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**Issue 5**

THE UNIVERSITY OF CAMBRIDGE MAGAZINE FOR GRADUATE STUDENTS

# **Faith in Cambridge**

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# Letter from the Editor

## *International Students*

The number of international students pursuing postgraduate degrees at the University of Cambridge is on the rise. Almost half of all postgraduate students are international while less than one-tenth of undergraduates are from overseas. With students arriving from just about every country in the world, Cambridge has adapted to receive students with different cultural, religious, social and economic backgrounds.

There are many academic and personal issues specific to international students. First on the list of obstacles is the language barrier. While TOEFL ensures a minimum standard of written and reading English from students, oral and comprehension aspects of the language can still be hurdles for many. Being forced to speak a foreign language in an unfamiliar environment can be a formidable challenge. It can become a setback for students attempting to form bonds with their supervisors and other students. On top of communication problems, most international students carry a cumbersome financial burden while undertaking their degrees at Cambridge. With overseas student fees almost doubling home student fees and the high value of British Sterling, many students are spending the bulk, if not all, of their own and/or their family's savings in order to pursue and complete their degrees. The hassle of visa applications and the rise in visa renewal fees add to the list of problems. The recent increase in cost for visa renewal has been a daunting nightmare for a number of overseas students bordering completion of their courses. To top that off, students living away from home often experience homesick and loneliness, and at times find their values in conflict with religious and cultural beliefs of others. Studying and living abroad can be very difficult and most international students face at least a few of the listed problems. Not only will these issues hinder a student's ability to perform academically, they can also seriously affect the student's personal and mental wellbeing.

Luckily, Cambridge offers several schemes to help overseas students overcome their problems. The first on the list is a group called CUSU International, one of the branches of the university Student Union. This team works to provide information and support to international students specifically. Their useful International Fresher's Guide offers advice for just about every aspect of international students' needs, ranging from explanations of the university/college structure to where to purchase the latest models of mobile phones. Next on the list is the Graduate Union, an organization specifically for postgraduate students. The Graduate Union recognises the needs of overseas students and has even instigated the position of an International Officer commencing this year. Although the best way for international students to socialise is by taking part in their college events, they can also meet other students by getting involved in university societies, some of which are culturally or religiously specific. At times, personal and cultural conflicts are inevitable. The University Counselling Services provides discussion sessions for postgraduate students experiencing difficulties in adjusting to life in Cambridge. Their counsellors are trained to offer support for overseas students with different values and lifestyles.

Understanding the need to support students from different religious and cultural backgrounds, we have decided for our first issue of GOWN in the 2005-2006 academic year to produce a cover story which focuses on the role faith and religion plays in students' lives. Students from three different religions offer insights into ways in which their faith relates to their studies, goals and daily decision making. These personal testimonials exemplify how students' beliefs and values can shape their personal choices and affirm their decision to pursue a degree here in Cambridge.

Jane Ding  
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# Tales from the Technology Graveyard: the Network Computer

Simon Ford

In our current digital world it's hard to imagine a life without PCs. So much of what we do today begins by logging onto a computer. We use them for work, shopping, communication and entertainment. But it's only ten years since the PC was being attacked for being "a ridiculous device" and its ubiquity threatened.

That attack came from Larry Ellison, the multibillionaire co-founder and Chairman of Oracle. Speaking at the 1995 European IT Forum in Paris, he presented an alternative vision for the future of computing. He claimed that PCs would soon be superseded by Network Computers (NCs), sub-\$500 devices that would access the Internet and applications through a network connection.

At a time when the average price of a PC was in excess of \$1200, Ellison's concept held great appeal. But there was a problem: the NC didn't exist. So Ellison set his staff to find a firm that could fulfill his vision and when he visited Cambridge in December of that year he found a firm that could. That firm was Acorn.

Chris Curry and Hermann Hauser, a graduate of the Cavendish Laboratory, founded Acorn Computers Ltd in 1978 to produce systems for the emerging microcomputer market. Their lucky break came when they won a contract with the BBC, a deal which saw them launch the BBC Micro in 1983. Orders went through the roof but just as it appeared that Acorn was to become a dominant force in the UK microcomputer market, the need for system interoperability led to consolidation around the IBM PC. Sales of Acorn systems slumped from mid-1984 and its financial position became so perilous that it was only rescued through a buy-out by Italian electronics giant Olivetti in 1986.

Fortunately for Acorn, the deal with the BBC and a move into 32-bit processors helped it maintain an 80% market share in the UK education market until the end of the '80s. The Advanced Research and Development (AR&D) team at Acorn was making rapid advances in processors but hitting bottlenecks as the company couldn't find applications for them quickly enough. Rather than these technologies going to waste, Acorn's management decided to spin-out AR&D; Advanced RISC Machines, better known as ARM, and was founded in 1990.

Incubation within Acorn protected ARM from the severe losses that characterize the early stages of high-tech start-ups and a licensing strategy helped sales and profitability grow rapidly. But as ARM's business grew, Acorn's dwindled; its market share of the education sector shrank dramatically to 30% in 1994. The decline prompted the Acorn

board to reassess its business strategy and the Online Media (OM) division was established in July 1994 to move into the emerging interactive online multimedia market.

A set-top box based around the ARM 7500 processor was developed and showcased in a pilot scheme, the Cambridge Interactive TV (CiTV) trials. It was begun in ten homes in September 1994 and extended to 100 homes by its end in January 1996. Homes were equipped with a set-top box that attached to a TV, with the set-top box connected to OM's central database servers. The free provision of unused cable capacity ("dark fibre") was critical, as was the cultivation of a service nursery that included the BBC, Anglia TV, Tesco and the Post Office.

OM participated in further trials but encountered problems as it moved towards commercialization. Despite the undoubted financial benefits of increased network utilization, none of the cable companies were willing to support wider experimentation. All the UK cable firms were under American ownership and the message from headquarters was simple: we do R&D, you don't.

Despite this setback, a substantial contract for 10,000 set-top boxes, which would have made the project instantly profitable, was won with US firm Lightspan. But despite a binding contract, Lightspan reneged on the order. The subsequent legal wrangle and the inability to win any other substantial orders once again left Acorn in a perilous financial position. So it seemed highly fortuitous when Ellison appeared on their radar.

OM first heard of the Network Computer when collaborating with Oracle on a trial in Ipswich and was quick to recognize the similarities between their digital set-top box and the NC. Hermann Hauser, by now a serial entrepreneur with ventures in the UK and US, set up a series of meetings between Oracle and Acorn that culminated with Ellison visiting Cambridge in December 1995. Pleased with what he saw, he left Cambridge saying "I've got a presentation in nine weeks or whatever it is and you've got the contract. I want a reference design for the Network Computer".

Acorn formed its Network Computing division in response to this challenge. An intense period of activity followed as the Acorn engineers, in collaboration with local companies such as ARM and ANT, adapted the set-top box into an independent computing platform. The work was worth it. Less than two months after he jetted out of Cambridge, Ellison demonstrated the first working NC reference model at the Oracle Development Conference in February 1996.



It was a moment of glory as he paraded his PC-beater to his audience.

Oracle formally launched the NC three months later, announcing that fellow industry heavyweights Apple, IBM, Netscape and Sun would join it in an alliance to develop NC devices. These devices would all be based on the architectural specification that Acorn had developed, an open standard called the “NC Reference Profile”. It appeared that after the troubles of Online Media, the decision of the Acorn board to pursue the development of hardware for interactive TV was finally being vindicated. The NC was a means by which the company could diversify away from its core computing business in the UK education sector and strategically position itself, as ARM had done, as a technology licensor.

Along with designing the specification, Acorn was developing its own NC, the NetStation. Its development and the emergence of the NC alliance prompted Hauser to approach the Acorn board with a proposal: “We should bet the company on the NC!” He suggested that Acorn commit to an expenditure plan that would see thousands of NCs manufactured for the Christmas market. But the board dismissed Hauser’s proposal, offering instead to license the technology. Confident in his foresight, Hauser used £800k of private funds to found NetProducts and NetChannel as NC developer and service provider respectively.

The Acorn NetStation was released as planned in August ‘96 but while the product was market-ready, the service that underpinned its operation was not. Oracle was supposed to be in charge of service provision but its servers were frequently off-line for maintenance. For a system that was entirely dependent on always being connected to a central server, this was unacceptable. Acorn had a test server on which it hosted a few accessible programs but its functionality was a far cry from the NC hype as a PC-beater.

Despite this setback, Acorn pressed on with the development of new NC designs, hopeful that the teething problems would be solved. The brilliance of its technical design team was once again demonstrated when four new NC models were unveiled at Oracle Open World in November 1996. But these advances were undermined, as conflict between the members of the NC alliance caused market uncertainty over its direction. In addition, price wars in memory and hard-disk drives, along with the rise of Dell’s direct marketing strategy, was pushing average PC prices below the \$1000 mark, making the NC’s projected price tag of \$500 increasingly less attractive.

But its disruptive threat was being taken seriously by the incumbent PC firms. Hedging their bets over the future direction of computing, Microsoft and Intel launched a rival consortium in October ‘96 to develop an alternative network computer, the NetPC. Although it would be over a year before this group released any hardware, the an-



*The Acorn NetStation* (© Acorn Network Computing)

nouncement introduced further uncertainty. Consumers were left scratching their heads. Which technology, NC or NetPC, would emerge as the winner?

Such uncertainty played into the hands of the incumbent PC firms. The company that Ellison had set up to handle licensing, Network Computers Inc (NCI), only managed to sign up a few Far Eastern firms such as Akai, Funai, IDEA and Proton, and these were hardly the big name consumer electronics manufacturers needed to spearhead the rollout of the NC. As licensees failed to materialize, Ellison’s interest in the project waned and with it the fledgling NC bandwagon lost its momentum.

Without any significant income from licenses, Acorn was treading water. By 1998, the interactive TV market had proved to be a nonevent and Acorn’s share of the UK education market was almost negligible. Its market valuation was only being kept afloat by its stake in spin-off ARM. As Acorn’s valuation dropped below the value of this stake in late ‘98, the board decided that a share exchange represented best shareholder value. The deal was done in the Spring of ‘99, Acorn shareholders receiving two shares in ARM Holdings for every five they held in Acorn. Hauser’s NetProducts and NetChannel enterprises didn’t fare any better; NetProducts closed following the sale of NetChannel’s business to AOL and NTL.

So, in the end the Network Computer did not become the PC-beater that Ellison envisioned and there is now “a ridiculous device” on almost every desk. The PC had to adapt to combat the NC threat and in the process it became much more network-friendly. But electronics continue to miniaturize and network bandwidth continues to grow. Couple these advances with the growing acceptance of open source software and the billions that have yet to enter the digital age and another model of network computing may yet come.

*The author would like to thank Malcolm Bird, David Lee, Jack Lang, Alex von Someren and Carol Atack for kindly agreeing to be interviewed.*

# Faith in Cambridge

A few words need to be said in order to avoid any misunderstandings.

The idea for this issue was to investigate which is the role of the religion among the Graduate students. We thought it would interesting to see the activities of the societies related to different religions in that multi-national/cultural university, where do they stand among us and moreover give them the chance to introduce themselves to those who have been to cam for quite and have a vague idea, but most important to all the “fresh off the boat” ones!

Unfortunately not many of these societies replied to our request to have their voice heard. And even if I personally have contacted the wrong people, I still haven't been redirected to those responsible for providing us with some relative information. Answers to questions - from those who don't belong to any religious society, including myself – such as how graduates live their faith in Cambridge, whether any young scientists have found themselves studying something that contradicts their beliefs, is any line to cross between science and belief, were addressed and needed to be answered by those whose everyday life is filled by both knowledge and belief, was interested to be addressed

I hope you all enjoy the point of view the three societies kindly helping us out with our investigation.

E. Kioupritzi

## A Christian Perspective

**Diane Vincent and Rob Rivers**

Amidst the pressures of graduate life it can be very easy to feel that our lives are defined solely in terms of our work. Supervisors' demands, thesis deadlines, and scraping up more funding converge to form an immense mountain dominating the landscape of daily experience. Taking time out to think about religious belief can either seem like just another academic exercise—and one which is largely an irrelevant waste of time—or the initial stages of building a flimsy scaffolding of wishful thinking; neither option is a way over the mountain.

However, from the perspective of many Christian graduates in Cambridge, it is the other way around. For them their faith, and not their work, is the defining basis of everyday life (academic and otherwise) because they believe Christianity gives them a compelling vision of what is really the case about the world, themselves, and those around them.

We asked a few members of the Christian Graduate Society to comment on how they understand the role of faith in their lives as graduates in Cambridge, a University whose founding and subsequent history were profoundly shaped by its being a center of thought concerning religion.

David Kim (M.Phil, International Relations) writes: “More than just a formal religion, it has acted as an evolving relationship that grows and adapts to all the situations that I encounter. Most importantly, it offers a vision and purpose that extends beyond the often parochial horizons of an academic enclave.”



Today the fields of science and medicine are often portrayed as being at odds with faith. However, for Bryony Davies (M.D./Ph.D student) Christianity provides the motivation for her perseverance in science. “What is the purpose of me studying medicine and doing a PhD? Are the stresses of funding, the hard work, and the small steps towards knowledge worth it? In the past two years I have been prompted to question many things and not just my choice of course!” She continues, “My faith, following Jesus, does not take away the pain of suffering but it does provide comfort from a God who knows what it is to suffer, answers to questions and purpose where life can seem futile. My faith in Christ has transformed my life in such a way that I want the way I work, the way I relate to and serve others and the way I spend my money and time, all to be for God’s glory.”

Robert Clay Rivers (Ph.D student, Biophysical Chemistry) says, “My academic studies into understanding the fundamental properties of protein aggregation do not open a context for how to remove faith, but allows me the great opportunity to understand the Natural Laws, which to me is also a form of worship. The relationship between my faith and my academic life can be best summed up by the quotation on the entry of the Cavendish Physics building...taken from Psalms 111.2: ‘The works of the Lord are great, studied by all who have pleasure in them.’”

Crossing from the lab to the library, the humanities faculties seem a more fitting place for examining the interface between belief and scholarship, but Diane Vincent (Ph.D student, English) thinks it

goes deeper: “While for some in literary studies it seems that Christianity is an antiquarian oddity to be deconstructed, my relationship with Jesus, the Word of God who “became flesh and dwelt among us” (John 1.14), impels me to think critically and creatively about the nature of language in literature. Meaning, intention, interpretation, word-play, and the ethics of reader response are all my stock-in-trade as a scholar; in my reading of Biblical texts, they are also vital to my worship of and engagement with God.”

Finally, looking back at her time at Cambridge, Chau Ransley (Ph.D student, Physics) writes: “To the concerns from family and friends, my reply is, ‘I have Jesus.’ This was my mind-set on arriving in Cambridge four years ago. Since then my faith in Jesus has been my response to the pressures of post-graduate life. Working on a Ph.D in experimental physics, I have spent long days trying to reproduce results. What drives me to work hard is the belief that my studies are a part of Jesus’ plans for my life. But work does not preclude developing my relationship with Jesus. A relationship with Jesus means time with him in prayer and Bible study, and with other Christians. Time spent sharing my life and faith with others has meant the most to me. Now, in the last few months of my Ph.D, my response to the pressures of writing up remains the same—Jesus.”

For many, the link between academic work and personally held beliefs can be bewildering if not incoherent. For David, Bryony, Rob, Diane, and Chau such a linkage is not only sensible, but essential.



*The Cavendish Laboratory* (© James Ransley)



# A Hindu View

Rajan Vasudevan

I spent my undergraduate years in Cambridge and was fortunate to be involved in the activities of the Hindu Cultural Society – who provide plenty of opportunities to explore various aspects of Hindu culture and traditions. However, on becoming a graduate student, I recalled that during my undergraduate years I had rarely seen a large graduate presence at some of the events and was therefore worried if my opportunities for involvement in my faith tradition would be diminished.

However, it would seem that there is in fact a large graduate community of Hindus or people of Hindu background in Cambridge, including a sizeable portion of students from the Indian subcontinent. It would seem that despite the presence of sufficient numbers, no significant networking mechanisms exist amongst graduates to the same degree as undergraduates – and their attendance at Hindu cultural/religious events has therefore been lower. This may change in the future, bearing in mind recent discussions on setting up a Hindu/eastern religious prayer space, which would provide a focus for Hindu students in Cambridge – whether graduate or undergraduate. The CU Hindu Cultural Society is continually looking to widen its appeal to graduates as well.



CUHCS is a thriving, dynamic society offering a wonderful opportunity for social interaction whilst providing the chance to sample and learn a little about the rich heritage and culture of Hinduism. Although the religion is the oldest in the world, we believe that it has a continuing relevance for contemporary problems. Hinduism is open and diverse and CUHCS aims to reflect these both in our activities and membership.

Our wide and varied range of events throughout the year includes discussion forums, our very popular Diwali Dinner with traditional home-made Indian food, poojas and garden parties. There is also the fun of the Raas Garba and the festival of Holi and, of course, the massive, tremendously successful evening of music, dance and drama that is Mastana.

Mastana brings together the rich nature of the Indian Sub-continent and its culture in an enchanting evening of dance (including Bhangra, Bollywood, Bharatnatyam, and Kathak), music (traditional and popular), drama, poetry, comedy and more. It takes place at the Cambridge Arts Theatre in March each year to a sell out audience of over 650.

CUHCS broadens horizons, bringing people together through enjoyable events; advancing our cultural, religious, social and intellectual development whilst at the same time, helping to make a difference in people's lives while at university. The diversity of events means that whatever your background or interest there will be something for you.



Living in Cambridge and being of Hindu background goes can be easy or difficult, depending on the level of orthodoxy of the practitioner. Regarding dietary requirements, most vegetarians will find eating in colleges and restaurants relatively easy, with most of them providing at least one if not many more vegetarian options. Those of more strict requirements (e.g. more strict vegetarians or those with particular requirements on preparation of food) may have to cook their own food on a regular basis and if approached, colleges may be able to provide accommodation arrangements that suit such needs.

Regarding regular Hindu worship, due to the diverse nature of the Hindu community in Cambridge, a number of different traditions are followed. The sizeable Gujarati community has the excellent resource of the Indian Cultural and Community Association, which conducts regular Aarti ceremonies on Sunday evenings, as well as arranges events for popular festivals such as Navraatri and Diwali. The local Bengali community is also well represented by the Indian Cultural Society, which arranges worship for Durga puja, Kali puja and other events. There is also a significant South Indian (mainly Tamil) community of students who are interested in maintaining the festivals and traditions of this region, and would be happy to organise more formal celebrations if approached – Vijayadashami, Deepaavali, Pongal and other festivals are often celebrated by some of these students. The best initial port of call



for a graduate student would probably be the Hindu Cultural Society (visit [www.cuhcs.org.uk](http://www.cuhcs.org.uk) or email [info@cuhcs.org.uk](mailto:info@cuhcs.org.uk)) which should be able to direct you to someone of your tradition/religious background or region of origin. The Hindu Cultural Society themselves arrange termly worship services including one for Diwali (which is accompanied by dinner). For the more intellectually minded, their discussion forums are also thought provoking and stimulating.

Other societies providing for the needs of Hindus include the Krishna Consciousness Society, which hosts discussions, meditation, arrange retreats, and provides great vegetarian cooking.

Finally, Cambridge now has a Hindu Chaplain ([hinduchaplain@gmail.com](mailto:hinduchaplain@gmail.com)) who is available for consultation on issues you feel uncomfortable speaking to one of the student societies. All in all, being a Hindu student in Cambridge is an exciting experience with many opportunities to meet other people of your faith tradition and explore Hindu traditions and culture – the opportunities for this seem set to increase in the future.



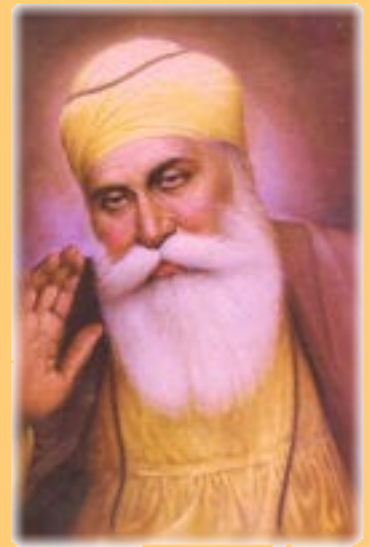
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# The Sikh Faith

**Davinder Kaur Gill and Baldeep Kaur**

Sikhism is a monotheistic religion based on a definitive revelation. It is one of the youngest major world religions with over 20 million followers worldwide. Sikhism was revealed to the first Guru, Guru Nanak over 500 years ago in the Punjab, the Sikh Homeland in South Asia. The revelation is also known as the beginning of the Sikh Revolution, which was characterized by the rejection of most of the social norms at the time such as the caste system and inequalities between genders. It also rejected all forms of superstition, blind ritual, abstinence and over-indulgent living, instead teaching one to be socially active and to foster a balance between spiritual and temporal obligations. It preaches a message of devotion to and the remembrance at all times of the one Supreme Being, of equal love for all humankind, social justice and the right of individual choice and freedom.

Nine other living Gurus followed Guru Nanak. The last living Guru, Guru Gobind Singh, crystallized the practices and beliefs of the faith and determined that no future living Guru was needed. In consonance with Guru Gobind Singh's last wishes, today the religion is guided by joint sovereignty of Guru Granth and Guru Panth. Guru Granth is the Sikh scripture, as the spiritual manifestation of the Guru, which is unique as it is the only religious scripture actually written by those it was revealed to. The Guru Panth is the collective of all initiated Sikhs worldwide, also known as the Khalsa, which was created by Guru Gobind Singh Ji in 1699 and represents the physical manifestation of the Guru.



*Guru Nanak Dev, 1469-1539*

## *Personal Experience at Cambridge*

Davinder Kaur Gill's faith in Sikhism is very important to her and ingrained in her day-to-day life at Cambridge. Davinder is also the International Women's Officer for the University of Cambridge and previously held the Women's Officer position for Girton College. The factors that encouraged her to apply for both her Women's Officer positions were her core beliefs in her faith regarding equality as well as her desire to highlight the positive impact women make at home, government and business. This runs parallel to the conviction of the Sikh religion to treat men and women equally. She decided to encompass India in her PhD research, not only because it is the home of her ancestral roots but also because she feels passionate towards making a positive contribution to India's future growth and success. The Cambridge Sikh Society has allowed her to continue to practice her faith within the student community. Davinder has been able to better compartmentalize her life at Cambridge through practicing the Sikh doctrine. She believes in being compassionate and forgiving, but not at the expense of exploitation. In line with the Sikh theology, Davinder strongly feels that violence never addresses complex social issues and that any real stability can only be achieved by working with all relevant parties irrespective of religious beliefs.

## *The Cambridge University Sikh Society*

The Cambridge University Sikh Society is a young and dynamic society formed over seven years ago. Its core aims are to provide a forum for religious teaching, discussion and information on the Sikh principles, traditions, history and issues of current interest and importance to Sikhs. It is open to all members of the university and also has links with the local Sikh community in Cambridge. As well as being actively involved in the Sikh arena, we enjoy great social events together, such as formal dinners, bowling, visits to theme parks and other group activities. The Sikh Society welcomes all members of the university and has a good mix of undergraduate and graduate members. For further information about the Sikh Society or events being held this academic year, please feel free to contact the Sikh Society President, Mandeep Singh, at [ms549@cam.ac.uk](mailto:ms549@cam.ac.uk).





## Personal Testimonials

*As a clinical medical student I often have commitments outside Cambridge and it's easy to feel detached from normal undergraduate student life. Sikh society is a welcome break. It's an opportunity to meet like-minded Sikhs, to discuss and debate religious and cultural issues and to participate in Rehraas in a friendly, homely environment. As former Vice-president and Secretary I can appreciate the high level of commitment it takes to organise regular events. The society is going from strength to strength and provides a regular source of contact and stable support for its members. Personally, attending Sikh Society keeps me in touch with my culture while I'm away from home. I have learnt much more about Sikhism through it and at the same time have made many more friends in different years and colleges. It continues to be an important and enjoyable part of my student life in Cambridge.*

Miss Satveer K Mankia



Guru Gobind Singh, 1666-1708

*I believe the purpose of the CUSS is to bring the Sikh community and those interested to know more about Sikh religion together. How has it affected my life here?*

*- As we are a small community here, it is a special feeling to meet and greet each other. It makes one feel more at home, even though Cambridge has such diverse international community that one never feels out of place.*

*- It is very interesting to interact with peers who are born and brought up in UK in the Sikh religion. Though the values, traditions and beliefs are largely the same, it is an eye opener to see the breadth in the way people practice this.*

*- All the events organized by CUSS, either social or religious, are very purposeful: it brings out the better in ourselves, be it through community service, helping fellow students in their academic courses or fighting over one last samosa.*

Mr. Jasdeep Singh



Sri Darbar Sahib,

Golden Temple Complex, Punjab

(All images on these pages © www.sikh.org)

*Since becoming a graduate 1 year ago, the Sikh society has come to play an even more significant role in my university life. As a graduate student, holidays are less and thus trips home are less frequent which subsequently means that trips to the Gurdwara and seeing members of the Sikh community, which has undoubtedly had a substantial influence on my upbringing, have also become more rare. The Sikh society, with its regular events, weekly Rehraas meetings and weekly coffee meetings, has provided me with an opportunity to get together with Sikhs in an area of the world where the Sikh population is not high. It has also provided a source of contacts with whom it is possible to meet outside of university terms.*

MR Singh

# Rediscovering Tate Britain: BP Art Displays and Fin-de-siècle Bohemian Culture at Tate Britain

Joyce Liu

Within the past year Tate Britain, which holds the national collection of British art, has emerged from the shadow of its sister gallery, Tate Modern. It has reached out to both younger and older audiences by putting on a diverse range of exhibitions from the 'Turner Prize' to 'Joshua Reynolds' and 'A Picture of Britain'. Since 2000 Tate Britain's visitor count has dramatically improved and it now averages over a million visitors every year. In February Tate Britain's 'Turner Whistler Monet' exhibition drew record-breaking visitor numbers and was the most attended show in the gallery's history.

Impressionism makes a return to Tate Britain this autumn in a new show simply titled 'Degas, Sickert and Toulouse-Lautrec', which explores the creative dialogue between British and French painters between 1870 and 1910. The eight rooms of the exhibition are arranged both chronologically and thematically. It is the intention of the curators to provide an intriguing insight into the fluid and constant exchange of ideas which occurred between these three artists and their wider circle of friends and contemporaries, including Bonnard, Vuillard and Whistler.

Upon entering the exhibition the canvases immediately become the lens through which modernity and reality are explored from conflicting angles. For instance, there is the opposition between high and popular culture: Degas captures the elegance and visual spontaneity of Parisian ballet dancers in 'The Rehearsal'; while Sickert depicts a murky London music hall in 'Gatti's Tangeford Palace of Varieties' where a lone singer in a gaudy yellow dress is performing a ballad to a faceless audience. Toulouse-Lautrec's poster caricatures of the turn-of-the-century period of decadence were inspired by can-can girls, a female clown, and an English music hall singer.



*The Millbank entrance to Tate Britain (© Tate Photography)*

In fact, an entire room is devoted to the diminutive artist's rendering of the exotic glamour and farce of French theatre, through a series of sketches lent by the British Museum. Particularly notable are the studies for one of his most well-known posters, 'Les Ambassadeurs', featuring the English writer Charles Conder. In another room, the elegant sophistication of Jacques Emile Blanche's and Giovanni Boldini's full-length portraits of upper class women socialites are in direct contrast with Sickert's claustrophobic portraits of naked female bodies in disordered hotel rooms. Finally, the psychological tension, foreboding and fear in Degas' 'Interior (The Rape)' are juxtaposed with the mental inertia and impassivity of 'Ennui', Sickert's careful depiction of the domestic rift between an elderly couple.

It is evident from the very beginning that Degas captures the entire show with his versatile ability to depict the dichotomies and antagonisms of the modern world - the beautiful and the debauched, the natural and the superficial, order and disorder, the poor and the rich - thus inspiring Sickert, Toulouse-Lautrec and others to follow in his footsteps. In 'L'Absinthe', Degas suggestively places a glass of the opal coloured drink on a table in front of a lowly couple in a café, perhaps to capture the pervasive alcoholic culture at the time. The anonymity and alienation of modern life is the subject of 'Woman at a Window', a painting that fascinated Sickert who subsequently purchased it. Degas' signature technique of truncating figures and objects, whether they be ballerinas, horses or staircases, not only draws the viewer's gaze towards a detailed and naturalistic setting, but also redefined the established conceptions of what constituted a 'good painting'.





*L'Absinthe* by Degas (© RMN - H. Lewandowski)

The only problem with this exhibition is that the other artists of the period are unable to translate their experiences in equal depth to Degas, instead preferring to paint sitting rooms or popular locations such as Paddington Station and Westminster Bridge. Sickert's numerous attempts to transform Degas' depictions of Parisian theatrical intimacy into the seedy underworld of London music halls seem lacking in dimension and vivacity. So, the brilliance of Degas leaves the audience yearning for more. But as a whole, the exhibition succeeds both as a colourful montage of images of the Fin-de-Siècle worlds of London and Paris, and as a reflection of the artistic processes that characterized the founding years of modern art.

Also on display at Tate Britain is an impressive permanent collection of British art from 1500 to the present, including works by Francis Bacon, Lucian Freud, JMW Turner, Joshua Reynolds and Thomas Gainsborough. The gallery's recently launched 'Collections Campaign' identifies sixteen different journeys, reflecting different moods and diverse themes, which visitors can choose to take as they walk around the gallery.

A practical way to start exploring Tate Britain is to randomly pick one of the Collections leaflets and use it as a guide. With the 'I haven't been here for ages' Collection, I found a selection of Tate Britain's iconic works such as Nicholas Hilliard's portrait of Elizabeth I and 'The Cholmondeley Ladies' by the British School, 17th century. The 'I come here all the time' Collection introduced interesting new acquisitions at the gallery such as John Heartfield's photomontage posters of communist and Nazi politics and 'The Upper Room' by Chris Ofili, a previous Turner Prize winner. There are more light-hearted suggestions including the 'I'm hungover' Collection and the 'I like yellow' Collection. Tate Britain is also encouraging visitors to create 'their own Collection' based on works which they liked the best and to submit their choices to the gallery in person or online. The best Collection will then be made into a leaflet so that other visitors can follow the competition winner's route through the gallery.

Tate Britain's excellent selection of artworks provides refreshing suggestions of how we see, think and feel about our world at different points in time. So if you're thinking about going to Tate Modern on your next trip to London, Tate Britain is definitely also worth a visit, especially since both galleries are now connected by a high-speed boat along the River Thames.

*Degas, Sickert & Toulouse-Lautrec, Tate Britain, SW1, until 15 January 2006. Tickets £10, £8 (Student Concession). Tel 020 7887 8888 Website: [www.tate.org.uk/Britain](http://www.tate.org.uk/Britain)*

*BP British Art Displays 1500-2006, Tate Britain, from 13 September 2005. Admission free.*



*The Upper Room* by Ofili (© Lyndon Douglas Tate)

# November Fashion

## Leila Johnston

I've brought two new friends into the fray this month: English Rose and Urban Rock. The twain do occasionally meet and the results are not always disastrous. Mainly they just share shoes and fabulous fitted jackets. And though they don't really like each other much, it doesn't matter because British fashion people shower both their paths with diamonds and preach their word with the megaphones of magazine fashionspreads.

The Rose we've met before. Tweed has been embraced by everyone we once thought was good. - from SJP to Madonna, and her Guy of course (if we ever thought he was good). Try not to read too much into the pattern. It continues to make headlines every winter, sometimes "with a twist". The twist this season is, I suppose, the shape of the jacket and perhaps the length of the trouser. I don't know what you people in "London" are wearing, but if I see anyone north of Watford wearing tweed "city shorts" I'll eat my hat. Unless it's an expensive tweed cap which, unbelievably, is coming back in its SJP form - oh and the "twist" is military and a little bit 60s. So for god's sake don't just pick up a flatcap from a charity shop or, cutting out the middle man, some dead guy's head. There's some indication we should be wary of this look. Poison: "Every rose has its thorn" and then, as if for emphasis, "Yeah it does." Sing it from the rooftops, 'cause there's one place on the high street the Rose blooms all year round...



Laura Ashley, you had me from "hello". Like Kenny Chesney, Laura Ashley is sashaying onto the radar of Heat-reading hipsters, propelled only by extraordinary rumours about its sexual orientation. Stay with me, I've planned this. Laura Ashley is a gay man trapped in Martha Stewart's body. It is, in fact, the classiest camp shop in the world, ever...

But hardly anyone knows because, like Quentin Crisp, Grayson Perry and so many other excellent gays, it presents such a convincingly abhorrent impersonation of a fragrant portal to a dimension of comfortably off old ladies.

I once bought two ornamental spiders from this shop. Each the size of a child's fist, they are made entirely of twinkly crystal-cut clear plastic and have wire threaded through their sparkling legs that allow me to bend them around things. They are, trust me, excellent, straight outta Narnia, and they cost just a pound each. A pound! Laura Ashley is \*always\* the very best of grown up British suburbia and glittery, white, coordinated and subtly flamboyant, it is camp as Christmas.

Urban Rock is a meaningless phrase I just made up to describe the "rock star" look, which is slightly inexplicably, code for "Pete (fucking) Docherty", in itself code for "striped top". There are black trousers and a jacket sometimes, and a big doughy face if you can muster one, but mostly it's all in the stripes. Kate's doing them too (something about "lines" ha ha) and so, as night follows day, are Topshop and Topman. The rock star jumper is not just striped, it is horizontally striped. The most faithful is a deep V-neck with navy blue and white stripes, a very acceptable variation is monochrome, skinny people look great in round necked versions, and what I will call the Beano deviation comes in red and black.





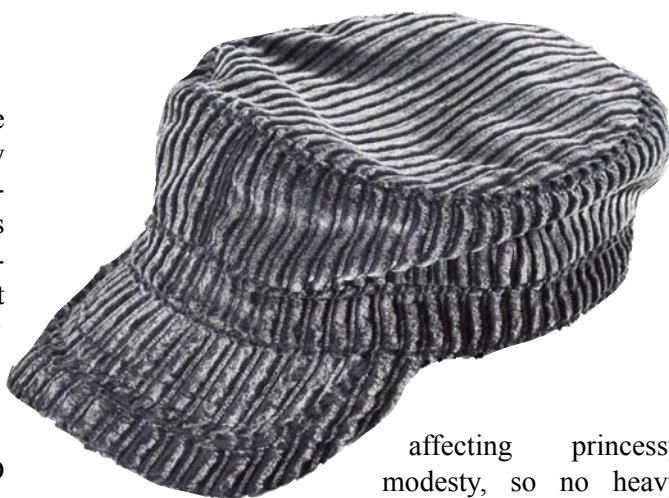
So what's the deal with stripes? They make you look wide or tall or French or humbuggy or waspy or deckchairy or preppy or showgirlly or Paul Smith or businesslike or eighties or punk. The current trend, as I said, is emphatically horizontal. It's difficult to pinpoint what's so cool about the new stripes. Like so trends



many modern in our SO CALLED ENLIGHTENED world, they're virtually unwearable to mortals not s c a r e - c r o w - scrawny on the s n o w c o n e s a n d - w i c h diet.

Skinny Californian cornflake fans will enjoy the illusion of accentuated curves provided by horizontal stripes. I do wonder whether this relentless curve-generating optical illusion has been embraced as a replacement raunch booster since cleavage dropped off the fashion radar.

You can do "smart" or "scruffy" with both styles and in fact they're probably on a continuum, with screen starlet at one end and boho smack-addict at the other. The English Rose is about wool and tweed layering, matt tights in autumn colours, clunky maryjanes, stupid hats and berry makeup. It's something we've seen every autumn for as long as I can remember - which admittedly isn't very long. It's not simple, but it's all about



affecting princessy modesty, so no heavy jewellery please. As Emma

Goldman said, "I'd rather have roses on my table than diamonds on my neck." For those who'd send back the flowers, the Rock look, so frequently revived it's barely holding it together, provides an I-wish-I'd-gone-to-art-school-instead, UCL-clubnight alternative to girlieness. The thrown together look is of course even more carefully planned than the Rose and will probably require you to buy something new to replace something you threw out in dismay when ladylike came back in, but shares the clunky shiny shoes and ribbons and even some of the cropped woollen nonsense. Tom Verlaine sang: "never the rose without the prick". I'm trying to be impartial here, but he just didn't say anything about stripes. So there you are then: choose your poison.





# Splendours of Vancouver

**Jane Ding**

Craving a different landscape? Vancouver is the city for you.

Most people would agree that a trip across the Atlantic will offer an exuberating experience of a lifetime. Despite this, most students will still not select Vancouver as their first choice of holiday destination simply because of the flight cost. As a frequent traveller between UK and Canada, I highly recommend you try Air Transat and Zoom Airlines before searching for Air Canada and British Airways flights, since these charter airlines offer holiday tickets at reduced prices. As a last resort, you can always try Travel Cuts and STA for possible student discounted flights.

Once you have arrived in Vancouver and made your way into any suburban or commercial area, do remember to pick up some bus tickets (Day Pass for \$8 or 10 tickets for \$18 to \$36) from your nearby 7-Eleven or Safeway stores. Bus drivers will not be able to sell you these tickets, and they demand exact coin change for fares ([www.translink.bc.ca](http://www.translink.bc.ca)). SkyTrain is the most convenient way to get around Greater Vancouver. Don't be fooled by the self-service ticket machines; there are transit police issuing tickets to free-riders on a regular basis.

The city of Vancouver rests at the foothills of the coastal mountain range, and is carpeted in vibrant green lawns and tree leaves dripping with mild morning dew. Vancouver's temperate climate instigates zestful growth throughout and around the city, encouraging formations of natural greens and

*Queen Elizabeth Park*  
(© QT Luong, [www.terrageria.com](http://www.terrageria.com))



*Famous Canadian Totem Poles*  
(© QT Luong, [www.terrageria.com](http://www.terrageria.com))



*Vancouver harbour* (© QT Luong, [www.terrageria.com](http://www.terrageria.com))

exquisite gardens. Stanley Park, covering 1000 acres of evergreen, is one of the world's largest and finest urban parks. With the Seawall Promenade outlining the Burrard Inlet, Stanley Park is most popular for its 9.5 km shoreline loop. Rent a bike (\$6 an hour) for the path, explore the City of Glass from Coal Harbour and enjoy the sunset on English Bay beach.

If you are not sure which restaurant to stop at for lunch, I suggest you try one in which you can absorb an unobstructed 360-degrees scenery. Cloud 9 (on top of the Empire Landmark Hotel), Vancouver's 42-storey high revolving restaurant, offers a spectacular 200-mile view of the city in every direction (main course around \$20 to 30). In a meal sitting of 1 hour 20 minutes you will be able to revolve around the city from the west coast of Coal Harbour to the east coast of Coastal Mountains.

After lunch if you still crave to experience more alpine nature my advice is for you to try Queen Elizabeth Park. At 167 m above sea level, the Queen Elizabeth Park, or Vancouver's Little Mountain, is the highest point of the city. It is famous for its 130-acre setting with marvellous gardens and a floral conservatory housing over 500 plants. After a long, exhaustive day touring the greens of the city, you should complete it with a classy romantic dinner at West Restaurant for a test of Western Canadian cuisine (main course around \$30-40).



Vancouver is great for tourists in both summer and winter. If you happen to be in the city during summer, the most lively event at the end of every July is the Celebration of Light annual international fireworks competitions. You will be dazzled by the best musically coordinated firework displays in the world during these stunning individual 25-minute competitions.

For winter tourists, you cannot miss out on skiing or snowboarding on the pre-Olympic slopes at Whistler and Blackcomb. The resort is a 2.5-hour drive from Vancouver and easily accessible by the Greyhound bus (\$28 return with ISIC card, or \$33 with student ID).

There are good reasons to nickname Vancouver “Hongkouver”. The city practically specialises in Asian cuisine. My personal favourites include Japanese buffets (\$25, some offer all-you-can-eat oysters and sashimi), Chinese, Thai and Korean (either near Robson Street or in city of Richmond). For those wanting to try Canadian specialties, go to the Canadian Maple Delights for some imaginative maple desserts, including maple sugar, maple tea, and maple tree-growing kits. Don’t forget to save some stomach space for Tim Hortons Timbits and Krispy Kreme donuts.

Vancouver is heaven for shopping-lovers. Metropolis at Metrotown Center alone, with more than 500 stores, is enough to wear you out. Downtown shopping is mainly located on Robson Street and offers from a diverse range of small fashion boutiques to designer label department stores. Jewellery lovers? Try Henry Birks & Sons for eye-catching Tiffany-like designs. If you’re looking for souvenirs, First Nations art or some local Vancouver fashion (cosy fleece jackets and wool sweaters), make a trip to Gastown (and don’t forget to take a picture in front of the Steam Clock).

Most tourists take advantage of the popular Rocky Mountain Rail Tour to explore the rest of British Columbia. These excursions are not cheap (several hundred dollars or more), but your time and money spent on a visit to Banff, Jasper or the Glaciers will definitely be worthwhile.

You are already in Canada, so why not visit Toronto and Montreal on the eastern coast? The 5 to 6-hours trans-Canada flight will cost from \$500 (return price) on Westjet, Air Transat and Air Canada Airlines. While you are in Toronto, don’t forget to check out the majestic and stunning Niagara Falls, which is only an hour’s drive from Toronto.

Vancouver has a lot to offer to tourists. It is well worth the cost and will give you a memorable eye-opening experience. Bon voyage!!

### Vancouver facts

- Exchange rate is about 2.1 CDN for 1 GBP
- 14% tax will be added to your purchases (don’t forget tax refund)
- 8 hours behind London GMT (jetlag not too bad)
- Flight from UK is about 9.5 hours
- People drive on the right-hand side of the road
- Rainy winters and mild summers
- Third largest city in Canada
- Vancouver is NOT the capital of BC (Victoria is)



## Letter from Cambodia

Someone once said words along the following lines: 'If you visit Cambodia for a few days, you can write a book. If you stay for a month, you can write an article. But if you stay for months or years, you may be unable to write even a paragraph.' On this score, I am thankful that I only need to write a short article.

Cambodia is perhaps best known for providing the backdrop to the movie 'Killing Fields'. Between 1975 and 1979, Pol Pot's Khmer Rouge was responsible for killing 2-3 million of its then estimated 8 million people. I still remember watching the movie when I was really young. After all, how can one forget the scenes of dead bodies especially when it took place in a neighbouring country?

When the pilot announced over the public address system that the plane was going to descend to Phnom Penh International Airport, I did not know what to expect. Would the airport be a tired-looking building? How much has Cambodia recovered from its horror days? Arriving at the airport, I was surprised to be greeted by a spanking new building. The road into the city was also in reasonably good condition, with various construction sites along the way. It was hard to imagine that less than 2 decades ago, visitors might have been greeted by bloodshed and violence instead.



Phnom Penh International Airport (© Mui Pong Guo)

For those who are not as familiar with Cambodian history or haven't seen the movie, the Khmer Rouge was led by Pol Pot, who attempted a radical reorganisation of Cambodian society. As a result the Cambodian people suffered massive starvation and displacement which led to many innocent deaths. The genocide only ended with the Vietnamese invasion of Cambodia and the installation of a puppet Vietnamese regime. The political climate brought on by the Cold War, however, ensured that the US and its allies rather put up with a brutal dictator than a Soviet supporter. Vietnam was condemned for invading its neighbour and the Chinese even launched a punitive expedition against Vietnam. The US and its allies continued to support the Khmer Rouge, rather than the Vietnam-backed Communist government, in retaining the United Nations seat.



In recent years, the move towards establishing a tribunal to try some of the leaders of the Khmer Rouge has gained some momentum. In 1997 Cambodia requested assistance from the United Nations in organising the Khmer Rouge trial. After many years of negotiation, hampered by the unstable political conditions in Cambodia, there is finally a good chance of the tribunal actually taking place.

This is not to say that the tribunal will definitely go ahead. At the moment further progress is hindered by a lack of financial resources. The trial is expected to last 3 years, costing around US\$60 million. Originally, the Cambodian government was supposed to contribute \$13.3 million, while the international community was to contribute \$43 million. At this present juncture, the international community has already raised the promised amount, but the Cambodian government has recently declared that it is only able to raise about \$1.5 million of its share. It is now appealing for more funds from the international community. Without securing the full budget, the tribunal will not be started. One cannot help but wonder if justice can be bought. If so, will anyone pay the price?

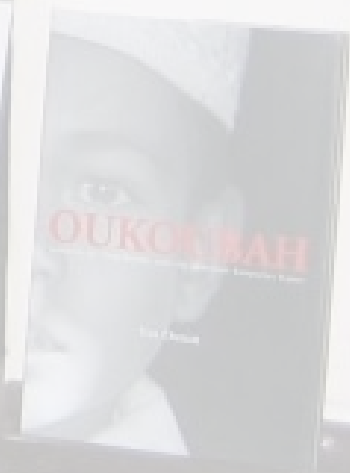
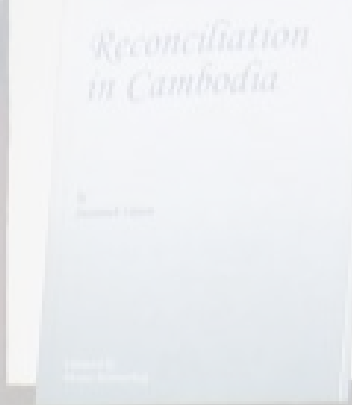
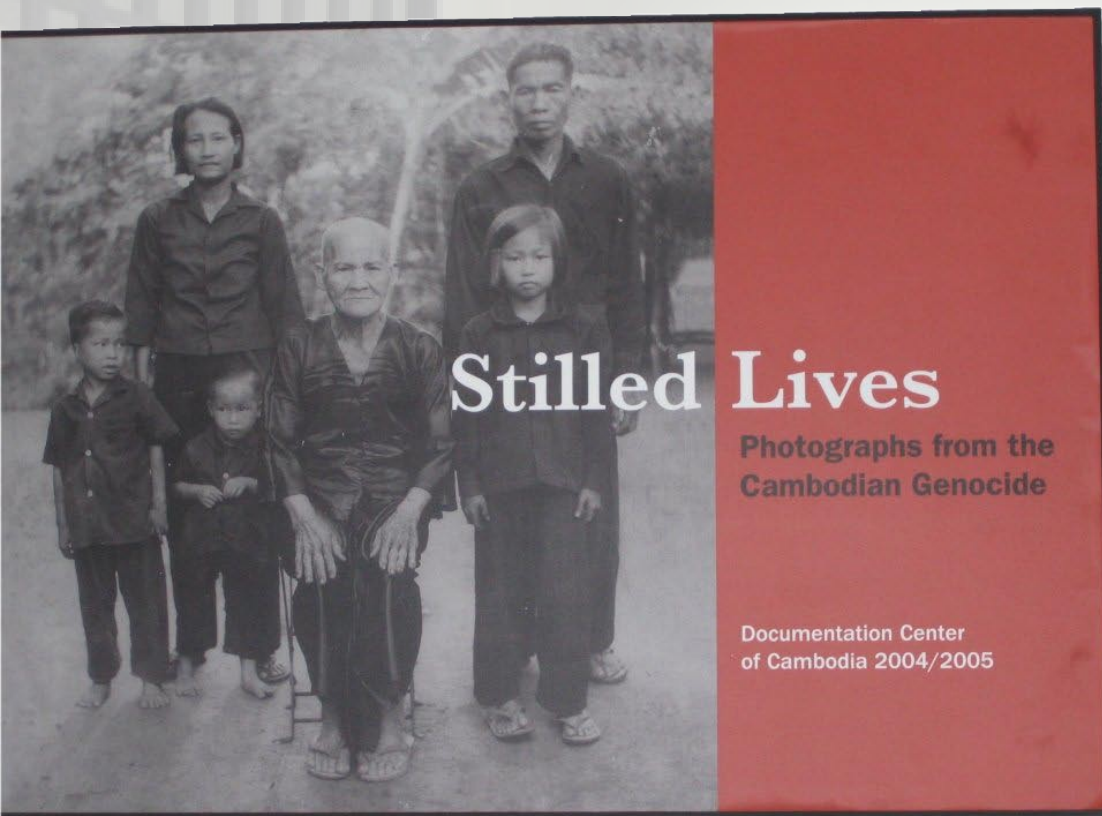


Documentation Centre of Cambodia (© Mui Pong Guo)

In between meetings (I was, after all, in Cambodia for an unrelated research assignment!), I managed to dash into the Documentation Centre of Cambodia, which has been very active in gathering documentation of the massacres that took place during the Khmer Rouge. Stepping into the public reading room of the Documentation Centre, I saw rows of filing cabinets – each of which contains information on the Khmer Rouge and the people who were involved.

It has already been about 20 years since the Pol Pot regime fell. Pol Pot himself has died. As the years pass, more of those mentioned in the cabinets will join Pol Pot in his uncomfortable grave. If the tribunal does not start soon there, there will not be any Khmer Rouge leader to stand trial.

Mui Pong Goh



For more information on the Khmer Rouge trials, please see the following sites:

Documentation Centre of Cambodia (<http://www.dccam.org/>)

As mentioned above, the Documentation Centre is also involved in various activities e.g. interviewing survivors of the massacres, translating Khmer materials and preserving historical documents related to the Khmer Rouge. The centre welcomes any offer of help, whether financially or otherwise i.e. as a volunteer (with particular skills). I would strongly encourage any graduate student to get in touch directly with the centre. They have a quarterly magazine 'Searching for the Truth' ([http://www.dccam.org/Projects/Magazines/English version.htm](http://www.dccam.org/Projects/Magazines/English%20version.htm))

The Khmer Rouge Trial Task Force (<http://www.cambodia.gov.kh/krt/english/index.htm>)

This is the official Cambodian government website that provides updates on the legislation and governmental updates on the status of the tribunal.

Yale University Cambodia Genocide Programme (<http://www.yale.edu/cgp/>)

The Cambodia Genocide Programme in Yale has maintained a wonderful website with a searchable database on the Khmer Rouge.



# From Berlin to Beirut

Tarek Mouganie

*We went to the Olympic Games of 1936 in Berlin. And I saw then this discipline and order. And I said to myself: 'Why can't we do the same thing in Lebanon?'*

Pierre Gemayel, 1982

I begin writing this article in Dresden whilst overlooking the war-torn city from my room on the 14th floor. A hotel built in the 1960s, it has been compared to a number of atrocious buildings with analogies not so dissimilar to the 'car park' style of the Cripps building at St John's College. Yet, behind the architectural disasters of that decade lies the restructuring of a city renowned for its pre-World War II beauty.

Things in Dresden are now different. Although there was no strategically significant reason for the British to bomb the city, a recent event made a symbolic effort to relieve the tensions between these two states – the exchange of a steeple cross between the cathedrals in Dresden and Coventry.

The cathedral, due to reopen in November 2005, is being rebuilt with the original and charred bricks from the war as well as the new golden additions that lustre in the afternoon sun. Many of the old buildings exhibit this 'polka dot' effect. In an effort to regain its beauty and not lose its identity, Dresden is piecing back together those icons that made it such a culturally wealthy and famous city.

Reflecting over my previous travels, I thought to myself: 'Why can't the ruined cities I have visited over the past few years take Dresden as their example?'

Prior to my arrival in Dresden I had flown into Berlin and spent a long weekend there with a dear friend of mine. Berlin, unlike Dresden, is undergoing a much more economically ambitious redevelopment program. The core of the city has been rebuilt to resemble an urban metropolis in what can only be described as a hybrid of a scene out of *The Jetsons* and Space Mountain in Disneyland. Even the old Reichstag is deceptive – its interior contradicts its façade, now that it has been given a glass and steel makeover by Norman Foster. There are no polka dots here.

Beyond the tourist avenues and behind the large buildings lie the districts less visible to those without a local German to point them out. The young urban professionals that define Berlin for what it really is occupy their side shops that are located in the courtyards off the main roads – visible only to those in the know.

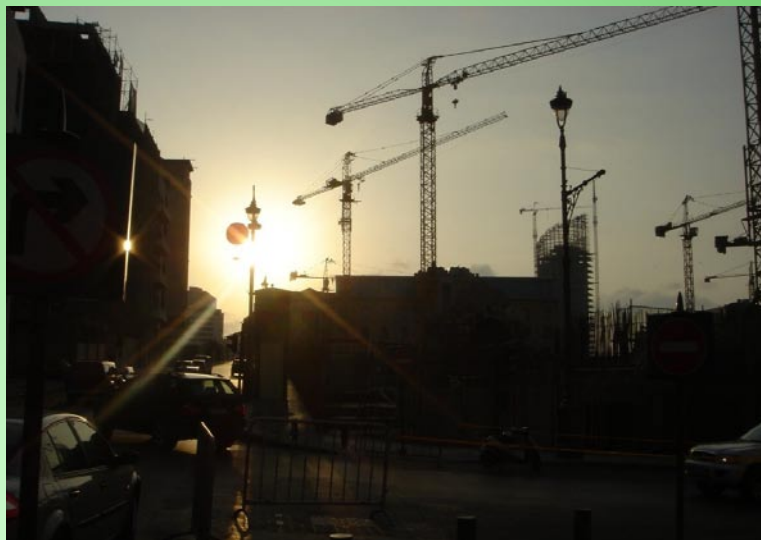
This is the generation that makes Berlin what it is. There is no shame lying behind them; the memories of the world war are but a recollection projected on them by their predecessors, those that make those crucial architectural decisions. At one café, fragments of the Berlin wall were used to prop up a table - mere bits of ornamental concrete.



Berlin 2005 (© Tarek Mouganie)

To many of the new generation the war was but an illusion. There are no constant reminders. The shame that engulfs those in charge of the reconstruction of the city causes them to hide and cover up the atrocities that were created from their predecessors' mistakes. There are no charred bricks. Unlike Dresden, the decades of gloom were wiped clean and replaced with sterile monuments that are expressionless.

Back amongst the development area, in between the massive cranes lifting the steel girders, floats a hot air balloon. The vessel, full of those that wish to pay and view a holistic image of Berlin's surface, hangs over the skyline of a city saturated with construction; the veil is being overlooked by those that encourage it. Unbeknown to them, a similar scene that arose as a direct consequence of the events in Berlin is occurring across the Mediterranean.



*Beirut 2005* (© Tarek Mouganie)

Down below the hot air balloon lies a similar reconstruction programme to Berlin's. Known to many as 'the city that never dies', Beirut has been rebuilt a number of times over the past centuries. Although glass skyscrapers adorn the city skyline with large logos of corporate banks overshadowing old roman ruins, the reasons behind their existence differ from Berlin.

Lebanon is a country that has been through a lot of wars and changes over the decades, to say the least. However, it is known within the Middle East as a country of coexistence. With a population that consists of Christians (Catholics, Maronites and Greek Orthodox), Muslims (Shi'ite and Sunni), Druze and Jews, it cannot afford not to be.

Cohabitation, especially from such a diverse mixture and in such settings, can cause political tensions within a country, not to mention external pressure such as intervention from other countries. I have always assumed the Lebanese lived a divided life. (I must point out that I am ethnically Lebanese and come from a Christian background so I am partially justified in making such a sweeping statement!), However, on February 14th 2005, ex-prime minister Rafik Hariri was assassinated in the heart of Beirut and my mind soon changed.

Hariri, known for his billions, was in charge of reconstructing Beirut and Lebanon. His influence and financial backing improved infrastructure as well as rebuilt the old ruins and landmarks that have defined Lebanon throughout the years. Following his assassination, a million people in Lebanon of all backgrounds (both ethnically and religiously)

took to the streets of Beirut in protest of the atrocity. For a country with a population of three million, this was a big deal. For the first time there was unity.

During my visit in July, I took the time to walk around the various construction sites - sites that are boarded up to look neat and that feature huge posters of the February protests, colourful images of a million red and white Lebanese flags. It then dawned on me that the numerous stories I had heard from those that were involved in the protests were coming from the younger generation. This was the generation that grew up with families that were involved in the war and not just talking about it. They were fed up with not doing anything and perhaps realised that the only solution was to live up to the former reputation of the nation and coexist as one people.

Amongst the posters that also adorn the cranes, protrude visible parts of the districts in Beirut that hosted these large crowds. Mosques, churches, temples, department stores and a plethora of such diverse ornaments provided themselves as background to the important happenings. They are collectively a symbolic statement on their own - never mind the people. The development program is not as it is in Berlin. The various communities and development efforts are elevating themselves at an equal rate - the mosques are getting bigger, the Virgin Mega Store is getting extra floors and the roman ruins are being restored to a better degree.

Perhaps my approach to development was naïve. Perhaps, in contrast with Gemayel's opinion in 1936, there are no clear-cut solutions. Each community and state needs to find its own individual way of dealing with its grief, after all, that is what makes us all unique.



## Jeff Mackowiak

Most of the handwriting on the page in the minute books reporting the team results for the 1998 match between Cambridge University Stymies and Oxford University Divots (it was a draw, by the way) is that of the Stymies Secretary, Russell Jamieson. But one sentence is not. Amid Russell's listings of individual and team accomplishments over the seven days of practice, competition and convivialising that characterise each and every Varsity Match, one of the Stymies had scribbled: 'Could this be the best week of our lives?'.

Cambridge golf tends to inspire that kind of fervour and affection. The Stymies are the official Second Team of the CUGC, or Cambridge University Golf Club, just as the Divots are their counterparts at 'The Other Place'. The Stymies and Divots, like their colleagues in the first teams, the Cambridge and Oxford Blues, compete annually in a keenly fought matchplay encounter involving both singles (individual one-on-one play) and foursomes (team-play in which two-man partnerships from both sides face off against each other in a game of 'alternate shot').

The Blues Varsity Golf Match, dating back to 1875, is arguably one of the most famous in golf, while the Stymies vs. Divots match, dating back in its present form to the 1950s, is inarguably one of the



*View of the first tee at Royal St Georges (© G. Kert)*

most notorious, involving two teams of undoubted enthusiasm but sometimes questionable ability, contesting a fierce if friendly battle over a course far too prestigious considering the quality of shotmaking (typically!) put on display. The Blues Match, by contrast, is a rather more sober – and much more strenuous – affair, and though the standards have slipped somewhat since the heady years nearer the Second World War, when much of the British Walker Cup side would be selected from recent Oxford and Cambridge graduates, to this day a spectator at any Blues Varsity Match can witness some fine golf. It is another laudable tradition of such matches that they are, year in and year out, played in the truest traditions of amateur sportsmanship, in the company of knowledgeable (if, often, jovially partisan!) crowds of Old Oxonians, Old Cantabrigians, and, in many instances, an impressive array of black, yellow and, yes, chocolate Labradors.

More recently, the Cambridge University Ladies Golf Club (CULGC) has been formed, and its annual contests versus Oxford, though of newer vintage, are of comparable competitiveness.

All three teams benefit from the coaching of Steve Barker, the golfing professional at Royal Worlington and Newmarket Golf Club in Suffolk. 'Worly' as it has been affectionately known to generations of CUGC golfers, is not only one of the finest courses in the United Kingdom, but is also built on a quick-drying sandy soil which provides an admirable facsimile of the 'links-turf' encountered at the sea-side



*CUGC Captain Duncan Reid and his opening shot at the 2005 Varsity Match (© G. Kert)*



*Dinner Blue Jullian Tunicliffe and Stymies Captain Gorazd Kert on the 15th tee at Royal St Georges (© G. Kert)*

venues where so many of the CUGC's fixtures are played, particularly the annual Varsity Matches. When not playing at Worly, daydreaming about playing at Worly, or contesting their semi-weekly 36-hole matches against some of the most renowned clubs in south-eastern England, CUGC members enjoy an active team social life (and, perhaps, an overactive team social life in the case of more than a few of the Stymies constituency!) Though not of the fame or standard of, say, Cambridge rowing or rugby, the CUGC – particularly at the Blues level, for both ladies and men – requires a fairly hefty commitment in terms of time, but, without exception, all of the battle-scarred veterans of past sides with whom I've spoken insist that any such sacrifices are very much worth it. Those very same battle-scarred veterans, however, also point out that some of their DoS's, supervisors and college tutors might be rather inclined to dispute such a statement!

The CUGC of 2005 - 2006 is as healthy a place as ever. Barely two weeks into the new season Blues Captain Duncan Reid commented: 'We have a bril-

liant team, and it's only going to get better'. He mentioned a fresher from Queens' Amir Habibi, a scratch golfer, as one of several reasons for optimism. Another singled out by Reid is the increased team unity inspired by James Partington, the self-appointed and well-groomed 'CUGC Social Secretary', who as a former undergraduate at Oxford, now finds himself competing against his old university! 'Last year, we got away from going out as a group', Reid said of Partington's efforts, 'and that's really turned around this year'. Though Reid failed to mention whether or not that was going to have a direct effect on improving the golf teams' scores and match performances, or merely the end-of-month bank balances at Curry King, Cindy's, and the Hawks' Club, he seemed quietly confident that this year's side will improve on last year's disappointing result, where the men's Blues lost 8 - 7 at Ganton Golf Club.

Ladies' Captain Sarah Meadows is similarly enthusiastic. Unlike the men, however, the women are coming off their biggest win in the CULGC vs.

*View from the 5th tee at Sheringham overlooking the Norfolk Coast (© G. Kert)*





OULGC match ever: 8.5 to 0.5 at Aldeburgh Golf Club in Suffolk. The Stymies were similarly successful, winning handily at Alwoodley Golf Club near Ganton in Yorkshire.

This year's Blues Varsity Match is at famed Muirfield Golf Club, site of the 2002 Open Championship, on 24 - 25 March, the Stymies match (captained by the photogenic, if vowel-challenged Gorazd Kert) will be at nearby Luffness New on 22 March, while the Ladies are playing on 21 March at North Berwick. Come on up to support the team, or better yet, get involved yourself. Then you too might suddenly find yourself concurring with that anonymous scribbler, and enjoying – amid all the competition, camaraderie and fun of Varsity Week – one of the best (if most nerve-wracking and pressure-packed!) experiences of your university life.

*David Anderson, Steven Heathcote and Gerald Powell on the tee at Royal St Davids (© G. Kert)*



## Interested in getting involved?

Contact details for the various captains are on the CUGC website (<http://www.cam.ac.uk/societies/cugc/index.htm>).

Handicaps for the men's Blues last year ranged from 1 - 6; for the Stymies, from 5 - 10. For those who are newer to the game or do not necessarily want to make the time commitment required by the other teams, there is also a more informal group, the Inlaws, who play at nearby Gog Magog Golf Club.. Full information about the Inlaws is also provided on the CUGC website.

# Historic Year for Cambridge Football

## Jamie Brown

The game of football has its origins many centuries in the past but until the late-eighteenth and early-nineteenth century it was barely recognisable, little more than a street brawl. At this point, Eton, Harrow and Winchester all codified a set of different conventions and consequently a more organised game began to emerge. Naturally, children who had learnt this new game at school now sought to play it at university. However, they encountered something of a problem - they all played to different conventions.

So, it was on a cold, damp morning in 1846 that HC Malden of Trinity set down the first ever rules of football, posting them on the trees around our very own Parker's Piece; few realise that this humble patch of turf is almost certainly the birthplace of the most popular game on the planet. Debate on the intricacies of the rules rumbled on, so in 1863 a revised set

of Cambridge Rules was created. In October of that year twelve teams from London got together at the Freemasons' Tavern on Great Queen Street in Holborn, under the auspices of the fantastically named Ebenezer Cobb Morley, to found the Football Association (FA). It was to these revised Cambridge Rules that they turned. From these inauspicious beginnings the game was to grow rapidly, and again it was the action of Cambridge men that fuelled this blaze of popularity, setting up new clubs such as Hallam FC in the north and The Forest Club down in Essex. Thus, Colin Weir's assertion in his history of CUAFC, 'it would be hard to exaggerate the influence that the University footballers of Cambridge have had on the game in England and subsequently all over the world' is perhaps not as implausible as it at first might sound.

Meanwhile, within the University the 1860s

witnessed the foundation of a formalised Cambridge University Association Football Club (CUAFC); the university club had previously been a somewhat ad hoc mix of students from Trinity and Jesus. Once Oxford had followed suit, there was immediate talk of a Varsity match, and on March 30, 1874 the two Universities first met. Although the Light Blues succumbed 1-0, they were to dominate their Oxford counterparts until the end of the century.

In 1882 the CUAFC was still playing on Parker's Piece. A meeting of the Club concluded that it would be advisable to buy a ground, for Parker's Piece was not appropriate "owing to the fact that anyone can walk across and about the ground during the game". It was not until 1895, however, that they were able to acquire Grange Road, in tandem with the Rugby Club, for £4,300. They were still paying the debt off until just before the First World War. Grange Road remains the university ground, although it was joined by Fenners in 1975.

Nationally, with the new social legislation of the early-twentieth century that distributed more money to the working classes and increased leisure time (in particular on Saturday afternoons) and with new technological advances (such as the expansion of railways, which facilitated the nationalisation of leagues) the game of football was truly blooming. All the great clubs of today were formed at this time. The munitions workers at Woolwich Arsenal put down their tools and started picking up their boots in 1886. Members of the cricket club at Everton widened their sporting interests in 1878. However, a disgruntled manager would later decide to form a rival club that played in red. With the support of the Three Crowns, Newton Heath was founded in 1878, soon joining with another side to become Manchester United, while Aston Villa grew out of the Bible Class at a Wesleyan Chapel in 1874. Fair to say that CUAFC's creation had truly captured the imagination of people from all walks of life.

Unsurprisingly, Cambridge University having lit the touch-paper, embraced this football explosion. It provided almost fifty England internationals in the early years. It was given a seat on the FA Council, which it maintains to this day. It has played against a plethora of league sides from within Britain and abroad; the first overseas tour took place in Hungary in 1902. Varsity matches were contested at Wembley until 1989.

The pride in this history and tradition within the club is epitomised by the celebrations planned for its 150th anniversary: there will be a lunch on April 8 at the new Wembley Stadium, attended by officials of the FA, Uefa and Fifa; a match against an FA XI on May 1; and a German TV documentary in which current players helped re-create the first game on Parker's Piece of 150 years ago.

Whilst the club is immensely proud of its great tradition, equally, Cambridge University football continues to go from strength to strength in the modern day as it finds its feet in the new millennium. A fresh and innovative website was launched in 2004 ([www.cuafc.org](http://www.cuafc.org)). A consistent and professional coaching set-up is being maintained from year to year. Both the Blues and Falcons are now competing in National BUSA leagues. An end of season tour is planned to the US, where the Blues will compete with several of America's Ivy League Universities.

More immediately, the season has begun brightly for the club. The Blues and Falcons were unbeaten in the opening four games of the season, with a particularly promising 2-2 draw away at Brunel for the Blues; Brunel is ranked the fourth best university side in the country. Despite all this promise and history, Nottingham University served a reminder that it is results that count, inflicting the Blues' first defeat of the campaign: a 2-1 reverse.







# 3 DEGREES OF GEEKDOM

Tessa Manisty

According to my dictionary, a geek is 'an unfashionable or socially inept person'(n). Harsh words indeed, but as a graduate student it probably describes some of your friends. It might even describe you. Indeed, even the trendiest of students, as she casts aside her copy of Vogue to peruse an account of fourteenth century ecclesiastical policy/ the mating habits of fruit flies, must feel a quaver of misgiving. Do our libraries contain the fruits of great learning; or just the fruits of wilfully obscure PhDs? Are our university laboratories filled with brilliant minds, or bearded sociopaths? Is it greatness, or just geekiness, that haunts the streets of Cambridge?

It's a funny thing, but you rarely hear arts students decried as 'geeky'. Indeed, I know when I think of geeks, the words 'physics' or 'maths' or 'computer' often spring unbidden to my mind, which begs the question: are science graduates just geekier? This is not mere wanton prejudice; my dictionary also selects the phrase 'computer geek' as an example of geekdom in action. And of course, anyone with the most flitting acquaintance with the English language knows what a computer geek is. You might not actually have seen him, though, since he is rarely encountered in daylight. When he grows up he wants to be Bill Gates, but he'll probably be comic-book-guy-off the Simpsons. He consorts mostly with others of his species, such as the pale-fleshed physics geek (*geekus albinus*) or the lesser-spotted maths geek (*geekus maximus*).

So, its official scientists are more socially inept. According to my dictionary, a geek is also 'unfashionable' and I think this is where the rift between the arts and the sciences becomes a raging gulf. Now, despite my rigorous observations of the social habits of scientists, I don't actually know much about science. Maybe if a scientist rolled up to the labs with a smart bag instead of a battered rucksack, or chose a well-cut coat over a cagoule, there would actually be an apocalyptic nuclear reaction. Or maybe not. I'm not exactly trendy myself, but I do try. Indeed, as an undergraduate one thing I noticed about my fellow English students was that – in the realms of fashion, if not of scholarship – they did try. Hard. Hand-beaded sandals (from their gap year in Morocco, don't you know?) were paired with patterned tights, a ra-ra skirt was slung low to reveal a perfectly tanned midriff, and usually some kind of hothouse flower was pushed rakishly in their hair. Even the boys chose vintage velvet jackets over Berghaus cagoules.



But now, alas, most of these specimens of loveliness have bowed to corporate whoredom: those frissons of lace and gossamer have been replaced by crisp shirts and well-cut suits. The beautiful people have become, well, beautiful grown-up people. They have entered the Real World. And that's the thing. Maybe I would rather spend my time with books than Bunsen burners; maybe I prefer Jane Austen to algorithms. But am I really any less geeky? For are we all equally whores to our subject, so to speak. However divided we may be by personal interests or personal hygiene we stand united by a common cause: specialisation.

For example, I'm researching the influence of Augustine on seventeenth century religious poetry. At the moment, I don't know very much about the influence of Augustine on seventeenth century religious poetry (if you don't believe me, ask my supervisor). But very soon I will know far, far too much. I will – hopefully – be able to wow my dissertation examiners with my excruciatingly detailed knowledge. But I will also be able to bore my friends, bore my family, bore myself – and probably, alas, bore my examiners. Meanwhile, my friends are jetting from London to Los Angeles, whilst quaffing corporate caviar and chilled Moët, or whatever it is people do when they have a proper job.

But the thing is, most of the people I know with 'proper' jobs actually dine on Tesco ready meals before collapsing into bed, their faces haggard, their soul broken like a butterfly upon the grinding wheel of their existence. Which brings me to the second dictionary definition of a geek... 'a knowledgeable and obsessive enthusiast'. We're all at Cambridge because (hopefully) we have found something in life we really enjoy doing, which is quite nice really and far less geeky than selling your soul for £50,000 a year to Goldman Sachs. But if you still want to know how close you are to becoming comic-book-guy-off-the-Simpsons, I've formulated a 100% scientific quiz to gage your geekiness. Enjoy...

# How Geeky Are You?

1. Your decision to become a graduate student at Cambridge was governed principally by:
  - a) Random chance, sheer apathy, and a fairly pronounced aversion to employment of any sort
  - b) A keen enjoyment of your subject and a desire to make a substantial contribution to knowledge
  - c) I don't like people
2. When you hear the word 'reality', what is the first thing you think of?
  - a) The impassable distance that currently lies between my bed and my TV remote control
  - b) Not just Cambridge, but the whole world in all its manifestations – geographical, social, and metaphysical
  - c) Phallic symbolism in Jane Austen / the mating habits of the fruit fly / the mating habits of the electron (insert your thesis title here)
3. Imagine that your life has been displayed a pie-chart. What single activity occupies the largest portion of the pie?
  - a) Daytime TV. Mmmm, Trisha...
  - b) The pie is divided into exact portions; study, extra-curricular activities, socialising, and 'me' time.
  - c) The pie of my life is unsliced: I have no time for trivial distractions. Sleep is for losers and arts students.
4. Who are your best friends?
  - a) Richard and Judy, my bedder, and the cashier at the local Oddbins
  - b) I don't have 'best friends', but rather a wide group of acquaintances, carefully garnered from subject contacts, sporting activities, and other social pursuits
  - c) My bunsen burner
5. You switch on your computer. What do you see?
  - a) My Simpsons homepage. Doh! Plus an array of menial and time-wasting games, eg Patience.
  - b) Microsoft Word, on which I am composing my carefully written and well-researched thesis.
  - c) My Linux operating system. But don't think that you can use my computer, you fool! I have programmed my computer to respond to a special encoded language that only I know. My computer reserves her loveliness for my eyes only. Ah, if only fleshly women were so amenable!
6. At the moment, you are mostly reading...
  - a) The Sun, and the back of a baked bean can.
  - b) The Guardian, The Times, the Booker prize winner, as well as a selection of novels, poetry and non-fiction that gives me a rich and balanced survey of the world in general.
  - c) I prefer not to read. Words are like cavemens' tools, compared to the fine knife of algebraic symbols. One day I will describe the universe in numbers.





## RESULTS

### Mostly As: you're in denial

You're not an undergraduate any more, but you're still behaving like one. I'm sure the AHRC (come on, you're an art's student, aren't you, you dosser?) would not be best pleased if it knew that your paltry living allowance was being expended on wine rather than Wordsworth. It's kind of like you're on the dole, but you don't have to sign on every month. One day, no doubt, you will be on the dole. You'd better hope they never take Trisha off morning TV.

### Mostly Bs: you're a model graduate student

Congratulations! Whether bounding towards the library in the crisp morning air, or punting leisurely down the river Cam in the soft light of evening, or dining in your black gown amongst your beautiful and brilliant acquaintances, you simply excel. You are enjoying fully all the opportunities that are proffered by this ancient seat of learning. Do you exist?



### Mostly Cs: you're a total geek

Before the morning sun has risen over the towers and cobbles of Cambridge, you have fled your bedsheets and are eagerly at work in your laboratory (come on, you're a scientist, aren't you?). Things that you like are: that Bunsen burner smell, the throaty purr of a hard drive, and Berghaus cagoules. Things that distress you are: daylight, the opposite sex. One day children will shrink from your pale and ravaged face, and, if your beard gets long enough, you'll probably win a Nobel prize. Long may you prosper!

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