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# HONI SOIT



# Acknowledgement of Country

We acknowledge the traditional custodians of this land, the Gadigal people of the Eora Nation. The University of Sydney – where we write, publish and distribute *Honi Soit* – is on the sovereign land of these people. As students and journalists, we recognise our complicity in the ongoing colonisation of Indigenous land. In recognition of our privilege, we vow to not only include, but to prioritise and centre the experiences of Indigenous people, and to be reflective when we fail to. We recognise our duty to be a counterpoint to the racism that plagues the mainstream media, and to adequately represent the perspectives of Indigenous students at our University. We also wholeheartedly thank our Indigenous reporters for the continuing contribution of their labour to our learning.

## Editorial

My Mother always spoke of how her generation were embroiled in a time of protest and change; a time when voices became united in chant and twenty-something year olds didn't think they could make change someday, but today. At my age, she sat on the cusp of womanhood and revolution, writing poetry about sex and songs about war. I pen assignments about the rise of Youtube, while she shot short docos about the rise of the workers' rights movement. This world she described, that of her youth, was characterised by the realisation of both oppression and idealism.

But I wish she could see what our world has become in the last 12 months. No longer are our leaders trying to convince us of how we should respond to the truths of our world - war, poverty, terrorism - but are calling into question the idea of truth itself. Our political discourse has become intoxicated by “alternative facts” and “fake news”. Lies are justified and truth is called into question with a single phrase: “everyone is entitled to an opinion”.

Those who are most privileged are reclaiming the title of “most oppressed”. We are victims of higher taxes, hate-speech legislation, muslims, asylum seekers, same-sex couples, and nasty women.

It is at this time when accurate reporting and well-researched journalism is most important. In this post-truth information cycle, it's all we have left to cut through the bullshit and the lies.

This edition of *Honi Soit* — the only weekly student newspaper our nation has left — is thus dedicated to unashamedly confronting our brave new world. We are living in a time of rapid change, and it is of some comfort to me - some way of reclaiming my place — to take a small snapshot of this epoch and put it to print in these pages.

Of course, I dedicate this edition to my Mother, Christina Landis: the most revolutionary and polemic woman I'll ever know. **JLH**

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## Who made this edition happen?

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Cover image by Matthew Fisher.

*Honi Soit*, Week 5 Edition, Semester 1, 2017.

## Fan mail

### Happy April Fools!

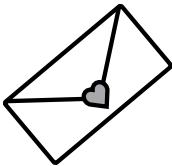
Dear Honi,

I was almost tricked by the April Fools' Day joke of the University that they had placed the Hogwarts crest on the Quadrangle.

This is the same university who “re-designed” their own coat of arms after 150 years and removed the faculties' crests.

If only that was an April Fools' Day joke too...

Yours sincerely,  
PJT Hall



### Extra, Extra: Esperanto

Dear editors,

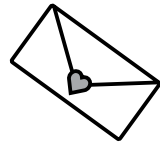
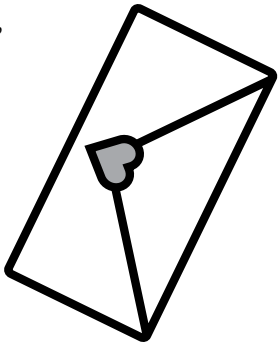
I am glad that you mentioned the Esperanto house in Lawson street. But it is the official headquarters of the Esperanto Federation of NSW. It is true that it houses the archives of AEA in one room, but it is much more than that, it is where most of the Esperanto events take place, like the meeting later today, the pizza nights once a month, etc. It has a guestroom where Esperanto speakers from overseas can stay for free up to 2 weeks.

On the 17th of April it will be the 100th anniversary of Zamenhof's death, the creator of Esperanto. See <https://www.meetup.com/Esperanto-in-Sydney/> to check the date of the next Pizza night, for example. All are welcomed with a free pizza slice. Over half a million people are studying Esperanto on the free Duolingo website, which makes learning a language like a game.

## Got mail?

Send your irreverent takes and reverent rants to [editors@honisoit.com](mailto:editors@honisoit.com) by 12pm each Friday for publication. Keep it under 300 words and include your name, degree, year, the name of your first partner, the reason for breakup, and whether or not you're still in love with them.

Best wishes,  
Nicole



## What's on this week

According to your friend from UNSW



**Small Trumpet Presents: The Derryn Hinch Justice League**

When: Wednesday, April 5, 6:30pm  
Where: Hermann's Bar  
Price: Access \$3 / Student \$5 / Adult \$7

Damn, I wish UNSW had a comedy culture as strong as USyd's. I guess in the meantime I can just go along to this. It looks like a really crazy absurd political comedy show. I'll just have to cover up the UNSW logo on my hoodie. I hope that one day UNSW can consistently produced comedians of such high quality.

**Pool Competition**

When: Thursday, April 6, 4:00pm-6:00pm  
Where: International Students' Lounge  
Price: Access \$2 / Non-Access \$4

Damn, I wish UNSW had a recreational pool culture as vibrant as USyd's. I've been going to this for a few weeks now — it's on every Thursday — and they still haven't figured out that I don't go to USyd. Maybe next time I'll mention that UNSW has an actual pool. Oh, USyd has a pool too? Dozens of Olympians have trained there? Well, at least we're winning in the competition to see who can have more semesters

**'AEONS' exhibition by PhotoSoc**

When: Thursday, April 6, 6:00pm-10:00pm  
Where: Tap Gallery, Surry Hills  
Price: Access \$10 / Non-Access \$15

Damn, I wish UNSW had an artistic culture as creative as USyd's. I've heard PhotoSoc is full of talent and this looks like it'll be one of the best exhibitions so far. I tried to do some photography for UNSW's photo club but every exhibition was called 'Royal Randwick Racecourse'. I think it'll be aeons before UNSW catches up.

**DogeSoc Meet Up**

When: Saturday, April 8, 2:30pm-5:30pm  
Where: Camperdown Memorial Park  
Price: Free

Damn, I wish UNSW had a dog culture as cute as USyd's. This entire society is about people meeting up and chilling with each other's dogs. You don't even need to own a dog to be a member. Do you think the dogs would smell that I wasn't from USyd? I don't think I can risk it. Maybe there'll be some cute greyhounds at Randwick Racecourse. Is greyhound racing still legal?

**INCUBATE Demo Day**

When: Monday, April 10, 6:00pm-9:00pm  
Where: MacLaurin Hall, USyd  
Price: Access Free | Non-Access \$5

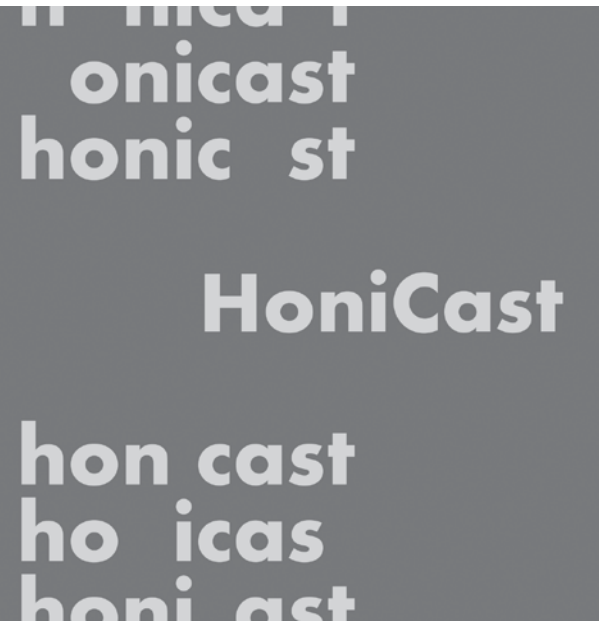
Damn, I wish UNSW had an innovation culture as agile as USyd's. Apparently INCUBATE is an entrepreneurial group at USyd and this demo day is where they showcase ten early-stage start-ups. I heard you can test them out and even invest. I actually had a great idea recently, maybe I should tell them about it. I was thinking UNSW should build a really big impressive sandstone quadrangle in the centre of its campus. Oh, I thought of another idea! Quadmasters! What do you think?



Print media is dead. Or so we have been told. We don't believe it, but we thought we should play it safe and try our hand at multimedia. Check it out.



*VICE Media* travelled across Australia's alleyways to test the caps you shelved in the Ivy's bathroom last Saturday night. Michael Sun reports online.



This week, Max Cullen talks to DJ — a non-binary Standing Rock activist — about Indigeneity, America, and the future of the left. Check it out online now.



# The uncooperative Co-Op: what's really going on?

ERIN JORDAN

"I joined the Co-op as a fresher because it seemed like a society," Justin, a Media and Communications student at the University of Sydney said.

"They told me that everyone at University was a member, and I didn't want to be excluded from anything that early on."

The Co-op acts as though it is an essential part of University life: giving students a good deal on essentials like textbooks and reinvesting profits back into student life. It claims to be run "for the benefit of members".

This past week, a group of students from the University of Sydney, Western Sydney University, the University of Technology Sydney, the University of Melbourne, and the University of Newcastle headed to Wyong, a small town on the NSW Central Coast, with the hopes of wresting back control of the Co-op at their Annual General Meeting (AGM). They were unsuccessful.

The Co-op justifies its influence on our campus by pledging to give back the funds generated in its stores to its

student members through 'bursaries', 'prizes' and sponsorship of campus activities. The latest financial report, however, provides no evidence that this promise has been fulfilled in the past two years.

Instead the Co-op seems to use its place on campus to sign students up to life-long memberships at \$25 a piece, entitling them small discounts off textbooks. As a cooperative, student members like Justin are also entitled to a vote at the AGM.

"Their membership engagement is so superficial, it begins and ends with the Co-op incessantly emailing students with offers they couldn't care less about," said Daniel Ergas, Co-General Secretary of the University of Sydney Students' Representative Council and a member of the 'Take Back Our Co-op' group.

"I just couldn't justify spending that much money, especially when I could clearly see what it was selling for at Angus and Robertson — brand new too," said Katrina, after realising her

required readings were almost double the price at the Co-op, as opposed to other retailers. When confronted by the lecturer, the Co-op agreed to match the reduced price and offer refunds for those who had already purchased it.

"Now I mainly use Student VIP or order my books in advance, I just don't trust them," she said.

The Co-op, as the name suggests, began as student co-operative run by its members. Which means that if you are one of the 2 million students who forked out the \$25 for life-long membership, you should have a say in lowering the exorbitant prices of textbooks.

An investigation from *Farrago*, The University of Melbourne's student magazine, found in 2016 that this was far from the truth.

The article outlines how the Co-op has been removed from members control, largely through requiring that to be eligible as a director, a person must have a minimum of five years' experience at a large company and/or a university degree, excluding most students from the position.

Considering the success of directors who are current students on organisations like the University of Sydney Union board, this seems like an unnecessary precondition.

Similarly, when starting to investigate the Co-op, Ergas found a refusal to interact with their membership base.

"As members of the Co-op, under the Co-operatives National Law, we had the right

to inspect the Co-op's financial reports, rules, and registry of members," he said.

"When we emailed the Co-op, we received no reply; when we called, we were referred on to the email; when we showed up to their head office, we were told that they would call the police and sue for harassment. It was in that moment that I started to wonder what the Co-op were really up to," he recounted.

The Co-op advertises its annual general meetings on its website, but holds them in locations that are difficult for students to reach. For example it's most recent meeting in Wyong, a four-hour round trip from Sydney.

"They make them inconvenient and far away so as to discourage people from going," Ergas alleged.

Co-operatives in NSW are regulated by the Office of Fair Trading which is underfunded.

The Co-op's directors collectively pocketed \$330,000 in salaries last year. Considering the Co-op's unfettered access to campus' around the country and the high markup on prices, it's time to ask why students are expected to foot the bill.

But don't worry, as their financial report assures us; "they're paying the full-price" when they purchase the textbooks wholesale.

At the AGM, a ruling that all proxy votes registered by the student contingent were invalid prevented the majority that the students' contingent needed to achieve their aims. This echoed the result of a similar attempt in 2004.

With the refusal to accept proxies potentially raising legal issues under the Cooperatives National Law, it is likely that the fight to 'Take Back Our Co-op' will continue.



The Co-op was the first company in Australia to sell books online. Image: Co-Op

# Law school dean to lead uni management's EBA negotiations

KISHOR NAPIER-RAMAN and NICK BONYHADY

Professor Joellen Riley, Dean of the Law School, is leading the University's ongoing negotiations with staff over the enterprise bargaining agreement (EBA).

The EBA determines working conditions and pay for both professional and academic staff at the University for a four year period. The current EBA is set to expire this year, but it is traditionally extended if negotiations continue past its formal expiry date.

Riley is a labour lawyer by trade — experience that will be applicable in negotiating the terms of employment for hundreds of staff. She is an author of the prominent textbook *Macken's Law of Employment* and has written on subjects ranging from unfair dismissal to the relationship between common law and statute.

As a dean of a major faculty and academic, Riley's participation in the negotiations in a formal capacity on the University's side is notable.

Some of her own pay and conditions will be determined by the EBA that is eventually negotiated. Moreover, as dean, one of Riley's core duties is to represent the interests of staff at the law school.

A University spokesperson told *Honi* that "In her position as Head of School and Dean of Sydney Law School, Professor Joellen Riley has been appointed as the lead negotiator for the University.

This will not conflict with Professor Riley's responsibilities as Dean, given she is not providing legal advice to the University."

However, renegotiating bargaining agreements often pits management against staff, as both parties come to the table with very different goals and priorities.

As a negotiator for the University, Riley may be forced to advocate against positions that law school

staff have put forward through the NTEU on matters ranging from research time to rates of pay.

Recent EBAs at Australian universities have involved lengthy and bitter disputes between staff and management.

In 2013, negotiations for the current agreement involved seven days of strike action. Agreements at UNSW and Murdoch University have culminated in court proceedings.

Riley's role could therefore create discord within the faculty, especially if the University were to push for a deal that harmed staff job security.

However, Riley's appointment may well be a tactical one, both for management and staff.

According to the NTEU, disputes at other universities have arisen because of the "aggressive tactics" used by "union-busting lawyers".

By appointing someone from within the University, with a greater under-



Law School Dean Joellen Riley  
Image: University of Sydney

standing of staff interests, management may be hoping to avoid such protracted and unsavoury legal battles.

The negotiations, still in their preliminary stages, continue this week.

# Stop Adani coal roadshow hits USyd

ZOE STOJANOVIC-HILL

The Stop Adani Alliance, a coalition of thirteen green groups spearheaded by former leader of the Greens Bob Brown, are waging war on new coal and grappling with an age-old revolutionary question: what, exactly, are we fighting for?

For many of these groups, the fight is to stop Indian conglomerate Adani Group from building Australia's largest coal mine in Carmichael, Queensland - with bipartisan support from the federal and Queensland governments - is a fight for the Great Barrier Reef.

The Australian Conservation Foundation aims to "protect life on our beautiful reef," GetUp! is trying to "save the reef," Mackay Conservation Group's website screams, 'think of the dugongs!' This angle is intentionally reductive: the image of bleached coral makes the tragedy of climate change feel tangible.

It is easier to convince an audience to pledge allegiance to smiley dugongs than to convey the sheer magnitude of the threat posed by climate change but, at the Sydney #StopAdani Roadshow last Wednesday night, environmental group 350.org attempted to do just that.

To Vaishali Patil, the People's Global Climate Ambassador of India, 'stopping Adani' is about a global sense of solidarity.

To Danny Kennedy, managing director of the California Clean Energy Fund, it is about economic realism.

To Millie Telford, co-director of Seed Indigenous Youth Climate Network, it is about environmental justice.

The event made it clear that stopping the construction of the Carmichael coal mine is critical in preventing a full-blown climate crisis.

As prominent 350.org member Naomi Klein argues in her 2014 book, the climate crisis is about everything.

In July 2012 Bill McKibben, the founder of 350.org, laid out his organisation's stance on fossil fuels for *Rolling Stone*.

Based on a report by the Carbon Tracker Initiative, McKibben broke the climate crisis down to three numbers: the maximum increase in temperature the earth can handle before the heat



The Stop Adani Alliance is a final attempt to stop Adani Carmichael coalmine in Queensland. Source: SBS

becomes truly hellish; the quantity of carbon dioxide humanity can burn to stay below this threshold; and the amount of carbon fossil fuel companies and petro-states plan to burn.

Last year McKibben updated the numbers. To keep the temperature below the 1.5 degrees Celsius "red line" of the 2015 intergovernmental Paris Agreement on climate change, the global population can emit 353 gigatons of CO2.

The major fossil fuel burners are sitting on 942 gigatons worth of fossil fuels, and salivating.

"So let's do the math," McKibben suggests, "942 is greater than 353."

It's a simple, sickening calculation.

If the Carmichael coal mine goes ahead "there is no way we can meet the planet's carbon budget," McKibben says in a video screened on Wednesday night.

"It will tip the planet over into cli-

mate chaos all by itself."

Like obstinate children who could learn their times tables if they put their minds to it, Australia's MPs can 'do the math' — they just do not want to do their homework.

In an interview on ABC Radio National a fortnight ago, Matt Canavan, the federal Minister for Resources and Northern Australia, chided interviewer Fran Kelly for failing to think big.

"It won't just be about Adani," Canavan said. "It's also about attracting new mines in the area."

Canavan looks forward to the day when the proposed railway line linking the Galilee Basin to the Abbot Point coal port will "allow new mines to move in" and, crucially, "make lots of money".

Whereas 350.org have effectively repackaged the data on climate change into a Maths Online video, Adani's data on job creation could be

mistaken for quantum physics.

Models commissioned by Adani indicate that the mine will create roughly 10,000 new jobs — an inflated figure derived using a methodology described as "biased" by the Australian Bureau of Statistics.

More sober estimates suggest that the mine will employ 1464 people per annum, over the course of its 50-60 year lifespan.

The Stop Adani Alliance highlights how the mine jeopardises approximately 70,000 jobs that revolve around the reef.

Yet people will settle for — and trade unions will defend — environmentally damaging jobs if they are the only jobs on offer.

The 350.org believe the mass mobilisation of a diverse constituency is key to creating an environment in which workers are not forced to choose between toxicity and scarcity.

# Fisher hosts women's wikipedia edit-a-thon

GRACE FRANKI

On Tuesday March 28, Fisher Library ran a Wikipedia Edit-a-thon as a part of Women's History Month.

Edit-a-thons are organised events where members of an online community edit and improve a specific topic or type of content.

The Fisher Library event aimed to increase the representation of Australian women writers, scientists and scholars. Currently, women make up just 12 per cent of Wikipedia contributors and 16 per cent of individuals profiled.

Over the course of the month, hundreds of Wikipedia Edit-a-thons focusing on women's representation will be held around the world to improve

these numbers.

Over 140 people registered for the Fisher Library event online.

Attendees included library staff, faculty members, current and former University of Sydney students, high school students, and other members of the public. The vast majority of participants on the day were women.

Over the course of the day-long event, organisers ran three introductory lessons about becoming a "Wikipedian".

Participants had the option of editing remotely or joining in person at the library, with more than 40 profiles of noteworthy Australian women to choose from.

Event organiser Denise O'Dea of Sydney University Press said the idea came about after the Stellar Prize (a literary award for female Australian writers) ran a similar event in Melbourne in November last year.

"Wikipedia obviously has a gender problem, and [Fisher] library was in good position to do something similar," O'Dea told *Honi*.

Jessie\*, a year 11 student from Santa Sabina College in Strathfield, was there with her Legal Studies class, which is currently undertaking a module on gender inequality.

"Looking at the achievements of these women, it's really surprising that

they don't have profiles. They have accomplished so much but no one knows about them, and they really should," she said.

Many attendees expressed a similar sentiment. USyd student Lauren O'Neill said she saw the Edit-a-thon as a way to "do [her] bit" to improve the representation of women online.

Fisher Library is running a number of events for Women's History Month. Details are available on the Library website.

\*NAMES HAVE BEEN CHANGED



# Will USyd's transport dreams be derailed again?

ANDREW RICKERT

Noticed the crowds getting bigger at the City Road bus stops? Finding it harder than ever to overtake others on the Redfern Run? The University has noticed too, but whether or not these concerns will result in any real change is another question.

In January the *Sydney Morning Herald* announced that the University of Sydney would be vying for a station on the Sydney Metro West line, which Transport for NSW (TfNSW) is in the preliminary stages of planning. TfNSW intends the line will connect Parramatta, Sydney Olympic Park, the Bays Precinct and the CBD, but confirmed station locations are yet to be announced. Although a route connecting these precincts would seem to pass nowhere near the Camperdown campus, the University “believes that there is a strong business case that supports the proposal,” but said no investigation into the feasibility of this route had commenced.

A University spokesperson told *Honi*, “existing rail transport to campus can involve up to a 10-minute walk and both buses and trains are often very congested. Our closest rail station at Redfern is one of Sydney's busiest... and only has one lift to service people living with a disability and parents with prams”.

“The University wants to see a linked and quality transport system that will serve a significant number of commuters, relieve stress on other major rail stations, reduce traffic congestion and provide a more connected and reliable public transport.”

This has been the party line for a considerable amount of time. The current cycle for improving campus transport options has been ongoing since 2014, when the then Minister for Transport Gladys Berejiklian announced plans for what is now the Sydney Metro project. The University formalised its desire for a campus train station on the Sydney Metro line in June 2015. This put them in a bidding war for a station with Waterloo, who were represented by the government agency UrbanGrowth NSW.

Campus Infrastructure Services (CIS) proposed a Barangaroo-style town-centre in the space currently occupied by Maze Crescent and part of Cadigal Green, with a commitment of \$1 billion in private funding. It was to include large office spaces to attract industry leaders, as well as 10,000 square metres of retail space and a large underground car park to deal with the increase in patronage. This was in addition to the existing Campus Improvement Program (CIP), which will see the Wilkinson building demolished and rebuilt, along with a complete redevelopment of the Wentworth Building. The station itself would have been included in the development of new these buildings, with a predicted 36,000 trips made each day through entrances servicing the Seymour Centre, and the corner of City Road and Eastern Avenue.

The competition against a government agency was an uphill battle for the University. When the vote

finally went before Cabinet in late 2015, the loyalties of each portfolio were clear. According to the *Sydney Morning Herald*, Gladys Berejiklian (then Treasurer), Andrew Constance (Minister for Transport and Infrastructure), Duncan Gay (Minister for Roads), and Jillian Skinner (then Minister for Health) all voted in favour of the University's proposal. Troy Grant (Minister for Police), Rob Stokes (then Minister for Planning) and Brad Hazzard (Minister for Social Housing) all voted in favour of Waterloo. Then Premier Mike Baird voted for Waterloo, overruling the dead heat and (temporarily) ending the University's dream.

Less than a month after this decision was announced, the University had a new dream: a light rail down Parramatta Road. Whether a ploy to keep the University in the headlines, or the result of envy towards the prioritisation of UNSW in the current CBD and South East Light Rail project, the new dream in no way reflects reality. TfNSW's current Transport Master Plan, which runs through to 2021, makes no mention of City Road, King St, or Parramatta Road, save for “improving bus frequencies on Parramatta Road after the opening of Stage 1 of WestConnex in 2019”.

Jenny Leong, the Member for Newtown, told *Honi*, “the next logical step is a [Light Rail] connection ... that links Strathfield to the city and services Parramatta Road”. This connection is now a core compo-

nent of the NSW Greens' 2020 *Transport Vision*. Though *Honi* understands that no such plans are reflected in TfNSW's transport plan.

Clearly disappointed with the lack of public response to this plan, almost exactly a year after the previous press briefings, the University has revealed an even grander dream: a metro station on campus linking with the Sydney West Metro line.

The competing interests for this new line mirror the original USyd and Waterloo conflict. The Bays Precinct, like Waterloo, is managed by UrbanGrowth NSW and is set to become a residential and technological hub. An alignment from Central to the Bays Precinct via USyd would be feasible, but would require a significant diversion of the line, and potentially a large contribution from the University.

It is unlikely that we will hear further from the University until TfNSW announces more about the project. A University spokesperson said “any form of transport along Parramatta Road, either light rail or metro, is needed and would be welcome.”

TfNSW have promised both parties “have formed a working group to develop a Transport Action Plan”.

In the meantime, an eager interpretation of the TfNSW Transport Master Plan has led the Inner West Council to propose a ‘trackless tram’ (read: bus) as the future of Parramatta Road, last week.

*Honi* is eagerly awaiting the University's comment.

## Meditations from Manus Island

**IMRAN MOHAMMAD** / This article comes to us from inside the walls of Manus Regional Processing Centre. Imran is a member of the Rohingya ethnic group of Myanmar and has been officially declared a refugee by the United Nations High Commissioner for Refugees (UNHCR). Over the coming year, Imran will author a number of articles for *Honi*. This is his introduction.

My only wish is to live my life in a safe place, like my fellow human beings. I left my homeland when I was just 16, crossing the river into Bangladesh in the middle of the night. I arrived in Malaysia after almost 16 days on a boat, where I saw people die for lack of water and food, and babies die on their mother's lap as there was no milk left in their breast. Dead bodies were thrown into the ocean. We were shot at by the Thai navy. I had no idea how we survived — I was numb and nothing made sense.

My name is Imran Mohammad. I was born on April 10, 1994 in Arakan state in Myanmar. My ethnic group is Rohingya and this small

*‘Most days I had to survive with one meal, I was made to work hard and didn't get paid what I was supposed to, it was not a country where I could accomplish my basic dreams as a human being’*

minority of people have been persecuted and subjugated for many decades by the Burmese government. Although we were born in Myanmar, we have never had any sense of independence. Rohingya people are not given any identification by our government, and so I am stateless.

We live our whole lives in great fear. We witness gang rapes, murders of innocent people, and the imprisonment of young Rohingya boys. The only option we have to escape persecution and find safety is to leave by boat, travelling from one country to another, even though we know that it can cost us our lives. After experiencing threats of death in my very young life, with some luck I managed to survive and left everything that was so close to my heart behind.

In spite of so many terrifying obstacles, we reached Malaysia. The country was beyond my imagination, as everything was in order and the people were looked after by its government and provided the necessary help from the authorities. I could have never envisioned a country like Malaysia because my own government was so cruel to my people and had stripped my freedom and identity. Going to school every morning was a dream I never got to fulfil, moving freely was never in sight of my mind, and fighting for my fundamental rights was never possible.

Malaysia was a great country for its people and immigrants with legal documents, but because I didn't have the necessary documentation it was still painful for me. I could not work or study. I couldn't go outside, as I would be chased by Malaysian police and asked to show them my passport, which of course I never had. My Rohingya brothers were working in construction sites all day long and then during the nights they stayed in the mountains so that they weren't caught by the Malaysian police.

I cried every morning and afternoon when I watched children taken to and from school by their parents. I didn't even have someone who would ask me whether or not I had eaten breakfast. Most days I had to survive with one meal. I was made to work hard and didn't get paid what I was supposed to. It was not a country where I could accomplish my basic dreams as a human being.

I left Malaysia in search of the life that all human beings deserve. I was hopeful of a life in a place that is safe and which would give me the opportunities to contribute to this world. I knew I wanted to study and work and, more importantly, provide help to fellow human beings. This is my main objective and, I believe, the key to our human unity. I thought I would be respected in Australia and have the life that I have always dreamed, so I started moving towards Australia via Indonesia.

Unfortunately, I was arrested by Indonesian police and imprisoned for almost 18 months inside a detention centre. The trauma I suffered was heartbreaking. I was released after I received refugee status from the UNHCR. I waited there for such a long time to be processed for a third country, yet sadly there was no hope for me and the many others who risked their lives in hopes of making it to Australia to live a safe life.

I arrived at Christmas Island on 13th of September 2013, after a

four day boat journey. It was then I discovered I would face another relentless war in my young life. As soon as I stepped onto the land of Australia, my heart was broken into a thousand pieces once again, as I was told I would be moved forcibly to Australia's offshore detention centre on Manus Island in Papua New Guinea. Indefinitely.

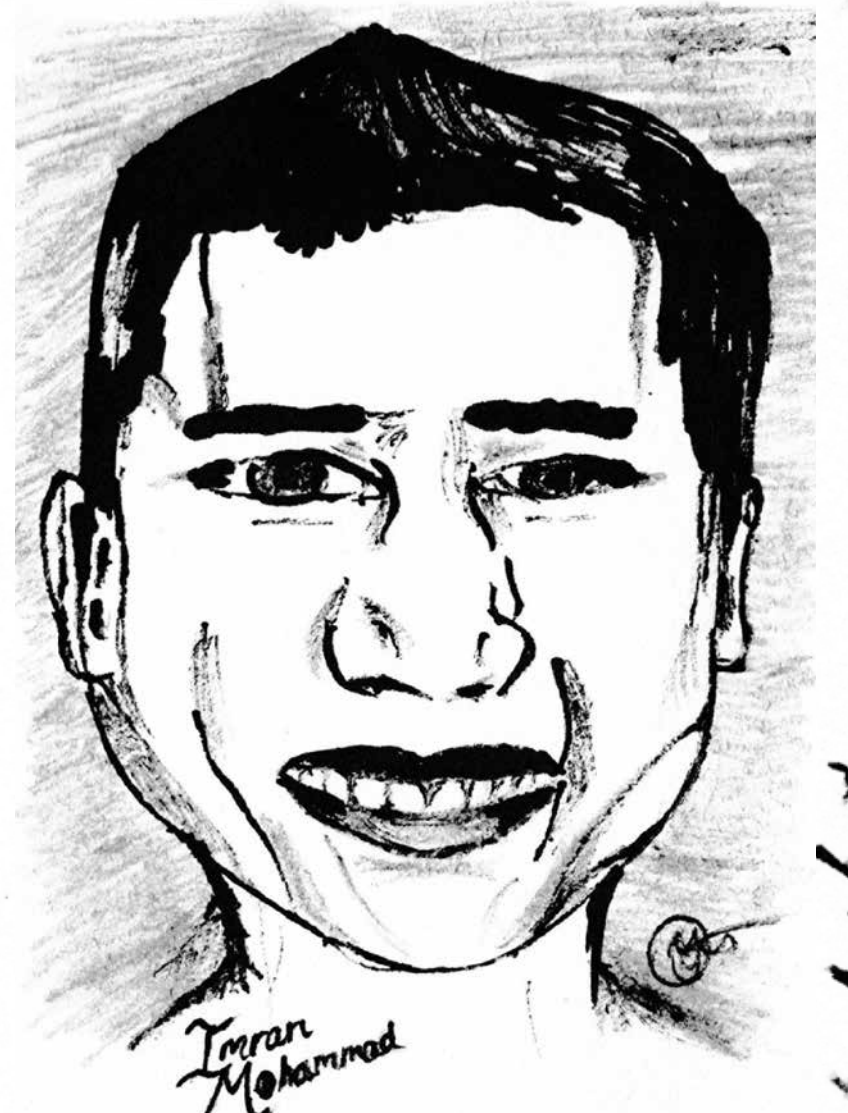
I was upset that I was moved here against my will, but what has really broken my heart is the knowledge that the detention centre was intentionally built to make refugees and asylum seekers suffer. It would take me decades to explain how we have been soaked in the rain and heated in the burning sun at Australia's hands. Despite being a country that holds its head high with great pride in preserving human lives, I was almost killed at their hands during the riot in our camp in 2014.

I have committed no crime, however myself and hundreds of men have been imprisoned for almost four years and still have no clear view of our future. I would rather be in a prison cell than in this inhumane setting, as at least I would know the date of my release.

I was recognised as a genuine refugee almost two and half years ago, yet I am still stuck in political limbo. Despite being twisted so painfully, I am determined to keep hope alive somewhere in my heart. I have remained the human being I have always been by counting the blessings I have received throughout my hardships. One of my teachers taught me an idiom, which I truly believe: whatever doesn't kill us makes us stronger.

I have matured and have gained a strong grasp of the English language. I am aware of my abilities, which cannot be taken away. I know that I was sent to this earth for a reason and I will give my sweat and blood to create a better world.

Art: Jessica Ottavi



## Students make it big on the small screen

NATASSIA CHRYSANTHOS

University of Sydney students are set to star on *John Conway Tonight*, ABC2's newest answer to the absence of an Australian Jimmy Fallon on our screens.

Aaron Chen, 21, Jenna Owen, 21, and Victoria Zerbst, 22, will feature on the late night show, beginning Sunday, April 16.

Chen stars as Conway's right-hand man, opening the show with a soon-to-be iconic dance, and quipping from the couch all night. Owen is one of four head writers and will play various characters, including the recurring role of Sophie Conway — John's fictional niece whose character takes her cues from the world of Charles Dickens and has evolved into a caricature of the alt-right. Zerbst will also feature in a variety of Saturday Night Live style ‘player’ roles.

Owen credits her time at USyd for introducing her to comedy. “Uni did everything for me,” she told *Honi*.

“Vic and I hosted Hermann's Night Live in 2016 for a little bit to try and get sketch comedy happening.

“I had never attempted comedy before Sydney Uni - I've only been doing it for two years.”

Owen met Chen during the 2015 Sydney University Arts Revue, and it was this friendship that got her onto *Conway*. Chen, who has been part of the show for one-and-a-half years, invited Owen to join when they were looking to expand. She in turn recruited Zerbst.

When Owen started with *Conway* eight months ago, there was no money involved.

“At the end of the show if we were really lucky we'd get ten bucks from people's donations,” she says. But now, with an ABC contract, things are moving fast.

“It's been real crazy: it's insane that it's come all at once.

“In our first year we packed in a lot of festivals and a lot of content, really put ourselves out there, and it really paid well. And the time's right for sketch comedy.”

While Chen and Owen have deferred study for the semester, Zerbst is persevering. “Sometimes I feel like the Hannah Montana of alternative comedy juggling full-time study with this show,” she says. “If I don't finish Uni this year I don't think I'll finish at all. So it's going to be a hectic few months.”



Image: GNWTV



# Growing up Greek and gay

CONNOR PARISSIS / The Greek community needs to reconsider its conservatism

I came out at a Greek Orthodox School. The experience was relatively manageable: challenges ranged from mild homophobic slurs thrown at me across the schoolyard, to occasional ostracising in masculine circles. While queer narratives tend to include stories of bullying, bashings and chasings, my experience didn't. Though in retrospect, I totally underestimated the homophobia that ran rampant throughout the school.

It was common for priests to tell students what to think about marriage equality and the Safe Schools' campaign, standing at the front of assembly as hundreds of students naively nodded in agreement. Pamphlets on traditional marriage were handed to us, as were petitions created by students opposed to marriage equality. I recall teachers skipping textbook sections on LGBTI+ issues; there was no mention of same-sex safety, or of queers persecuted during the Second World War. I had to meet with my principal for permission to write about homosexual persecution in the Holocaust for my History Extension major. My counselor lied to staff as to why I had to see her.

Sections of the Sydney Greek community have adopted the rise of the new 'alt-right' with full force, including its homophobic and transphobic tendencies. I have seen more Trump supporters within Greek circles than any other. They are consistently pushing their conservative agenda onto children in Orthodox schools, and onto the elderly who often do not have well-formed views of their own.

When asked about marriage equality some years ago, my Yiayia and Pappou held no views. "Let them do what they want," they said, "Why should we care?" But following seminars held by the Greek Orthodox commu-

nity in 2016 in favour of 'traditional marriage', however, their views quickly changed. They were persuaded to sign petitions against same-sex marriage, without understanding the issue at hand. The Church felt it important to teach conservative rhetoric to otherwise naïve seniors who would have remained apathetic.

Similarly, Greek Orthodox schools have managed to swing students to the political right. Many students are advocating for

That can't be healthy". I engaged in the thread, and was in turn called a "flouflou" (faggot) among other misogynistic and homophobic slurs from other Greeks.

At the most recent USyd Oweek, I manned the Queer Collective stall, and to little surprise we had the occasional homophobic comment: "Hey my friend wants to sign up," or "Is this the fag collective?" Each comment made came from recently graduates of my Greek Orthodox High School. It was deeply disheartening for me to see people I'd grown up with embodying ideologies that work against my being.

I emailed my former Principal about the incident to express my sadness at the comments made by members of her school. I pleaded for more progressive views to be encouraged. Unfortunately, her response was disappointing. "University is very different to secondary independent education," she wrote, ignoring my suggestion that the school should alter its political stance in an attempt to combat their students' attitudes.

It's a common assumption that migrant communities are empathetic to other migrants and left-leaning ideas. On the contrary, the Greek community has evolved into one of the most conservative communities in Australia. Sections of it often take pride in espousing rhetoric that is sexist, homophobic and racist. The disparity between the Sydney Greek community and homeland Greeks is huge: members of the former stand in stark contrast to Greeks who have invested energy in refugee squats, elected Syriza, one of Europe's furthest left political parties, and fostered an impressive anarchist movement. If the Sydney Greek community are truly patriotic, they should follow the ways of their brothers and sisters back home.



Art: Jocelin Chan

Trump and traditional marriage, and will frequently leave a snarky comment on Facebook about how there are only "two genders" followed by an 'angry feminist' meme.

This attitude persists in a university setting. On the Sydney University Greek Society (SUGS) facebook page, a local priest commented on a post announcing the election of an all-female executive with "Wow. No men.

# The art(s) of surviving

SHI MEIWEN / Why is there such a generational rift between the understanding of an arts degree?

As an arts student I'm frequently called upon to defend my degree, whether it be by dispelling false claims about its lack of academic rigour or listing the myriad career pathways possible with an English and history majors major. I've always stressed that by electing to do an arts degree, I am not only doing what I love, but seeking instructions for my survival. Literature and history supply the tools through which to navigate complex global challenges such as climate change and inequality, just as much as engineering, science or law. My Chinese mother requires the most convincing. Although supportive of my decision to study an arts degree, I sense deep down that she would have preferred it if I'd studied law or engineering: vocational degrees, which in most eyes signify prestige and job security. I know it pains her somewhat that I cannot provide her with a definitive goal for my career post-university. Her inability to fully comprehend why I study what I do creates what feels like an unbridgeable gap between us.

Parental pressure to do well in school and study certain degrees at university is a sensitive topic. It's

complicated by racial stereotypes of tiger mums and Chinese international students being drones, as well as sweeping cultural generalisations about Asian values. "Many parents in China simply want their children to have a better life," Wu\* a second-year law and politics student from Hunan told me when I asked him about parental influenc his choice in degree. "Although for me the law is maybe a little bit of a compromise, I think it's harder for me to find a job with just an arts degree in China." First-year commerce student Hannah\* suggested that she would study arts if she didn't feel pressure not to from her parents. "I don't agree with it but I think it's just old Chinese values."

Can I trace my mother's inability to realise the value of an arts education back to inherently Chinese ideas? It's difficult to say. Nor can my mother's experiences and beliefs represent those of an entire culture. But I know this much: my mother grew up in poverty in Shanghai during the 1960s. Her parents belonged to the merchant class and were targeted by Mao Zedong during the Cultural Revolution. Every grain of rice was to be savoured; the food I eat on daily basis would have

been, during her childhood, a luxury. After migrating to Australia in the late 1980s, she worked countless menial jobs before she was able to live a comfortable life. For many years her future was uncertain and survival was paramount.

While I can understand Cultural Revolution and colonialism through the abstractions of critical theory, my mother came to comprehend these things through her lived experience. While I practice my Chinese in the context and safety of a classroom, my mother practiced English before people who believed there was an Asian Invasion, who wanted her to return to China. Understanding my mother's trauma, and realising she was deprived of a proper education herself, is crucial to understanding her disengagement with politics, history and literature.

As much as I view the arts as critical to my survival, I can understand why my mother doesn't. And as much as I always want to defend my degree, I recognise that, for some people, studying arts is a privilege.

\*NAMES HAVE BEEN CHANGED

# Face-off: should lectures be recorded?

THEODORA VON ARNIM / For

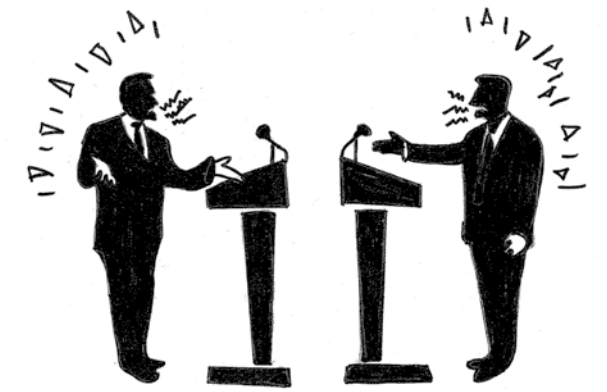
It is true that many students find physically attending class more effective for their learning experience. These students will continue to attend lectures, as many currently already do. However, there are also students for whom full physical attendance is not possible, or unproductive.

Some reasons why students might not be able to attend lectures include needing to work to support themselves, having physical or physiological disabilities which mean that coming to university every day isn't a realistic option, or even timetable clashes that prevent students from attending both of their desired subjects. In light of the wide range of barriers to attendance, it is bizarre that some lecturers seek to punish students by refusing to record lectures, or leaving content off slides.

Lecturers say that recording lectures reduces student attendance. This is probably true, but attendance doesn't mean that students are actually learning. Stand at the back of any lecture theatre

and you will see students scrolling through Facebook, shopping on ASOS, and checking football scores.

Students aren't machines. Demanding that all students stay perfectly focused for a two-hour lecture, take perfect notes, and understand all content immediately is unrealistic. Even students who avoid all distractions may miss content if a lecturer covers a difficult concept too quickly for them to follow. Failing to record lectures may get more students in the room, but their understanding of the content will be rushed.



Art: Stephanie Barahona

APRIL HOLCOMBE / Against

To adopt this policy would undermine the rights of academic staff. Not every lecturer is comfortable with having their work available indiscriminately, and there are valid reasons for this. The general shift to "online learning" is like the shift to self-serve checkouts at Coles: replacing workers on wages with machines. Online lectures lowering turnout is also a legitimate concern, since this can be a pretext for cutting a course. It is profit logic like this that sees forty percent of Australian university employees and more than half of undergraduate teachers on casual work contracts. Whilst lecturers are free to put their work online, making this compulsory increases risk of redundancy.

Recording lecturers also increases management's surveillance of staff. For example, a left-wing lecturer could be concerned that their comments in class about trade unionism, or Palestine, could attract

management scrutiny.

Those in favour of mandatory recordings point out that many students cannot make it to class due to work or a disability. In the first case, funding cuts to education and welfare leave students with no choice but to work extensive hours during study. A mass movement must be mounted to win more funding for students from a government currently planning to cut more.

In the case of disability, a lecture recording request can be made privately and most staff are happy to

# Hand dryers exposed

LAMYA RAHMAN and JAMES STODDARD / This article is native advertising for Dyson

Welcome to flu season, USyd! Here at Honi we've got pathogens on our hands and hygiene in our hearts. Since the start of the University's *Amenities Improvement Project*, we've been locked in a debate about which location on campus provides students with the most luxury-car-like hand drying experience. So here's a definitive ranking of the three best and worst we found.

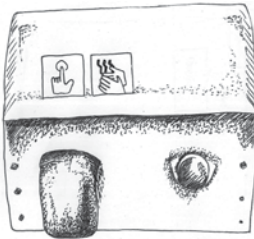
## The winners

**1) Bathrooms inside Courtyard Café/Refectory**  
This hand drying experience was almost dreamlike. Strong yet refreshing like an after-storm breeze, this well-maintained yet coily hidden Dyson Airblade dB model catches you with an immersive high pressure drying adventure. All hands were completely dried and sanitised in a cleansing journey that bordered on religious salvation. We've been in a good mood ever since.  
**Air pressure: 10/10, Location: 8/10, Spirituality: 10/10**

**2) Bathrooms in Abercombe Business School**  
Abercrombie Precinct's official construction website tells us it cost \$180 million to build, and let me tell you: every one of those pennies was worth it. Home to the Ferrari of lavatories, Courtyard Café meets its match with Abercombe's Dyson Airblade dB model in WHITE. Alongside drying our hands, this white stallion made us feel like we had a million dollar

trust fund, and our last three purchases were from Ralph Lauren (the store, not the outlet). The breeze over our hands was akin to the breeze across our foreheads on our yacht in Vaucluse.  
**Air pressure: 10/10, Location: 6/10 Value before tax: 100/10, Value after tax: 10/10**

**3) All Locations With a Dyson Airblade dB**  
Are we biased? Yes. Is this entire article just native advertising? Also yes.  
**Air pressure: 10/10, Location: Relative, Dyson Airblade dB: 10/10**



Art: Garnet Chan

## The losers

**1) Chemistry Building, Level 1**  
Very scarcely in life is it possible to describe a hand-washing experience as 'laughably bad' but ... this was laughably bad. This unit just blasts hot air into the universe without purpose. The sensor is so

At worst it means that students who are struggling with course content are left behind with no avenue (beyond consultation hours) to catch up or revise the lecture content in their own time.

Unlike tutorials where students have direct contact with a teacher and can ask questions during the class, lecture theatres contain hundreds of students with little to no engagement from the overwhelming majority. It is unclear how sitting in a lecture theatre would make a difference to this learning experience as opposed to sitting in their room at home.

Accessible lectures are also in line with shifts in the workforce designed to increase flexibility and improve work-life balance. Employers have recognised that their employees are happier when they can fit their work into their schedules. Lecturers, too, should recognise that current system does not provide adequate avenues to cater for a diverse range of learning styles in the lecture room.

oblige. But discouraging students from entering campus is another way for uni bosses to expand student enrolments without employing more workers. In fact, universities like UNSW have tried to defend their inaccessible lecture theatres by saying students with disabilities could simply watch online.

Since compulsory online lecture recordings could be harmful to staff, it is not a principled position for a student to take. We should not pit our interests against members of another oppressed group — in this case, underpaid and casualised teachers. Staff and students should work in solidarity against the enemies in management — Vice-Chancellor Michael Spence and the like — who are turning a profit from both of us. Our demands should unite our interests as workers and students by resisting the profit motive at the core of today's higher education sector.

awkwardly placed that it turns off without notice — which is probably a good thing, as when used for more than 10 seconds, the temperature becomes unbearable. Recommendation: you're better off drying your hands in the wind. We've never been happier to be arts students.  
**Air pressure: 4/10, Location: 5/10, Temperature: 0/10**

**2) All Locations With a Dyson Airblade V System**  
If you like this kind of dryer, fuck you. It's everywhere on campus and it fucking never turns on when you need it to. On top of that, it has a curious function of directing all the water from your hands onto your knees and the floor. Fuck the Dyson Airblade V.  
**Air pressure: 3/10, Location: Hermann's Bar, Old Teacher's College, Eastern Avenue, too many fucking places**

**3) Edward Ford Building, Level 1**  
First and foremost — what the fuck? This impossible-to-locate JD MacDonald brand relic railed us like a selfish lover. A wild journey of stopping and starting and querulous hand sensors meant our hands never really dried. This premature performer just blasted hot air all over us when it was ready — the result was water on our arms and knees. We had to clean up the mess afterwards with a paper towel.  
**Air pressure: 3/10, Location: 0/10, Self-absorption: 10/10**



# A brutalist fortress

CAMERON GOOLEY / The UTS Tower is testament to the tension between student action and authority

The University of Technology Sydney (UTS) Tower is a monolithic construct and an iconic feature of the Sydney skyline. Unfortunately, many observers would rather describe the building as ‘infamous’ rather than ‘iconic’, but this is often the case with brutalist architecture. In spite of those who find the building distasteful, the UTS Tower is a source of both beauty and mystery to those interested in design.

Construction of the tower began in 1969. Almost a decade later it was officially opened. During this period, brutalist architecture hit its peak in the West — a style particularly popular in the design of government buildings and educational institutions. Despite its functional popularity, Prince Charles once said that brutalist architecture resembled “piles of concrete”.

But Brutalism is far more complex: it symbolically represents both rebellion and control. It is a radical rejection of frivolous (read: beautiful) design movements, such as Art Deco, and is associated with the idea of a socialist utopia. Confusingly, it is also a reminder of government control, totalitarian ideology, and urban decay.

Adelaide Lehmann, a Bachelor of Architecture and Design (IV) student at UTS and a tutor’s aid for first year students within her faculty, says this notion of control was a key consideration in the towers design.

“Construction began on UTS immediately after student revolts around Europe. Although the University has never confirmed this, it’s a popular myth among students and academics that the UTS tower was built in response to the demonstrations in Paris,” she says.

Adelaide refers to the civil unrest and protests against capitalism that shut down France in May, 1968. The occupations of universities and factories crippled the national economy and the crisis became so pressing that President Charles de Gaulle secretly fled to West Germany.

These protests began at the Sorbonne — regarded as the most prestigious university in the

Francophone world — before spreading throughout the country. As Parisian students battled police on the streets, Adelaide believes that architects took into account this radical student protestation when designing the tower halfway across the world.

“They began work on the tower in 1969, a year after what happened in Paris,” she says.

“There is a lack of space where students can actually gather in groups. The whole tower is built like a fortress, with low ceilings and tiny windows.”

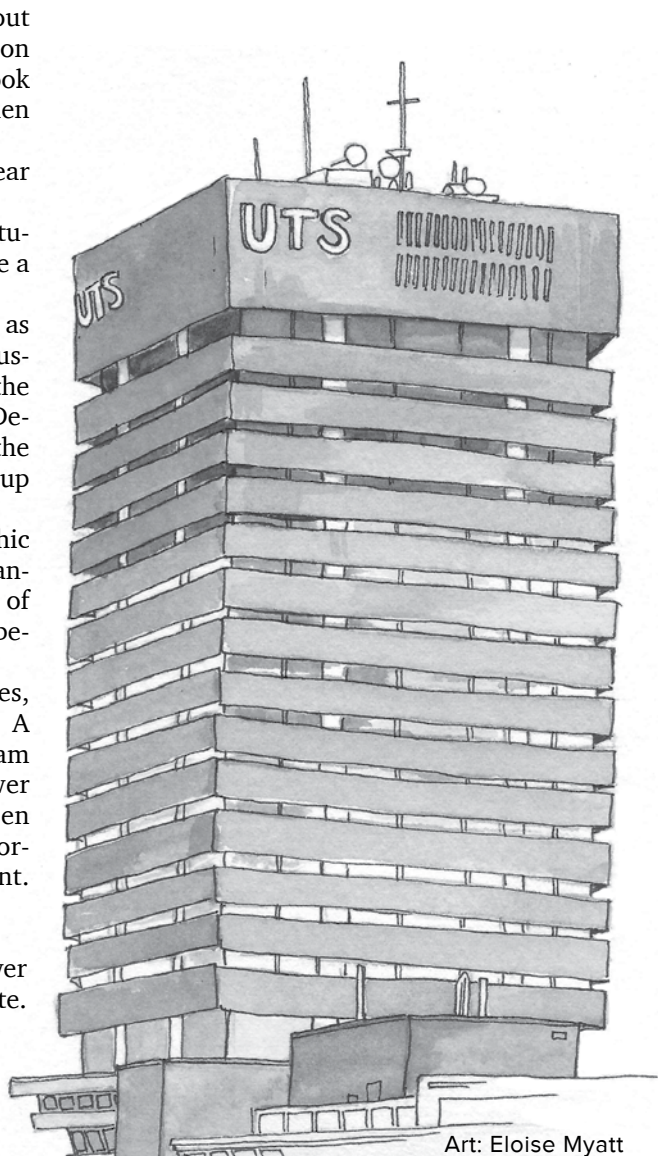
Many contemporary students see the building as a powerful statement against the elitism of the Australian sandstone universities. In a comment to the *Sydney Morning Herald*, UTS Architecture and Design PhD student Jesse Adams Stein described the tower lovingly as “complicit in an architectural ‘up yours’ to all things beautiful”.

It certainly stands in contrast to the neo-gothic excess of the University of Sydney’s own Quadrangle. The tower subverts the traditional standards of architectural beauty displayed by our university, becoming somewhat radical in its rejection.

It also differs from USyd’s many open spaces, which have been utilised effectively to protest. A famous example of this was the 1969 anti-Vietnam war protest. While construction of the UTS Tower was commencing, students confronted Sir Roden Cutler VC, then the Governor of NSW and honorary colonel of the University of Sydney Regiment. Sir Cutler was struck with a tomato.

Was this considered in the architect’s plans? The rumours behind the design of the UTS Tower are still relevant in our contemporary political climate. The rise of right wing populism in many western democracies is beginning to destabilise a mono-hegemonic international system that has existed since the end of the Cold War.

As we stand in fear of totalitarianism, we can begin to truly understand brutalism as a contextual art form for the first time in decades. Depending on the person, the UTS tower can be considered either a symbol of radicalism or of oppression.



# The business of misery

BIANCA DAVINO / Does the heavy music scene exploit audience angst for profit?

Each January, patrons of Australian punk make a pilgrimage to ‘Unify Gathering’, an event that celebrates the community’s comradery. The faithful revel in the opportunity to express emotional vulnerability, worshipping at the stage of bands where their heroes’ angsty poeticism is a sacred text. At the merch tent, the same anguished lyrics are printed on the sleeves of baggy t-shirts that resemble pieces from Yeezy Season 4. Skate decks, flags and caps all don associated imagery. It’s catharsis; it’s a lifestyle. But with vulnerable audiences, does plastering suicidal imagery on merch irresponsibly commodify and exploit mental health struggles?

Australia’s heavy music scene has risen rapidly in popularity over the last decade. No longer exclusive to long-haired metalheads dressed in black t-shirts, young Australians have gravitated towards this community seeking an alternative to the vapid local indie rock championed by national media outlets. The heavy music scene is a support network where the sharing of deepest feelings and fears is celebrated. Or that’s what we’re sold.

I have repeatedly bought into the scene’s associated ideals. In 2016, Newcastle hardcore band Trophy Eyes released *Chemical Miracle*, an album deeply rooted in grieving and loss and celebrated for its beautifully crafted narrative storytelling that resonated with fans. I eagerly supported their efforts, buying vinyl, attending gigs and wearing their merch. It was later pointed out that the t-shirt I wore

proudly featured a noose, a symbol that immediately connotes suicide.

Bands understand their position as facilitators of dialogue around mental health, yet often the only solution they present is an album bundle package valued at \$89.95, emblazoned with lyrics like “death to misery”. Is this merely marketing, masquerading as a path to self-help?

Musical subcultures have always been associated with certain attitudes. When this attitude is so deeply rooted in mental health, there should be a line that determines the difference between healthy discourse and romanticising difficult experiences for commercial gain.

Most of the scene’s operations are facilitated by independently-owned label UNFD, which kick-started the careers of massive acts like The Amity Affliction, Hellions and Northlane. It has cashed in on the devotion of Australians through its subsidiary, the online merchandise distributor 24Hundred. In doing so, 24Hundred has homogenised the subculture’s identity.

Buying into the lifestyle has become essential to belonging in the scene. Although the ‘look’ seems tame in comparison to pioneering punks, a \$40 navy t-shirt featuring a coffin and the lyrics “will you miss me when I’m gone” is a uniform that expresses connection.

Music sales in the last decade have diminished so steeply that they are now a tiny fraction of a

band’s income. Their aesthetic appeal is therefore more important than ever, integral to ensuring fans are engaged. In a scene that receives little attention from multinational conglomerates, working with a tried and tested formula ensures the continual sale of their products.

The Amity Affliction are notorious for this formula. Frontman Joel Birch is the poster boy for tell-all poeticism, penning lyrics like: “All the panic, depression, the hurt and regret, Lying to myself ‘I don’t think of death’, All the ups, all the downs, all the petty concerns, my whole world’s imploding, I can’t find the words.”

Fans live and breathe this. In an open letter in May 2014, Birch responded to the influx of letters he receives from fans who elucidate how their personal experiences are mirrored in his music. “I don’t feel personally equipped to handle some of these notes,” he wrote.

Artists can’t control how their audiences interpret their work, and the end goal of the music industry will always be profit. However, for a scene founded on the principle that it supports the underdogs, stakeholders involved should take caution with what they represent. To be truly ‘unified’, everyone involved should be respected, not exploited.

# Life, liberty, and legality

NATASSIA CHRYSANTHOS and JUSTINE LANDIS-HANLEY / Why NSW is locked in a stalemate over decriminalising abortion

Half-an-hour before the rallies are set to start, tensions are already brewing between the two camps at St Mary’s Cathedral. A colourful congregation of twenty-somethings — mostly women, mostly students — have formed to the side of the Cathedral’s splayed sandstone steps to protest the Day of the Unborn Child. As a commemoration of the day Jesus Christ was conceived in Mary’s womb, the Day of the Unborn Child is not inherently political. But since the 90s its meaning has changed, and it is now regarded as a day to “defeat the scourge of abortion across our land”.

For the churchgoers at St Mary’s, the day is marked by a “prayerful march” from the Church to Parliament House — a diluted protest of hymns and Amens. But for those who claim ‘bodily autonomy’ as their gospel, it is an opportunity to preach, megaphones in hand, for the right to an abortion.

Many of the protesters hold hand-painted signs with slogans that roll off the tongue: “get your rosaries off my ovaries”. One of the male students hovering at the edge of the group mutters to a friend: “they’ve fucked themselves over with this, because inside [the church] they’re being positively lovely. These guys are acting like a bunch of...”

The protesters talk quickly, their eyes darting up to the Cathedral’s entrance where a small row of men has formed in front of the double oak doors, their blue shirts emblazoned with a “Sons of St Michael” slogan. Tourists dash up and down the stairs flashing peace signs at a camera, oblivious to the glares being exchanged over their heads. Armed police surround the perimeter of the square. Then all at once something shifts, a protester breaks ranks, and the group starts to move.

At the Cathedral’s side, Greens MP Mehreen Faruqi addresses the contingent of a hundred protesters.

Faruqi is a pertinent choice for guest speaker: she plans to debate her bill to decriminalise abortion and provide safe access to clinics in NSW Parliament next month. Presently, abortion sits in a legal grey-area: it is currently unlawful under the NSW Crimes Act and the current availability of this procedure in NSW hinges on a 1971 court decision that deems abortion lawful where a doctor believes it necessary for economic,

*‘If you have found it easy to access an abortion you are lucky, probably white, well-off and live in a city’*

social, or medical reasons. Legality is therefore based on the doctor’s judgment, not that of the pregnant woman. There has been a nation-wide move to legalise pregnancy termination: last week the Northern Territory decriminalised abortion. NSW and QLD are the last two states resisting legislative change.

With legality shrouded in confusion, access remains a key issue. Faruqi quotes a Queensland counsellor: “If you have found it easy to access an

abortion you are lucky, probably white, well-off and live in a city.”

“Many GPs in NSW don’t actually perform pregnancy termination,” Faruqi says. “It is privatised, it’s expensive, and access is really difficult, especially for regional and rural women.”

“I’ve been to Albury so many times: there is just one reproductive health clinic there that serves a huge area, and the doctor actually flies in every Thursday from Melbourne... even then, there’s a massive gauntlet of so-called pro-life protestors outside. They even go to the length of handing out plastic foetuses.

“When I talk to people about this, most of them think that these disgusting tactics only happen in ultra-conservative areas of the USA, not in 21st century NSW. But this is exactly what is happening, and it’s making it harder and harder for women to access a basic right and a medical procedure.”

“NSW has had, and still [has], conservative governments and politicians, and perhaps that’s why there has been little action on decriminalising abortion in NSW,” Faruqi later tells Honi. “The way to change the minds of politicians is for the community to take charge of this issue. Societal and legal change always comes from ‘people power.’”

But to glance around the protest is to observe the obvious: the crowd lacks the critical mass necessary to pressure legislative change. Within the group itself, the rhetoric deployed is often scattered or confused.

“You know what is terrible about this society,” Katie Thorburn, one of USyd’s Women’s Officers, shouts through the megaphone. “This week I was told I have to get out of my house because a landlord wants the house back. This is so ridiculous — that society allows landlords to kick me out of my house, but I don’t have control over what goes on inside my own body.”

The crowd cheers in encouragement, either unaware or unwilling to acknowledge that such an analogy could be easily deployed to argue against their very point.

In the speech that follows, a service worker named Simone speaks about a “racist colonial system” where “a huge majority of the people who have experienced institutionalised abuse [at the hands of the Catholic Church] are Aboriginal people...who are now rotting in jails or whose lives have been destroyed”. Abortion is framed as “an economic issue that affects the whole working class” while the “rise of the far-right” and “right-wing politicians like Fred Nile [and] Pauline Hanson” is lamented.

But the battle over abortion is one that long predates Hanson and the alt-right. Generalised platitudes about the plight of Indigenous Australians do little to establish a universal argument in favour of women’s bodily autonomy. While the Catholic Church is an institution that begs to be scrutinised when it comes to moral posturing, it is not the sole bastion of an anti-abortion stance. Focusing on its past and global transgressions does not make a secular case for choice. And the invocation of class in this context is also an invitation to improve women’s

economic situation, compatible with the anti-poverty stance often taken by pro-life activists to complement a position against abortion.

Nonetheless, the crowd remains passionate.

When the service inside ends, the scene on the stairs becomes mildly chaotic. Cries of “not the church, not the state, women will decide our fate” escalate as a dozen churchgoers congregate behind the women’s protest, their shouts of “Deus vult” (God wills) accompanied by raised fists and now competing for dominance.

*‘We’re the good guys, we’re here to show them that being against abortion is an act of compassion’*

One of the Catholic men commands his group’s attention and shouts over the cacophony of chants in the background. “They need Christ more than we do today,” he says in reference to the protesters. “We do not yell at them, we do not abuse them, we do not antagonise them.”

His voice rises: “We’re the good guys. We’re here to show them that being against abortion is an act of compassion ... We don’t do that by making them think we’re some ‘evil agent of the patriarchy,’” he rolls his eyes as he addresses this line to the row of men in front of him.

“But how do we convince them otherwise?” asks the most unsuspecting of the lot, a thug-like man in his early twenties wearing a backward cap and shades, gold chain hanging around his neck.

“By being Christ-like,” his interlocutor responds zealously. “What did Christ say on the cross? He said forgive them father they don’t know what they’re doing. We do not validate their image of a hateful, bigoted church, because Christ was unrelenting in his love.”

“Be Christ,” he spits the two words emphatically, hands trembling as he shakes his umbrella. “Deus vult that, motherfuckers.”

At this point he becomes short of breath and begins to faint. “Men,” another speaks up, shoulders puffed, failing to address the two women in his midst. “We know we’re on the right side ... We don’t need to provoke them. If anything, we should be praying for them. And I think together, we should.”

As their leader collapses to the floor and police approach to investigate the ruckus, they begin in chorus: “Hail Mary full of Grace, our Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb ...”

The protesters congregate at parliament, chanting “no back alleys in the night, for safe choices we will fight” while they wait for the Catholic procession.

But the police have taken the Catholic march on another route.. Thousands of people walk through the Domain en masse, with a statue of the Virgin Mary, Archbishop Anthony Fisher and Reverend Fred Nile at the helm. The crowd is diverse: it



One pro-life activist faints on the Cathedral steps and starts to pray. Photo: Justine Landis-Hanley





Photography: Justine Landis-Hanley

encompasses the young and the elderly; white, anglo churchgoers and those from a multitude of migrant backgrounds. Portable speakers are dispersed through the crowd, creating a constant stream of prayer and song. Ave Maria rings peacefully through an expansive green landscape, its singers holding posters and praying for unborn children.

"Pray for the women too," remarks a passerby.

The group congregates at the back steps of parliament, and the speakers turn to the issue of abortion. "We need active pro-lifers," the priest proclaims. "We need the Catholic flag" — a Freudian slip perhaps — "a Catholic flag, raised in the public domain... These people you can hear in the background want to put bubble zones around abortion clinics of 150 metres." Cries of "shame" echo around the crowd.

He moves to introduce their speaker, a young lady by the name of Elizabeth. "A young female" — he leans forward on the word, pausing for effect — "pro-life activist."

Elizabeth is as delicate in dress as she is in decorum: one hand tugs up her trailing floral skirt as she moves past the congregation with a bashful smile. She speaks softly, but pointedly: "The abortion industry talks about choice. But too often women who have an abortion, have abortions because they feel they have no choice. No choice but death for their child."

The protesters' chants are growing louder — they have broken through police ranks and run around the side towards the congregation. But it becomes difficult to tell which one is preaching autonomy, which one is chanting for choice. Their rhetoric muddles with Elizabeth's, who is straining with the microphone.

"Laws against abortion exist to protect women and their babies ... abortion has always been a powerful tool for men to oppress women and escape the consequences of their own action. And that means now more than ever we need good men who will stand up for the women in their lives and offer them genuine help and support," she says.

A man standing next to us is moved by her words. "That's nice, isn't it?" he asks. "Standing up for women and babies?"

The Catholic Church once based their argument solely on the sanctity of life. Now their arguments are couched in the same language as their rivals.

Both sides are aligning themselves against a common enemy: men, broadly; forced decisions, specifically. The protesters condemn partners, government representatives and parish priests who shame women for seeking early termination. The churchgoers bemoan men who force women to abort pregnancies because they don't want to deal with raising a child.

The Church's argument is still fraught with tension. It centres on blaming culture — social and economic pressures, and the actions of men — as the reason women are forced into abortions, yet never makes explicit why the rectification of these issues and a woman's ability to choose should be mutually exclusive.

Elizabeth pauses before her closing statement.

"We need you to treat the women in your lives with the love and dignity they deserve."

On this point it seems that both sides agree.

At the conclusion of the speeches, thousands of men, women and children break into song. "In history's page let every stage, Advance Australia Fair."

In a context where legislative change has repeatedly stalled, and debate on the issue has reached a stalemate, the idea of advancement becomes pertinent.

On the steps of St Mary's Cathedral, Simone declared there is "a real symbiosis between right-wing bigots like this and right-wing politicians... and all the rest of those scumbags who think that a resurgence of an attack against women's rights is an ok thing." But outside the back of NSW Parliament House, the priest propped Elizabeth as the face of the pro-life campaign because "[Pro-choice advocates] like to hear from women, so we will have a young lady address now".

As long as dialogues about 'choice' fail to engage with one another and discourse is characterised by flagrant mischaracterisations, the question of advancement could remain just that: a question. **HS**

LIAM DONOHOE and PRANAY JHA / WORDS

# WHEN DAVID

*How conservatives are capturing the working class vote*



# JOINS GOLIATH

AIDEN MAGRO / ART



"I think it's tragic that the left hasn't been able to clean up in this era. There are so many people out there who are looking for a better kind of politics, who are looking for a more liberal open minded [politics]... something more dynamic and connected. People are crying out for that."

We're on the phone to Brendan O'Neill, editor of Spiked!, who is calling in from London.

O'Neill is a self-confessed libertarian, but not a conventional one. He was once a member of the Revolutionary Communist Party (RCP) – a small Trotskyist offshoot that began to drift away from Marxist orthodoxy in the late 80's. His familiarity with the language, theory and praxis of the left is evident in his line of argument.

"Trotsky says the aim of the left is to increase the power of man over nature and decrease the power of man over man," O'Neill tells us.

"[The left] now wants to decrease man's power over nature and increase man's power over man."

Like many journalists before us, we're trying to grapple with emerging phenomenon of 2016: the global Rights' rising success. From the outset of our investigation, we suspect that it has something to do with the frustration of the 'little guy', the working class hero.

O'Neil agrees: "the more distant [the left] feels to ordinary people, the more [members of the eft] view ordinary people as a kind of anti-revolutionary-tabloid-newspaper-reading mob of complete idiots."

We like to think of most things in binaries. Political ideology is no exception, and people broadly classifying themselves and others into one of two camps: right or left. We compartmentalise beliefs and policies into these supposedly dichotomous alternatives based on instinct, but it is possible to pick apart some of the classification criteria. Left-wing politics was designed to support social equality and egalitarianism. In a world of disparate economic income and social bearings, leftist ideology became the bastion of the proletariat – inspiring movements for worker's right's, poverty eradication, and equal opportunity.

To us the 40-hour week, social security, and affordable healthcare, are all symbolic of the left's deep commitment to the downtrodden. But in recent decades, progressive politicians have increasingly failed to capture the attention and support of the working class. The ascendancy of neoliberalism, ushered in by an unholy alliance between conservatives and 'third way' leftists like Keating, Clinton and Blair, has led to a political consensus seemingly indifferent to the struggles of the underprivileged.

Real wage growth has stagnated while the cost of living has only increased. Though the Australian economy has remained broadly prosperous, the working and agricultural classes have not always shared in the spoils, a trend visible across the developed world. As govern-

ment services are lost to the ideology of privatisation, and globalisation threatens blue-collar industries, it's little surprise that people are struggling.

Most of us are familiar with the narrative: if recent elections are anything to go by, the middle-class is a disenfranchised lot, who are turning to embrace the anti-establishment populism Trump, Farage, Hanson and Le Pen are touting.

These evidential shifts make it more important than ever to determine why the 'little guy' is becoming increasingly attracted to these ideological positions. And here's a hint: it's not just because they are 'deplorable'.



Our search for answers takes us to the office of Malcolm Roberts, a One Nation Senator from Queensland. If any party in recent memory has seemed to successfully ride the waves of right populism, it's One Nation. We sheepishly call the number listed on the Parliament House website, not expecting anyone to pick up.

A chirpy voice answers the phone - David Goodrich, Malcolm's Senior Adviser, is delighted to chat. On the other side of the phone, we exchange bemused looks as Goodrich alternates between recounting memories of his times as a student journalist and offering detailed descriptions of his office décor: a Trump cut-out and the Gadsden flag.

"The first problem with the Left," he begins confidently, 'is that it's all a bunch of crap."

In our conversation with O'Neill, he offered a similar sentiment: "the Left is not attractive to ordinary people whose prime interest is 'how do we

gain more control over our lives and how we get wealthier'... The more positive side of politics...will come in conflict with the left."

For O'Neill, who claims to maintain a 'post-race' outlook, the left's increasing shift towards identity politics and prioritising of social concerns over economic ones – policies designed to support the majority by turning to the minority – cannot capture the disenfranchised. He offers an olive branch of advice to those sitting across the ideological spectrum: "...the politics of race over the politics over universalism... just accept all that stuff and get on with it."

Interestingly, our interview subjects not only all condemn the left's obsession with identity politics, but each reclaims the title of 'most oppressed' in this narrative. They suggest that the left's "smug moralising" manifests a "PC agenda" that ostracises the average person. Political legitimacy has gained a new currency: self-aggrandising victimisation. As people are forced to compete to have their voices heard, the majority don't understand, or appreciate, why their grievances are automatically dismissed due to a classification of 'privilege'.

They have a point. Yes, this line of argument chooses to ignore the hardships generated by identity intersections. But the dominance of identity politics among progressive circles has created the perception that left-wing sympathy often fails to extend to the white, the heterosexual, and the male.

It is difficult to support a political ideology that discredits your hardships, and deprioritises your needs. According to Chris Kenny — a prominent commentator with a self-defined "rationalist approach to national affairs" — the left should go blaming the environment for their sinking popularity. An undue focus on environmental concerns at the expense of working class prosperity is further cause for progressive failure. He tells us that the recent decision to shut down Hazelwood's coal-fired power plant will not make an "iota of difference to the environment and will only cause misery to the disenfranchised".

It's decisions like this, he says, that reflect a capitulation to the left agenda. For him, media outlets, journalists and academics dominate public discourse with dismissive views that little regard for average listener. The rise of the 'hard right' is also linked to the moderate right's failure to provide adequate challenge to this narrative.

It's this sense of censorship and condescension that explains why our University classmate John\* has come to embraced the alt-right:

"The left tends to champion phrases such as "white privilege" ... the white man who just finished his 17 hour shift at the factory... does not at all feel as if he has gotten any advantage," John explains.

While the left enjoys the image of the right as heartless pigs, there does appear to be a very real sense of sympathy for the plight of



the 'little guy', at least in the anti-establishment strand of right-wing ideology.



Though broadly pessimistic, O'Neill suggests the left would do well to embrace an aim of improving material conditions.

The left needs to make their support for the working class far more visible. Engagement with this demographic should begin with a clear explanation of how the left can improve their autonomy and material lot. This requires a far more visceral sympathy for working-class struggle, and greater respect for their concerns.

At first it seems unclear how the left can balance this aim with their desire to defend groups demonised by resurgent conservatives. Should they

## ‘Perhaps accusations of tone policing were more suited to situations where the voices of African-American civil rights activists were being disempowered, not situations at USyd’

trade safe spaces and ideological purity for increased palatability amongst the working class?

Realistically, these trade-offs are far from absolute. Members of traditionally marginalised demographics overlap significantly with members of the working class. Greater engagement with working class will allow progressives to reinforce connections between both group's struggles, and abandon the atomistic game of identity politics.

But the left must also try to understand and defeat right-wing arguments, rather than simply ridicule them. While progressives scoffed at Trump voters, a very real storm of discontentment was brewing in the Midwest. Smug platitudes are not enough to

win back disenchanted voters. The trend towards 'no-platforming' and telling people to 'self-educate' is concerning, with conservatives drumming up a narrative of an authoritarian left.

Bemoaning people's inability to be 'woke' is not only unfair given the role that privilege plays in making leftist theories accessible, but also makes them particularly hostile to such ideas. If we accept that the aim of the left is to help the oppressed - and we should – then the current approach does not align with this ambition.

It's O'Neill's third suggestion that appears most delicate to execute. O'Neil justifies banning 'call-out culture' based on the pettiness of reprimanding "white men with dreadlocks". But we meet him halfway: the solution lies in creating a more informed left that uses callouts only in the appropriate context.

Perhaps accusations of tone policing were more suited to situations where the voices of African-American civil rights activists were being disempowered, not situations at USyd where stupol hacks are asked not to scream. By arbitrarily appropriating call-outs that emerged in vastly different contexts, well-intentioned progressives have created an exclusionary left, hostile to expansion and broader social engagement. But more importantly, the excessive use of call-outs - particularly in unsuitable contexts - has drastically reduced their rhetorical effectiveness in fighting oppression. There are instances where calling-out oppression is necessary and useful. But the fact such practices have become a mindless default reaction seriously dilutes their power.

Goodrich picked up on this point: "people on the left just want to look good". His view is that identity politics gives license to a form of 'oppression Olympics', where individuals seek to 'out-left' each other. This competitive division is, at best, a race to the bottom.

It's long been said that the right is particularly good at putting pragmatism ahead of principles, something that became obvious throughout our interviews. Despite some disagreements, our interviewees certainly don't seem to be embroiled in the same sort of infighting that we have experienced in self so-called leftist circles.

So much of so-called populism appears to be just that -- popularity. Being able to capture people's attention requires more than just good politics and better promises. People need to be able to personally

connect with movements, whether through an inspiring vision for the future, or a relatable narrative. Leftist political groups produce figureheads that fail to engage and inspire the masses they need to win over: Shorten cannot capture the attention of the masses like Gough. Di Natale cannot polemicise like a young Bob Brown. For all her polish and poise, Hillary Clinton simply couldn't energise voters the way Trump apparently did.

O'Neill, for instance, seems to think the alt-right is successful because they're "funny". There's little doubt that a lot of their success comes from their ability to provide simple diagnoses for complex problems. But the razor sharp wit of Ben Shapiro, is particularly devastating in a context where many of the most capable leftist — the ones who could fuck him up in political argument — would rather shout him down than play on his field.

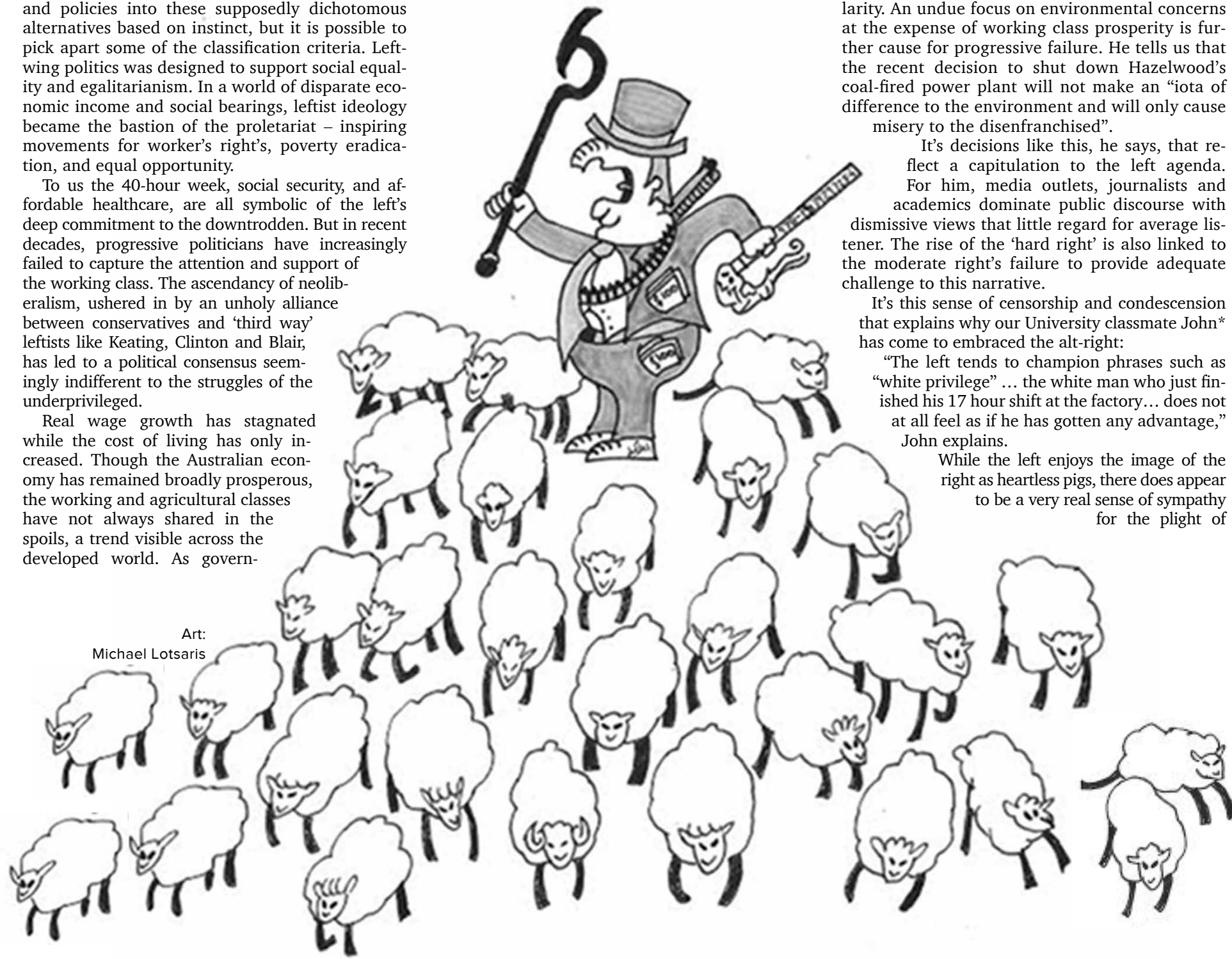
The use of rhetoric was obvious in our conversation with Goodrich. He spoke in short, simple sentences and offered easy answers to complex questions. He established relatable scenarios and aimed at a friendly interaction. He cared, or at least was strategic enough to seem to care.

The left isn't short on leadership options -- who knows where we'd be if huggable Bernie-brand Left populism was given a go. In any event, the left is teeming with capable, charismatic leaders, most of who are either confined to the radical fringe or buried beneath party bureaucracy. Suitability and likeability shouldn't solely depend on the palatability of policy for centrists or swinging voters.

The fact that members of the working class are increasingly rejecting leftism — a political movement born from proletariat concerns – is frustrating. But that's just it: throughout our research, the overriding reason for the emergence of leftist heretics appears to be working class frustration.

The left once thrived in conditions of frustration. If it ever hopes to legitimately improve the lives of the oppressed, especially those of identity-groups to which it has become concerned, the left must find a new way to capture the support of the privileged straight white male.

The importance of this project for the left cannot be understated: they have a world to win. **HS**





# Tales of magic and mundanity

JESS ZLOTNICK / Words

## ALL SMOKE AND NO FIRE (PYROMANCY)

The night shivers past the point of dark blue, past the point of black. Bright orange spots shine out from the void, sharp and surprising. Disembodied.

At first glance it's a night coloured for him.

He slouches against the wall, curled ever so slightly inwards, lazy posture reduced to concave weariness in the hunch of his shoulders, raised ever so slightly towards his ears. Still, even in his trying to fall into nondescript he's striking. Though his skin is ashy and dry, though his eyes are dark and hooded, the dark circles beneath like a sculptor has taken a tool to them, still, there's something luminous beneath the visible.

He flicks his thumb from the knuckle of his pointing finger downwards. It's a sharp action, not dangerous, what can only be a bad habit.

Hey

His glance up at her is expectant. Impossible considering how quietly she moves. It's the acknowledgement of the most detached.

Or the most on edge.

You shouldn't be doing that

He looks down at his fingers.

He hadn't noticed, it had been an idle, absent-minded movement. It doesn't bother him as much as it should. He uses his thumb to stretch the knuckle of the finger and folds his arms.

A moment. A pause.

Got a light?

There's entertainment dancing in his eyes when he looks at her, and his gesture for her to come closer is nothing more than the slightest tilt up of his chin.

She puts cigarette to lips.

He snaps his fingers.

A small flame ignites between thumb and pad, white hot shining through the swirls of his fingerprints.

She looks him in the face as he holds the small orange flicker to the end of her cigarette, as it burns out when he separates his fingers, tips turned charred.

He pulls his own cigarette from where it's hidden behind his ear. It's a practiced, almost elegant movement; one hand holding the cigarette to his lips the other snapping a flame to light it. He shakes out his hand when the tip of his cigarette is sufficiently orange and takes a deep puff.

You shouldn't be doing that you know

She nods to his blackened fingers as he takes another deep breath, the rush of sordid air fills his lungs. He looks around for her sake, before looking back at her, cigarette held between his lips as he tucks his hands into his pockets.

"No one's here," he mumbles.

I am

He smiles a little as she takes a puff of her cigarette.

"Well I guess I'll have to trust you not to tell."

She won't.

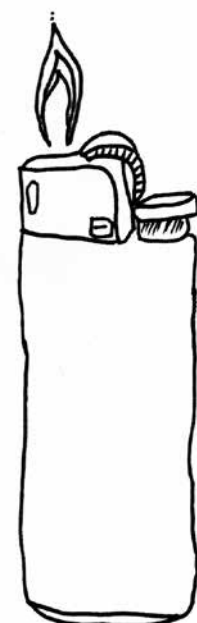
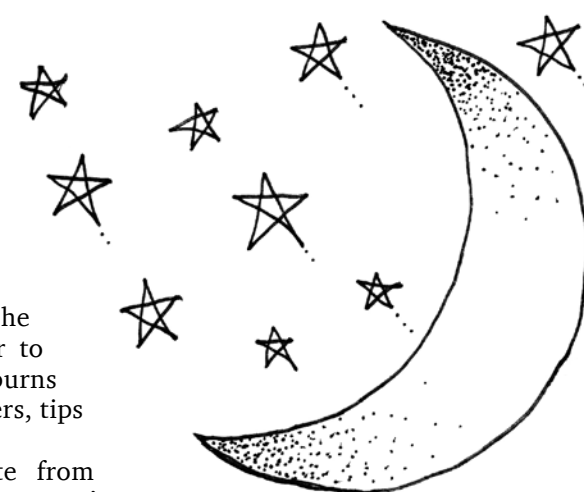
She's got a brother at home with similarly distractible fingers. Not a danger to anyone but himself, all smoke and no fire. There's something ironic about that phrase in this case, but it's not the kind of joke you make to someone's face.

Their cigarettes burn to smudges, and she drops hers to the ground to silence it with the toe of her shoe.

Cheers

At the next block she chances a look back.

Nothing shows from the darkness. Until a speck of orange flashes, illuminating the planes of his face from below, and he lights up again.



## DEATH RATTLE (NECROMANCY)

They glide past each other in the same direction, both trains utterly still as they move simultaneously, their speed miraculously in sync turning them into adjacent stationary apartments. Two trains, moving immeasurably fast, made into buildings rooted in space solely in their relation to one another.

From his train he glances up, out the window, just in time to catch the mathematical beauty of the moment. Just in time to see her.

Equilibrium holds her in place: space moves around her. The juddering shudder of the train on its worn out tracks can't displace her. The dark coils of her hair hover around her face, shifting with momentum that her body absorbs. Her hair bounces with the train, the glint of the rough overhead light on the tiny curls turn to glitter, glistening sparkles of shine on gloss.

There's a movement, not from her, from someone moving past, and the train lets out a particularly violent jolt. It's not a full body accidental brush, not even anything particularly rough or heavy. As the stranger moves past the train jolts and they fall just slightly, their palm falling to rest only gently on her fingers as they hold onto the pole.

The stranger smiles apologetically and moves on. For them the moment is just that. A moment.

For the girl, with her dark curls bursting forth from her crown, freckles nestled firmly across her nose and nowhere else, with her dark eyes and dark skin, that moment is more.

From distance on his train he sees that when the stranger's skin touches her she leaves, is gone for a split second. For less time than anyone would count as measurable or worthwhile she goes to a place other than here, other than this time and space,

this matter and Linear. She goes elsewhere, and when she is returned the stranger is already gone.

And she doesn't turn to watch them go. She looks, unfocused, at her hand, the one that stranger had touched so absentmindedly in their passing by. She examines the crevices, the creases, all the places where touch might seep in.

His own hands are gloved and have been since he realised the gravity of the knowledge people like him, like the girl, are given unwillingly through the palms of their hands. That's how he knows, knows that split second place that is not here, knows the deep sadness of Future.

Her moment to the stranger is the stranger's lifetime to her. However much lifetime they have and will have, she sees and breathes and watches unfold to its ending.

On her train she pulls the already too-long sleeves of her sweater down further to cover her fingers like she should have done already, before this. Her eyes blink slowly, push mournful, hot tears back into place before they can fall. There are far too many people to cry for than there is time to cry.

The tracks diverge, the parallel dividing and disappearing into the separation of infinity, and the equilibrium finally breaks. His train lags as hers pulls ahead, worlds separating, apartment blocks slipping away from each other. Turned from buildings to ships, their separation almost repellent, magnetic poles forcing themselves wrenchingly apart.

The light of the station's clock tower shines from the silhouettes of the city, and he folds his fingers into each other to tighten the fit of his gloves.

# International Students & Transport Concessions

In 1989 the NSW government withdrew access to transport concessions for International Students. Since then international students have had to pay full price to use public transport. The SRC has always opposed this discrimination.

As a result of students' vocal opposition to this discrimination the Government made a small compromise giving international students the opportunity to buy long term travel passes at a slightly discounted rate. However this concession is no longer available.

That means that international students, while being full time students, and being unable to earn full time money, and still contributing to the Australian economy as our 3rd biggest export, still have to pay full fare.

So having said all of that, the SRC strongly advises students to only use correct tickets (eg, Adult Opal card) when travelling. Transit police frequently check buses and trains and will fine anyone who has not paid the correct fare for their journey.



If you would like advice about a fine you've received, you can contact the SRC's free Legal Service. Call 9660 5222 to book an appointment.

The SRC will continue to fight to international students to have the same rights to transport concessions as local students. To join this fight contact the International Students' Collective on 9660 5222.

## Ask Abe

SRC caseworker HELP Q&A



The Ask Abe column allows you to ask whatever question you might have that affects you as a student, gaining the best advice that a very worldly mutt\* can give.

Hello Abe,

Even though it's still really early in the semester I still feel that I'm heaps behind. I've got more assignments due than I know how to deal with. I'm starting to feel really stressed and finding my studies are suffering even more – it's a vicious cycle. Can you give me some ideas that will help me?

Busy

Dear Busy,

This is the time of the semester when many students start to feel the pressure of assignments being due. Deal with each of those aspects one step at a time. Talk to your tutor now to see if you can arrange an extension. Talk to someone in the University's Health Service (Level 3, Wentworth Building) or Counselling and Psychological Services (Level 5, Jane Foss Russell Building).

The Learning Centre runs free courses for time management. This can help you get your uni work under control while still having a social life. Check out their website at [http://www.usyd.edu.au/stuserv/learning\\_](http://www.usyd.edu.au/stuserv/learning_)

centre. Go to Student Resources then Module 10. This is an online resource for you to work through in your own time. It's all really commonsense stuff but makes a real difference when you follow it.

If you've done all of these things and still can't cope with your workload you might like to talk to an SRC Caseworker about the possibility of withdrawing from a subject. This may attract an academic penalty, but you can at least check out what your options are. If you are on a Centrelink payment tell your Caseworker as this might alter how you reduce your workload.

A final word of caution, when students feel pressured they can sometimes be less vigilant about referencing and proper paraphrasing when they write essays. If you know that you are cutting corners it is best to get help before handing your essays in. Talk to a lecturer, the Learning Centre, Counsellor or SRC Caseworker and ask for help. This is better than putting in an essay you know is not up to your usual standard and then being found guilty of plagiarism.

Abe

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# President's Report

ISABELLA BROOK

It's week 5 and that most likely means that you're reading this reports section of Honi as a very desperate attempt of procrastination from assessments with looming deadlines. So, to alleviate the feeling of total doom as you pull an all nighter, I'm going to focus on two pieces of good news that have come out of the last week.

First, regular readers of this reports section (there's probably two of you) might recall that last week I wrote about the University's proposal to alter semester dates. This proposal was put before a meeting of the Uni-

versity's Academic Board last Tuesday and was successfully voted down by a number of students and academics. This is a great result for students, especially considering the large number of you that emailed me concerned about how this proposal would affect your studies. I don't think this is the last time we will hear about this issue and I'm sure the university will try and implement it in one way or another in the future. However, what is obviously clear is that students want to be informed of changes that will affect them, they're unhappy with the lack

of consultation, and they want their voices heard.

Second, is the incredible news that the proposed changes to 18C in the Racial Discrimination Act were defeated in the Senate. The proposed watering down of the Act would have been a serious threat to the multiculturalism and diversity that our nation prides itself on. With racism and islamophobia on the rise across the country and even on our campus, it's up to us as community to stand in solidarity with those affected and fight back against hate speech. And let me be very clear,

18C is not a limitation on free speech. It is a limitation on hate speech that aims to deliberately and directly offend, insult and humiliate on the basis of race, colour, religion, national and ethnic origin.

As always, if you have any concerns, issues or enquiries don't hesitate to drop me a line at president@src.usyd.edu.au and don't forget to like our facebook page <https://www.facebook.com/usydsr> to stay up to date with your SRC.

**Note:** These pages are given over to the office bearers of the Students' Representative Council. The reports below are not edited by the editors of *Honi Soit*.

# International Students' Officers' Report

HELENA NG WAI TING, YIFAN KONG, WENXIN FANG and ZHIXIAN WANG

**Apology:** The International Students' Officers' report was accidentally omitted last week. Honi is deeply sorry to the officers and all of the students they represent. It is included in this edition instead.

2017 has seen a busy start for the International Students' Collective. The collective was established roughly one year ago and one of the major focuses for 2017 International Students' Officers is the growth and development of the collective to better engage international students on campus.

The preparation for Oweek kicked start early in January. The collective painted a banner featuring greeting words written in several languages as we wish to embrace foreign friends. During Oweek, more than 300 people signed up to join the collective. One thing I would like to highlight here is

the booklet produced by four International Students. The booklet not only explained in details the vision, structure, operation, and the plans of the collective, but also briefly illustrated the organizing structures and essential functions of student organizations and media platforms on campus, including the USU, SRC, and Honi Soit. We hope that by distributing booklets, we could inform international students of student organizations and guide them to integrate into campus life. Lastly, we would say thank you to everyone involved in the process.

The first collective meeting was

held in Week 3 at the SRC office. During the meeting, we discussed our plans for 2017, including the proposal to publish International Students' Honi edition and to add the International Students' Revue to USU Identity Revue Season. The collective recognized that while initiating these two programs takes time, we would like to negotiate with Honi editorial team and USU representatives as we believe that issues International Students face are different from those faced by POC community and there's a demand to showcase our own identity. The Collective also open several positions for

international students to nominate including Marketing Officers, Programs Officers, and Event Coordinators.

The International Student's Officers have been drafting the first collective constitution for the past two weeks and we hope that with the finalization of the constitution and regulation, the operation of the collective can be more standardized. The collective would like to say thank you to Wom\*n's Officers for their generous help during the procedure.

# Sexual Harassment Officers' Report

JESSICA SYED, NINA DILLON BRITTON, IMAN FARRAR and ELLA (RACHEL) BICKLEY

Hi! We're Jessica Syed and Nina Dillon Britton, two of your Sexual Harassment Officers for 2017! We'll be working to hold the University to account in supporting survivors of sexual harassment and assault on campus, as well as ensuring they take all possible steps to stop these instances.

So, the wins so far this year:

The USyd Survivor's Network pamphlets in both English and Mandarin distributed at O-Week. We want to make sure we are aiding those who face barriers in accessing support following instances of sexual violence. We would like to thank Xia Bonan for kindly translating the pamphlet.

We have put together information pamphlets in both English and Mandarin distributed at O-Week. We want to make sure we are aiding those who face barriers in accessing support following instances of sexual violence. We would like to thank Xia Bonan for kindly translating the pamphlet.

There's still a long way to go.

Though the university has launched its reporting system, a hotline called 1800SYDHELP it has done so with minimal student consultation. Both we and this year's Wom\*ns officer's are yet to be convinced that the service does not inadvertently traumatise survivors. In light of this opacity – strengthened by the university's lack of advertising for their own initiative – we are still reluctant to refer survivors to 1800SYDHELP.

Our main priority for 2017 is ensuring that a sexual assault specific lawyer is made available within the SRC. It was more than a year ago that SRC lawyers first expressed that this is a

vital necessity within the SRC for students, and we cannot agree more. We will continue to support the Wom\*n's Officers in striving to gain funding for this goal and hope to see it realised by the end of our term.

If you or someone you know has been impacted by sexual assault, please do not hesitate to email us at harassment.officers@src.usyd.edu.au and we will direct you to professional resources that you can access. Feel free also to attend an information session about such resources on Wednesday 5th April in Carlsaw lecture Room 452 – there will be free pizza.

# Indigenous Officer's Report

JACKSON NEWELL

This week, the Indigenous Strategy and Services Committee will meet, and it will be my first time attending the meeting as a voting member. Being the only student voice on the Committee, I do aim to represent all Indigenous students as best I can. One thing that has been a topic as of

late in relation to the Koori Centre, has been the printer. I recently notified the President, and General-Secretaries that if the University will not provide the funds or provide limited funds, that the SRC, as part of the Indigenous budget will provide funds or provide additional funds for this.

Last week, an article was published in Honi by James Stratton, in relation to the University's National Centre for Cultural Competency's release of an online course which seeks to give students an enhanced learning of Indigenous culture and its role and place in contemporary Australia. I urge all stu-

dents to take up this course when they can. Further comments on this are in last week's article.

Any issues, shoot us an e-mail at [indigenous.officers@src.usyd.edu.au](mailto:indigenous.officers@src.usyd.edu.au).

# Education Officers' Reports

APRIL HOLCOMBE and JENNA SCHRODER

The education officers did not submit a report this week.

# Environmental Officers' Reports

ANDY MASON, MAUSHMI POWAR, JODIE PALL and SETH DIAS

The environmental officers did not submit a report this week.

# Disabilities and and Carers Officers' Reports

NOA ZULMAN, MOLLIE GALVIN and HANNAH MAKRAGELIDIS

The disabilities and carers officers did not submit a report this week.

## DID YOU KNOW?

If you apply to  
discontinue a subject  
before the end of  
Week 7 you will get a  
Discontinue Not Fail (DC)

Need help or advice? Your SRC is here to assist you.

The service is FREE, independent and confidential.  
Phone for an appointment: (02) 9660 5222

We are located at: Level 1, Wentworth Building (G01)  
help@src.usyd.edu.au | src.usyd.edu.au | fb:/src/help

**src**  
student  
advocacy  
representation

## IN A PICKLE?

Criminal Charges  
Motor Vehicle Accidents  
Fines  
Insurance  
Debts  
Immigration  
...and more

If You Have a Legal Problem,  
We Can Help for FREE!

**SRC Legal Service**  
Level 1, Wentworth Bldg, University of Sydney  
p: 02 9660 5222 | w: src.usyd.edu.au  
e: solicitor@src.usyd.edu.au  
ACN 146 653 143 | MARN 1276171

**法律諮詢**  
法律アドバイス  
We have a solicitor  
who speaks Cantonese,  
Mandarin & Japanese

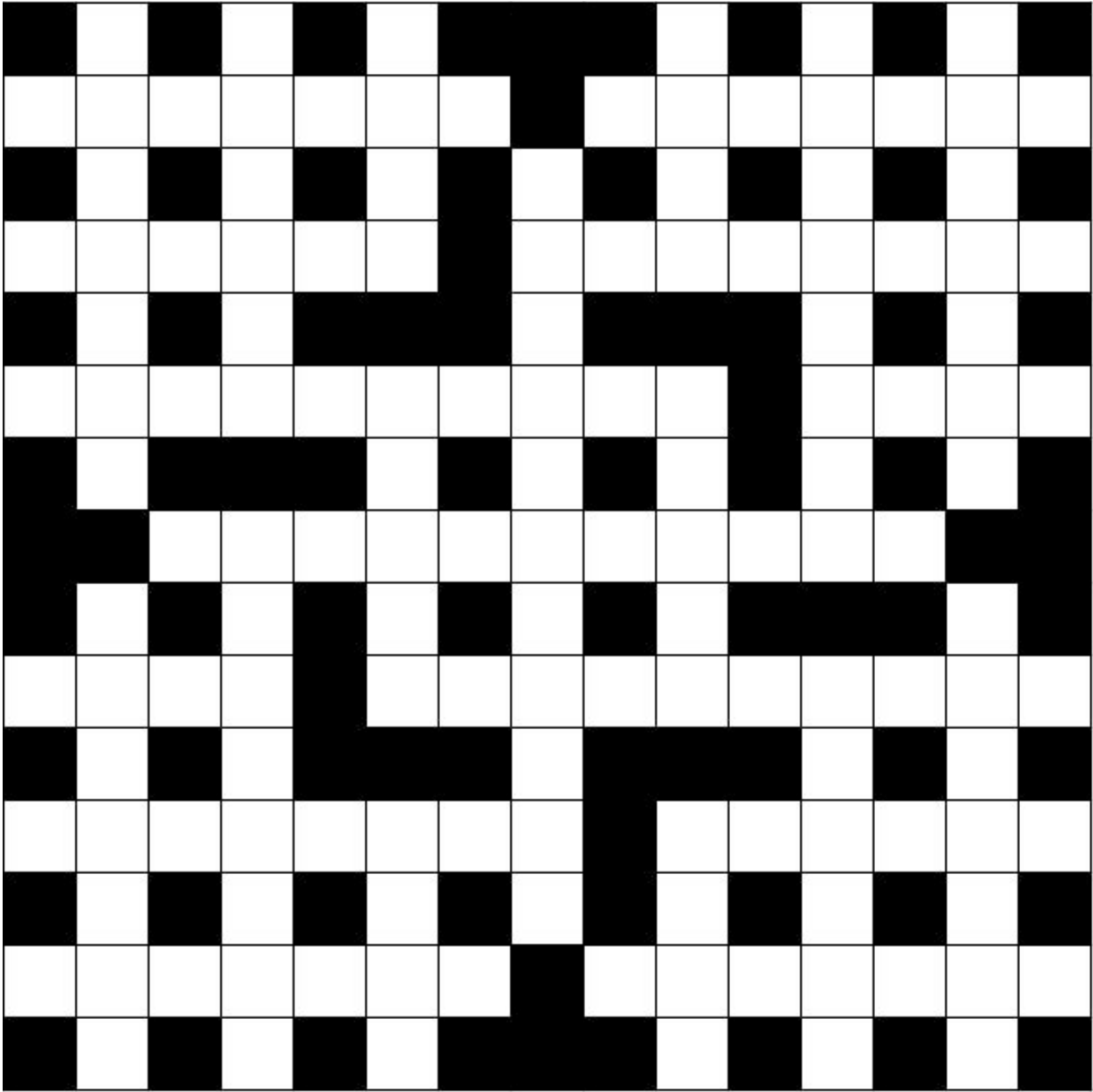
Liability limited by  
a scheme approved  
under Professional  
Standards Legislation.

This service is provided  
to you by the Students'  
Representative Council,  
University of Sydney



# Super Cryptic

Clues are given in alphabetical order of their solutions, though not all letters are used. Fit them in jigsaw-wise, however they may fit.



- CLUES**
- 1. Heartless age, heartless open age (4)
  - 2. Added a point, require having ten (7)
  - 3. Trump: celebrity in MJ album (7)
  - 4. Point out cutting remark said to physicists (7)
  - 5. Heron can feel remorse, partially (5)
  - 6. Admire endlessly, until the end of time (4)
  - 7. Released Chant of Liberty (7)
  - 8. Started Gone Girl at home, but throwing things isn't advised here (5,5)
  - 9. Hangs around hot relatives (6)
  - 10. Listen, berate in uncertain misery (10)
  - 11. In the Athenian plain (5)
  - 12. "Don't help me," we hear Big Ben say? (1,2,4)
  - 13. The Italian passion: art, cooking, or an artist (11)
  - 14. At a party relating to southern Asia (4)
  - 15. Remove lines in noir adaptation (4)
  - 16. Pretty close to failure in arranging rations (2,3,3)
  - 17. French milk is lactose alternative, in the beginning (4)
  - 18. Arrive at part of acreage (4,4)
  - 19. Lady has it in for lady (6)
  - 20. Recluse hates porn? I'm surprised (11)
  - 21. Particle is true in no way (8)
  - 22. Slicer-dicer from the past (6)
  - 23. Abrogate cold-hearted wrongdoing in wine type (7)
  - 24. Clean away crap – use plastic opener, perhaps (5,2)
  - 25. To go and kill (4,3)
  - 26. Adolescent without energy brings about immorality when love is undesirable? (6)
  - 27. Weakling will follow USSR's letters (4)
  - 28. Skywalker's mentor takes in unfinished country girl (7)

Wait tempestuously with pathetic boat and leave strange thingy for gothic beginning (2, 3, 1, 4, 3, 6, 5).

Cryptic crossword by Ghoti.

Seriously, huge thanks.

If you wish, fit this in clockwise around the perimeter of the grid, starting at 1-down.

# Target



**Target Rules:**  
Minimum 6 letters per word. Plurals allowed.  
7 words: ok, 10 words: good, 14, very good,  
18 words: excellent. Solution in next week's *Honi*.

**Solution from Week 4:** Lorikeets, keister, kestrel, kiester, kilter, kirtle, kirtles, kilters, likers, likest, listee, literose, loiter, relies, relist, resite, skelter, soire, sortie, stoker, strike, stroke, toiler, triskele

# Keen to puzzle?

*Honi* is keen to get more puzzlers involved in this page every week. If you're a gun at cryptics, quicks, targets, sudokus, quizzes or any other genre of puzzle, flick a quick email to editors@honisoit.com.

# BLAND DESIGNS

Aldi, the German supermarket giant, has recently announced they're changing their logo. And I hate it.

I shop at Aldi for three crucial reasons: it's cheap; their 'special buys' bring an element of mystery and fun into my otherwise mundane life; and I love minimalism.

That's what they're the best at – minimalism. Coles and Woolies, such bastions of Australian domesticity, don't capture the consumerist zeitgeist like Aldi does. No plastic bags, no recognisable brands, not even proper shelves. It's brutalist, it's chic, it's Bauhaus, it's so very European.

I sometimes imagine I'm a struggling interior designer from Düsseldorf when I shop at Aldi. I fill my canvas bag with bratwurst and spätzle, and pretend my Mazda is a late-90's BMW. I blast Kraftwerk the whole drive home, where I sit on the floor and cry over a poster of Angela Merkel.

Aldi, in their attempt to water down their Teutonic style to make it more palatable to anglo-Australian audiences, have sapped the life out of their shopping experience. To misquote Freud (who was actually Austrian), "sometimes a logo is just a logo".

But nein! A logo is meant to embody a brand, meant to instil familiarity and trust within the consumer. And Aldi have broken my trust. Gone are the angular lines and block colours, and in with the WordArt-esque sheen, the smooth edges, devoid of soul. How very postmodern.

Ironically, the new Aldi logo looks just like the kind of fake-brand logo that Aldi puts on its home-branded products. **JW**



# What to listen to when crushing on your UoS coordinator

- 1. The XX  
Saying something loving
- 2. Rihanna  
Love on the brain
- 3. Martin King  
The way we crush
- 4. Kehlani  
Distraction
- 5. Pissed Jeans  
Waiting on my horrible warning

# The Camperdown Public Chatterbox

## BOOGIE BOARD

University of Sydney Union Board election nominations have now been open for two weeks, and will close on Monday, April 10.

*Honi* can confirm the following people are running — which is what you should do (quickly, and in the opposite direction) if they message you asking to "grab a coffee at Courtyard" anytime in the next three weeks.

NLS (Labor Left) has preselected Adam Torres, a current SRC Director of Student Publications who managed last year's *SIN* for *Honi* campaign and was also the SRC's 2016 Ethnocultural Officer. Torres told *Honi*, "I intend to have two managers, I'm currently in the process of confirming them".

On the right side of the Labor spectrum, Unity will be nominating current SRC councillor Claudia Gulbransen-Diaz, as we suggested in week one. She will be managed by Adam Boidin, Connor Wherrett and Luke Gallagher.

Alexander Shu, a revue personality and one of the SRC's 2016 International Students' Officers, will also be running, hopefully on the colour blue. Although his slogan isn't finalised, he said it "will be really interesting".

Current SRC International Students' Officer and reporter for this here student paper Zhixian Wang will also probably run, but hasn't finalised the details of her campaign yet.

As we reported in week one, Jacob Masina is running. He will be managed by moderate

Liberals Edward McCann, Brendan Ma and Tim Berney-Gibson. He is running as an "independent with the full support of the mod Libs," according to McCann.

Masina also emphasised that he "will NOT be a Liberal candidate".

"I am running to support, represent and advocate for the views of mainstream students," Masina told *Honi*.

"As it is an election for a Board of Directors we don't need politics to interfere unnecessarily." Masina is the current Secretary of the Sydney University Liberal Club and was an SRC councillor in 2016.

*Honi* also reported independent Liliana Tai's intention to run for Board, back in week one. We understand she's still planning her campaign, but she hasn't released any further details to *Honi*.

## COMBUSTIBLE FILM SCREENING

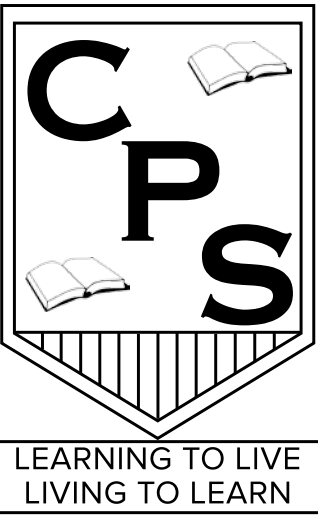
Much like the climax of Quentin Tarrantino's *Inglorious Basterds*, a film screening of *Redpill* — a film about the 'men's rights activism' movement — looks set to go up in flames.

The screening, presented jointly by USU societies BROsoc, the Sydney University Students for Liberty, and The University of Sydney Conservative Club, only has a Facebook event for now, with no venue specified as yet. Despite this, it has already prompted some vigorous sledging.

Watch this space. Hopefully there won't be any ticket scalping.

## BROWN NOSING AROUND

The Law School toilets turned brown last week. Despite the most obvious explanation, sources told the *Camperdown Public Chatterbox* that the colour was not a result of the Law School being more full of shit than usual. Instead, the cause seems to have been an influx of muddy water after the recent downfall — in a rare good deed, the Law School uses recycled water to flush its toilets. However, contract does not protect a volunteer, so *Honi* suspects that the University's pending lawsuit against mother nature is unlikely to be successful. **HS**





Garden left hanging in Babylon

Why can't one of the eight wonders of the world get his texts returned? P6»



God feeling like third wheel in Christian relationship

Omnipotent deity jealous of Beth and Phillip P10»



Woman asking friends for things to do while in Hobart receives 17th suggestion to visit MONA



Mary Ward Senior Editor

A woman who posted a Facebook status asking for ways to pass time while on a work trip to Hobart has received her 17th suggestion to visit the city's Museum of Old and New Art (MONA).

she would spend a four-hour period left idle in the schedule for her trip, which will see her accompany co-worker Jaxon Kings to the country's most southern capital city to visit one really annoying, tiny client they have down there.

Local friend appears before human rights tribunal for having their 21st on the Northern Beaches

Aidan Molins International Correspondent

On Wednesday the United Nations Human Rights tribunal will meet to discuss the case of Sharon Reed, a university student who recently held their 21st birthday party on the second floor of the Narrabeen RSL on Sydney's Northern Beaches.

ent busses to reach the location of the party. Upon arrival they were dealt stern looks from the host for arriving after speeches, without recognizing their journey took over one hour and 45 minutes."

That's when they were told by the staff: there was no bar tab.



Sharon Reed, rethinking her decision

Person at party who loudly asks 'didn't you wear that yesterday' found mysteriously murdered

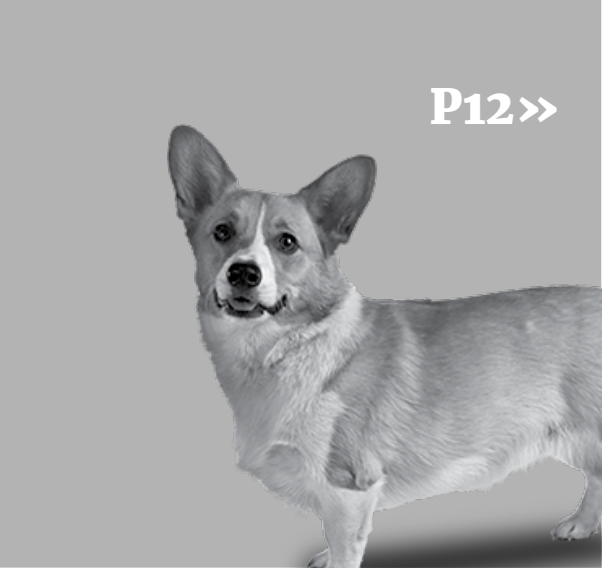
Concetta Caristo Crime reporter

Detectives are investigating a large house party that they believe may hold the answers to the murder of a young student on Friday evening.

something like that.' Despite being vocal in her resentment of Vicksley's actions, Belsion vehemently denies having any involvement in the murder.

The victim, Tracey Vicksley, was found in a ditch, and had been strangled by a pair of brand-new Supre leggings, which are currently being examined for any traces of DNA.

Opinion: I am a proud corgi. Please do not shame me for my large ears and short legs



Belsion continues to deny she murdered Tracey Vicksley, who brought up that she "recycled" an outfit at a recent party

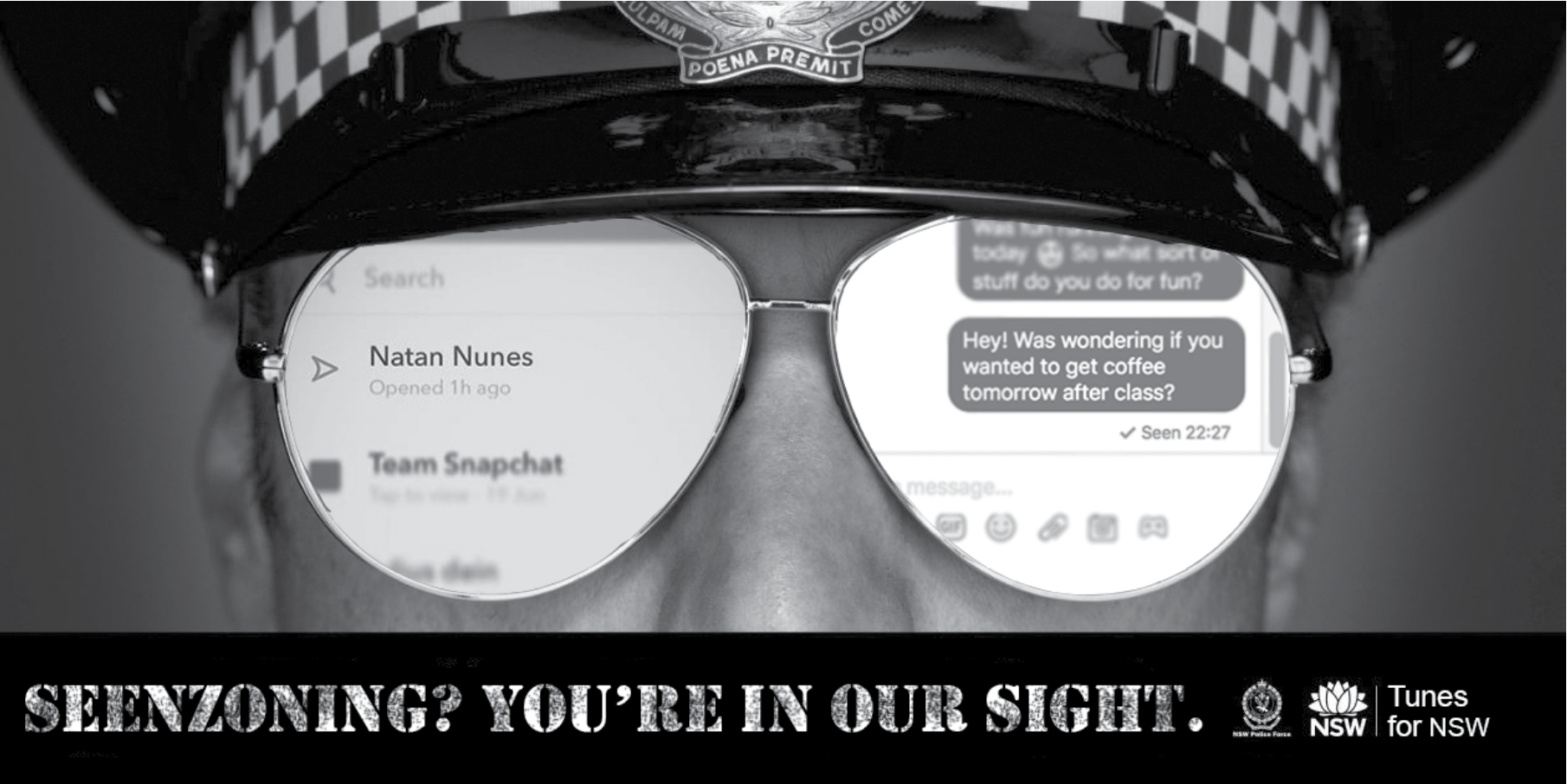
Aussie rapper secretly pleased by decline in living standards

Jamie Weiss Culture Correspondent

Despite top economic forecasters reporting that 2017 has seen a sustained fall in Australian living standards, one plucky musician has turned a negative into a positive.



Pictured: Smalls hopes the potential arrest he may get from carrying a toy gun may give him stories he can use in his music





# PALM SUNDAY RALLY

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## APRIL 9TH



# FIGHT FOR REFUGEE RIGHTS

JOIN STUDENTS 1PM  
HYDE PARK STARBUCKS

CAMPUS REFUGEE ACTION COLLECTIVE

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C O N T A C T J E S S  
0 4 6 6 6 7 4 2 5 1