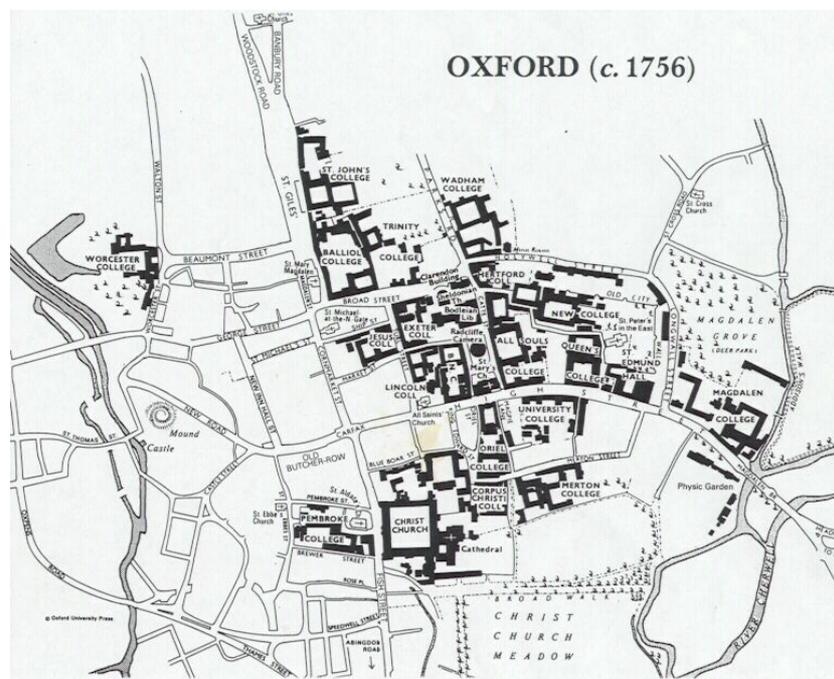


The Stones of the University of Oxford

Danny Dorling

The stones that make up Oxford University are dense, much denser than any normal stone. These stones are more than their base material; they are not just the Corallian Limestone first cut in Oxfordshire quarries in the 1300s and then transported to the city in Ox carts. They have long since metamorphosed into something far more potent, a mineral that can apparently endlessly suck in money and sweat, labour and blood, while not seeming to undergo any significant change to its outward appearance. The same stone from those same quarries was used to build Eton College, Blenheim Palace¹ and Windsor Castle²; flourishing there too with later rises in those intuitions' riches, but not quite to the extent that the stones of the University of Oxford have changed over time from within. For a start, there were far more of them in Oxford. By 1756 the University was enormous, but what happened within was largely hidden from sight behind high walls.



¹ <https://cotswoldjourneys.com/cotswolds-guide/cotswolds-stone>

² <http://www.wheatleyarchive.org.uk/images/files/0677-stones-of-windsor-castle-2-2.pdf>

The University of Oxford was not built as the giant mainland European medieval cathedrals were – designed to tower over the surrounding countryside and inspire awe, wonder, and subservience. The university was built to be hidden away in a valley, a secret hollow between the hills, a gravel bank at the confluence of two small rivers. It was built to be defended, a place in which to hide away from the material world – the world outside which existed to serve it and its higher purposes; its motto: *Dominus illuminatio mea (the Lord is my light)*.

The stones grew denser over time as the financial surplus grew greater. The local quarries were emptied out. Huge volumes of rock had to be taken for a much smaller reserve of cut stone to be layered up on the gravel bed over the centuries. Far away, in Wales, coal and slate mines were slowly emptied by children and adults working in the dark. Farms were bequeathed to colleges with names such as Jesus. For centuries the farm labourers' efforts filled the colleges' coffers and slowly further saturated the wealth within its walls:

“After twelve years as Principal [of Jesus], Jenkins left the country as a diplomat, and was later created a Secretary of State. On his death in 1685 he bequeathed the College a large complex of estates, acquired on his behalf by lawyer friends from members of the distressed, over-mortgaged landowning classes of the Restoration period. These comprised groups of farms in Northamptonshire, Gloucestershire, the Vale of Glamorgan and the Taff Valley mining area, and ten acres of the London estate of the Earls of Arundel across the Thames from their town house in the Strand.”³

The culture of getting something for nothing, continuously and in perpetuity, became well established. The plantations of Ireland and then of the empire were brought into the levy of many of the colleges and became part of a global flood of tribute. The stones grew heavier, the towers rose higher and spread across the gravel bank.

³ <https://www.jesus.ox.ac.uk/about-jesus-college/history/benefactors>



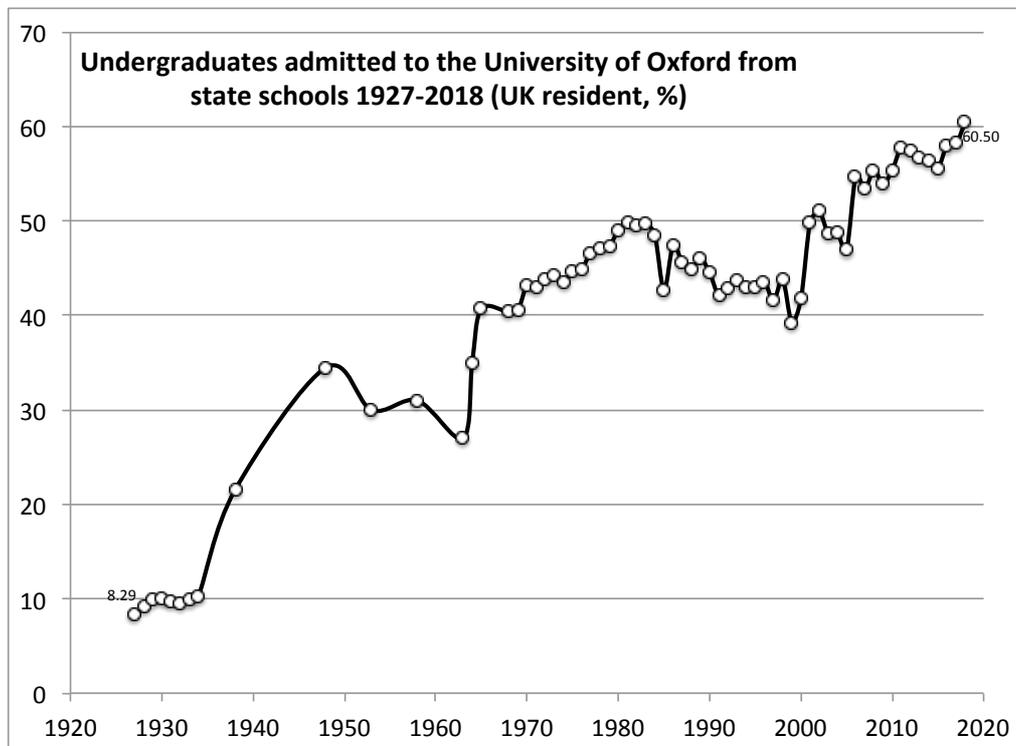
'Oxford viewed from Shotover hill' by John Baptist Malchair, 1791

In 'Brideshead Revisited', Waugh describes 1920s Oxford as 'a city of aquatint'.⁴ Aquatint is a printing technique that produces areas of tone, rather than lines, so that colours blend more easily. When the British Empire was at its zenith, the university was populated by students whose wealth was often derived from their family's investments in that empire. However, Oxford's intake changed as the power of the empire waned, triggering the subsequent increase in income equality that saw a rising proportion of state school admissions to the university. Oxford, both the city and university, began to change.

By the 1980s the tide had turned again, away from growing equality, away from a rising state school intake, and away from a diminishing Oxford influence on the nations of the UK – back to the building up of unequal wealth, eugenic thinking that only a few had greater potential, and the growing defence and adoration of snobbery. However, we are now possibly seeing the end of that. Between 2019 and 2020, the number of British undergraduate offer-holders rose from 60.5% to 69%, with the expectation that the 2020 figure will translate to 67% of places. Although this is a promising figure, we must account for the fact that very few of these state school students come from normal homes when measured by

⁴ https://archive.org/stream/in.ernet.dli.2015.201980/2015.201980.Brideshead-Revisited_djvu.txt

income. The median child in the UK grows up in a household that survives on a total household income of £21,840 a year after tax, and before paying for their housing, food, travel, clothes and all other essentials.⁵



Hann, C. and Dorling, D. (2019) A Changed Institution, The Oxford Magazine, No.411, pp.4-6, 0th Week. Michaelmas Term 2019

In Britain today a child’s A level results are mainly determined not by any inherent ability that child might have, or by how hard they have worked, but instead by the techniques the schools that they attend use to ensure that a few with very affluent parents receive very high A levels. A child of below average ability (quartile 2 at age 8 to be precise) is **three times** more likely to receive AAA+ at A level if they are sent to a private school than a child of above average ability sent to a state school. That child of privilege is **six times** more likely to receive AAA+ than a child of similar ability who is not wealthy. As a result, our ‘top universities’ in England that require such A level results are more likely to offer places to the less able children of the rich.⁶

⁵ <http://www.dannydorling.org/?p=6732>

⁶ <https://www.tandfonline.com/doi/full/10.1080/21582041.2016.1138502>

As a boy in 1970s I would play on Shotover hill. The trees had grown high by then and there were no clear views of the University. The city had grown up around it. More people now worked in the car factory at the foot of the hill than served at college tables; but the university continued to accumulate wealth and became progressively more cloistered. In the 1980s the Bursar of Magdalen College built a moat around his college lands to keep teenagers like me out. He wrote about those locals he saw as miscreants in his memoirs, and of his predecessor when visiting a local school in Temple Cowley pointing out the ideal boy with the correct servile demeanour, to work in that college and later become its head porter.⁷ In contrast, when I was growing up in the city, Oxford in the 1980s gave succour to teenagers who, their egos further expanded and their confidence greatly boosted, would later become prime minister after Prime Minister after Prime Minister. The stones infected their minds, but I later learnt that what I saw was not new; but part of an unbroken chain that goes back centuries. A few months ago, I heard the word 'miscreants' used again by a college fellow to describe Oxford residents.

As a teenager in the city Johnson looked up to Thatcher, the then Prime Minister. She, from the older stones, was a large part of his teenage inspiration. In turn when she was studying in Oxford as Margaret Roberts in the 1940s, she looked up at Churchill's portrait and saw her destiny. Churchill, when he was in Sandhurst in the 1880s, looked to the Oxford educated prime minister of his teenage years, Robert Gascoyne-Cecil 3rd Marquess of Salisbury.⁸ In 1847 Cecil, then a teenager studying at Christ Church (Oxford), looked upwards to Robert Peel for inspiration. According to AJP Taylor, Peel was the first modern Conservative. Peel in turn in 1805, when also teenager at Christ Church, had as a role model Pitt the Younger. Today a teenager amid the stones of Oxford University will be looking up at Johnson and feeling the weight of destiny on their shoulders to continue the unbroken line where just a tiny few continue to rule over the many.

Those who taught the generation now in power in Britain were, at the very same time, building up the endowments and laying down the wine for their successors; the wine often still being drunk today. They were defending and deepening their

⁷ http://www.threshold-press.co.uk/memoir/r_w_j_laughter.php

⁸ https://www.geog.ox.ac.uk/research/transformations/gis/papers/dannydorling_publication_id0769.pdf

justification for a place apart. It was a time when things could have changed for the better but, instead, Britain became progressively more cloistered, more divided. The colleges took in more women, and more children from state schools, but the aim was to co-opt and cultivate, not to diversify. The progressives of the past were now few and far between. The stones of Oxford became the Petri dish for a new more brutal, more callous, future. Today that could change again, and possibly change for the better, but to change requires facing up to what you are; what you produce; and knowing what lies deep within the stones. The stones were mainly shaped by local people, to build palaces for incomers to live and be educated in, for the good of those few.

As inequalities in income and wealth began to rise again, Oxford University would take many more millions in donations – in return for putting the name of a man on a building. In 2017 Bo Rothstein, the then professor of government and public policy at the Blavatnik School of Government, resigned from the university citing as one reason Blavatnik’s donation to Trump’s inauguration, which he called “incomprehensible and irresponsible”.⁹ In 2019 the University accepted a £150 million donation from Stephen Schwarzman, current CEO of the Blackstone Group and former head of mergers and acquisitions at Lehman Brothers. Questioning the legitimacy of the ways in which Blavatnik and Schwarzman made and continue to make their money as they party into their 60s and 70s results in threats that to do so is slanderous, most recently from the latter billionaire’s spokesman.¹⁰ And so the old men’s money, and more from men like them, is used to renew the old stones.

There have been many times in the past when Oxford city and its people would rally against the desires of the university, however today Oxford City Council has produced a leaflet for residents informing them of cheaper places to live outside of the city centre while colleges build accommodation in central Oxford for staff and new students. But who will come to live beneath the new stones and what will they be taught? The slogan on the leaflet is ‘Building a world class city for everyone’. But the city of Oxford increasingly again is for the select few.

⁹ <https://www.theguardian.com/education/2017/aug/28/oxford-university-professor-bo-rothstein-resigns-donald-trump-protest>

¹⁰ <https://yaledailynews.com/blog/2019/10/01/schwarzman-donation-to-oxford-draws-criticism/>

The future of Oxford could be so different to what the university has planned for the city. Oxford could be the greenest city in Europe, but because of the 40,000 people who drive over its greenbelt daily, it is one of the least green. Today when its University supports the building of a motorway to Cambridge it serves the purpose of exemplifying just how stupid money can make people in power. But the motorway and all the car-dependent settlements planned along its many junctions need never be built. The reason why it is so important to unearth Oxford University's past, to show how much it has contributed to and profited from exploitation and how it is currently in danger of becoming the pet project of Donald Trump's partying billionaires, is that if we do not do this, we will not see a better future in our lifetimes.

THE OXFORD LINK

Stay connected to Oxford in a cheaper home in the private rented sector outside Oxford where there are lower two bedroom monthly rents.

Your housing options officer may be able to help with a deposit and a short term top-up above the local housing allowance rate.

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Building a world-class city for everyone

Oxford City council leaflet published in 2019.

Nowadays occasionally a plaque appears on a college wall in acknowledgement of the fact that a building of that college was very directly financed through slavery; but that is about as far as change goes. The stone statue of Rhodes has not fallen, it remains the highest statue on the public high street. It has not been quietly moved indoors to at least be at the same height as the viewer, rather than set as it is – to be looked up to. Oxford University will not be able to make any really significant strides in access and diversity until those who rule it are able to acknowledge the problem of putting Rhodes on a pedestal. Warm words are said about increasing the diversity of the undergraduate intake, and both the state school and ethnicity minority proportions are rising. However, news of the recent changes in elite Scottish Universities, which today all admit students from a normal background with ABB while requiring those with privilege to gain AAA+, tend to be viewed as an impossibility not worthy of serious consideration in Oxford.



*Boris Johnson, during his time as President of the Oxford Union in 1986 -
source: <https://www.abc.net.au/news/2019-10-08/melina-mercouri-speaks-with-boris-johnson/11560244>*

Today Oxford's wealth and influence further attracts people who possess the same. The University of Oxford is so opaque it actually absorbs and sucks in light that would otherwise illuminate its workings. Like a black hole, it has not

attempted to expand its reach – the university remains much the same physical size despite its massive accumulation of resources. The wealth of the university is hidden through the front of colleges being established as separate legal entities. A few buildings pop up here and there; but mostly the endowments just grow larger. When Oxford expanded after the Second World War it expanded to become a city that was more than its university. There is a danger that could be what it is returning to now.



Areas in dark grey are urban cover based on the Dudley Stamp pre-war survey (data collected between 1939-1945). Areas in pale grey area is current urban cover based on satellite imagery collected by the European Union in 2013.

Oxford is built on a swamp. On the land between and around the rivers. The settlement has been here long before the university appropriated its name, and the settlement will be here long after the collection of buildings in its centre are no longer the apex of so much money and power. Our world is at peak inequality. Never before have so few people held so much, while so many billions of others

have lived in or on the edge of destitution. The most common way to die young in Oxford today is when homeless. Most homeless people who died in Oxford recently went to school here. They were local. Many as adults now live in hiding, including in tents in the undergrowth. Oxford University is changing. It is waking up to its past and slowly some within it are writing a better version of its history. Many of the portraits on its walls are being taken down, partly to try to hide the culpability, partly in the hope of creating something better than what we have today. The people of this city could begin to imagine what a world class home for everyone who lives and works in it would actually entail. One in which people who worked in the city could also live again in the city, as almost all of the car workers did when I was a child. And the University could decide that there is more to having a soul than simply having something for sale if the price is right.

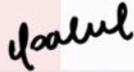
It's time to begin to lighten the stones, to let the light in, and work out how to be good without believing that it is not possible to be good without being rich. Take down the statue of Rhodes and move him indoors, where he can be looked down on rather than up to. Begin to question the stories you have been told, so many are untrue. Work out how to finance the university of Oxford from sources that do not include the most disreputable of donors, or investments in the most unethical of funds, or that come from some of the highest university fees in Europe. If another source of finance is needed to preserve the old buildings, then look to the tourists – they will come to see the stones for many decades to come. Plan for a city that is green and open, not grey and exclusive. Allow in students from normal backgrounds again, from medium income households and average state schools, and ask how reparations can be made for all that has been done that was wrong. There is no need to hide behind the stone anymore, unless you are ashamed of what is within.



Editors' Note

This edition is the product of so much hard work; due to various setbacks and commitments, we've spent the whole year instead of one term working on this. However, we have spent the past year combining the best writers, creative and editorial team to produce this for you. 2020 has been an unprecedented year. Witnessing the pandemic and the rise of the black lives matter movement have made us realise just how important student publications have become. We must educate ourselves and educate one another now more than ever. This edition is testament to not just our ability to create in face of inequality but our necessity to create in order to truly combat inequality. We do hope, wherever you are, you are well and safe and learn from what we have created.

Your Co-Editors
Isabel Morris and Neetu Singh



Cover Art by Fred Seddon

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The Stones of the University of Oxford Professor Danny Dorling

The stones that make up Oxford University are dense, much denser than any normal stone. These stones are more than their base material. They are not just the Corallian Limestone first cut in Oxfordshire quarries in the 1300s and transported into the city by ox cart; they have long since metamorphosed into something far more potent. A mineral that can apparently endlessly suck in money and sweat, labour and blood, while not seeming to undergo any significant change to its outward appearance. The stone from those same quarries was used to build Eton College, Blenheim Palace¹ and Windsor Castle²; flourishing there too with later rises in those institutions rich, but not quite to the extent that the stones of the University of Oxford have changed over time from within. For a start, there were far more of them in Oxford. By 1756, the University was enormous, but what happened within was largely hidden from sight.

The University of Oxford was not built as the giant medieval cathedrals in mainland Europe were – designed to tower over the surrounding countryside and inspire awe, wonder, and subservience.

1 Cotswold Journeys. (2020, June 28). Cotswolds Stone. The Cotswolds. Retrieved from Cotswold Journeys: <https://cotswoldjourneys.com/cotswolds-guide/cotswolds-stone>.

2 A South Oxfordshire Village. (2020, June 28). The Stones of Windsor Castle. Retrieved from Wheatley Village Archive: <http://www.wheatleyarchive.org.uk/images/files/0677-stones-of-windsor-castle-2-2.pdf>.

The University was built to be hidden away in a valley, a secret hollow between the hills, a gravel bank at the confluence of two small rivers. It was built to be defended, a place in which to hide away from the material world – the world outside which existed to serve it and its higher purposes; its motto: Dominus illuminatio mea (the Lord is my light).

Over time, the stones grew denser as the financial surplus grew greater. The local quarries were emptied out. Far away, in Wales, coal and slate mines were slowly emptied by children and adults working in the dark. Farms were bequeathed to colleges with names such as Jesus. For centuries, the farm labourers' efforts filled the colleges' coffers and slowly further saturated the wealth within its walls.

The culture of getting something for nothing, continuously and in perpetuity, became well established. The plantations of Ireland and later of the empire were brought into the levy of many of the colleges and became part of a global flood of tribute. The stones grew heavier; the towers rose higher and spread across the gravel bank.

In *Brideshead Revisited*, Waugh (1945) describes 1920s Oxford as 'a city of aquatint'. (Aquatint is a printing technique that produces areas of tone, rather than lines, so that colours blend more easily.) When the British Empire was at its peak, the University was populated by students whose wealth was often derived from their family's



'View of Oxford from Shotover Hill in Floodtime, When the Water was Out, 10th January' by John Baptist Malchair, 1791

Investments in that empire. However, Oxford's intake changed as the British Empire's power waned, triggering the subsequent increase in income equality that saw a rising proportion of state school admissions to the University, Oxford, both the city and university, began to change.



Hann, C. and Dorling, D. (2019) A Changed Institution, The Oxford Magazine, No.411, pp.4-6, 0th Week, Michaelmas Term 2019.

By the 1980s the tide had turned again, away from growing equality, away from a rising state school intake, and away from a diminishing Oxford influence on the nations of the UK. Oxford returned to the building up of unequal wealth, defence of snobbery and eugenic thinking that only a few had great potential.

Recently, it's become apparent that we are close to seeing the end of this trend. Between 2019 and 2020, the number of British undergraduate offer-holders rose from 60.5% to 69%, with the 2020 figure expected to translate into 67% of places. However, although these figures look promising, we must account for the fact that very few

of these state school students come from normal homes when measured by income. The median child in the UK grows up in a household that survives on a total household income of £21,840 per annum after tax and before paying for housing. The median child in the UK grows up in a household that survives on a total household income of £21,840 per annum after tax and before paying for housing, food, travel, clothes and all other essentials.³

In Britain today, a child's A level results are mainly determined by the school they attend – not by inherent ability, or by how hard they work. A child of below average ability (in the second quartile at age eight, to be precise) is three times more likely to receive AAA+ at A level if they are sent to a private school than a child of above average ability who is

³ Dorling, D. (2020, June 28). Which children in Britain will have no holiday this summer? Retrieved from Danny Dorling: <https://www.dannydorling.org/?p=6732>.

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sent to a state school. That child of privilege is six times more likely to receive AAA+ than a child of similar ability who is not wealthy. As a result England's 'top universities' – which require such A level results for admission – are more likely to offer places to the less able children of the rich.⁴

I, too, was a median child. As a boy in the 1970s, I would play on Shotover Hill. The trees had grown high by then and there were no clear views of the University. The city had grown up around it. More people now worked in the car factory at the foot of the hill than served at college tables, but the University continued to accumulate wealth and become progressively more doistered. In the 1980s, the Bursar of Magdalen College built a moat around his college lands to keep teenagers like me out. In his memoirs, he wrote about those locals he saw as miscreants, which also recount his predecessor visiting a local school in Temple Cowley and pointing out a boy with the ideal servile demeanour to work in his college. This boy would later become the College's head porter.⁵ By contrast, as I grew up in the city throughout the 1980s, Oxford gave succour to teenagers who – their egos expanded and confidence boosted – would later become prime minister after prime minister after prime minister. The stones had infected their minds. I later learned that what I saw was not new, but rather part of an unbroken chain that goes back centuries. A few months ago I heard the word 'miscreants' yet again being used by a college fellow to describe Oxford residents.

⁴ Morris, T., Dorling, D., & Smith, G. D. (2016). How well can we predict educational outcomes? Examining the roles of cognitive ability and social position in educational attainment. *Contemporary Social Science*, 154-168.

⁵ Johnson, R. W. (2015). *Look Back in Laughter: Oxford's Postwar Golden Age*. Newbury: Threshold Press Ltd.

Boris Johnson, when he was a teenager in the city, was inspired by Margaret Thatcher – the then prime minister. Thatcher, in turn, looked up at Winston Churchill's portrait and saw her destiny whilst studying in Oxford in the 1940s. Churchill, similarly, looked to the Oxford-educated prime minister of his teenage years, Robert Gascoyne-Cecil, 3rd Marquess of Salisbury, when he was in Sandhurst in the 1880s.⁶ Cecil, in turn, looked to Robert Peel – the first modern Conservative, according to A. J. P. Taylor – for inspiration whilst a teenager studying at Christ Church (Oxford) in 1847. Peel himself, as a teenager at Christ Church in 1805, had Pitt the Younger as a role model. And today, a teenager amid the stones of Oxford University will be looking up at Johnson and feeling the very same weight of destiny upon their shoulders – that which continues the unbroken line whereby a tiny few rule over the many.

Those who taught the generation now in power in Britain were, at the very same time, building up endowments and laying down wine for their successors – wine often still being drunk today. They were defending and deepening their justification for a place apart. It was a time when things could have changed for the better but, instead, Britain became progressively more doistered, more divided. The colleges took in more women and more children from state schools, but the aim was to co-opt and cultivate, not to diversify. The progressives of the past were now few and far between. The stones of Oxford became a Petri dish for the

⁶ Dorling, D. (2010). The Darwin and the Cecils are only empty vessels. *Environment and Planning A*, 1023-1025.

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dish for the new, more brutal, more callous future. Today that could change again – and possibly for the better – but to change requires facing up to what you are and what you produce, and knowing what lies deep within the stones. The same stones which were mainly shaped by local people to build palaces for newcomers to live and be educated in for the good of themselves.

As inequalities in income and wealth began to rise again, Oxford University accepted many more millions in donations, in return for putting the name of a man on a building. In 2017, Bo Rothstein, a then Professor of Government and Public Policy at the Blavatnik School of Government, resigned from the University citing Blavatnik's donation to Trump's inauguration, which he called "incomprehensible and irresponsible".⁷ In 2019, the University accepted a £150 million donation from Stephen Schwarzman, current CEO of the Blackstone Group and former chairman and Head of Mergers and Acquisitions at Lehman Brothers. Questioning the legitimacy of the ways in which Blavatnik and Schwarzman made and continue to make their money results in threats, most recently from the latter billionaire's spokesman.⁸ Today, the old men's money is used to re-new the old stones.

⁷ Weaver, M., & Bengtsson, H. (2017, August 2017). Oxford University professor quits Blavatnik school in Donald Trump protest. The Guardian. Retrieved from: <https://www.theguardian.com/education/2017/aug/28/oxford-university-professor-bo-rothstein-resigns-donald-trump-protest>.

⁸ Lee, A., Horroch, R., & Tucker, O. (2019, October 1). Schwarzman donation to Oxford draws criticism. Yale Daily News. Retrieved from: <https://yale.dailynews.com/blog/2019/10/01/schwarzman-donation-to-oxford-draws-criticism/>.

Oxford City council leaflet published in 2019.



There have been many times in the past when the city of Oxford and its people would rally against the desires of the University; however, Oxford City Council now has a leaflet that informs residents about cheaper areas outside of the city centre, while colleges continue to expand their accommodation in central Oxford. But who will come to live beneath the new stones, and what will they be taught? The slogan on the leaflet reads, 'Building a world class city for everyone'. But the city of Oxford is increasingly for the select few.

The future of Oxford could be so different to what the University has planned for the city. Oxford could be the greenest city in Europe, but because of the 40,000 people who drive over its greenbelt each day, it is one of the least green. Today, as its University supports the construction of a motorway to Cambridge,

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the city serves to exemplify just how ignorant people in power can be made by money. It is so important to unearth the University's past, to show how much it has contributed to and profited from exploitation, and to illustrate how it is currently in danger of becoming the pet project of Trump's billionaires because if we don't, we may not see a better future in our lifetimes. The Oxford-Cambridge Expressway need not be built.

A plaque occasionally appears on a college wall acknowledging the fact that a college building was financed through slavery, but that is about as far as change around here goes. The stone statue of Rhodes has not fallen; it remains the highest statue on the high street. The University will not be able to make any really significant strides in

access and diversity until those in charge acknowledge the problem with putting Rhodes on a pedestal. Although the proportions of state school and ethnic minority students that Oxford admits at undergraduate level are on the rise, changes such as those which have recently come into effect at elite Scottish Universities – which now admit students from lower socio-economic backgrounds with ABB while requiring those with higher socio-economic backgrounds to gain AAA+ – tend to still be viewed as an impossibility at Oxford.

Oxford is built on a swamp. It is built on the land between and around the rivers. The settlement was here long before the University appropriated its name, and the settlement will be here long



after the collection of buildings in its centre are no longer the apex of such money and power. Our world is at peak inequality. In Oxford today, the most common way to die for young people is to die homeless. Most homeless people who recently died in Oxford went to school here; they were locals. As adults, many lived in hiding, including in tents in the undergrowth.

Oxford University is changing. It is waking up to its past and, slowly, some within it are writing a better version of its history. Many of the portraits on its walls are being taken down, partly to try to hide the culpability, partly in the hope of creating something better. The people of this city are beginning to imagine what a world class home for everyone who lives and works in it would actually look like. One in which people who worked in the city could also live in the city, as almost all of the car workers did when I was a child. The University could decide that there is more to having a soul than simply selling something when the price is right.

It's time to begin to lighten the stones. It's time to work out how to be good without believing that it is mutually exclusive to being rich. Dear Oxford University; take down the statue of Rhodes and move him indoors, where he can be looked down on rather than up to. Begin to question the stories you have been told, because far too many are untrue. Work out how to finance the University of Oxford from sources that do not include the most disreputable of donors, investments in the most unethical of funds, or some of the highest university fees in Europe.

If another source of finance is needed to preserve the old buildings, then look to the tourists – they will come to see the stones for many decades to come. Plan for a city that is green and open, not grey and exclusive.



Areas in dark grey are urban cover based on the Duxley Stamp pre-war survey (data collected between 1939-1945). Areas in pale grey area is current urban cover based on satellite imagery collected by the European Union in 2013.

Final page of the journal:

that people are educated on microaggressions and how they have a hugely adverse effect on the day to day life of a black student at Oxford. They need to ensure that there are people who understand our experiences of disciplinary boards so that microaggressions are not dismissed and trivialised as merely "banter." There needs to be more done in terms of providing targeted welfare for black students.

The University does not understand us and has not made an effort to do so. I was so disappointed and embarrassed as an Oxford student to read about how the University condemned the decision to disinvite Amber Rudd but made no attempt to understand why so many black particularly Caribbean students had an issue with the invitation in the first place. I was so embarrassed to read the Vice Chancellor's recent comments surrounding the Rhodes Must Fall movement. The University proves more and more everyday how out of touch it is. I would like to see it do more to understand the issues that we face.



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