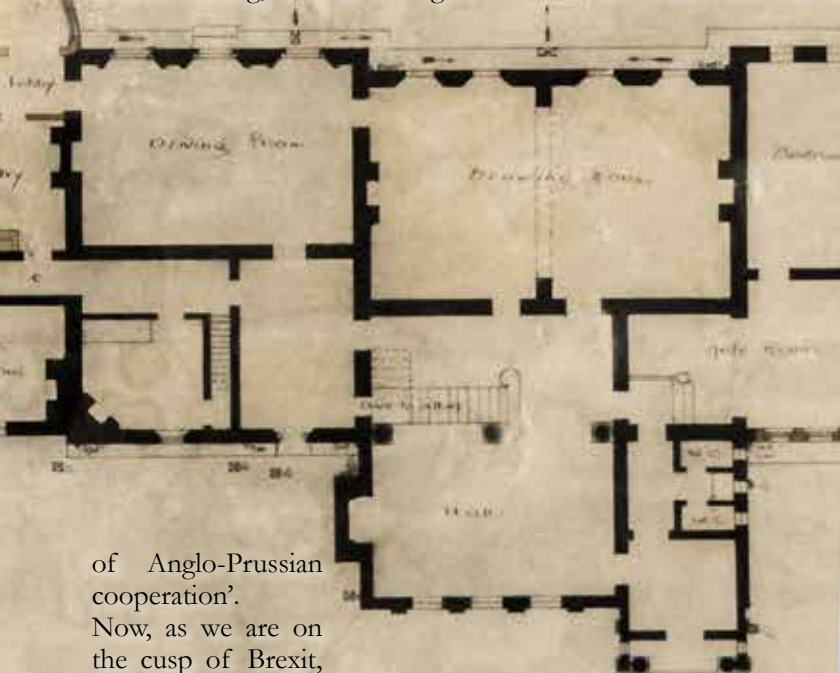
and copper beech avenues and a pinetum to the north of the house but there is little else.

Following Greenwood came Lady Royden who, as a keen gardener, has left a legacy of beautiful trees at Brockwood, most notably what is now known as the Grove. Lady Royden's daughter was an important historical figure, I wonder if the echo of the younger Lady Royden's passion for women's suffrage, social equality and pacifism can still be heard in the buzz of our laughter and chat? Maude Royden became a campaigner for women's rights within the church and was the first

social, moral problems, of the relationships of men and women, or explain the message and meaning of Christ and the significance of Christendom, with a sensitiveness and an eloquence that hardly any male preacher would equal.'

In 1969 Brockwood was bought by the Krishnamurti Foundation, and the current school was set up and the gardens simplified.

It begun as a brash spectacle of wealth earned through the exertion of power, and emerged through the expression of individuals both British and Indian who sought Anglo-Indian relationships founded on inclusion, respect, and trust. Brockwood is a symbol of transformation and an example of how something rich and sustaining can grow from the root of colonial



of Anglo-Prussian cooperation'.

Now, as we are on the cusp of Brexit, there is discussion at Brockwood about how political relations in Europe will impact student numbers and whether it will hinder young people from participating in an education at Brockwood where cooperation is an important goal.

Colonel Greenwood was the next owner of Brockwood noted for his planting of beech

female Doctor of Divinity.

It was written of Royden 'the great preacher and prophet, was condemned to exercise her unique powers of evangelism in by-ways and under a blaze of criticism. The small, lame, soft-voiced woman could interpret the intimacies of personal religion, of



Brockwood as it is today

abuse into a flourishing interaction

between people from all over the world.

It is hard to estimate the hours of practise that went into the different exercises and techniques that we all had to learn to reveal our characters and really manifest them, but at one point they took up 30-40 hours a week all combined. Despite that everyone I have spoken to agrees that the direction techniques and different methods were very beneficial and efficient.

You must bear in mind that Oscar Wilde is from an era of what could be seen as very confusing English satire. Even when you believe you've successfully nailed your character's reaction to a certain scene through body language, as cast member Osian put it, this small proud moment/ego boost can ruin the next line your character speaks, and so a totally selfless engagement is necessary. Obviously given our conditioning, this is an extremely difficult thing to master.

What I found most challenging was keeping the necessary energy levels up every day and of course sacrificing my weekends to rehearsals, but it was all worth it.

isation however may be questioned) but by everyone pushing each other to improve each rehearsal. The teamwork and camaraderie were some of the best I have ever experienced in my life.

Some of the biggest leaps in overall excellence I witnessed were of Tia, who played Miss Prism (the stern tutor, who moved to the country to run away from her problems in London), who at first was slightly hesitant, but through practise found her comfort zone and absolutely embodied her character.

And not to forget Osian, who played Dr. Chasuble (the humble local priest from the country) and joined having little experience, and joined primarily to test his social side and face his fears. In this writer's opinion, not only did he face his fears, he bested them, christened them and banished them into the eternal abyss.

Of course, everybody improved in a multitude of ways that I could write about such as Emelyn's (Jack's love) secret talent to express



opening up in a way that no one expected. When the original Algernon (Jack's bachelor friend who created the alter ego called Bunbury in an attempt to find out who Jack is hiding in the country) left, several people came and went but, to everyone's surprise and delight, Alasdair offered to take the part. No one knew how well he'd do, but absolutely everyone was shocked and it was his first ever big part. In fact, he himself was shocked at how smoothly it went. He told me that at first he felt like a fish in a large pond in terms of everybody's acting but in the end he felt more at ease with everyone.

THE IMPORTANCE OF BEING EARNEST

by Leon, Student



The cast who stayed on advanced in their acting skills and experienced an escalation in their general passion and liveliness, amplified not only by the incredible directing skills (the organ-

herself on stage and Anastasia (Jack's guardian whom Algernon tries to win over) overcoming her initial doubts about the play then rolling with it all.

But what I absolutely cannot forget to mention is Alasdair's improvements with acting and

One thing I will always laugh to myself about when I think back is that he was adamant about not kissing Anastasia on the cheek and on the hand and simply wanted to imitate the noise. However, in the end, he gave in.

POETRY PLEASE

UNTITLED

by an Anonymous student

I can't seem to find my place, no matter where I am
and who I am with. It just isn't quite right. Maybe for a
moment, for a second, but then it's gone as quickly, as
it comes. Is this because I haven't found that place within
myself? I distance myself from others because I do not
feel that I truly belong. Even when I am with my closest
friends, I am never fully part of the group. The one that
just doesn't quite fit in — the ugly duckling. But could
it be that everyone is experiencing this to a certain extent?
Are we all lonely? Floating around together, but never
truly connecting with each other. Could we be living our
whole lives without knowing what it is like to belong, to
feel a part of something, not just on the surface, but deep
within?

Emerged

by Maria, Student

Gentle the support of a cobweb to an eight legged insect
Bearing with the floating hesitation
And there empty but full of whispers like a soft melody
Each creature plays its instrument
Playing while witnessing the rebirth of a bud
Whom with patience awaits the release of a divine
fragrance of pure love
The bee hears the blossoms call
Delivers a gentle kiss upon her new flesh,
She smiles

You, Tree

by Taís, Student

I rise
My palms bare, my feet keen
I sway
On your bark, my skin
I climb.

I breathe,
In the air
A fresh scent of dirt
Of morning
And cedar.

In my hair,
Your branch
On my toes your tree
I sit, I grin, I sing
I cry
I am.

Oh, if they could see
That it is health
Beyond their safety,
To sit here in your arms
Embraced,
up in the air touching
The ground

Comic by Myrdin, Student



BROCKWOOD IN BRIEF

The Eco-Group

Twenty students and staff have come together to examine what more we can do in Brockwood to reduce our effect on the climate and the eco-system. The groups keywords are 'Achievable Goals', 'Strategy', 'Positivity' and 'Humility'. The group have split into five teams: The Research and Data Gatherers; Carbon Capture Team; Carbon Reduction Strategists; the Sustainable Consumerists; and the Waste Management Explorers. More to come in the next Observers.



Brockwood from above, showing its immediate eco-system

Brockwood Concert Series 18/19

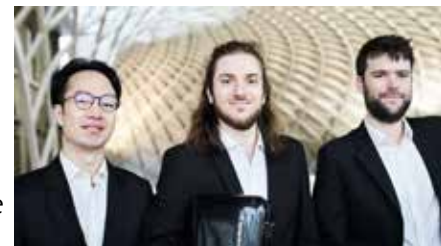


Dante Quartet

We invite you to join us for the remaining two concerts of our 2018-19 Brockwood Concert Series. Brockwood Park has long been home to world-class musicianship, with visiting artists that have included Nicola Benedetti, Yaltah Menuhin, Leonid Gorokhov among many others.

Set in the beautiful Hampshire countryside, our concerts are held in an intimate space with a spacious acoustic and a unique atmosphere of familial warmth and focused listening—a setting long cherished by artists and audience alike.

Join us, by RSVP, for the next concerts in the Brockwood series, which are: The Linos Piano Trio, 2 March; and Dante Quartet—Classical String Quartet, 1 June.



The Linos Trio

Learning the Art of Living

A Brockwood education goes beyond traditional kinds of learning. Not exclusively academic, Brockwood strives to help students learn the art of living, bringing together aspects of learning, sensitivity, open-mindedness and self-reflection. An important element of this is our weekly Inquiry-Time, where the whole school takes part in an exploratory discussion on a specific topic. These topics can be suggested by staff and/or students.

Thus far this term the School has inquired into the following subjects.

September 4th: Are we trying to fit into a pattern of society when we make our academic choices?

September 12th: What is happiness?

September 19th: Do we need technology to live?

September 26th: Do we feel equal in Brockwood, in our lives and between men and women?

October 3rd: Why is self-expression so important to us?

October 10th: What is care?

October 31st: Silence and sitting quietly

November 7th: The school looked at fear, where it comes from and what role it has in our lives?

November 14th: Pornography and the impact of the industry on young people.

November 21th: Looking into the role and influence of sex in society.



Inquiry-Time in Action

Brockwood Park School

Join us...

We offer a diverse and individualised programme of study for around 70 students aged between 14-19 years old. We provide for both non-exam & exam students including pre-AS, AS & A level subjects. Our unique curriculum encourages not only academic excellence but also self-understanding, creativity & integrity.



Open Day 16th March 2019

www.brockwood.org.uk