

# pelican

Dr Jo Bailey Wells

BISHOP OF DORKING

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INVESTIGATING POLITICS

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RESEARCHING CHILDHOOD CANCER





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**DR JO BAILEY WELLS**  
By Dr Simon Heffer  
PAGE 4



**DR AARON RAPPORT**  
PAGE 12



**THE REVD JAMES BUXTON**  
PAGE 16



**DR SAM BEHJATI**  
PAGE 20



**DR JAKE BRADLEY**  
PAGE 24



**DR JO WILLMOTT**  
PAGE 28



**DR VICKIE BRAITHWAITE**  
PAGE 32



**DR GWILYM DAVID BLUNT**  
PAGE 38



**DR RACHEL ADELSTEIN**  
PAGE 42



**TIM SEBASTIAN**  
By Kenza Bryan  
PAGE 46



**DR ALEX DEVINE AND DR ANNE MCLAUGHLIN**  
PAGE 50



**JONATHAN RUGMAN**  
By Alistair Benn  
PAGE 58



**HERMAN LAM**  
PAGE 62



**DAVE BARTON**  
PAGE 66

# FOREWORD

## AN INTRODUCTION FROM THE MASTER



These are exciting times for Pelican readers. I expect you will have seen the news of the election of Professor Christopher Kelly as the College's new Master, who will take over when I stand down at the beginning of August next year. Christopher has been a core member of the College's Fellowship for over twenty years, and through filling key posts (such as Senior Tutor and President) has contributed greatly to our community. This makes him extremely well-placed to lead the College for the coming decade, when changes and

challenges in Higher Education will put a premium on strong and well-informed leadership of our institutions.

Not just in leadership, but also physically and structurally, we are about to see major changes in the College's Old House. This summer we started our "Old House Project", for renewal of the kitchens, restoration of the original Medieval dining hall and complete refurbishment of the ground floor under the Hall, all the way from Trumpington Street to Free School Lane. This will result in some disruption, but through the project we are maintaining the essential catering services, as you will see if you (re)visit the College over the next 18 months.

As usual, our Development team have prepared a feast for the eye and the mind in the 2017 issue of The Pelican. Their standards are always high, but this issue seems to me to be particularly stimulating. The lead article is an interview by Simon Heffer with Jo Bailey Wells, Corpus's first female Bishop, as Suffragan in the Diocese of Guildford where another Corpuscle, Andrew Watson, is the Diocesan Bishop. You will find interviews by two recent students, Kenza Bryan and Alastair Benn, of Tim Sebastian and Jonathan Rugman, whom we have been lucky enough to have as Fellow Commoners in the College last year and this, respectively. You can get to know some of our Fellows, and learn about their important research, through profiles of Sam Behjati, David Blunt, Aaron Rapport, Jo Willmott, Vickie Braithwaite, Rachel Adelstein and Jake Bradley. Then there is a delightful double act by our Parker Librarians, and a colourful presentation of Dave Barton and his gardening team.

I am sure you will enjoy it all. The Development team of Liz Winter, Lucy Sparke, Elizabeth Abusleme and Jane Martin and I send you best wishes for the coming year.

Stuart Laing



# DR JO BAILEY WELLS (m1984)

## BISHOP OF DORKING

Interviewed By Dr Simon Heffer (m1979)

ALTHOUGH JO BAILEY WELLS RESISTS BEING LABELLED A FEMINIST, SHE HAS ON SEVERAL OCCASIONS FOUND HERSELF A PIONEER IN THE SPREAD OF EQUALITY BETWEEN THE SEXES. SHE WAS IN ONLY THE SECOND INTAKE OF WOMEN AT CORPUS WHEN SHE CAME UP IN 1984 (HER FATHER AND TWO UNCLES WERE CORPUS MEN: YET WHEN SHE APPLIED “I DIDN’T EVEN TELL MY FATHER I’D PUT CORPUS AS MY FIRST CHOICE. I LOVED THE FACT THAT IT WAS SMALL”).

When she was ordained as a Church of England priest in 1995 she was among the first generation of women in that calling. She then became the first female Dean in the UK, at Clare College. In 2013 she became Chaplain to the Archbishop of Canterbury, the first woman ever in that office. And when last year she was consecrated Suffragan Bishop of Dorking – under the Bishop of Guildford, Andrew Watson, another Corpus alumnus (m1979) – she became only the tenth woman in the Church’s history in the episcopate, and the first from our College. Dr Wells grew up in a village between Leeds and Bradford, where her mother still lives. Did the family go to church every Sunday? “No,” she replies. “It was a sort of conventional upbringing. I was baptised in the village church. We probably went once a month, so we were associated but not fanatical, shall we say? And the schools I went to mostly had a chapel or a chaplain, but I wouldn’t have imagined that would have changed my life.”

“Even now, I would resist describing myself as religious. I’m a Christian, there’s a lot I believe, but the word ‘religious’ I associate with the sort of outward, institutional frameworks of an established system, and I think for me the process of coming to faith was about shedding some of that.”

I asked, when we met on a bleak winter’s afternoon at her office in her handsome residence just outside Guildford, whether the institutions of

the Anglican Church presented some sort of obstacle to her. “I think it was an obstacle based on our history. Even last autumn I was in Abu Dhabi for a Christian-Muslim dialogue and very aware that the Muslims I was speaking to saw Britain as a Christian country: which is to say that our political life, our social life, the way in which our society functions is seen by outsiders as Christian. But most insiders would say that although Britain has an established church, it is a secular nation. And to the younger generation the Church can very readily be seen as an institution that is outdated, somewhat bureaucratic, overly systematic, even about the deep things of the heart. That is where the clash comes.”

She clarifies her criticism of the institution as being in “administrative and cultural terms, but also in political terms. It’s precisely because the Church has been tied up with the State. It’s a model of society that harks back to Constantine: when the Emperor became Christian, the empire became Christian. I don’t think that’s what Christian faith and life is about.”

Does having the Head of State as Head of the Church matter to her? “I am utterly delighted that the Queen is my supreme governor in the Church. She takes that responsibility very seriously. And I see many advantages to an established church. But I’m in it because this is the Church where I found faith, and I’ve learned to grow where I’m planted.”

When I probe about the growth of her own faith, she says: “It was in my teenage years that I found faith: it was something of an incremental process.” She says she took the invitation to be presented for confirmation “seriously”. “I remember being in those classes, full of questions, without the confidence to vocalise them and ask what I was wondering about. But I do remember a conversation with the priest who prepared us for confirmation, and my saying that I wasn’t sure where I was on much of it, but I wanted to keep going, and that was enough to convince him.”

She was propelled on by “a combination of the village, the church and the community where I grew up, the family in which I grew up – I’ve got parents and two older brothers all of whom would describe themselves as Christians – and then by several instrumental teachers.” But she says that her brothers, influenced by the Christian Union at their school, were the “most prominent” among all these in influencing her faith. They had “made a stronger commitment and became really excited about being Christians when they were in their teens, and came back and fed me all sorts of fascinating books that got me thinking and talking.” Her parents, although they followed a “different model” of Christian faith, were “encouraging and supportive” of their children in this journey.

Dr Wells came up to Corpus to read natural sciences. She had been to



Photo credit: Jim Pascoe photography





Marlborough in the sixth form and there had become fascinated by fine art, and contemplated going to art school. It hadn't occurred to her to read theology at Corpus, but "the minute I got there, I knew I wasn't very interested in natural sciences."

Her gap year had altered her perceptions. She went to Africa with a voluntary service group, Project Trust. Having on the application form said she was a Christian, she was placed in a Christian mission hospital in Transkei, then one of the homelands under the apartheid regime in South Africa. "It was three and a half hours on rough roads from the nearest post box and town," she recalls. She and another girl who went out with her were "two of only five white-skinned people in a very traditional Xhosa community."

She learnt some of the language (whose name she pronounces with the authentic click), and found the church there "the lifeblood of that community". She says that although she apparently had everything and the people there had very little, "I found myself envious of them: they had a joy and depth of

understanding about what mattered in life that shook me to the core."

So she arrived at Corpus "wanting to change the world", and felt the best way to do that would be to read medicine and become a doctor: but she could not change her trips because there was already a full complement of medics. She could have changed later on but began by reading the biological sciences and "I wasn't enjoying it and I didn't do well" – not well enough to change. "If I look back, I was lost academically. If I'd sought advice,

“ I PLAYED A LOT OF HOCKEY WHILE AT CORPUS. I FORMED THE WOMEN'S HOCKEY CLUB, TOGETHER WITH PETERHOUSE AND PEMBROKE, WHICH HAD ALSO JUST TAKEN WOMEN, SO WE COULD FIND ENOUGH TO FORM A TEAM. ”

and had I been able to, I might have switched to history of art."

She distinguished herself in sport while at Cambridge, and in an unexpected way. "I played a lot of hockey. I formed the women's hockey club, together with Peterhouse and Pembroke, which had also just taken women, so we could find enough to form a team." She also played for the university, only to be dropped just before the Varsity match. "I was so cross I went off and played ice hockey, having barely skated in my life, and I got a half-blue. It was very hard work. There was no rink in Cambridge and so we had to get up at 5am once a week and go on a bus to Peterborough." She rejects the idea that this was evidence of God moving in a mysterious way, "but I think it sums up my approach to life. If a door closes, let's find a window."

She was very involved in Corpus's Christian Union and chapel, and on the "edges" of CICCU, but otherwise spent a lot of time at Cambridge "sitting with friends drinking coffee, putting the world to rights". She also volunteered for Third World First. But after chapel on a Sunday she would

"run off to a church on the edge of town, St Matthew's, one that was as non-studenty as possible." She liked the way it was full of young families, and she helped teach Sunday school.

As she prepared to leave Corpus she says she felt "really confused". "I'd thoroughly enjoyed Corpus and Cambridge, but I had not enjoyed the academic work, and had not done well as a result, and was wondering what on earth to do with my life." She says that for her "the continent of Africa represented the call. I was clear I was a Christian but I wasn't clear how I might change God's world through serving in Africa." She was clear that she couldn't "buy into" the "paternal and colonialist" world of the white missionary.

"I knew I wanted to change the world, but I hadn't a clue how. There were three vocations that attracted me: teaching, counselling and social work, but each felt too narrow and specialised for my broader interests." She recalls a supervisor, asking about her future, who commented that none of these sounded like "a big enough stage" for her. In 1987 there were no women priests, but she says she was not angry that that vocation was closed to her: "It never crossed my mind." When a boyfriend at the time suggested the possibility she dismissed it, not because women had yet to win that battle, but because to her at that time "church leadership didn't seem to be where it was at. I wanted to change the world".

She won a Rotarian scholarship to study in America, through the suggestion of a neighbour in her parents' village. She had spent two long vacations back in Africa, but now decided to go to a university quite unlike Cambridge – she didn't want the Ivy League – to study intercultural communication, and after some research in the UL chose to do so at the University of Minnesota. She ended up staying three years, despite the obstacle of arriving and finding that in Minnesota they had hardly heard of women playing ice hockey.

Her time there was a gift of room to think about the direction of her life. She still wanted to change the world, and in a direction she had learned in Transkei. "I was deeply touched by the quality of life in the spiritual, less material sense that I experienced there," she says, saying she noted on her return home that "wealth doesn't seem to make anyone any happier". Her ambition then was to "right the wrongs of the injustices between the first and the third world." She stayed on in Minnesota because she had joined an Episcopal church there – the Church of the Messiah in St Paul – which had provided "the first experience of a church that was captivating". She became "part of a creative community that I longed to meet with on a Sunday morning. I was caught up in worship, in the beauty of holiness among that group of people."

“ I KNEW I WANTED TO CHANGE THE WORLD, BUT I HADN'T A CLUE HOW. THERE WERE THREE VOCATIONS THAT ATTRACTED ME: TEACHING, COUNSELLING AND SOCIAL WORK, BUT EACH FELT TOO NARROW AND SPECIALISED FOR MY BROADER INTERESTS. ”







Foot washing at St John's School. Photo credit Alistair Wilson.

Faith wasn't just something that existed on a fellowship level with a happy-clappy group of people. It was a really mixed body of people – all ages, multi-racial – who brought out the best in each other."

The church wanted to hire more clergy but lacked the funds: so she asked whether she could act as a "non-ordained, non-trained, assistant pastor", and she was snapped up as parish assistant and youth director,

aged 23. I ask her whether she minded not being able to become a priest in England, but she says "it wasn't the live issue for me. It wasn't a justice issue or a political issue." She met a woman priest in St Paul for the first time who became something of a role model, but not so much as the (male) rector with whom she worked closely as an assistant. "It was working with him that I first discerned that I might perhaps be called to ordained leadership in the church, and in one of

my summers when I was home I spoke to the right person in the diocese of Bradford, where I'd grown up, about full-time work in the church. For me that wasn't initially a conversation about ordination but about some other kind of full-time ministry in the church."

Although at that time women could join the diaconate of the Church of England, she thought the conversation was about joining the lay ministry. However, it turned into a conversation about ordination, the movement for which was gathering steam. Even though the church was still to agree to ordain women as priests, she decided to begin the selection process for ordination, which meant going to study theology – which she did, on her return from America, at Durham.

"I started my training for ordination not knowing whether I would end up as a deacon or a priest. I think I assumed it would all go through, and I would be priested. And by the time the vote happened in my second year at Durham, I would have been devastated had it not gone through. But it wasn't so much a feminist issue as a matter of biblical interpretation – on which, it seems to me, there is room to differ."

Once ordained, Dr Wells had a "gradual realisation" that she was destined for a role of leadership in the Church. "I



a "story" because of the way she was breaking boundaries in the church but, inevitably, had a leadership role thrust upon her. At the 1998 Lambeth Conference she hosted a party in Clare for women leaders in the Anglican Communion. "I began to do things nationally. A speaking ministry developed that took me beyond my own patch, so I would be invited to speak at cathedrals and did a few things internationally."

Once women were ordained, she says, "I assumed it was a matter of time before women became bishops." However, she took no high-profile role in the campaign to enable that to happen. "I thought we had to bide our time to have sufficient women priests with the right experience to be seen to be offering leadership. Then it just becomes common sense, it becomes blindingly obvious because the leadership is hampered without them."

After six years at Clare, Dr Wells went to teach at Ridley Hall. "The way I worked at Clare took up 70 to 80 hours a week and we wanted to start a family," she says. She had been director of studies at Clare and an associate lecturer in the Old Testament. Going to Ridley Hall gave her the opportunity to "re-shape" the teaching of Old Testament studies, "and I grabbed it". She thought it was badly taught in the theological colleges up to that point: "I couldn't bear to think of a whole generation of clergy coming through who hated the Old Testament. I love it. There's more storytelling in the Old Testament than in the New, and it's more complicated. An English degree would be more useful for understanding the Old Testament than a classics degree. It has a variety of literature and perspective within it that is fascinating, particularly when it comes to handling diversity and grasping contemporary issues that are complicated."

think it began when I was appointed Dean of Clare," she says. She had stayed at Durham to do a PhD and was ordained directly to a chaplaincy post at Clare, missing out the usual curacy. Soon after her becoming Chaplain the Dean left, and she was encouraged to apply for his job. "I was up against a shortlist who were all men in their 50s, and I was ordained just two years and in my early 30s. It must have been quite a gamble for the fellowship, but they appointed me.

She inherited a thriving chapel "bursting at the seams every Sunday evening", and recalls: "Clare is a very different college from Corpus. Despite the size of the congregation, I'd say it's less religious." I ask whether by that she means it is less observant of the traditions of the established Church? "Exactly." She was keen to avoid being

However, in 2005 a new opportunity arose "out of the blue" that took her away from England for seven years, just as the debate about women bishops was coming to a head. She and her husband – Dr Sam Wells, currently vicar of St Martin-in-the-

“ ONCE ORDAINED, DR WELLS HAD A “GRADUAL REALISATION” THAT SHE WAS DESTINED FOR A ROLE OF LEADERSHIP IN THE CHURCH. ”



St John's School. Photo credit Alistair Wilson.



Photo credit: Jim Pascoe photography.





Bishop Jo with her husband Sam and her children Laurence and Stephanie.

Fields, in London – were jointly head-hunted for posts at Duke University in North Carolina. He became Dean of Chapel and a research professor in Christian Ethics: she went to teach Old Testament and to found a theological college within the Duke Divinity School. She arrived there just as Gene Robinson, the first openly homosexual bishop in the Anglican Communion, had been consecrated, and she had students on both sides of the argument who were fiercely debating it. “The Church was dividing in front of my eyes, and I made it my task to bridge those divides locally.” She defines her time there as “a ministry of reconciliation, a ministry of speaking to each other and listening across that divide”, designed to “build the unity of the Church”. This “balancing act” served her well when working for Archbishop Welby, in the chaplaincy role she likens to being his personal private secretary.

“My job now is to be a pastor, a pastor to the whole church. I don’t see my job as taking sides. I see my job as being guardian of unity as well as teacher of the faith. I don’t see leadership as being about voicing my opinion. Because it’s not all about me. It’s about holding people together in the faith,

in the discipline and doctrine of the Church. We don’t have a choice about what we inherit or with whom we inherit it. Discipline matters, because in the end the church is not about me and my view. It’s about something bigger, and I lose out if I don’t get over myself and submit to the wider body. Ultimately, I want to submit to God. Yet I’m also determined to be a pastor, which means listening to each person individually, helping them to be effective and fruitful disciples of Jesus: so there has to be some flexibility. There’s a tension, but that tension is part of being human.

“*MY JOB NOW IS TO BE A PASTOR, A PASTOR TO THE WHOLE CHURCH. I DON’T SEE MY JOB AS TAKING SIDES. I SEE MY JOB AS BEING GUARDIAN OF UNITY AS WELL AS TEACHER OF THE FAITH.*”

After seven years at Duke – “a real joy and an adventure” – both she and her husband felt it was time to come home. “We came back for the Church of England. We are both British, and this is where we belong.” Her husband was offered St Martin’s, and she came back “on a wing and a prayer, trusting that something would come up in London.” And it did: “After looking around at various openings, Archbishop Justin rang me up out of the blue and asked if I would be his chaplain. I knew him because we were both in Durham as students together. We’d barely been in touch in the meantime, yet we were good friends back then.”

It was an intensive three years of meeting people with, as well as on behalf of, the Archbishop, handling highly confidential work. “I got used to hobnobbing with all sorts of people, from the homeless to the Royal family.” When she held that post she had not expected or aimed for her current post. She is wistful about how the vicissitudes of her career have not included serving as a parish priest. “I’ve always said that one day when I grow up I’ll be a proper vicar, but it has never happened.” She was involved with her husband’s work at St Martin’s before moving to Guildford, where she

now has an official residence that is the family home, but now there is no time. “I’m in a different church or two every Sunday. My goal is to get around the 170 or so parishes in the diocese of Guildford as quickly as I can. You can only engage with people properly if you go meet them on their turf.” Her husband, however, does what he can to assist her in her Episcopal duties, and the night after our interview was coming down to help her host a dinner for 25.

“*I’M NOT THINKING ABOUT ‘NEXT’. I’M JUST CAPTIVATED WITH BEING HERE, AND ENJOYING THE LEARNING CURVE.*”

A year before Andrew Watson asked her to become his suffragan – which happened not because of the Corpus connection, but after a rigorous and lengthy interview process – Dr Wells had been pressed to join the shortlist for another senior post, but says: “I wasn’t ready. I wasn’t at all convinced that God was calling me to that role, in that place, at that time. But a year later it felt very different. I’d done one more year with Archbishop Justin, and we’d always said that three to five years was right in that role. My job was to see him in and to help manage a huge amount of transition at Lambeth Palace, and when the first offer came I hadn’t done that. But I’m also not sure I felt mature enough, confident enough, clear enough that I was suited to the role. I learned a lot from Justin. He treated me as an equal. There was nothing in his working life that we did not discuss. But he wasn’t training me, and I wouldn’t say I modelled myself on him.”

She recalls that on taking up her present post in the summer of 2016 she once or twice felt “confused”, not being sure at one stage what she



Bishop Jo had spent more than three years as Chaplain to the Archbishop of Canterbury prior to her appointment as Bishop of Dorking.

should wear for a certain service. “And yet I’d been an archbishop’s chaplain, which included guiding Justin on what to wear, and packing the right robes in his bag. I just hadn’t transferred what I’d learned there to the new setting.”

She certainly seems at ease now. When I ask what happens next – she is young for a bishop, and the world would appear to be her oyster – she says: “I’m not thinking about ‘next’. I’m just captivated with being here, and enjoying the learning curve.” Would she like a diocese of her own?

“It’s not something I want just now. I tend to give myself in the present and not worry about the future. I’d need to feel my work here had come to a suitable junction. I’ve no wish to leave something unfinished.”

Will there, one day, be a woman archbishop?

“Well, we have two archbishops in this country, so it seems only fair we should have one of each.”



# DR AARON RAPPORT

Fellow and lecturer in Politics and International Studies

AS THE IRAQ WAR BEGAN IN MARCH OF 2003, ROUGHLY 70 PERCENT OF US ADULTS IN A POLL CONDUCTED BY PEW RESEARCH SUPPORTED THE DECISION TO INVAD—AND WHY NOT? AMERICA’S TOLERANCE FOR THREATS HAD FALLEN PRECIPITOUSLY AFTER THE TERRORIST ATTACKS OF 2001, AND IT SEEMED LIKELY THAT SADDAM HUSSEIN HAD WEAPONS OF MASS DESTRUCTION. NOT ONLY THAT, HUSSEIN WAS A TYRANT WHO HAD COMMITTED HORRIBLE CRIMES AGAINST HIS OWN PEOPLE. WOULDN’T IRAQ BE BETTER OFF WITHOUT HIM?



It was deeply troubling that Hussein might order his forces to burn oil fields as in the Gulf War, and perhaps even use chemical or biological weapons against coalition forces fighting in Iraqi cities, killing large numbers of civilians in the process. But ultimately, US forces would topple Iraq’s Baathist regime quickly and provide aid to lessen any unfolding humanitarian crisis, paving the way for a new democratic government to emerge in the Middle East. This would have knock-on effects throughout the region, leading to democratic reforms in Iran and Syria too. The long-term ramifications for international peace and security would be tremendous.

Of course, the long-term ramifications of the Iraq War were tremendous, though certainly not in the way the American people or leaders expected. As a 22-year-old undergraduate watching the Iraqi insurgency unfold on the news in the chaotic aftermath of the US-led invasion, I was more than perplexed by the mistaken assumptions that many Americans, myself included, had made about how toppling Hussein would affect the country. Furthermore, it seemed as though the US government had done little planning in regards to military operations designed to stabilise and rebuild Iraq following the warfighting phase of the ironically-named military campaign *Operation Iraqi Freedom*. I was dismayed by this seemingly inexplicable gap in strategic thinking as much as I was by my own credulity in assessing the likely outcomes of an invasion beforehand.

It’s safe to say that my shock at the chaos of the immediate aftermath of the Iraq invasion was the formative political experience of my 20s, if not my entire life to date. I soon entered graduate school at the University of Minnesota, pursuing a PhD in Political Science focused on international security and US foreign policy. I became quite interested in psychological theories of decision-making that detailed how intelligent, competent individuals could nevertheless significantly depart from rational norms of analysis even (or especially) when the incentive to engage in careful strategic planning

was great. These theories meshed with what I had observed from afar in regards to the Iraq War. They were also in line with what thinkers like Carl von Clausewitz had written about combat—that “friction” in war meant “the simplest thing is difficult.” Even more to the point in regards to Iraq was Fred Iklé’s pithy observation in his book *Every War Must End*: “war plans tend to cover only the first act.”

“

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The problem in the social sciences is not necessarily that the phenomena we’re interested in—whether that may be how countries plan and fight wars, or more “everyday” matters like how well children perform in school—don’t have any obvious answers. Just as often there seem to be too many plausible but incompatible explanations for why something happened the way it did, and frequently our common sense points us away from less obvious but more robust theories that make better sense of the evidence we observe in the world. I canvassed numerous different accounts of how U.S. leaders had planned for the Iraq War and other military conflicts, revolving around factors like liberal political culture, military doctrine and standard operating procedures, domestic lobbying groups, and so forth. Many seemed promising, but upon closer examination contained logical flaws or offered only incomplete explanations for US strategic assessment of “post-conflict” military operations.

My recent book *Waging War, Planning Peace* arose out of my graduate studies. It attempts to complement and correct previous explanations for how senior US policymakers plan and assess military-led stability and reconstruction operations by drawing from a research program in psychology called “construal level theory”, or CLT. Though psychologists are famously averse to giving their theories intuitively descriptive names, CLT is not difficult to explain. In fact, readers might easily recognise experiences from their own lives that the theory captures quite well. For instance, if I were to ask you to imagine going on holiday a year from now, you would probably think about possible destinations, whether you’d go see family or friends, if it would be fun to travel by ship or train, and so forth. In other words, you’d think about why you would take the trip, and what the benefits would be. Now imagine going on holiday a week from today. Instead of thinking about why you’re going, you’ve probably shifted to thinking about how you would make this trip happen. Will you need someone to cover for you at work? Is it best to have the mail hold your letters, or might a neighbour be able to pick them up for you? Where can you find the least expensive deals on travel and lodging? Should you bring a heavy jacket in case of a cold spell?

According to CLT, and as illustrated in the prior example, questions of time affect how people think about upcoming actions and events. When an event will happen soon, it is relatively easy to imagine (or “construe”, to use CLT’s terminology) the context (season, social and geographical setting, etc) in which it will occur. This makes calculating the costs of different courses of action as well as the risk of unexpected events—what Clausewitz called friction—a somewhat manageable task. Conversely, when the same event won’t happen for a long while, it becomes harder to imagine the context in which it will take place, and more difficult to say how feasible one’s plans are. One might think this would make people more nervous or pessimistic when making long-term plans.





Typically, however, when it is hard to calculate the feasibility of our plans and intentions, people shift to thinking about the desirability of the ultimate ends those plans are meant to achieve. We think more about the destination, and less about how we're going to get there.

Paradoxically, this means that even though we should be cautious when considering long-range goals, we instead tend to be overconfident because we neglect the costs and unexpected mishaps that could complicate our plans. This is especially so when a plan has multiple stages, such that the execution of step three depends on what happens during step two, which is conditional on the outcome of step one. All else being equal, it is easier to calculate the feasibility of different courses of action for a plan's early stages—which, as Iklé observed, might be why war plans tend to cover the first act despite the fact the big payoff might depend much more on the success and relative difficulty of act four or five.

My book looks at US preparations for stability and reconstruction efforts, or “non-combat” operations conducted by the military, during World War II, the Korean War, Vietnam, and of course Iraq. I think CLT does a good job by itself and in combination with other explanations in accounting for how American policymakers plan—or fail to adequately plan—for non-combat operations relative to other military activities. In an ironic twist, I found that “farsighted” policymakers, meaning leaders who most heavily valued long-term objectives, were more likely than their “shortsighted” counterparts to be excessively optimistic about the probability of success whilst neglecting the concrete details of plans meant to secure long-term aims.

This makes sense from the perspective of CLT: if someone places a lot of weight on a goal, considerations of that goal's desirability are likely to loom large and overwhelm feasibility considerations as the goal becomes further removed in time. Policymakers

less invested in long-term outcomes are by definition less prone to be caught up with the expected payoffs of a military campaign relative to other considerations, and when prompted to consider the late stages of a war plan will be more apt to think about the costs and risks that could hinder a specific operation's execution rather than the ultimate ends that operation is meant to achieve.

Examples of “concrete” thinkers concerned mainly with feasibility include Secretary of State Colin Powell prior to the Iraq War, or Secretary of War Henry Stimson during World War II. They can be contrasted with more optimistic “abstract” thinkers who neglected the details of military occupation and administration and instead were fixated on ultimate payoffs. These latter policymakers include Secretary of Defence Donald Rumsfeld as well as Presidents George W Bush and Franklin Roosevelt.

Even though I think psychological theory can be a valuable tool for those

who study political decisions, I also try to sound a note of caution when I advise students who are interested in analysing international politics in this way. First, even very powerful political leaders operate under numerous constraints that cannot be fully captured by the dynamics of personal psychology.

Presidents and prime ministers have to deal with recalcitrant members of their own party, to say nothing of the partisan opposition, public opinion, interest groups, and the like. Even autocrats have to worry about the political inclinations of their military officers, elites in the ruling party, and the bureaucrats who carry out their day-to-day orders. More importantly, in military conflicts the adversary always gets a vote on how the action unfolds, as encapsulated in the tried but mostly true saying that no plan survives first contact with the enemy.

Further, people are reflective creatures. We are capable of learning from our past mistakes and altering

our behaviour in response. Though it can take considerable mental effort, we can become aware of our personal biases and work to counteract them. Psychological tendencies are just that—they don't fully determine our actions, but rather nudge us in this direction or that. It can be trying to resist our psychological predispositions, but it is by no means futile.

“  
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”

With Donald Trump in the White House, people are perhaps more than ever before tempted to psychoanalyze the President to divine what might be next in foreign affairs. Is Trump a narcissist whose inflated ego actually masks deep-seated insecurities? If so, will he order US forces to bomb North Korea or invade Syria in an effort to compensate for neuroses about his own strength and resolve? Again, whilst such characterisations may seem plausible, it is important to remember that Trump still operates under the constraints alluded to in the previous paragraph. What's more, as I write we still have less than 100 days' worth of “data” from the Trump presidency from which to make projections. In that time, Trump and his administration have made virtual 180-degree turns on espoused stances towards US involvement in the Syrian Civil War, Russian support for Bashar al-Assad, and alleged currency manipulation by China.

My best guess is that in Trump we are witnessing a foreign policy novice who is realising how complicated foreign affairs are, someone who is more likely to be swept up by events than direct them. Even if Trump were an experienced politician with a relatively stable policy outlook, it is important to recall that psychological theory is typically established by using experiments that tell us the average difference between groups that receive a “treatment” and those in the “control” condition. This makes it hard to make point predictions about a particular individual based on psychological theory.

A person whose behaviour generally fits with some psychological model still does not act in accordance with it in all circumstances. In light of my own findings, my advice to foreign policy prognosticators would be: take stock of the limitations to your own knowledge; carefully specify how uncertain you are about your estimates; and expect there to be plenty of friction that will make you revise what had seemed like a sensible initial prediction!



# THE REVD JAMES BUXTON

## Dean of Chapel and Warden of Leckhampton

NOT THAT I'M COUNTING, BUT I'VE JUST NOTICED THAT AS I WRITE THIS I'VE BEEN AT CORPUS FOR NINE YEARS AND THREE HUNDRED AND FIFTY FIVE DAYS! A YEAR OR TWO AGO I SAID TO MYSELF, 'IT IS LOVELY BEING AT CORPUS, BUT 10 YEARS SHOULD BE JUST ABOUT RIGHT'. SO IT IS THAT BEFORE THE END OF SEPTEMBER, HAVING PACKED UP MY THINGS, GIVEN AWAY HALF MY BOOKS, MADE LAVISH USE OF MY MOTHER'S GARAGE IN GRANTCHESTER, I WILL SET OFF WITH A BIT OF EXCESS BAGGAGE FOR MY NEW ROLE AS ANGLICAN CHAPLAIN AT THE CHURCH OF ST JOHN THE EVANGELIST, IZMIR (SMYRNA), TURKEY. THERE HAS BEEN ANGLICAN MINISTRY IN IZMIR SINCE THE 1620S. NOWADAYS THERE IS A CONGREGATION OF LONG TERM ENGLISH SPEAKING EXPATRIATES. I AM LOOKING FORWARD TO SUPPORTING THEM AND ENCOURAGING THEM. I WILL ALSO BE STARTING UP A NEW MISSION TO SEAFARERS (M+S) CHAPLAINCY AT IZMIR PORT. M+S PROVIDES WELFARE AND SPIRITUAL SERVICES TO MARINERS AROUND THE WORLD.



I would like to say a few things about my time here at Corpus. It has been an enjoyable and fulfilling ten years. It has been an absolute privilege to get to know several cohorts of undergraduates and graduate students in my twin roles as Dean of Chapel, and (for the past four years) Warden of Leckhampton, and to share in the life of the College with amazing Fellows, two outstanding Masters - Oliver Rackham, and Stuart Laing, and our excellent members of staff. Liz Winter has suggested that I might pick out a few images which encapsulate some of my activities here, but where should I begin?

Sustaining a lively programme of services and events around the chapel has of course been a constant and joyful preoccupation. I loved the few silent moments before the morning service of Holy Communion on Corpus Christi Day this year. In the photo, you can see Professor Howe (Fellow) and David Horvath Franco (Chapel Clerk) inside the chapel. Outside with me is Dr Ayla Lepine, one of the ordinands we have had this year. The picture reminds me to express great appreciation to all those who make the life of the Chapel possible through their participation, their assistance, their singing and their playing. I'm so grateful to Sibella Laing, and the small number of doughty daily office pray-ers who have joined me morning and evening for prayer. It's the essential 'foil' for the exuberant services we have had. I also love the picture of Dr de Hamel reading the gospel from the Gospels of Saint Augustine on Corpus Christi Day 2016. It was also (and this was the reason for the once-in-a-millennium use of the Gospels in the liturgy) the Feast of Saint Augustine of Canterbury.

I couldn't resist including a picture of the procession which began the funeral of Professor Oliver Rackham on 3 March 2015. His untimely death was tragic, not least for me, having got to know him so well during his mastership, his faithful attendance at the chapel, and his participation in numerous trips around England and beyond which I have arranged for members of the College. I'll always treasure the memories of the trip to Ethiopia, in 2012. What an amazing friend and travelling companion.

I have been most fortunate to be Warden of Leckhampton for the past four



Corpus Christi Day 2017.



Dr de Hamel reading the Gospels of St Augustine.



Oliver Rackham's Funeral.



Oliver Rackham at the Blue Nile Falls (Ethiopia) 2012.

years. During this time we have greatly enhanced the facilities with the new dining hall, and completely revamped the bar, whilst retaining the amazing ethos of the place. The spectacular setting, combined with the sheer energy, creativity and kindness of our students makes for a unique collegiate experience. Where else can one hear about the very latest research on subjects as diverse as 'Socio-ecological resilience to drought and the role of conservation in the Kenya-Tanzania borderland' (Peadar Brehony), 'Arthritis in a Dish' (Sampurna Chakrabarti), and 'Maids, Wives and Widows: Female Architectural Patronage in Eighteenth-Century Britain' (Amy Boyington)? These are all recent short talks given by students about their own work, in the forum created by The Leckhampton Society.

Of course College life is exceptionally sociable. The solemnity and seriousness (hopefully punctuated by moments of hilarity) of worship in the College Chapel are rightly counterbalanced by moments of levity, and ... parties. Many I have held myself in D4, and I have also enjoyed 'Slacks' at the bar, and ceilidhs and other entertainments at Leckhampton. Some of the Dean's parties are longstanding

institutions, started and upheld I know by my predecessors, such as the Freshers' Party right at the beginning of Michaelmas Term, Shrove Tuesday and May Week parties. Others I think I invented like the Chapel Officers' Black Tie Soiree, in Michaelmas Term.

Through the generosity of the College itself, the Girdlers' Company and many Old Members and other friends, I arranged a three week tour of Singapore, New Zealand and Hong Kong in December 2016. During the trip, our wonderful choir performed 12 times, in events which ranged from a reception for Old Members at the Ritz Carlton Hotel in Singapore, and the British High Commission in Wellington, to Choral Matins at St John's Cathedral Hong Kong. In New Zealand the choir performed (to a rapturous reception) at the Maori Meeting House on Waiheke Island (where we also stayed), and at the Waitangi Treaty Ground (our only outdoor concert) in the Bay of Islands area of New Zealand. Overall we performed for around 2,000 people, not including the many thousands of Kiwis who heard Paul Newton-Jackson speaking about our tour on New Zealand Radio's Upbeat programme. This



featured a recording of his beautiful setting of the nunc dimittis in Maori, sung by the choir. Our final event was an enchanting joint concert at St John's Cathedral Hong Kong, with HK NGO, Music for Our Young. We have forged a great friendship with this orchestra (which has close links with James Fan (m2012), and were delighted that they came to the UK recently and performed in the College Chapel.

An overseas choir tour has been part of the annual programme for many years now. Many Old Members will know of the College's long standing connection with the Abbey of Bec in Normandy, and I was very glad to take the choir there (for the first time) last year, to sing for Masses at the Abbey and at the convent nearby. Ten years ago the College made an exchange agreement with the Collegio Borromeo in Pavia, Italy. We have now made three choir visits to the Collegio, where they have hosted us generously and invited us to sing in their magnificent fresco hall.

At the risk of overloading this article with travelogue, I can't help mentioning the other overseas trips I have arranged for Fellows and students. As well as Ethiopia (2012) I have taken groups to the Holy Land twice (2010 and 2015), Istanbul and South East Turkey (2014), and Georgia 2016. I have really enjoyed these trips, which usually combine elements of holiday, pilgrimage, fun and study (in varying proportions), and am very glad to have been able to introduce many members of the College to such fascinating parts of the world; places which tend to be off the beaten track.

Day trips, retreats and reading parties closer to home have also been a feature of my time here. When Oliver was alive, visits to ancient woods, ancient churches, ancient anything was *de rigueur*. I am grateful to the clergy who have joined us for retreats at All Hallows' Ditchingham and Freeland (both convents). We have also been to Walsingham and Little Gidding. Three times I have arranged reading parties in Wales. The last time,

I was delighted to have Bishop Michael Bourke (m1960) with us, who not only arranged the accommodation, but introduced us to the world of RS Thomas (whose parish we stayed in), and shared with me in all the arrangements.

It's easy to talk about adventures, trips, holidays, talks, meetings and events. But a whole decade in Corpus has also been about pastoral care, friendship, daily prayer, eating, laughing (and just occasionally) crying together. It's been my home, and it will be hard to leave. Heartfelt thanks to all who make this community tick. To the students, the staff, the Fellows, the Master and Sibella. Long may our College remain a place of friendship, community, intellectual endeavour, prayer and praise. A place of flourishing.

Every blessing to Canon Jeremy Davies (m1965), who will be acting Chaplain in Michaelmas Term, and the Revd Andrew Bigg who will be moving to Corpus in January.

When Charles Dickens penned these opening lines of 'A Tale of Two Cities'; "It was the best of times, it was the worst of times", little did he think that he was providing a cliché for almost every retrospective farewell. But even though expressed with typical Dickensian exuberance, it does point to a real truth, as every human life contains times of great joy and well-being, and times of great sadness and desolation. It is therefore always reassuring and enjoyable to meet James with his sensitive attitude to life. He is always a positive presence in Chapel, High Table or at Leckhampton. Always there to meet new faces and put them at ease. His sermons often full of laughter but also serious reflection. Puncturing the "Cambridge bubble" with visits of varying length outside Cambridge is an important contribution to College life, with yearly retreats, well researched day visits or expeditions of a week or more often organised by himself alone. It is for his pastoral work that he will be most remembered. The large number of students and staff who visited his rooms either after Chapel or for a Monday evening talk or film attest to his popularity. Those who went to discuss their concerns received compassionate and helpful advice and this demonstrates the high esteem in which he is held.

**Dr Brian Hazleman**

I enormously valued my friendship with James as Dean and it's almost impossible to narrow down to a few hundred words all the memories I will take away from my time in Corpus with him. I could write a book of stories based on time spent travelling both through South East Turkey and the Holy Land alone! James was a great travelling companion, especially when travelling far from the beaten track! In Corpus, James was the life and soul of the party, and it's hard to forget long nights in the Dean's rooms dancing to Abba and drinking his famous punch. However, my abiding memories of James' time in Corpus will be the joy of praying in Chapel with him twice a day and some of the extraordinary occasions we celebrated in Chapel – especially reading from St Augustine's Gospels for the first time in over a millennium.

**Dominic Cawdell (m2013)**

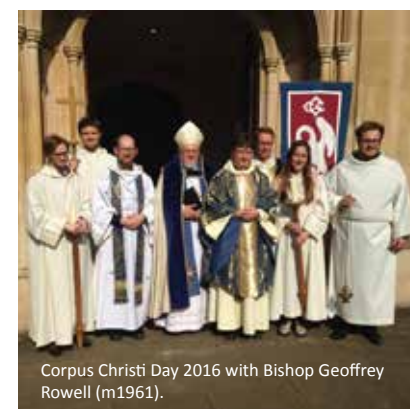


Corpus Christi Day 2017.

One of the highlights of the Chapel year in Corpus is the "Chapel Officers' Dinner", hosted by James with typical style. At that dinner, he generously thanks the members of the Chapel Community, students, staff and Fellows, for their work during the year. It's true that it's impressive that a small college like ours maintains such a full programme of services and other events throughout the year, with carefully executed and thoughtful liturgy. (It's an imaginative liturgy, too – there can't be many institutions worldwide that incorporate a Chronophage into their Ash Wednesday services!) However, the real tribute must belong to James, for his energy and his ability to get people to feel valued, motivated and engaged to contribute (even when it involves getting up in time for an 8 am Communion service for Commemoration of Benefactors in December).

He has brought those qualities to his other roles in the College as well, of course, and we all owe him a great deal. I'm very sorry to see him go. His future parishioners are very fortunate indeed!

**Professor Christopher Howe**



Corpus Christi Day 2016 with Bishop Geoffrey Rowell (m1961).



With graduate students at Senate House, 2017.

James was the first person I met at Corpus in 2008 - he had been discreetly brought to tea by our daughter (a Westcott House colleague) when we came over from Kuwait, shaking in our boots, for Stuart's interviews. He was, as one would expect, reassuring, perceptive, informative, loyal, and very funny. I thought then: "This person will be my spiritual support and will teach me devotion; he will be my friend; and he will be completely loyal." And so it has proved.

What stands out for me is learning the value of daily prayer in Chapel, even if there are only 2 of us; the encouragement to preach and guidance in doing so; the special services, always innovative and yet appropriate; the marvellous College Retreats; and of course the memorable trips to Turkey and Georgia with James bonding a diverse College busload! Add to this his support through personal joys and sadnesses, replicated I know across the College for students, staff and Fellows, his loyalty to the Corpus Christi Collegiate vision, and his total dedication to his ministry here, and you have a pretty perfect Dean - how will we manage without him?

**Sibella Laing**



With the Choir at Castle Acre, 2010.



St John the Evangelist, Izmir.



Wells-next-the sea, 2016.



Rotorua group 2016.





# DR SAM BEHJATI

## Research Fellow in Medical Sciences

FORTUNATELY OR PERHAPS UNFORTUNATELY, IT HAS BEEN CLEAR TO ME FROM AN EARLY AGE THAT I WANTED TO BECOME A DOCTOR. ALTHOUGH MY PARENTS ARE ORIGINALLY FROM IRAN, I WAS BORN AND BRED IN GERMANY. I WOULD PROBABLY HAVE STAYED IN GERMANY, HAD IT NOT BEEN FOR A FEW TERRIBLY BORING WEEKS AS A MEDICAL STUDENT AT THE UNIVERSITY OF DÜSSELDORF. THE CURRICULUM THERE WAS MAINLY FOCUSED ON PASSING NATIONAL EXAMINATIONS. AFTER FOUR WEEKS OF THE DÜSSELDORF EXPERIENCE, I APPLIED TO OXFORD AND SECURED A PLACE AT ST. HUGH'S COLLEGE TO READ MEDICINE.

I am greatly indebted to my tutor, John Morris, for placing his trust in me. What followed were three wonderful undergraduate years during which I learnt the science of medicine. I was mainly interested in classical physiology of the heart and lungs, trying to understand how blood is pumped around the body and replenished with oxygen. I distinctly disliked anything related to cancer or genes. My curiosity for original research arose during a summer placement at Harvard, which was made possible by a German scholarship I received, from the Studienstiftung des deutschen Volkes. I stayed in Oxford for the clinical course and spent three rather practical years on the wards of the John Radcliffe Hospital. I do not remember when I decided that I wanted to become an oncologist. The first ever patient I took a history from was an elderly lady who had been admitted for removal of an oesophageal tumour. As I rotated through various specialities I found myself drawn to the stories, the personal and medical complexities of people suffering from cancer. During the paediatrics rotation I then met children with cancer, such as one memorable little girl who was treated for a hideous bone cancer. The penny somehow dropped during that time. I focused my efforts thereafter on pursuing a career as a childhood cancer specialist.

I completed my house jobs and basic specialist training in paediatrics in London in academic clinical posts, which allowed me to explore various lines of research, including traditional

wet-lab based experiments at Great Ormond Street Hospital. Much to my surprise I did not enjoy manipulating cells or mice anymore, which threw me into an academic midlife crisis. Mike Stratton, the then newly appointed Director of the Wellcome Trust Sanger Institute, led me out of this. I had emailed him to enquire about possible research opportunities in his lab, the Cancer Genome Project, which was at the forefront of large scale genetic analyses of human cancer. The day

journey through the labyrinth of the cancer genome.

My doctoral research comprised a series of cancer sequencing experiments. Cancer is caused by changes (mutations) of the genetic code of cells. Mutations encode what a cancer is driven by, and provides clues on the causes of cancer. The mutations are the cancer. Defining them, i.e. reading (sequencing) the three billion letter long genetic code of a cancer, was a fantasy experiment until a decade ago. This is illustrated by The Human Genome Project which defined the genetic code, the genome, of just one human in its entirety. It took ten years to complete and cost hundreds of millions of pounds.

The arrival of Next Generation Sequencing technologies represented a seismic change in this context. Next Generation Sequencing, a Cambridge invention by the way, enables sequencing of a human genome, all of its three billion letters, in a single day rather than ten years. The key of the technology is that hundreds of millions of sequencing reactions can be carried out and captured in parallel on a nanoscale. Applying this technology to human cancer, we can now define the mutations of a cancer, i.e. genetic difference between cancer and normal cells.

Despite being a novice and “only” a doctoral student, I was put in a very privileged position of being the first person to study the genomes of a variety of human bone and soft tissue tumours. Unsurprisingly perhaps,

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AS I ROTATED THROUGH VARIOUS SPECIALITIES I FOUND MYSELF DRAWN TO THE STORIES, THE PERSONAL AND MEDICAL COMPLEXITIES OF PEOPLE SUFFERING FROM CANCER.

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after I emailed him, Mike called me to ask whether I would join him on a walk through Regents' Park. It was a cold December morning. Regents' Park was covered in a thin layer of ice and snow. After a lap through Regents' Park it became clear to me that cancer genomics is what I wanted to do. Intellectually this represented a shift from traditional hypothesis-driven research to data mining. I secured a Fellowship from the Wellcome Trust and moved to Cambridge in September 2011 to embark on a





this work led to the discovery of novel mutations, cancer genes, and mutational processes. An example was the discovery of disease-defining mutations in two types of bone tumours, chondroblastoma and giant cell tumour of bone. In a small cohort of just six cases of chondroblastoma, I found the same mutation in each case. They affected a histone, which is a protein that wraps up DNA, like the coil of a tape does. I then looked for the mutation in other bone tumours which revealed that giant cell tumour of bone, a related bone tumour, also harboured histone mutations in virtually every case, albeit in a different position. The mutations found clinical utility as robust diagnostic markers for these tumours, which is particularly relevant when dealing with ambiguous cases. And, the findings lay the foundations for other researchers to investigate the function of histones in normal and cancerous bone development. My PhD experience was a most wonderful one. The key lesson of my doctoral training was that science is most fun

and productive when conducted collaboratively with a wider team.

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Most doctoral projects contain a high risk component. For me this was an experiment in which I tried to reconstruct the development of cells from mutation data. With each cell division, cells acquire mutations. Thus, the mutations of cells encode their life history. They are a developmental postcode that tells us where cells come from and what their relation is. Applying this concept to normal cells

of mice, I was able to demonstrate that it is feasible to reconstruct cellular development from mutations. What may appear to be a prototypal Ivory Tower experiment has a very practical application in defining the origin of childhood tumour cells, a theme I have now returned to.

After completion of the PhD, I had to return to full time specialist training for 18 months whilst working on Fellowship proposals. It was an arduous time, with a daily commute to Stevenage, grant writing in the early morning hours, childcare in the evenings, and very long days in hospital looking after children and newborns. I somehow managed to submit a proposal to the Wellcome Trust. Following a truly terrifying interview I won a Wellcome Trust Intermediate Clinical Fellowship; five years of liberty to set up my own research agenda and lab, whilst completing specialist training.

The Fellowship is based at Sanger and the University Department

of Paediatrics. My research group comprises an astrophysicist, a biologist, a Masters student and half a doctoral student, with whom I investigate the origin and fate of childhood cancer cells. Shortly after starting the Fellowship I was awarded the International Robert J Arceci Innovation Award, an unrestricted three year research grant by the St Baldrick's Foundation, which allows me to pursue more speculative research. My clinical work is based at Addenbrooke's, where I work as a senior Registrar in paediatric oncology. I receive great support from my colleagues, including James Nicholson, a Corpus man (m1983), who is a senior Consultant at Addenbrooke's.

Whilst doing a little bit more of the same cancer sequencing, my new research focus is to define the origin and fate of childhood cancer cells. I use a variety of approaches, including applying the aforementioned mouse experiment to human cancer. In a new line of enquiry I study the transcriptome of single cancer and

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**WHILST DOING A LITTLE BIT MORE OF THE SAME CANCER SEQUENCING, MY NEW RESEARCH FOCUS IS TO DEFINE THE ORIGIN AND FATE OF CHILDHOOD CANCER CELLS.**

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normal cells. As DNA information is translated into protein, the working machines of cells, it is transcribed into a different code, into strings of RNA. Collectively this RNA is the transcriptome that tells us what a cell is doing, what its function is. By sequencing the transcriptome of single cancer cells and normal cells from the same and other tissues, I want to define which normal cell types cancer cells are derived from and what normal cells they could become. The overarching aim is to find

transcriptomic targets for maturing cancer cells into normal cells, an approach for which there is some precedent in paediatric oncology.

What may sound straightforward on paper is a challenging set of experiments in reality, at the end of which I may, or may not, succeed. But I guess this is research.

Being based at Addenbrooke's and Sanger, out in Hinxton, detaches me from town and from the wider academic life of the University. I was thus fortunate to be able to join Corpus in October 2016 as a Non-Stipendiary Junior Research Fellow. The Fellowship provides me with a base in town and the opportunity for an intellectual discourse outside my biomedical bubble(s). I try to participate in College life as much as my time-consuming academic clinical life allows. Spending my “thinking time” in College, particularly in the Taylor library, provides an ideal environment for me to dream up further experiments.





# DR JAKE BRADLEY

## William Cook Fellow in Economics

IN MICHAELMAS OF 2014 I JOINED THE COLLEGE AS THE FIRST, IN WHAT I HOPE IS A LONG LINE, OF WILLIAM COOK FELLOWS IN ECONOMICS. THE FELLOWSHIP EXISTS AS A RESULT OF A GENEROUS DONATION BY SIR ANDREW COOK CBE AND NAMED IN HONOUR OF HIS COMPANY WILLIAM COOK HOLDINGS LIMITED, ONE OF THE FEW REMAINING STEEL COMPANIES STILL OPERATING IN SHEFFIELD.

I feel it would be remiss not to begin this piece by thanking Andrew, not just for his benefaction, but for his overall support for the College, and, in particular, the subject of economics. During my three years here, he has been active in College life, visiting many times, and is always extremely personable, pleasant and keen to meet with the students. They have also benefitted a great deal from Andrew's activities here including delivering talks on his experience in business and participating in a debate, chaired by Lord Eatwell, with John Mill over whether the British manufacturing sector would benefit from devaluation of sterling.

Coming to the end of my fellowship it is natural to look back over the last three years. At the time I arrived we had no undergraduate economists in the College. We now have undergraduates in all three years of the economics tripos, with the first wave just having graduated.

The students are all performing well academically; last year two of the seven undergraduate students taking examinations achieved marks in the top ten (top six per cent) of their cohort. Since I've been here I have had the opportunity to impose my own idiosyncratic rituals on the institution. These include our subject Christmas dinner and drinks with the students and Fellows (Dr Rendahl, Dr Kattuman and Professor Harvey), the students' careers meetings with the Bursar Timothy Harvey-Samuel, and the joint Chemistry-Economics Summer Barbecue arranged with Dr

Pilgrim. While it's unlikely these will become as entrenched in College life as the Loving Cup or Latin graces, I am hopeful that all will continue with my successor.

Arriving at Cambridge for the first time is always an intimidating experience. This is true whether you are an eighteen year old about to begin your studies or you are a bit longer in the tooth and beginning a career in academia. If it was not for a colleague, Dr Zadeh, holding my hand through the process I think it would have taken me rather longer to understand we were in Michaelmas term, weeks start on a Wednesday and exactly what is meant by directing studies. I remember vividly pretending to understand countless conversations with other Fellows as they introduced their disciplines as CompSci, Asnac and NatSci.



Sir Andrew Cook CBE.



So far, from reading this, you would be forgiven for imagining that the Fellowship consists of social engagements, with some teaching thrown in. However, the most attractive feature of my position is that the majority of my time is spent in research. Time that I would like to think has been spent productively.

Traditionally economists like to compartmentalise themselves into one of three categories: econometricians; macroeconomists; or microeconomists.

My research doesn't neatly fit into any of these but spills over into each of the three. All of my work is empirical. Without data I feel it is extremely easy for a social scientist to wander into very abstract and arguably less important research.

Grounding all one's work in empirical evidence provides the discipline I need to make sure my theorems and propositions are at least relevant to the real world. I wouldn't suggest that looking at large matrices of data is ever mind-blowingly interesting, but it is, at least, more interesting if you consider that for a given datum there is a human life behind it.

Without being too disparaging towards other sub-disciplines in economics, I find it hard to be excited by the price, cost or quantity of a widget on a company's balance sheet. But data which tells me whether an individual is employed or not, and if they are employed, how much they earn has first order significance in people's lives. My field, labour economics, concerns itself with just these issues.

What links my work is a methodological approach modelling the workings of the labour market in the presence of frictions. 'Frictions' is a term borrowed (and probably misused) from the physical sciences. Just like frictions keep a particle on an inclined plane in the physical world, preventing gravity from making it descend, frictions in a market prevent Adam Smith's invisible hand from allocating all resources efficiently. There is consensus of the existence of frictions in labour markets.

There is no single wage paid for a specific job and the unemployed (job seekers) coexist with job vacancies. This is indicative of the fact that the labour market does not clear in the traditional way, with an equilibrium price and demand equalising supply.

The source and strength of these frictions however, are open questions. If policy makers intend to implement policy aimed at allowing the labour market to operate efficiently, clearly they first need to understand the functionality of the market. I have applied this thinking to a number of different issues since arriving at Cambridge. They include an assessment of the UK public sector wage and employment policy, in the context of austerity.

Expanding the public sector and increasing wages imposes an externality on private employers, crowding out private employment. Similarly, since private and public employment are competing for workers a decrease in wages and employment in the public sector is likely to correspond with an expansion in private employment. We quantify the private sector response in relation to a number of different potential austerity policies. I have also explored the determinants in explaining the wage and employment differentials between black and white workers in

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the US and explore the likely impacts of a variety of policy measures to overcome these gaps. We come to the rather bleak conclusion that irrational prejudice on the part of the employer, particularly in low-skill sectors, is largely responsible for the persistent differences in labour market outcomes.

Most recently, I have been exploring the impacts of a series of labour market deregulating laws implemented by Gerhard Schröder at the turn of this century. Inspired by the Thatcherite reforms in the UK two decades earlier, the goal was to increase employment in an ailing German economy. Our work suggests that the policies were expansionary in employment, but certainly not responsible for the 'German employment miracle' that followed. Like most policies, we also find that there were winners and losers, and the low wage low skilled workers faced fewer hours of work for less pay.

Of course I am very sad to be leaving the College. But I am certain I will retain strong links with both the College and the Faculty of Economics and many of my colleagues will remain lifelong friends. I will be starting at the University of Nottingham in Michaelmas (or 'Autumn' to them), as an Assistant Professor. The opportunity Corpus has given me by allowing me time to conduct my research and enabling me to work with fantastic collaborators in the Faculty has been invaluable and is something for which I will be forever grateful.





# DR JO WILLMOTT

## Fellow and Director of Studies in Classics

I HAVE BEEN CONNECTED WITH CORPUS FOR MORE THAN 15 YEARS NOW AND AM PROUD OF THE NUMBER AND VARIETY OF JOB TITLES I HAVE ACCRUED HERE.

I was originally a student and then research Fellow at Queens' College, and as an undergraduate I was taught by Barrie Fleet, my predecessor as Director of Studies in Classics for Part 1 at Corpus. I remember going out to his lovely house in Chesterton as a student, translating passages in and out of Greek as strains of music from his wife's piano lessons came drifting from the floor below. It's a nice link to our current Classics undergraduates who still make their way over there each week.

Once I became a graduate student I started to do some of Barrie's teaching for him, and it was this that led to my first official role within Corpus - as Preceptor in 2009. This is a role which in other colleges is rather more transparently called 'Valued Supervisor'. I then took over as an external Director of Studies in 2010 when Barrie retired as Fellow. Four years ago I became a Fellow myself, and at that point took on my other roles as Tutor, Praelector and Keeper of the College Silver.

This last title is the one which attracts the most interest when I tell people what I do, particularly those outside Cambridge! It's certainly a fascinating and rather daunting responsibility - Corpus's collection of silver is one of the best in the country outside of the British Museum. Alumni will perhaps be familiar with the story that the quality of the collection is in part to do with our former parsimoniousness: during the Civil War most other colleges gave whatever silver they had to whichever side they backed. We chose instead to distribute our collection among different Fellows, who hid it until the war was over. We therefore have an outstanding collection of pieces, some of which

we inherited from our founder guilds. We also benefited, of course, from our connection with Archbishop Parker. Our recently retired Parker Librarian, Christopher de Hamel, believes that one of our pieces will have been used by Elizabeth I herself: although the Parker rosewater basin is inscribed as being a gift made to the college in 1570 it does not appear in the inventory of 1573/4. In the meantime, Parker held a 40th birthday party for Elizabeth, and Christopher believes that he would have taken back his best piece of silver for the occasion, and surely placed it in front of his most important guest.

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CORPUS'S COLLECTION OF SILVER IS ONE OF THE BEST IN THE COUNTRY OUTSIDE OF THE BRITISH MUSEUM.

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The interest of the collection doesn't only spring from the oldest pieces, though alumni will remember the Great Horn, and perhaps also the coconut cup and the ostrich egg, all truly extraordinary pieces. We have a good number and variety of later pieces too, mostly given by members of the College and their families. A particular favourite of mine, though not strictly silver, is the wooden Neame cup (pictured on the next page) with the Parker arms on the bottom - this

was spotted containing chickpeas in a greengrocers at Highgate by a Major Gore, whose daughter-in-law Mary Neame recognised its significance. The greengrocer was persuaded to sell his measuring cup and Mrs Neame donated it to Corpus in 1935.

Another category of the collection which particularly interests me are those pieces given to the College by Fellows as a 'fine' when they got married, with the most recent example being the beautiful Donnelley chalice and paten, given in 2015. Commissioned from the silversmith Michael Lloyd, this was given in part in the tradition of a wedding fine by Shawn Donnelley (Guild Fellow) and Professor Christopher Kelly (President and Fellow in Classics); in part to honour Shawn's grandparents, Gaylord and Dorothy Donnelley (both Honorary Fellows); in part to mark Christopher's twenty years as a Fellow; and in part, to replace the silver stolen from the Chapel in January 2012.

To the disappointment of some of my family the role of Keeper of the Silver does not mean that I have to clean it myself! I liaise with the Butler and others over how the silver is cleaned, repaired, stored, used and displayed at feasts and other occasions.

I hold several exhibitions every year, typically on Matriculation weekend, Graduation and Corpus Christi Day. Alumni are very welcome to come and see the silver on these occasions, and we also now usually have several pieces on display in the Parker Library as well as in the Taylor Library.

Matriculation and graduation are therefore rather busy times for me as I am also Praelector, another role I inherited from Oliver Rackham.



As he performed most roles in College during his long connection with it, this is perhaps unsurprising, but I think it is fair to say that the two roles of Praelector and Keeper of the Silver were particularly close to his heart. As many members will know, he wrote the book on the College's silver collection (*Treasures of Silver*, 2002), a tome full of details of the history of each piece and its connection to College, including minutiae ranging from the history of silver manufacture to medieval bequests: yet another testimony to Oliver's breadth of expertise.

Members will probably be less familiar with another piece of Oliver's writing, which I was given when I took over as Praelector. Entitled 'Ars Tota Praelegendi, or The Duties of the Father of the College', this was an invaluable thorough guide to a rather arcane world full of proctors, bedells and constables; and etiquette, dress codes and fines (to be paid with bottles of port). Although some aspects of the Cambridge degree ceremony have their origin in the earliest customs of the University, a few things have changed since the guide was written: Oliver might not approve of the fact that I no longer write a handwritten note to every graduating member, but I know that he was perfectly happy that this 'paternal' role was being taken over by a woman.

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I THINK THAT THE EXISTENCE OF THE TUTORS IS AN IMPORTANT PART OF WHAT MAKES CAMBRIDGE, AND CORPUS, A SPECIAL COMMUNITY.

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Matriculation and general admission are the grandest ceremonies that I officiate at, but no less enjoyable are the smaller graduation ceremonies held throughout the year, at which I present sometimes only a handful of students for their graduate degrees at the Senate House. At these a number of different colleges present their students, so I can observe the variety of ways in which the praelectors of different colleges present their students. I am occasionally reminded of Oliver's typically oblique advice that praelectors at Corpus should memorise their lines: 'diffident Praelectors write these words inside their squares'.

Although the jobs of Praelector and Keeper of College Silver keep me busy throughout the year and provide a lot of interest and variety, it is of course the roles of Director of Studies and Tutor which are my most important jobs in College. As Tutor I find it rewarding to get to know students doing subjects other than Classics, and I think that the existence of the tutors is an important part of what makes Cambridge, and Corpus, a special community. Even if I only see the majority of my tutees a handful of times over the course of the year, the chats we have make them aware of the number of ways in which people in College can help them in their degrees and beyond, and of course we are an important part of the safety net when things go wrong. As Director of Studies I find it a privilege to shepherd budding Classicists though their time in Cambridge, and can now remember several students from the Open Day when they visited Corpus for the first time, their admissions interview and then their subsequent academic and other professional careers. Like many Directors of Studies, I teach my own students, seeing them for weekly Greek language supervisions, which is a great opportunity to check that everything is going smoothly.

All of these roles strike some as rather unexpected. As both of my parents were teachers, the fact that I have ended up a teacher myself is not surprising. However, I went to a state school and studied neither Latin or Greek, so I am certainly a fairly unusual Classicist. There is now an option for students in my situation to study classics at Cambridge by taking the 4-year course - this was not available in my day, but it was possible to study Ancient Greek as part of the MML course. I really consider myself a linguist - I had always loved languages and was particularly interested in their development, so thought that studying Ancient Greek alongside French would be the best course for me (Latin wasn't available to take from scratch). I was so keen to study Linear B (the earliest form of Greek) in Part 2 that I changed to classics then, also taking papers on Indo-European linguistics, pre-Hellenic archaeology and textual criticism.



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IT IS GREEK'S GRAMMATICAL COMPLEXITIES AND HOW THEY DEVELOP OVER TIME WHICH I NOW CONCENTRATE ON IN MY RESEARCH.

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This last paper covered the palaeography and transmission of both Greek and Latin texts so I was finally able to study some Latin properly. By then, however, I was convinced that Greek was the language for me, with its unrivalled history, particular grammatical complexities and incomparable texts.

It is Greek's grammatical complexities and how they develop over time which I now concentrate on in my research. I'm particularly interested in the development and use of the various moods of the language (my book, *The Moods of Homeric Greek*, published by CUP, grew from my PhD research). Most people I explain this to groan at the memory of learning the subjunctive at school; they are then horrified to hear that Ancient Greek has not just the subjunctive but also the optative. I try to counter these reactions by pointing out that it is with moods that we communicate most 'subjectively', to express our beliefs, intentions, desires, abilities and wishes - it is certainly an area that has captivated me for several years now.

My research time at the moment is rather limited: I am kept busy observing the linguistic development of one particular specimen, my 2 year-old daughter Florence. In the future I hope to combine two of my interests:

I have travelled extensively in the Indian subcontinent, and would like to do more research on the contact and other connections between Ancient Greek and ancient Indian languages. As is usually the case, I don't really see my research as a job - I consider myself a linguist through and through and am continually fascinated by the evidence I see of how languages vary, work and change over time. One aspect of teaching Greek that I love is that I am constantly thinking about the different nuances of words and even punctuation in English. I love learning new languages too: I'm happy to still find that it gets easier the more I learn. My next challenge is to learn some Georgian before the choir that I run, Ishirini ([www.ishirini.co.uk](http://www.ishirini.co.uk)), visits in the summer.

In sum, I am very happy as a Fellow of Corpus. I often look across Hall as I lunch with other Fellows and feel very lucky to be a part of this special academic community.





# DR VICKIE BRAITHWAITE

## Research Fellow in Biological Sciences

WHEN PEOPLE ASK ME “WHERE IS HOME”, I’VE ALWAYS HAD TO DECIDE WHETHER TO GIVE THE LONG OR SHORT ANSWER. MY FATHER IS ENGLISH, AND MY MOTHER MAURITIAN (A DESCENDANT OF ONE OF THE FIRST SCOTTISH SETTLERS ON THE TROPICAL INDIAN OCEAN ISLAND –UNFORTUNATELY ARRIVING JUST TOO LATE TO ENCOUNTER ANY DODOS). MY MOTHER WON THE ANNUAL ISLAND-WIDE BURSARY ALLOWING HER TO GO TO UNIVERSITY AND SO SHE CAME TO STUDY IN ENGLAND. MY PARENTS MET AT THE END OF THEIR FIRST YEAR AT THE SUMMER BALL.

I was born in Singapore, but with my father’s job as an industrial chemist, my two older sisters and I spent much of our childhood moving around the world, with our education in a variety of international schools in Germany, Ireland, England and Austria. I decided to come to the UK to study Biochemistry at St Andrews in the summer of 2005.

I had a wonderful four years in the tiny but beautiful grey town. Having spent my last 3 years of school in land-locked Salzburg, I fully embraced the Scottish sea – typically at dawn following a long night on the tiles. During more serious moments, I discovered my interest in research and academic life during my final year project studying the bacteria *Streptococcus pyogenes* with Professor Schwarz-Linek, who had recently set up a group at the University. We were particularly interested in why some strains of this bug were the lethal ‘flesh-eating bacteria’ of the tabloids, while others were completely benign. The success of this project led to me getting the Dr John Durward Prize for the top graduate in Biochemistry and, most importantly, kindled my interest in a career in research.

In October 2009 I moved to Downing College to start my PhD at the Medical Research Council (MRC) Human Nutrition Research institute supervised by Dr Ann Prentice. After spending my formative years in Salzburg and the tiny St Andrews, I was initially completely overwhelmed with the vastness of

Cambridge – with more than three streets! Fortunately, the seating plan at my matriculation dinner was kind and placed me between the Master and the man who would become my husband, who was starting his PhD at the same time. The latter, a former Cambridge undergraduate, helped me navigate the city and University. I enjoy watching the squirming of the Corpus undergraduates as they scrutinise their neighbours when I recount this at their matriculation dinners.

My PhD really captured my imagination; the project coupled my desire to travel and to work with real people rather than bacteria. The aim was to investigate why children were developing rickets in The Gambia, West Africa.

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MY PHD REALLY CAPTURED MY IMAGINATION; THE PROJECT COUPLED MY DESIRE TO TRAVEL AND TO WORK WITH REAL PEOPLE RATHER THAN BACTERIA.

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Rickets is a disease which affects the skeleton of growing children, typically characterised by ‘bendy-bone’ leg deformities like knock-knees and bowing and increases the risk of fracture and osteoporosis in later life.

Rickets, once known as the “English Disease” as it affected one in 4 children in the UK in the 1800s, is one of the most common non-communicable diseases of children in the developing world and is re-emerging in the UK at an alarming rate.

Rickets is typically caused by vitamin D deficiency; a vitamin which is synthesised in our skin when exposed to UV-B containing sunshine and is required for calcium absorption and subsequent incorporation of calcium and phosphate into bone. So it is not difficult to imagine that vitamin D deficiency rickets was and still is prevalent in the cold and sunless UK. It is more difficult to understand how this could be happening in hot and sunny sub-Saharan Africa where 1.5% of under 5 year olds are affected.

During my PhD, and after many trips to the remote MRC field station in Keneba, The Gambia, we confirmed that circulating vitamin D concentrations were indeed normal: something else was the cause of the rickets in these children. The people of Keneba are primarily subsistence farmers whose incomes lie below the World Health Organization’s benchmark for poverty of ‘a dollar a day’. Their diet consists primarily







Photos taken in Keneba, West Kiang, The Gambia in the village or at the MRC field station. ©Copyright MRC The Gambia. Credit: Ian Farrell

of rice and leaves, but is very short on meat, milk and cheese. Suspicion immediately fell on some dietary deficiency as the cause of the children's rickets. The majority of the children in Keneba were iron deficient and calcium was consumed in very small amounts- a meagre 10th of recommended daily allowance for British children. What was unique amongst the children with rickets was the high levels of phosphate (the other key mineral of bone, along with calcium) that the children passed out in their urine.



**THE MAJORITY OF THE CHILDREN IN KENEBA WERE IRON DEFICIENT AND CALCIUM WAS CONSUMED IN VERY SMALL AMOUNTS.**



This led us to a new suspect – FGF23, a recently discovered regulatory hormone that seems to control the levels of phosphate in the body. How it works is still unclear, but it is known to be produced by bone cells, and high levels are associated not only with bone disease but also a greater risk of death. Compared to their undernourished, but healthy peers, Keneba children with rickets have high levels of FGF23 together with iron deficiency suggesting some, as yet undiscovered, connection between iron regulation and FGF23.

By the time I submitted my thesis in October 2012 I had obtained a new research grant, the MRC Centenary Award, which provided funding for post-doctoral researchers in celebration of the 100 year anniversary of the Medical Research Council for the next phase of my work. I worked at the London School of Hygiene and Tropical Medicine processing and analysing data from a large exome-chip array of the genome of 3000 inhabitants of the Keneba region. As well as learning a new skill of genetic epidemiology, this year allowed me to plot my

return to Cambridge. In 2014 I obtained a three year MRC Career Development Fellowship back in Cambridge to further investigate the iron and phosphate interactions that I had started to uncover during my PhD.

My first fellowship project took me to a Paediatric Orthopaedic Hospital in Blantyre, Malawi where surgical correction of leg deformities due to rickets is the most common operation performed. We found once again that the cause of rickets in these children was not

due to vitamin D deficiency. More worryingly, was that while the operation seemed to correct the leg deformities in the short term, many of the children at the follow-up appointments a year later would return to hospital with bow-legs once again. This finding further highlighted the need to understand the aetiology of the disease in order to develop a longer term treatment strategy at the very least, but preferably a prevention strategy.

My next projects aim to understand how iron and phosphate metabolism





Photo taken in Keneba, West Kiang, The Gambia in the village or at the MRC field station. ©Copyright MRC The Gambia. Credit: Ian Farrell

in children in Tanzania had to be stopped prematurely as it was found that children who were receiving iron were being hospitalised and dying at higher rates compared to those who were in the placebo arm of the trial. It then transpired that many infectious pathogens, such as those which cause malaria (as well as my first bacteria of interest - *Streptococcus pyogenes*), become more virulent and more deadly when there is lots of iron available. The single, but critical, benefit of being iron deficient is that you are less likely to die of infectious disease.

In the UK, 50% of women and 30% of men over 50 years are likely to fracture due to poor bone health. As life expectancy rates increase worldwide, this alarming statistic is likely to increase too. My research is starting to show that exposure to low iron levels as early as in utero may well have implications for longer term bone health. And so a major challenge in our field is to try and find a safe way to replenish iron stores without the fatal implication of provoking infection.

Upon returning to Cambridge I really felt the absence of College life. During my PhD I played lots of sports for college, sung in a range of university choirs and continued my love for Scottish Reeling through the Caledonian society. But as a post-doc without a college affiliation, these things were no longer available.

The non-stipendiary research fellowship post at Corpus provided the opportunity to re-engage with College life when I was admitted in October 2014. The admission ceremony is always something that

I will remember; standing outside the College chapel waiting to be called in and to then walk down an aisle lined with Fellows and to kneel in front of the Master at the altar to recite my “vows”. Having recently married a couple of months before, I couldn’t help but spot the similarities between the two events!

It has been an immense privilege to be part of the Corpus family. Being surrounded by hugely successful Fellows has been a great source of inspiration, a fruitful sounding-board for ideas and lecturing as part of the College outreach and masterclass programmes has been enormously fulfilling. Corpus will also be dear to me for other more personal reasons; as the place where my son took his first steps and had his first swim in the Leckhampton gardens and outdoor pool.

Having now lived in Cambridge for the longest time that I have ever lived anywhere, when asked “where is home”, I can confidently say “Cambridge”.

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**IN THE UK, 50% OF WOMEN AND 30% OF MEN OVER 50 YEARS ARE LIKELY TO FRACTURE DUE TO POOR BONE HEALTH.**  
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are related and particularly whether maternal nutrition (iron deficiency) has a role in the development of rickets in their children. Iron deficiency is the most common micronutrient deficiency in the world, affecting over 50% of pregnant women in sub-Saharan Africa. Iron is required for many biological processes but arguably the key function is in the synthesis of haemoglobin, allowing for oxygen to be carried around the body.

Iron deficiency causes anaemia (from the Greek “lack of blood”) which leads to fatigue and loss of concentration and is estimated to contribute to 4% loss in GDP. As well as having effects on energy levels, I have now shown in a Gambian maternal-infant birth cohort that

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**MY NEXT PROJECTS AIM TO UNDERSTAND HOW IRON AND PHOSPHATE METABOLISM ARE RELATED AND WHETHER MATERNAL NUTRITION HAS A ROLE IN THE DEVELOPMENT OF RICKETS IN THEIR CHILDREN.**  
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iron deficiency in pregnant mothers results in elevated FGF23 levels in their infants compared to babies whose mothers had normal iron levels- suggesting that maternal diet can influence infant bone health.

With funding from the Royal Society, I am now investigating whether iron supplementation during pregnancy can reverse these changes in FGF23 and thus improve both maternal and infant bone health in a study in rural Kenya.

While I work away at this project I am becoming acutely aware of the big challenge in nutrition research; particularly the potential unexpected consequences of blanket supplementation. A notorious iron supplementation trial







# DR GWILYM DAVID BLUNT

## Leverhulme Early Career Fellow in Politics and International Studies

I BECAME A FELLOW OF CORPUS QUITE BY ACCIDENT. I SPENT MOST OF LIFE GROWING UP ON THE OTHER SIDE OF THE ATLANTIC IN UNIONVILLE, ONTARIO, A COMFORTABLE SUBURB OF TORONTO AND TOOK MY FIRST DEGREE FROM THE UNIVERSITY OF WESTERN ONTARIO. IT WAS FAR AWAY FROM CAMBRIDGE. THIS CHANGED WHEN I WAS ACCEPTED INTO THE MPhil PROGRAMME IN POLITICAL THOUGHT AND INTELLECTUAL HISTORY.

I came to Cambridge as a student at Queens' College and fell in love with the traditions and academic rigor of the university. After completing my doctoral studies at University College London, a series of fortunate events brought me to Corpus Christi College. Four years ago I was appointed as a Temporary University Lecturer in the Department of Politics and International Studies. Our Departmental Administrator said that Corpus was interested in someone to supervise their students reading politics and asked if I mind if she sent along my CV. I said sure. I didn't know a great deal about Corpus as a college, apart from hearing about the Auroch's horn when I was a student. After a meeting with the Senior Tutor and a subsequent interview with the Master and some fellows I was offered a Fellowship. Accepting it turned out to be one of the best decisions I've ever made.

The students of Corpus have been a source of great joy (and very rarely frustration). It is sometimes easy for academics like me to forget that the young people who come to Cambridge are so incredibly talented and promising. These are some of the best minds of their generation who travel to Corpus from all over the world. Teaching them is challenging and rewarding. I have had students who through the supervision system have challenged me in unexpected ways. It is hackneyed to say that teachers learn from their students and I feel that in many universities it is not the case. However, the supervision system does not allow one to become a soft academic. I'm certain our students would relish the chance to catch their

supervisors being lazy or uncreative. The supervision system works so well because the students hold our feet over the fire almost as much as we do to them.

Corpus has given me opportunities that were unexpected to say the least. I have vivid memories of going on the College's trip to Eastern Turkey. I will never forget the vibrancy of Istanbul, the black basalt walls of Diyarbakir, or the Byzantine mosaics in the Mor Gabriel Monastery. However, what left the biggest impression on me was seeing the massive refugee camps near the Syrian borders, speaking with a few refugees about how they managed to escape, and seeing smoke from the war rising from the Mesopotamian plain. These sorts of experiences can be rare for political philosophers. We tend to be sequestered into libraries and rarely go "into the field." I can say that if it were not for the College I would never have gone to Eastern Turkey on my own.

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*THE SUPERVISION SYSTEM WORKS SO WELL BECAUSE THE STUDENTS HOLD OUR FEET OVER THE FIRE ALMOST AS MUCH AS WE DO TO THEM.*  
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Yet, I find the everyday experience in the College to be just as valuable. The collegiate system allowed me to develop unexpected friendships. I fondly recall discussing with the late Oliver Rackham and Sam Pegler, a former fellow, which mushroom is the most poisonous to humans. Needless to say, Oliver had a lexical knowledge of poisonous fungi. It thoroughly put me off ever going mushroom picking as the chances of choosing poorly seem rather high. Being part of a community of academics and students from different disciplines and generations has made my time at Corpus deeply rewarding.

My research looks at the problem of global poverty from the perspective of the global poor. This is done by reviving the right to resistance, which was a central part of political discourse in the 17th and 18th century, but fell into decline afterwards. I argue that if human rights are to have any meaning beyond rhetoric then they must include a right to resist injustice. Furthermore, if global poverty is the severe injustice cosmopolitans claim then the global poor are in a position to act on this right. Cosmopolitans tend to make analogies between global poverty and genocide and crimes against humanity. The genocide argument is not persuasive; it is a particular crime against groups that are relevantly distinct from the global poor. However, it is different when it comes to crimes against humanity. These are severe crimes committed against individuals. I have argued that there are morally relevant similarities between the crimes of slavery and apartheid and the causes of global poverty. If we do not think



that global poverty justifies resistance, then we must also believe that the Jews of the Warsaw Ghetto should not have resisted the Nazis in 1943 or that slaves should not have made the dangerous flight to the free states or British North America.

What would resistance by the global poor look like? It is hard to give a complete set of acts of resistance, but I find two cases particularly interesting. The first is illegal immigration; in Europe we have seen a great influx of people especially from Africa trying to reach Europe. Can this be understood as resistance? The second is the use of political violence. Does global poverty warrant violent resistance and if so against whom? The assassination of Reinhardt Heydrich by the Czechoslovakian Resistance in 1942 was justified; he was head of the occupation and deeply involved in Nazi atrocities. Yet, we do not have comparable arch-fiends today. No one intends for people to be impoverished by the economic system, so can we hold people responsible? These are the questions I find engaging.

An objection that I often encounter is that these people are so burdened by their circumstances that they cannot be expected to act. This suffers from a case of historical myopia. People in severely unjust conditions have always found ways to resist. Slaves absconded from bondage or rose up in revolt. The industrial working class organised into unions, engaged in strikes, and funded political parties.

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*IF GLOBAL POVERTY IS A PROBLEM OF ETHICS, THEN IT IS A PROBLEM FOR US AS INDIVIDUALS OR POSSIBLY FOR OUR STATES.*

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African Americans resisted the Jim Crow laws by organising mass civil protest and disobedience. Soviet dissidents spread banned books by self-publishing samizdat. These acts all carried risks, but many people were willing to bear them.

In 2008, nearly 1.8 billion people lived on less than the \$1.50 per day international poverty line defined by the World Trade Organisation; at the time this was equivalent to living on a pound a day. This number does not reflect what a pound will buy you in Sub-Saharan Africa, but is adjusted to reflect what a pound will buy you in the UK. This is less than the price of a cup of coffee in Cambridge. It is hard to imagine what life is like in these circumstances, but some statistics give us insight into the daily life of the global poor. Roughly, 850 million people experience chronic malnutrition and lack access to safe drinking water. A billion people do not have access to basic medicines. More than a billion people do not have adequate shelter. Most people consider widespread severe poverty to be a great tragedy, but we disagree

as to why. In political philosophy the line tends to be between people who view it as a problem of ethics and others who view it as a problem of justice.

If global poverty is a problem of ethics, then it is a problem for us as individuals or possibly for our states. We have moral obligations to help distant strangers out of benevolence or shared humanity. We can live up to these duties by giving to charities working the world's poorest countries or through foreign aid programmes run by our states. The solution to the problem of global poverty is to increase the amount of assistance we give to the global poor. These are imperfect duties; they do not correspond to a right. The global poor may be able to appeal to our conscience if we fail in our duties, but can do nothing else. The other side of this argument views this as a problem of justice. They link global poverty to a failure to respect the rights of the poor rather than our failure to live up to our duties. They argue, for example, that the international system violates the human rights of the global poor by

setting unfair and exploitative rules for economic cooperation; wealthy states demand nearly unlimited access to markets in the developing world while protecting their own markets from competition. The solution to global poverty is about reforming institutions so that they respect human rights and allow the global poor to exercise some form of symmetric power with the affluent.

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*MY TIME AS A FELLOW OF THE COLLEGE HAS HELPED TO KEEP ME FOCUSED ON MY RESEARCH BY CONSTANTLY REMINDING ME HOW LUCKY I HAVE BEEN TO WORK IN SUCH A WONDERFUL ENVIRONMENT AND THAT IT CAN NEVER BE TAKEN FOR GRANTED.*

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Personally, I'm not sure the dichotomy between justice and ethics holds in the case of global poverty. Providing assistance to distant strangers is not the same as giving some spare change to a homeless person or making dinner for a neighbour who is having a difficult time. International charity is a multibillion pound industry. Assisting distant strangers requires complex institutions that can collect money, determine what aid is needed most, and then deliver it. If, as the esteemed American philosopher John Rawls asserted, justice is the “first virtue of social institutions”, then it must be the case that global poverty will always raise questions of justice. However, this is not what my research is about at the moment. Instead I'm interested in what happens if we take the justice argument seriously.

Cosmopolitans, as those who view global poverty through the lens of justice tend to be known, have put forward a number of reform plans over the past thirty years. These include taxing the use of natural resources for redistribution, reforming the international patent regime to

incentivise pharmaceutical innovation that targets diseases that primarily affect the poor, and democratising institutions like the United Nations. These are all noble proposals and doubtless would do a great deal of good in the world. The odds of any of them being realised in my life time is incredibly unlikely and I'm really not that old. So what is to be done in the meantime? Cosmopolitans are a little spare in their guidance. We are told that we can give to effective charities and await the millennium.

This reveals something about the attitudes of academic philosophers. We have a tendency to think about problems from the perspective of the average academic, typically a middle or upper middle class, white man who spends most of his time cloistered in a university. It should come as no surprise that the agents are people like us. The literature looks at what we can do to help the global poor. It is a conversation between similar people with similar interests. This focus on the affluent may be understandable, but it has overshadowed the agency of the global poor. Even though they are portrayed as ‘rights-bearers’, they do not act to claim their rights. Instead they are passive subjects waiting for their rights to be respected and for wrongs to be compensated.

It's easy to think that my research does not sit comfortably in Cambridge. There could be something hypocritical about denouncing global inequality in the midst of the beauty, tradition, and occasional opulence of Corpus Christi College, but I have never really found this to be the case. My time as a Fellow of the College has helped to keep me focussed on my research by constantly reminding me how lucky I have been to work in such a wonderful environment and that it can never be taken for granted. Being at Corpus as a fellow or a student is a rare privilege.



# DR RACHEL ADELSTEIN

Donnelley Research Fellow in Ethnomusicology

WHEN I ARRIVED AT CORPUS AT THE END OF SEPTEMBER 2014, THE FIRST THING THAT I LEARNED WAS HOW MUCH I DIDN'T KNOW ABOUT CORPUS, OR ABOUT CAMBRIDGE AS A WHOLE.



Corpus wasn't one of the colleges that I knew much about. The only reason that I knew anything about it is that my fellowship, the Gaylord and Dorothy Donnelley Research Fellowship, is an exchange program with the University of Chicago, where I received my PhD in 2013. Almost immediately, I was introduced to what seemed to be a foreign country within a foreign country, where people wore long black gowns, swore oaths in Latin, and were then ushered through a glowing golden room into a candle-lit dining hall for a delicious dinner. I barely escaped the cliché of comparing dinner at Corpus to Hogwarts by comparing it to something only a little bit more dignified: Terry Pratchett's description of the dinners enjoyed by the wizards at Unseen University in the city of Ankh-Morpork on the Discworld!

Once I got past my initial surprise and got to know Corpus a little better, I discovered a small, intimate community of friendly and interesting people and an annual cycle of ritual and traditions as rich as any of the faith communities I have worked with. As an ethnomusicologist who studies the music of ritual, faith, and liturgy, I see how both of these aspects combine to create a real sense of community and place within the College.

Without people to supervise, think about, revise, and adapt them, rituals become little more than dry performances, actions carried out for no other reason than, "this is what we've always done." And without a common purpose or reason to gather and form a community, interesting and intelligent people may just mill around, never venturing outside of their small circles of friendships and immediate shared interests to expand and enrich the ideas that are the currency of academic life. At Corpus, I have all sorts of opportunities to play a role in the ongoing life of a community, from participating in the ritual of the loving cup at the Benefactors' Feast, to dancing with the postgraduates at a Burns Night ceilidh, or exploring a cathedral in Georgia with Fellows, postgraduates, and undergraduates on a trip led by the Dean of Chapel.

Outside of College trips and festivities, my research brings me into contact with another thoughtful and intelligent ritual community. My current research project is about liturgical music in British synagogues; how Anglo-Jewish communities think about music, choose it, make it, and integrate it into the liturgy.

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AS AN ETHNOMUSICOLOGIST WHO STUDIES THE MUSIC OF RITUAL, FAITH, AND LITURGY, I SEE HOW THESE ASPECTS COMBINE TO CREATE A REAL SENSE OF COMMUNITY AND PLACE WITHIN THE COLLEGE.

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The idea for this project grew out of my doctoral dissertation, in which I studied women cantors (the musical leaders of Jewish prayer). While working on my dissertation, I had the opportunity to talk to two women cantors who live and work in London. Both of them had trained in the United States, as there is no cantorial school in Britain that trains women. They each told me fascinating stories about how they had come to be worship leaders in their communities, and I returned to Chicago desperate to read a book about music in British synagogues, especially synagogues belonging to the more progressive Jewish movements, in which women as well as men become worship leaders. But I discovered that no such book existed, and, as the saying goes, if you want something done right, you have to do it yourself. I would have to write the book that I wanted to read. In the Jewish community, my base is Beth Shalom Reform Synagogue in Cambridge. Beth Shalom is the only Reform congregation in East Anglia (there is a Liberal congregation in Norwich), and has members from all over Cambridgeshire. In three years

at Beth Shalom, I have attended and participated in communal Passover seders and Hanukkah parties, bar and bat mitzvah celebrations, the dedication of the congregation's new, purpose-built synagogue, and, of course, regular Saturday morning Shabbat worship services. The congregation does not use instruments during Shabbat services, and all the music is sung by the congregation as a community. Because Beth Shalom places a great deal of importance on community and participation in worship, it chooses not to have a rabbi or a cantor, and congregants take turns leading the services. Because each service leader has his or her own selection of favorite melodies, the Beth Shalom community has a large repertoire of music. The congregation learns this music entirely by ear, without hymnals or sheet music, and follows each service leader through the particular melodic selections of the week.

I have particularly enjoyed seeing Beth Shalom learn a setting of the prayer "L'dor v'dor" (From generation to generation) by the American-based composer Meir Finkelstein. The congregant who was leading the service that day announced that there would be a new melody at that point in the service, and everyone waited to find out what it would be. When the service leader sang it, only I and another congregant knew it. But we sang along with the service leader, and the rest of the congregation listened. The next time that that congregant led the service, a few more people sang along. Just like this, a few more people each time, the congregation learned Finkelstein's melody over the course of several months. Now, they sing it with as much confidence as they sing their previous melody for that prayer, and there is another opportunity for variety in the Shabbat morning liturgy.

I also sing as a member of Kol Echad, the Cambridge and district Jewish choir. Although Beth Shalom provides rehearsal space, and many members of Kol Echad are part of the Beth Shalom community, Kol Echad is not the synagogue's choir, and in fact rarely sings at services. Instead, Kol Echad is a performance choir, singing





choral settings of Jewish liturgy ranging from the madrigal-like settings of the sixteenth-century Italian composer Salamone de Rossi to lively pieces composed within the last ten years by London-based composers, including at least one Cambridge graduate! Kol Echad has performed many concerts to raise money for Beth Shalom's new building, and also appears regularly at the Cambridge Holocaust Memorial Day event in January. And in November of 2015, Kol Echad came to Corpus to give a special concert of psalms and liturgy. For one evening in Michaelmas term, the Corpus Chapel became a synagogue, as Kol Echad sang psalms and prayers in their original Hebrew in settings by Rossi, Louis Lewandowski, Charles Salaman, Charles Garland Verrinder, Joseph Finlay, and others, to an audience that brought together members of both the Corpus Christi community and the Cambridge Jewish community. Most recently, Kol Echad has performed at St. James's church in Lode. Both the singers and the choir director hope to branch out and bring Jewish choral music to more audiences in Cambridgeshire over the next few years.



When I am not at Beth Shalom, my work takes me all over the country. I have visited many synagogues in London and its suburbs, as well as congregations in Leeds, Manchester, Oxford, and smaller communities in Kent and Norfolk. I enjoy the opportunity to travel and to see different parts of Britain, and I have always found a warm welcome from the congregations I have visited. While most of them (but not all!) follow the liturgy as it appears in the prayer books published by the different Anglo-Jewish movements, no two synagogues do it in quite the same way. I have seen congregations with choirs and without choirs, with guitars, with an organ, with electronic keyboards, with rattles and tambourines, and with no instruments at all. While there are some melodies that almost every congregation knows and loves, each one has its own individual melodies or practices that set it apart and make it a little different from all the others. I have visited synagogues where the congregations listen to the music of their choir, and



Kol Echad Choir.

synagogues where a cantor leads the whole congregation in harmony on a guitar. I have even been to a service where the rabbi led Psalm 150 to the tune of Leonard Cohen's "Hallelujah." In addition to visiting services, I interview synagogue congregants, composers, and clergy. Although the topic of the interviews is limited to experiences with and opinions about synagogue music, these conversations are broad and wide-ranging. I have heard both personal stories and the histories of synagogues and other Jewish institutions. People have shared tea, food, jokes, and songs with me. Interviews are as important to the work of an ethnomusicologist as performances, scores, and books, because they help bring the human dimension back to the music. My project is more than just a list of what melodies congregations use and where those melodies come from, and where they have been printed. I also want to find out how liturgical music fits into and affects the communities who sing it, and how congregants approach and engage with the enormous musical variety that Jewish liturgical music offers them. Music is an integral part of Jewish life, and my work is to show it as something that people use to help shape and make sense of their world.

I enjoy sharing my research with people, and I have spent this past academic year partnering with the Jewish Music Institute at SOAS to bring Jewish music to a new media audience. I work with Gil Karpas,

the JMI Events Manager, to produce a series of half-hour podcasts in which I discuss the music of little-known Jewish communities and other aspects of Jewish music that might interest people. I have spoken in these podcasts about Jewish music in India and Uganda, about the role of women and the presence of instruments in Jewish music, and most recently, about the music of Jewish weddings. I enjoy the podcast format, because

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it is so widely accessible. Anyone can listen, without having to register as a university student or devote an evening to a public talk. A podcast can come into your home, and you can listen at your own convenience. To me, podcast lectures are a wonderfully democratic way to make research friendly and accessible to as many people as possible. I'm interested in the topics that I write about, and

I find that many other people are as well. Podcasting allows me to share my research with as many people as are interested. You can listen to these podcasts on the JMI's Mixcloud page here: <https://www.mixcloud.com/discover/dr-rachel-adelstein/>.

As I write this, I am coming to the end of my fellowship at Corpus. I have had a tremendous adventure, just by being here and getting to know the College, its rituals and quirks, and all the people who inhabit it and make it such a living and welcoming community. At Corpus, I have found people who are curious and generous, willing to share a laugh as well as an insight. Because my work is so interdisciplinary, existing at the nexus of music, religion, sociology, anthropology, and history, I have very much come to appreciate the idea of a college of Fellows who can come together and collaborate over a range of subjects and topics. From meeting parents and alumni and former Fellows, I have also learned that one other strength of Cambridge colleges is that, once you're part of a College, you're never really not part of it again. It amazes me to look back and see how much my perspective on Corpus has changed over the years. When I arrived, it was the weird world of Terry Pratchett and Unseen University, but as I prepare to leave, it's my place in Cambridge. Wherever I go next, I will always have fond memories of singing in Kol Echad, Shabbat mornings at Beth Shalom, and spending time learning and making friends with the interesting and interested people at Corpus.



# TIM SEBASTIAN

Interviewed by Kenza Bryan (m2013)

TWENTY YEARS AFTER TIM SEBASTIAN FOUNDED THE BBC'S CELEBRATED HARD TALK PROGRAMME, PRESS ASSOCIATION TRAINEE KENZA BRYAN MET THE JOURNALIST WHO STILL TREATS INTERVIEWS LIKE A COURT OF LAW.



Anyone who has watched British journalist Tim Sebastian in action will tell you his interview style combines politeness and aggression to devastating effect – think Paxman with a smile. Having founded the BBC's *Hard Talk* programme in the year Tony Blair came to power, he has since created and presented a range of interview and debate programmes which follow the same uncompromisingly hard line of questioning, including *Conflict Zone* which he currently presents for German broadcaster Deutsche Welle.



How will a man who's spent his life grilling the world's biggest power-brokers and thinkers, from Donald Trump to Noam Chomsky, react to being interviewed?

Tim and I first met in September 2015, at the start of my final year at Corpus and of his year-long role as the College's Fellow Commoner. As JCR President, I tried to link him up with students interested in the media and to raise awareness of the recently revived position. This time, Tim has just returned from Russia, and I am emerging from the Press Association's journalism training course, eager to hear on-the-ground stories from a real reporter.

Cosily ensconced in what must be Hampstead's only Hungarian patisserie, we start by discussing Tim's recent discussion with the well-known Indian MP Shashi Tharoor for *Conflict Zone*. The programme happened to be filmed in Botolph Lane behind Corpus, where Tim

was made Fellow Commoner in October 2015. I dare to suggest the MP acquitted himself rather better than others Tim has submitted to ferocious questioning over the years. He answers with a chuckle, "yes, apart from the fact he didn't know India hadn't ratified the convention against torture."

Tim's ruthlessness in holding those he interviews to account is matched only by the warmth he shows to everyone off camera. He is full of compliments for Corpus, for example: "What I liked about it was the intimacy of the place, and the expertise that lay behind closed doors. Nobody advertises their boundless knowledge; it's worn very lightly."

Tim's centre-piece project at Corpus was a live war game in which a panel including Sir Malcolm Rifkind,

former Foreign Secretary and Sir Richard Dearlove, former head of MI6, reacted under time pressure to "news" of a Russian plane invading British airspace. Tim enjoyed seeing "weak points in decision making," and put students in the role of MPs scrutinising the decision-making panel. For him, it was all too realistic, and in fact "it was only a couple of weeks before a real Russian aircraft got shot down."

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Kenza Bryan and Tim Sebastian during the interview.



Tim's long-running interest in Russia was first harnessed by the BBC when he was made Moscow correspondent during the early 1980s. He looks back on that assignment as "a great deal of fun. You were dealing with big power politics, though very secretive." He was eventually kicked out of the Soviet Union by Gorbachev in 1985, in retaliation to Britain's expulsion of 31 KGB agents in what the BBC described at the time as a "tit-for-tat spy row". "That was just a package deal", he shrugs.

The world lurking behind governments' public relations facade is what seems to interest Tim most. "I think anybody who works in journalism is. You're in journalism to see what's below the surface, not the nonsense that you're told in public."

When we spoke, Tim's last *Conflict Zone* interview had been with the chair of Russia's Foreign Affairs Committee, Konstantin Kosachev, in the aftermath of a major US air raid in Syria. "Nowhere is disinformation more sophisticated" than in today's Russia, according to Tim. The tactics he encountered in the Soviet Union "weren't a patch on today's propaganda machine. It's not just Russia Today, but it's social media, fake sites... You've got to fight back, and the only way you can do that is with facts, and information. Liberal

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democracy needs teeth, and I think it's up to journalists to provide those teeth", he says, drawing on a quote from Robert Conquest, an historian of Soviet Russia.

This seems to have been the underlying motive for Tim's founding of *Hard Talk*, a now iconic programme celebrating its twenty years on the airwaves this year. "You could make these interview programmes very different by introducing facts, by doing something different, by having things to challenge. There were too many politicians getting away scot-free and not answering the questions."

Tim's instinct for identifying the hypocrisy of inaction leaves no political actor unscathed. For him, Theresa May is "too fragile to have a conversation", while the UN Security

Council and its leading powers are smitten with "paralysis" on human rights. Overall, "if we think back to whether there is accountability in our much flaunted Western society, I think we have to conclude that there isn't."

Does this mean he fears the untrammelled rise of authoritarian strongmen, from Trump in the US to Duterte in the Philippines and Erdogan in Turkey? Certainly not. "It's our acceptance of them that scares me, our acceptance of undemocratic procedures. If the EU had an ounce of self respect it would have walked away from [refugee relocation] negotiations with Erdogan."

What exactly has changed since Tim launched *Hard Talk* with such noble ideals? "The unwillingness of the public to listen to tough interviews", he says. "The fact that people have already made up their minds before they see the interview, and want you to ask questions that appeal to their prejudices and their preformed ideas. There are very few channels that will even run tough interview programmes these days. People don't like or want them. They want touchy-feely friendly ones. How many tough interview programmes are there? There's *Hard Talk*, there's *Conflict Zone*. There's occasionally Radio 4 depending on which presenter's on

duty. You can count the people on the fingers of one hand, who really push."

Is Tim angrier, more ready to push now than he was when he founded the programme twenty years ago? "I am angry, at the way human rights have been junked by countries which used to be a beacon of human rights, our own included. I did a tour earlier this year to the West Bank and Israel, and I've been asking the same questions there for 35 years."

How then should today's young people be putting their own anger to good use? Tim would recommend going into journalism, but only if it is for the right reasons. "Over the years I've spoken to a lot of people wanting to get into journalism because they wanted their fifteen seconds of fame, their face on television, better tables in restaurants... Don't go in thinking that you have any personal power. You put things in front of readers. Anybody who wants to rededicate journalism to its purpose which is to hold power to account should go in and do that, that's what you're supposed to be doing, you're the watchdogs in society."

Although Tim has had his share of celebrity interviews, chatting with the likes of Alan Rickman and Nina Simone for *Hard Talk*, he says he has never been comfortable doing

them, preferring a more "adversarial process. I'm not interested in building a human relationship. It's more of an interrogation than an interview. I'm interested in putting charges in front of interviewees and having them answer them in a public forum, a court of public opinion. I know it's a cliché but a lot of these people should be in front of other courts."

Given this level of belief in the agency and power of the media it is intriguing to learn that Tim only got into journalism by accident, accepting a job offer from Reuters after a letter offering him a job selling iron and steel to Eastern Europe got delayed in the post. "Of course I accepted, it was the only offer I had." He makes the path into the BBC seem similarly, and deceptively, easy. "When they opened an office in Warsaw, in 1979, I was almost the only one who applied for it."

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Looking back on the 43 years of his career so far, Tim is strangely unsentimental. "Facts. Facts are all you've got. It's like prosecuting, you may not get a confession every time you go to court, you may not get any confessions at all, but what you should do in a free democratic society is put the charges in front of people responsible for particular events and have them answered, in public. Under pressure."

The BBC and Deutsche Welle "have just been platforms. What they give you is total freedom of the airways."

As we finish off our cloying pastries, Tim allows himself a shred of sentimentality. "I actually do believe in this holding people to account. I remember years ago, this card came to me from Homs in Syria. It said word for word 'you talk to a lot of hateful politicians, but you talk for the helpless and the hopeless' and I thought, if one person thinks that then it's worthwhile, and I'll go on doing it." He gets up to go.

"You have to cover [stories] as a human being, you're a reporter! There's this idea that you're just forensically looking but it has to matter! You can't act it. You either care or you don't care."





# DR ALEXANDER DEVINE AND DR ANNE MCLAUGHLIN

The Parker Sub-Librarians



## Where were you before Corpus?

**ANNE:** After finishing up my doctoral studies at the Warburg Institute in London, I spent a little over a year as part of a two-person team managing the Special Collections and Archives at Senate House Library. Before that, I had spent time working with the manuscripts of the Bodleian in Oxford as part of my MSt in Medieval Studies, and did my undergraduate work at Goucher College in Baltimore where I spent a year as an intern on a NEH-funded project to digitise the Islamic manuscripts at the Walters Art Museum.

**ALEX:** I recently completed my doctorate at the University of Pennsylvania, where I focused on manuscript studies, palaeography and codicology, and the history of the book. During this time, I also worked at Penn's Kislak Center for Special Collections, Rare Books, and Manuscripts, and the Schoenberg Institute for Manuscript Studies, where I was Palaeography Associate and contributed to two ongoing digital initiatives, the Schoenberg Database of Manuscripts and the Provenance Online Project. Previously, I earned my MA in Medieval Literature at the Centre for Medieval Studies at the University of York, and held the position of Graduate Trainee Librarian right here at Corpus – I arrived just in time to witness the installation of the Chronophage Clock in 2008. Most recently, I spent eighteen months in Rochester, New York, where my partner held the position Director of the Robbins Medieval Studies Library at the University of Rochester.

## How did you get interested in manuscripts?

**ALEX:** My fascination with medieval manuscripts struck young: I was raised in the great Northern city of Durham, in the borderlands of Northumberland, and growing up in this land of Bede and Cuthbert, I was surrounded by the artifacts of medieval monastic culture. As an impressionable child with an over-active imagination, I never stood a chance. One Christmas I was given a book about the Lindisfarne Gospels, which sparked both a deep love of

illuminated manuscripts and an interest in calligraphy. With great enthusiasm I spent hours making painstaking copies of manuscript pages. My most prized accomplishment was a reproduction of the 'Chi-Rho' page from the Book of Kells, which I 'illuminated' with several pens worth of gold ink, and proudly hung on my bedroom wall... until one calamitous night when torrential rains caused a leak in my bedroom ceiling, destroying my masterpiece and fuelling every anxiety dream I have ever had about the preservation of Special Collections materials. The point being, by the time I held my first manuscript during my Masters, I was primed to dive into their study and care.

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COLLECTIONS CENTRES  
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PAST.

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**ANNE:** Actually, in my case, it started with a single class that I took during my first semester as a second-year undergraduate. The course was entitled The Poetry of Venetian Art and was designed to use art as the means to examine the political, intellectual and cultural history of the Venetian Republic from 900 – 1500. As part of the course I did some work with the sketch books of Jacopo Bellini, which led to a fascination with the way in which text and image can be combined, and from there, the jump into the study of medieval manuscripts was a natural one.

## Why the Parker Library?

**ALEX:** Quite simply, the Parker is one of the finest libraries of its kind in the world, and I am particularly proud to promote its special significance as a research collection for the study of the premodern era, and as a repository

of historical materials of exceptional importance to our nation's culture and heritage.

The heart of the collection is the library of our namesake, Matthew Parker (1504-75), Archbishop of Canterbury under Elizabeth I and the greatest of the 16th-century English antiquarians; his collection of some 600 medieval books is the oldest intact private library in the world. For me, the appeal of this collection is three-fold: firstly, we hold a significant portion of all surviving manuscripts older than the year 800 in British collections, including about a quarter of all extant manuscripts in Old English. Second, many of our medieval manuscripts are of illustrious provenance: these objects were among the personal possessions of some of the greatest figures in English history, from Alfred and Thomas Becket, to Aethelstan, Erasmus and Anne Boleyn, not to mention St. Augustine and Kings Henry V-VIII. Finally, many of the library's manuscripts are not only of exceptional beauty, but also singular artistic and aesthetic value. We are custodians of the Bury Bible, the oldest known work of art by any named professional artist in England (named Master Hugo); the Sawley Map is likely the earliest map of England; Matthew Paris' illustration of an elephant is the first known depiction of the animal in this country. As a Parker librarian, it is my job and my privilege to showcase this extraordinary collection, and in so doing so I get the chance to improve both public and scholarly understanding of our medieval and early modern past.

Yes, the collections are amazing, but the Parker Library itself is very dear to me on a personal level. My desire to work in Special Collections centres on my passion for encouraging others to engage with the past, and I was first inspired to combine my knowledge of medieval manuscript culture with an enthusiasm for public and scholarly outreach during my time here as Graduate Trainee Librarian. I have been a passionate advocate for the Parker and its collections ever since, and my gratitude at once again being part of the library and its work is profound.





**ANNE:** For someone who is interested in the history of medieval manuscripts - the art that they hide between their folios, the texts they contain, the way that they were put together, and the traces readers have left in their margins throughout the centuries - there is simply no better place.

Additionally, as the Parker Library is part of Corpus Christi College and Cambridge University, working here represents the opportunity to introduce this collection to the next generation of scholars.

I remember what it was like to be able to work with the 'real thing' for the first time, the simple, almost visceral thrill of holding in your hands something that someone else held 800 years ago.

To me, manuscripts represent a tangible, physical link with history, and, now, I have been given the chance to make that happen for each new reader who comes through our doors.

**What is your favourite Parker Library manuscript, and why?**

**ALEX:** It is certainly CCC MS 197b, which comprises fragments of a Northumbrian Gospel book written in the early 8th century, almost certainly on the island of Lindisfarne, close to Durham where I grew up. Its script is amongst the most beautiful ever written, and its artwork is a magnificent example of what is usually called the Celtic or Insular style of book illumination. It is a strong candidate for the oldest surviving decorated

manuscript made in Britain, and is both closely related to the famous Lindisfarne Gospels, and similar to the Book of Kells, though it is almost a hundred years older.

While its beauty and rarity make this manuscript appealing to me - as surely to us all - I am particularly fond of the Northumbrian Gospels for more personal reasons. The first stems from our shared Northern origins; as Northern English heritage tends to breed strong bonds between people, the same is true of readers and their manuscripts! The second is the result of glorious happenstance. CCC MS 197b was the first manuscript that I encountered and handled in the Parker, way back in the summer of 2008. I don't know whether if

then-Fellow Librarian Christopher de Hamel, aware of my Northern roots, orchestrated the meeting on purpose, but whatever the truth may be it was one of those happy encounters that touch you deeply and forge connections that endure.

**ANNE:** MS 44 is certainly my current favourite, namely as it is one that everybody who comes to see the current exhibition skips over in favour of the intricate illuminations found in the codex to the left or the mammoth volume to the right. It is graphically stunning, a clear English hand written in, as M. R. James put it, 'a most magnificent round black script' on creamy parchment that is only interrupted with opening initials in deep green, luminous blue,

muted purple, and glowing orange, all of which are as sharp and crisp today as they were when they were first written at Canterbury in the opening years of the eleventh century. However, MS 44's real story lies in that it was witness to two of the seminal events in English history. Belonging to Stigand, the Archbishop of Canterbury from 1052 to 1070, MS 44 is a pontifical, a book which contains the rites of the Catholic Church that can only be performed by a bishop, such as the crowning of a king. Archbishop Stigand crowned two kings in his life: the first, Harold II, who would take an arrow to the eye in the Battle of Hastings, and William the Conqueror, who was crowned on Christmas Day in Westminster Abbey, 1066. MS 44 was likely there for both.

**What is the most interesting part of your job?**

**ANNE:** Personally, it's the variety of queries posted by our readers. Just in the past two days I've been asked if I know anything about the consecration ritual used in the foundation of Tewkesbury Abbey in 1121, as well as been asked to track down the previous owners of a copy of Vesalius's *De corporis humani fabrica* printed in 1564. I love that there is always more to learn, be it about the implementation of new environmental monitoring systems or exactly why there is a dead pigeon drawn in the margins of our eleventh-century copy of Bede's *Ecclesiastical History*. Today, having travelled to Lincoln to deliver two of our manuscripts that are on





loan for their Battles and Dynasties exhibition, I'm sitting in the shadow of a medieval cathedral chatting with an expert on medieval numismatics and another courier who's just arrived with a huge ceremonial sword – I can't think of another job that would provide any comparable opportunity!

**ALEX:** As sub-librarians, Anne and I act as stewards of the Parker Library and guardians of its collections, while as de facto employees of Matthew Parker, we are charged with the administration of his library, and entrusted with the care and preservation of his books. Although this sounds very grand (and at times it certainly feels so), in practical terms it means that at all times we act as curators, researchers, and teachers rolled into one. While I love all three aspects of my job, most

enjoyable is the opportunity it affords to encourage others to engage with the past and assist them in touching history through our collections. I do my best to make such encounters not only informative and enjoyable, but potentially transformative experiences: I relish the often emotional reactions our readers have to the objects they engage with here, whether it is a scholar finding an answer to a lingering research question, or a young student awestruck by Matthew Parker's 13th-century elephant. If I'm truly being honest, though, the best part of being at the Parker Library is the fact that these 'manuscript meetings' with visitors, together with the collaborative work I do with researchers and students allows me to make my own discoveries all the time. I find premodern books

and manuscripts truly fascinating, and I love that through facilitating others' access to our collections, I get to spend time with them and in so doing learn more about them myself.

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**What are you keen to see more of at the Parker Library?**

**ANNE:** Personally, I'd like to see the Library take a more active role both within the College and within the University at large. When Matthew Parker left his collection of books and manuscripts to Corpus, we believe he had two motives in mind. The first was that the collection would stay intact, should any scholar need to follow in his footsteps to justify the establishment of the Anglican Church; the second was that the collection would continue to be used by the students and fellows of the College, as Parker stated that certain books should be made available to the 'Norfolk scholars' in their rooms and others in chests in communal areas. Now the Norfolk scholars no longer exist, nor

do the rooms that they once occupied in Old Court, but neither of those details can negate the fact that Parker left his collection to Corpus with the express idea that it be used. The rarity of the manuscripts and of many of the printed volumes does mean that these books need to be looked after and consulted carefully, but I would love to see our reading room abuzz with students, lectures, post-docs, and professors using our rare material alongside the incredible collection of secondary literature which has been accumulated by each Librarian since Parker himself. I would like to see us teach with the collection, and allow others to bring their students in; I want the Parker to be a place where a third-year undergraduate can show up, and with some guidance and close supervision, have the chance

to engage with the very manuscript of Chaucer's Troilus and Cressida mentioned during English lectures.

Finally, with the launch of Parker 2.0 (a programme which will upgrade our current online platform, Parker on the Web, to allow anyone with internet access anywhere in the world to explore our collection for free), I want to see the conversations that begin in our reading room go global. I look forward to the day when scholars from all corners of the globe can really begin to explore our collections, and the day when Parker's collection can reach students and teachers in places that were not even on the map when he was alive.

**ALEX:** Put simply, my main goal is to allow as many people as possible



to access the Parker Library and its treasures. While my dedication to advocating for the Library as a resource for teaching and research goes without saying, I am particularly eager to strengthen our commitment to outreach and public engagement, and to promote the Library more broadly as a learning environment. The Library continues to welcome friends, guests and visitors as part of tours (both public, run through the Tourist Office, and private, by appointment with us) and our collections are displayed in numerous exhibitions through our involvement with cultural programming within the local Cambridge community, including this autumn's Open Cambridge event in which we will be collaborating with our colleagues at the Cambridge Conservation Consortium (mark your diaries for September 9th!).

development of the Library's digital presence. I am a firm believer in the value of employing digital projects and social media as outreach tools, having witnessed their efficacy and benefited from their use during my earlier career. Thus I look forward to communicating my passion for the Parker Library and its manuscripts to the general public not only through regular posts to the Library's blog ([theparkerlibrarywordpress.com](http://theparkerlibrarywordpress.com)), but also through our developing social media presence, particularly our new Twitter account (@ParkerLibCCCC). These digital tools and resources will create new opportunities for both new audiences to learn more about our collections, sparking new insights into the library and its treasures, while also enabling Parker enthusiasts to stay informed about upcoming opportunities to get involved with Parker life, events and visits.

**What is your most memorable Parker Library moment to date?**

**ANNE:** There have been many moments that stick out in my mind since I first started – but by far, the most memorable group I have ever welcomed to the Parker was the day I was told that '8 – 10' members of the Lutheran Church would be coming for a private tour at 4.00. Yet, at 1.00 in the afternoon, the doorbell rang and in walked the first onslaught of what would later be revealed to be close to 250 of the attendees of a conference celebrating the 500th anniversary of Luther's posting of the 95 Theses. It was a crazy four and a half hours, as I took group after group of them through our then current exhibition leaving the rest of the mass to explore the remaining cases of manuscripts on their own, while Charlie, Jack, Graham and Kay all pitched in to give me a hand and save me from being swallowed by the crowd.

However, despite us far exceeding the capacity of the room, the chaos, and the fact that I had been engulfed by a tsunami of Lutherans – that evening I locked the doors with an incredible feeling of satisfaction. After all, even in the unexpected, we survived, and every single person who came through the Parker that



“ I AM ALSO KEEN TO PROVIDE MORE OPPORTUNITIES FOR DIVERSE AUDIENCES, ESPECIALLY NON-SPECIALISTS, TO ACCESS OUR COLLECTIONS THROUGH DIGITAL AS WELL AS TRADITIONAL METHODOLOGIES. ”

However I am also keen to provide more opportunities for diverse audiences, especially non-specialists, to access our collections through digital as well as traditional methodologies.

Central to our promotion of the Parker Library in the digital realm will be the implementation of a new version of our Parker on the Web resource in January 2018. This innovative tool has repeatedly proved its value as an outreach tool for over a decade now, and the release of this newest incarnation will mark a major milestone in our ongoing

day walked out of our doors having seen letters in Luther's own hand, the drafts of the 39 Articles, and the bills for the imprisonment and execution of Thomas Cranmer. The library had been alight with conversation and engagement centred around our fantastic collections, even as they sat behind glass. And while it may not be a day I'd be willing to repeat anytime soon, in that single afternoon we were perhaps the most effective we have ever been, as we made the history that normally resides in the dusty pages of school books become, for those 250 people, something six

inches away, something immediate, and something that was almost close enough to touch.

**ALEX:** This job offers memorable experiences in abundance, but my most treasured Parker memory to date is the first time I brought my one-year-old son Milo to the library soon after our transatlantic move to Cambridge. To see him standing in Wilkins' magnificent library room, looking up at that high vaulted ceiling and those mighty bookcases whose contents shaped the course of English history, was an unforgettable experience.

He stood stock-still, as if frozen in bewildered admiration, and then, seemingly sensing that this moment was running the risk of becoming too cloying, flung his arms high and made a joyful charge for the nearest shelf. In fairness to him, some adults have this reaction upon their first visit too! Mercifully I intercepted his eager clutching paws, and he was carried for the rest of his visit, first protesting in great indignation but then roaring with delight as we examined each shelf together. While this will always be a special memory for a proud bibliophile and father like me, it also

proved a transformative moment for me professionally. Watching Milo's first encounter with our collections gave new meaning to all those issues of legacy, inheritance and generational responsibility that are at the heart of what I talk about every day in the Library, and a fresh perspective on what it means to do what I do. It is also pleasing to be reminded that upon entering the Parker Library for the first time, we all become children again.



# Jonathan Rugman

Fellow Commoner

Interviewed by Alastair Benn (m2012)

IT IS MY FINAL YEAR HERE AT CORPUS, WHERE I AM READING FOR AN MPhil IN CLASSICS, HAVING COMPLETED AN UNDERGRADUATE DEGREE IN THE SUBJECT IN 2015. AS THE EDITOR OF THE CAMBRIDGE GLOBALIST, THE UNIVERSITY'S ONLY LONG-FORM CURRENT AFFAIRS MAGAZINE, I HAVE INTERVIEWED FIGURES RANGING FROM NICK COHEN, THE OBSERVER COLUMNIST AND POLITICAL COMMENTATOR, TO SIR JEREMY GREENSTOCK, FORMER UK AMBASSADOR TO THE UN. JONATHAN RUGMAN, FOREIGN AFFAIRS CORRESPONDENT AT CHANNEL 4 NEWS AND CORPUS'S NEWEST FELLOW COMMONER SITS WELL IN THAT COMPANY.



Jonathan Rugman and Alastair Benn during the interview.

Throughout his long and distinguished career, Jonathan Rugman has borne witness to some of the great eruptions and cataclysms of our time: “I most remember the momentous events: the earthquake in Haiti which killed a couple of hundred thousand people; the uprising in Tahrir Square in Cairo; famine in East Africa; the election of a Pope standing in St Peter’s square in the pouring rain...”

Jonathan was himself an undergraduate in Cambridge reading English at Churchill. Life in the journalism profession does not seem so very different to that of the undergraduate: “There might not be such a thing as a Cambridge journalist, in the way that there might be such a thing as a Cambridge historian or a Cambridge lawyer. I am a glorified amateur who turns up wherever the story happens to be. I can be deployed anywhere. And that means I have to have a view about everywhere. My job is to create narratives out of situations, to make predictions, to make judgements. The ability to tell a story is not dissimilar to producing an essay, and I have an essay crisis every evening!”

I put it to Jonathan that journalism seems to face a two-fold challenge: at times, the news cycle looks like a footnote to the unfolding of immense patterns in the world. And yet, so much of news production only seems capable of capturing these patterns in a clichéd form, through popular formulations repeated ad nauseam on social media – often undistinguishable from ‘fake news’. How can we hope to make sense of it all?

“  
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”

“The last year has been extraordinary for news, chiefly because of Brexit, Trump and the Syria conflict. That isn’t to say that it is unprecedented. Sometimes we can get too caught up in our own time to realise that there have

been major ructions before. The fall of the Berlin Wall, and the Arab Spring more recently, were also great upheavals.”

And although social media has changed journalism, that change isn’t all for the worse: “Look at the degree of self-reporting in Syria at the moment. Civilians with camera phones on the ground can provide me with footage from places that are too dangerous for me to go to. You can use the same social media that others decry to create a quality product. For example, we employed a young Syrian activist to report from the siege of Aleppo, right at the centre of the Syrian civil war. This was a terrible Stalingrad-like event unfolding in our own time. A combination of her bravery and editing at our end, all made possible by social media, meant it had a huge impact”.

In that part of the world, modern warfare – so instantly destructive – is constantly coming into contact with very ancient civilisation.

We discuss the curious way in which the events of recent years straddle the ancient and the modern world, and create strange meeting points between the past and the present.



“I’m particularly proud of the work I did in Mosul, when the offensive began to recapture it from the Islamic State. I met a Christian priest in a refugee camp who had fled from a village called Bartella. I asked him if he wanted to return to his village, just liberated by Iraqi troops. We put him and his wife in our car and we drove back to his home. His house had been ransacked. We filmed him seeing all his possessions on the floor, his icon of the Last Supper sitting in a pile of rubbish. Of course, as a man of learning as well as faith, he wanted to know what had happened to his four thousand books. They were scattered everywhere. We then went to his church which had also been ransacked. But we helped him rescue some Aramaic manuscripts, great tomes out of *Harry Potter*. We stuffed them into our car while we could hear fighting descending around us. We left with whatever we could carry. This is a story that means a lot to me. To be a good journalist you have to love telling stories.”



The Turks live in the shadow of an empire that collapsed not long ago, but it is somehow omnipresent.

The hundredth anniversary of the Battle of the Somme was the week after the Brexit vote on June 23rd. I know that Nigel Farage is a huge First World War buff and so I invited him to come with me to the Somme. I thought we could make a film that somehow combined the anniversary of the Somme, a very sombre moment to reflect on the huge destruction of European life in the twentieth century, with the key architect of Britain’s rejection of the European idea. I didn’t know if he would turn up, but sure enough, the most wanted man in Britain turns up at my hotel in Northern France. And we made a film together, just Nigel and I, out in the French countryside, walking around cemeteries and trying to make connections between the present and the past.”

“

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“I covered the exodus of the Yazidis in 2014. We filmed the Yazidis climbing onto our helicopter in August 2014 to escape from ISIS. They were sheltering on Mount Sinjar, a baking hot rock face. We flew over these people scattered across the mountain. They had moved up to the higher ground to escape from the ISIS advance. And

then we landed the helicopter, they piled in through the door, clambering over one another to get to safety. This told the world the desperation of those escaping from ISIS. For some reason, the Yazidi story captured that moment in a way that other stories about Muslims and Christians did not. And then the next day the same helicopter

with the same pilot, a very brave Iraqi pilot, tried to fly more Yazidis to safety. He picked up too many people from the mountain and the helicopter turned over and the pilot died. This is a remarkable tribute to the pilot – a lot of people talk about Iraq falling apart, but here was this man from Basra who met his death saving Yazidis.”



The Aramaic language, the Yazidis, these names have an ancient provenance, deep in the history of the region. The destruction of their settlements and holy places is a symbol of the past and present in bitter and open conflict. And this is a theme that extends far beyond Syria. “Turkey is a life-long fascination for me. It was my first

foreign assignment. Istanbul is the unacknowledged capital of the world, a city where different faiths and cultures are always meeting.” London may be a ‘global’ city, but there is no collective sense of the past, no sense of historical complexity: “In Istanbul there is constantly a dialogue between the past and the present. I love that.

“

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”

Jonathan Rugman’s stories of faraway triumphs and disasters reminded me of Patrick Leigh Fermor’s 1953 novel *The Violins of Saint-Jacques*. Leigh Fermor’s only novel tells of life in a French colony in the Caribbean from the point of view of the sole survivor of a volcanic eruption that destroys the whole island. On the very night of the catastrophe, it is the Mardi-Gras ball, with its main attraction a violin recital. Everything is obliterated; the island sinks into the sea. But in aftertimes, sailors in those waters, tell of strange, strange stories, tell of the sound of violins, winging loose on the wind.



# HERMAN LAM

Current undergraduate in HSPS  
(m2015)

ON A WEDNESDAY AFTERNOON, I USUALLY LEAVE THE TAYLOR LIBRARY AT 2.40 PM TO GO GRAB A CUP OF COFFEE BEFORE HEADING TO PARKSIDE COMMUNITY COLLEGE, WHERE AS PART OF A STUDENT-RUN CHARITY SCHOOLS PLUS, I RUN A DEBATE CLUB WITH ANOTHER STUDENT FROM QUEENS'. EVERY WEEK, WE TEACH THESE YEAR 9 GIRLS DIFFERENT TOPICS AND GUIDE THEM THROUGH THE DIFFERENT ARGUMENTS: ONE WEEK WE HAD A HEATED DEBATE ON WHETHER WE SHOULD REINTRODUCE GRAMMAR SCHOOLS, THE OTHER WEEK ON WHETHER THERE SHOULD BE CONDITIONS ON WELFARE.

Debating in England is often dominated by private schools with their greater resources. The particular style of British Parliamentary debating requires debaters to possess a reservoir of prior knowledge given the 15-minute preparation time before each debate. Yet, the pupils I work with demonstrate a genuine love of learning. I still recall my lesson on 'democracy and modes of representation' in January when I was interrupted every minute by burning questions about Donald Trump's executive orders and whether there can be 'benign dictators'. Indeed, debating helps pupils extend themselves, apply the knowledge they have learnt and show the world their worth.

In February, we entered a team into the International Competition for Young Debaters. We chose the London Round because we wanted to take the students out of Cambridge.

The day before the competition, one of our more able pupils got cold feet. She looked rather apprehensive and asked whether there would be a lot of 'posh schools' in the competition. I replied, 'yeah, there would be posh schools, but you guys are as prepared as any other schools there.' I could tell she was not particularly convinced. The first round went by okay, in part because both of our teams were placed in the same room, which helped them warm up. Our teams were placed 2nd and 4th (out of 4 teams) in the room, which was rather encouraging.

The motion was rather difficult: this house believes that women should pay lower income tax rate than men. However, our pupils were undeterred and made some good points. I was most impressed at their defiance, especially when they would not stop offering the other teams 'points of information'. And when the judge placed us high up the rankings, the student who was nervous the day before smiled so brightly, and gave her partner a hug. I have never seen her that happy before. When we left the room, she was skipping, and she asked me: "Herman, are you ready?"

“

I WAS MOST IMPRESSED AT THEIR DEFIANCE, ESPECIALLY WHEN THEY WOULD NOT STOP OFFERING THE OTHER TEAMS 'POINTS OF INFORMATION'.

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We are going to win this and go to the international final." To me, that was everything.

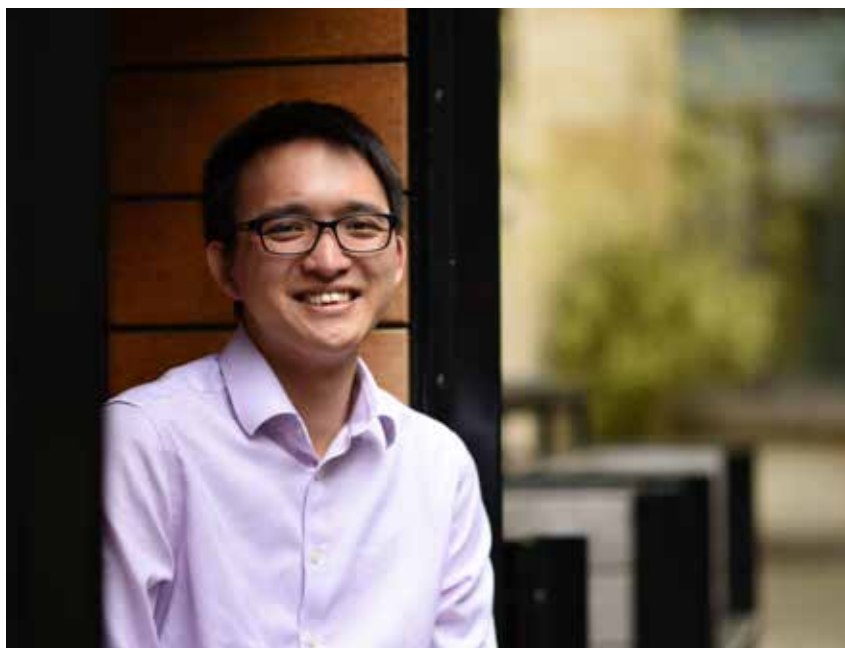
The team eventually pulled off another excellent showing in the third round and came 6th overall. Our best speaker came 9th in the speaker tab.

Despite narrowly missing out on the regional finals by 2 points, the team's performance was of such high quality that we earned a spot in the international finals. They went on to come 42nd internationally, a respectable showing for a pair that started debating less than half a year ago. Their performance also earned the debate club a spot in the prestigious Heart of Europe Debate Tournament to be held in the Czech Republic this summer.

It was Nelson Mandela who said that 'education is the most powerful weapon to change the world.' And he was right. Our pupils went from nervous speakers who struggled to speak for more than one minute to well-versed confident youngsters who could fire off sharp questions against their opponents and made a structured speech with only 15-minute preparation time. The experience also showed them that they could do anything if they set their mind to it.

The debate club is just one of the many stories of transformation of Schools Plus, a student-run charity that I have had the pleasure to be involved with for 2 years and to lead

“ IT WAS NELSON MANDELA WHO SAID THAT 'EDUCATION IS THE MOST POWERFUL WEAPON TO CHANGE THE WORLD.' AND HE WAS RIGHT. ”



Finishing 42nd in the finals day in the Cambridge Union.

“ THE DEBATE CLUB IS JUST ONE OF THE MANY STORIES OF TRANSFORMATION OF SCHOOLS PLUS, A STUDENT-RUN CHARITY THAT I HAVE HAD THE PLEASURE TO BE INVOLVED WITH FOR 2 YEARS AND TO LEAD FOR THE PAST YEAR. ”

for the past year. Schools Plus offers free weekly tutorials and extra-curricular activities to school students in Cambridge especially those from more disadvantaged backgrounds. We run over 30 projects in 5 different schools with over 100 volunteers and benefitting over 350 pupils. This year we have been focusing on two major programs: English as a Second Language (ESL) and 'Reach Higher' programs. The ESL projects help students who are non-native speakers, and especially those who just arrived in the country, to learn English through one-on-one sessions.

Our tutors work very hard to deliver fun lessons, using games or audio-visual prompts. These sessions have helped students improve their command of the language tremendously, and just as importantly, by demonstrating to these students that someone cares about their learning, have reduced behavioural problems. The 'Reach Higher' programs are designed for higher-achieving students who are on top of their academic work and can be stretched further with more challenging projects, like the debate club.

Our flagship project is "Spies in Cambridge," which I wrote last year with assistance from the MI5 historian Professor Christopher Andrew. It is an 8-week program where students learn the espionage history of Elizabeth I, about code-breaking in Bletchley Park and the Cambridge Five; culminating in a presentation on the change and continuity of spying in Cambridge. As part of the program, we invited 30 school pupils from Parkside Community College and North Cambridge Academy to Corpus for a seminar with Professor Andrew and

a tour of the Parker Library. Some of the pupils now consider history as a subject they want to study in the future.

Being in the Cambridge bubble, it is far too easy to lose sight of the wider world out there. Educational disadvantage remains a very pervasive problem in Cambridge and in England as a whole. What Schools Plus has taught me, though, is that effecting real change is not difficult: it begins with small steps, by reaching out and offering a helping hand.

Cambridge students like me are well-placed to be a positive influence and role model to these pupils. Schools Plus has collectively offered over 1,000 hours of service to the local community this year and I plan to expand our operations to cover even more pupils next year, especially sixth-formers.

In a world full of uncertainty and turmoil we hope to help these students, build aspirations, encourage excellence, and celebrate success.



# DAVE BARTON

## Head Gardener

THIS YEAR WAS A MAY BALL YEAR. AS HEAD GARDENER I LOVE A MAY BALL..... TWO YEARS AGO I RAN AWAY TO MALLORCA AND HID IN THE WEEK LEADING UP TO THE EVENT ITSELF. JUST LIKE AN OSTRICH WITH ITS HEAD IN THE SAND I OBSCURED THE VIEW OF HELTER SKELTERS AND MARQUEES ON MY LOVELY LAWNS BY CYCLING IN THE SUNSHINE THROUGH OLIVE GROVES.



Photo: Damien Vickers

As much as the damage to the lawn breaks my heart, it does give us an opportunity to give it a light going over with the scarifier, then add a little water. We can usually have green grass within a few weeks.

New Court lawn is the prancing show pony of the College. Visitors ask, "how do you get it looking like that?" The answer is time. If we're not cutting it we're edging it. Then there's the feeding, weeding and seeding. We are slaves to it, and in return it gives us pride. I often see people stroking the lawn, just to see if it's real.

I like to fill the College gardens with interest all year round. People pass through all areas on a daily basis and there needs to be something of interest no matter what the weather or season. It might be a New Court window box or the scent of a Daphne on a mild February afternoon but there will always be something to delight.

There are the areas of the College gardens that are seen by all and sundry and then the areas that are hidden away, like Middleton Cottage. This is where we have our greenhouses and our fledgling fruit garden. As I



Primula denticulata



Chaenomeles crimson and gold







From left to right: Henry, James, Tim And Dave.

type the propagator is bursting with dahlia cuttings and various seedlings. The benches are full with seedlings growing on. In a week or so we'll take delivery of our plug plants for the summer window boxes and for a few weeks we will be experiencing the horticultural equivalent of sticking a quart in a pint pot!

Outside the greenhouse is a square piece of grass (I won't say lawn). As it's an area away from public gaze it doesn't need to be manicured to within an inch of its life. We planted a mix of spring bulbs through the turf and we are continually adding different wildflowers to the area. Also in this piece of grass are old Cambridgeshire varieties of apple tree with great names such as Thoday's Quarrenden, Barnack Beauty and Chivers Delight. Around the edge are some step over apples and on the back wall are cordons, Bramley and James Grieve varieties. On three sides of the grass we've planted rhubarb. All of this is just starting to come to fruition after three years and we'll pass the apples



Pyracantha orange glow

and rhubarb on to the chefs who can turn it all in to something tasty!

All this work has to be done by somebody. In my time there has been David Cannons, now retired. He was replaced by Max Scott, a great young lad who went off to find himself on the hippy trail. He's probably still looking! That brings us to the current dream team. First we have Henry Tate. Henry is our apprentice. In horticultural terms he's our softwood cutting, just sending out roots. In time he'll flower! He was actually identifying weeds this morning AND using Latin names. I was impressed because he had struggled with all this Latin mumbo jumbo at first. Henry is a lover of rap music. He's tried to educate me, but it is all gobbledeygook to me.



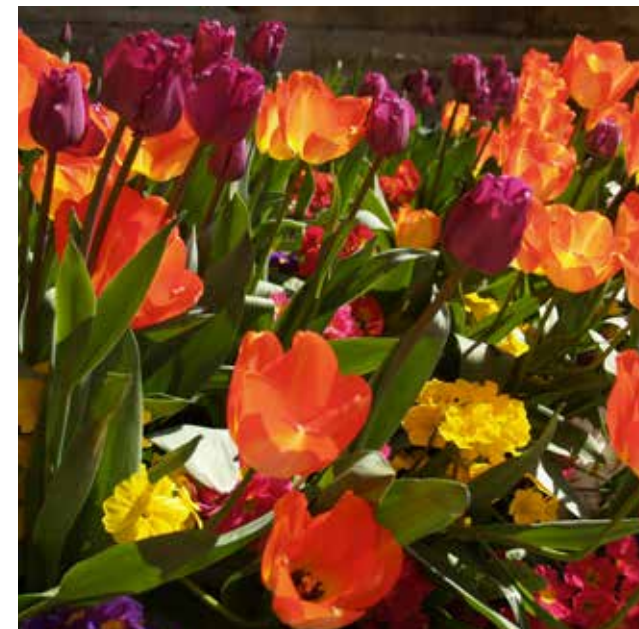
Photo: Damien Vickers



Photo: Damien Vickers



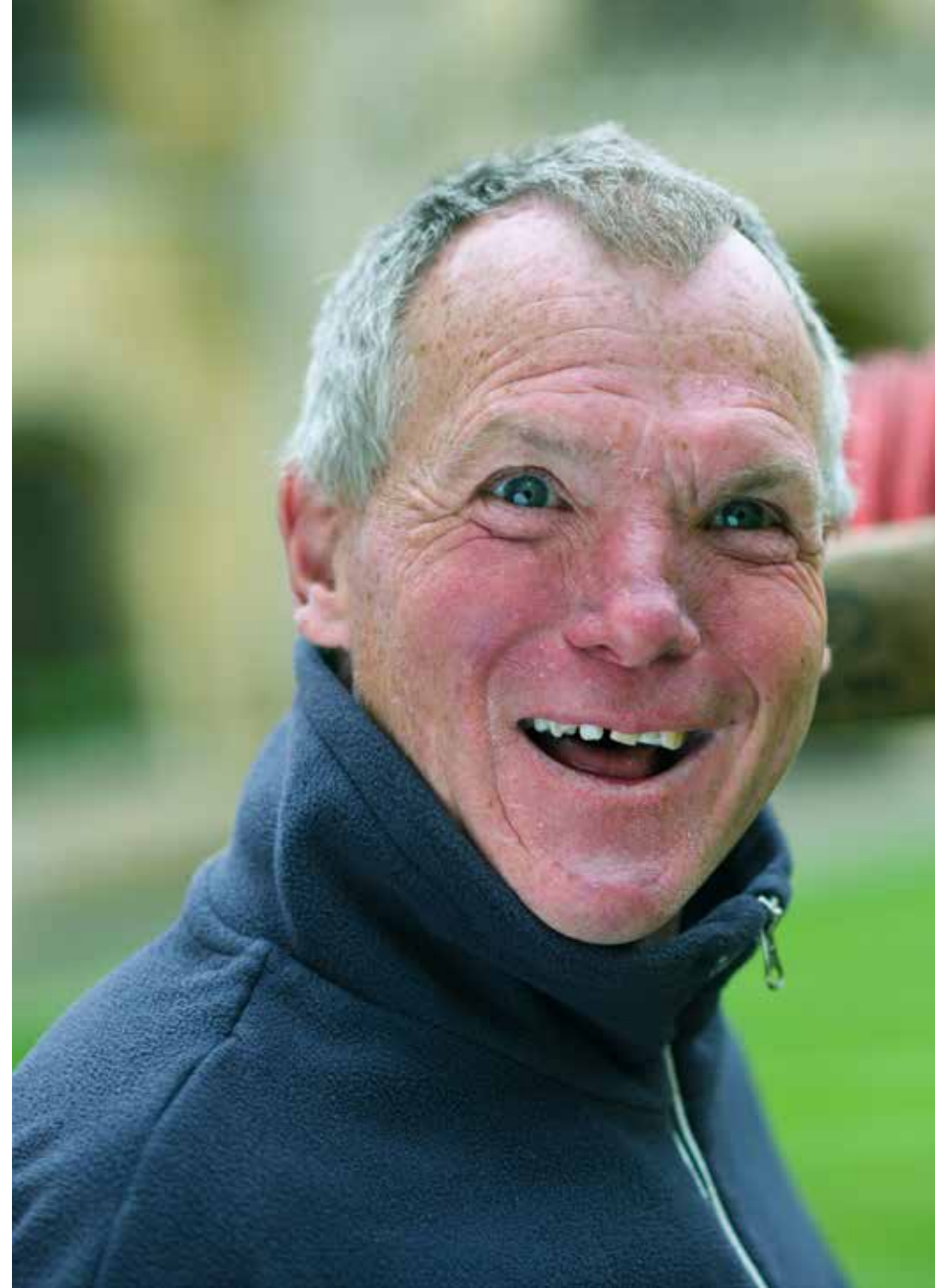
Sempervivum







Then we have James Drummond. James did his apprenticeship at Robinson College, then a spell at Magdalene before coming here. I first met him as a shy, young apprentice who wouldn't say boo to a goose. How I long for those peaceful days! In horticultural terms James is like your favourite evergreen shrub. Maybe a *Sarcococca*... dependable and fragrant, there when needed.



And then there is our mighty oak, Tim Bennett. Everybody knows Tim. He has been tending the College gardens for over 30 years (though he only claims to be 22 years old...). In all my working life I've never known anyone with such an eye for detail or such diligence. Tim is our man on the cylinder mower. In a showery spring if you tell him to get the lawn cut before the next shower all you see is a blur, his legs whirring round 50 to the dozen! And he keeps his lines straight. Tourists are mesmerised by his skill and concentration on New Court lawn. Tim is also an avid cyclist. No matter where you are in the world he may just pedal by you one fine day!



Then there's me. What plant shall I be...? *Soleirolia soleirolii*.





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