Spring 2017

Jesuan news

An invitation to dine at the Mansion House...

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From the Master

Welcome to the 2017 issue of *Jesuan News*. I hope that you will find it interesting and informative, and that you will share our joy at the achievements and successes described.

I never cease to be amazed at the range of activities and professional enterprises Jesuans, past and present, get involved in. Needless to say, the College is intensely proud to introduce to readers its second Lord Mayor in under 10 years, Andrew Parmley. Lauren Monaghan-Pisano describes with relish a theatrical scheme for schoolchildren that she runs in the City of London. Christopher McDouall's ingenious device, Intelligent Valve Actuation, promises a new and remarkable future in car efficiency and energy-saving. Postgraduate Eva Meharry's intrepid exploration of ancient ruins in Iran and Afghanistan makes for especially absorbing reading.

I am delighted to report that we have now raised over £11.7 million towards the West Court Campaign and if you wish to donate may I encourage you to do so soon…

The construction of West Court is nearing completion, with its spacious café and smart downstairs events-facility both up and running. We expect the whole building to be fully open in May. Housed within it, as this issue of *Jesuan News* highlights immediately ahead, is the College's Intellectual Forum, run by Julian Huppert, which is shaping up as a pioneering venture for Jesus College and the University. The fact that we can now make use of and enjoy these exciting West Court facilities is the result of extraordinary generosity, and I am very glad to have the opportunity to say how very grateful indeed we are for this. Featured in these pages, too, is our latest addition to the Cloisters, a plaque bearing the names of our most generous benefactors since the foundation of the College—carved by Eric Marland—which we consider a wonderful testament to that generosity.

I hope that in what you read here you gain a good flavour of all that is being achieved in College at present, and that you enjoy the opportunity provided to share in this with us.

Professor Ian White FREng

A Jesuan Lord Mayor

On 12 November 2016, Dr Andrew Parmley (1983) took office as the 689th Lord Mayor of the City of London. He follows in the footsteps of Sir Peter Gadsden (1949), Sir Alan Traill (1953) and Sir David Wootton (1969) as our fourth post-war Lord Mayor—a record, we think, among the Cambridge colleges.

Dr Parmley is currently the Principal of the Harrodian School in Barnes, and is heavily involved in education and music. He has served as Chairman of both the City of London School for Girls and the Guildhall School of Music & Drama. He recently launched a City-wide campaign aiming to dispel myths surrounding mental health in the workplace. He also tirelessly promotes UK financial and professional services, education, training and qualifications, and the culture that the UK can uniquely offer across the globe. He is a member of the government's Apprenticeship Delivery Board and International Ambassador for the London Symphony Orchestra.

Photo: Clive Totman

JCCS Annual Dinner 2017

This year's JCCS Annual Dinner will be a particularly special event, as it will be held in the splendid setting of the Great Egyptian Hall at the Mansion House, London, on Saturday 30 September 2017 by kind permission of the Lord Mayor; the Guest of Honour will be the Lord Mayor himself. The dinner notice will be circulated by the Development Office in May.

Quincentenary Library turns 21

On 8 March 1996 Her Majesty the Queen, accompanied by the Duke Edinburgh, then Chancellor of the University of Cambridge, opened the Quincentenary Library. On 8 March this year a party was held for College members to mark the Library's 21st, and we were delighted to welcome back its designer, Eldred Evans of Eldred Evans and David Shalev Architects.

Professor Lord Colin Renfrew, Master when the Library opened, gave a brief but succinctly retrospective speech about the part it plays in College life, paying warm tribute to Eldred and to Chief Librarian Rhona Watson, who has been in post from the start. At the top of the stairs the Choir under the direction of Jordan Wong performed three pieces, by David Hill, Josef Rheinberger, and Rodgers and Hart.

Projected onto a wall in the lobby and on to the exterior was a stimulating mix of books held in the Old Library and recent ones by Jesuans. As the celebration fell on International Women's Day, over a dozen front covers of books by female Jesuans were featured.

Photo: Aidan Chan

Intellectual Forum

With West Court approaching completion the College has created an innovative institution that will have an impact across the University and beyond. *Jesuan News* sounds out its founding director, DR JULIAN HUPPERT

You can't see it and there are no signposts, but it's there. Anyone coming down Jesus Lane over the past two years will have been aware of a building project that is changing the character of Jesus College for good—and that includes the high-grade study and discussion that have started to take place inside West Court.

Named the Intellectual Forum, this West Court centre's mission is to reflect cutting-edge research and promote lively debate over the widest range of contemporary issues. Very much a College initiative, a core aim is to engage with the full complement of interests and activities of Fellows, students and alumni. Many events will be open to the public.

Dr Julian Huppert was appointed last year to head up the Forum and was in post by October. He was Cambridge's Member of Parliament between 2010 and 2015, losing his seat two years ago by a mere 599 votes in the tide that swept away many Liberal Democrats. Prior to that he had a rich career in scientific research, specifically on DNA, having read Natural Sciences at Trinity and becoming a Fellow in the subject at Clare.

Today, he is at the Intellectual Forum four days a week. "We have," he says, "a lot of schemes we want to set up and run. Some we are doing. Some we still need to raise the funding for. For instance, I want to provide an opportunity to a couple of students to come and work here over the summer on particular projects, looking at things more broadly than their subject boundaries might normally allow."

As anyone who has been there knows, West Court provides phenomenal facilities, to students not least of all, with a new bar and new café for the first time in years at Jesus College. The conference facilities are also second to none. The lecture hall ("a beautiful, flexible space" Julian calls it) seats up to 190

Downstairs bar

The Theatron

people (*almost complete—pictured below*). Along with a video wall, it has cameras ready for live webcasting, making it easy for anyone running an event there to broadcast it around the world. There is also a studio able to provide high-quality TV transmission. Then there are the two boardroom-style meeting-rooms and the Webb Library, as well as a range of other rooms, including accommodation.

Naturally, there is office space for the Forum. "We're not principally about having lots of staff, although we have hired one excellent person to help out, a lawyer with an interest in medical ethics, Dr Sarah Steele. She used to be a wedding planner, so will be fantastic organisationally, as well as intellectually. And whether we have visiting alumni or Fellows in, there will always be desks for them. Around Cambridge there are plenty of virtual centres but few with easy access to such top-quality spaces."

Julian is especially keen on alumni engagement. "When we get our seminar series going I want to be sure alumni can follow them—some won't be able to come to Cambridge for a one-hour session or talk: but because of the technology we'll be able automatically to webcast these events. In that way Old Members should feel more engaged—and I hope many will also speak for us, either here or remotely."

When available the facilities will be there for commercial use and, crucially, to students. The Forum won't be showing football matches in the lecture theatre—for that, there's the bar. But Julian does want to ensure that students can run events they want to run more easily than was the case in the past. When he was an undergraduate, he mounted a major event, the World Model United Nations Conference, which was, he remembers, "a huge challenge, with no base and no-one to advise me as to how to go about it. Now when students say, 'Look, we want to run this here, at the Forum', my response will be, 'Here are the things you need to do and we can help you get through them'." And that, Julian believes, will inspire great student activities to take root.

The College hopes the Forum will be more than just a conference centre. West Court has three flats, as well as 24 bedrooms. One evolving idea is to establish a scheme for interesting people-in-residence. "If we had someone prominent who wanted to write a book, for example," Julian says, "he or she could come and stay in the College in exchange for giving a number of talks and being available especially to interact with students."

There has also been a lot of interest from other corners of the University. Should a particular department want to run a conference, that can happen. Nowhere else in the University is as technologically enabled. "I've not heard anyone *say* they have anything like it," Julian adds, with a confident smile. Equally, the College can, through the Forum, push back on urgent interdisciplinary topics without having dogmatically to stay in one department. The Forum can thus address pressing contemporary questions—how health and social care are to be transformed in the decades ahead, and what privacy means in a digital age are two proposed future subjects—and look at them on an expanded timescale.

Undergraduates, PhD students, Fellows, alumni—and the University at large: all are welcome. And the name? "It was hard to come up with one that catches the breadth of things we want to do," Julian concludes, "and I'm always open to other suggestions!"

To sign up for information on all Intellectual Forum events, please visit http://tinyurl.com/IFmailinglist

Benefactors' wall

Members of College might have noticed a new adornment on the north side of Cloister Court. This is a benefactors' wall recording the College's greatest donors since its foundation in 1496. Each has made a gift either in their lifetime or in their Will worth £1 million or more in today's terms.

Work on this wall began some four years ago with a visit to the College by letter-carver Eric Marland. Born an American, Eric has been in Cambridge since the 1990s. An early task was to carve two simple letters so that a sense of how the names would look in the chosen typeface—a font in fact unique to Jesus College—could be established. The green slate Eric carved on (*pictured opposite*) is from Elterwater in the Lake District and was finally fixed into place this February.

"It took a while to get right," Eric says, "as the Cloister wall there is so old. In a way the whole history of the College is behind the benefactors' wall. It had to be designed very carefully, with each line of names being flush with that over or beneath it. To obtain a really pleasing aesthetic, roughly the same number of letters had to be in each line, with similar spacing."

The top line reads: "This College has been enriched by gifts of great generosity from…". The 18 names that follow range across the five-and-a-bit centuries of the College's existence.

The earliest names date from the late 15th and early 16th centuries. **Reynold Bray**, a close advisor to Lady Margaret Beaufort and Henry VII, donated towards the building of Hall and the staircases in the Cloisters. After his death in 1503, his wife **Katherine Bray** contributed toward the original endowment of a Master, six Fellows and six scholars. **John Rysley**, similarly close to Lady Margaret Beaufort and Henry VII, supported the rebuilding of the Chapel and enlarging of the Cloisters.

Tobias Rustat, Benefactor

Later in the 16th century, we meet **John Reston**, who was first a Fellow, then the College's fifth Master (1546-51). He left a legacy to endow fellowships and scholarships, as did **John Fuller**, seventh Master (1557-8). Over a century later **Tobias Rustat** (1608-94), whose surname will be familiar to many from the College's annual Service in Commemoration of Benefactors, was Yeoman of the Robes to Charles II and Keeper of Hampton Court Palace. His gift in 1671 was to support the education of children of the clergy.

Alan Pars (1918), first a student at the College in the First World War, then a Fellow for 63 years, left a bequest to the College in his Will in 1985. In the same year **Frank Stammers** (1931), a Natural Sciences undergraduate, left a legacy in his Will to support the Chapel. **Yvonne Embiricos** was the widow of a Greek ship owner: she endowed a scholarship for a student with Greek, Greek Cypriot or British primary nationality hoping to study for

a PhD in Physical Science, Engineering or Mathematics. **James Hudleston** is a friend of the College and has funded many projects, including the new organ in the Chapel, the restoration of the Sutton Organ and the paving in Chapel Court.

Raymond Kwok (1972) read Mathematics and Law, and donated to the Quincentenary Library and the restoration of the Chapter House. **Philip** (1978) and **Joanne** (1980) **Yates** have jointly endowed an undergraduate bursary fund as well as the Yates Glazebrook Fellowship in Law. **Richard Bawden** (1947) read History, then Education, and left a legacy to the College on his death in 2013. **Brian Buckley** (1962) read Law, and has endowed two fellowships and donated to West Court.

Marian Webb, widow of former undergraduate **Christopher Webb** (1940), left a legacy according to Christopher's wishes upon her own death in 2014 and the library in West Court is named in their honour. Conductor and musicologist **Christopher Hogwood**, an Honorary Fellow, left a legacy to endow scholarships for PhD students.

The gifts provided by these benefactors over the centuries have made a very significant contribution to the work of the College. They continue substantially to enrich College life today. In the confident hope that this tradition of philanthropic support for the College will continue, provision has been made for the addition of further names in the years ahead!

How to find the law for all

EYAL BENVENISTI

Professor Eyal Benvenisti **is Jesus College's C.C. Ng Fellow in Law—generously funded by Kay Ian Ng (1986) in memory of his father—and the University's Whewell Professor of International Law. He speaks of his concerns about global bodies and regulations, and recalls studying water in his homeland**

In a globalised age the vicissitudes of law, like birds, do not necessarily recognise borders. Since the late 1980s, Eyal Benvenisti has flown too—from the Middle East to the Atlantic West. He landed in Cambridge a year and a half ago. Today, he is Director of the Lauterpacht Centre for International Law, a position that has been occupied (twice) by another Jesuan, James Crawford. In pleasant red-brick premises off Grange Road, the centre, now 32 years old, keeps Eyal busy with conferences and lectures—any event that promotes international law in Cambridge.

New to Jesus College since October, he has also become a Director of Studies and, with Michael Waibel on leave, is leading Supervisions and supporting LLMs. "Though I had no connection with Cambridge before, coming here has given me an opportunity to do something challenging, to engage in really new and interesting topics. At the Lauterpacht Centre I am also with a wonderful group of colleagues."

His main area of research is international law's response to global challenges and crises. Eyal explains that many decisions are taken not by domestic parliaments but by global bodies. The space for democratic deliberation in traditional legislatures is becoming narrower as a result of the transfer of decision-making to these bodies. They range from formal, international ones, such as the World Trade Organisation and the United Nations, to European Union institutions, to increasingly informal, privatised bodies that, Eyal says, "we don't even stop to think about. What is their role in shaping our life opportunities?" He points to the example of the food we buy in the supermarket. How was it harvested and produced? Was child labour involved? Was there an unsustainable use of resources?

"These questions are now determined by private associations designed to monitor production—they set the standards and make the decisions. Issues of sustainability, for instance, are more and more subject to regulation. Such regulation affects us but we don't know it exists. So my interest here is in the role of international law in imposing accountability requirements on those decision-makers. And there's a growing realisation among international lawyers that we should stop idolising these global institutions."

Eyal was born in 1959 in Jerusalem, a city about which he feels strongly. His paternal and maternal grandparents were from Ottoman Thessaloniki and eastern Europe respectively; his parents were born in Palestine. He did his military service in the late 1970s, at the time of Israel's peace agreement with Egypt, and was in the army when Israel withdrew from the Sinai in 1980. "I was in fact moved from one place to another. It was a time of great hope."

Law school followed. In the mid-1980s he worked as a clerk in Israel's Supreme Court. He then practised law and in 1987 went to the United States to pursue graduate studies. Doctorate gained, he became in 1990 a lecturer at Jerusalem's Hebrew University and in 2002 moved to Tel Aviv, where his two sons now live. His wife, who today commutes between Jerusalem and Cambridge, is a gynaecologist. Since 2003 Eyal has remained Global Professor at the New York University School of Law, and maintains warm contacts as Visiting Professor with a number of other North American universities, including Yale, Harvard and Toronto.

> "You don't assign ownership over parts of a lake or a river. You don't say: if the rain falls on my territory I own the water"

He also hails from a fascinatingly factious part of the world, where issues of international law are—surely—urgent and frequently in the spotlight. Has he, in that context, been involved?

"My interest in international law came out of the Israeli-Palestinian conflict and from questions as to how it could be ended. In the 1990s I thought persistently about it, and especially the issue of fresh-water management and allocation. I worked on the occupation and the resolution of the conflict, and especially on the refugee crisis of 1948, when Israel was created. But I also studied hydrology and political economy, and began to write about shared water and addressed the question in a general way. This ended up with a book on international law and water resources."

His conclusions there?

"The most efficient and sustainable way to address water scarcity is to manage resources in a collective way. What should joint-management institutions look like? What are the rules for decision-making? In the case of Israel-Palestine, solutions have been short term. But it was and is clear to me that you don't assign ownership over parts of a lake, or a river that traverses boundaries. It makes no sense to say: if the rain falls on my territory I own the water. We share it. In law, allocation should be made on the basis of need, or on how much we can pay for it, or on who gets the most benefit out of it. On these matters, we should all agree."

Battery life

SIÂN DUTTON

***Dr Siân Dutton* (2001) is University Lecturer in Physics at the Cavendish Laboratory. At Jesus College she is Director of Studies for Physical Natural Sciences (Part 1A). She is interested in developing materials for energy**

Siân Dutton's laboratory is one of extreme temperatures: very high temperatures preparing novel materials that are then cooled down for an understanding of how they behave. The act of preparing materials and exploring their properties she finds highly rewarding: "Until you start with the measurements, you just don't know what is going to happen. Has the experiment worked? Have you done something entirely unexpected?"

Her preoccupation is the nature and composition of inorganic materials. Inorganic systems are less predictable than organic ones: inorganic materials are determined by the interactions of multiple electrons, more than 10^{23}, which result in myriad diverse behaviours. She's interested in these materials for energy application. In particular, she's looking at new electrode materials for rechargeable batteries, with a view to their potentially replacing current state-of-the art technologies.

Computers and phones are just one example. "Take the electric car," she says, "limited at the moment by battery size. You want of course to be able to get more power from your battery before you need to recharge and then to be able to recharge quickly. We are examining systems with high-rate capabilities. This would enable electric cars to become more serious contenders."

Siân is also considering the expansion of this technology for use in high-capacity applications and genuinely huge ones, such as the National Grid, which will need to be able to store vast amounts of energy as we become more reliant on renewable energies. This is not, she emphasises, about *new* sources of energy but about ways of storing generated energy. This will enable the renewables to generate electricity but store it for when demand is high.

"With solar power, the sun shines only during the day. We use energy mostly in the mornings and evenings. If we're going to harness this kind of power we should store it, so we can use it when we need to. It's the same with wind. Wind power is generated more at night than during the day. So we should think about how to manage that. At the moment we just more or less burn coal. You can't turn the sun or wind on and off in the same way."

Which is why she is so drawn to these materials, and why her science can be categorised as physics, chemistry or materials. Her research is entirely interdisciplinary. For A-levels Siân did Maths, Physics and Chemistry at Spalding High School in Lincolnshire. At Jesus College she read Chemistry.

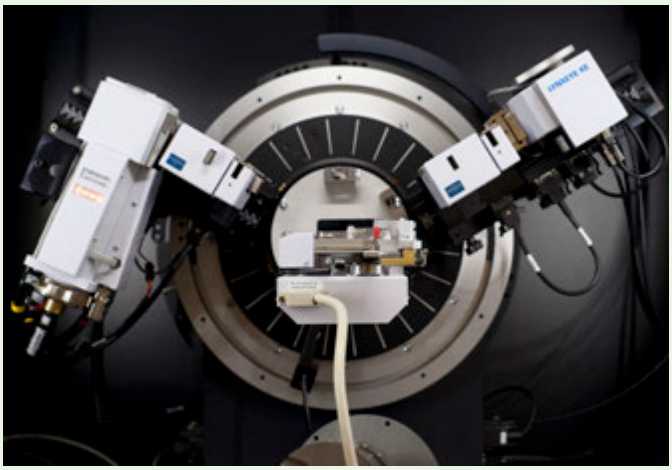
For her graduate research—looking at the chemistry of an unusual class of ceramic oxides—Cambridge did not have quite what she wanted, so she went to Somerville College, Oxford,

Glove-box: to handle samples and prepare batteries sensitive to air or water…

"not least of all to be in a different university to experience a different way of doing things". A post-doc, on frustrated magnets—"magnets unable to satisfy all their interactions because of their geometry: this saw me moving more fully to physics"—followed in Princeton and she returned to the UK in 2012.

She became a Winton Advanced Research Fellow at the Cavendish Laboratory and was appointed to a permanent lectureship there in 2015. Her Jesus College fellowship began last October. She feels a bit different being back here in her early 30s. The College, she notes, is in many ways is very similar. The place is exceptionally friendly. The buildings remain the same. In other ways, it's different, with West Court and the new communal spaces it has generated surely, she says, to have a really positive impact.

"I don't live there any more [she owns a house near College]. When you're an undergraduate you know that you're there for a finite amount of time and that you are going to leave. Now, I have no plans to leave Cambridge at any time in the future. So it's all about putting down roots and nurturing long-term relationships with the Fellowship."



X-Ray Diffractometer—used to check that synthesis is complete and to analyse structure

Energy-saving, cleaner driving

Engineer CHRISTOPHER McDOUALL (1956) has had a career in industry, often working on pioneering developments. An early one was in bouncing-bomb inventor Barnes Wallis's design department at British Aircraft. A major advance in internal-combustion engine technology was unveiled, last autumn, at an automotive show in Aachen. *Jesuan News* hears the story

Jesuan News: What is this major advance?

Christopher McDouall: It's called Intelligent Valve Actuation—IVA: it's an application for internal-combustion engines of the brilliantly simple Binary Actuation Technology—BAT. BAT was invented by Dr Wladyslaw Wygnanski from Warsaw. A BAT valve controls the flow of a fluid—liquid or gas—but crucially requires little external energy. An analogy would be what a transistor does for electricity BAT does for fluids: it simply allows or blocks flow, needing a little power only in the act of changing. Back in 2000 Wladyslaw and I started a company to exploit its possibilities.

JN: Tell us a bit about BAT.

CMcD: It has three major features. First, the energy needed to open or shut a valve gets recycled, which means it doesn't take much external power to do it, and no power at all when the valve is not moving; nor does it give off much heat. Secondly, BAT-based valves can operate very fast. Thirdly, BAT valves have extremely long life: we ran one for thousands of millions of cycles before it broke. BAT is really a set of principles that you can engineer into whatever form is needed for the job.

JN: And when it comes to car engines...?

CMcD: What's got everyone excited is IVA. The ideal for an engine is to open and shut its valves, the ones that let in the air or let out the exhaust gases, according to what the engine *needs* at that moment. At present, engines use a camshaft that opens and closes the valves according to the engine's *position*: how far round it has turned. BAT's unique ability to recycle the energy of movement is what has made it viable to operate the valves electrically under computer control—tailoring movement to what the engine actually needs. The breakthrough was displayed by Jaguar in a new engine in October last year (*pictured right*). A consequence will be a reduction in fuel consumption and of toxic emissions of at least 15%. A two-litre car could deliver a fuel consumption of something like 90 miles to the gallon. This application of BAT is enabling the biggest advance in engine technology in 50 years.

JN: Can you say a little about your earlier career?

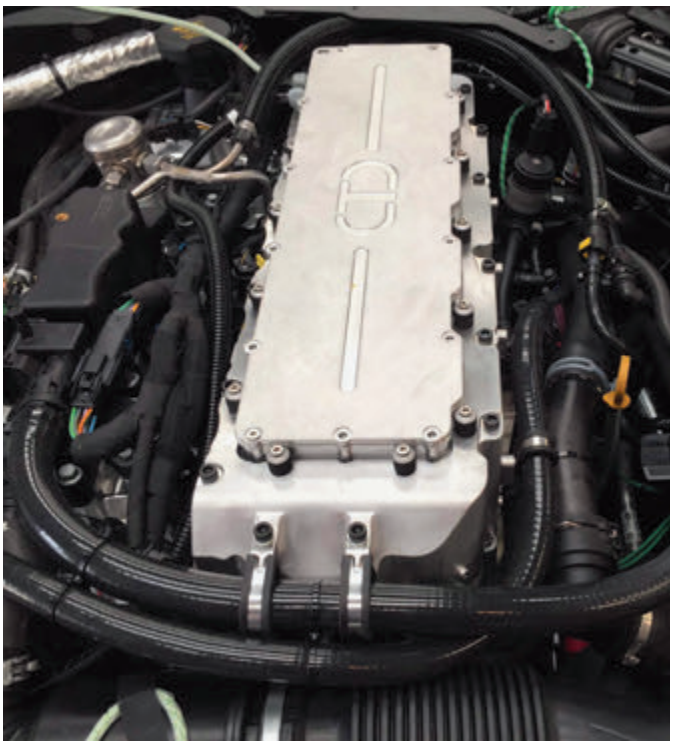
CMcD: I did my National Service as a pilot in the Royal Air Force before coming up to Jesus College. I then went into the aircraft business as an engineer, with what is now British Aerospace. I had a period in Barnes Wallis's department working on aircraft stability, when it sweeps its wings (as in the RAF's Jaguars). After a spell with a major US multinational I was made managing director of a small company pioneering computer-aided design systems. I moved to Cambridge in 1979.

JN: How do you remain connected to Jesus College?

CMcD: I enjoy the fact that the previous Master, Robert Mair, and the current Master are engineers. My sport as an undergraduate was rowing, which gave me a lot. I am one of the trustees of the Boat Club Trust, which helps with some of the costs of running the Boat Club: I've been doing that for 20 years. It's a small role and means that when I go into College I have a sense of present involvement, and am not just an old boy looking fondly back at his youth...

JN: Is there anything you're pioneering now?

CMcD: Yes indeed—another application of BAT, which has so many possibilities. This one is greatly to advance medical treatment with oxygen. But that's another story.



Theatre in a Box

Uncertain about what she wanted to do with her English degree, *Lauren Monaghan-Pisano* (2003) realised in her mid-20s that education and the arts went together. She describes a unique scheme she now runs at one of London's premier cultural institutions

Arts education was not a field I knew existed as a young graduate. After Cambridge, I did an MA in Shakespeare Studies at King's College, London and at Shakespeare's Globe, narrowing my area of interest down to contemporary theatre performance. I then helped found a theatre company, for which I became the writer. I also needed to get paid, so I took a job with a children's charity, Coram.

These two experiences—making my own art and working with people whose lives were in some ways less fortunate than mine—were formative. Three years later, I decided to put the two things together, and made what felt like an epiphanic discovery. Education departments in arts organisations countrywide were doing just what I thought necessary: using the arts to work with people to affect their lives positively.

At the age of 27, I decided to go and work as a part-time intern. I began at the only place I wanted to be: Barbican Guildhall Creative Learning, a recently formed joint division of the Barbican and Guildhall School of Music & Drama. It had a publicly stated commitment to using the arts to implement social change in communities local to the City of London, a vision that involved offering people high-quality artistic experiences from a young age.

Fast-forward a few years, and I am now the Barbican team's Producer for Theatre, Dance and Poetry: part of the centre's world-class programme of cutting-edge theatre and dance. I produce a number of projects across our team's five strands of delivery—public events, communities, schools and colleges, young creatives, and emerging and practising artists.

I'm very passionate about the projects I produce; Barbican Box is particularly important to me. This has been running for over six years, and is our flagship schools and colleges project, with iterations in music, visual art and film, reaching around 800 students and 100 teachers a year. In theatre, we work with 26 state secondary schools and further-education colleges from seven east London boroughs.

At the heart of Barbican Box is a proposition we extend to an invited theatre company that has an existing relationship with the centre: "If you gave students a box of ingredients to inspire them to make their own original theatre, what would you put in it?" Companies such as Told by an Idiot and Simon McBurney's Complicite have responded brilliantly to that question, producing Boxes that explore stories related to neuroscience, political power and migration. Each Box provides students with the tools for devising their own theatre from scratch, as well as strange, inspiring objects that spark their imaginations and lead them into new creative territory.

The students' teachers lie at the heart of the project, which kicks off with training led by artists from the company. During an opening weekend, we position the teacher as the artistic director of the devising process, shaping ideas offered by students. The teacher is then matched with an artist, who goes into a school and co-runs three devising workshops with the students: a critical friend, with an outside eye, who supports the teacher's practice. After a visit to the Barbican to watch a show, the students perform in The Pit, our studio theatre, with other participating schools. It is a day full of nerves and anticipation, excitement and joy.

In 2016-17, I've co-produced Barbican Box with Toneelgroep Amsterdam, run by the Belgian director Ivo van Hove. The company has physicalised Ivo's working process in the form of a wooden box with four layers, filled with objects that guide students and teachers through Ivo and his collaborators' unique approach to theatre-making. The company has brought much rigour and creative flair to the project, and I can't wait to see the ways in which the students have been inspired.

Barbican Box gives young people in east London schools, living amid some deprivation, a chance to express their personal voices. They learn that they can have an impact on the world around them, that they can carve out a space that defines and amplifies that voice. It changes who they think they are and what they think it's possible to achieve, and gives weight to a theory I hold: we are all creative, we all have something to say, and if you give us an opportunity to say it, it might well be beautiful.

Barbican Box Theatre is supported by City Bridge Trust, the Embassy of the Kingdom of the Netherlands, the Government of Flanders, the J. Paul Getty Jr Charitable Trust, Linklaters LLP and Tower Hill Trust

www.barbican.org.uk/education

Photos: Camilla Greenwell (Barbican)

The Jesus student

Current President of the Jesus College Student Union, *Katherine Boucher* (2015), reading Human, Social, and Political Sciences, surveys sporting and cultural successes in the year so far

Since its election at the start of December, the new JCSU Committee has quickly adapted to its new roles. We have organised several bops in the new bar, and in the events room downstairs, and lots of welfare cakes in the JCR. We enjoyed hosting year-12 students as part of the CUSU access-shadowing scheme here at Jesus College. The second years' Halfway Hall, as well as International Women's Day celebrations and the floodlighting of the College for LGBT+ history month, have all been great events in our first term in office.

Jesus College students continue to succeed in a wide range of sports. The women's first eight won Headship in Lent Bumps, and the second, third and fourth eights were the best in their categories. The men's first, second and third eights all moved up two in Bumps, making Jesus one of the top performing colleges on the river. The mixed-lacrosse team reached Cuppers final for the eighth successive year (and lost) and all three hockey teams continue to contest their Cuppers competition. The men's and women's first football teams reached the quarter-final of Cuppers, as did the men's rugby team, all losing too. The men's and women's badminton teams won both their Cuppers finals.

The arts have continued to flourish at Jesus College. The Choir has a new Director of Music, Richard Pinel, and is thriving under his leadership; after a tour to Venice over the Christmas vacation, there are plans to visit Malta in the summer. The Jesus women sang in a performance of Mahler's Symphony No 3, joining other college choirs in King's College Chapel. The men have formed an *a capella* group and in week five performed at the College's Blues and Chill, now a highlight in our calendar.

The John Hughes Arts Festival had a successful third year, honouring the memory of our former Dean with a range of exhibitions and events open to the College community and beyond. The Open Hang Gallery exhibited a wonderful collection, with sculptures by Old Member Ed Eustace and works by Henry Moore, and by the students themselves. The festival also included life-drawing, a comedy smoker and an overnight reading of the Apocrypha in Chapel.

I am very grateful to the JCSU Committee for all its work, as well as to the Master, Fellows and College staff who support the undergraduates in all that they do. Without their work the JCR could not be such a success.

News From The MCR

Life as a Jesus College graduate continues to be something special. We have the opportunity to meet students from all around the world, and to be exposed to every discipline and compete in almost any sport, while specialising in what truly interests us. This would not be possible without the College and the community that it provides.

The new MCR has provided us with a focal point for our community to grow around, and the addition of the café and bar area has created a wonderful environment on our doorstep for work and socialising. The West Court development has also brought us the new Intellectual Forum (*see pp.2-3*), which is now set to host symposia and conferences, as well as providing interdisciplinary research opportunities for students in College. On behalf of the MCR, I would like to thank all who have helped to make this possible.

In October another cohort of PhD and Masters students was welcomed to Jesus College with a very successful Freshers Fortnight. Events ranged from bubble football and outside cinema shows to a punting trip and our entertaining Fellows' Three-Minute Thesis. Our term-card built on this enthusiasm to include successful whiskey and wine tastings, termly academic symposia and welfare brunches. A highlight in the MCR calendar was the Graduate Conference, which rounded off Lent Term. Topics for talks included anthropology, epidemiology, physics and American literature.

Our weekly Graduate Halls continue to be popular, particularly the international-themed ones, arranged with the help of the catering staff. Of special note were our Thanksgiving-themed Hall in Michaelmas and St Patrick's Day in Lent, which sold out well in advance. In true Cambridge style our Burns Night Super Hall was huge fun, with an excellent, dramatised "Address to a Haggis" from Zack Hassan (2012).

Of course the MCR would not continue to flourish without the hard work of many people here in the College. I would like to thank the MCR Executive Committee for all its hard work throughout the year. I must also extend thanks to the graduate tutorial team, the Fellowship and the staff for making Jesus College a truly welcoming and supportive place to be. Finally, I would like to thank the Master for the enormous support he has provided to the graduate community and to me.

Ettie Unwin, MCR President

Ancient marvels in fabled lands

J. Eva Meharry **is in the second year of her PhD on the role of archaeology in nation-building. Her case study is Afghanistan. She offers us a taste of what she has found on her wider travels**

On a warm day in January, I stood in southern Iran at the Gate of All Nations. The monument, flanked by giant Lamassus—bull statues with the heads of men—marked the entrance to ancient Persepolis. Iranians call it Takht-i Jamshid (Throne of Jamshid), a mythological figure in Persian epic poetry. Founded by Darius the Great (522-486 BCE), this was the cultural capital of the Achaemenid Empire (550-330 BCE), a vast, centralised state celebrated as the first Persian Empire.

In the palace grounds I descried beautifully preserved carvings on the surrounding stone staircases that depicted gift-bearing dignitaries ascending the monumental steps and passing through the gates of Persepolis. Looted and burned by Alexander the Great in 330 BCE, the city subsequently remained largely uninhabited.

With the advent of the archaeological discipline in Iran in the early 20th century, foreign archaeologists unearthed its well-preserved remains. In 1971, the last Shah lavishly hosted foreign delegations at Persepolis to mark the Persian Empire's 2,500th anniversary. A source of national pride since the 1979 Islamic Revolution, sightseers now flock there. As I watched groups of international visitors pass through the palace gates, the ruined city appeared once more to be a hub of cultural interaction.

The politicisation of archaeology, past and present, was not unique to Iran. The phenomenon was common across nascent Middle Eastern states after the break-up of the Ottoman Empire. A second wave of nation-building occurred in the wake of 9/11: western countries strategically employed cultural initiatives to build bridges with the Muslim world. Funds were funnelled into Iraqi archaeological projects after the National Museum in Baghdad, founded by the renowned British archaeologist and diplomat Gertrude Bell, was infamously looted during the US-led invasion of 2003.

Though lesser known, Afghanistan's archaeology has played a pivotal role in nation-building since the overthrow of the extreme Islamist Taliban by NATO forces in November 2001. After Iran, I travelled to Afghanistan in early spring to try to uncover details of this period for my fieldwork.

Modern archaeological exploration started in Afghanistan in 1922 when, by diplomatic agreement, French archaeologists began excavating at pre-Islamic sites across the country. King Amanullah Khan (r.1919-29) used the rich discoveries, symbolising the country's glorious past and right to territorial sovereignty, to assert independence from imperialist intervention and promote his progressive nation-building agenda.

By mid-century, work in Afghanistan had netted an extraordinary array of antiquities spanning the prehistoric, pre-Islamic and Islamic pasts. These continued to be used in nationalist agendas. In the 1960s, the National Museum of Afghanistan in Kabul was thought of as the most opulent small museum in the world, since its entire collection originated from within the country's modern borders.

Archaeological activities plummeted following the Soviet invasion in 1979, when militants plunged into protracted civil strife and the landscape was laid waste. For two decades the country's archaeological sites and museums were looted and burned by warring factions. Rampant heritage destruction culminated in March 2001 when the Taliban blew up Bamiyan's two colossal Buddha statues, in part to protest against international sanctions.

From 2002, archaeological initiatives resumed, focusing on preservation efforts and excavations at Bamiyan. Then in 2009 the US-led nation-builders' attention to archaeological activities in Afghanistan significantly expanded as part of the Obama administration's diplomatic outreach. The US began to support rescue excavations at Mes Aynak—a Buddhist monastic complex about an hour south of Kabul, set to be razed by a Chinese mining company—as well as development of new facilities at the National Museum of Afghanistan. Though international efforts tended to prioritise the pre-Islamic past, preservation of Islamic monuments in the cities of Herat and Ghazni also began.

My preliminary fieldwork in Afghanistan makes clear that archaeology continues to play a valuable role in 21st-century nation-building. It even has the potential to serve, like Persepolis, as a gateway to building diplomatic relations with regional nations.

Young Japan

Each year the JCCS invites undergraduates to apply for a travel grant to help them fund a trip that is ideally connected to their studies or intended career. **Saskia Borchardt-Hume** (2015), reading History, went to Japan—and saw at first hand how people of her own age there behave (very differently from her peers back home)

I was motivated to travel to and around Japan by an ongoing interest in memory studies, and the ways in which collective senses of identity and nationality shape cultural and political changes. After spending two weeks exploring the country I found a number of intriguing dimensions behind such questions.

The area of which I was somewhat aware but had no real comprehension or understanding before travelling was the impact of, and some of the speculative causes behind, the ageing of the Japanese population. As a young person in Japan I was struck, when sightseeing, by how few young couples there were. Really young children I noticed barely at all.

Looking further into this, I discovered that 45% of women aged 16 to 24 were (according to the Japan Family Planning Association in 2013) "not interested in or despised sexual contact"; more than a quarter of Japanese men in the same age-range felt this way too. The rapid urbanisation of Japan and population shifts from the countryside to towns and cities have added to the ageing problem.

> "I observed the Kawaii Boys not specifically attempting to resemble women. But they seemed unafraid to incorporate feminine elements into their looks"

With it, the normalisation of an extreme work-life balance, rapidly increased participation of women in the workforce, small living spaces and high costs in cities have contributed to a pronounced decline in childbirth rates.

I discovered a sense of disenchantment among the young Japanese people I spoke to. They seemed to feel deeply patriotic but simultaneously despaired at the lack of affordable housing, the wide gender pay-gap and the isolation that comes with moving away from rural areas, where their families live, to vast cities such as Tokyo, Kyoto and Osaka (*below*): there, they are surrounded by people, yet there is little human interaction.

All this contributes to a youth culture that I found fascinating and that seemed quite different to Britain's. While young people often spend their days out and about in the big cities, they tend to be far more alone than young people in the UK. The British teenage focus on people one might find sexually attractive seems in Japan to have been largely replaced by a preoccupation with particular aesthetics and fashion cults. So despite Japanese young people not apparently being bothered to dress in a manner potential partners might find attractive, I saw nonetheless a widespread and pronounced interest in how they present themselves, leading to a growth in many subcultures and trends.

I came upon what felt like the heart of Japanese, and perhaps even global, street fashion in Harajuku. Here, many brands that are now household names in the West emerged years ago under the direction of young designers in this small Tokyo neighbourhood. One of the most interesting new movements I observed were the Kawaii Boys, who form part of the "Genderless Kei" subculture. Not specifically attempting to resemble women, many of these young men seemed unafraid to incorporate traditionally feminine elements into their looks, challenging cultural norms through aesthetic innovation.

Besides learning about the demographic shifts I intended to observe, I had an amazing experience more generally of Japanese culture: I have had only rare opportunities to travel outside Europe, so this was truly new and exciting for me. The food was wonderful. The culture shock that came from being immersed in a land where even the alphabet is alien and few people speak English was considerable but I found Japanese people welcoming and helpful. Kyoto especially showed me something about Japanese city living: on the outskirts were bamboo forests and deer roaming around freely in the Nara Park. Taking a train across the country revealed to me a visibly stark transition from these huge cities to the rural towns.

I am immensely grateful for the bursary given to me by the JCCS. Without it I would have struggled to complete enough paid work to fund the trip. It was one of the grandest experiences of my life and has made me very keen to travel more in future. After graduation I might even consider living in Japan for a while!

Jesus and the First World War

For our latest commemoration of the Great War, College Fellow *Dr Duncan Kelly*—also Reader in Political Thought at the Department of Politics and International Studies—analyses momentous events as the conflict reached its fourth year

The Great War was pivotal in fixing the structures of modern politics for a century. In this centennial year we might ask what 1917 says about the ideas behind those structures. Various forms of cauterisation typically sought either a return to pre-war normality in political and economic relations, or, in the face of battlefield horror, the development of new forms of political and economic organisation based on international co-operation.

What 1917 signalled most precisely about the future of modern politics was the simultaneous failure of compromise between competing visions of world order and the development of new forms of co-operation that made military success possible. War and politics were inseparable.

The general failures of compromise, bookended by the Russian Revolutions of February and then October-November, are well known. The battles and losses of 1916 on the Western Front, the Brusilov Offensive in the East by the Russians against the entente powers and, a year before, the trauma of Gallipoli remain vivid in local memory (some 50 members of Jesus College lost their lives in that year). However, the continued prosecution of warfare by political and economic means during 1917—when another 34 Jesuans were killed—was undoubtedly more consequential.

The Austro-Hungarians failed to find a peace settlement. The violent alternative to great-power politics, initiated by the Bolsheviks' takeover of Alexander Kerensky's failed government, opened up international rifts. Secret diplomacy between the Allies over the radical policy of the blockade and, most crucially, American forces entering into the war were key issues. Yet the politics and economics of these positions were, ultimately, based on ideas about how actions could and should be justified. The Great War itself was a global civil war over who would win this battle of ideas. A rapid morphology from Leninist and Wilsonian internationalism to the sort of ideological and, latterly, superpower opposition between "Western" democracy and "Soviet" tyranny that emerged in 1917 would set the tone for much of 20th-century politics.

This had been recognised by the pioneering American journalist and commentator, Walter Lippmann. By April 1917, shortly after President Woodrow Wilson had asked for Congressional authority to enter the war having run an election campaign based on keeping America out of it, Lippmann wrote: "What is being arranged in Washington these days is really a gigantic experiment in internationalism". The economic blockade had become a weapon of war. The response to the German blockade by the Allied powers had been found in recourse to international co-operation on the grounds of nutritional necessity. This, Lippmann wrote, made it a "true internationalism", which dealt "with the co-operative control of those vital supplies upon which human life depends". It was, he thought, the "birth of the League of Nations".

Yet such internationalism was both old and new: old, to the extent that using economic strategy for political and military purposes had long been part and parcel of great-power self-understanding in Europe, fixed around the "jealousy of trade". What was new were the scale and data involved. Instead of single nations or imperial metropoles, here was internationalism in the service of collective starvation as a tool of military strategy, one justified by the French, for example, as yet another way of constraining German ambition.

Wilson signed the Selective Service Act in May 1917, and began to move towards his famous justification about seeking peace without victory, without indemnities and, in the wake of the first Soviet Revolution in February, with support for national self-determination. Yet by November, with Lenin and Trotksy in power, the Russians signed the Treaty of Brest-Litovsk to take themselves out of the war, ceding, from a position of economic and military weakness, territory and finance to the Germans on a massive scale. They also called for open diplomacy, national self-determination and a democratic peace.

The Germans in turn pushed their advantage, seeking an eastern route out of the western blockade. When Russia signed an armistice with the Central Powers at the end of 1917, it was too much for Wilson and the Allies. And after the Treaty of Versailles in 1919 the possibilities of democratic internationalism reverted back to the realities of great-power rivalry.

The texture of our politics, now as then based on a conjunction of formal equalities of citizenship amid civil wars and mass migrations, aligned with extreme inequalities across all sorts of conventional markers—race, class, gender—found a new fix in the immediate aftermath of the Great War. Despite the many other great conflicts of the past 100 years, that fix was only really challenged at the level of ideas through the rise of 20th-century socialism. It remains to be seen whether any other lessons from the war of ideas a century ago might now find their moment and be disinterred.

A 1918 portrait of Woodrow Wilson constructed from a photo of some 21,000 men

Forthcoming Events

Saturday 17 June 2017
JCCS Bumps buffet in College.
Marquee in the Paddock to support the Jesus boats in the May Bumps

Monday 26 June 2017
Annual Dinner of the Society of St Radegund

Saturday 1 July 2017
A celebration of the completion of West Court and the Annual Donors' Garden Party

Anniversary Dinner for matriculands of 1977, 1987, 1997 and 2007

Saturday 30 September 2017
JCCS Annual Dinner in the Mansion House, London

Wednesday 8 November 2017
Fifty Years On Lunch (1967)

Monday 13 November 2017
Sixty Years On Lunch (1957)

Some Summer Choir Performances

Sunday 11 June, 6.00 pm
Jesus College, Cambridge
Choir Reunion Evensong and Dinner

Friday 23 June, 6.00 pm
Magdalen College, Oxford
Joint Evensong with the Choir of Magdalen College, Oxford

Friday 30 June, 7.30 pm
St Mary's Church, Cavendish, Suffolk
"Music for a Summer's Evening"
The Choir of Jesus College performs sacred and secular music from around the world in one of the College's livings.

Tuesday 4 July, 7.30 pm
The Chapel of Jesus College, Cambridge
"Choral Classics"
Music sacred and secular, sung by the Choir of Jesus College in advance of a tour to Malta

For further information about these and other performances, please visit
www.jesuscollegechoir.com
or contact the Choir and Chapel Office on
choir@jesus.cam.ac.uk, tel. +44 (0)1223 339301

ART FOR TOMORROW

A portfolio of 10 original prints

Stephen Chambers R.A. Jake & Dinos Chapman Richard Long R.A.
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