

USyd team wins world's top mooting competition for fourth time in 10 years / p. 4

Sex on campus: Anonymous students share their stories of the beast with two backs / p. 9

Face off: Should universities deny controversial speakers a platform? / p. 10



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

Multiple sources are reporting that a self-important editor of the local student newspaper has written a self-important editorial.

The editorial contained an indulgent 255 words despite beginning with a façade of self-deprecation. Critics have called this a well-intentioned but ultimately pointless attempt to soften the inherent vanity of writing an editorial.

Predictably, it wasn't long before the editor made sweeping and unqualified statements about societal indoctrination.

"Our upbringing tells us to get angry when people wrong us. We're constantly on the lookout for 'shade' or malice or dick moves and when we inevitably find those things, we can't help but leap to action with all the self-righteous rage we've been taught to feel."

Following those observations, the editor included a brief and thoroughly inadequate summary of stoicism — a philosophy that teaches self-control as a means of overcoming destructive emotions.

According to the editor's very flimsy research and anecdotal evidence, rage may make us feel powerful but is usually just a vain attempt to feel like we're doing 'something' about a situation.

"Often it's completely counterproductive," he wrote. "There is nothing more liberating than watching someone's face contort in confusion when you don't react with the anger and derision they expect."

The piece left one anonymous reader wondering whether the patronising article was entirely ironic or if the editor was foolish enough to think his words would impact anyone.

The editorial has already received significant criticism but at the time of publication, the editor responsible was unavailable for comment. Unverified reports claim he is unfazed. **JC**

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Who made this edition happen?

Editor-in-Chief: Jayce Carrano

Editors

Nick Bonyhady	Kishor Napier-Raman
Natassia Chrysanthos	Siobhan Ryan
Ann Ding	Michael Sun
Justine Landis-Hanley	Maani Truu
Aidan Molins	

Contributors

Deepa Alam, Belinda Anderson-Hunt, Dominic Bui Viet, Kristi Cheng, Samuel Chu, Nina Dillon-Britton, Luke Gallagher, Josie Gibson, Karishma Luthria, Caitlin McMenamin, Oliver Moore, Sarah Niu, Natasha Noore, Brendan O'Shea, Patrick Ryan, Jess Syed, Courtney Thompson, Joseph Verity, Mary Ward, Steph White, Alison Xiao, Victoria Zerbst.

Artists

Stephanie Barahona, Robin Eames, Matthew Fisher, Grace Franki, Michael Lotsaris, Eloise Myatt, Rebekah Wright.

Cover image by Jess Zlotnick.
Honi Soit, Week 7 Edition, Semester 1, 2017.

Fan mail

Shame Socialist Alternative

Good evening,

It seems that a hegemonic culture reigns supreme at USYD, especially from the "holier than thou" Socialist Alternative members. Less than a semester into my first year, and I can honestly say that I've never encountered a group as hypocritical and illogical as Socialist Alternative.

They promote that everyone has the right to "Freedom of Speech" and that all opinions matter. However, whenever anyone speaks out or refutes a SA belief, you instantly become a "bigot" or "scum" and your opinion is shouted down and labelled wrong. So much for the right of free speech.

For instance, at the recent "Make education free again" demonstration, several questions were posed about how the Government would be able to offer free tertiary education without raising taxes in some form. The response of SA members? Abusive.

They claim to strive for equality for every student on campus, yet I and many others still feel suppressed and excluded because of this blatant hypocrisy. But given the amount of circle jerking going on in the USU, these menaces will continue to create havoc across the USYD campus.

Joseph Tesoriero
Bachelor of Education (Health and Physical Education) I

PS Anyone who wants to debate this issue can find me at the ABS.

Got mail?

Send your irreverent takes and reverent rants to editors@honisoit.com by 12pm each Friday for publication. Keep it under 300 words and include your name, degree, year and your theory as to why no one sends us letters anymore.

Oops...

Here is a humble correction from our last edition. Many thanks to those who bring errors to our attention.

'Life, Liberty and Legality', Week 5

The International Day of the Unborn Child differs from the Feast of the Annunciation, which is understood to mark the day of which Jesus was conceived. While the latter is largely apolitical, the former is more politically charged and less widely observed.

Other things wrong with the world

Bar Century reopening as The Century Bar and charging \$8 minimum for drinks. That'll dampen your spirits.

What's on this week

According to your friend Lucas who went to a doof one time



2017 Eastern University Games

When: Tuesday July 2 - Friday July 6
Where: Newcastle, NSW

Oh cool. You're going to the uni games? Isn't that just like, a big multi day event where you go and get sweaty and intoxicated with a bunch of strangers? I mean, that sounds alright I guess. But you may as well save your money and just come along this weekend to pSYonic dREAMS, a really sick doof up in — oh, what's a doof? I guess a doof is just a psychedelic festival celebrating human nature, a gathering ground where our ancient collective past meets our digital, hyperconnected future. But yeah, like, go play sport for a week. That could be cool, maybe.

Derryn Hinch Justice League

When: Wednesday April 26, 7pm
Where: Hermann's Bar

Price: Access \$2 / Non-Access \$4

Wait, so it's like a comedy show about Australian politics? Yeah, that makes sense. I guess politics is just one big comedy show, right? I was at HYPER-SPACE DIMENSIONS last weekend and we were all sitting in a circle and my new brother SkyBlu put a news broadcast on the radio and we were all just laughing at the big cosmic joke, right? Then I was saying how like, Canberra is just a big ants' nest, dude, and instead of a Queen they're ruled by lies. And get this — instead of building a nest they're building the big prison that we all live in.

International Tabletop Day 2017 at The Nerd Cave

When: Saturday April 29, midday-11pm
Where: The Nerd Cave, Surry Hills
How much: Free

Oh, this sounds really cool. It's a thing at this gaming space in Surry Hills where you go and play from their huge library of board games all day. I've always said we live our short, insignificant lives as little players going around on a monopoly board. And with the help of, uh, substances, we can like, zoom out. Look at the big picture, right? You can go on a journey and see where this feeble game we call life begins and ends. Actually, you should ditch this nerdfest; come with me this weekend and give it a try.

2017 SUPRA Postgraduate Ball

When: Friday April 28, 6pm
Where: The Refectory, Holme Building
How much: Access \$45 | General \$55

A postgraduate ball? Like a formal event organised by the University's postgrad representative body? Nice. That sounds like fun. I guess doofs are like a postgraduate ball, but instead of graduating from university, we've all graduated from monotony, convention and order. Definitely buy a pSYonic ticket off me for this weekend if you're interested. Oh yeah — didn't I mention to you? I've started selling tickets for the event. I don't think I'll make anything off it, but it's just really nice to give back.

Women in Science: Talks #4

When: Wednesday April 26, 4-5pm
Where: New Law Annex Room 428
How much: Free

I'm so happy Women in Science USyd are organizing this! It's an afternoon of talks by prominent female scientists about their research, with discussion and snacks afterwards. I'm actually super interested in the work scientists do, and I'm completely amazed by how science has changed the world around us. I mean, all the time now I find myself reading these fascinating articles sent to me by my doof family on facebook about disease and the human body. Hey, want a sweet health tip? Just don't get vaccinated!

Honi reader

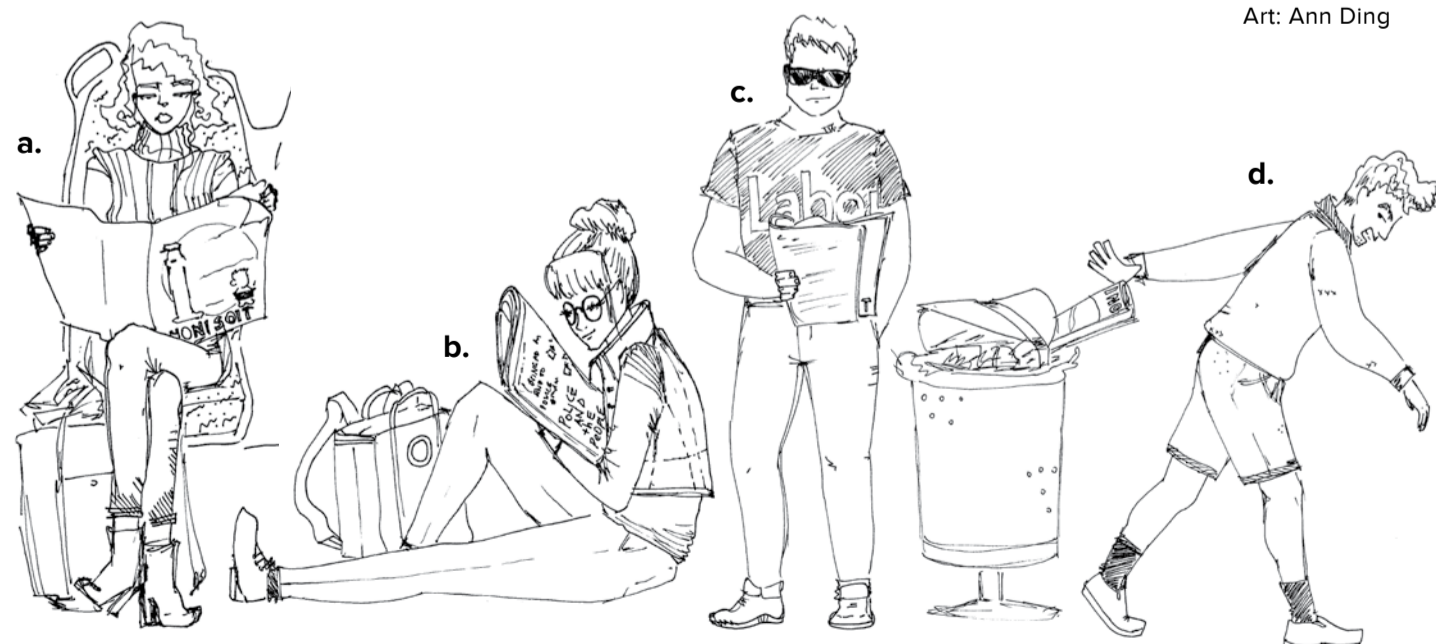
catalogue no. 1

a. 'The Central Coast Commuter' — reads *Honi* for the 20 minutes without reception between Hornsby and Woy Woy.

b. 'The Journalism Tragic' — Enjoys the feature and thinking about how they would have done it better.

c. 'The Hack' — most likely observed flicking directly to the back of the paper.

d. 'The Hate Reader' — thinks we are shit. Big fan of Facebook comments.



Art: Ann Ding

USU Board candidates release the policies they hope will con(vince) you

MAANI TRUU

Ten students will be vying for six board director positions in this year's University of Sydney Union (USU) election.

The ten candidates are Claudia Gulbransen-Diaz, Jacob Masina, Caitlin McMenamin, Erika Salmon, Alexander Shu, Hengjie Sun, Liliانا Tai, Adam Torres, Sally Yang, and Zhixian Wang.

Claudia Gulbransen-Diaz is the Unity (Labor Right) candidate and will be running on classic Labor red. In traditional Unity style, Gulbransen-Diaz is going for broad appeal with her policies, targeting the 'average student', with promises of staggered happy hours across campus, cheaper food, and "de-stress initiatives" including sleeping pods, ball pits and therapy dogs. Everyone loves a puppy.

Jacob Masina, the current Sydney Arts Students' Society President, will be running as an independent despite his membership to the moderate liberal faction on campus. Masina wants you to join "Team Jacob" — seems like a callus loss of Team Edward voters, to be honest — for empowered Clubs and Societies, more board transparency including quarterly reports published in PULP (the USU's online publication), and improved access for International Students. Oh, and free ice cream every "Messina Monday" (just so you know, this won't happen). Masina will be running on white, meaning he can save a couple of cents when printing his flyers on white paper at Officeworks.

Caitlin McMenamin, one of the Students' Representative Council (SRC) Welfare Officers, will be representing the Sydney Labor Students (SLS — Labor Left) faction following a last minute pre-selection. She will be running on orange under the slogan 'Choose Caitie'. Her policies reflect her status as a "passionate student activist". She is advocating for free ACCESS for low-SES students, and — similar to Masina — published board director reports. Her policy to introduce free pill-testing kits at Manning and Her-

mann's may be difficult, not least because no one is partying that hard at Hermann's.

Erika Salmon, who campaigned for Liberal board candidate Dom Bondar in last year's USU elections and TIME for Honi in the SRC elections, will be running as an independent candidate under 'Upstream with Salmon'. She has settled on light pink as her campaign colour; why she didn't opt for salmon pink we will never understand. Despite assuring *Honi* that her campaign is entirely serious, her policies lack any suggestion that this is the case. "Free helicopter rides should be available to every Socialist Alternative member," is a particularly interesting policy point. Her campaign photo features a Make USyd Great Again hat, which says a lot about what we can expect from Salmon.

Alexander Shu, who was the SRC International Students' Officer last year, is running as an independent. As an international student candidate, his policy highlights "Shupectacular" international involvement alongside the well-worn promises for 'better ACCESS' and 'better University life'. Notably, if elected, Shu would argue to amend the USU Constitution to include affirmative action for International Students, which would see a minimum of one International Student on board at all times. Shu has chosen royal blue and the slogan 'We Want Shu' for his campaign.

Hengjie Sun, an international student running as an independent on the colour 'snow marle' (like white, but different) and with the slogan 'Hengjie Sun Gets Things Done'. The majority of his policy revolves around increasing multiculturalism on campus. He wants to introduce a Language Week, which through "language-themed events" would "help International Students to overcome the language barrier".

Liliانا Tai, another independent candidate, will be running on sky-blue tie-dye. We anticipate plenty of 'Tai-

dye' puns to come in the following weeks. She will campaign under the slogan 'Don't Be Silly, Vote for Lili'. In an election where candidate policies tend to overlap — cheaper food, better nightlife, cheaper ACCESS — Tai's stand out as, at the very least, different. Some highlights include umbrella hire booths (spoiler: all the umbrellas will be stolen), a book cafe (spoiler: all the books will be stolen), and better menstrual product accessibility (okay, this one is actually good).

Adam Torres of National Labor Students (NLS — another Labor Left faction on campus) wants a "fun, accessible, and relevant" union. Apparently this means booking big name performers at Manning for a "funky vibe" (yes, this is a direct quote), discounted ACCESS schemes, food markets, and condoms in all USU bathrooms because safe sex is important (hence why we already have unlimited free condoms available at the SRC). Torres, whose slogan is 'Up and Adam', will be running on hot pink — a choice won by coin toss after he and Salmon both expressed a desire for the colour.

Sally Yang, the dark horse of the race with no discernable slogan, is running on green. With another international student focused policy, it appears we have a running theme this election. Yang wants to use the USU to advocate for international students' rights, such as granting international students the right to concession Opal cards.

Lastly, international student and independent candidate Zhixian Wang will run on "light yellow" with the slogan 'Say YASSSS to Zhixian'. Somewhat problematic language aside, her policy brings back the vintage "\$5 meals" policy and — you've heard this one before — cheaper ACCESS. Plus, your fave rag *Honi* Soit finally gets a mention, with the call to translate student publications into a range of languages.

Grassroots, the closest analogue to

USU WHO?

The USU is responsible for the majority of University life outside of the classroom, taking care of everything from your favourite drinking holes — like Courtyard and Hermann's — to the running of OWeek and management of clubs and societies.

The major difference between the USU and the Student Representative Council (SRC) — who have their elections in semester two — is that the USU is a corporate entity, therefore allowing for their widespread influence on campus.

A board of directors, featuring eleven student directors, oversees the organisation.

For their troubles, each student board director is paid \$4410 each year of their two-year term.

the Greens on campus, are absent from the race; this marks a departure from previous years where they have traditionally run at least one candidate.

With seven of ten candidates running as independents and three international students contesting the elections, this year's line-up is an unconventional one. The international students are likely hoping to ride on the wave of Kong's overwhelming victory last year. A number of the independents, however, will be drawing on support from politically-aligned bases on campus.

To read the full policies visit the University of Sydney Union website. Voting will take place across campus between May 15 and May 17.

Editor Michael Sun is not involved in decisions or contributions to USU election coverage.

USyd team wins prestigious international moot

SIOBHAN RYAN

A team of University of Sydney law students has won the largest moot competition in the world.

Juris Doctor students Alyssa Glass and Joel Phillips and LLB students William Khun, Eric Shi and Harry Stratton comprise the fifth USyd team to win the White and Case Philip C Jessup International Law Moot Competition, following previous victories in 1996, 2007, 2011 and 2015.

Glass was also awarded Best Oralist of the competition.

Glass told *Honi*, "I feel very honoured and a bit overwhelmed" about the award.

"None of it would have been possi-

ble without a very collaborative team and, in particular, the support of my fellow second agent Eric Shi and our exceptional advisors Angus Nicholas and Alison Pert," she said.

Mooting is an extra-curricular activity offered to law students, which involves engaging in mock court proceedings.

Students prepare documents for the court outlining their legal arguments and present their case before judges.

The Jessup competition specifically involves cases regarding international law, simulating proceedings in the International Court of Justice, the judicial arm of the United Nations.

International rounds of the Jessup

Moot are contested between teams representing countries all over the world, and were held in Washington, DC this year.

The world championship round took place on Sunday, April 16, between the USyd team and a team from Normal Manley Law School in Jamaica, following USyd's victories against teams from India and Canada in the quarter- and semi-finals.

The grand finalists appeared before Judge James Crawford and Judge Patrick Robinson of the International Court of Justice, and Judge Bruno Simma of the Iran-US Claims Tribunal.

Glass, Phillips, Khun, Shi, and

Stratton won the Australian qualifying rounds in February this year, and were joined in representing Australia at the international rounds by a team from the University of Queensland.

Dean of USyd Law School Joellen Riley said in a statement: "this is a remarkable and significant achievement".

"Their victory not only reflects their outstanding talents as mooters but the exemplary work and dedication of their wonderful coach, Angus Nicholas (Arts/Law) and their academic mentor, Dr Alison Pert," she added.

What happens at (faculty) camp

NINA DILLON-BRITTON / Are USU faculty camps fulfilling their duty of care?

Each year, faculty societies elect a new executive — made up of students in older years — who are then entrusted with the safety of first year students at their introductory faculty camps.

In most cases, things run smoothly; attendees are stuffed into mould-riden scout camp dorms, play drinking games in the bush, and are sent back home two days later with a hangover, some stories, and new friends.

In some cases, however, executives are ill-equipped to deal if something goes wrong — a medical emergency, a sexual assault, a case of drunk teenagers lost in the woods.

Without comprehensive oversight from the University of Sydney Union (USU) — who manage all clubs and societies — student executives are left to create their own guidelines and regulate behaviour themselves.

And when this fails, it is often first-years who are put in danger.

The most prevalent issue reported by camp attendees is the drinking culture.

There have been moves to mitigate unsafe drinking practices: for example, this year's Sydney Arts Students Society (SASS) executive enforced a no-drinking policy for all camp leaders and used wristbands to mark how many drinks each attendee was served.

Similarly, the Sydney University Law Society (SULS) had delegated non-drinkers and officers with RSA training attend their camp.

However, it's clear that such policies are adhered to at varying degrees.

In 2014, the SASS executive tried to implement designated non-drinkers to ensure someone was sober enough to handle emergencies.

As a then member of the executive told *Honi*, however, he ended up "scoop[ing] vomit" — out of the designated non-drinker's throat.

More recently, an attendee of last year's law camp reported how two "super drunk" SULS executives refused to leave a first year's cabin.

In many instances the camps have actively promoted drinking. Both the 2016 and 2017 SULS camps ran drinking games that one attendee described as "coercive".

An attendee of the 2015 Engineering camp said drinking was what the camp "prided itself on".

This year's Sydney University Business Society (SUBS) camp's activities involved body shots and playing flip cup for points in an organised 'Scavenger Hunt'.

"Many people vomited, some people passed out, and one girl was said to not have had a heartbeat for 45 minutes but the next day received an award congratulating her," one attendee told *Honi*.

Obviously, it is a huge task for a small group of executives to take care of over one hundred drunken students, typically in remote locations.

This is a job that qualified, sober professionals find difficult, and the students on these committees shoulder a huge responsibility.

It is troubling, then, how the USU neither provides nor recommends camp-specific training.

An email sent from the USU to the executives before camps commenced this year said there would be "serious consequences" for any instance of discriminatory behaviour, and the USU assures it takes formal complaints seriously.

But in terms of prevention there are no guidelines other than those set out by the University's code of conduct and Clubs and Societies' regulations.

The USU relies on executives and attendees to report misconduct before they themselves can take action on the matter.

Beyond dangerous drinking practices, there are no clear mechanisms for student executives to respond to reports of sexual assault at camps.

A member of the 2014 SASS executive told *Honi* that when a student reported an attempted sexual assault, the solution was to give the alleged perpetrator a "time out" from drinking.

When the alleged perpetrator returned, he ripped the shirt of another female attendee.

No one on the executive reported this to the University or the USU.

Anisha Gunadawarah, a second-year law student, told *Honi* that a fellow attendee at last year's law camp harassed and kissed her without her consent.

As a first year student at the time, she felt like she couldn't report it to

anyone: "I don't think [not going to the leader] was a personal thing, it was moreso I didn't want to be labelled as the victim.

"I just felt like [the executive] were all really elitist and hyper-masculine people who didn't give a fuck about that sort of thing," she said.

At this year's SUBS camp, students could earn points in the Scavenger Hunt for telling an executive their sexual fantasy, removing clothing, kissing executives, kissing other members of their team, and skinny-dipping.

It has recently become more common for executives to run discussions surrounding sexual consent.

An attendee of both the SUBS and SULS camp noted that whilst SULS executives outlined procedures for dealing with sexual assault clearly, at SUBS camp there was a "distinct lack of safety procedure".

Camps exist for a reason; they are an important way to introduce first years to University life.

It remains troubling, though, that in many cases executives are either wilfully ignorant or deeply unprepared for the responsibilities that come with providing an adequate standard of care for these students attending camp. Without radical change, it seems inevitable that stories like these will repeat themselves.

Editors Jayce Carrano, Aidan Molins, and Michael Sun conflicted off this article.

Fair Work powerless without whistleblowers

BRENDAN O'SHEA / How industry regulation limitations are leaving students short-changed

This year has been cooked for hospitality workers.

The Fair Work Commission has cut penalty rates, Fairfax investigations have revealed systemic wage fraud committed by companies as large as Domino's Pizza and 7-Eleven, and celebrity chef George Calombaris has apologised after accidentally underpaying 162 staff members a total of \$2.6 million.

The latter story was blamed on erratic bookkeeping endemic to the industry, and "historically poor processes in classifying" staff.

To their credit, it appears as if Calombaris' management took the initiative to double check their books and appropriately compensate the workers affected.

But that kind of internal business scrutiny and remedy is not always the case — the Sydney Morning Herald's analysis credited a whistleblower for alerting Fair Work to systemic malpractice in 7/11 franchises.

Fair Work is also investigating other allegations that Calombaris hasn't been paying staff penalty rates.

These instances are indicative of a broader problem: those highest in the private sector have profited off paying workers less than their fair share.

As the 7/11 story suggests, Fair Work can be ruthlessly capable of regulation

if they are aware of dodgy employers.

The fact they required a whistleblower to alert them to employee exploitation in a nationwide chain of service stations and convenience stores should be a massive red flag.

The truth is that it is incredibly difficult for Fair Work to independently regulate employers; according to ATO estimates from late 2016, 1.6 million businesses across 233 industries (of which hospitality is but one) constitute the "black economy", a gaping maw of erratic bookkeeping, tax avoidance and wage fraud.

An *Honi* survey found 53 per cent of respondents stated they felt fairly paid in every job they'd worked in the hospitality industry, earning base rates between \$18 and \$26 per hour.

Compared with Fair Work's restaurant award, these rates look pretty industry-standard — Fair Work lists \$17.70 as the minimum hourly pay rate for a full or part-time adult 20 and older in an introductory role, or \$22.13 for a casual.

Of these students, most began working in hospitality when they were 18 or older.

But that leaves 47% of respondents feeling they have been unfairly paid in any or all of their hospitality work.

If future surveys support this statistic, that's a horrifyingly high level of employees unsatisfied with their wages.

In these cases, most reported wages ranged between \$10 and \$15 an hour.

Although some respondents said they were able to later request more award-appropriate pay rates and receive up to \$20 per hour, this was not the norm.

Overwhelmingly, those students who said they felt fairly paid also said they reported receiving their money through bank transfer.

By contrast, students who felt unfairly paid in one or more jobs reported different systems of payment — bank transfer in some jobs, cash-in-hand payment in others.

Honi asked respondents who felt they'd been unfairly paid if they had asked for a more appropriate rate.

Responses varied: one student said their request was outright denied, while another recounted how "[management] said they would get back to me and then gave me a pay raise".

One student said they turned to USyd Student Representative Council's legal service to receive compensatory back-pay due to below-legal pay rates.

In another case, *Honi* was told that despite eventually receiving back-pay

"[management] were pretty set on not changing it... they didn't like me much for asking questions".

Management also tried to classify them as a 'part-time-casual-worker', seemingly merging two separate employee classifications "so they could pay [the respondent] less".

Not all respondents felt empowered to challenge their employers for fairer wages.

The remaining respondents voiced uncertainty over how to raise concerns, or feared being fired for requesting higher pay.

One student says the employer-employee power imbalance means "asking for fairer pay is not a reasonable request".

Hospitality is an incredibly difficult industry to properly regulate, and it's that kind of environment that enables sketchy behaviour on the part of employers.

Sometimes we are graced with examples of proactive management working with their staff's best interest in mind.

But with a regulatory body that relies on brave employees to call out unfair conditions, it's the murky proving grounds for employee exploitation.

In memoriam: Vere Gordon Childe

CAITLIN MCMENAMIN / One of USyd's most polemic alumni is also its best-kept secret

"Men cling passionately to old traditions ... the dead-weight of conservatism, largely a lazy and cowardly distaste for the strenuous and painful activity of real thinking, has undoubtedly retarded [sic] human progress."

So begins one of Vere Gordon Childe's most eminent works, *Man Makes Himself* (1936). The title of this book speaks to Childe's career, as he dedicated himself to becoming one of the most important archaeologists of the 20th century.

The University of Sydney regularly vaunts its alumni. Just last year, a garishly oversized photograph of former Prime Minister Tony Abbott as a sharp but laid-back-and-relatable law student was plastered onto the glass outside the New Law Building. Other ex-prime ministers Malcolm Turnbull and John Howard are also amongst names most frequently touted by University administration as proof of our educational success. Jarringly, a similar poster of feminist activist Dr Anne Summers was stuck up a few metres away from Abbott's poster; perhaps USyd is moving away from its conservative roots to acknowledge alumni for their contributions in politically and vocationally diverse fields. But if that's the case, why hasn't a blown-up image of Childe graced the walls of Eastern Avenue?

After blitzing Latin and Greek at school, Childe commenced a classics degree at USyd in 1911 and graduated in 1914 with a ticket to Oxford. Up to this point, despite his intelligence, Childe was quite unremarkable. Everything changed when Childe became involved in politics; Marxist socialist politics, to be precise. An active member in Oxford's socialist society and a staunch pacifist, his broad worldview had a considerable impact upon his early work.

"The word 'revolution' must not of course be taken as denoting a sudden violent catastrophe; it is here used for the culmination of a progressive change in the economic structure and social organisation of communities" (*The Urban Revolution*, 1950).

The drawbacks of Childe's political involvement became evident once he returned to Australia in 1918. While acting as a residential senior tutor at St Andrew's college, Childe sought official academic appointment. According to archives, the academic board was given security briefings about Childe's involvement in radical left wing politics. Childe had been observed by ASIO for years — they tapped phone-calls, sent spies to watch him at conferences and functions, and monitored his letters. As a result, Childe was refused an academic posting at his alma mater.

When asked whether Childe's political involvement and ideology inhibited his career, USyd PhD candidate Alix Thoeming said "being kicked out made him a better academic, and his political ideology is one of the reasons he's so well remembered ... we remember him as the Marxist archaeologist."

Indeed, being denied a post at USyd led to Childe becoming secretary to the Labor Premier of NSW. All too soon, though, he realised his career prospects as an archaeologist and classicist had been virtually quashed in Australia. Conservatism

drove him back to London in 1921.

Childe continued to excel. After a stint as librarian to the Royal Anthropological Institute, he was made Chair of Archaeology at Edinburgh University — a post he held for twenty years — publishing *The Dawn of European Civilisation* and *What Happened in History* during WWII. In 1946, his career peaked as he was appointed a full-time director of the Institute of Archaeology in London.

According to Roland Fletcher, Professor of Theoretical and World Archaeology at USyd, the reason why Childe's political views had such an immense impact on his career in Australia, more so than in London, is likely because Australian academia was still in its infancy whereas Europe was a boiling pot of ideas post-WWI.

'Being kicked out made him a better academic, and his political ideology is one of the reasons he's so well remembered ...we remember him as the Marxist archaeologist.'

× × ×

In his life, Childe wrote 20 books and 200 papers. He developed and transformed diffusionist theory: the idea that technology and customs spread from the Near East to the West in prehistory. He created the first major synthesised chronology of European prehistory, providing the first holistic picture of Europe's roots.

Fletcher believes that despite Childe's groundbreaking diffusionist theory being proven incorrect with the discovery of carbon dating, this demonstrates the relevance of theory is its usefulness as a tool, not the purity or truth of its content. His work was academically revolutionary as — for the first time — European archaeologists were able to communicate with one another using theory. Without Childe,

the development of theoretical and culture-historical archaeology would have taken place decades later. His courage and creativity led to profound success; success which he might not have attained had he not been rejected by a conformist, conservative establishment. The archaeology department at the University of Sydney should honour Childe's contribution to the archaeological discipline by endowing the Chair of Archaeology in his memory.

Childe committed suicide near his childhood Blue Mountains home in 1957; the same year the university belatedly awarded him an honorary degree for his contribution to archaeology. He left his spectacles, compass, pipe, and coat by the cliffs of Govett's Leap and jumped.

We cannot theorise about Vere Gordon Childe

and the lessons he would have liked to teach us; if that was his desire at all. If we can learn anything from this man, however, it's that we shouldn't allow our minds to be trapped inside the quadrangle.

The USyd motto, 'sidere mens eadem mutato', means 'though the constellation is changed, the frame of mind is the same'. Instead, students should strive for 'mentes diversae quae ultra sidera cogitant', 'different minds who think beyond the constellations'. **HS**



Art: Matthew Fisher

East, West and the nature of protests

KARISHMA LUTHRIA / There is one glaring similarity in Indian and Australian animal rights campaigns

'Rules should be framed to avoid injuries. Instead of doing that, is it right to negate a culture?'

It's a hot January afternoon in a small South Indian town near Madurai. It's 2004 and men are gathered around on an open mud field while women look on from the spectators' gallery. Behind the fence stands a young artist with his tools, ready to sketch the scene before him.

The men anxiously await the arrival of their contender. Each year, as a part of the harvest festival, young men attempt to fight bulls to win money or a hand in marriage.

The bull comes out. The men are ready to tackle its hump to assert dominance. A few get hurt in the process and have instantly lost. Some continue to enrage the bull until it loses sight of the circle and heads to the sidelines, ramming into the fence and killing the artist.

This incident began a long and complex discussion about banning Jallikattu.

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It's 2017 and protests are trending. In this time of global unrest, we resort to traditional political actions to have our voices heard.

Recently, two governments implemented bans that resulted in such protests. While these bans occurred close in time, they were geographically distant — 7,809 kilometres apart to be precise. They were the 2016 greyhound racing ban in New South Wales and the Jallikattu ban in South India.

While the NSW greyhound ban needs little introduction, the Jallikattu ban in the South Indian state of Tamil Nadu may sound less familiar due to the lack of coverage in western media. To put it simply, Jallikattu is a version of bullfighting which has been practised in Tamil Nadu for thousands of years. During the traditional harvest festival, which marks the beginning of a new calendar year, people will try to mount a bull's hump to display dominance, strength, and grit.

Protests, albeit democratic and pluralistic in nature, are also surprisingly anarchic. It is via this tool that stakeholders, such as participating individuals, protest organisers and bodies such as the People for Ethical Treatment of Animals (PETA) intend on putting the "public" in public policy.

Jallikattu was banned in 2011 due to concerns put forth by the Environment Ministry. In 2016, however, people began to grow increasingly frustrated and asked for the ban to be repealed. They based their demands on the fact that the sport is a prominent part of Tamil culture.

The reversal of the ban garnered so much support that Tamil superstar Rajinikanth extended his support towards Jallikattu saying, "Rules should be framed to avoid injuries. Instead of doing that, is it right to negate a culture?"

Both countries prioritised human interests over animal well-being. While this is perhaps expected in Australia, for a country such as India, where the cow is regarded as a religious figure, its male counterpart being used as bait for sport is harder to swallow.

In January 2017, peaceful protests took place in many cities and villages across Tamil Nadu. Shortly after, over 1000 people gathered in Chennai, the state capital, and after police tried to forcefully evict them, the peaceful protest turned violent. Stones were pelted at vehicles and a local police station was set on fire. Twenty-two police officers were injured.

Meanwhile, in Australia, the greyhound racing ban was reversed despite 64 per cent of NSW residents supporting it. The fact that it was repealed, therefore, might have something to do with the \$335 million that the industry garners for the economy each year. The livelihood of trainers was also considered, such as Mark Maroney, a trainer from Doyalson.

Following the repeal of the ban, Maroney told the ABC, "a lot of

In both cases, however, the governments were coerced into following public opinion. This can be seen as greyhound trainers suggesting they'd be forced to kill all the remaining dogs if the industry was to be shut down. In India, the bullying was clearer as violent rioting broke out in the streets and PETA received threats of sexual assault and violence.

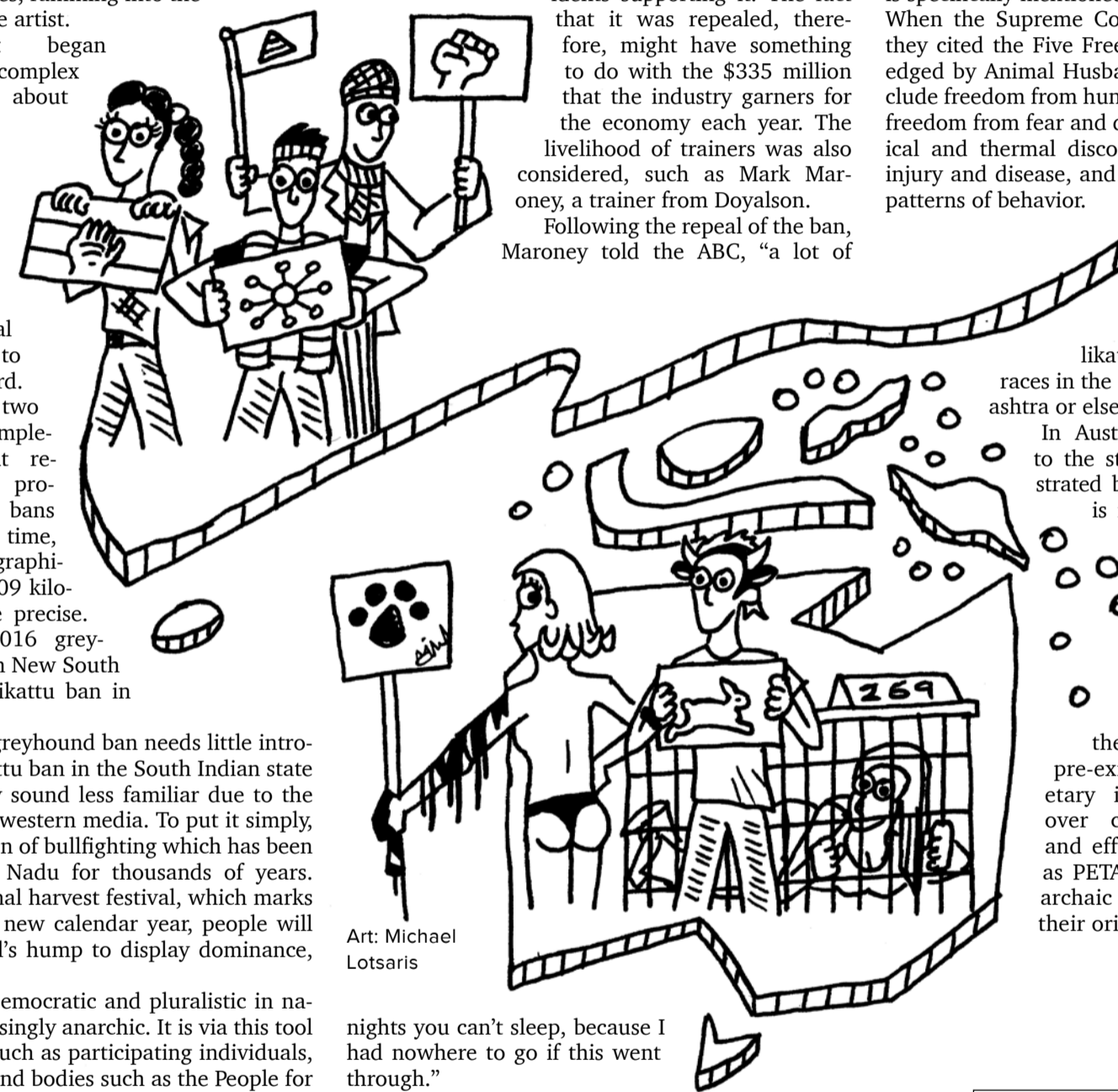
But how could the respective federal and state governments give up so easily?

The protection of animals from harm and pain is specifically mentioned in the Indian Constitution. When the Supreme Court first banned the sport, they cited the Five Freedoms of Animals acknowledged by Animal Husbandry organisations that include freedom from hunger, thirst and malnutrition, freedom from fear and distress, freedom from physical and thermal discomfort, freedom from pain, injury and disease, and freedom to express normal patterns of behavior.

Implementing the ban, the court ruled that "bulls cannot be allowed as performing animals", either for Jallikattu events or bullock-cart races in the state of Tamil Nadu, Maharashtra or elsewhere in the country".

In Australia, these issues are left to the state's discretion, as demonstrated by the greyhound ban. This is irrespective of the reported \$4.7 billion that gambling costs society in psychological issues, crime, and lower productivity.

Each government had vested interests in maintaining the status quo. In both cases, pre-existing culture and monetary interests took precedence over common human decency and efforts of ethical bodies such as PETA, which is a shame, given archaic traditions no longer serve their original purpose. **HS**



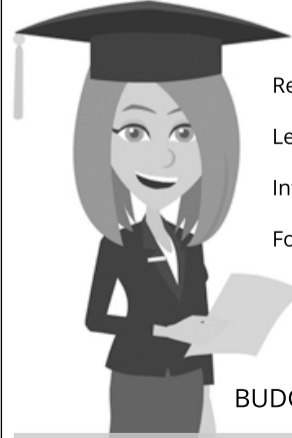
Art: Michael Lotsaris

nights you can't sleep, because I had nowhere to go if this went through."

In India, the public called for a reversal of the ban by waging violent protests. Often it was the educated class and students who were pro-Jallikattu, even when it claimed the lives of 43 people between 2008 and 2014.

Both countries prioritised human interests over animal well-being. While this is perhaps expected in Australia, for a country such as India, where the cow is regarded as a religious figure, its male counterpart being used as bait for sport is harder to swallow. In the East, culture and archaic traditions take precedence over animal husbandry; in the West, economic and capitalist interests are prioritised instead.

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Philosophy of ex

VICTORIA ZERBST / What not to do when you run into an ex-partner on campus

When you crawl through your degree at a slug's pace (as I continue to), it's easy to rack up a few ex-partners who end up littering lecture halls and USU outlets around campus.

Sometimes two of them are thrown into the same room as you and they end up sitting next to each other while you sit behind them wondering if they know who the other is, and you get so high on the social adrenaline that you forget to listen to the lecture about the abolition of gender and what Sally Haslanger has to say about social justice.

The first Philosophy of Sex lecture I attended this year was simultaneously attended by three of my ex-partners. Is it worrying to think I've already slept with 1/30th of the PHIL2661 cohort? Yes.

But if you're the sort of person who's been in a revue or seven, can name the current SRC president, or is even just reading this paper, this campus is probably a claustrophobic swamp of young hot things who've hurt you. So it's important to prepare for an inevitable run-in with a former lover, and I'm here to help. Here are some tips I'm happy to share, in case you ever happen to run into an ex-partner on campus.

DON'T AGREE WITH THEM IN TUTES

Much like during your relationship, everything your ex says in a tute is most likely wrong. I recommend you shake your head at them very subtly if they ever say anything in a tutorial or seminar. When they espouse some bullshit about intersectionality in front of your peers, shoot them a look that says "I know how socially progressive you actually are, you problematic fuck." Also, never dumb yourself down in front of them. You should inject all the suggested and recommended readings into your veins and get ready to show them how much better you are at academia. That's really important.

You don't want a repeat of 2012 when he got the better ATAR and you spent an entire year reading every Tolstoy you could get your hands on to prove you are so literary. That's pathetic. Being passive aggressive in tutes is your only weapon now. Use it often.

DON'T SUPPORT THEIR PROJECTS. IT'S NOT WORTH IT.

Definitely project an aura of confidence and amity when you see an ex and even feel free to strike up a conversation. But if you ever ask them what they are up to and they tell you, just reply "cool". Don't use any more words. You must actively disengage from their interests and hobbies. Don't offer to help them stack an AGM, don't tell them you want to come to their show, don't like the Facebook page for their new start-up. There's no point. Their SUDS play will get up anyway with the help of some GPS mates and you will be left wishing you didn't message your friends telling them to check out your ex's play because it's so brave being supportive even when the love is gone but then your friends actually enjoy the play and you get so mad.

DON'T HAVE SEX WITH THEM ON EASTERN AVENUE

If you run into an old flame on Eastern Avenue, I highly recommend you don't have sex with them on

Eastern Avenue. This goes for all locations. If you see them at Courtyard, don't fuck them on your pumpkin and vegan cheese pizza etc. On reflection, the location might be completely irrelevant: just don't have sex with them. There is, however, nothing wrong with trying to make your ex re-fall in love with you; I just wouldn't complicate things with sex just yet.

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If these suggestions seem too difficult, just try to hold off all romantic engagements until you graduate. You will be able to drain yourself from the swamp soon enough, and then you can dive into a much bigger pool full of future heartbreak. Maybe one day you will see relationships not as petty competitions but as genuine opportunities for love and growth. Also, if anyone I've dated in the past six years wants to get back together, shoot me a message — I'm keen.



Nocturnal animals

ALISON XIAO / The dreaded all-nighter isn't always bad

It's 5am and my eyelids are finally beginning to droop. I don't have insomnia or a pressing deadline. The yawns are colossal and coming closer together. I fall asleep with my laptop balancing precariously on top of me, episodes of Lost still autoplaying on Netflix.

Halfway around the world Tim Cook, CEO of Apple, has just gotten ready for another day at the office, after going to bed at a responsible 10pm. Arianna Huffington, Editor in Chief of *The Huffington Post*, has gotten the 8 hours of sleep she swears by in her 2016 *New York Times* bestselling book *The Sleep Revolution*, which urged people to "sleep their way to the top".

I awaken at 10am, groggy and exhausted. The weight of my MacBook Air presses against my ribs, and I utter a silent prayer of thanks that it didn't slip onto the floor and snap in the middle of the night. With eyes half-closed, I carry it to the safety of my desk before returning to sleep for a few more hours.

I'm well aware that the early bird catches the worm; I've often wondered how much more productive I could be if I adopted a more normal sleep routine. But I don't have the self-discipline to change the innate desire of my body, which is to begin my seven or eight-hour cycle after 3am.

The Australian Sleep Health Foundation tells us that some people with a screwed up internal body clock suffer from delayed sleep phase syndrome

(DSPS), a disorder that sets circadian rhythms out of sync with the socially agreed norm. Ron Grunstein, a Professor of Sleep Medicine at the University of Sydney, analogises DSPS to living in disparate time zones: "it's a bit like your body is in Sydney, but your brain is in Perth. It's awake when your body should be sleeping."

Grunstein confirms that DSPS can be the result of genetics. "People who've got it often have relatives who've got it," he says. Everyone's internal body clocks are different, but most people fall in the middle of the spectrum, sleeping between the hours of 11pm and 7am. Whether you're an early bird, or a night owl, you're influenced by your circadian system. Often sleeping is taken as a sign of laziness, but for many there's a case for scientific cause.

Fellow night owl Melanie Kim*, a law student at the University of Sydney, says she also stays up until sunrise for no reason other than personal preference. We are both filled with self-reproach, blaming our teenage-selves for screwing up our sleeping patterns.

"I had this terrible sleeping schedule during the HSC. I would take like a 3 hour nap in the afternoon and then stay up late and sleep again for a few hours before going to school," she says.

"I don't do that anymore, so I feel like I've improved! Maybe that's a low bar."

My own sleeping schedule was disrupted in Year

10, when I challenged myself to stay up all night just to prove to that I could. It was a silly idea that seemed reasonable at the time because it meant I could finish all of *The West Wing*. As years rolled on, I found myself falling asleep in class, yawning tears even when I wasn't tired, and nodding off on the train and missing my stop.

When Facebook tells a friend that I've sent my message at 5.26am, recipients often ask curiously: "what do you do when you stay up so late?"

"I just find [that question] baffling," says Melanie.

"I don't do anything that requires I stay up late at night. What I do, for example, from 12 am to 4 am, is probably the same thing that someone else does from 8 pm to 12 pm. These days, that's mostly procrastination.

Late at night, in a dark room lit only by the blue light of my laptop, I can feel so at peace with the world. If you've ever driven home alone while the city is asleep you are probably familiar with the same sense of magic. Sometimes, it means getting three or four hours of sleep and walking around the next day feeling like a truck has hit me. And sometimes, if I'm lucky and have nothing pressing to attend to, it feels like the whole world is at my fingertips. Or at least, the entire Netflix library.

* NAMES HAVE BEEN CHANGED

Sex on campus

ANONYMOUS STUDENTS / Tales of getting down and dirty on university grounds



GETTING DOWN ON THE HIGH TABLE

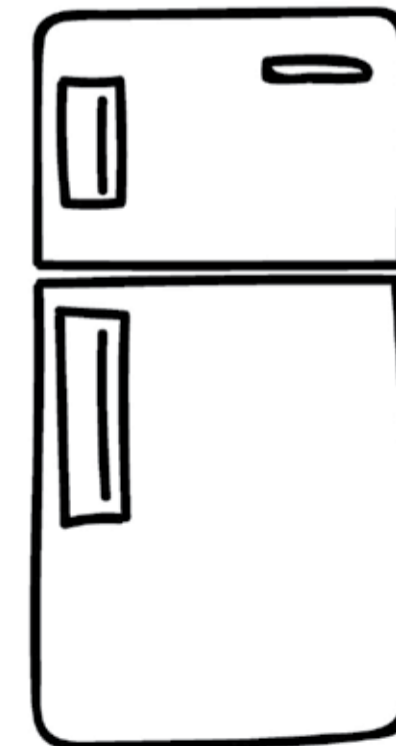
Last year I went to the play put on by St Paul's college with my boyfriend — neither of us are college students. After the show we were just wandering around exploring. The dining hall was unlocked so we went in, closed the door, and fucked on the high table.

ROCK AND A HARD PLACE

I once fucked in the disabled bathroom next to the Old Geology Lecture Theatre. Before that we did foreplay in the lecture theatre itself and I came all over one of the chairs. I still go back and visit the chair for the memories. This was nearly three years ago. Oh, how time flies!

IF YOU CAN'T STAND THE HEAT...

There's a great private place under Eastern Avenue, I think it's a kitchen. My lover at the time and I used to go there quite often. It has a broken fridge and a broken wheelie chair. Anyway, it's very private — by which I mean it has a lock — and it's spacious enough with a large table and a chair, so getting your pal lying down or sitting is easy. It's across from the bathroom, so freshening up was quick and easy. We'd often be interrupted by students trying to claim their lunches from the freezer. Unlocking the door, looking flushed, shirt stuck in my bra; almost everyone knew what had been happening 30 seconds before.



HEY, WHO TURNED OUT THE LIGHTS?

We entered a Carslaw lecture theatre at night through a door that had been left ajar. It took a few minutes to work out how to dim the lights... Just as we were putting our things back on, we joked about security finding us — instantly we heard the door begin to swing open. We scrambled behind the lecturer's podium and tried not to laugh as a security guard scanned the room. A minute later we heard the door shut. Lucky for him and us.

ERGONOMICALLY DESIGNED TO MEET ANY NEED

Last year my boyfriend and I were walking back across campus after watching a revue at the Seymour centre. As we passed Cadigal Green I said that I thought the sloping chairs would be fun to have sex on. Partly as a joke we started making out and I ended up riding him on one of the chairs at 10pm on a Thursday.

MULTIMEDIA MAKES US SEEDIER

My boyfriend and I had delightful, albeit quick, sex on the floor of one of the multimedia rooms in Fisher. Despite it being 3pm in the middle of the week, we were lucky enough not to get caught, although I hadn't yet put my stockings back on when a guy started to open the door to check if the room was empty.

PUB CRAWL TO CARSLAW

Having only been at uni for three weeks as a new babe first year, I was pleasantly surprised at the bounty that was campus Tinder. I coincidentally bumped into one of my matches after a pub crawl, and whilst waiting for an Uber back to his place (hyped up from a week of nude exchanges) we decided we could wait no longer and engaged in some sloppy drunk coitus on the benches outside Carslaw lecture theatre... only to be interrupted by campus security. Oops!

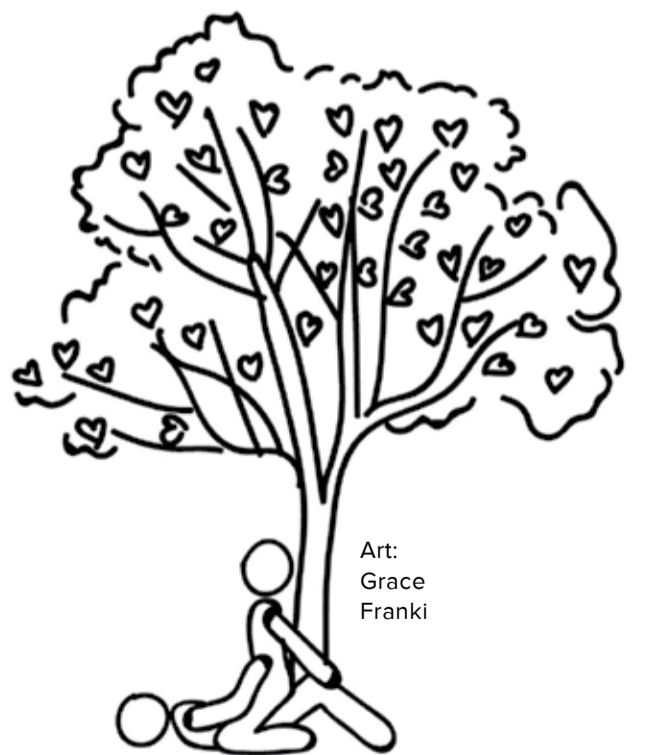
TO THE WINDOW, TO THE WALL

The Madsen building bathrooms boast floor to ceiling doors but sub-optimal handgrips (a concern I'll obviously raise with administration). Finding a good position was difficult — the only way forward was against the wall. We probably resembled one of those awkward couple-sex photos occasionally memorialised on Google Streetview. A welcome respite from a gruelling study session.



WE HARDLY KNEW THEE

Underneath the Jacaranda tree — vale.



Face-off: universities should never restrict controversial speakers

KRISTI CHENG / For

Earlier this month, more than 400 people signed a petition opposing anti-Islamic activist Ayaan Hirsi Ali¹ appearing on Q&A. Hirsi Ali ended up cancelling her trip to Australia due to security concerns. On the night of the Q&A panel, the former Prime Minister of Denmark Helle Thorning-Schmidt responded, “This is Australia, there’s freedom of speech ... The point is that I will fight for your right to say whatever you want even though ... I might not agree with you.” And she is right.

Democratic values are a cornerstone of Australian identity, and though we have no constitutional protection for free speech as America does, being a democracy implies such a freedom of expression. For true democracy to exist, people must not only be given a right to express their views, but a platform to do so.

Universities and Q&A are both places to discuss ideas — anyone who has a legitimate contribution to make to public debate should be welcomed to speak. Hate speech laws provide sufficient limitations on freedom of expression to protect groups at risk of being vilified.

DOMINIC BUI VIET / Against

To those who see universities as becoming increasingly insular echo chambers, this question flags all the hallmarks of the continued affront to freedom of expression. The University of Sydney has come under fire for multiple instances of restricting controversial speakers and events.

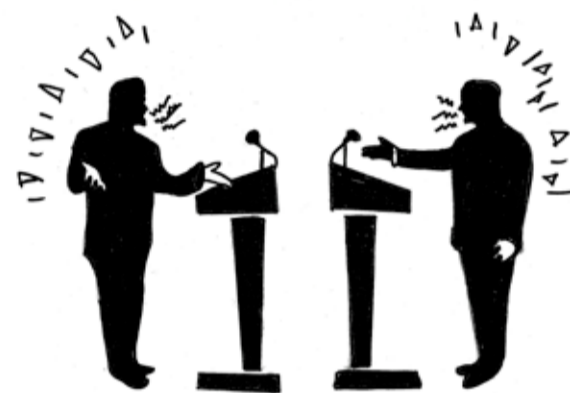
Notably, these include contention surrounding the Dalai Lama’s talk in 2013 and an anti-militarisation meeting just before ANZAC day in 2015. The University of Sydney Union was recently both praised and criticised for banning the use of union resources for a screening of *The Red Pill*. The reasons behind these restrictions are different, but the passionate discussions they create almost always ask: who chooses what views are given a platform and why?

It’s important to emphasise the term ‘platform’ rather than speech; everyone deserves the right to speak, but no one has the right to an audience.

The decision by universities to deny controversial speakers that audience is never made in a vacuum.

A popular argument for suppressing free speech is that universities are one of the few places where students can challenge ideas in a safe environment.

Despite good intentions, tighter regulations risk creating the sort of liberal echo chambers that facilitated the ascent of an American president with principles contradictory to those supposedly found in academic environments — transparency, civility, and truthfulness. Efforts to curate what students at university hear denies them the opportunity to confront a world filled with people who don’t believe in what they do, or think as they do. Students who are not used to seeing the world through eyes not



Art: Stephanie Barahona

It is the culmination of political, social, and corporate pressures. This is the check and balance removing the power from a centralised authority dictating who can and cannot be given an audience.

What matters is where that decentralised power ends up being held. In a report by *The Huffington Post* titled ‘At Some British Universities, Free Speech Comes at a Price’, the author references numerous speakers whose invitations were rescinded following protests.

The author then claims that controversial speakers encourage “constructive learning” about views that are not aligned with their own. Debate is not necessarily constructive or important just because it is controversial, and not everything that someone disagrees with is

their own are deprived of an education to become well-informed, thoughtful citizens and will have a difficult time empathetically leaping from their limited points of view to that of another.

And we mustn’t forget: free speech works both ways. Supporting the right for a controversial speaker to give a presentation does not mean we lose our right to speak up and condemn what is presented.

It is the mission of universities to be places where new ideas can be advanced, critical thinking is encouraged, and where open and free debate can and must take place, even if this occasionally involves inviting speakers with contentious views. In the words of French essayist and moralist, Joseph Joubert, “It is better to debate a question without settling it than to settle a question without debating it.”

¹Hirsi Ali has been a vocal critic of radical Islam and has called for moderate Muslims to reform the religion.

just a version of the truth they don’t want to hear.

I contend that examples of speakers being uninvited actually provides a different lesson — it tells us that students’ voices have power to make a stand for the values they hold when there are enough of them. This does not represent silencing — a university lecture is not the only, nor is it the most important, platform from which to speak.

The type of free speech that most often gets raised in these discussions is not the legal kind, or even the natural kind (the one that philosophy students get passionately angry about when you misuse the term). It’s the nebulous, misused concept of a capital ‘R’ inalienable right. It’s the kind that makes people believe their actions should have no recourse; that entitles them to occupy any space they wish. It’s contradictory because it only goes one way. It makes people say “Hey, listen, what I’m saying is important”, and to those people I say: who are you to decide I should be quiet and listen?

Safe Schools must stay

OLIVER MOORE / If you axe safe schools I’ll fucking axe you

Education Minister Rob Stokes recently announced that the Safe Schools program would not be funded when federal support ends later this year. The rights of LGBTQIA+ youth diminished not with a bang, but with a whimper and a Miranda Devine article.

Devine tells us that, like a virus, queerness can be transmitted to otherwise straight, cisgender children by exposing them to its existence. Most damagingly though, she tells us that the Safe Schools program created an “epidemic” of trans children.

Miranda Devine, and every other commentator who cheered the program’s axing: take a moment and think about what it might be like to grow up feeling unsafe, alone and terrified, with the sinking suspicion that there was something inside you that was different to your friends. Imagine being afraid to share that thing that you didn’t have a name for until long after you’d slipped off your school uniform and finally been exposed to the complexities of identity. Imagine finally understanding yourself with the naming of a kind of being you didn’t know was available to you. Imagine how powerful and affirming that might feel. Now

imagine skipping some of those years of anguish, and being able to have complexities of gender and sexuality articulated to you in the safety of your PDHPE classroom by an authority figure with the tools to guide the conversation.

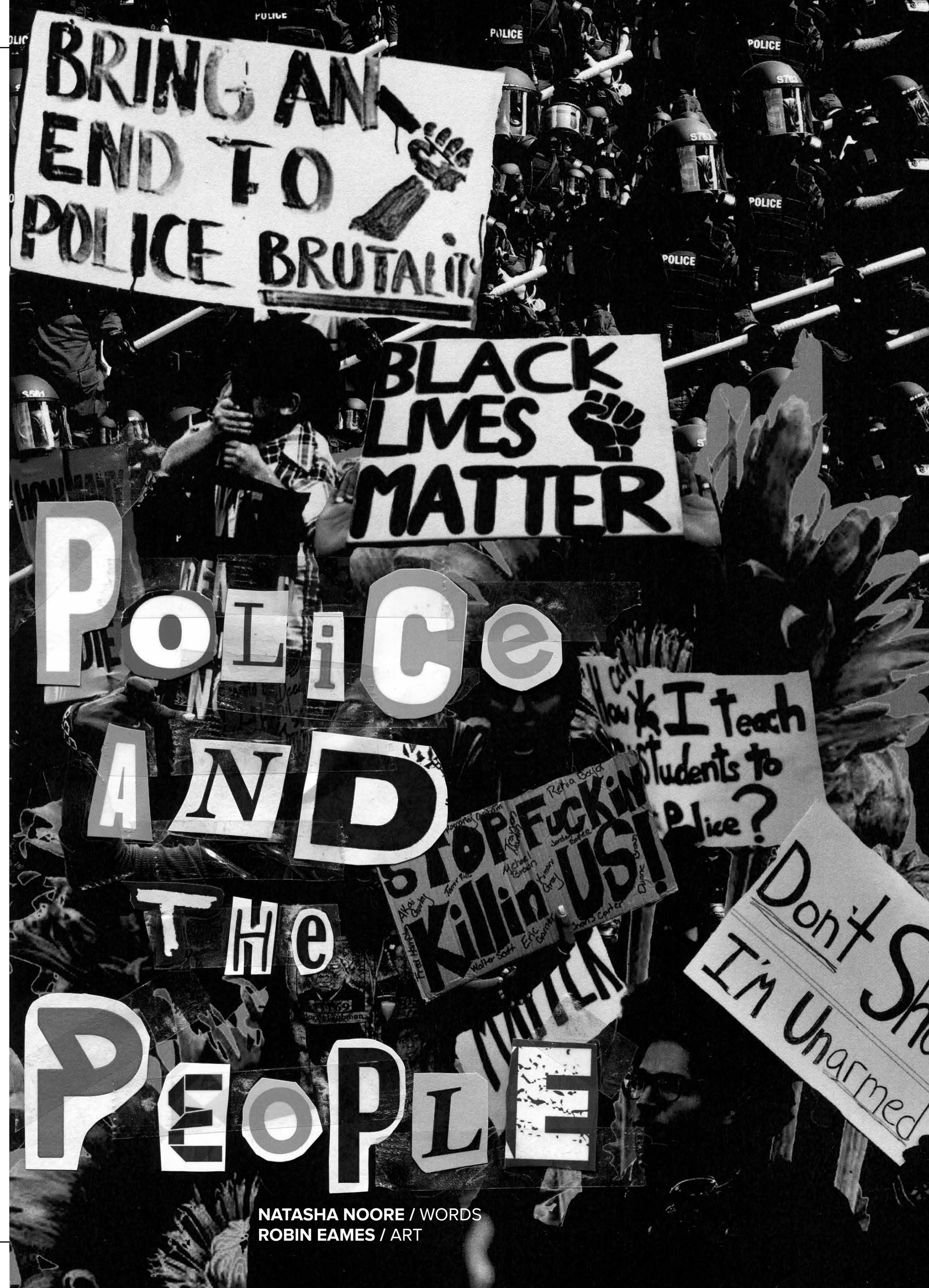
Programs like Safe Schools don’t create more trans kids. They create safe, supported trans kids, as opposed to closeted, depressed trans kids. Increasing numbers of trans kids shows that the program is working. It shows that people are learning and growing, and isn’t that what you want an education program to facilitate?

Of course introducing queerness as something to embrace, something normal, natural, and beautiful, means more young people are going to feel comfortable embracing themselves and the identities presented to them rather than wasting away in sadness, secrecy and shame. Of course educating people about queerness is going to mean more people identify queerness within themselves.

Teenagers are more intelligent than anyone gives them credit for. I work with high schoolers at a conservative, religious private school (where, by

the way, they can legally fire me for being queer). I teach kids who have queer friends, who are interested in queer issues, and who are themselves queer. They’re digital natives who educate themselves about queerness, consume a wide range of media about and by queer people, and who have no shortage of opportunities to engage with queerness outside of school hours. What they don’t have, and what Safe Schools provides, is a supportive framework of teachers. A framework without the pitfalls of trying to WebMD why you feel shit, without the slurs, without the toxic message boards from 2004, and most importantly, without the terror that you’ll never be able to tell anyone this thing you’ve discovered about yourself.

The Safe Schools program teaches staff and students how to accept and support their LGBTQIA+ peers. It teaches empathy with people who might not be the same as you. It teaches safety, security, and protection. It teaches the skills crucial to not be a dickhead in 21st century Australia. Without it, who knows how many years of fear and terror face queer and trans youth?



NATASHA NOORE / WORDS
ROBIN EAMES / ART

"I've been arrested three times, had my head stomped on while I've been on the ground, I've been choked to the point of passing out, which I have PTSD from." Ex-USyd student Tom Raue recounts his interactions with NSW Law Enforcement with the nonchalance of someone reciting their weekly grocery list.

Overwhelmed, I'm incapable of an empathetic response that doesn't leave me sounding like an Oprah impersonator. To break the pregnant pause, I rifle through my notes and stutter another question. "So... um... how would you describe your relationship with the police?"

A smile twitches at Raue's lips at the same time I realise the folly of my question. "I think we've covered that I don't like police," he says.

I'm confronted by Raue's answer. It's not that I'm scandalised by its 'Up yours' anti-establishment sentiment. I'm confronted because of how many people have expressed the same opinion. An anti law-enforcement stance is no longer confined to minorities of race, class, sexuality, or politics.



It would come as no surprise to those younger than 30 that as police powers have continued to increase, citizens' rights have been consistently, and unashamedly, trodden on.

A saga of conservative parliamentary reform has multiplied complaints about police brutality with excessive use of tasers, deaths of indigenous youth in custody, and excessive punishment and enforcement of drug and protest related offences. Sniffer dogs have become a staple of our morning commutes to Redfern and our nights out anywhere from Laneway to World Bar with 2012 amendments to the Law Enforcement Powers and Responsibilities Act (LEPRA) allowing warrantless searches with sniffer dogs on public transport, music festivals, and the Kings Cross precinct.

2014 Amendments to the Liquor Act, disdainfully referred to as "lockout-laws", have brought a whole new meaning to the term "fun-police". For young activists, the 2016 Enclosed Lands, Crimes and Law Enforcement Amendment Bill has constrained the right to protest. Penalties were made harsher with for protests with trespass increased from \$550 to \$5500. Now warrants for search and seizure, arrest and detention are cosmetic, not essential.

The consequence: disliking police has become a rite of passage for my generation.



I speak to Nicole Bramah, a Detective Senior Constable of the NSW Police. She offers to make me a coffee and compliments my activewear before talking me through the best way to prevent a person from blowing up a building. She does all of this without looking up from the instant Nespresso she is stirring. There is a point to her advice though: according to Bramah, dismantling a high-risk terrorist situation and de-escalating a Friday night altercation in the CBD are not too dissimilar.

Bramah insisted that, in both cases, communication is a police officer's most important tool: "time and time again, I found if I spoke to a young offender the way I would speak to anyone else, I would get my best result... and I'm coming from a five foot two female perspective here."

"What it comes down to is allowing a person their dignity."

I get a sarcastic laugh when I ask another student, Charlotte, if the police have treated her with dignity. She has just finished telling me how a couple of apathetic sniffs from a dog was lawful justification for her needing to squat naked in front of two strangers.

The 25-year old UTS Communications graduate, who now works as a media advisor in parliament, was separated from her friends, stripped of her belongings, and strip searched for non-existent drugs

at the Secret Garden festival in February this year.

Given the less than dignified procedure Charlotte endured, I expected the dog to have given an indication beyond any reasonable doubt. But when I ask this she laughs, "the dog was interested in me and sniffing me. It never sat down — something I understood to be a positive indication".

They had no sense that they'd put me through any kind of humiliation or uncomfortable situation. They weren't treating humans like humans.

After refusing to confess to possessing drugs she didn't have, Charlotte was led into a tent with two female officers. They didn't explain the law that would allow them to proceed with the search regardless of whether she consented. She wasn't told what to expect from the procedure she was about to undergo. Instead they instructed Charlotte to remove her shorts, which she did. She tells me that she paused in the hope that reason would prevail.

The officers mechanically ordered her to "keep going."

After a naked squat proved there were no drugs on her person, she had to ask to put her clothes back on and collect her belongings, now scattered across the tent floor. She was free to leave.

"They must have at least apologised to you? I mean, they made a mistake?" Intuition gives me the answer before Charlotte does.

"They definitely didn't say sorry. They had no sense that they'd put me through any kind of humiliating or uncomfortable situation. They weren't treating humans like humans."

It doesn't surprise me when Charlotte says how angry this made her; "If I'm about to have my rights violated, I want there to be a good reason." But this isn't a luxury we have in NSW. And the hypocrisy lies in how these mechanisms, designed to protect our lives, infringe upon our wellbeing.

"What is causing trauma is that kind of aggressive policing that is treating people like criminals when they haven't done anything wrong," Charlotte says. "If the government cared for the safety of young people they would pay for 20 pill stations instead of 20 drug dogs at festivals."

The 2006 Ombudsmen sniffer dog report declared that the dogs are wrong 73% of the time. When they are right, the person they identify is usually carrying small amounts of cannabis. This process costs tax-payers nine million dollars a year. For an exorbitant fee, we're hardly taking down Narcos style drug kingpins.

Jenny Leoung, Greens member for Newtown, supported this view in her attempt to repeal provisions of law pertaining to sniffer dogs in state parliament.

Leoung branded the prevailing drug enforcement policy a failure and said "it's not about effective drug control, it's about police intimidation and harassment." Despite the support she received from fellow Greens member David Shoebridge and Labor member Jo Haylen, little has been done in parliament since the amendment was raised in February last year.

Dogs are an omnipresent part of Redfern station, but are rarely up the road in the white collar, cocaine laced Martin Place. More and more young people see the police as a force used to purge, not protect; who would rather arrest someone for a couple of MDMA pills than make sure that those pills are safe in the first place.

Cases like Charlotte's reinforce a growing concern held by the people I talk to: that they are suspects by virtue of age, music taste, and social activity.

It's impossible to confine young people's experiences with the police to the mosh pit of a music festival, or a late-night dance floor. I turn to a practice synonymous with idealistic, albeit stereotypical, University of Sydney student: activism.

Back in 2014, Tom Raue made headlines after being banned from USyd grounds for taking part in a protest against Julie Bishop at the University, and allegedly punching "a campus security officer in the face". A year prior, the University of Sydney Union took Raue to court to dis-



miss him as their Vice-President after he leaked a confidential board report to *Honi* that showed collaboration between University management and police to break picket lines during the NTEU strike.

It's safe to say that I didn't think Raue's view on the police would be optimistic. But I also didn't expect to hear how he had passed out from being choked at the University of Sydney NTEU work-

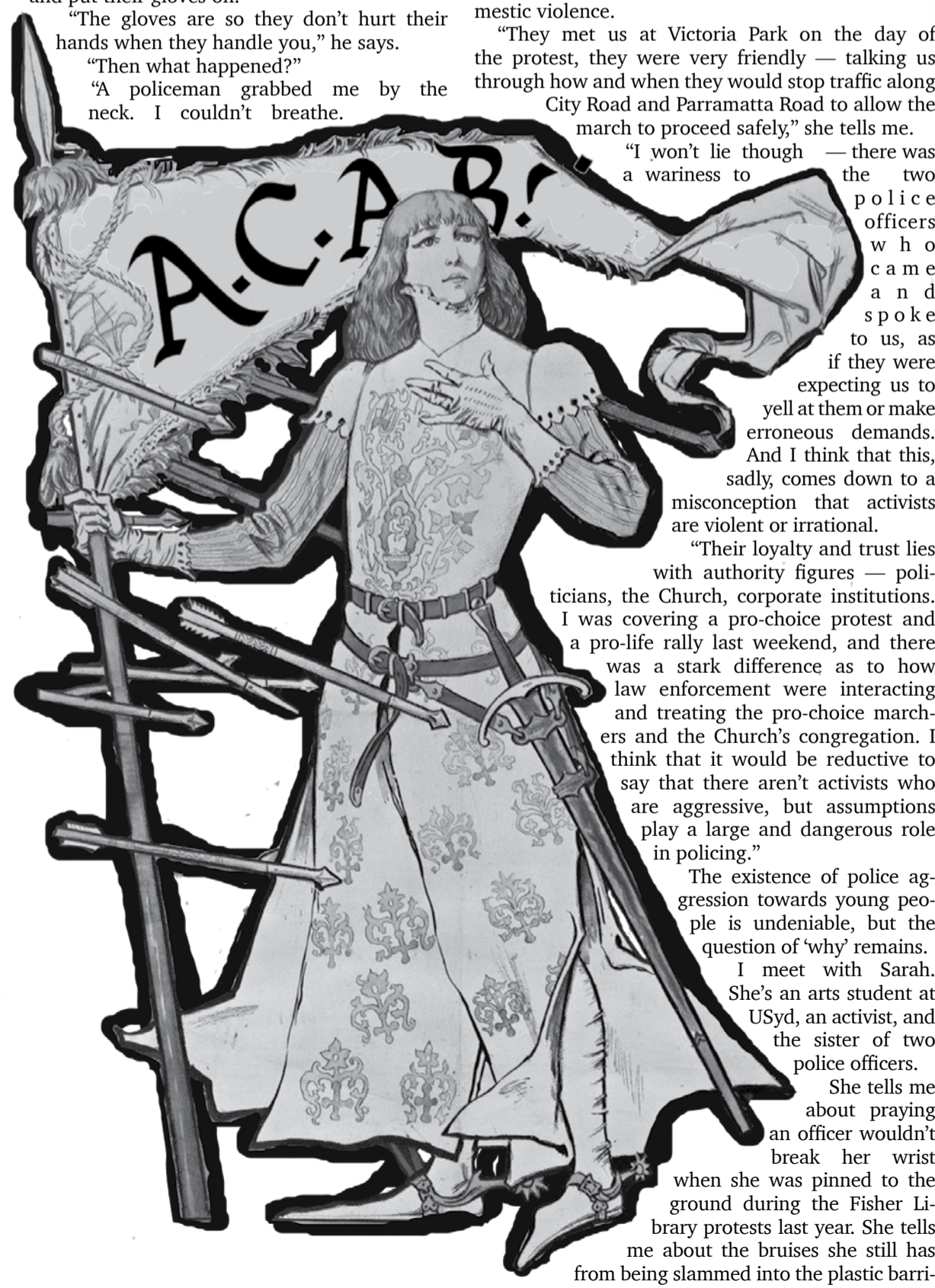
I think that this, sadly, comes down to a misconception that activists are violent or irrational.

ers' strikes in 2013. He tells me that he knew there would be blood when he saw the riot police line up and put their gloves on.

"The gloves are so they don't hurt their hands when they handle you," he says.

"Then what happened?"

"A policeman grabbed me by the neck. I couldn't breathe."



They held me down for a minute. I was blacking out. I was afraid I was going to die."

He takes a sip of his coke and I see the casual façade falter for a moment as he mutters, "I was pretty shaken up by that."

He tells me about the next strike, when he stood at the back of the crowd, afraid to take a more active role. Police again intervened. Raue remembers telling the paramedics that his injuries were from being held down and kicked in the head by two officers. He was subsequently arrested.

"Why would you arrest someone who hasn't committed a crime?" He asks me.

It's a question I can't answer.

"Did you notify police of the protest beforehand?" I ask, remembering Nicole's words about the best protests being those with a pre-existing relationship with law enforcement.

"Yes. I've been a police liaison and they break up legal protests all the time."

Raue's experience, although common, isn't a definitive account.

Justine Landis-Hanley speaks highly of the police's involvement when she was 2015 co-convenor of Reclaim the Night Sydney, a march against domestic violence.

"They met us at Victoria Park on the day of the protest, they were very friendly — talking us through how and when they would stop traffic along City Road and Parramatta Road to allow the march to proceed safely," she tells me.

"I won't lie though — there was a wariness to the two police officers who came and spoke to us, as if they were expecting us to yell at them or make erroneous demands. And I think that this, sadly, comes down to a misconception that activists are violent or irrational."

"Their loyalty and trust lies with authority figures — politicians, the Church, corporate institutions. I was covering a pro-choice protest and a pro-life rally last weekend, and there was a stark difference as to how law enforcement were interacting and treating the pro-choice marchers and the Church's congregation. I think that it would be reductive to say that there aren't activists who are aggressive, but assumptions play a large and dangerous role in policing."

The existence of police aggression towards young people is undeniable, but the question of 'why' remains.

I meet with Sarah. She's an arts student at USyd, an activist, and the sister of two police officers.

She tells me about praying an officer wouldn't break her wrist when she was pinned to the ground during the Fisher Library protests last year. She tells me about the bruises she still has from being slammed into the plastic barrier

ers so hard they shattered when she was escorted out of the library. But her voice becomes most distressed with what she tells me next.

When she told her brother she'd been thrown around by his colleagues, he said: "you deserved it and I would have done the same thing."

For Sarah, police clashing with youth can be reduced to a lack of empathy. She blames their grueling training for this.

"If they're struggling to complete a task they're called 'fucking pussies' and told to harden up, but this takes away their compassion." In many cases, emotional disassociation is positive. When talking to rape victims and examining dead bodies on a daily basis, emotionally switching off isn't a choice; it's a survival mechanism.

But this lack of emotional proximity becomes problematic when applied to situations universally.

From the way her brothers talk, Sarah says that, to law enforcement, "[activists and dissenters] are the enemy: we are the people they need to protect society from, which is rubbish".

But while everyone I talk to agrees that the police's current interactions with our age group is damaging — not just to the individual or democratic culture, but to their future relationship with law enforcement — no one denied the vitality of their work.

When talking to rape victims and examining dead bodies on a daily basis, emotionally switching off isn't a choice; it's a survival mechanism.

When Bramah describes stories about preventing the death of hostages, stopping young women being trampled in a protest, and talking sixteen year olds off bridges, there is a pride in her voice that deserves to be there. But even Bramah admits that recent law reform makes mutual respect between citizen and officer difficult.

The implication is obvious: if your first interaction with police is an unnecessary shoving at a protest, being falsely accused of possessing drugs you don't have, or being given directions to 'move on' after five hours of partying, your perception of the police isn't going to be post-card pretty.

The consequence of this fractured relationship is significant. Some interviewees admitted they were in the wrong but the response was so disproportionate that it eclipsed this. When Sarah ignored move on directions at the protest she knew she was in the wrong, but she didn't expect to be physically assaulted. When another student, John, got caught carrying two MDMA tablets, he said he knew it was stupid. But he didn't expect to be prosecuted for drug dealing.

The cycle of aggression means that conflict and non-cooperation are more likely outcomes. Charlotte, Raue, Sarah, and John said that after their negative experiences, if an unsafe situation did arise, they would be reluctant or entirely too intimidated to go to the police for help.

As Sarah says, "It becomes about civilian versus police officer and it shouldn't be like that." **HS**

Chairs in weird places

BELINDA ANDERSON-HUNT

Sydney artist Belinda Anderson-Hunt has spent years chronicling the accidental art created by publicly dumped trash. Her collection, *Chairs in weird places*, shows the 'scenes' created by chairs and other furniture left in public spaces. In these scenes, a certain emotionality is invoked by the objects' designs and the way they fit into the spaces they occupy, implying a set of character traits.



I work in that office. I was looking at this flower. It looks pretty from back here, but up close it's all full of bugs. Haha. Well actually maybe that's good. The bugs like the flowers. I don't know. It's nice weather today. It's nice to get out. Even if I'm just looking at a flower.

Life can be tough, but sometimes you have to swallow the shit and keep moving. If I'm feeling bogged down, it's because I haven't eaten healthy or I've forgotten to exercise. A body is a temple and you have to keep it in good working order.



There's always Magpies here. I bring a little mince for them sometimes. This one takes food right out of my hand. I'll take it home one day. No, I wouldn't do that. Magpies belong in the wild. I wouldn't change that.



I like to watch the dogs. I have a big place in my heart for dogs. I can't have my own though. I'm allergic. Deathly allergic. I once had to go to hospital for it.



She won't come inside. She's upset, because I was busy today and she wasn't getting the kind of attention she wanted. It's been tough on both of us. Her dad's not around a lot and it's definitely taking its toll.



We've all been drinking. They stress a lot and I guess it's gotta come out somewhere. I'm just sick of being the mediator.

Today, I've only been outside to take in the bins. I spend a lot of time online. I want to travel one day. I'm going to go to Ithaca.



It's street theatre. Out here. This is real life. At night the streets either come alive or they play a slow melancholy trance of cold lights and distant sounds. It's very surreal. I'm an observer you know? Just looking.

5 things to avoid if you want your society application approved

SAMUEL CHU / We learn history so that it may not repeat itself

Hey, you! Do you have a niche interest or two? Are you looking to submit a new club application to the University of Sydney Union (USU) Clubs and Societies Committee? Want to avoid getting your application rejected by the C&S Committee? Heed these precautionary tales and you'll be well on your way.

1) Don't pick something that is deemed inherently risky and dangerous.

One proposed society that really exemplifies this quality was Eye Gazing, a group which applied to the C&S Committee on the basis that it would be a "long-running club that will require funding". A quick Google search for what eye gazing actually is produced results relating to tantra, intense staring, and "altered states of consciousness". Due to the "inher-

ent risk of the activity", the proposed club was rejected in a 2016 September meeting.

2) Make sure it's not based on a trend too cool to be considered "long-term".

Muzzsoc made this mistake. For the uninitiated, definition #1 in the Urban Dictionary reads: "the act of muzz, a dance done at clubs and festivals". The C&S Committee's view that a specific trend of dancing could "lose traction" and its angst at Muzzsoc's inability to contact MADSOC to merge the two societies meant it was rejected in late 2016. Perhaps the C&S Committee wanted muzzing to feature in the 2017 MADSOC Major Production?

3) Don't offer counselling.

This activity was put forward by Stigma, a proposed society focused on removing the stigma around mental

health, it was rejected in the September 2016 meeting due to "concerns with giving counselling in a formal way". This "potential risk to members" was eventually nullified at the November 2016 meeting, but further issues about a doctor on the executive and complaints about similarity to the inactive "existing society" for mental health ensured its rejection (again).

4) Avoid receiving legal threats from other societies.

The C&S Committee is likely to consider threats of legal action as a negative. This happened when the Chinese Students' Association (SUCSA) made clear its desire to commence legal action against an application to form a suspiciously similar Chinese Students and Scholars Association (CSSA) in late 2016. SUCSA's threats worked - CSSA's application was rejected.

5) Don't stuff up your Inaugural General Meeting.

The USU has a rich history of questionable meetings taking place, and you can add the IGM of the rejected QuantSoc (quantitative data and analysis) to the list. The C&S Committee minutes for May 2016 state that "The C&S Office report indicates there is significant reason to believe the club's IGM attendance was fraudulent." Enough said.

If you don't follow in the steps of these five never-to-be-societies, you'll be well on your way towards being accepted by the C&S Committee. Good luck!

I would walk 500 Milo

JOSIE GIBSON / The drink not the dickhead

After a month in the United States — a weird place where the culture of caffeine is as artless as the politics — the first double espresso I had in New York brought a single tear to my eye. Bluestone Lane is a self-styled Australian cafe chain, replete with flat whites and vegemite and house down-payments — wait no, I mean smashed avocado on sourdough. It was the taste and scent and frothy rosetta found in every town, street, and suburb of Australia. Aside from the fact it was eight dollars after tips and tax (what? why?!), it could have been Bondi after a beach swim.

You could even order a Milo if you wanted. The cafe could serve you a barely-soluble sugary cocoa malt heaped upon some forgotten forethought of milk. Not one person has any business heaping that much crunchy chocolate malt on top of anything. Far from its origins as a Depression-era nutritional tonic for impoverished children, Milo today is a glorious ritual of excess.

It is an inalienable right of the Australian citizen that they may construct small geological wonders in a cup with their Milo and their milk of choice, eat the small wonder, reuse the leftover milk for another Milo wonder, eat that too, then give up and drink it through a Tim Tam.

This humble obscenity is often served overseas. It's called a Milo Dinosaur in Malaysia and Singapore. You can find other iterations of the drink in intervals of increasing ridiculousness: with whipped cream on top, with ice-cream on top, with whipped cream and ice-cream on top, with whipped cream and ice-cream and

strawberry syrup on top, because once the floodgates of excess are opened by a milk additive that does not dissolve in milk but accumulates relentlessly, a world of creation awaits.

Where cracks appear in science, humans make art. Where cracks appear in science, humans find solutions too, like dissolving Milo in hot water before adding milk, or heating the milk first so the Milo sinks, both methods useful for when you are boring and/or an awful person who doesn't respect Australia. The fundamental export is nutrient-dense chocolate rubbish crystals that taste as much like childhood Saturday sports as they do late night study blitzes. The basic and celebrated principle, as adopted by South-East Asian hawkers stalls, is the artful construction and unapologetic consumption of way too much of it.

Back in the New York cafe, though, a woman on the adjacent table ordered a Hot Milo. What emerged was horrifying and false. A small cup; non-descript liquid, some vague notion of chocolate completely dissolved with no heapings in sight; frothed milk, like some basic latte, some basic Cadbury hot chocolate business, sans all crunch and joy — no respect for the art of it, the capacity for structural complexity, the prospect of sticking a spoon into creative genius, and spooning it wholeheartedly into your being.

It was an affront to my childhood, my personhood, my nation. This Australian-Style cafe in New York, had this delicious powder that does not dissolve in milk. To alter this non-dissolvable fact is to misunderstand Milo. So much of our own culture is bastardized and appropriated and built

on stolen land, but this! This barely-soluble sugary cocoa malt — this was a small thing we gave the world that was good.

I stood up at that moment and flipped the table, walked behind the counter, grabbed the tin, righteously shovelled Milo into mugs and cups forming small mountain ranges, grabbed the milk, added a purely perfunctory amount to each cup, and passed them around, imploring each patron to drink. As they did, the people in that cafe rejoiced, and spilled out onto the streets, rejoicing still.

I sat back and ordered another espresso, satisfied. I had saved Australia. A second tear came to my eye.



Art: Eloise Myatt

Review: DAMN.

JOSEPH VERITY / Kendrick Lamar knows what a rap album demands in 2017

"Hip-hop has done more damage to young African-Americans than racism in recent years," declares Geraldo Rivera on the second track of Lamar's fourth LP, bolstered by the sneering of his colleagues. The sample, extracted from a predictably naive Fox News segment, sets the tone for the following 50 minutes — *damn, are we really still here?*

On one level, *DAMN.* espouses simplicity. The evocative, teasing mystique of Lamar's last album's title, *To Pimp a Butterfly*, is replaced with a blunt curse, fortified with capital letters and punctuation. Gone are the anarchic free jazz instrumentals, dense album art and extensive list of collaborators. This stripped-down aesthetic underpins the central theme of the album. The literal fanfare of a nationwide address is absent because, rather than draw attention to the problem, *DAMN.* is a stark reminder — this is still happening. The furnishings may be absent, but rap's saviour makes no concessions in his lyrical sermons.

On 'DNA', Lamar fires back at his

Fox detractors, celebrating his "hustle and ambition" by contrasting a childhood of motel rooms with his current riches. The ensuing verbal onslaught pierces with a new kind of ferocity, one which, perhaps bridled by optimism on past records, is let loose in a burst of indulgent anger.

Despite the unrestrained aggression of 'DNA', *DAMN.* never descends into pure belligerence in its assessment of race in 2017. Lamar, ever the master storyteller, seamlessly shifts focus from interracial conflict towards the more personal, everyday struggles of being young, male, and black. In 'XXX', Lamar revives Johnny, his established and potentially self-referential shorthand for black youth, mourning his fate: ditching school, aspiring to rap, hustling, and finally being killed due to "insufficient funds". The verse concludes with cyclical allusion, as his father pledges to avenge his death. Perhaps the most potent depiction of intra-racial tension arrives in the track 'FEAR', as each verse describes the paranoia sown into Lamar through-

out his life; having his ass beat as a child, dying anonymous at 17, having his money pilfered by accountants — snapshots of fear interspersed by the promise that, if only he could smoke it away, he'd roll that motherfucker up.

On his last album, Lamar's refrain that "we gon' be alright" became a rallying cry for the Black Lives Matter movement. TPAB was very much a product of the late-Obama years, with its underlying message that with togetherness, faith, and pride, Black America could transcend the oppressive barriers of racism, poverty, and gang violence. But the strands of defiant optimism which pervade *DAMN.* seem uncertain and muddled, buoyed by the potential for success, but perhaps not the likelihood. Lamar repeatedly pays testament to his faith — the notion that salvation awaits those who follow the path of God. Compared to previous albums however, Kendrick retains a degree of ambiguity, perhaps unsure where he stands, desperately pleading for forgiveness after

a lifetime of transgressions during the confessional 'GOD'. On the album's closing track, 'DUCKWORTH', Lamar provides a final reminder of the precariousness of the black male experience, spinning a tale of how his father was nearly killed by a hustler named Anthony 'Top Dawg' Tif-fith. Years later, Top Dawg, now the head of a record label, would start recording albums with a teenage Kendrick. Lamar's meteoric rise out of the Ghetto is as much a result of "coincidence" and good fortune than his faith.

DAMN. encapsulates post-Obama America. A country bereft of direction, of leadership, and of coherence. A country capable of electing such incongruous presidents, of elevating a Compton gangbanger to millionaire status, of blaming a rapper's performance for institutionalised inequality. It's these contradictions which punctuate the album and construct a distinctly 2017 type of question: *damn, what the hell is going on right now?*

Stories on the water

PATRICK RYAN / An interview with Paralympics hopeful James Talbot

"No, I don't get disability parking," James smiles before duck-diving his surfboard under a wave at Maroubra beach. "Not everyone who's disabled gets parking."

It's a beautiful afternoon for a surf. The clouds are tinged with violet, and a light westerly blows foam and salt across the breakers.

James Talbot is a University of Sydney graduate, having completed Economics with Honours in 2015. He is also an Australian para-athlete. A set wave approaches from the horizon, and he paddles quickly to catch it. He is agile and strong, a regular at his local break. The wave eventually fades away and he paddles back out.

"People don't seem to care what my disability is," he continues with a laugh. "They just want to know if I get free parking."

At 21, a motorbike crash in the forests of Vietnam nearly killed James and disabled his right hand.

"The doctors said that if I hadn't been wearing my helmet I would have died." James says. "I don't remember the crash, or the ten minutes before. I woke up in a rural medical centre. The doctors didn't think it was bad, so they casually put on a cast and sent me on my way."

After catching a plane back to Sydney drugged up on Vietnamese penicillin, James went to his local hospital for a scan. "All my doctor could utter was a very reassuring 'Shit that's not good, mate'."

He then informed James of trapped nerves, ligament damage, dislocation, broken bones, and an incorrectly applied cast.

"When the drugs wore off and the doctor lifted my hand above my head,



James Talbot in action

I couldn't stop screaming, yelling, swearing at everything. I felt bad for my mother who was in the room."

The doctors quickly diagnosed James as having a permanent injury. "I had such little strength and movement in my right wrist that I couldn't play sport or scratch my back. It was incredibly frustrating."

Nevertheless, the physical restrictions also handed him a new opportunity.

"Back in high school I was quite a good rower and had considered moving to America to row for one of their universities. After the accident, competing became much harder." A huge portion of rowing skill comes down to precise and well-timed wrist movements. "It wasn't until early this year that I found out that I was eligible to compete in para-rowing."

With limited training, James got back in the boat and came second

in the 1000m sprint at the national championships, putting him in contention for the 2020 Tokyo Paralympics.

"It's certainly the dream. I'm rowing on the water or the erg five times a week, and getting to the gym for a further four sessions," he says. "If I could get there it'd be awesome."

There is a lull in the waves as the tide starts heading out, and I ask James what disabilities are common among his competitors.

"It varies," he says. "There are people who are vision impaired, people with missing fingers, amputees, and people suffering from cerebral palsy. It's a really great mix of people overcoming personal limitations, often imposed on them by their own communities, and proving to the world what they're capable of."

And his chances for the Paralympics? "Well, that's the issue with pa-

ra-sports. In abled-body sports you can very closely monitor everyone around you. Here, you just don't know who is going to turn up in your race one day."

James will compete in the national team selection trials at the end of the month.

"If I make it, I'll get to go to Florida to compete," he says. "That's assuming the entire Australian Olympic rowing team don't have similar bike crashes."

"Until then though, I just want to be positive and have fun. I'm passionate about coaching and passionate about rowing. I'll just keep ticking along at both and see how I go."

We eventually leave the water and trudge back to the car. It's a hot day and the bitumen is boiling. I lament the walk ahead.

James laughs. "Wouldn't mind a disabled park right now."

The Mechanisation of Humour

LUKE GALLAGHER / What can laughing robots teach us about humanity?

When you think about the mind, there is one thing that seems uniquely human: a sense of humour. The history of trying to understand humour dates back thousands of years with little consensus. Plato and Aristotle pondered the issue and postulated the superiority theory — the idea that people laugh at the misfortune of others. Sigmund Freud coined relief theory, which argued that the concept of humour was a way for people to release psychic energy from repressed thoughts. A theory put forward by seventeenth-century French philosopher Blaise Pascal suggests humour arises when we discover inconsistency between expectations and reality.

If we can't agree on a theory, how can we begin to determine what model should be used as the basis for comedic computers?

Despite our best efforts to explain the mysterious evolution of humour across every culture, the core mechanisms behind humour remain elusive. However, there is general consensus that the capacity to understand humour requires four things.

Firstly, it requires self-awareness — an ability to understand and acknowledge our own character and feelings. This is essential as it allows us to not take ourselves (and our thoughts) too seriously. Secondly, it requires spontaneity — behaviour that is unplanned or impulsive — which is crucial when it comes to humour that is relevant only in the present moment. (Ever re-told a joke to other friends afterwards only to be met with blank stares before you meekly explained they “had to be there”? Yeah, that). It's also important to have linguist sophistication, meaning the ability to express language in a cohesive and comprehensible way, to execute a joke with the correct intonations, timing, and expression to ensure it is well received. Lastly, understanding humor requires empathy, so you can understand why something has comedic value by putting yourself in the shoes of the people inside the joke or those telling it.

None of these traits are traditionally associated with artificial intelligence (AI). Despite this, AI has

gradually become programmed to subvert these expectations. Through the development of algorithms based on comedic schemas, AI is becoming trained to recognise and produce humour.

Computational humour — comedy that is generated by machines — is a combination of AI and computational linguistics. It might initially seem pointless to endeavor towards automated machines understanding humour, especially in comparison to concurrent ventures to prevent terminal illnesses and plane crashes. Yet, modeling humour is one of the most important ways to model human thought. The adjectives referred to earlier — self-awareness, spontaneity, empathy — highlight something abstract and indeterminate lurking within this effort that is difficult to encode. According to David Gelernter, a professor of computer science at Yale University, “a machine must understand the full range and nuance of human emotion before it can be deemed capable of creative thought”. The human emotion that is involved in all facets of comedy is the main issue we face when creating comedy-comprehending machines — if we ourselves barely understand our own comedic tastes, how are we going to explain it to robots?

Researchers at Virginia Tech have trained an AI algorithm to understand and predict visual humour, which suggests that AI has the ability to recognise humour using the same tools humans use to recognise common sense. The study was limited to images made using a clip art-based program containing human and animal models that could be placed around objects like tables and chairs. The AI algorithm was continually being updated by the researchers to help produce comedic content. This algorithm was updated based on the judgment of participants on whether a picture generated by the AI was funny or not. This was then taken into account when the AI would choose which images to be placed in the photo.

According to researchers, humour is the major barrier to the advancement of AI and could hold the

key to not only unlocking emotional intelligence, but also to understanding how humour works in humans. Most of us immediately understand the mocking tone of obvious sarcastic zingers, unlike our robot creations. SASI (Semi-supervised Algorithm for Sarcasm Identification) aims to change that. It's an invention developed by Israeli researchers in 2010 at the Hebrew University of Jerusalem dedicated to understanding the so far uniquely human characteristic of abrasive expression. Their algorithm scanned Amazon product reviews to define parameters for sarcasm, resulting in accurate detection approximately 80 per cent of the time. The development of machines such as SASI opens up a new wave of humour detection capabilities, which could have great benefits to society such as using machines to help less socially adept people engage with society in a whole new way. The innovations could also be particularly helpful for those with 'frontotemporal dementia', a group of disorders that primarily affect the frontal and temporal lobes of the brain, which affect a person's ability to detect sarcasm and lying. Humour detection capabilities could also be used as a spell-check for humour, saving people from embarrassment, particularly when conversing in a non-native language.

The advantage that AI has in the development of humour, however, is its ability to scour the internet for word combinations and images that fit into the schema of well known humorous phrases.

Whether or not you look forward to being told jokes produced by a piece of software, it is a reality which is quickly encroaching on us. While producing computational models for humor may not be a reality for many years, the development and research into AI that can both understand and produce humour is not trivial. It may become a useful tool for many in our society and in the process it may prove a crucial element into discovering who we are as humans.

The Bad Boys of Twitter

JESS SYED / An homage to Twitter-lonia



‘Weird Twitter’, the wry, absurd, and often amusing corner of our beloved information-sharing, opinion-giving platform, has long been politically charged with a unique variety of leftist fervour. At present, Weird Twitter might give the impression of being the bastard child of @horse_ebooks and Noam Chomsky — shittingpost of an ostensibly intellectual nature.

More recently and in light of world events, the circulation of jokes regarding President Trump's intense resolution to “destroy ISIS” within these tweet-circles has multiplied. To this sardonic subset of Twitter, the notion of one lone individual, such as Donald Trump, asserting that he himself may harness the power to “destroy ISIS” is farcical.

What no one expected, however, is that one of these Communist-Twitter-irony-bros — one of these very people that most of us assume live only between the classes for their six year long political economy degree and the mouldy cup of black coffee on their nightstands — might actually, really, genuinely try to “destroy ISIS”. Enter Twitter user @PissPigGranddad.

In fact, @PissPigGranddad, whose real name is Brace Belden, didn't even go to university. Once a Californian florist and punk musician, Belden has now joined the People's Protection Units, a Kurdish militia in Syria more commonly known as the YPG, who have primarily fought against the Islamic State since 2015, and for whom it is not uncommon to engage volunteer fighters from the West. Belden's @PissPigGranddad account has aroused a considerable cult-following both on and off Twitter, and last

month it was reported that a feature film based on Belden's stint in the Middle East (starring Jake Gyllenhaal, of all people) is in the works.

After his move to the military life in the Autumn of 2016, @PissPigGranddad's Twitter timeline did not transform into a poetic, Wilfred Owen-esque chronicle of war. Rather, it continued to espouse the tenets of his quick-witted and culturally apt online persona — only now lightly seasoned with the odd Molotov cocktail and Daesh sighting. A picture of Belden standing outside of a tank is captioned “Your Uber driver here ... am outside”. The same tank is employed in the offensive to recapture the IS-held Raqqa. Belden later posts an image of him inside his quarters watching Seinfeld on his MacBook. In the background, a rifle leans casually on the paper-thin wall. This intersection between pertinent western cultural references, and a brutal Middle-Eastern civil war — a realm which most of us could never imagine ourselves in — is jarring. It is no doubt what makes the @PissPigGranddad account so intriguing.

His tweets are also a telling indication of the changing role of Twitter within zones of political unrest in the Middle-East. During the Arab Spring six years ago, the website served as an accessible point of information — disseminating the location and time of a particular demonstration, for example. Today, Belden's use of Twitter makes unrest accessible in a different and novel way. @PissPigGranddad removes the ‘otherness’ of the goings-on in Syria. His pertinent cultural references intermingled with the material facts of the war harness the capacity to localise the situation for those who are geographically or otherwise removed from it.

I spoke with Walker McMurdo, film editor at *Willamette Week*, who worked with Belden, then a freelance writer for the Portland publication. In McMurdo's view, the shared use of Twitter by edgy socialists and establishment journalists has created an environment where relatively minor fascinations become huge media fads. “So it's certainly weird when someone like Brace is all of a sudden getting attention from *Rolling Stone* and *New York Magazine*, because he's basically this punk kid with a Twitter that

did this incredibly dangerous thing, but because he made his way into the right people's feed, he's getting arguably outsized attention”.

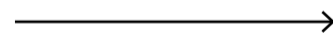
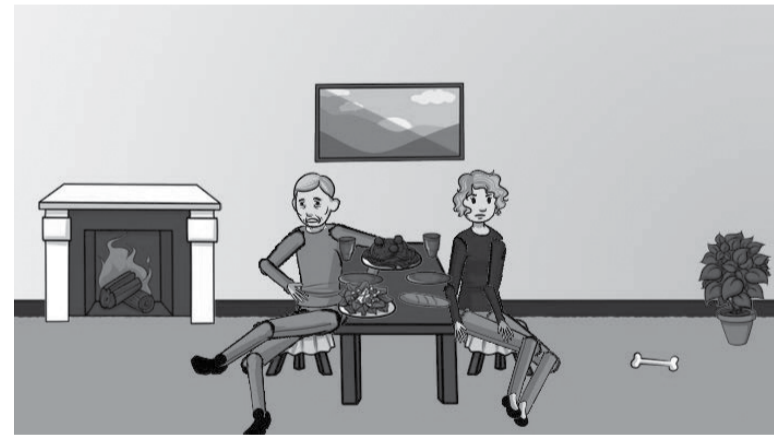
If the media frenzy surrounding Belden is to be believed, you would think that Belden founded the YPG himself. But he didn't. Kurdish women fighting within the YPJ (the Women's Protection Units), alongside women who support the YPG and YPJ's cause from abroad, have expressed valid criticisms of this idolisation of Belden. They contend that by putting Belden on a pedestal, his fanbase inadvertently erases the work of local militants. In response to a *Rolling Stone* article that detailed Belden's role in Syria, Saudi Arabian student Abeer Abdullah tweeted, “I mean i might be crazy but i think the [YPJ] locals actually fighting ISIS for years are more deserving of recognition”. Regrettably, the most notable appearance of the YPJ in mainstream Western media outlets was in September of last year, when tributes to the late YPJ fighter Asia Ramazan Antar reduced her to but a “Kurdish Angelina Jolie”.

On this, McMurdo thinks “it's newsworthy because it's extremely unique. Which is kind of the ‘weird’ part about all of this, that somehow this guy is now being profiled in national publications. But I think when people write about it, it's more in a ‘look at this fucking guy’ way than a ‘he's so brave’ way.”

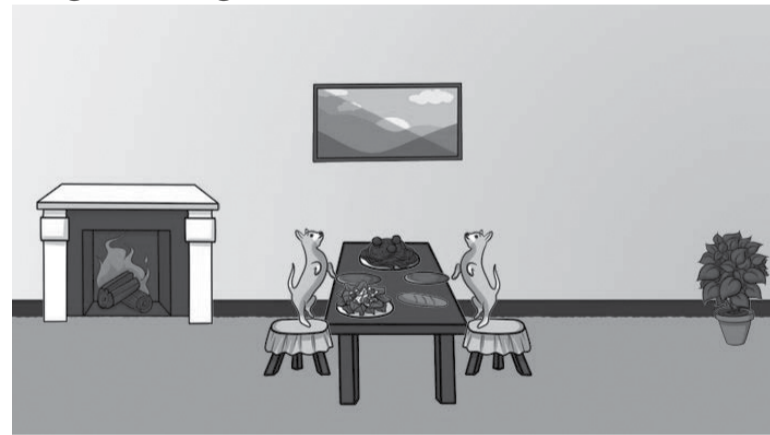
Last week, the @PissPigGranddad Twitter was suspended because of a Holocaust joke. Soon after, screencaps of Brace casually throwing around racial slurs emerged on irony-commie Facebook groups. It's obvious that the online left don't always get it right with the individuals they choose to glorify.

What is nonetheless gripping about the anomalous @PissPigGranddad is that he proves that the fuel of being a tweeter-cum-socialist can actually come alright. Weird Twitter might mostly be a nesting place for those who purchase frayed, second-hand copies of *The Communist Manifesto* (condition: worn) from Amazon for \$24.99 — even though the full text is available for free online. Even so, their particular species of online radicalisation can absolutely translate into real, actual radicalisation, no matter how ironic or meme-ridden it may be.

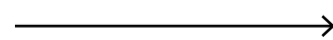
Unfunny humans doing regular things



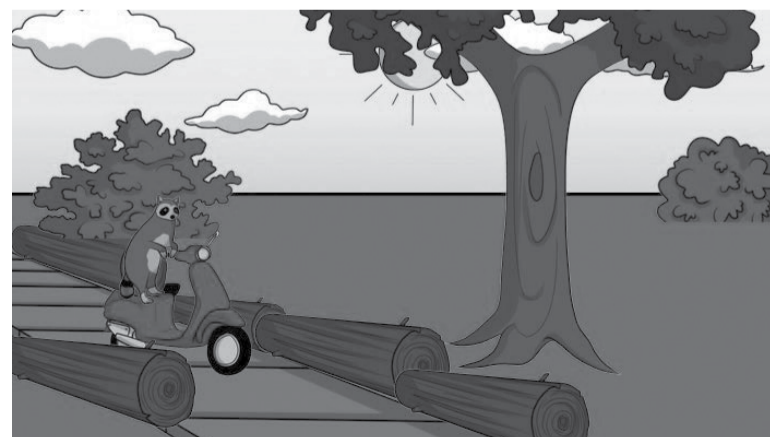
Dogs having dinner. Hilarious!



Algorithm attempts to make image funnier



Cats being cats. Not funny.



Boom. Raccoon riding a scooter.

Images: *We Are Humor Beings: Understanding and Predicting Visual Humor* / Virginia Polytechnic Institute and State University

USyd students develop bike-sharing startup

ALISON ESLAKE / Airbike is set to launch in September despite international competition

A bike-sharing startup run by University of Sydney students is preparing to launch an on-campus trial of its new app, with their first fleet of 50 bicycles to hit Eastern Avenue as early as September.

Each Airbike bicycle will have a powerful lock which will use 3G to communicate with the company's app, allowing the bikes to be hired for \$1 per half hour with just a scan of the QR code on its frame.

Airbike CEO Angus Macdonald, a USyd Economics student, came up with the idea while on a New Colombo scholarship in China, where bikes owned by companies like Ofo or Bluegogo can be hired in big cities in a similar way for as little as 1 yuan per ride.

“It was kind of a revolution there, but it wasn't quite complete,” he said.

“There were things that hadn't been thought together too well — theft was a big issue, and the locks failed very often.”

When he came back, Macdonald began working to develop a bikesharing system for Sydney.

“You have to do it differently in Sydney — China uses a 2G network and Australia's 2G network is about to be switched off. So we had to pretty much remodel the entire system for Australia.”

He found the technical support he needed for the project in the father of a friend, ex-North Adelaide AFL player Terry Collins.

Collins is now the technical director of Airbike,

and its main investor. His own company has specialised in geospatial location services and related software since 1993, and this kind of geotracking will underpin the app's functions.

“We already have a number of apps that can track people, phones, other kinds of gadgets,” he said.

The geotracking aspect of the software is critical to Airbike's product because it ensures the bicycles are evenly distributed across campus.

“If all the bikes ended up at Engineering and there were no bikes down at Economics, then some of them would have to be redistributed,” Macdonald explained. “We will use our user base to redistribute.”

The app will achieve this by offering free rides back from Engineering to Economics for instance.

While the Airbike's main purpose is to improve point-to-point transport, the team has also developed unique features that place great emphasis on cycling for leisure — the app will allow users to hire multiple bikes on one account.

“We also want people to use it socially — like five friends going from class to Courtyard together, so they can ride together and that's actually part of the social occasion — just having a bit of fun on some bikes.”

As in every new, unregulated ‘sharing economy’ industry, bike-sharing services often find themselves “walking a line between doing what is right and doing what is legal”.

Macdonald cites the poor example set by China-based bikesharing company Bluegogo, which expanded into San Francisco earlier this year without city approval, only to announce in March that it was pulling all bicycles from the streets in the face of potential fines as regulation caught up.

Bluegogo recently announced its intention to move into Sydney — for the most part, the Airbike team are undaunted.

“As a local company, knowing the area and knowing how to distribute bikes specifically, I think that's where our advantage lies,” said Macdonald.

Airbike currently exists in a tech field crowded with companies where users privacy has been a major concern. When asked about the potential privacy risks associated with tracking users data, Macdonald replied: “We, as a company do not participate in tracking individuals besides to match their hardware with ours (is the phone that is trying to unlock the bicycle actually at the same place as the bicycle?)”.

Airbike is one of the startups supported by the Business School's Genesis program, and its plans to launch have been received well by the University.

If the USyd trial of Airbike goes well, they plan to expand their fleet to 2000 bicycles across Sydney's CBD.

Students will be able to sign up for the trial when the Airbike app is released in August.

President's Report

ISABELLA BROOK

Welcome back! I hope you all enjoyed your well deserved break, we're one week closer to the end of semester. With that in mind, I thought this week would be a good week to update you on some of the student issues that I've been working on this semester.

First, you might have noticed that a number of Faculty Admin desks have closed and merged into the centralised Student Admin Services. If you have an admin issue you now need to direct it to the 1800 SYD HELP number or visit the SAS Hub in the Jane Foss Russell Building. The SRC is finding that a lot of students are having issues

accessing accurate and timely information via this service. We have been advocating for Faculty admin desks on satellite campuses to stay open and for the advice given to students to be logged by the university for increased accountability.

In conjunction with this, we've heard stories from students who are unable to locate and access academic, faculty and degree specific advice in regards to their studies. The SRC is pushing for university wide mapping of academic advice so we can clearly locate the gaps in accessibility. Alongside this, we want to make sure that

the availability and quality of this advice is consistent across faculties.

The University has also just announced plans for new student accommodation at the site of the Regiment building. The SRC wants the prices of these rooms to be affordable for students, we want places reserved for temporary and crisis accommodation, and we want to see subsidised accommodation for students from disadvantaged backgrounds.

Finally, this year the SRC is hoping to make some serious headway on the campaign for concession travel for international

students. We want to place increased pressure on the government so that international students have a fair fare. Watch this space for more information on how to get involved.

If you have any thoughts or experience with any of the issues I've mentioned, or if there are any other issues you think I should know about, don't hesitate to send me an email at president@src.usyd.edu.au.

Fake Medical Certificates



It's not difficult to find fake medical certificates on the internet. It is not difficult to make yourself a fake medical certificate. However the SRC recommends that you do not use them EVER. In creating, buying and/or submitting a false medical certificate you are committing FRAUD. This isn't just against University rules, it's also against the law, and potentially carries the risk of a maximum prison sentence of ten years, if prosecuted by the police. It is unlikely that the police would prosecute you, but bear in mind that it is possible. The University also treats this as Academic Misconduct and carries a very likely outcome of a suspension from your studies for at least one semester.

The University is acutely aware that there are false medical certificates out there and routinely checks Special Consideration applications and the attached medical certificates. The chances of them finding any fake certificates is actually very high.

Some students have tried to get genuine medical certificates and have been tricked into paying for false ones. This is unlikely to be a good defense for you with the University. Instead of using online services, see your regular doctor, or if they are not available try the University's Health Service (Level 3, Wentworth Building), or go to your local medical centre. If you are too sick to leave your home get an after hours doctor to come to your house. Google will give you a list of these services available in your area.

If you are stressed or struggling to the point that you even consider obtaining a false medical certificate, your best option is to talk to someone about what's going on. The University has a free Counselling Service, or talk to your doctor, or ask an SRC Caseworker for a recommendation. There might be a way to manage your study load without risking far more serious consequences in the long term.

General Secretaries' Report

ISABELLA PYTKA and DANIEL ERGAS

Please read this like you are watching a YouTube vlog, and we are the YouTube vloggers.

Hey everyone! Welcome to our report. We're just checking in with you all on what we have been doing since you last saw our names printed on these pages of Honi two weeks ago. It's already Week 7 of Semester 1, and as every YouTuber says, isn't time flying by!

This report is going to be our *favourite* of what has occurred over the past three weeks (yay).

The Co-Op, which you've read about in Honi, is definitely not a favourite. And the

corporate hacks that stacked it out are, in fact, this week's least favourites. But never fear faithful reader, we're trying our level best to fix it. Last week, we led a cross-campus contingent of almost thirty students to the Co-op's AGM (held accessibly, of course, in a shitty Central Coast hotel) to "Take Back Our Co-Op". We've managed to focus quite a bit of media attention on the Co-op's shady practices - paying their Board of Directors \$330k (and super!) for twelve hours of work a year, while students can't afford textbooks and the Co-op loses

almost \$3 million each year. We'll keep you updated as our campaign continues!

We have mentioned in many a report about how we have been fighting for changes to the SRC's Electoral Regulations. Both of us have been working with Samuel Chu to re-write Section 8. We ran consultation with students, we spoke to people in the know when it comes to regulations and elections, and last Wednesday, at Council, the Councillors in attendance unanimously supported these changes. Elections are now almost half the time, not nearly as expen-

sive for candidates, with a whole host of new safeguards in place to protect voters. We are incredibly proud of these changes. They will make the SRC elections better for everyone, and that was our main aim.

The last favourite, is of course, the nominees for the Directors of the USU Board. To all those who have nominated, good luck. To the rest of the student body, get ready for election time. Signing off, B and D x

Wom*n's Officers' Report

IMOGEN GRANT and KATIE THORBURN

There has been considerable press about AHRC report into university sexual assault not having recommendations, but rather broader 'areas for action and reform'. If this is the case, the AHRC should have corrected universities and journalists, as survivors were misled to believe that their submissions would create concrete recommendations to hold the universities to account. On another note, WoCo welcomes the news that all 39 universities that participated in the AHRC report, including USyd, will be publicly releasing their individual reports.

Previously, it was up to each university to release its incident figures. This is a clear step forward that would not have been made if it was not for the hard work of survivors and advocates. Let's hope it will be followed by actual policy change and greater support for survivors on campus. If you have further questions on the AHRC report, do not hesitate to contact us at usydwomencollective@gmail.com or speak to us directly.

As you may know, Friday 31 March was Trans Day of Visibility. WoCo stands with transgender people and their strug-

gles against gender-based discrimination, particularly those along feminine-spectrum identities. During that week, we hosted a fantastic workshop on 'Radical Trans Politics' - thank you Danika Dashwood - that covered the roots of trans oppression under capitalism and colonialism, as well as the development of the modern transgender rights movement.

Last Wednesday, we hosted an info session provided by the amazing counsellors from the Eastern and Central Sydney Sexual Assault Service (ECAS), located in RPA Hos-

pital. The presentation was useful for both survivors and supporters of survivors as often it's difficult to know what services are available. The RPA Clinic provides a range of services including 24/7 crisis counselling and medical forensic service, ongoing face-to-face counselling, court preparation, and more - all of which is survivor led and free! To make an appointment for counselling or more information, contact the RPA Clinic on 9515 9040. For urgent or after hours counselling, call NSW Rape Crisis hotline at 1800 424 017.

Sexual Harassment Officers' Report

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

If you've found this report - good work! Ella and Iman here, 2/4 of your Sexual Harassment Officers for 2017.

Before we get started we'd like to say - please feel free to get in touch with any queries or concerns, or even if you'd just like to get involved with the work we're doing on the SRC this year! We're available at harassment.officers@src.usyd.edu.au.

The devastating reality is that 72% of female students have reported experiencing unwanted sexual advances, harassment, stalking, assault or rape on campus, and we believe that this is unacceptable. The Hu-

man Rights Commissioner, Gillian Triggs, expressed deep concern for the statistics emerging from the survey findings thus far. Despite having support of all vice-chancellors from 39 Universities involved in the survey, we are concerned that The University of Sydney's lack of action on the matter due to its image - further exhibited by the CCTV footage of a man attempting to sexually assault a woman in the University of Sydney carpark. Had Channel 7 news not obtained that footage through FOI, this issue would have likely been, yet again, swept under the rug.

This year we would like to campaign to raise awareness of sexual assault on campus and also to make students more aware of their rights. As we mentioned in our first report, our main goal is to secure a Sexual Assault Lawyer for the SRC. However, what we would like students to know is that the SRC is available to them if they have any queries or need to more information about access to particular services - we are here to help and will, if needed, direct you to professional services for further assistance. What we've been up to...

On O-WEEK, we joined in on the Stop

Sexual Harassment on Campus campaign - and helped bring attention to the issue of sexual assault by joining MP's, Tanya Plibersek and Jo Haylen, for a press conference on campus. We're hoping that the involvement of both state and federal MP's will draw attention to this issue and encourage the University to both acknowledge, and take greater action on the issue.

Please note - if you or anyone you know has been impacted by sexual assault do not hesitate to email us - all emails are confidential and we will direct you to professional resources as required.

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,

I just broke up with my girlfriend and I simply do not feel like I can write the essay that's due in at the end of the week. I've seen my doctor and he said that I just needed to concentrate on my assignment and not worry about romance. Without a doctor's certificate I cannot apply for Special Consideration, but I really don't think I can get the assignment in on time.

Single

Dear Single,

I am sorry the doctor did not take your distress seriously. Please do talk to someone, eg, a counselor, if you

find your circumstance negatively effecting aspects of your life.

As you said, without a Professional Practitioner's Certificate it is unlikely you would be successful in a Special Consideration application, however, you may be able to apply for a Simple Extension.

Simple Extensions are an informal arrangement between a student and the course co-ordinator, where a student is given two extra days to complete an assignment. Often that is enough for you to take a breath and settle your thoughts before launching in to an assignment.

Abe

Notice of Council Meeting

89th Students' Representative Council, University of Sydney

DATE: 3rd May

TIME: 6-8pm

LOCATION: Professorial Board Room (Quadrangle)



src activism advocacy representation

w: src.usyd.edu.au
p: 02 9660 5222

DO YOU NEED A SHORT EXTENSION?



You can ask your course co-ordinator for two days extension on a non examination task, eg. a take home assignment. This is an informal arrangement, and does not stop you from applying for Special Consideration (still within 3 days of original due date). For more details check out the quote below from the University's Coursework Policy:

66A Simple Extensions

(1) A unit of study co-ordinator, who is satisfied that it is appropriate to do so, may permit a student to submit a non-examination task up to two working days after the due date with no penalty.

(2) Such permission is an informal arrangement between the unit of study co-ordinator and the student which does not:

(a) affect the student's entitlement to apply for special consideration under this policy;
(b) alter any time limits or other requirements relating to applications for special consideration; or

(c) constitute an academic decision for the purposes of the University of Sydney (Student Appeals Against Academic Decisions) Rule 2006 (as amended).

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](https://www.facebook.com/src.help)



src activism advocacy representation

Brunswick Mural for Human Rights Vandalised

EILA VINWYNN / SCA Artist Ms Saffaa's image has become synonymous with Saudi Women's Struggle

Enthusiastic is the word that springs to mind when one sees Tracey Cameron. Having spent many years as a teacher at Glebe Public Primary School, she exudes a patient and motherly aura. She likes her lattes weak and her tea milky, and is usually spotted sporting a sensible singlet-shirt-jeans-sandals ensemble.

Ms Saffaa is a Saudi artist currently studying a PHD in Australia. As part of her practice she creates murals championing the freedom of women in Saudi Arabia, in particular drawing attention to the prohibitive Guardianship laws. Her work, seen on Twitter, was taken up by a grass-roots movement in Saudi Arabia and is now synonymous with the struggle to end these laws. In February this year her mural in Melbourne's Brunswick was vandalised just a week after it was finished.

The vandal defaced images of women wearing the male head dress and other portraits of Saudi female activists as well as an English slogan that reads 'Radical Muslim'. I talked with Saffaa about her work and its meanings, which are not obvious to those who are unaware of the differences between male and female Saudi head dress (or the implications of women wearing the male one) or the extent of the gender discrimination against women in Saudi Arabia. Ms Saffaa gives us some background into the political situation, which makes guardianship laws the most oppressive laws practiced against women and the dangers she faces for being a vocal and a prominent voice speaking out against these laws.

EV: Your work was recently vandalised. What was it about and why do you think it was attacked?

MS: When I created the 'I am my own Guardian' artwork in 2012 I never anticipated that it would become a part of grass roots resistance movement. I create art as an act of peaceful protest where I exercise my right to civil disobedience. I created this mural to let my Saudi sisters back home and here in Australia to know that although I enjoy relatively more freedoms than they do, I will use my privilege to fight with them. I wanted to add my voice to their ongoing twitter campaign that started last year that demands abolishing male guardianship laws in Saudi Arabia. There are several issues to take into account but I would like to highlight the glaringly obvious issue of gender. The gender of the artists involved in the mural - and the message of the mural, as well as the gender of the vandals and the messages they send. Vandalism is a gendered problem and graffiti itself is considered as a gendered practice. It is an act of asserting masculinity, physically and visually. Since all the artists who have contributed to this mural and myself are female identifying, it felt as though this was a visual assault aimed at silencing women's voices, erasing our identities, and excluding us from public spaces. I am going to assume that the vandals felt the need to act out their fragile masculinity and perhaps mark themselves a new territory. Despite the many gains women made in the arts, it is still men who control and dominate the graffiti and street art scenes. Vandalism, tagging, and graffiti are about control and dominating territories and for me this is the message I understood from the way the mural was vandalized.

EV: Tell us a bit about the women in the murals?

MS: Some of the portraits on the mural are fictional representation of Saudi women and others are portraits of real life female activists and artists. The main portrait is of a Saudi female artist called Balqish



Art: Ms Saffaa

Al Rashid. She is one of the most progressive and radical emerging Saudi artists. She travels around the world and does beautiful hula-hoop performances covered from head to toe despite the fact that she does not cover in her personal life. I used her portrait as my centrepiece because of the way she wears the male headdress. She wears the male headdress in a highly stylized way. Another portrait I had to include in the mural is Samar Badawi. She is a domestic violence survivor turned activist. She fought and won women the right to vote in municipal elections.

EV: What is the significance of the headdress?

MS: When I first published my work, people often confused the male head dress and thought this was a fashionable women's head cover or a fashionable hijab. Many of viewers who were not familiar with the male head dress have failed to politically engage with the subversive nature of my work and only focus on its artistic qualities. However, once it became clear to them that this is a woman in a male head dress they immediately understand the political overtones of the work. The male head dress has different names in other parts of the Arab world. I use the name used by the people in the Western region of Saudi Arabia, Al Hijaz, Shumakh. Similar to the female hijab, urban Saudi men have created a visual culture for the male headdress where certain styles signify different social ranks. However there is no right or wrong way of wearing it. I have experimented with the way my models wore the headdress and was not too concerned if my styling did not resemble any current urban styles. I intended to add an individual touch to the way the headdress sat on each of my models' heads.

I use the male headdress as a symbol of power. Women would not dare to wear one in public in Saudi Arabia. It is culturally unacceptable and would probably get them arrested or harassed. Dressing women like men may not seem subversive in Western cultures but in Saudi Arabia it disrupts gendered expectations of what women should dress and look like. Dressing women in the male headdress is my way of saying that this power belongs to me and I am taking it back.

EV: Can you tell us a bit about where you were born, where do you study?

MS: I am an International student from Saudi Arabia. I arrived in Sydney in 2008 to visit a friend then decided to stay to pursue an education in the visual arts. I started my undergraduate degree in 2009 at Sydney College of the Arts, the Visual Arts faculty at the University of Sydney. I completed my undergraduate degree then an honours degree followed by an MFA. I am now a PhD candidate at the same faculty.

EV: Is it common for Saudi women to study abroad? And to study art? What barriers did you face to getting to study at Sydney College Arts?

MS: It is common but not the norm. There are thousands of Saudi women who study abroad. Some sponsored by the Saudi government, others are privileged enough to be able to afford the high costs of a Western education. One of the barriers that stood between me and getting a scholarship from the Saudi government was my field of study. The Saudi government does not sponsor students to study visual arts. So I paid the very expensive International student fees myself the first year. Then after a few trips to Canberra and countless emails explaining to employees at the Saudi Cultural Attaché the significance of having an education in the arts I was finally given a scholarship in 2010. By the time I completed my Masters and it was time to upgrade my scholarship to a PhD I was told that the Saudi government will not sponsor me anymore with no clear explanation. I suspect it was my activism and the political nature of my work made Saudi authorities withdraw their sponsorship.

EV: Was it hard to get a study visa to Australia?

MS: No it wasn't at all hard. I applied in 2009 and received my student visa almost instantly. The Saudi government offers generous scholarships to Saudi citizens so it would be unwise for the Australian government to make the process complicated for them. The Australian government will give anyone with an offer letter from an Australian education institution and sufficient funds a student visa. The student visa process for students from oil rich countries is seamless or at least that was my experience.

'It is not an artist's responsibility to combat racism, Islamophobia, or any form of bigotry. What I try to do with my work is provide a counter narrative to that offered by mainstream media about Muslim women. It is then the responsibility of those consuming my work to respond to it, educate themselves, and perhaps ask more questions.'

EV: Saudi women won the vote in municipal elections only 2013, and the government suggested they would overturn the Guardianship laws the same year. But they did not. Can you explain the battles faced by Saudi women.

MS: The Human Rights Watch published two reports highlighting the human rights abuses stemming from the legally and sometimes culturally imposed guardianship laws. The reports were published eight years apart. The first one entitled 'Perpetual Minors' published in 2008 and provides a comprehensive list of lawful abuses used against women: denying women the right to equal education, employment, health, equality before the law, freedom of movement, and equality in marriage. The report ends with a list of recommendations put forward to King Abdulla, the late king of Saudi Arabia, and to each of his ministries starting with the Ministry of Interior to address these abuses. The second report entitled 'Boxed In' was published last year and puts forward immediate recommendations to specific ministries that impose guardianship laws and general recommendations to King Salman, the current king of Saudi Arabia. Nothing has changed since these reports were published and I do not think these reports can directly influence any changes to these laws. However, Saudi women were inspired by the report that was published last year and launched their own twitter campaign that quickly gained international momentum and support.

EV: What is your target audience in Australia? Are you wanting Australian Muslim women to feel emboldened? Do you want non-Muslim Australians to understand the plight of Muslim women?

MS: When I first started my art practice it was geared towards raising awareness about the plight of Saudi women. I then quickly realized that having a platform to speak about issues that affect me and the women in my country was not just about raising awareness, it was and is about asserting my presence. It is about being able to talk about my issues instead of listening to others talk for me and about me. So my target

audience is everyone and anyone interested in human rights issues. My message is universal and cross-cultural.

EV: Why does Australia have a good relationship with Saudi Arabia?

MS: I don't know. But I guess the Saudi Australian relationship is based on trade and education.

EV: The West is targeting the Muslim community and Trumps victory in the US and Hanson's ascendancy here is a concern for anti-racist activists. Does your work combat the rise of Islamophobia?

MS: It is not an artist's responsibility to combat racism, Islamophobia, or any form of bigotry. What I try to do with my work is provide a counter narrative to that offered by mainstream media about Muslim women. It is then the responsibility of those consuming my work to respond to it, educate themselves, and perhaps ask more questions. Those who accused me of being 'just another Muslim putting art up to further Islam' have completely missed the point. My art is about women's rights and human rights. It is about our right to exist in a hostile world that is constantly trying to limit our voices and expressions. My work also highlights the diversity and the richness of our cultures within our various communities. It also highlights the often overlooked fact that Muslim women are able to speak for themselves and do not need saving from their faith. EV: What kinds of intimidation have you faced resulting from your work?

When I first started tweeting about abolishing male guardianship I was reported to Saudi authorities for creating and disseminating "advertising" materials that incite women to break the law. Then when I was in the process of creating the mural in Melbourne, the owner of the café was confronted by a Saudi man who is sponsored by the Saudi government to study in Australia. He threatened that he would bring his cousins to the opening as an attempt to intimidate me and ultimately prevent me from creating more works. That mural was defaced shortly after. The identity of the vandals is unknown and it could be anyone really. So I have been subjected to various forms of threats: intimidation, online bullying, targeted harassment, and the defacing of the mural I would consider as an indirect threat. I take many risks, some calculated and others coincidental, when creating my work. My work is meaningless without the personal and political risks it involves.

MS SAFFAA IS GOING TO BE REPAINTING THE MURAL IN MELBOURNE. CONTACT HER TO SHOW SUPPORT ON INSTAGRAM + TWITTER @MSSAFFAA

Send your articles to eila: publications@supra.usyd.edu.au

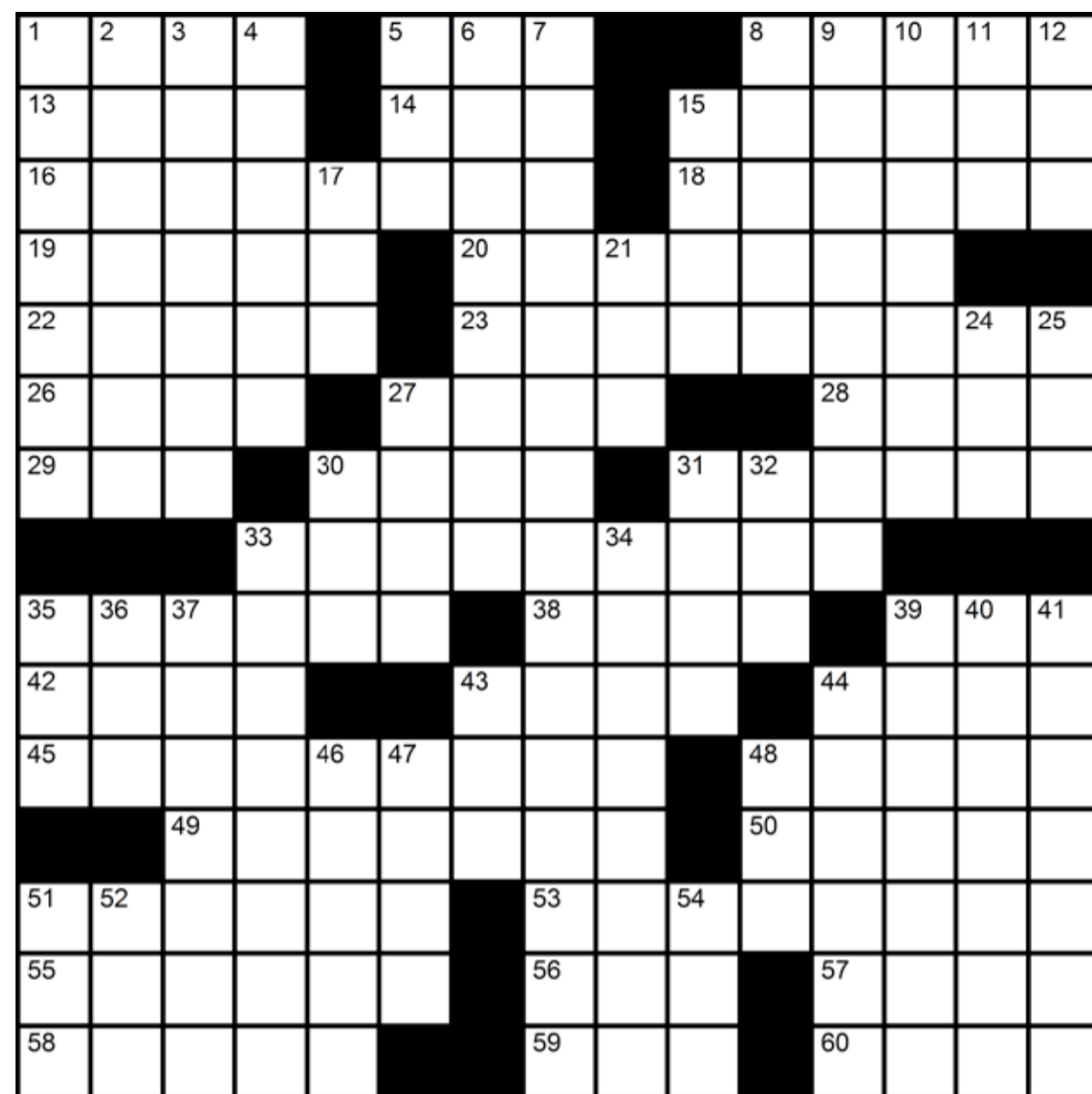
Across

1. Large black bird
5. Corp. bigwig
8. "All kidding ___."
13. Can come before smith or space
14. Actor McKellen
15. :-)
16. Epic franchise starting in 1976
18. Legendary fast bowler Richard
19. 2007 Moore documentary
20. Attachments for rookie drivers
22. Acquired relative
23. Figure out
26. "I Got You Babe", e.g.
27. Actor Pitt
28. Socceros or Wallabies
29. Word on a Ouija board
30. 16-Across super fan, most likely
31. Cost of using a bathroom (now spent idiomatically)
33. Putting your things in order
35. Francis and Francis, to name two
38. Christmas
39. In favour of
42. Not at home
43. "Good grief!"
44. Not yours
45. States
48. August
49. Dense heavy food
50. Extreme
51. International agreement
53. A bit of downpour
55. Some abstract works that trick the eyes
56. Miss after marriage
57. Paramatta players
58. Co-owner of Tidal
59. Genre for Madness and Reel Big Fish
60. Proofreading symbol to indicate removal

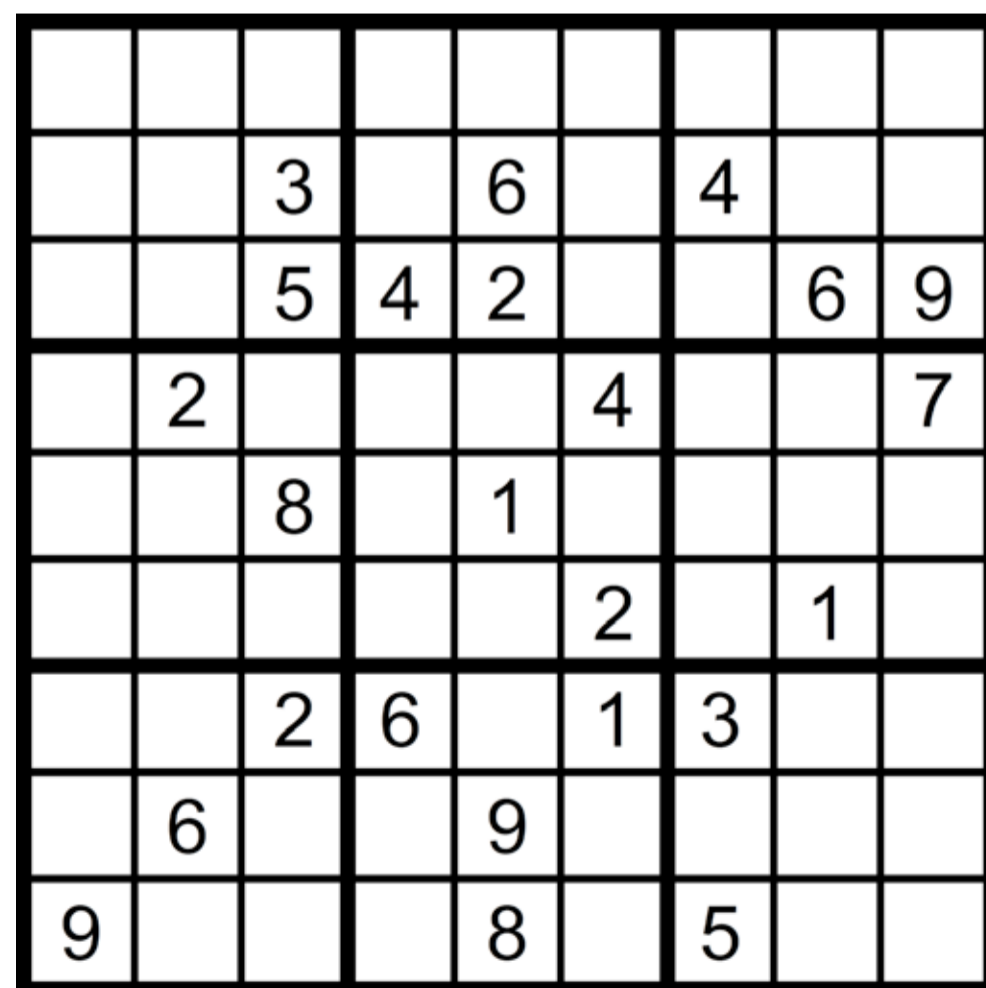
Down

1. Butch film character
2. Entourage
3. Divine mediums
4. Apply oneself to
5. Agency in "Homeland"
6. Common black tea
7. Well acquainted (with)
8. Cremona violin craftsman
9. Avoid, or a dance move
10. Rarely thought of
11. "Always Sunny in Philadelphia" female role
12. Good looking?
15. "Pygmalion" writer
17. Blow away
21. Inc. alternative
24. Get some rays
25. "Good heavens!"
27. Resting places
30. Liquor flavoured with Juniper berries
31. Like fine wine
32. Afghan currency (sounds like a game played with cues)
33. 1995 Pixar film
34. Ancient animal rescuers vessel
35. Undergrad degs.
36. Amaze
37. Image made using multiple X-rays
39. Source of Adam and Eve's initial garments
40. Hot, in Vegas
41. Fall back
43. Part of a joule
44. Showed some cards in 30-Down
46. f
47. Chances
48. Cricket point
51. Fine, slangily
52. Number cruncher, for short
54. "The cake ___ lie!"

Quick



Sudoku



Quick crossword and sudoku by Dover.

If you're interested in puzzles, check out CrossSoc, USyd's own crossword and puzzles society.

REALLY LONG MANY WORDS

Explain your thesis using only 200 of the 1000 most common English words.

In science we try to find the truth, but we usually have many theories that work with the evidence we have. This means we do not know which one is true. This is bad because everyone thinks science knows what the truth is. In this long paper I explain how this problem exists in the theory of chance worked out in numbers, and show that it is the same problem as when you model science as a yes or no question.

If we think of science as a series of choices between theories then science may have forward movement to the truth. In this long paper I explain why this forward movement can happen in a good way, and will lead us to an end point of a theory about the world that is true. This would be good for science.

The problem is that science can't always make the right theory choice. This is because we only know some of the evidence at a particular time. But if we model science as a series of choices toward this end point we have movement in this total direction. We may make bad choices and go in the wrong direction for a time, but we make it better by the end.

We could try to bring this big change down to a small level to make science seem better if we use the theory of chance where a small set of evidence is like a big set of evidence. This does not work for many reasons because of numbers. The real problem is then that science only knows some of all of the evidence. **sw**

Last year **Steph White** wrote a History and Philosophy of Science honours thesis on the problem of Underdetermination of theories by evidence as it applies in Bayesian and simple deductivist models of theory choice.

Reprint Reuse Recycle



"In memory of our glorious dead"

Lest We Forget?
Geoffrey Havers
Thursday, April 24, 1958

For 37 years we have had a yearly pageant of national necrophilia, which joins Australians in a day of morbid joy and unity. Anzac Day is its name. After a walk around the city or suburbs on April the 25th of any year, I wonder if the men in the Australian units that landed on Gallipoli 43 years ago knew what they were starting.

Out of this rather speculative and routine beach landing has developed a festival of hero-adulation unequalled anywhere in the world.

The vaunted heroes, as it happens, are all dead. The words flow, the hymns are sung, the wreaths placed. The old women weep before the cenotaph, while the new generation of the militia finishes its marching and gets down to serious business of pickling itself in alcohol and accosting prostitutes.

The old generation of militia, not so very unlike their modern counterparts, ensconce themselves in the R.S.L. Clubs and also internally immerse themselves in alcohol.

All this "In memory of our glorious dead."



Honi Doctor

How long should sex last?

What is the meaning of life? The answer to your question is as subjective and contested as the answer to mine. Rather than leaving you in existential dread, however, I'll have a shot at answering it.

First up, there's no "should", personal preference and external factors will determine the length. For the sake of clarity, I'll assume you want the sex to be as long as possible, while acknowledging this isn't the case for everyone.

What are you defining as sex? If you're talking just penis-in-vagina penetration, you need to reconsider your definition of sex, but also know it might be shorter. A survey of sex therapists showed 7-13 minutes was an "adequate" amount of time for penis-in-vagina sex. For penetrative sex of any kind, the main determinant will likely be how hard the penis can remain. Keep in mind the ability to maintain an erection can be impeded by alcohol and drug consumption, so I wouldn't bank on having marathon sex after a night out.

Hence, one frequent frustration in sex can be a penis not maintaining hardness. It's essential you accept these instances as inevitable, and be kind and patient with each other when they occur.

This frustration is also why, when determining the length of intercourse, you should absolutely be including foreplay. Not only because all conversations excluding it are grossly heteronormative, but because your sex will be markedly improved, and longer, if you spend at least 30 minutes licking, stroking, rubbing and sucking each other.

I'd also recommend shying away from perceiving sex as over when one, or all, participants reach climax. Whilst difficult, shifting your understanding of orgasm from an end-goal to an added bonus will mean some pressure is taken off and will let you enjoy just pleasuring one another. **ct**

PS. Send your sex queries to honisdoctor@gmail.com
PPS *Honi Doctor* is a newspaper column, not a real doctor

BLAND DESIGNS



USyd's SRC is like a young, peppy actor full of ambition but constantly typecast as the 'helpful but disposable best friend': it has all the right intentions and offers what you need but most people don't really take it seriously.

The SRC's previous branding hasn't exactly helped anyone figure out what it's all about: its long-running logo was just a massive five-point star. Was this because their services were going to help students shoot for the stars? Did circles and triangles seem too mundane a choice Microsoft Word's 'draw shape' menu? Perhaps they were trying to refer back to the Communist symbol for the 'Workers' and Peasants' Red Army: so anti-establishment, so Bolshevik, so very forced-military-participation in Eastern Russia.

It seems that someone in the SRC Executive this year thought that enough was enough. "The average student is turned off by radicalism," one of them may have said. "We need a soft-entry before we can bring them in."

The entire design is contained within a speech bubble. Presumably that is a reference to the SRC's role in student advocacy but it ends up further complicating the design. The result is an image comprised of many moving parts working against each other and not quite meeting their potential. Actually, on second thoughts, perhaps it is the perfect logo for the SRC. **JLH**

Reprint, Reuse, Recycle delves into the basement of Fisher to find eclectic Honi articles from years gone by. This article from issue 7, 1958, provoked national outrage and inspired a play.

Tall tails: Why I could never trust a lizard



Lizards' tails just drop off when they're threatened or scared. That's simply not right **P9»**

Prime Minister targets babies and toddlers



Small, incoherent babies the latest target of Turnbull: "Speak English or crawl back into the womb" **P4»**



Disruptively innovative: company appoints unpaid intern as new CEO

Sarah Niu
Business Reporter

Citing an excess of unpaid internship opportunities on the market, a spokesperson from Wildfire Marketing has announced perhaps the most disruptive innovation of all time — appointing an unpaid intern as company director.

"I was deeply inspired by the company's vision," said newly appointed CEO Elijah Wyatt, who graduated from university in 2013 and has three years of relevant experience as an intern.

"During my time here, I've met many important people who dedicate themselves selflessly to a mission greater than profits," he said.

It is unclear whether he was referring to other unpaid interns, whose work could not legally be counted as part of company operations, or the mentoring directors.

In a press conference, the company unveiled its new Empowerful program for up-and-coming professionals to "enrich themselves through hard work" from employees, and earn "once-in-a-lifetime" experience and skills transferable to a variety of entry-level jobs, such as those the company offers successful candidates upon completion

of their internship.

"We're looking for the right culture fit to lead our team into a new era. Idealistic people who value our objectives instead of treating this as just a job," the company's marketing director told assembled press.

"Our program functions as a stepping stone for aspiring start-up CEOs."

Sources confirm Wyatt is also learning the key skill of training his replacement in three months' time.

"I've learned that, as a decision maker, all entrepreneurs need to make sacrifices," he said in response to a question on his exact responsibilities.

In the past six months, Wildfire Marketing has replaced multiple members of its design department with more interns. Explaining the decision, Wyatt said, "It's a move on our part towards an environment of perpetual learning."

He reiterated that the lack of salary, insurance or stipend did not stop him from "striving through difficult times" while his parents continued to pay his rent and living expenses.

When asked about the legal status of such a program, Wildfire Marketing confirmed that Wyatt's work as CEO could not be classified as "productive", hence no employment relationship exists.



Newly minted CEO Elijah Wyatt greets the executive of the company which he now heads up

Socialist Mainstream hosts sell-out movie night on campus

Ann Ding
Campus Correspondent



Last Friday evening, Socialist Mainstream, the self-titled 'silent majority' of socialist students on campus, held the most popular socialism-related event in recent memory.

The event, a film screening of 2014 animated hit *The Lego Movie* followed by drinks and a discussion group, attracted well over 200 attendees, with some latecomers forced to sit in the aisles of the Old Geology lecture theatre.

Corinne Pedersen, the head of Socialist Mainstream at USyd, told *The Garter* the aims of the movie night were "to broaden the appeal and awareness of socialism, especially on campus".

"We're hoping to get as many people on-side as possible, so that when the revolution comes, we actually have a chance."

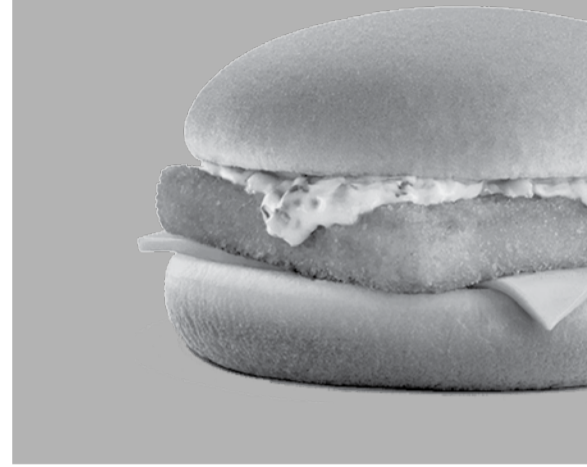
Pedersen hopes the surge of popularity will improve their political organising as well as help to repair the unsavoury reputations other socialist groups on campus have attracted.

Frank Radetsky, a second-year Arts/Economics student who attended the screening, described the mood as "relaxed".

"I'm definitely keen to come to the next Socialist Mainstream event. Might even bring my girlfriend next time," Radetsky stated.

Opinion: I am tired of being the invisible burger of McDonald's outside the observance of Lent

P11»



Splendour in the Grass offering scholarships for students who are 'really strapped right now'

Deepa Alam
Culture Editor

Popular music festival Splendour In The Grass is offering a first of its kind scholarship: one for students who find themselves short on money for tickets.

Full and half scholarships are being offered by the Splendour Assistance and Cash Contribution (SACC) program and is open to financially-challenged students from across the country.

The festival will become the first independent event to provide such a program.

Scholarships are awarded based on a range of criteria, which reflect the values and aims of the festival.

Those vying for a highly coveted full-fee scholarship must prove they deserve the spot by demonstrating two skills: the first mandatory component involves finding effective and creative ways of stashing drugs on one's person, while the second component is a choice between speed tent-pitching or best muddy moshing.

Masters student Jake Evans says, "I think it's huge. These festies are just a hub for young people to tune out from responsibilities and money is a big one of those. Splendour is smart for taking advantage of that."

Evans says festivals of this scale often don't recognise the financial struggles of their participants. As an undergraduate, he always wanted to be able to attend the main event as well as the sideshows, but the sums he scraped together never quite added up.

"Every student is strapped for cash, and you can only borrow so much from your parents," Evans stated.

Bethany Hill, director of the SACC says they've had many looking to apply for the scholarship.

"And to think we thought the pre-sale was hectic. 97% of ticket buyers have also applied for the program. I think this is a huge success," Hill told *The Garter*.

Thawed caveman comes out against paleo diet: 'Bread is pretty good, guys'

Jess Syed
Campus Correspondent

A man from the paleolithic era has expressed disgust upon hearing his era in natural history is now associated with a low-carb weight loss diet, known as the 'paleo' diet.

The man, recently discovered underneath a portion of Chatswood Woolworths, was found encased in sedimentary rock during renovations done by the supermarket to install its third internal sushi bar.

David Foley, a construction worker on the site of the renovations, was present at the time of the discovery.

"We thought he'd be pretty hungry. We had no idea what the fuck to do with him, so Damo and I went out the front to Sumo Salad and got him one of those paleo bowls. We all reckoned that's the kind of stuff he'd be used to."

By the time Foley came back with the paleo bowl, the prehistoric man had already had his first taste of contemporary food in the store's bakery section.

"I reckon he was probably pretty hungry, but I've never seen someone eat that many cheese and bacon rolls in one go. He was just loving it."

"Bread .. Bread good", the man was reported to have said before consuming his third package of finger buns.

The prehistoric man then reportedly slapped the paleo bowl out of Foley's hands as it was offered to him.

"No!" the man shrieked after briefly glancing at its mix of quinoa, spelt and other ancient grains.

The 2.1 million-year-old has now moved into a share house above Bourke Street Bakery, and is said to be purchasing 46 of their pork and fennel sausage rolls per week. His housemate Bodhi Tyson, a Bondi native who strictly adheres to the paleo diet, is considering moving out of the home as he cannot deal with the man's "disgusting lifestyle choices".

Celebrity-chef-cum-Channel-7-stud Pete Evans has condemned the man's consumption of the staple food.

He told *The Garter*, "This idiot doesn't know what's good for him. If he had read my 2015 book *Going Paleo* he wouldn't be shovelling this shit into his body. I don't even think he knows how to read. No wonder he looks so bloody old. I eat paleo, and I don't look a day over thirteen. Have you seen my skin? Can you see how sharp my corneas are? That's paleo."



Woman's birthday present good, but not good enough to justify number of names on card

Mary Ward
Senior Reporter

A Lane Cove woman has been left with mixed emotions after realising how many of her friends contributed to her otherwise acceptable group birthday gift.

Amy Sykes was celebrating her 20th birthday at Bungalow 8 when she was presented with a large-size Mimco pouch (\$179.99).

"I am a 20-year-old middle class woman, so naturally I was thrilled with this gift," she said.

However, her thrill turned to slight disappointment when she discovered the pouch had been funded by nearly double the number of people she originally suspected.

"At first I thought the wallet was just from, like, our core group of six," Sykes said.

"But then I read the card and I realised it was actually from our extended friendship circle: the core, plus partners and a couple of girls from our netball team. That's eleven

people for a wallet. Bit cheap, to be honest."

An investigation by *The Garter* revealed that, while the Facebook groupchat started to organise Sykes' present did originally only contain the five friends known as the "core", the operation expanded when two of the members' boyfriends revealed they would also be attending the celebration.

Jocelyn Bates, a founding member of the groupchat, told *The Garter* she expressed concern early on in the consultation process.

"I suggested we split the group into two, and maybe try to get her, like, a Pandora charm as well," Bates said.

"But I was repeatedly told it was 'not a 21st' and that we could make up for any shortfall by 'buying her a drink on the night'."

Fellow founding member Flick Gallagher, whose boyfriend Jake also contributed to the present, denied these allegations.

"The wallet was a gift in line with previous group presents I have organised," she said.

"I wish Amy a happy birthday, and will be making no further comments."



MARCH FOR EQUALITY & YOUR RIGHTS @ WORK



SUNDAY MAY 7
HYDE PARK NORTH FROM 12PM