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Katsumata's artwork / p. 16

Life on Manus Island: Four
birthdays in detention and a
movie filmed in secret / p. 10

Sydney Writers' Festival:
Rupi Kaur, John Safran and
Melina Marchetta / p. 13



S1W13 / FIRST PUBLISHED 1929

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

One of the perks of spending hours in the *Honi* office this year has been browsing the piles of dusty and decaying *Honis* from years gone by. 1998 is my favourite year to date and, 19 years later, I'm consistently struck by how similar their content is to our own. So many of the questions students posed then — Can men call themselves feminists? Should Australia become a republic? Why isn't abortion legal yet? How on earth is Pauline Hanson in parliament? — could be pasted seamlessly into any *Honi* from 2017.

The other thing I've loved is how each *Honi* is a wormhole into the social issues and political dilemmas of its era, and the way students thought about them.

I think this bumper issue fits such a purpose aptly. The war in Syria, the plight of refugees, and Australia's punitive offshore detention regime are some of the horrors that have dominated our global mindset for the last few years. Amongst all this, we have also had a privilege that can often feel perverse: the ability to slide into the comfort of popular culture — writing think pieces on pop music and video games, penning self-referential editorials — and remain somewhat unaffected by it all.

So despite sounding quite lame, I will say that I hope this small editorial can function as an obtuse time capsule of sorts. If student print media is still around in another 19 years' time and this copy of *Honi* has joined the rest in collecting dust on office shelves, hello to the students sitting on the floor at 4am on Monday morning wondering why it all went wrong. I hope these papers can offer you a glimpse into the mood at USyd in 2017. And I hope we'll have moved past the impasses that motivate some of the articles you'll find in here. **NC**

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Fan mail Got mail?

CAPS Correction

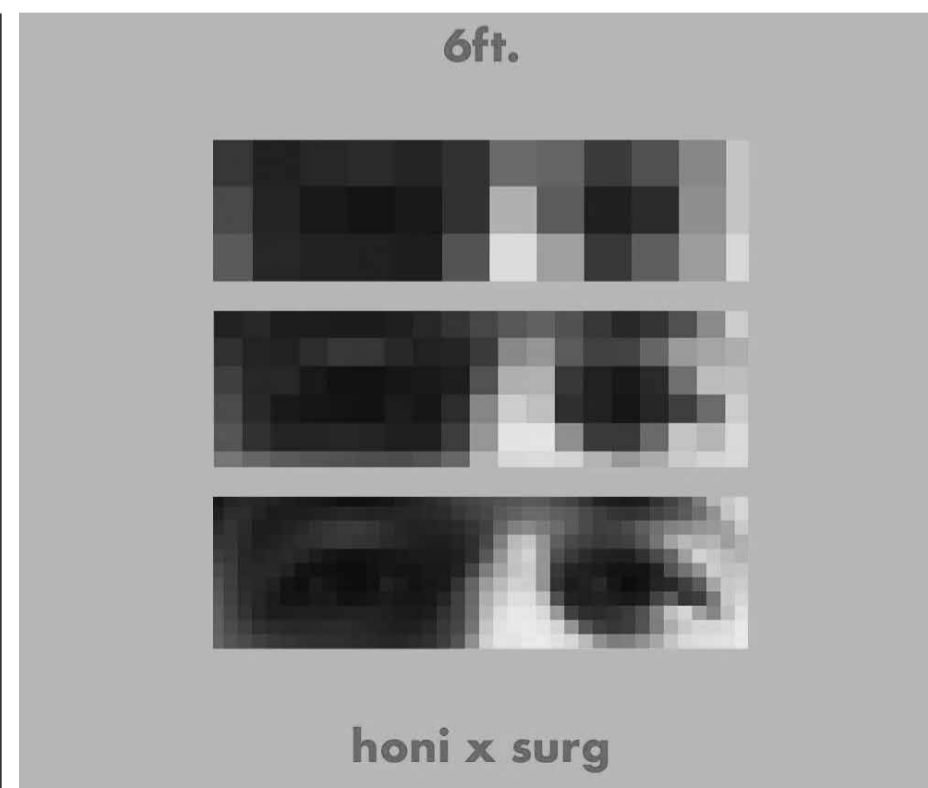
Dear Editors

To correct an inaccuracy that may cause students some confusion. CAPS is always prepared to see students and is able to provide timely appointments. It also maintains a daily capacity to see priority students who have no appointment booked.

Regards
 Phil

Dr Philomena Renner | Head of CAPS

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 confess the longest period you've ever left a desk unattended at Fisher for.



THURSDAY NIGHT LIVE: AN *HONI* X SURG FM PARTY
 THURSDAY 8 JUNE, 7PM, THE LADY HAMPSHIRE

What's on this week

According to your mature age student mum who wants to hang out.

SciSoc's Final BBQ

When: Wednesday, June 7, 12:00pm-2:00pm
 Where: School of Chemistry, USyd
 Price: FREE with a 2017 SciSoc T-shirt / Access \$2 / Non-Access \$6

Honey, we should get lunch together on campus this week. I've got a break at midday and I know your tute finishes at 1 — yes, you told me, plus your timetable is printed out and stuck to the fridge — and this is so affordable it'd be silly not to. I've even got a shirt so it's free for me! I think the shirt is cool. Don't you think it's cool? Tell you what — I'll even wait around after class and give you a lift home. I'll use the extra time to do a bit of extra reading.

SUDS Presents: The Normal Heart

When: Wednesday, June 7 - Saturday, June 10, 7:30pm (7:00pm Saturday)
 Where: The Actor's Pulse, Redfern
 Price: TBA

Did you see that article? So awful how the ceiling fell down in that little cellar where they were planning to stage this. But they're back! I saw you click going on the Facebook event and I thought we could go together. You know how I love theatre. I was even in a few plays back when I did my first undergrad. We got up to some real mischief. Anyway, it sounds like a great play — really interesting — all about a writer and a doctor going through the AIDS epidemic in New York in the 80s.

Therapaws Dog Therapy

When: Thursday, June 8, 2:00pm-3:30pm
 Where: Eastern Avenue
 Price: Free

Oh, now this is fun. Back when I was doing my first degree in the 90s we didn't have therapy dogs on campus! You lucky ducks. You know, I'm more of a cat fan myself, but I know you like dogs a lot. This might be a nice way to spend a bit of time on campus together! They even have study tips and exam prep, and you can even take photos with the dogs! Come on, sweetie, it'll be great. And how about we get coffee afterwards? And we could even go and study together for a bit...



Manning Theatresports: Old School vs. New School

When: Thursday, June 8, 7:00pm
 Where: Manning Bar
 Price: Free

Oh, when I did my first undergrad there used to be these hip cool dudes doing improv comedy at Manning all the time. Some of them are even famous nowadays. I don't think they had this when I was here, though: they get old USyd comedy alumni to come back and play against new teams of current students. I should really start prepping for exams ... but it sounds like a blast! And it's free! Not that you'd have had to worry about that — your old mum'll shout you anytime. I might even be cheeky and get a beer!

BarberSoc Presents: A Cappella Extravaganza

When: Friday June 9, 7:30pm
 Where: Sound Lounge, Seymour Centre
 Price: Access \$10 / Concession \$16 / Adults \$26

Darling, you've got such a lovely singing voice, why aren't you in this? I really want to go to this but do you think I should start studying for exams? No? Well, why don't we go and get dinner together in Newtown — so trendy! — and then we can watch some of these lovely students sing together. There might even be some cute boys performing. What?! Oh, that's not embarrassing, come on, love. And you know, next year you should audition for these ensembles. I want to see you perform!

Sydney University Symphony Orchestra Presents: Slavic Reflections

When: Saturday, June 10, 7:30pm
 Where: Great Hall, The University of Sydney
 Price: Access \$14 / Concession \$20 / Adults \$25

Okay, I know you said you were busy, but surely you can take a Saturday night off to hang out with your mum a bit. Come on, you said when I came to uni that we'd hang out! You know how I love classical music. They're going to play Tchaikovsky and Dvorak and even premiere a new piece by Hamilton! We could even get a bit dressed up for it, and go and get a fancy dinner — yes, I'll pay — and for your ticket too, yes — I'm sure you'll end up enjoying yourself.

Vivid New Music at the Con: Ben Carey, Composers' Ensemble, Spiral

When: Saturday, June 17, 8:00pm-9:30pm
 Where: Sydney Conservatorium Of Music Cafe
 Price: Concession \$15 / Adults \$25

Honey, this is after both our big essays are handed in so you have no excuse not to see your own mum for a night. It sounds like a great concert — you've got students from the Con playing and composing music, and other students from the SCA making light projections for the show. I think it'll be lovely! Maybe I should do some units at the SCA. Afterwards we can go out and enjoy the rest of Vivid as well; unwinding at the end of semester with your mum!

Spence resigns as chair of main student consultation body

SIOBHAN RYAN

University of Sydney Vice Chancellor Michael Spence has resigned as chair of the main body dedicated to University consultation with student representatives.

The Student Consultative Committee (SCC) exists to facilitate consultation between the University and student representatives “on policy matters relating to student experience and welfare,” according to its terms of reference.

Its members include Deputy Vice Chancellor (Registrar) Tyrone Carlin, Director of Student Support Services Jordi Austin, Director of Campus Infrastructure and Services Greg Robinson, and delegates from a number of bodies representing undergraduate students, postgraduate students and satellite campuses.

Spence sent SCC members a letter on Wednesday, May 31, stating “it is with regret that I must stand down from my position of SCC Chair” and informing members that Carlin will replace him.

Students’ Representative Council (SRC) President Isabella Brook, who is a member of SCC, told *Honi* she was “extremely disappointed” with Spence’s resignation.

“This decision reaffirms our frustration with university management failing to take the concerns of student organisations and the students they represent seriously.

“Despite the Vice Chancellor’s poor attendance in the past, his presence at SCC meetings have provided student organisations with an essential opportunity to set the agenda for discussion and raise important student issues directly with the VC.”

Brook told *Honi* Spence was absent from the March 2017 meeting, and *Honi* reported in March 2016 that he had been absent from at least three meetings in 2015. Minutes from 2016 are unavailable.

In the March 2016 article, then-USU President Alisha Aitken-Radburn called for Spence to resign if he could not attend meetings.

In his letter, Spence said he will continue to be a member of SCC and “attend where possible,” and “stress[ed] that student concerns are a priority for my Senior Executive Team and the University community more broadly”.

He also indicated he would like to meet with SCC members in a more informal setting, proposing: “Each semester, I would like to host a small lunch in my office to provide us with an opportunity to catch up.”

The letter suggested this could take place on October 25. Three additional SCC meetings will have passed by then.

Brook also raised concerns about the timing of the decision, in light of recent scandals involving St Paul’s College which make it “clear that the University needs to be taking serious steps to address systemic issues at USyd”.

“The VC’s decision casts serious doubt on his commitment to implement change in consultation with students.”

In his letter, Spence said he would “[particularly] like to attend the SCC meeting covering the Respect, Now, Always survey data and proposed action items,” referring to Universities Australia’s campaign against sexual assault and harassment on university campuses.

The next SCC meeting is on Tuesday, June 6.

Anti same-sex marriage advocate awarded honorary doctorate

ANN DING

On Thursday, May 25, the University of Sydney Business School awarded an honorary doctorate of science in economics to James T. Dominguez, a businessman whose interests include campaigning against marriage equality.

Dominguez is a founding director of The Marriage Alliance, an organisation founded in 2015 which describes itself as “an independent alliance bringing together individuals and organisations supporting a common cause”. It says it “exist[s] to voice the opinion of the silent majority of Australians that respect same-sex attracted people, but do not want to change the current definition of marriage.” The organisation is known for the advertising campaign against marriage equality they attempted to launch in 2015, which consisted of television ads based around the slogan “there’s more to it than you think”.

Dominguez also made a submission to the Select Committee on the Exposure Draft of the Marriage Amendment (Same-Sex Marriage) Bill, which states in the preamble, “the position of those members of the community who are uncomfortable with [same-sex marriage] merits serious attention from lawmakers.” In the same submission, he cites the Safe Schools program’s information on masturbation as an example of “the extremism of some supporters of same sex marriage”. His submission, however, is not once quoted in the report tabled by the committee in February.

In the citation given at the award ceremony, Dominguez is described as “a long-standing member of Sydney’s financial and business community”

and “a pioneer in the Australian financial markets”.

After an extensive list of public and private councils and boards which he has served on, the citation says, “Mr Dominguez has also been a contributing member of the Catholic Church. In that role he was an influential activist in community issues which he saw as important”, ostensibly referencing his campaigning against marriage equality.

In USyd’s honorary awards policy, the criteria listed for the award of an honorary degree are academic eminence, distinguished creative achievement, outstanding contribution beyond the expectations of the person’s particular field or, in the case of a civic office holder, an outstanding contribution to the advancement of society. While it may be true that Dominguez has satisfied the given criteria, the inclusion of his campaigning work as part of his cited merits is an odd choice.

This is not the first controversial choice for honorary doctorate that the University has made; in September of last year, students protested the University’s decision to award former Prime Minister John Howard an honorary doctorate of Letters in Arts and Law.

Dominguez, an alumnus of USyd, was also appointed a Fellow of Senate in 1992, and later sat on the governing board of the University of Notre Dame for over a decade.

Bizarrely, his citation also notes that he was “the only non-Asian” who served “on the board of a Singapore-listed company”.

support staff.

Deputy Vice Chancellor (Provost) Stephen Garton told the *Sydney Morning Herald*, “In response to a declining market for visual arts education, we will see a reduction in SCA staff and a reorganisation of roles.”

The University states that the merging of SCA with main campus faculties will allow it to “exploit the opportunities of interdisciplinary research and teaching created by proximity to the many relevant disciplines.”

According to its Final Change Plan for the SCA, the closure of the Rozelle campus is projected to reduce SCA’s operating deficit from \$5.1million to \$1million a year.

However, *Honi* has previously reported on the uncertainty surrounding the financial rationale for SCA’s closure. In a meeting with representatives from the National Tertiary Education Union in 2015, Vice Chancellor Michael Spence claimed that the reasons for merger and closure “would not be financial”, and that if cuts were to be determined purely on a financial basis, “there are many other areas of the university where we could begin”.

Yet at an information session last year, Garton told students the planned closure was motivated by the SCA’s “significant deficit”.

USU board executive elected

NICK BONYHADY

Courtney Thompson was elected University of Sydney Union (USU) president on Thursday, June 1 along with Esther Shim as vice president, Yifan Kong as treasurer, and Grace Franki as secretary. It appears to be the first time that the USU has had an all-female executive.

As a result of deals that *Honi* has covered extensively, no incoming executive members were opposed.

Thompson, Shim and Kong outlined themselves as a continuation of the outgoing executive under immediate past president Michael Rees. Franki, who had originally sought to be president, was graceful in defeat, donning a panel cap emblazoned with “I <3 the USU”.

No board director nominated for the position of USU environment portfolio holder, a fact which reflects the priorities of the most right-leaning board in at least five years.

By contrast, all other committee and portfolio-holder positions were filled and most were contested. Claudia Gulbransen-Diaz, who was elected wom*’n’s portfolio holder, justified her candidacy saying, “I’ve come from all

female institutions, so feminism is embedded in me ... As a college student I’ve experienced a real revival of my passion to do something for this particular group.”

Zhixian Wang and Hengjie Sun ran for international student portfolio holder. Sun argued he deserved the position because he received more votes than any other candidate at the International Student Lounge during the recent Board election, prompting muffled laughter from Kong. Wang was subsequently elected.

The impartial position of electoral committee member, which determines the rules of USU elections, was contested three ways. Wang, who was excluded during the her board campaign, cited a desire to make regulations more “culturally sensitive”. Moderate Liberal director Jacob Masina and Labor right director Vanessa Song ran on their experience as hacks.

After a three-way tie, Vanessa’s name was drawn out of a hat.

Similarly, the election for the position of remuneration committee member was tied between Liliana Tai and Adam Torres; Tai won in a coin toss.

Masina and Wang were elected directors of student publications, a role that most prominently entails oversight of *Pulp*, the USU’s on-line media outlet.

Tai was also elected ethno-cultural portfolio holder, while Torres was elected queer portfolio holder.

Adding some life to the meeting, at about 6.40 USU CEO Andrew Woodward announced that participants were to leave immediately after the meeting without any “jumping around” due to “structural damage” to the Cellar Theatre, above which the election was held.

In all, the election represented the gap in experience between the returning board members, who had negotiated to secure the executive most desired, and incoming directors, who in



The newly-elected executive. From left to right: honorary secretary Grace Franki, vice president Esther Shim, president Courtney Thompson, honorary treasurer Yifan Kong.

many cases had not even determined what positions they wanted or prepared speeches articulating their case.

It seems for some of these directors, getting elected came before determining how they could best serve the student community.

St Paul’s College pushed to breaking point

JUSTINE LANDIS-HANLEY

St Paul’s College, one of Australia’s most elite university residences, has been slammed, after a resident’s sexist post in a private Facebook group was leaked last week.

The post, revealed in a *news.com.au* article last week, likened sex with large women to “harpooning a whale” and offered to help the other boys get rid of a girl after “rooting” her. It was published to the ‘St Paul’s 2017’ Facebook Page and received nearly 100 likes from other college residents.

The Facebook post reads: “G’Day Lads,

If you ever wanted to get rid of some chick who either (a) won’t leave your room after a root in the morning or (b) if you’ve harpooned a whale and she’s taking the whole bed preventing all chances of sleep, I’ll be there with a purposeful c-kblock to rescue you.

Simply message me the code word “argh” and your room number and I’ll be there with a well thought-out lie (terrifying lump on penis, broken foot or personal emergency) which requires your immediate assistance and her immediate exit.

Happy Slaying”

In a bizarre turn of events, the following day *Honi* revealed the Warden of St Paul’s College, Dr Ivan Head, had accidentally posted and deleted a private warning to his students from the official St Paul’s College Facebook page.

The public post, signed off ‘IFH Head’, told “members of the college community” that posting “incautious and disrespectful” material could “lead to damage”. Citing the Gospel Writer St Luke’s warning that anything could be

“brought into the open”, Head said such material “may resurface just when you need your best CV to work for you”.

Towards the end of the post, Head did say that the primary motivation should be “respect for women: now-always”, before republishing a statement he provided to the media in light of the matter, which noted the offending student had been “formally cautioned for his disgraceful comments” and had been allowed to return to college following suspension.

Within hours, the Vice Chancellor released a statement, announcing he had written to the Warden of St Paul’s “pointing out that the College’s response fails to address the deep cultural problems evident in the life of his college.”

“The fact that almost 100 people liked this particular Facebook post indicates that a deep contempt for women is not just something that marks the behaviour of an isolated student, but a core feature of the shared culture of the men of the College,” Spence wrote.

“The college should acknowledge that it can no longer pretend that this is not a profound issue in the life of the College, going to its very licence to operate, and they need collectively to begin to own and to tackle it.”

By nightfall, students from several of the university’s other residential colleges were following Spence’s suit and showing their disdain for St Paul’s behaviour and poor response.

Honi reported that students at the University of Sydney’s Women’s College, St John’s College, and Wesley college planned to boycott an event hosted by St Paul’s at their bar — the

Salisbury (Sals) — that evening. The significance of this move should not be underestimated: every Wednesday, at least one college hosts a party for students at other colleges to attend, many of which hit capacity within an hour of opening. But after a third year Wesley student messaged the Women’s College House Committee to say several girls were planning on foregoing the Paul’s ‘Full Moon Party’, the student leaders started encouraging Women’s girls to follow suit. *Honi* was told that St John’s College House Committee had also encouraged their students to boycott the event in solidarity.

Several Women’s girls allegedly started making t-shirts to wear to the party, featuring hand-drawn whales — a protest against the Paul’s boy’s slam against larger women.

Unfortunately, the shirts didn’t get a wearing: within hours of the *Honi* article going online, St Paul’s announced in the party’s Facebook event that it had been cancelled.

It appears that St Paul’s — the institution and its people — pays attention to the world beyond its own sandstone walls. Not only did the students cancel their party, but by Thursday morning Paul’s Warden Ivan Head had released a statement to the press stating St Paul’s was attempting to join the University’s Broderick Review.

St Paul’s had been the only residential college that refused to sign up to the review into sexual discrimination at college — led by former Sex Discrimination Commissioner Elizabeth Broderick — after former students across the colleges spoke out about the

sexual assault and hazing they experienced as residents. *Honi* had reported hopeful indications that the college looked like it was going to join the review, but nothing had come to fruition over the year. Instead, Paul’s decided to carry out its own review, led by workplace relations consultant Christie Breakspear; and hired one of its former students to run an iteration of Oxford’s Good Lad Program at the college.

Proving that the college’s abusive and discriminatory behaviour isn’t just reserved for outsiders, on Saturday morning, *news.com.au* also revealed former St Paul’s students recounts of elaborate hazing rituals that, for one, allegedly drove him to consider suicide.

Indeed, as co-women’s officer Imogen Grant said, “Whilst we are pleased that St Paul’s College is considering the Liz Broderick review, this would not have occurred without the hard work of students and survivors who have gone to great lengths to expose its culture of sexism and male entitlement.

“The fact that students had to advocate for change shows how reactive the college’s decision was and how the safety of women is always secondary to reputational risk.”

“Seeking to join the Elizabeth Broderick review would not have happened unless the reputation of the college was at risk. We see this late sign on as similar to the Warden’s concerns of CVs: disrespect women, and put people at risk until your reputation is at risk,” co-women’s officer Katie Thorburn said.

The ‘C’ word

NICOLETTE PT / Does the law protect victims of sexual assault?

CONTENT WARNING: SEXUAL ASSAULT

Consent. The ‘C’ word.

I am laying out my intentions, plain and clear. I won't lead you on. I won't encourage you to keep reading to find out. No games, no tantalisation. No fun or flirting. I wouldn't want you to get the wrong idea, or assume I'm asking for anything more.

I just want to talk about consent.

Under current law, this is how blatant a person must be to prove that they have not consented to sexual intercourse. Even if there is evidence the victim did not consent, a recent case suggests that if the accused perpetrator “honestly and genuinely” believed the victim was consenting, they will not be convicted.

In 2015, a jury found Luke Lazarus, now 25, guilty of raping a “moderately intoxicated” 18-year-old girl in the laneway behind his father's Kings Cross nightclub two years prior.

In a judge-only retrial on May 4, 2017, the court recognised that the young woman did not consent. However, the judge found there were no reasonable grounds for Lazarus to believe she didn't. His conviction was quashed. But what of the victim? Does this mean it wasn't rape?

This case, and the legislation underpinning it (s61HA(3)(c) of the *Crimes Act 1900*), set a dangerous precedent: it is implied that proving sexual assault and proving lack of consent are not the same thing under the law. This calls into question whether our laws truly reflect community standards, and whether the justice system effectively protects victims, offenders, and society.

In recent years, the law has shifted away from a ‘passive’ model of consent, which meant consent was assumed unless there was active resistance such as fighting and screaming.

According to the Australian Institute of Family Studies, today's laws reflect a ‘positive’ model of consent, meaning consent to participate in sexual activity cannot be demonstrated by merely “submit-

ting to sexual activity, or not actively saying ‘no.’” Rather, “the consent of the other party in a sexual encounter should never be assumed, and should actively be sought and affirmed.”

This seems logical and reasonable. However, it directly contradicts what occurred in the recent court case, where, during court questioning, Lazarus was asked: “You recall her saying [stop] shortly after you penetrated her?” He replied: “She gave words to that effect, yes.”

“That by itself would be enough to constitute the configuration of sexual intercourse without consent,” Nicholas Cowdery, former Director of Public Prosecutions (NSW), told *Honi*. “You can withdraw consent at any time. Any unwanted conduct after that is non-consensual.”

Just because a person engages in consensual kissing, body rubbing, or going to a ‘VIP section’ that turns out to be a laneway behind a club, as happened in the Lazarus case, it does not mean they are consenting to sexual intercourse.

Howard Brown, a well-known member of the Victims of Crime Assistance League and NSW Sentencing Council, agreed. Brown told *Honi* that the judge in the appeal “put an expectation on the victim, far more than what the law actually requires of them. I believe the victim gave sufficient notice to the applicant for him to know, full well, that she was not consenting.”

Brown also raised the issue of intoxication: in this case, the complainant had consumed either 10 or 16 drinks, a level of intoxication the court found to only be “moderate”, not high.

“People can be high range PCA (prescribed concentration of alcohol) on six drinks,” Brown said. “People know that when a person is affected by drugs or alcohol that it negates consent — everyone knows that.”

This ruling highlights what happens when the law considers the mindset of the accused at the time rather than applying the reasonable person test.

It is, according to Brown, “a retrograde step, be-

cause it has inadvertently set a precedent which is going to make life difficult for everyone.”

When asked if the law should be reformed, Cowdery and Brown gave different answers.

“I think the law is effective as it is,” Cowdery said. “I know from personal involvement there was a lot of argument in drafting s61HA ... But the law has to be applied to cases where there may be enormous differences.”

Brown, on the other hand, said, “the way our law is currently drafted, it's almost like a tipping competition. Cases like this highlight you can get away with it. My view is that for one victim to be treated badly by the system, means the system is failing.”

Both agreed that the difficulty lies in drafting and applying a law that strikes the balance between protecting the rights of individuals and the community, and reflects social standards.

In NSW, there were 3,951 separate sexual offence incidents reported to police during 2013. Of that number, 715 people were charged and 374 were found guilty; a conviction rate of 52 per cent for the state.

“People must have confidence in the law,” Brown said.

But how can we have confidence in the law when, even if you do not give consent, the accused can be gifted with a get-out-of-jail-free card? Though the Lazarus case, and the principles surrounding it, are extensive, the fact remains that the judge who acquitted the accused did so despite finding that the victim had not consented. The lines remain blurred because the law instead rests on how the accused and the court have comprehended the victim's words, actions and silence.

But the ‘C’ word is not ‘comprehend’.

The ‘C’ word is not ‘construe’.

The ‘C’ word is ‘consent’.

An appeal has been lodged by DPP, Lloyd Babb SC, to the Court of Criminal Appeal against the acquittal.

NSW RAPE CRISIS CENTRE: 1800 424 017

Genetically modified organisms regulation in the United States: a cautionary tale

TILINI RAJAPAKSA / Australia's GMO production may not be as developed as the US's, but nor is its related legislation

On May 20, people marched in global protest against Monsanto in over 200 cities around the world.

Based in the United States, Monsanto is the largest bio-technology agricultural business and producer of genetically modified (GM) seeds in the world, having expanded its sale of genetically modified organisms (GMOs) into Africa, Asia, the Middle East, Europe and South America over the past two decades.

The GMO debate is contentious. GMO advocates point to enhanced productivity, better nutrition and cost-effectiveness. However, concerns remain over the adequacy of scientific research on the long-term environmental and health impacts of GMOs. Fears predominantly exist in regards to antibiotic resistance and increased cancer risks (particularly due to the use of glyphosate in Monsanto's herbicide Roundup) and the role of GMOs in killing off seed diversity, which is known to reduce crop diseases and is fundamental to our ecosystem and biodiversity.

Nonetheless, the GMO industry has continued to permeate the international market at an alarmingly rapid rate since the 1990s, albeit discreetly. These concerns highlight the need to be vigilant about whether the regulatory frameworks for the industry are abreast with the rate of GMO integration into society.

The case of the US in particular provides a cautionary tale. Between 75 and 80 per cent of foods in the US contain GM ingredients, which is an astound-

ing proportion considering GM foods were only introduced in the 1990s.

Despite having the largest market for GM foods in the world, labelling laws for GM products were not passed until July last year, and the requirements under the laws are controversial. The legislation narrowly defines genetic modification in a way which exempts certain newer biotech methods from labelling, and the substantive labelling requirements are obscure. The law requires that food packages display an “electronic code”, text label, or symbol indicating whether they contain GMOs. This allows corporations to contain (or rather conceal) the relevant information in a QR barcode, making it inaccessible to the quarter of Americans without smartphones or reliable internet access.

The controversial law did not go unnoticed — over 250,000 Americans petitioned against the bill. Senator Bernie Sanders described the legislation as “confusing, misleading and unenforceable”. Tellingly, Vermont legislation implementing a much stricter labelling scheme was passed just prior to the federal law. The federal law overrode Vermont's and prevented states from further legislating on the matter.

Nevertheless, this is not as disturbing as a law passed in 2013 dubbed the “Monsanto Protection Act” by critics. The law effectively set a precedent that put Monsanto and other biotech companies

beyond judicial review for six months by preventing federal courts from ceasing the sale or planting of GMOs, even in circumstances where the courts found public health to be at risk. Further troubling is the fact that the provision was tacked on 73 pages into an appropriation bill, and many members of congress were apparently not even aware of its existence when voting on the bill.

The GMO industry in Australia is not (yet) comparable to the US: relatively few genetically modified agricultural crops have been approved for use in Australia and GM food labelling is mandatory with certain exceptions, such as for highly-refined products. However, Australia is ranked sixth among the top biotechnology countries in the Asia-Pacific and there are more than 400 biotechnology companies operating in Australia, a significant portion of which operate in agriculture. GM cotton, carnations and canola have been approved for commercial use in Australia, and are not insubstantial parts of their respective broader industries (more than 99% of cotton planted in Australia is GM).

While GMOs don't play as significant a role in Australia, the US is a salient reminder of the need to be conscious of how rapidly GMOs can enter the food industry and of the importance of staying up to date with industry legislation.

The case for modern slavery legislation in Australia

ZOE STOJANOVIC-HILL / A contentious response to a titanic problem

Kevin Hyland, the UK's first Independent Anti-Slavery Commissioner, speaking in Sydney at an event held by the Lowy Institute on 30 May, has just an hour to unravel the nexus between globalisation, trade, human rights, law and order, and ‘modern slavery’.

“In few other crimes are human beings used as commodities over and over again, for the gain of others.” Hyland speaks emphatically, earnestly, as if he wants the audience to consider the weight of each word.

The day before he presented for the Lowy Institute, Hyland appeared before a Parliamentary Committee to make a case for introducing modern slavery legislation in Australia, modelled on the UK's *Modern Slavery Act 2015*.

What is ‘modern slavery’? At the Lowy Institute event, Hyland defined modern slavery as “an umbrella term, covering a number of often related serious abuses, including forced labour, child slavery, and all forms of trafficking in persons, including of sexual exploitation, forced criminality, organ removals and domestic servitude.” It is intentionally anachronistic rhetoric, deployed in advocacy and policy circles for its shock value.

In February this year, the Attorney-General initiated a Parliamentary Inquiry into Establishing a Modern Slavery Act in Australia. The Joint Standing Committee on Foreign Affairs, Defence and Trade has embarked on the gruelling process of raising an embryonic idea which, months or even years from now, could mature into an act.

“I am pretty confident that we can come up with strong recommendations that can gain multi-party support so we can actually proceed with legislation,” Chris Crewther, the chair of the subcommittee leading the Inquiry, told *Honi*. “I imagine that you would probably be looking at around mid-2018 at the earliest before [legalisation] comes before Parliament.”

The Inquiry held the first public hearing, featuring Kevin Hyland, last Wednesday, and is currently reading written submissions penned by concerned individuals and organisations arguing that Australia should adopt aspects of the UK's *Modern Slavery Act*.

Australia is not looking to import the UK act word for word, because some of its provisions overlap with provisions of Australian criminal law. Australia outlawed slavery in 1824 and incorporated slave offenses into the Commonwealth *Criminal Code Act 1995* in 1999. Division 270 of the *Criminal Code* criminalises “slavery,” defined as “the condition of a person over whom any or all of the powers attaching to the right of ownership are exercised,” and “slavery-like conditions,” such as servitude, forced labour and forced marriage. Division 271 criminalises debt bondage and trafficking offenses, including organ trafficking. The maximum penalty for a “slavery offense” — for treating a person like property, like an object to be bought and used and sold or discarded, as distinct from other forms of exploitation informally categorised as ‘modern slavery’ — is a 25-year jail sentence.

However, a highly-praised provision of the UK act, for which there is no equivalent in Australian law, is Section 54 on supply chain transparency. Under UK law, a company with a turnover of over £36 million that does business in the UK has to publish an annual statement outlining the steps taken to ensure that its supply chains are not strung together by slave labour. Yet even this provision is not perfect — for example, due to a pesky loophole, British companies are not required to report on the supply chains of their wholly foreign owned subsidiaries that do not engage in commercial activity with the UK.

Participants in the Australian debate are touting the merits of other novel provisions of the UK act, such as the office of an Independent Anti-Slavery Commissioner, but the supply chain transparency provision has received a lot of attention because the idea is trending

in the corporate world. For example, the submissions of Wesfarmers and Woolworths Ltd., Australia's two largest companies by revenue as of 2016, almost exclusively focus on supply chain transparency. Modern slavery represents risk for investors, which amounts to risk for upper management; embracing a culture of corporate social responsibility represents reward.

The Inquiry will prepare an interim report specifically addressing the supply chain term of reference in late August, reflecting the skewed focus of the debate.

Sally Irwin, CEO of the Freedom Hub, a small business that funnels 100 per cent of its profit into rehabilitating survivors of slavery, supports the move to hold transnational corporations accountable but feels like the focus on supply chains overlooks the fact that there are slaves in Australian communities, often working in the retail, hospitality and horticultural sectors.

“There's millions and millions of people in slavery overseas, it seems like a huge problem, but why should we wait until there's millions here before we do something?” Irwin asks.

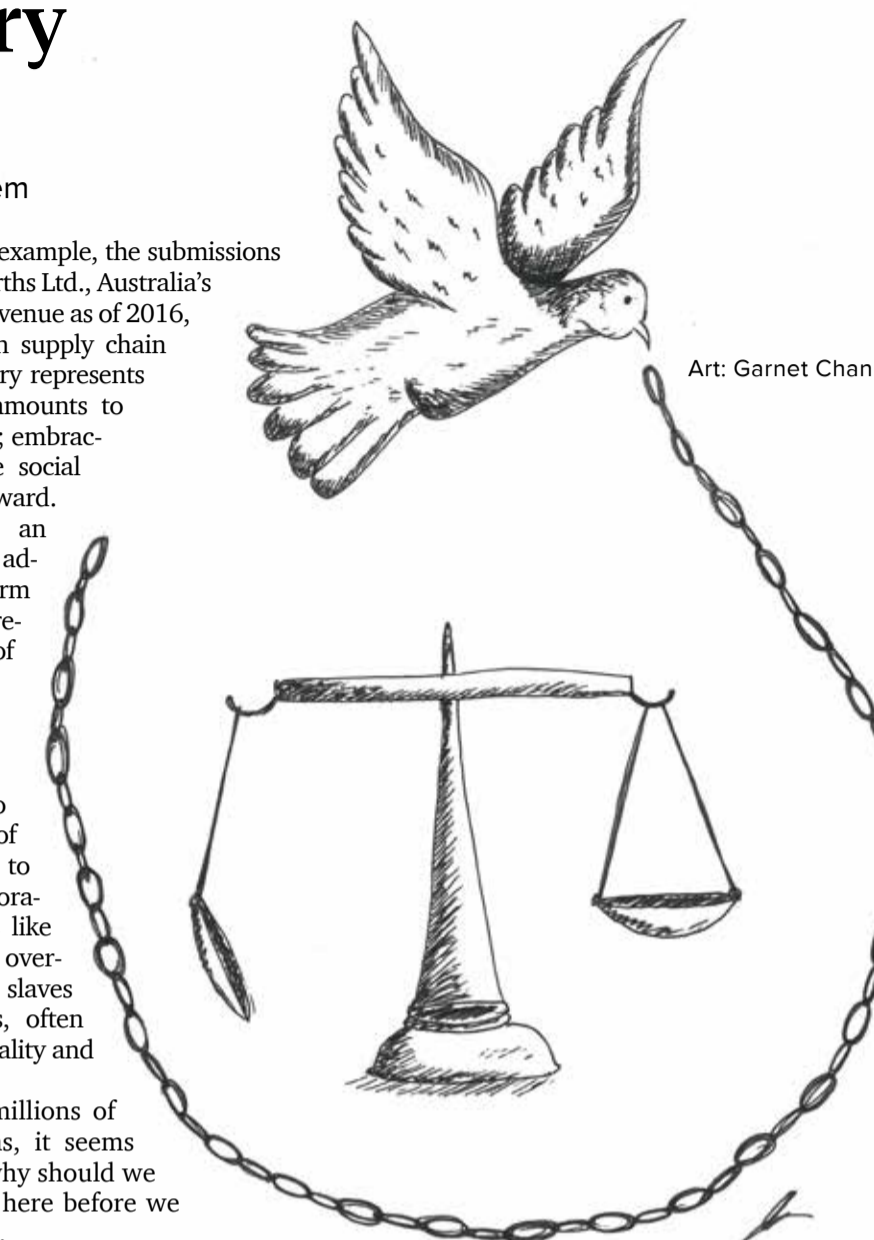
Similarly, Anti-Slavery Australia, a legal research centre within the UTS Faculty of Law, highlights the need to improve slavery support services in Australia. For instance, Anti-Slavery Australia would like to disentangle the human trafficking visa program from the criminal justice process.

Under the current system, a formerly enslaved or trafficked person has to go through the Australian Federal Police to access the Support for Trafficked People program, a government-funded service administered by the Australian Red Cross. A victim without a valid visa can be granted a bridging visa, which effectively entitles them to 45 days of emergency support. They may then be offered a more permanent visa if they assist the AFP and in doing so, incur a risk that returning to their country of origin will put their life in danger.

“We would like to have more organisations being able to make referrals [to the Red Cross], rather than just the AFP,” says Elizabeth Sheridan, a lawyer from Anti-Slavery Australia. “But also ... if there is some sort of barrier that prevents you from assisting the police, in compelling and compassionate circumstances, you would be able to access that permanent residency without having to assist the police.”

“There is a myriad of reasons why people in this situation ... choose not to go to the police,” says Indika Chandrasekera, another Anti-Slavery Australia lawyer. “Threats against the victim's family, in their home country ... The fear of being revictimised during that process ... Stigma,” Chandrasekera's list continues.

The overriding focus on supply chain transparency can largely be attributed to the influence of Andrew and Nicola Forrest. Andrew Forrest, founder and chairman of iron ore mining company Fortescue Metals Group and Australia's sixth richest person, and his wife Nicola have channelled their wealth into setting the ‘new abolitionist’ agenda in Australia and abroad through their Walk Free Foundation. The narrative propagated by the Foundation, encapsulated by their 2016 report, ‘Harnessing the Power of Business to End Modern Slavery’, has been criticised for representing big business as a class of latent superheroes, clumsily coming to terms with their own power, yet to don



Art: Garnet Chan

mask and cape. For example, in a 2015 essay, Janie A. Chuang, Professor of Law at American University Washington College of Law, analyses how ‘philanthrocapitalists’ have the money to ‘solve’ socioeconomic problems that stem from structural inequality while simultaneously reinforcing structural inequality. The Foundation's narrative, in which big business needs to step into “the governance gap created by globalisation” to fix modern slavery, the “world's greatest evil”, can be read as intentionally apolitical. According to Chuang, globalisation is presented as an exogenous force rather than a system of governance designed to maximise the power of transnational corporate actors and delegitimise critique of the politics that went into the production of this system.

The Foundation may frame ‘slavery as individual deviance’ to eclipse the ‘slavery as a structural problem’ narrative, as Chuang claims; or the appeal to big business could be a realist attempt to work within the confines of an imperfect international system. Forrest's recent \$400 million donation to charity, which Malcolm Turnbull described as “the biggest single philanthropic gift in our history and the largest donation by a living Australian,” aimed to make corporations dwell on the adage about power and responsibility. Throwing your weight around is graceless; wield power with poise, the Forrests seem to say.

Chris Wright of the University of Sydney Business School, who specialises in supply chain and labour regulation, welcomes supply chain transparency legislation but believes that “the single solution that would address these solutions in developing countries, in terms of monitoring companies, ... is having a strong and independent trade union.”

Australia will probably pass some form of modern slavery legislation in the future, because even if the term ‘modern slavery’ is bombastic, minimising the frequency and severity of extreme exploitation is a bipartisan political issue backed by an array of influential actors and, more significantly, many of those actors are overflowing with wealth. **HS**

College scandals obscure the need for student housing

TOM JOYNER / Michael Spence will never fix the colleges, but he can fix student housing

Another University of Sydney college is again in the national media for the same reason as ever — residents' atrocious misbehaviour. It's clear by now that without radical overhaul, the culture of misogyny and toxic entitlement within the colleges will never change.

As with every college scandal, Vice Chancellor Michael Spence and his cadre of damage control specialists have played the public relations game perfectly, and the media have lapped it up.

Last year there was the sensational announcement of a taskforce led by former sex discrimination commissioner Elizabeth Broderick to review the culture of the colleges. More than a year on, students and staff have been told nothing of the review's progress and the furore surrounding its initial announcement has all but died down.

Spence has remained vague on details of the review, or indeed what substantial action (if any) the university will take pending its results. Meanwhile, the colleges have continued to behave how they please with impunity.

Then last week, Spence wrote a letter to St. Paul's College warden Dr Ivan Head lashing out at the college's "deep contempt for women" and "pointing out that the College's response fails to address the deep cultural problems evident in the life of his college". According to Spence, Paul's could no longer "pretend that this is not a profound issue in the life of the College, going to its very licence to operate".

It was a stunning moment. Briefly, it appeared he had finally grown a backbone. There was just one problem: it was an empty threat, and one we've heard many times before. The Vice Chancellor has become a master of weathering outrage with inaction — whether it's the announcement of a high-profile review, an internal report, or the promise to have stern words behind closed doors — in an endless cycle of attention and obfuscation.

But Spence's public relations game has conveniently allowed him to avoid another responsibility often forgotten in the narrative surrounding colleges — that of fixing the dire shortage of any actually affordable student accommodation on or near campus.

Rent in the areas surrounding USyd remains astronomical, while the incursion of private operators like Urbanest, Iglu and Unilodge on the local market has done little to ease the problem, with rooms starting from \$350-400 per week. Those unable to afford them are left at best with little choice but to move much further afield, or at worst to reconsider study in Sydney entirely.

The six independently-run sandstone colleges

'The Vice Chancellor has become a master of weathering outrage with inaction'

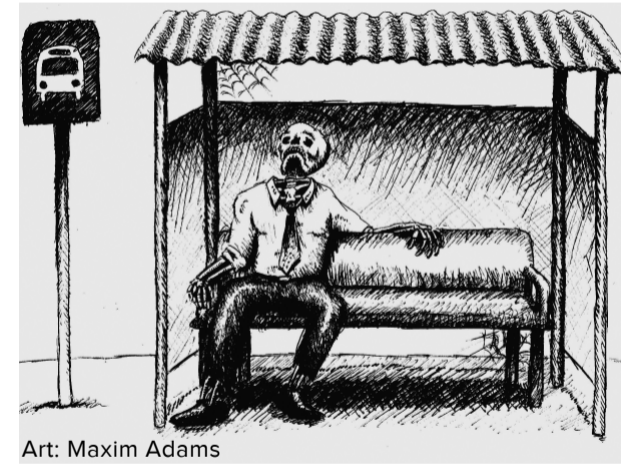
and their grounds occupy almost half of the campus bounded by Missenden Road to the west and Victoria Park to the east. Together, they provide some 1600 beds and make up the majority of available on-campus accommodation. Beyond them, USyd provides a handful of rooms to students in both Darlington and Forest Lodge, as well as the newly refurbished 800-bed Queen Mary building in Camperdown and 200-bed Abercrombie Street building in Darlington.

Given this, the solution seems almost as comically obvious as it is unrealistic. The colleges have had more than enough opportunity in recent years to prove they're not a colossal waste of space — it's time to convert them into needs-based accommodation for all students. In doing so, the university could double its current student housing stock overnight.

Of course, this will never happen, but USyd

From Balmain to Camperdown in 100 minutes

CAMERON GOOLEY / Surprise, surprise: Sydney is bad at more than just nightlife



Art: Maxim Adams

I'm standing by the side of the road waiting for a bus that is now 25 minutes behind schedule. A woman suddenly shouts "fucking shit fuck!" before calling to cancel a doctor's appointment she no longer has any chance of making. To my right sits a tired, solemn old man with a leathery scowl on his face and a half consumed beer bottle hanging out of his back pocket.

Much like my comrades to either side, I find the daily transit to class infuriating — one I'm sure many of you can sympathise with. A typical trip to university will take me anywhere between 50 and 100 minutes; more if the traffic is heavy or if I miss a connecting service.

We often hear these complaints from those travelling intercity or from outer suburbs, where consecutive state governments ignore the need for upgraded mass transit systems. Horror stories about the Campbelltown line and the (hel)L90 bus route

occupy my early classes. But I live in Balmain, less than five kilometres from the University of Sydney.

Perhaps this is part of the reason that I find myself so upset at the appalling state of Sydney's transport infrastructure. I live in an Inner West suburb adjacent to the CBD, and it still takes me an exorbitant amount of time to get to class. If I can't rely on our mass transit system, how could anyone in the outer suburbs possibly do so?

With a less-than-seamless rollout of Opal, Transport for New South Wales (TfNSW) took three years to implement a glitchy and expensive fare system, including the lengthy time it took to distribute student concession cards. Headlines congratulated then-Transport Minister Gladys Berejiklian for completing the Opal roll out early, but only because TfNSW's original deadlines were already extraordinarily long. I suppose everything is early when your deadline is essentially some time within the next decade.

Furthermore, the state government's insistence that Opal would be cheaper than paper tickets held weight once they upped the price of paper tickets to encourage people to swap to Opal. Later, the government scrapped the free rides Opal users had previously received once they'd hit their weekly rewards limit in favour of a marginal discount. In a move that shocked no one, the free rides were discarded the same month paper tickets were formally discontinued.

Apparently our bus drivers seem to share my lack of faith in the state government's ability to deliver adequate mass transit options, as more than 1,200 bus drivers in the Inner West and South Sydney area staged a sudden strike last month, despite the In-

dustry Relations Commission ruling it illegal. The strike was in response to the NSW Government's proposal to privatise bus services in the Inner West, and was followed by a "fare free day" declared by over 3,500 bus drivers.

Transport Minister Andrew Constance told ABC News that he was "on the side of the commuter," and that "they deserve better and more innovative service in the Inner West, they don't deserve to be treated like this."

If Constance were truly on the side of the commuter, he would have ensured Sydney buses were able to fulfill their obligations to the people of this city. As a commuter who missed two tutorials that day, I was not mad at the bus drivers for protesting, but at the Transport Minister for displaying an overwhelming degree of incompetence. A minister capable of doing their job would not be dealing with a 1,200 person strong illegal strike or a cold war with every bus driver within a 40 kilometre radius of the CBD.

Throughout the Inner West we are accosted by reminders of Westconnex and looking towards the city we see crane after crane, most involved in the construction of a behemoth casino tailored towards the internationally rich. So much is being built, but our infrastructure is rotting beneath us. As a resident of this urban mess of a city it makes me wonder: where are our priorities?

Sydney is a city of constant construction, but precious little innovation.

Face-off: Jeremy Corbyn is the future of the left

Since the 1980s, left wing political leaders from Bob Hawke to Hillary Clinton have embraced neoliberalism — a belief in low taxes, privatisation of state infrastructure and deregulation — tempered by social welfare. On June 8, 2017, the leader of the British Labour Party, Jeremy Corbyn, will contest a general election with a radically different platform. He wants to put higher taxes on corporations; massively increase the minimum wages; nationalise railways, water utilities and the postal service; make university free again, and reintroduce collective pay-bargaining. Is he the future of the left?

ZAC GILLIES-PALMER / For

Decades of neglect under successive conservative and centre-left administrations have brought the world's mightiest liberal democracies to their knees. Where the post-war generation embraced a future of modernisation and rising living standards, ours must accept that in the absence of radical change the world is hurtling toward crisis. For decades the left has failed to present a marketable critique of neoliberalism to voters. Instead, socially democratic parties have appropriated the economic narrative of their conservative counterparts under the guise of voter triangulation and consensus building.

In many ways our fractured political landscape and the resurgence of the fascistic far-right can be attributed to the failings of centre-left parties. By embracing free market policies, Tony Blair, Bill Clinton, Manuel Valls and Barack Obama created the political vacuum necessary for predatory political movements to construct a narrative which appealed to the fears and aspirations of an increasingly emaciated working class. Critics of privatisation, trade liberalisation and austerity were mocked as relics of a bygone era and largely relegated to backbench positions, where their protestations were unlikely to challenge the fantasies of party leaders.

As the subsequent neoliberal consensus radically restructured society for the benefit of multinational corporations and the wealthiest 1 per cent, the working class lost their voice in government and began to abandon the centre-left in their millions. Since then, voter turnout, party membership and the polling performance of the electoral left have collapsed. Instead, many working class people have turned in desperation to the reactionary populism of Donald Trump, Marine Le Pen and UKIP with their promises of employment and security.

As a figure of conviction, compassion and courage, Jeremy Corbyn has refused to succumb to conventional third way dogma. Rather than presenting some insipid, visionless Tory-lite manifesto, Labour under Corbyn has challenged the very foundations of modern political discourse. Momentum, a prominent pro-Corbyn grassroots movement, has helped push for a staunchly anti-capitalist policy platform that places democracy, equality and sustainability at the core of Labour's campaign rather than the

SAM BIRD / Against

The first myth that needs to be shed is that Jeremy Corbyn is a 'nice guy'.

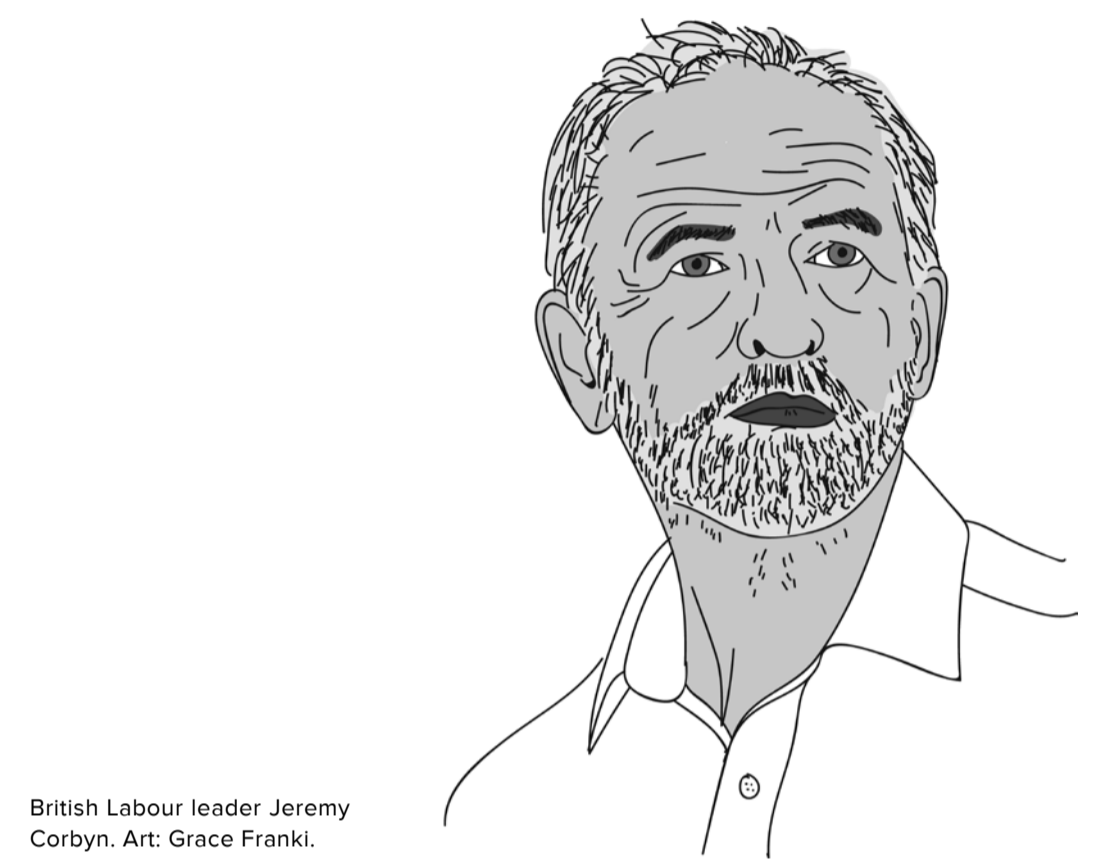
He is not.

He voted against the Anglo-Irish Agreement, which began the peace process in Northern Ireland, on the basis that the IRA would have had to compromise too much. He attended IRA events throughout the era during which they killed over 1,600 innocent civilians. He edited the Labour Briefing newspaper, which praised the IRA, writing, "the British only sit up and take notice when they are bombed into it".

And his embrace of terrorists didn't end there.

Corbyn was paid the equivalent of \$35,000 AU for five appearances on Iranian state TV. Once there he didn't raise a word of censure against the regime's appalling human rights abuses, preferring instead to criticise the West for its blemished, but considerably better, record.

Let us turn from terrorists to oligarchs. Everyone's pleasant Uncle Jeremy appeared on the Kremlin's propaganda channel Russia Today where he again omitted to call out the political repression or mention the militaristic expansionism of Putin's gangster state. So much complaining about the West to do, so



British Labour leader Jeremy Corbyn. Art: Grace Franki.

periphery. His ambitions are objectively reasonable and yet he has endured an intense and coordinated smear campaign for almost two years. Despite this, Labour's commitment to reconstituting society for the many, not the few has mobilised tens of thousands of new labour members and rapidly narrowed the gap with Theresa May's Conservatives to 1 per cent, according to some polls.

To suggest that another moribund Blairite candidate could have endured a campaign of internal and external sabotage is not just dishonest but frankly laughable. It is clear that Labour's messaging is not merely saleable but popular enough to challenge a narrative that has proliferated in every mainstream media outlet for decades. As a model for the modern left, Momentum and Labour demonstrate the enduring relevance of democratic socialism to working class

little time to do it.

Now from oligarchs, we move onto murderers — Hamas and Hezbollah, whom Corbyn considers his 'friends'. Jeremy, the supposed pacifist, invited these anti-Semitic, Islamist fanatics to the British Parliament, ostensibly for 'dialogue', but in reality, as a means of endorsing and tacitly supporting their struggle. This is not simply an issue of Palestinian rights. Hamas has the distinction of being one of the few organisations whose founding charter openly advocates genocide, through the violent destruction of the Israeli state. One can only hope that a cup of tea with Jeremy dissuaded them from pursuing such naughtiness.

Self-determination for the Palestinians, but not for the Falkland Islanders, it seems, as Corbyn favours sharing sovereignty over the islands with Argentina. Despite the fact that 98.9 per cent of the Islanders desire to remain British nationals, Jeremy doesn't seem to care. Perhaps if they started blowing up citizens he would lend his weight to their cause.

"At least his views are clear", some say. "He's straight up and honest", they note. But is he?

Last year, Corbyn decided that, to make a political

people. They reject the paternalistic assumption that voters are incapable of vision, compassion, and radical change, and instead dignifies them with a sophisticated counter-proposal to that of the extreme centre.

If the Australian left is committed to captivating the imaginations of working class people we would do well to examine the successes of Corbynism. As the future of progressive politics, democratic socialism provides us with an opportunity to rebuild consensus, end sectarian infighting and progress an anti-capitalist alternative to challenge the structural oppression endemic to our society. Win or lose, Corbyn's unrelenting opposition to imperialist wars, his commitment to fairness and equality, and his respect for the intellect of working class voters is something the Australian left ought to replicate with or without an electoral motive.

point about rail nationalisation, he would make a video sitting on the floor of a train he claimed was overcrowded. His claim was fatally undermined when the rail company released footage of Corbyn bumbling past rows of empty seats, exposing him for the mendacious fool that he is.

Finally, his domestic agenda is tepid and outdated. He wants to dramatically increase spending on social services, which is welcome, but for the fact he has not proposed sufficient sources to fund it. Instead, the UK would take on more debt, which would be fine in a recession, but in a time of growth and rising interest rates will lead to higher repayment obligations. It will leave less money available for precisely the social services Corbyn wants to fund in the future.

Corbyn's politics do not scream 'nice man' to me, nor does his history of taking sides in conflict scream 'pacifist'. He is an anti-British, anti-Western, anti-Semitic, terrorist sympathiser and a Kremlin crony. He is an inauthentic liar who no-one should vote for. If he is the future of progressive politics, then he will be its death.

FOUR BIRTHDAYS IN MANUS PRISON

IMRAN MOHAMMAD / Life is made intentionally cruel for refugees trapped on Manus Island

Last month, I spent yet another birthday in this God-forsaken place. It was my fourth birthday in Manus prison. I was a young boy of just 19 when I stepped onto Papua New Guinea on October 29, 2013. Today I am 23, and I have suffered every day since.

As soon as I got off the plane, I was forcibly moved to this isolated place, where everything could be concealed from the rest of the world. I didn't know how appalling the punishment would be. This was a hole designed to make humans suffer in a way that the world will struggle to ever comprehend. It is beyond human understanding, unless you are living it.

When I arrived, I was placed in Delta compound with three Somali men. Our room was a narrow shipping container. It was agonising to live in; there was absolutely no place for us to move around. Two sets of bunk beds took up almost all the space, so we always got changed and dressed on our beds. It was the smallest compound on Manus but there were around 300 men living there, which made it extremely unbearable. Outside there was no place for us to sit in peace, as there was machinery, security guards and detainees everywhere.

I could never escape lines in Delta compound — there were lines for every single thing. We had to line up in the heat of the sun, or in the pouring rain, for breakfast and lunch. It was still horrendously hot when we lined up for dinner at night. There were lines for toilets and showers, as there were only five toilets for 300 men.

I waited for more than 12 hours to wash my clothes. There was only one washing machine for all the men, and often we would not have washing powder for months. I can still remember the poor quality razor we had to use for months — if someone lost theirs, it took months to get another. There was no timeframe for anything, so we never knew when we would receive what. We would wake up at 3am to queue for a razor, or wait in the heat of the sun for hours to exchange

razors and collect washing powder. Many times we did not receive either, as there was not enough for everyone.

I didn't know how I would survive in this environment, as I was very young and very small compared to the other men. I talked to my God after praying five times a day. We didn't have a place to pray so we used to pray in D block on the concrete floor, which was in front of the toilets. We used bedsheets and papers to pray on, but could never concentrate properly as there were people walking all over the place.

I spent hours crying in my bed. I skipped meals and other things, just so that I could be away from the chaos.

I moved to Mike compound at the end of 2013. There were more than 400 men in the compound. It was a little bigger than Delta compound as it was newly constructed, however our suffering didn't end. There was a TV room that could only fit 50 men, so more 350 men had nothing to do in the evenings. The TV created so many fights, arguments, and distance between friends.

There were six air-conditioners in the laundry, but none in our rooms. Our rooms were converted metal shipping containers, so when the sun was out, it felt like being thrown in boiling hot water. We didn't have any devices with which we could listen to music.

I didn't know how I would survive this nightmare. There were times when I thought of killing myself; tears of anguish always filled my eyes. Yet with some miraculous blessings, I held onto my hope and managed to find the strength required. I stopped going to the places other men went, and I did not do the things others did. I was in bed when everyone was awake and I was awake when everyone was asleep. I went to have my meals just 10 minutes before they closed the mess so that I could avoid the lines.

I spent most of my time with my teachers, as most men had no desire to be around them. I was very committed to my learning and keen on improving my writing. I

knew the power of a pen and paper. One of the psychologists taught me an idiom during a conversation with him and I took it on as my motto: the pen is mightier than the sword.

There were too many spiteful measures imposed upon our lives. I saw a lot of food and fruit thrown away after every meal, yet we were never allowed to take one apple with us outside of the mess. We used to hide an apple in our underwear so that we could have something to eat in the evenings. I fell asleep hundreds of nights with my pen in my mouth, as I couldn't endure the hunger.

On my 20th birthday I was not allowed a phone call, even though I saw the phones were not being used. We could only ring our families when our names were on the list. I saw many men begging the guards for a phone call on special occasions to talk to their wives, mothers, fathers, children and siblings. I told myself that I would not request anything from now on. I had less interaction with the guards and other workers, which made my life easier.

These days we are allowed to have phones but we can't talk on the phones, as the Internet connection is excruciatingly slow. We will never be able to eradicate the daily hurdles in this environment. More obstacles keep appearing on top of the existing ones, and we go through too many heartbreaking events every day.

There is much to be said about our lives in indefinite detention. If we used all the water in the sea as ink to describe our sufferings here, we would run out before explaining everything.

I have wasted four birthdays in this gruesomely torturous environment. If only I was free and with my family.

I should not have seen and should not have experienced all that I have. If we survive, I can guarantee we will be able to survive anywhere on this earth. We knocked on Australia's door for a safe life, yet we have been gifted with pain, anguish and in some cases, death.

Art: Angelica Owczarek

CHAUKA, PLEASE TELL US THE TIME

NINA DILLON BRITTON / *Honi* talks to Dutch filmmaker Arash Kamali Sarvestani and Manus detainee Behrouz Boochani who secretly filmed a feature length documentary about life in detention

If you've seen Behrouz Boochani before, it was probably in a grainy video question on Q&A: "I'm talking to you from Manus Prison. Australia exiled me by force three years ago. What is my crime?" he asked Malcolm Turnbull.

"I am a refugee who fled injustice, discrimination and persecution. I didn't leave my family by choice. Why am I still in this illegal prison after three years?"

The short question was followed by minutes of rationalisations from Turnbull: queue-jumpers, people smugglers, deaths at sea, border security. None of which responded to the question or to the man who asked it.

While Turnbull pragmatically explained the policy, supported by both major parties, that sees 1202 people locked away on Manus and Nauru, Behrouz sat in the Manusian prison.

It is this erasure of the people imprisoned by Australia on Manus that *Chauka, Please Tell Us The Time* is trying to remedy. The documentary, filmed secretly on a mobile phone, comes from a collaboration of Iranian-born Dutch documentary filmmaker Arash Kamali Sarvestani and Behrouz Boochani, a Kurdish-Iranian refugee currently detained on Manus island.

For the most part, very little happens. Manusian children watch silently from outside the fence, smiling. A refugee called Kaveh calls home during the few minutes he is allowed on the phone each week. Behrouz's feet rest against the background of a beach — an Instagram-worthy shot if not for the fence separating him from the sand.

"It is a hard film to watch," Arash admits.

Which is true, but not in the way you expect. It is not a violent picture of the jail that *Chauka* captures, but rather the psychological purgatory in which it keeps its detainees. "We want to say how it is hard for refugees who have been imprisoned for four years and don't know how many more years they have to endure this remote prison," Behrouz says.

"It's hard for me to say this, but unfortunately it's the reality of Western culture and thinking about refugees. In Western culture refugees are seen as different people. In the movie we want to say that the refugees are people the same as you."

It is perhaps just that fact — the characters are so normal, daily life is so boring — that makes the film so confronting. "This is a different story of jail than filmmakers in Hollywood would make,"

Arash explains. "But jail is not interesting, jail is the most boring place in the world."

This realisation inspired the film's title. The Chauka bird, which adorns Manus's provincial flag and is spiritually significant for Manusians, is heard constantly in the background of the film. Its calls, at different times of day, are used by Manusians to tell that time. "It tells the time but time has no meaning for these people anymore," Arash says.

"Time goes really crazy in these places," he explains. Though he has never been in jail, he says that his experience in the Iranian army was similar.

"I had one of the worst experiences of my life. Time didn't seem to pass. I thought 'Oh God, I should kill myself, or I should blow off my finger and maybe they will release me. And for me it was just two months; these people are there for four years without having committed a crime. Listening to Behrouz the same thing happened, after five months of torture there is just nothing."

'Chauka' is also the name of the detention centre's solitary confinement prison. Never shown in the film, different detainees describe the experience: deprived of food, kept alone, threatened with rape and assault by security guards. The ironies here prove too much for Arash. "They are using the Manusian identity to torture refugees. Why would you use the word 'Chauka' for solitary confinement, when it is the most important bird for the people of Manus?"

The process of creating the film was painfully slow. "Lots of people think that it was just this really brave person who sent me shots to edit. But it was a really strong relationship with Behrouz and I," says Arash. "I think *Chauka* is the result of deep understanding between us," Behrouz agrees. "And if we could not understand each other so well we could not have created this movie."

The pair used WhatsApp to send low quality shots from Manus, often taking hours. "I know it's hard for people to imagine what I mean when I say the internet is too slow here," Behrouz says. "I had to stay awake until the morning to find a time when the internet became good enough to talk with Arash and send some of the shots."

Often, this meant Behrouz would have to travel into the island's central town to gain internet access. This exercise was dangerous for

Behrouz, as it is not safe for refugees outside of the camp following several refugees being beaten by locals. "The local people, if you go as a tourist, are really lovely people. But Manusians are afraid of refugees, they aren't welcome," says Arash.

"Sometimes I had to try for a month to take a special shot and sometimes I did not feel safe while I was filming," says Behrouz, but he also admits that "fear is part of [his] work."

"If the system knew I was making a movie, it would have made trouble for me, and that was very hard," he says. This hasn't changed since the film was released, with worries of backlash from the security guards that control daily life for detainees; "at this moment when I'm talking with you I don't feel safe in this island."

For Arash now, who speaks fondly of the admittedly "weird friendship" that he has developed with Behrouz over WhatsApp, it is difficult to comprehend that Behrouz is still detained on Manus. The experience of showing the movie without his collaborator, he explains, is bizarre. For once he seems lost for words. "It is really, really nasty that he can't have this experience. How can the government do this to a person? It is his right to be there with me. I still don't believe it," he says.

Chauka is difficult to watch. To be, in any way, an accurate representation of life on Manus, it needs to be. Very few Australians know anything about day-to-day life in detention, and the long-term psychological torture inflicted by the place is not something that can be easily condensed into current affairs specials. Undoubtedly, detainees have suffered from the constant campaigns that seek to obscure stories like Behrouz's.

Behrouz remains cynical that the documentary will create change in Australia.

"While we were working on the project we weren't working to change the policy," he says. "We knew that already seven refugees had died in the islands, and international human rights organisations had published their reports showing Australia's violations of human rights, but nothing changed."

The effect the film will have is no longer dependent on Behrouz or Arash, but on those who watch it. "Australia does not want to accept that it is violating human rights and is deliberately sleeping," says Behrouz. "But this movie will remain in Australian history. We made it as a record."

The case for being sex critical

COURTNEY THOMPSON / Sex-positivity can feed the idea that having casual sex will naturally result in validation and empowerment

I was staring at my bedroom roof, another person's fingers in my vagina, when I concluded that casual sex was a waste of my time.

It wasn't the first time I'd entertained this thought. I'd also pondered the point of having casual sex during an 11-month no-sex stint last year. Eventually though, I started having casual sex again.

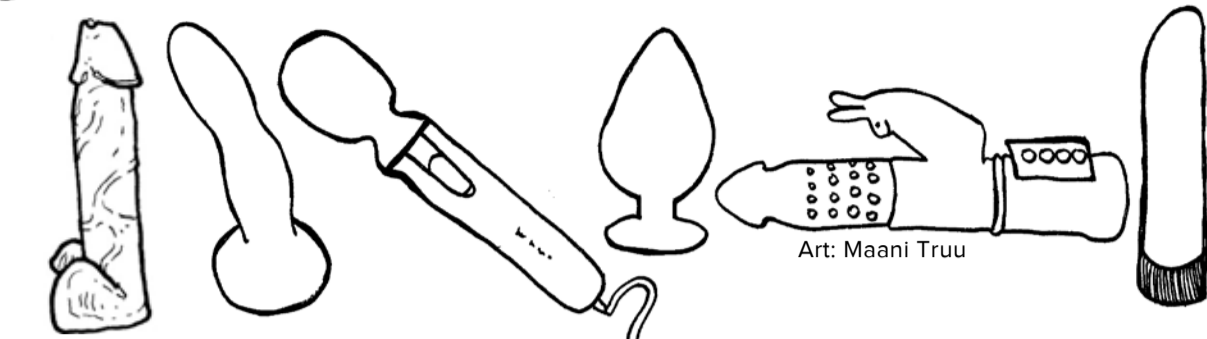
However, hearing "you're definitely a feminist", be the first thing someone says as they remove your underwear and look at your vagina really forces you to weigh up the cost benefits of having sex that is usually physically subpar and, sometimes frankly offensive.

An easy solution could be to avoid sleeping with cunts. The problem is that, one, they don't always identify themselves as such immediately, and two, it's possible to have lacklustre sex with lovely people.

This raises a question about the utility of casual sex. Since departing from the view of sex's utility being rooted in its reproductive capabilities — thank fuck — and towards a view of it as a hedonistic act, many who have casual sex, have it simply because it feels good.

Traditionally, climax is the sign that maximum pleasure has been reached and that pleasure is the reason we pursue sex. It's never been quite so simple for me.

One night, mid-coitus, the person I was fucking asked, "how do I make you come?" It wasn't the first time I'd been asked the question nor would it be the last. Straddling them, I began a lecture on



Art: Maani Truu

how I found it problematic to focus on orgasm; that we should view it as an added-bonus rather than end-goal.

Me: we must view the sexual experience as more than just coming!

Them: you mean, you struggle to come?

Me: No! People struggle to make me come!

Them: ... right

They didn't push the point; we continued having sex until they came.

It made more sense as to why people centre climax when I learnt to make myself orgasm. Being able to seamlessly pleasure myself also made it more painful when I would have casual sex, not come, and then have to endure comments about my hairy pussy.

Not only this, but you don't have to be a hypochondriac to know having casual sex comes with risk: STIs, unplanned pregnancies, and the chance that who you're sleeping with will turn out to be the kind of person that says "you're welcome" after finger-fucking you like you're a pokie machine. Of course, contraception and getting regularly checked can greatly minimise the risks, but they still exist.

Obviously, my experience is not universal. I've

spoken to other women about why they have casual sex. The responses were mixed. While many said they enjoyed casual sex for the excitement, others focused on the pleasure in connecting to people in the unique way sex affords, and some said that it was just a lot of fun, which is reason enough in itself.

There's nothing inherently wrong with casual sex. However, the sex-positive climate can feed the idea that exercising your right to have casual sex will naturally result in validation and empowerment. When that fails to happen consistently, and you're not even physically enjoying the sex, you start to lose sight of why you were doing it in the first place.

There's something to gain in being critical about our sexual experiences and the pleasure they provide on a purely physical level. It's easy to think that the way to improve sex is to be more 'adventurous' (read: have it in different places or positions), but often the path to improvement is actually paved by the ability to communicate. When you're having casual sex with people you're unfamiliar with, that communication can be difficult but it's not impossible.

After all, it's cliché, but life really is too short to be wasting your time having sex with cunts who tell you to "work harder than that".

Rupi Kaur, poetess and woman

LATIFA TEE / Few words convey tender experiences in Rupi's poetic world

CW: SEXUAL ASSAULT AND ABUSE

"My job is to take feelings and emotions that we all experience and put them into words... I mean, I struggle with verbally doing that, which is why writing is so powerful. That's what a poetess means to me."

Poetess, artist, and all-round inspiring woman Rupi Kaur began her poetic career in the basement of a Punjabi Community Health Centre in 2009. In 2015, Kaur self-published her first poetry collection, *Milk and Honey*, shedding light on femininity, abuse, love, loss, and culture. For what began as a cathartic form of self-expression, her writing and artwork has resonated with millions of readers worldwide, with *Milk and Honey* reaching #1 on the *New York Times* bestseller list. Angry teens across the Tumblr-verse continue to Instagram her poetry among potted cacti, strategically sprinkled glitter, and dried flowers. I was fortunate enough to speak with the poetess about her creative process.



Art: Rupi Kaur

Kaur says there has "always been this inner need or this greater desire that's beyond me [to write]. For most of my life, it was visual art, but I've been writing for years and years." She recalls writing birthday poems for friends and love poetry for crushes, but also using poetry as a cathartic process to overcome the challenges of womanhood, and to recount painful encounters with sexual assault and emotional manipulation.

"When you naturally talk about your body, it's a form of empowerment because you're not silencing it anymore," she tells me. Her poem 'I'm Taking My Body Back', in which she describes the process of

reclaiming her body after experiencing sexual assault, is an example of Kaur's ability to transform abuse and appropriation into something meaningful through honest reflection. For Kaur, though, timing is important.

"There are some pieces where I'm like 'I'm not going to add that into the second book, I'm not comfortable yet', but I know that I eventually want to share everything."

Upon first glance, Kaur's poetry seems simple. The diction is short. The words aren't capitalised. And the meaning is often conveyed in a handful of sentences. But she assures me that even though "the work itself looks simple, it's taken a lot of thoughtfulness and it's taken over a decade of work to come to that".

Her decision to combine written word with art was one of such decisions that took years to surface.

"When I first started to share my work, it was just the words...but it felt like I was cheating on my first love, which was visual art. I thought, how am I going to bring this [art] back? I knew I couldn't do my usual hyper-realistic sketches in charcoal... so I was doodling around while working in an advertising job and thought, [the art is] simple like my poems' diction, and when the words come together with the art they mean something more complex."

Kaur's culture has proven a significant influence on her art. "I come from a faith which is written in poetic prose...it's a very artful faith, there's lots of music and poetry, and that's made a big impact on the way I perform and how I write."

Such culture, and faith is reflected in her poetic form. "There are no uppercase or lowercase letters in Gurmukhi script," she explains. "All letters are treated the same, and I feel there is a level of equality this visuality brings to the work. [It's] a visual representation of what I want to see more of within the world: equalness."

It's difficult to ignore the role social media has played in Kaur's career. Her Instagram account, on which she shares her poetry and photography, has collected over 1.3 million followers. But Kaur insists that the performances are what truly connect her to her readers: "Of course social media is huge...and that's a great way to have a conversation. But I love the [poetry] performances [I do]. It's not just me cracking open a book and doing a regular reading,

right? It's an experience. It's like a Venn diagram basically between a musician, an author, and it's also super hilarious because I get super funny on stage... and it's also a therapy session with your girlfriend."

Kaur admits, however, that her rise to fame has made sharing her art more difficult. "This has gotten to the point where it's so wildly successful that I've had to manage staff, and learn to negotiate book deals and all of that... It's been a lot more pressure, because now I don't get that same intimate relationship [with art]. It has become a full time job."

Despite her bursting success as an author and poet, Kaur says her most important identifier is 'woman'. When I ask is what it means to her to be a woman, we both admit it's a complex question that probably can't be answered in 140 characters or less.

"I feel like I could write an entire book about being a woman. I haven't come up with an answer, and that's probably because being a woman is such a multifaceted [role], a woman is so multidimensional, almost infinite," she laughs.



Art: Rupi Kaur

But in person, like in her poetry, Kaur manages to articulate her womanhood in a sentence. "For me, being a woman right now, it's just loving myself and my power, which is so great and beyond me."

To find the strength to convey such pain and empowerment in her poetry in so few words remains her most impressive feat. She's as sweet as honey, calm as milk, and stings the patriarchy like the bees on her book cover.

She's a poetess in the truest sense of the word.

She'll be right, mate

BIANCA DAVINO / The 'Aussie Battler' trope is re-appropriated for millennials in the Indie Punk scene

In May 2017, The Smith Street Band released *More Scared Of You Than You Are Of Me*, an album tracing the narrative of the struggling Australian 20-something navigating the tribulations of love, share houses and anxiety. Front-man Wil Wagner's heart-on-your-sleeve style of punk poeticism screams triumph in the face of adversity and is deeply entrenched with tropes that define an underdog. Deeply resonating with fans, the album has been praised for its vivid portrayals of the middle class, growing up, and lovesickness. It's the suburban blues at their rawest.

The 'Battler' is a figure imbued within the Australian psyche. Characters who embody dark horse qualities, are fair and inclusive, and make the most of unfavorable circumstances have constantly served as the central figures in national film, television and literature. The advent of Australian 'pub rock' saw artists like Cold Chisel exemplify the realities of working-class life in a post-Vietnam War society, while cultural milestone *The Castle* features a family proud of the treasures of modest suburbia. Providing insight into the slow burning gentrification of the inner-city and outlining the unforgiving nature of blue-collared work, our national identity has been shaped by these figures from pop culture who exude 'authenticity' and honesty.

On face value, these icons seem distant from the millennials who are frequently lambasted by the media as selfish, navel-gazing and apathetic. Cultural markers such as Afterpay, Splendour In The Grass and dirty chai lattes are far removed from the battler lexicon, with current media frames locating millennials outside of perceived national norms, furthering a generational divide. However, struggles to pay off HECS debts, higher rates of mental illness and slimmed employment opportunities have things looking grim. It's a struggle that has manifested itself in a sense of belonging and mutual compassion among our generation.

And despite this "othering" brought on by legacy media, millennials are currently forging their own chapter of battler history in Australia.

On the track 'Birthdays', Wil Wagner bellows, "we are more than future housewives". It's cathartic, aware and vulnerable, and telling of how Australian indie punk bands are voicing a new generation of underdogs. Forgotten by the government and misunderstood, acts like Luca Brasi, Ceres and Camp Cope are acting on the emotional freedom that is embraced by millennials, while simultaneously haring back to the ideals that have shaped the Australian identity. Taking this trope and tailoring it to young people who are socially and politically aware, these artists are using their platform to open a dialogue to speak on current 'underdog' issues. Each band is distinctly Australian in sound and aesthetic, with over exaggerated ocker accents and references to suburban stations permeating their lyrics.

Previously, Australian punk music and the Australian identity itself has revealed machismo rather than vulnerability and expression. Artists like Bodyjar and Frenzal Rhomb were notorious for exuding a mind-numbing bravado. The Smith Street Band break down this toxic masculinity in a lyrical sense — "it's hard to not feel loved right now" — and actively speak out against gig violence to ensure their shows are safe spaces for all. Luca Brasi joined Camp Cope's #ItTakesOne campaign which, in a similar microcosm, addresses the gender inequalities in the music scene as reflected in wider society. Camp Cope have utilised their distinct reach to spearhead a newfound dialogue for gender politics in Australian music. Acts like Ceres and The Hard Aches have embedded their work with an "it's okay to not be okay" attitude, exuding vulnerability.

In June last year, Luca Brasi covered Paul Kelly's



Art: Deepa Alam

'How To Make Gravy', a song deeply embedded within the national psyche as encompassing every aspect of the battler persona, on triple j's Like A Version. Its true-blue charm was only amplified by Brasi's slightly off-key inflections, a haven of simplicity in a world gone mad. As long as smashed avos remain on brunch menus, millennials will continue to cop a lambasting. But if our champions continue to croon on the virtues of tinnies, surely we can arrive at a renaissance in generational understanding.

'Cut to the Feeling' is unadulterated joy and pure passion

ELIJAH ABRAHAM / What goes up must come down ... but not in the world of Carly Rae Jepsen

"I wanna cut through the crowds / break the ceiling," sings Carly Rae Jepsen in the chorus of her new single 'Cut to the Feeling'. The track is loud, powering through soaring synths and a marching beat that underscores Jepsen's power. It's instant. It's exciting, and excited. It's unapologetically participatory.

It's quintessential Carly Rae Jepsen.

Jepsen has occupied an odd space in the pop music landscape for some time now. A perpetual underdog, she's been mercilessly memed since her 'Call Me Maybe' days, and yet she never fails to surprise — and perhaps that's what granted her a sort of longevity beyond her one-hit wonder. Her 2015 masterpiece *E-MOT-ION* trod a delicate temporality: completely ahead of its time but so precise in its exploration of the feelings of a fear-addled generation. While the album failed commercially, among critics and online subcultures, it developed a cult following, hailed as an underrated gem.

Her latest track 'Cut To The Feeling' is a validation of this faith. A leftover from *E-MOT-ION*, 'Cut To The Feeling' fits amongst the heavyweights on the

record that made her such a pop sensation. "I want to dance on the roof, you and me, alone/I want to cut to the feeling," she proclaims in valiant fashion in the titular line of the track as an 80s-inspired melodic undercurrent runs throughout in a bold navigation of unadulterated joy.

I can't put into words how much I love Carly Rae Jepsen, but if I could, it would sound pretty damn close to this song. No other artist in recent memory has so wholly and unabashedly captured the nuance, the sensuality, the puerility of emotion, and what Jepsen does is shockingly simple — she's honest. But to say only that would be to discredit her.

Carly Rae Jepsen has turned emotional honesty into a fine craft; she's mastered the art of owning each and every one of your feelings: the exhilaration of romance, the desperation of the chase, the heightened euphoria of first love, and the absolute contentment of emotional intimacy with another human being.

Through coy yet brazen vocals against musical backdrops that, in any other hands, would sound

cheesy, Jepsen is somehow elevated to the realm of sincerity. She not only captures the *E-MOT-IONS* that her 2015 album is so aptly named after, but she brings them to life. And this is what demarcates her from her peers: her music ignites feelings of soaring to great heights without the fear of crashing back afterwards. It's corny and it's embarrassing, but it's real.

Jepsen's cult of personality has developed around this uncanny ability to impart a gauntlet of emotions — excitement, anxiety, introspection — but ultimately inspire hope within the listener.

Listening to the opening notes of 'Cut To The Feeling', my chest swells, my heart beats in rapid succession and I rustle impatiently waiting for the chorus to drop — after which I'll sing loudly and badly with far too much passion, but not nearly as much as Carly Rae Jepsen.

She's a poet, a prophet, and a philosopher, all in the package of a pop artist.

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Melina Marchetta inspires 25 years on

MICHAEL SUN / We found *Alibrandi* in a hopeless place

Like most other Australian millennials, I first discovered Melina Marchetta's *Looking for Alibrandi* in a sweaty high-school English classroom somewhere in suburban Sydney. 16-year-old me was the quintessential *Alibrandi* reader: acned, mid-puberty, and caught in peak adolescence — all traits that facilitated a perfect intersection between our wanky woes and those of the eponymous Josie Alibrandi.

Josie was sharp. She was brusque and quick-witted — resilient in the face of a society that relegated her to its lowest rungs as an illegitimate child of immigrant parents. Despite our growing up in a community that was worlds and years away from hers, *Alibrandi* resonated with my classmates and I in what seemed like divine fortune.

'Josie was sharp. She was brusque and quick-witted — resilient in the face of a society that relegated her to its lowest rungs as an illegitimate child of immigrant parents'

Only later would we realise that our experience with Marchetta's protagonist wasn't unique. Our entire generation had mourned the death of John Barton with her (and then again when he was portrayed by the devilishly handsome Matthew Newtown), we swooned with her when she crushed on rugged bad boy Jacob Coote, and we cried over her rocky paternal relationship. But Josie didn't just encapsulate the condition of one fleeting temporal moment —

25 years after the novel's first release, *Looking for Alibrandi* is still one of the most celebrated pieces of Australian literature. Talking with Melina Marchetta, it's not hard to understand why.

"Identity is such an important part of the Australian landscape," she muses about the inspiration behind her stories. "I'm always trying to work out what my place is."

It's this kind of permanent search for self that first drove her to include elements from her own Italian-Australian upbringing in *Alibrandi*, and perhaps what gives the novel its particular sense of authenticity. When I ask her whether she ever expected the readership she's engaged, she responds with humour and humility.

"Gosh," she laughs, "not at all! I remember my family spoke about the fact that only people like us would relate to it, so I calculated that I knew 200 'people like us' in the world, and most of them were relatives. It was a big shock for it to go wide."

To say it went 'wide' is almost an understatement for a book so ingrained in the very fibre of our national consciousness. While other texts have fallen to the wayside for being too outdated, too preachy or too trite, *Alibrandi* has retained its relevance — a phenomenon that Marchetta partially attributes to Australia's lack of progression in its outlook towards minorities.

"I just think there's always a different culture that gets the brunt of people's ignorance," she says, quick to point out that, although her own no longer faces the discrimination it once did, it's only shifted towards other communities. "I get very dismayed when I hear Italians who are racist towards oth-

ers...a lot of them forget that it was us 50 or 60 years ago put in camps, persecuted for what was going on overseas in a country we didn't belong to anymore."

'There was definitely a sentiment in the last chapter of *Alibrandi* of the power of young people to do good, that it was going to be their voice that would be the voice that changes'

Even so, she's optimistic about Australia's youth. "There was definitely a sentiment in the last chapter of *Alibrandi* of the power of young people to do good, that it was going to be their voice that would be the voice that changes," she recalls, before reflecting on the delicate influence that literature at large wields to shape political opinions.

"When you go into writing with the intention to educate, it backfires on you — it should be to entertain, it should be to challenge," she cautions, "but when someone reads your work and tells you they changed their views, what a bonus. That's just one of the many pleasures of being either the writer or the reader."

Perhaps this is the crux of *Looking for Alibrandi*'s legacy: it represents culture, and alienation from culture, in a more nuanced and tender way than its predecessors. Its faith in youth endures today, inspiring generation after angry generation to claim their potential.

Consummate contrarian John Safran on how the left should handle extremism

AIDAN MOLINS / Australia's most renowned comedic documentarian returns with a look into zealotry in our country that asks more questions than it answers

Throughout his career, on projects like John Safran vs God and Race Relations, John Safran has been taking a hands-on approach to researching religion in Australia and around the world. His latest work, Depends What You Mean By Extremist, continues this tradition. But in studying a subject as troublesome and pertinent as Islamophobia and Islamic fundamentalism, Safran confronts an image of the far right extremism which is more complex than most of us give it credit for, and what this means for the dynamics of Australian religion going forward.

HS: What I've been telling people about your book is that this isn't the book you'd expect to read about extremists in Australia. There are all these atypical portraits you're painting of people on all sides of the spectrum — of right-wing nationalists with diverse, multicultural backgrounds, like Pastor Daniel Nalliah, and also of white *Monty Python*-loving ISIS supporters. So what did you learn from these differences between expectation and reality? And do you think the way progressive people look at extremists has to change?

JS: I think the way the archetypal left wing pinko thinks has to change. So in the case of radical Muslims like the ones who want to go and join ISIS, for them they're under the spell of religion. They believe this book is saying they need to go over and fight because they're on the cusp of the Muslim messianic age. So for these very radical ISIS dudes, for them, they're looking at things through a religious lens. Then when you're coming to non-dangerous devout people, for example, devout Muslims, they look at their life through a religious lens. They believe in magic, basically, and they're doing that through a religious lens. And

then you have these people on the far right with really bad agendas and they want to stir up trouble, and they'll start going "look at these violent passages," or whatever.

So everyone's talking about things from a religious perspective, and the left wants to keep it simple, but they can't really keep it simple. They almost want to flatten Islam which is a religion, and say "oh no" and imply it's like an ethnicity, and then also on top of that say something like the Quran is a cultural artefact because if they flatten it like that they can argue against the far right, who have bad intentions, but to flatten it like that you're insulting regular devout Muslims because that's not how they see it. So if the left doesn't start learning about religion and engaging with religion, they're like, left out of the conversation.

'I just think the world's mad and it's healthy to scream'

HS: In another part of your book you're talking to a Muslim fundamentalist (who is now locked up by ASIO) but he's talking about satire, and he's



saying "in my Sharia law version of Australia there's no satire," and I'm like, that's the

most 2017 thing I've ever heard. Because it feels like now with Trump getting elected, people that do satire and people who try to use comedy as a way to attack the powerful have reached this quagmire, and we don't know what to do and it feels like none of this stuff works, and it's pointless. So where do you see yourself as a satirist today?

JS: Well this is where I frame it differently. It sounds like I'm starting off on some tangent, but I'll get to the point — I once hung out with an exorcist for this documentary I was filming, and I was beaten with a Bible and screaming and writhing on the floor and I was speaking to all these people and they all had troubled lives, like they'd either been abused, or they just had issues and awful things happen to them, like human beings.

Anyway so I got back to Australia and I was talking to these psychologists about this Exorcist and I thought they'd bag the exorcism, and say "this is religious nuttery, you should do it through a legitimate thing because we're not religious and you should be doing it

through us," but instead they said, "you know what? Life's just mad and tough and it's good to scream, it's healthy to scream, and exorcism is a good way to have a scream".

I think for comedy, I think just look at the world now, and I just rock up to the Melbourne CBD and there's riot police there, rather than it being happy, and there's people marching and swastikas and then there are terrorist attacks, and what do you make of that? And Manchester? And Islamophobia? And bombs? And there's so much bad, weird shit in the world that we're all just soaking up.

It's healthy to scream and I think comedy, like an exorcism, is like a healthy scream, and that's the purpose of it, rather than dragging down, or like, "I bring down Trump", or even "I bring down Blair Cottrell". I just think the world's mad and it's healthy to scream.

HS: Why do such an in-depth study of the far right? I've seen a few more gonzo studies of people like these be rejected by left-wing activists because the idea is, "What's the point of studying these people? They're racists. Like what more is there to find out?" What do you say to that?

JS: I think you don't know what you don't know, and then when you go out and explore something, you find things you don't know you didn't know. So just that can even be handy! Most people are fine with my stuff, so I'm not being a cry baby or a drama queen or whatever, but in one case, there was this far left group that simultaneously ran my article as an example of what the far right is and how to look at it and also having a go at me, and it's like, you can't have it both ways. I think the stuff I talk about in this book is helpful and I think helpful for people on the left.

This idea that if you find out more, you're empathising, which means you're excusing, it's just not the path I take. I've done lots of crime writing and when I talk to someone who's murdered someone and they become more three dimensional, it's not like I'm like, oh they've become more three dimensional, and they should be released from prison. It's just that they've become more three dimensional.

'This idea that if you find out more, you're empathising, which means you're excusing, it's just not the path I take'

And I notice that on the right when it comes to art there's this financial bean counting, like how is this making money, and the left has ideological bean counting, and it's like you have to hand in some report that proves to me this has some kind of positive effect, and that's such a lame literal way of thinking about it. I reckon to regular Aussies, my book in its own silly way probably gets across this thing about how you have to be careful, about how you can't just be attacking Jews for everything, or think Muslim anti-Semitism is okay, I reckon this book in its own way is more effective than the official Jewish group putting out a press conference, but it's hard for me to prove that.

Art:
Matthew
Fisher



The lady doth protest enough

BRIDGET NEAVE / POETRY

I
 Father,
 lover,
 brother:
 you do not know the weight of your words

when you know
 how heavy
 your validation weighs
 you will offer to help us carry it.

Then we will laugh.

we have learnt to carry our own bags,
 and do it in stilettos

II

i owe
 one spark
 of my Fire

to each Woman i have watched
 burnt at the stake
 by a man
 without batting my eyelids.

I know, now
 why the excuses they poured me
 had tasted of ash

III

my mother's favourite flower is the gardenia

it turns from white to brown
 as soon as it meets skin,
 and stains the soil with perfume
 when it drops from its stem.

Give me instead, the passionfruit flower —
 purple and yellow and green,
 functional and buoyant,
 wiley,
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THE BATTLE FOR SYRIA

KISHOR NAPIER-RAMAN / WORDS
 MATTHEW FISHER / ART

The war in Syria encompasses two different conflicts: one on the ground and one for control of perception. Winning the latter is central to winning the former, and the fight extends to the University of Sydney.



Syria has been burning for six years.

What reportedly began with a schoolboy's irreverent, anti-government graffiti in the provincial town of Daraa has transformed into the greatest humanitarian disaster of the 21st century. Some 500,000 lives have been lost, while about 11 million Syrians remain in stateless limbo, trapped between the hostile forces of authoritarian repression, jihadist depravity, and resurgent Islamophobic nationalism. Although the tide appears to be slowly turning towards President Bashar Al-Assad's Syrian Arab army, a return to normalcy appears distant.

For Western audiences, Syria represents the kind of atrocity to which we've become desensitised. As reports of civilian casualties flood our newsfeeds and television screens, the default response is often weak platitudes about peace and harmony at best, and resigned indifference to a distant, confusing war at worst.

Yet as the once moderate opposition has been slowly but surely co-opted by violent jihadists, a different battle for Syria has begun to brew far from the frontlines. It is not a battle for territory, but a battle for control over the narrative, fought in newsrooms and comment threads.



The Syrian conflict is a particularly confusing war. All sides are so deeply entangled in the barbarism that, despite the best efforts of trigger-happy neons and tabloid journalists, at times it's difficult to know who's who.

The fact that foreign powers have raced in to realise their geopolitical ambitions has only complicated the picture further. In 2013, then-Opposition Leader Tony Abbott was widely mocked for referring to the Syrian War as a situation of "baddies versus baddies", but even a broken clock is right twice a day. While Abbott's statement smacked of his characteristic buffoonish ignorance, it epitomises the increasingly confused and frustrated attitude many in the West have towards the Syrian conflict. Once described as a classic struggle of democracy against authoritarianism, this clear dichotomy has slowly given way to a situation more chaotic and complex than we could possibly envisage. At the same time, the way we talk about Syria seems increasingly disconnected from the reality on the ground.

The sheer deluge of information about the conflict can be overwhelming because there is no authoritative source to sort the signal from the noise. Neither the Syrian government nor the numerous groups loosely characterised as the 'opposition' allow the free media to access their territory. Consequently, objective sources within the country are incredibly scarce.

The result is a postmodern war in which there is no clearly ascertainable truth. Instead, each of the various groups with a stake in the game — from Assad's government to the Al-Qaeda affiliated rebels and Turkish-backed proxy forces — operate in their

own alternate realities. According to Ruby Hamad, a Fairfax columnist with Alawite heritage, "none of us can know what's going on . . . not even the people who live there."

In this context, it is easy to fall back on the familiar. Throughout the early years of the conflict, we were presented with a palatable binary: the Western media, intoxicated by the spirit of the Arab Spring and driven by a need to provide an antagonist,

'A once clear dichotomy has slowly given way to a situation more chaotic and complex than we could possibly envisage'

found in Bashar Al-Assad the perfect 'baddie'.

Looking back, the Western media's anti-Assad stance makes sense. The conflict broke out following protests calling for democratic reforms and the heavy-handed, repressive response of the government provided the ignition needed to set an already divided and frustrated populace alight. Had the government taken a more explicitly measured, conciliatory approach, the current bloodbath could perhaps have been avoided.

Nonetheless, this story is shrouded in mystery and obfuscation. The extent to which the initial protests in Daraa and Damascus were already infiltrated by Islamist elements eager to overthrow the relatively secular state and replace it with a Sunni theocracy is unclear and hotly contested. As the conflict wore on, those Islamist elements came to dominate the opposition.

Initially, hopes for a democratic Syria were pinned on the Free Syrian Army (FSA), a coalition of defected former government soldiers. Yet from relatively early in the conflict, the FSA was plagued by its fractious leadership structures, which saw it lose ground to a steady proliferation of increasingly powerful Islamist groups such as Jaysh al-Islam and Ahrar Al-Sham.

By 2014, the FSA had ceased to be the dominant anti-government force. Instead, jihadist groups like Jabhat Fateh al-Sham (then known as the Al-Nusra Front), the Syrian branch of Al Qaeda, and the Islamic State became the dominant forces opposing Assad's government. The power vacuum in Syria, and the latent religious conservatism of many in the country's economically depressed rural hinterlands, has provided fertile support for these organisations. Moreover, regional powers like Saudi Arabia, Turkey and Qatar have seen a chance to topple Assad's relatively hostile government and replace it with a Sunni Islamist regime far more amenable to their own geopolitical interests.

As the opposition became increasingly corrupted by the poisonous influence of Salafist groups and foreign powers, more Syrian civilians began to see

Assad's government as their best hope. According to Jay Tharappel, a political economy tutor at the University of Sydney who is unashamedly pro-Assad, the forces fighting the government are not only more reactionary than the government, but are deeply unpopular within Syria, and therefore heavily reliant on foreign support in order to stay afloat.

Tharappel's view, once confined to the hard-left fringe, is gaining increasing traction across the mainstream media. Since the government's recapture of Aleppo, Western publications like the New York Times and The Independent have reported widespread appreciation for the government in the formerly rebel-held city. As far back as 2014, then chief political correspondent of Britain's Daily Telegraph Peter Osborne wrote that "President Assad could very well win a popular election, even if carried out on a free and fair basis".

Yet in the age of chemical warfare and subsequent Western mobilisation, the dominant characterisation of the Syrian conflict still reverts to a moral binary, betraying the media's preference for emotive imagery over inconvenient truths. The narrative of the Arab Spring as a popular uprising to unseat decades-old authoritarian dynasties in Egypt and Tunisia remains appealing to a Western audience, and still informs how we view the conflict. As Hamad puts it, our need for a 'good and evil' narrative is hard to discard.

There is perhaps a more sinister reason behind the media's continued pro-rebel sympathies. Western media sources inevitably absorb and reflect the foreign policy choices and agendas of their governments. The position of the West in the conflict is one of great cynicism. The US pushes for regime change in Syria, indirectly funnelling arms to resistance groups while also fighting against ISIS — both actions intend to foster democracy in the Middle East in contradictory ways.

Yet the security establishment has long been aware of the jihadist influence among the Syrian opposition. CIA documents from 2012 indicate the US was aware that Salafist groups were the most powerful forces in the opposition and that, should the Syrian government fall, an Islamist state would likely form with the backing of Saudi Arabia and Qatar. As long as Western powers adamantly pursue regime change, the loudest voices will continue to be pro-rebel. This paradoxical approach suggests the United States and its allies have not fully learned the lessons of conflicts stretching back to the Soviet invasion of Afghanistan.



In this context, Hamad argues that many in the media are reluctant to challenge dominant perspectives about the Syrian conflict for fear of being labelled as a pro-regime stooge. The divide between good and evil was determined so early in the conflict that "anything that critiques the 'good' side is taken as de

facto support for the other side".

The prevalence of this polarised construction of the Syrian conflict allows for dissenting views to be easily dismissed or vilified. Tharappel and his mentor, University of Sydney academic Tim Anderson, believe that they have faced attacks from across the political spectrum for their pro-Assad stance.

Anderson's claim that Assad's forces were not responsible for April's chemical attack in Khan Sheikhoun saw him lampooned on the front page of The Daily Telegraph. In response, Tharappel lashed out at the journalist, Kylar Loussikian, on Facebook, making demeaning reference to his Armenian heritage.

The University investigated Tharappel for misconduct, a process he only found out about through subsequent Telegraph articles. According to Anderson, Annamarie Jagose, Dean of the Faculty of Arts and Social Sciences "collaborated with the Daily Telegraph" to smear Tharappel over his comments in a "disgraceful" manner. Both Tharappel and Anderson say their vocal support of the Syrian government has placed them under the ever-watchful gaze of a University management eager to avoid controversy.

The manner in which Tharappel and Anderson's views are expressed, however, often leaves them vulnerable. Many of Anderson's preferred independent sources are often blogs hosted on lo-fi early-2000s era WordPress sites that scream 'Fake News'. There is a conspiratorial feeling to claims that the chemical attack at Khan Sheikhoun this April was a hoax, for example. The hoax argument stands in marked contrast to respectable organisations including Médecins Sans Frontières and The Guardian, who concluded that there was evidence the attack used Sarin gas and was likely attributable to government forces. So long as their arguments are inconsistent with claims in respected mainstream publications, Anderson and Tharappel will struggle to win the battle for public opinion on the Syrian War.

In addition, Tharappel and Anderson face fierce criticism from others on the left. Campus groups such as Solidarity and Socialist Alternative are firmly anti-Assad. Kelton Muir, a USyd student and member of Solidarity, argues that decades of repression under the ruling Baath party and the government's violent response to Syria's pro-democratic uprising cannot be glossed over. In response, Tharappel argues that the failure of left-wing groups to throw their weight behind Assad's forces is tantamount to support for jihadists. "Syria [to them] is comprised of two types of people, tyrants and victims," said Tharappel. "So the tyrant is Assad, and anyone who fights against him is basically a victim who needs to be supported".

Yet by dismissing these views as mere pro-regime propaganda, we ignore the need for a robust and honest discussion about the situation in Syria. Likewise, the debates that are fracturing the left are not merely a resurrection of outdated Marxist doctrinal disputes and an indulgence of people stuck too far up their trashcans of ideology. Rather, it is

only by having these difficult conversations that we can develop a principled response to the crisis that transcends the faux-humanitarian cheerleading of American bombs that is so popular among liberals like Shorten and Clinton. Screaming at our opponents for "supporting genocide" does little to help people understand the war. Nor does it ease the suffering of the Syrian people.



At the same time, we must be wary of any claims of total authority on the conflict. When those of us in the West make absolutist assertions, we crowd out Syrian voices from leading the discussion. According to Hamad, the Western left's obsession with Syria — a war which they have no personal connection to — is confusing, and often overshadows the experiences of actual Syrians.

Frequently, it seems Syrian voices are not heard in their own right, but instead mobilised by various groups with a stake in the conflict in order to legitimise their own reality.

Tharappel describes a Sunni friend he met in Syria who told him that despite a belief among fellow Sunnis that Alawites are classless and uncouth, Assad is "one of the good ones", whose popularity has increased exponentially during the war.

Anderson similarly argues that numerous opinion polls show 80 per cent of Syrians support Assad's government, and he describes the hundreds of friends he has in Syria, all of whom support the government.

Yet the Syrian people are not monolithic. Indeed, ignorance regarding the importance of the region's ethnic and religious diversity is perhaps the greatest folly of the Western media's reporting on the conflict. By assuming that each individual Syrian speaks for an entire people, we fall into a quagmire of lazy essentialisms.

It is, however, true that many Syrians now see the government as offering them the best future. According to Hamad, this support for is often driven by a resigned pragmatism many Western liberals fail to understand and empathise with. When people look at the actual choice they face — authoritarianism on the one hand and a chaotic, Islamist theocracy on the other — it is understandable that many are drawn to the devil they do know.

Moreover, everyone in Syria has an agenda rooted in their own personal identity. As a person of Alawite heritage, Hamad says many in that community fear extinction in a Sunni-dominated Islamist state

that would arise if Assad's government were to fall. This existential threat is very palpable among Syria's Shia, Christian and Druze minorities. With widespread reports ISIS and other opposition groups' medieval approach to religious diversity, from beheadings and mass rape, to using caged Alawite women as human shields, this fear is very real.

On the other hand, many within the Syrian refugee community are understandably far more critical of the government. Hisham Jansis, an 18-year-old Medical Science student at the University of Sydney, fled Homs in 2012. After two years living in a refugee camp in Jordan, Jansis' family finally made it to Australia. According to Jansis, Assad's historic repression of free speech and manipulation of sectarian hatred are responsible for the continuation of the conflict. "90 per cent of Syrians oppose the Assad government," he said. Jansis, like many other refugees, lost family, friends, and a whole past life to Assad's bombs.

As the war continues and the bodies pile up, all that becomes clearer is just how truly maddening the situation is. What we do know for certain, however, is that Syria wasn't always like this. When asked about his memories from before the war, Jansis recalls a peaceful and multicultural country where people from different races and religions were able to coexist. This memory makes the descent into violent sectarian hatred that characterises modern

'Our need for a good and evil narrative is hard to discard'

Syria seem all the more jarring.

Looking at the situation in Syria now, Jansis tells me that "it's not a revolution anymore, it's just a civil war". Jansis and his family pinned their hopes on the uprising to deliver a better future. But that uprising was swiftly killed off by a vicious and unholy alliance of foreign powers and Salafi ideologues.

Yet in the West we've reached saturation point. Longing for simplicity, and unable to process more carnage, we return to familiar narratives of good and evil and in doing so prioritise responding to some atrocities over others.

Just days after the gas attack at Khan Sheikhoun, while Western leaders scrambled to voice their support for American air strikes against Assad, a busload of Shiite villagers fleeing rebel-held territory stopped on a dusty road outside of Aleppo. A man approached them offering sweets for the children. He blew himself up, killing 100 people. Months later, the incident was forgotten, lost among the morbid collage of nightmarish images.

Far from the bombs and the plunder, many in the West struggle to adjust to the unbearable bleakness of Syria's present reality. Although both sides are implicated in horrific violence, the last disembowelled fragments of Arab Spring idealism have had the perverse effect of lending the jihadists legitimacy.

Image: Bulent Vilic



BuzzFeed and the business of empathy

ANNAGH CIELAK / A focus on social connection could either launch a new style of news company, or discredit serious journalism

When BuzzFeed CEO Jonah Peretti is hiring the next great listicle or native content writer, he is looking for something surprising: emotional intelligence. Media-makers, from his perspective, are in the business of empathy, working to trade and facilitate social connection.

Speaking at City Recital Hall as a part of Vivid's Game Changer series, a title that Peretti has undoubtedly earned since launching the experimental media company in 2006, the tech visionary explored his interest in the viral entertainment that BuzzFeed has become known for. But BuzzFeed has no interest in being an entertainment company alone, self-describing as "the leading independent digital media company."

In 2011 BuzzFeed hired accomplished political journalist Ben Smith as editor-in-chief to launch the company into the news business. But in an industry traditionally dominated by more established news companies, where does Peretti's business of empathy fit in?

To inspire a social connection, news content must be manipulated for that purpose, whether that is playing upon the joy, sadness, humour, or identity of consumers. This is the model that Peretti has found most effective in creating viral content. He admits that a post's viral potential is unrelated to its quality, and that some of the most important and uncomfortable news stories stag-

nate because they are not sharable.

On the other hand, stories that are sharable but not necessarily newsworthy go viral all the time. The latest comments by Margaret Court have exploded worldwide, with calls to boycott the stadium named in her honour, because of her stance against same sex marriage. In reality, it is a story about a former celebrity who has been out of the spotlight for many years, with very personal — and kind of unsurprising — views that have little ramifications on the world around her. The controversy has made headlines around the world because it struck a chord with audiences, despite not being newsworthy in the traditional sense of the word.

Similar issues surrounding the legitimacy of news stories have led to a lot of criticism surrounding websites like BuzzFeed. One *Honi* reader described BuzzFeed as "a disease" that is "lowering the bar for journalism", largely due to their thinly veiled native content and advertorials.

The trade of social connection is a profitable industry. Each like, share, tweet, snap, or Insta that BuzzFeed consumers share as an expression of self creates valuable data for advertisers, who pay big bucks for native content articles. Perhaps, what we don't want to admit is that advertorial reporting can be of the same quality as any editorial article. A good example is *The New York Times'* article on women's prisons, which was sponsored

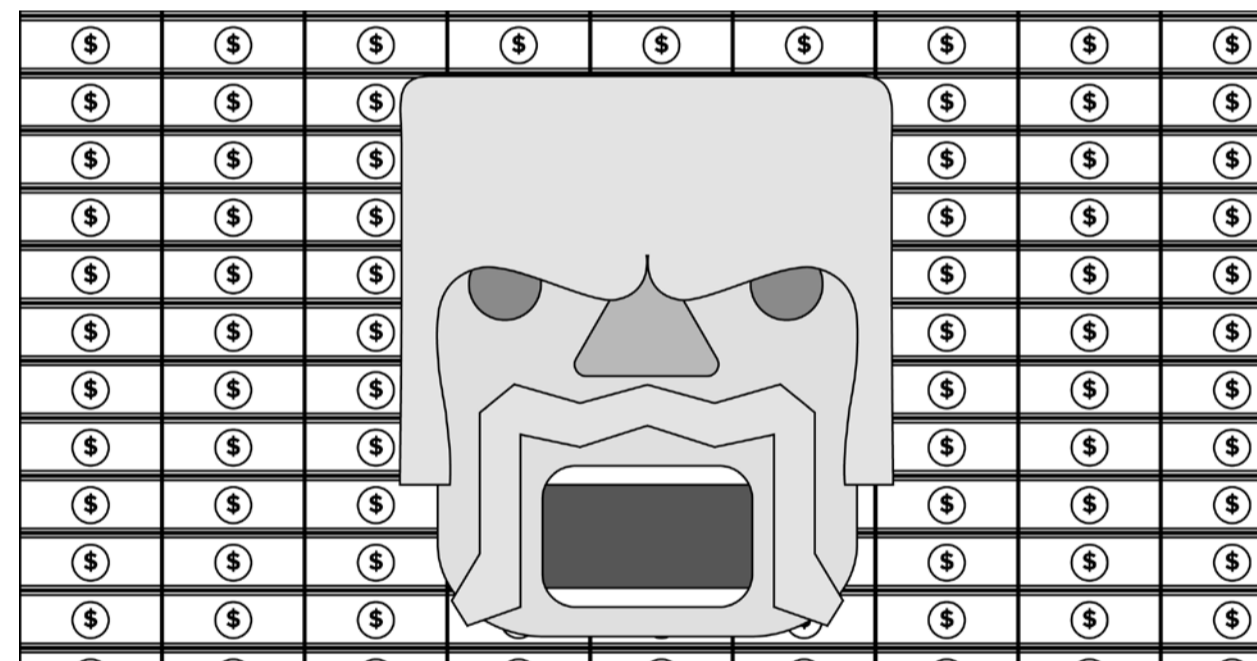
by Netflix for the release of *Orange is the New Black*. But many consumers take issue with the trickery of disguising advertisements as articles, and with BuzzFeed masquerading as a news company when, in many ways, its content could be described as ads.

That is why trust is BuzzFeed's next challenge. In many cases, it is hard for consumers to trust a relatively new site — best known for its cute cat videos and advertising strategies — on serious issues. Legacy newspapers have spent, in some cases, hundreds of years building up the credibility and trustworthiness that means will readers turn to them for the latest news. Despite that, Australians' trust in the media is estimated to have dropped 14 per cent in the last year alone.

Is the solution, then, to ditch the rules like BuzzFeed, and join the infotainment revolution? BuzzFeed's focus on social connection and their business of empathy could either launch a new style of news company, or discredit the profession of serious journalism. Trust is difficult to measure, and in the current political and media climate, perhaps consumers have become so disillusioned with traditional news that they don't mind a bit of clickbait if it means content is tailored to their social experience. All that is clear so far is that in the culture war between print and digital media, companies like BuzzFeed seem to be winning.

My brother will never play his own game

NICK BONYHADY / e-Sports have replaced the creative spirit of video games with commerce



The barbarian, from Supercell's *Clash of Clans*, is a prominent symbol of 'freemium' games. Art: Nick Bonyhady

In a primary school playground, media access is social currency. Having seen an MA movie lets a child display teenage flair. Video games play a complementary role. For kids like my brother, aged eight — and as he would remind us, three quarters — to have beaten a boss or achieved a high score isn't about playacting older, it's about achievement at an age where there are often hard limitations on actual accomplishments. Yet by definition, few people are exceptionally talented gamers. As he grows older, my brother will probably keep playing games, but he'll do so to take part in a community and express some facet of his chosen identity: perhaps braggadocio with *Grand Theft Auto*, an appreciation for history with *Civilisation* or a competitive streak with *Counterstrike*. What he will probably not do is revel in games, maps and mods created by his fellow players — a creative scene that flourished a decade ago, letting players express their artistry, which has receded since.

When *Warcraft III* premiered in 2002, it was promoted by the game developer Blizzard as a real-time strategy (RTS) game, a genre in which players construct buildings that produce different military units to fight an enemy. It was a successful RTS, but was renowned for its extensive map editor. The editor let players create wholly new 'custom games' within *Warcraft III*. Tens of thousands were created and uploaded for free, including the wildly popular DotA — a multiplayer online battle arena (MOBA) game in which two teams of five compete to destroy the other's base in matches lasting about an hour. Icefrog, DotA's long-time maintainer, said that he worked on the map because "I can enjoy playing myself", though he was never exceptionally talented at it. For Icefrog and thousands of other small-scale game makers, the map-making scene around *Warcraft III* and similar games was a means of self-expression and a path to status that depending on creativity rather than strategy. It was something players could

identify with too, collecting and hosting games on the newest and most inventive maps.

Custom games and mods still exist within big gaming franchises like *Fallout*, but they have lost their hold on gamers' imagination. Once the standard-bearer for custom games, DotA is now a flagship eSports title, but it does not dominate the MOBA format it spawned. *League of Legends* (LoL) attracts well over 100 million unique players every month, about ten times as many as the most recent DotA game. In 2016, more people watched the annual LoL championships than the NBA finals. Almost all of these viewers will never be as skilful as the players they admire, so self-expression has become an ever more important part of gaming along with the rise of eSports.

This has not gone unnoticed by the corporate owners of games like LoL, which was bought by the Chinese internet conglomerate Tencent in a deal valuing the game at about \$10 billion USD in 2015. It offers extensive 'skins' that costume players' characters in outfits ranging from comedic Santa suits to over-the-top combat gear with names like "Blood Moon Thresh". The creative desire to make a game one's own has been folded into a sophisticated commercial operation; having a customised character is now a status symbol.

There are still games that allow user modification, but the market has shifted towards the 'freemium' business model exemplified by LoL, where the game is free to play, but cosmetic and gameplay upgrades cost extra. It is easy to see why; LoL reportedly makes about \$1 billion US this way annually. User modification is anathema to this business model. If players could create their own character skins and freely distribute them, Tencent's name may resemble its annual profit. So games like LoL are entirely locked down.

The evolution of competitive gaming has not made games any less fun, but it has put them in tighter confines. As games come to resemble sport, commerce has filled the skill gap most of us endure. If my brother begins to play LoL, each game will resemble the last. He won't know what he's missing.

Show Good Cause



The University will ask a student to "show good cause" as to why they should continue studying their degree if there are indicators that the student is at risk of not successfully completing their degree. Indicators might include failing a compulsory or core subject more than once, failing a placement, or having a Weighted Average Mark below 50%.

If you have been asked to "show good cause" decide first if you want to continue in that degree. If you would rather do something else talk to an SRC Caseworker about how to best "withdraw" from your course. Keep in mind that any changes to your enrolment may impact your Centrelink payments or your student visa.

you will need documented proof of what you are saying. This might be a Professional Practitioner's Certificate, a police report, a letter from a counsellor, a study plan or some other document. Documents in languages other than English need to be translated by a certified translator.

Don't ignore the University's requests to Show Good Cause. If you do it will most likely lead to you being excluded from your course.

Don't ignore the University's requests to Show Good Cause. If you do it will most likely lead to you being excluded from your course. If you are an international student this may lead to your visa being cancelled and you returning to your home country with no prospect of returning to Australia, even in a tourist capacity, for at least 3 years.

If your faculty decide to exclude you, you can appeal this decision. During the time that you are showing cause, or appealing, you should keep attending classes. This way if your show cause is successful you will not lose any class time.

If you want to continue in your course you will need to write about three things:

- The problems that impacted your studies;
- The effect of these problems (what actually happened — such as not being able to attend class; not able to complete assignments at home; could not concentrate in class); and
- Your solutions to make sure you pass every subject from now on.

Note: that the solutions section of your letter is the most important. The SRC website has a comprehensive guide on how to write your letter. There is even a letter template for you to refer to.

With both the problems and the solu-

For more information on how to "Show Good Cause" check out the SRC's webpage or call the office to make an appointment on 9660 5222.

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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.

Dear Abe,

What is considered full time for Centrelink?

SM (Science)

Dear SM,

Full time for Centrelink, the Uni, and Opal cards is 18 credit points. If there is a medical reason that you cannot do 18 credit points it may be possible to be on a reduced study load and still receive a payment. Talk a caseworker about your specific situation.

Abe

President's Report

ISABELLA BROOK

As semester one draws to a close I thought this week's report would be the perfect opportunity to update you all on the work I've done in my first six months as president of your SRC.

I've spent a large part of the year so far working with our General Secretaries, Dan and Bella, on the SRC's budget for 2017. This has included negotiating our SSAF allocation and deciding on the internal budget of the SRC. Whilst this process hasn't been entirely sunshine and roses I'm glad that we are able to continue to support our office bearers in the great

activism they do and also continue to provide important services for students on campus.

This semester the SRC has put a broad focus on the federal state of higher education and student welfare. We've seen the federal government announce cuts to higher education, an increase in student fees and countless other attacks on young people like the slashing of penalty rates. The SRC has stood in vocal opposition to these attacks and we have strongly supported the National Union of Student's campaign against the war on students. I

will be attending NUS' education conference over the winter break to continue this work.

We've also been working closely with the National Tertiary Education Union and supporting them in their current round of Enterprise Bargaining. The SRC stands in firm solidarity with staff at USyd and their campaign for better and fairer working conditions.

Amongst all this I have continued to raise important student issues with the university. This includes things like the lack of academic advice, affordable student housing and the need for

concession opal cards for international students. I've advocated for a compulsory consent module to be introduced university wide. And we've been doing work around the centralisation of Student Admin and Special Consideration (keep an eye out for our student Survey that will launch Semester two).

The SRC has lots in store for next semester and we will continue to fight for the rights of students at USYD. Good luck with your end of semester assessments and exams and enjoy your well deserved break!

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

General Secretaries' Report

DANIEL ERGAS and ISABELLA PYTKA

A fitting sequel to the 2004 film classic, 'Million Dollar Baby', our 2017 budget bonanza - '\$1.8 Million Dollar Baby' - will be hitting SRC Council next week. (And yes, it really is our baby. We love it.) As General Secretaries, we have been working hard over the past two months to finalise this budget, and we are both incredibly proud of what is being presented. It is no small thing. We have consulted with each of the SRC collectives - the activists who work tirelessly for progressive change - as well as the SRC departments - who provide legal and casework help

to undergraduate students - to fund new and existing projects that will make a tangible difference on campus. To make sure every undergraduate student on this campus is supported. You will be able to see the Budget on the SRC's website when it is approved by Council - trust us when we say that is a cracking read. (Both Margaret and David give it five stars.)

Looking forward to Semester 2, we thought we should take the time to explain to you a phrase that you may not be familiar with: 'Enterprise Bargaining'. To put it simply, the Uni-

versity has an Enterprise Bargaining Agreement (EBA) with its staff. Conditions outlined in an EBA can include pay rates, entitlements, and so much more. The National Tertiary Education Union (NTEU) is one of the unions that represent staff on campus and has been negotiating with the University all through Semester 1. The three main asks include increased staff participation in the democratic life of the University, ruling out forced redundancies of staff over the life of the agreement (it lasts several years), and rights for casual workers, giving them

fair pay and entitlements. The University has rejected the NTEU's agenda. On June 8th, the NTEU will be voting on whether they take industrial action. Staff conditions are student conditions; if industrial action is called, stand with your lecturers and tutors.

So we have all made it, to the last week of Semester 1. Good luck with STUVAC and finals, and we will catch you in Semester 2.

B and D x

Wom*n's Officers' Report

IMOGEN GRANT and KATIE THORBURN

This week has seen a spate of controversy surrounding the culture of male entitlement and sexism that exists at St. Paul's, but also throughout the University.

We are not concerned about the man who made the sexist post - this isn't the case of one bad resident. We're concerned about half the college laughed at it and condoned its message. It's clear there is an institutional failure within the colleges - especially all male colleges - to address a

culture of disrespecting and degrading women, and unethical sex.

This event is just one high profile case that fits firmly within St. Paul's long legacy of degrading women. In 2009 there was a "pro-rape" Facebook group called "Define Statutory: Pro-Rape, Anti-Consent". The "She can't say no with a cock in her mouth" graffiti. Multiple reported sexual assaults and rapes. The "animal act of the year" award going to a man accused of gang-rape. And most tragically, in

1977, an 18 year-old woman who was visiting was found beaten, raped, and murdered on the college oval.

Whilst we are pleased that St. Paul's will join the Elizabeth Broderick review, the fact that students and survivors had to advocate for change shows how reactive the college's decision was and how the safety of women is always secondary to reputational risk.

It's clear that segregating wealthy men from the general university community creates a culture of toxic

masculinity and entitlement that is inconsistent with basic codes of decency. With such a toxic culture entrenched in the college system, we must ask ourselves whether they have a place at all in the 21 century. [Short answer: No.]

If you want to join the fight against sexual violence on campus and within the broader community - email USyd WoCo at usydwomenscollective@gmail.com

Queer Officer's Report

CONNOR PARISSIS and WILL EDWARDS

Everything is fine. Semester one has been successful for the Queer Action Collective (QuAC), with some obvious hiccups only standard for such an active group. With assistance from the USU, we created a terrific Pride Week that was educational and enjoyable! Our best events included an educational, inspiring Queer&A Panel, comedy and karaoke, and an impressive rainbow flag chalking on Eastern Avenue. We've been collaborating im-

mensely with groups on certain actions, including the Chechnya rally, the National Day of Action and the Palm Sunday rally, and have participated in on-campus actions involving anti-fascist actions and protesting the Red Pill screening. QuAC were delighted to have collaborated with the Wom*n's Collective on an effective stunt against the politicians who voted against decriminalizing abortion.

The collective are working closely

together to rectify internalized issues that have become publicized. The Queer Officers are very passionate about maintaining a collective that is safe and productive. Additionally, keep your eyes peeled for an impressive, large-scale 'Students for Safe Schools' campaign, a protest at the Indonesian Consulate standing in solidarity with queer people overseas (16th June), and a sexual assault campaign addressing same-sex attracted

people. We look forward to future actions, and remain awe-inspired by the amount of member engagement remaining at this time of semester. We hope to see you joining us for End of Semester Queer Beers at Hermann's Bar, 7 June 5pm.

In Solidarity,
Connor & Will

STRESS - STudent RESearch Society - WESTMEAD

EILA VINWYNN - SUPRA DSP

Post Grad students studying at Westmead are organised and active. STRESS, or Student Research Society, meet regularly. Their events range from welcoming students, Open Day bbq's, help with study and job related issues, and trivia nights.

They also held a Wellness Week in March which ran over three days, offering meditation, yoga and lunch - each on a different day! A couple of weeks ago they were seen slacklining in Paramata Park, enjoying the sunshine and good food provided.

Their facebook page is peppered with humorous and just real motivational posts. SUPRA supports the Society with a small amount of funding to help with the cost of events.

Isabella Breukelaar, who is studying for her PhD in brain dynamics clearly has inside information on the benefits of social events for alleviating stress!

Students from satellite campuses seem to have, from my own experience at SCA, a cohesive student body who are self-reliant and mobilised. Research, with



its independent structure, can lend itself to isolation and so organised events can be more important than for students doing more programmed courses.

Satellite campuses can also feel as though they are not connected to a massive seething campus of people in the centre of the city. There are advantages to knowing what is available in at the mother-ship. Cross-pollination between campus is not prevalent for fairly obvious reasons. People, especially post grad students, are busy. Nevertheless, if students are in the area of their counter-campus, they should feel free to join in events there. Certainly we welcome all PG tudents to our Supra events like Wine and Cheese.

Queer film nights, disability lunches, womens walks, international cricket matches and indigenous events are happening all the time. Each has a facebook page, like STRESS, to spread the word.

Pictured: Kaitlin Tagg at an event hosted by STRESS, looks like she is eating for two! Or just enjoying a double-decker plate sandwich



Italian Paintings

Elle Charalambu

Suzzy Taiz

Daniel Grosz

Blake Malone

William Meadley

James Thomson

Eila Vinwynn

5.30 - 7.30pm Tuesday 6th June 2017

Al Taglio

102 / 104 Albion Street Surry Hills

Proudly supported by AL TAGLIO UNIVERSITY OF SYDNEY

Dear SUPRA Members,

I would like to express my disappointed that not one person who voted to cancel my election raised their concerns directly with me prior to the AGM. Secondly that a motion was raised against my autonomous collective by SUPRA Members, none of which are a Member of the Rural and Regional Collective.

It is now evident that I must explain my autonomous decision-making to all SUPRA Members. I have done my best to be as transparent as possible throughout the change process of Rural and Regional to Satellite Campus Officer, outlining the logic and motives behind the change throughout the Council term.

Foremostly the Rural and Regional Officer is intended to be abolished, it MUST NOT be mistaken that the Rural and Regional ethos are to be abolished. For all those not aware, Rural and Regional constitutes a significant equity group in Australia and is a key term used at all levels of policy making to address the specific needs of this cohort. Rather than utilizing the word abolished, as was thrown around at the AGM, it is more appropriate to use the word 'expand' to describe this reform, as my intention is to widen the Collective and to adapt to a changing university and student body. Rural and Regional will be a core component of the Satellite Campus Officer, hence why Rural and Regional representation is explicitly outlined in the duty statement of the Satellite Campus Officer.

It is therefore of my greatest interest that there is Rural and Regional representa-

tion at Reps Elect. Initially I did not intend on holding an election as an incoming officer would only hold office for an inadequate period of time before potentially being ineligible for the reformed office. The current ABS definition of Rural and Regional outlined in our current Constitution, that we are still bound to by the University Senate, complicates this further. I announced an election when it became apparent that the time at which the Senate would be meeting was still unclear. I expected that a more indicative time would be known sooner. It is of my greatest interest to ensure a smooth transition from the Rural and Regional Officer to the Satellite Campus Officer for the stability of SUPRA as an organisation but most of all to ensure continuity in the representation of Rural and Regional.

I made the decision for an election so I will follow-through with my decision. The claims of my election being unconstitutional are simply not valid. In the interest of transparency and of functionality in our organisation, I address all Members of SUPRA in this message: if any member has such significant concerns over my collective please do approach me.

Regards,

Elizabeth Millar
Rural and Regional Officer

Elizabeth Millar | Rural and Regional Officer
Sydney University Postgraduate Representative Association (SUPRA)

Call out to HDR's:

Have your voice heard by the University Executive decision makers.

Would you like to have your voice heard and express your opinion directly into one of the key decision-making forums of Academic Governance? Would you like to have your say about proposed changes to HDR scholarship programs, grants and funding distribution, APR processes, and other issues that directly impact your HDR experience?

Phase 1: Tell us how you feel about the academic environment at USyd and your experience of the culture of USyd.

Phase 2: Run in four parts (but you only need to respond to two), give DIRECT FEEDBACK to the University Executive on proposed changes that directly impact HDR students. For an example; round 1 will be about substantial proposed changes to the Postgraduate Support Scheme (PRSS).

Phase 3: After you have made your voice heard directly by upper levels of University management, comment on this experience.

Your aggregated opinions will be de-identified and fed directly into the University Executive – Research & Education committee so that they can consider student voice and opinions before they make decisions that directly impact your academic experience.

To learn more about this study and for Participant Info Statement:

Register between 1st and 15th June, 2017:

DirectVoice.info

DirectVoice.Sydney

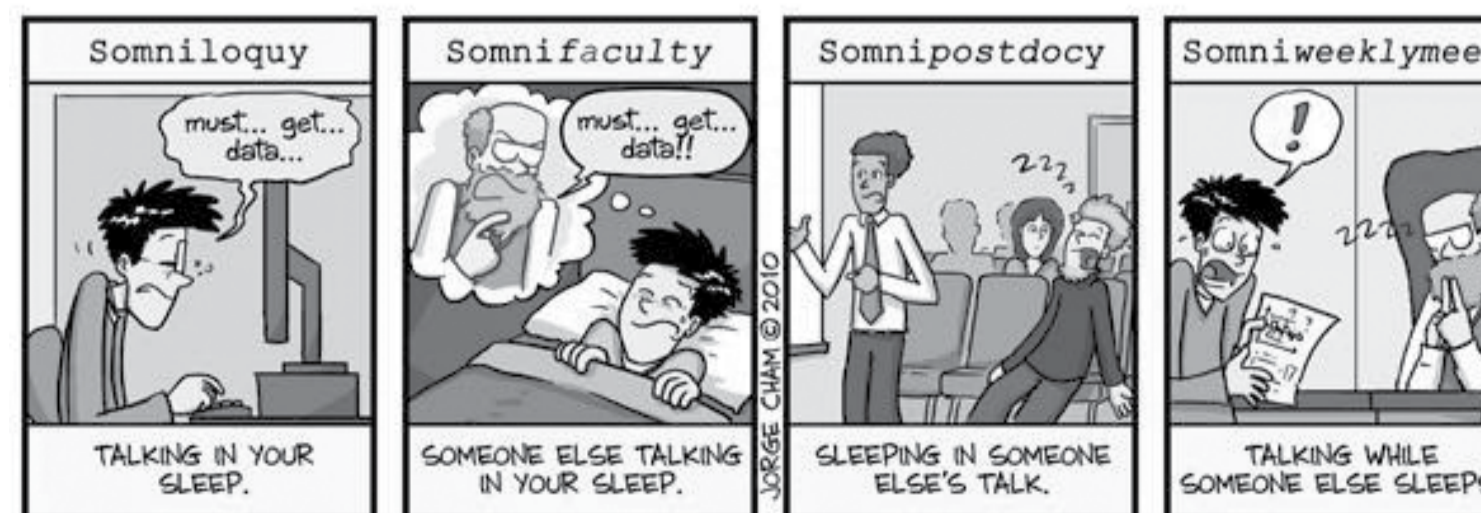
Or scan this QR code with your smartphone (if you do not already have a QR reader you can download one for free from Google Play store of Apple App store).



You do not need to be available in person to participate. If you have an internet connection, and are a CURRENT HDR student, then you can be included! **Registration for this study will close on 15th June 2017.**

Participation in this research study is voluntary and anonymous. It is open only to current HDR students at the University of Sydney. After 15th June 2017, no further participants will be allowed to join the study. Research is being conducted by Rebecca Johnson, an HDR student in the department of Media and Communications.

COMMON SLEEP DISORDERS IN ACADEMIA



WWW.PHDCOMICS.COM

Across

- 1. Underground vaults (hint: look down) (6)
- 4. A sheep that does karate (4,4)
- 10. Chatterbox (9)
- 11. Italian grandparent (5)
- 12. An epic tale (4)
- 13. Grasshopper (10)
- 15. Unfairness (8)
- 16. Respiratory condition (6)
- 19. Will Smith is this (6)
- 20. Condensed (8)
- 23. Concerning characters (10)
- 25. Best type of saxophone (4)
- 27. Under-appreciated genre (3-2)
- 28. Wealth (9)
- 29. Expired (8)
- 30. The fourth state (6)

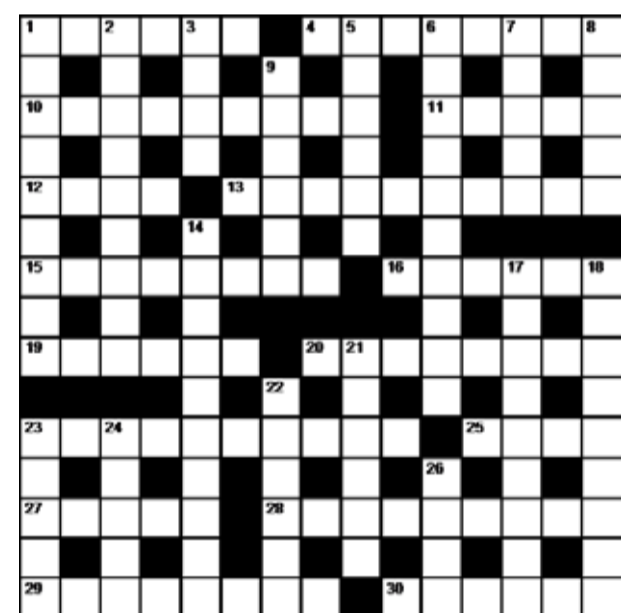
Down

- 1. Heavenly (9)
- 2. Littlun (9)
- 3. Well behaved (4)
- 5. Cleave (6)
- 6. Mario Kart hazard (6,4)
- 7. Fourth most popular language (5)
- 8. Harmony (5)
- 9. Elmo, for one (6)
- 14. Predicaments (10)
- 17. Top part of Scotland (9)
- 18. Perseus' wife (9)
- 21. Alternative to boxers (6)
- 22. House with 76 people in it (6)
- 23. Fabulous Greek guy (5)
- 24. Preceding (5)
- 26. The coolest way to settle an argument (4)

Quiz

- 1) What was the name of the first Bond film?
- 2) What does the '00' signify in 007?
- 3) What is Roger Moore dressed as when he defuses a bomb in Octopussy?
- 4) In what branch of the military did Bond serve?
- 5) What is the motto on the Bond family crest?
- 6) Which Bond actor had Hoplophobia — a fear of fire arms?

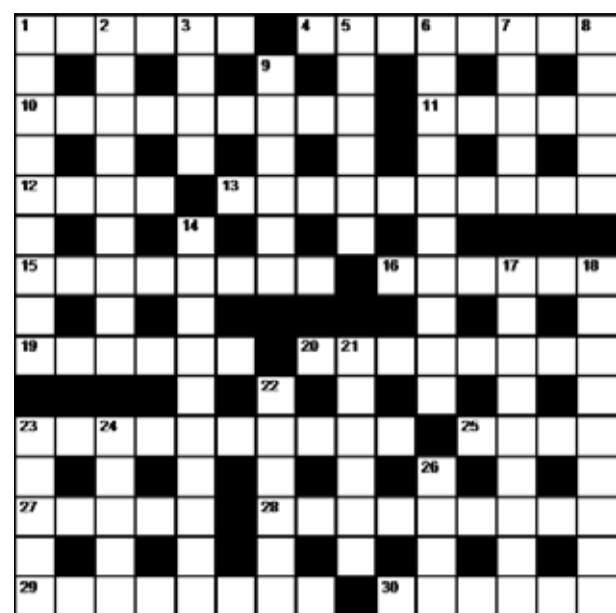
Cryptic



Across

- 1. Direct blame in half-accurate direction (6)
- 4. President covers up reportedly lewd introductions (8)
- 10. Titan to go make body art (9)
- 11. Some peculiar Omanis give a nice bouquet (5)
- 12. Staff progressively make each lecture sleepier (4)
- 13. He will contract alternative English greeting (5,5)
- 15. Selfless amnesties produced good behaviour (8)
- 16. Thanks French in front of a Kingdom in England (6)
- 19. How, after negatives, he fails to come (2-4)
- 20. Prisoner idles every second, that isn't even odd (8)
- 23. Position of advantage is up and down? (4,6)
- 25. Half a thousand grains (4)
- 27. Chum is a falafel lasagna ingredient? (5)
- 28. Progressively minded gathering is slightly taxing at first (9)
- 29. Historic highway tragedy ends between overs (5-3)
- 30. Doubles one hundred and fifty one dollars (6)

Quick



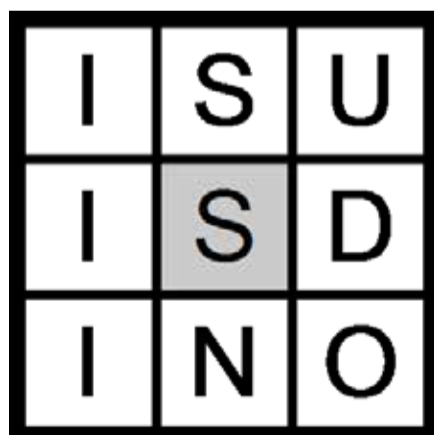
Puzzles by Cloud Runner.

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

Down

- 1. Robot faun eats tomato without failure (9)
- 2. Underground vaults catalogue honeycomb's gloss (9)
- 3. Characteristically icy refusal in South West (4)
- 5. Delight about wind (6)
- 6. Pioneer heavy metal, the sound of mass determination (4,3,3)
- 7. Buzzing bee? (5)
- 8. Soviets first step into cosmos (5)
- 9. Diggers of minerals, except aluminium (6)
- 14. A groovy inn cooked meaty sauce (5,5)
- 17. Singing and stumbling to cantina (9)
- 18. Although now exhausted, crocheter initially cherishes yarns (9)
- 21. Servant sounds one of a kind (6)
- 22. Bosnia assembly plant (6)
- 23. Even choir fails high quality stereo equipment (2-3)
- 24. Legal axioms bear flowering plant (5)

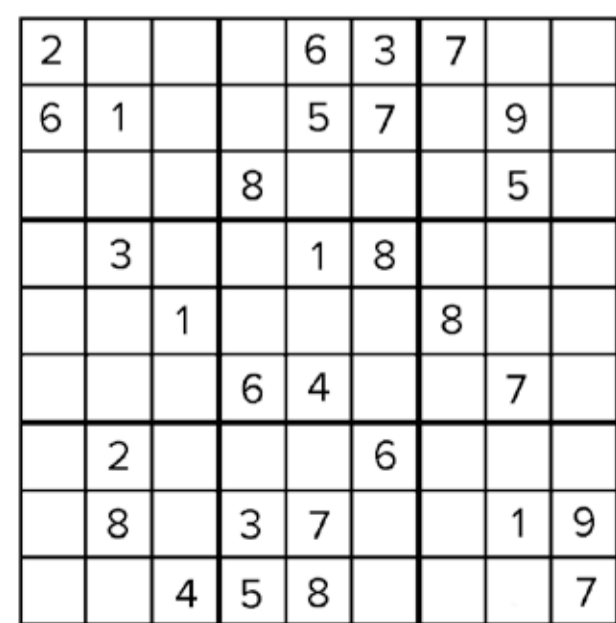
Target



Target Rules:
Minimum 4 letters per word. 5 words: surely you can do better!, 10 words: much to learn you still have, 15 words: a surprise to be sure, but a welcome one.

Quiz answers: 1) Dr. No in 1962 2) A license to kill 3) A clown 4) The British Royal Navy 5) The World is Not Enough 6) Roger Moore

Sudoku



Reprint Reuse Recycle



'What's Hot? The Nokia 8810 Reviewed' 1998

I don't know how I found out about it. I don't know who showed me the brochure. But all this time that I thought I liked girls, it was only because I hadn't met the right telephone.

With 1 in 4 Australians owning a mobile phone, they have made a clear transition from gratuitous luxury of the latte-sipping classes to bare necessity for the masses. Chrome-plated, small enough to fit inside that bizarre little extra pocket they sew on jeans, and with up to five days between recharges, it's everything the urban cowperson could hope to have in their pants.

No doubt when it comes out in a month or so, it will carry a four-figure price tag. My advice is simple. Sell your mother to buy this phone. Sell my mother. Sell yourself.

The story of my brief tryst with this telephone ends sadly. Over the course of just a few days, it had come to share with me my deepest secrets and a truly beautiful relationship had developed. So beautiful, in fact, it had to be killed, stamped out, brutally cut short — we had to be torn apart, phone from boy, boy from phone.

Frantically I ran, I hid, trying desperately to find that piece of earth safe from the network. The usual black-spots were no good: Manning, the Physics building — they were still calling me. The men from the company. I could hear their voices down the line: "we know where you are." I refused to give up hope. Burying myself in the deepest, darkest recesses of Wentworth, I lay huddled with the 8810 purring gently in my breast-pocket.



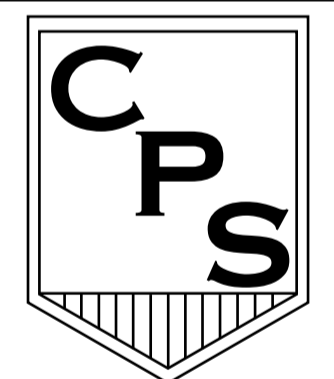
REALLY LONG MANY WORDS

Animals (including humans) tend to control what they eat based on the properties of available food. Animals tend to choose some foods over others based on these properties. For example, let us say that food in general has three different properties: "one"; "two"; and "three". Animals can choose to eat among foods with different amounts of each property to arrive at a good "food-property-state". Sometimes, however, the animal may choose to eat food with a nice feel and character despite its properties, which may lead to a bad food-property-state.

I thought it would be interesting (in the name of science) to offer animal-that-can-fly that eat throw out food three different food, each high in one property, to see what property they liked the most. The most popular food was the food high in property "one", and this was significant, despite that the natural food of the animal-that-can-fly is usually high in "two" and "three". This may be a reason why the animal-that-can-fly now lives in the city, where food with property "one" is more common than in the natural environment. We do not know, however, if all that city food is either good or bad for it, which matter because it a throw out food eat fly animal.

Sean Coogan wrote his PhD thesis on the diets of everyone's favourite trashbird: the local ibis. His work helps to explain the prevalence of these lunch-stealing fiends on the campus of the University of Sydney

The Camperdown Public Chatterbox



Do you really want to be writing this shit at 3am on a Monday?

Two tickets are forming so far to contest the *Honi* election this year. The first comprises *Honi* reporters Elijah Abraham, Cameron Gooley and Lanya Rahman, and *Honi* contributor and SURG President Andrew Rickert. Gooley ran on last year's *TIME* for *Honi* ticket, and all members barring Rickert have been *Honi* reporters for at least the last two years. The group is also in talks with reporter and frequent *Honi* videographer Nick Harriott. They confirmed they are meeting with other potential members but couldn't reveal the names of potential candidates.

The second is *Honi* artist Matthew Fisher and *Honi* reporter Erin

Jordan. Both began contributing to *Honi* last year. They are also considering other potential members but wouldn't reveal any names to *Honi*, and denied rumours that *Honi* reporters Zoe Stojanovic-Hill and Nicolette PT have been added to the ticket.

We've heard long-rumoured ticket of *Honi* reporters Nina Dillon Britton, Liam Donohoe and Pranay Jha has decided not to run. There's still three months until the election though — plenty of time for ambitions to be stoked.

As ever, there have also been murmurs of a ticket run by Labor right faction Student Unity, but these have been denied by a rumoured member.

SULS gets hacked — quantity of hacks unchanged

Qnect, an event ticketing app used by the Sydney University Law Society (SULS), has been hacked by a group of people calling themselves Raven-Crew. SULS members who have used the app received a text from Raven-Crew saying their data — including email addresses and credit card information — would be published online unless Qnect paid a substantial sum in BitCoin to the hackers. They asked members "Please help us convince [Qnect] to pay by emailing questions" to two Qnect addresses. SULS released a statement on the

Hello there , valued customer of Qnect. We are sorry to tell you that there was a third security incident with the qnect service, and your data (inc [redacted] card info) will be published online unless qnect pays BitCoin. Please help us convince them to pay by emailing questions to ryan.chen@qnect.com.au and ruslan.starikov@qnect.com.au -RavenCrew

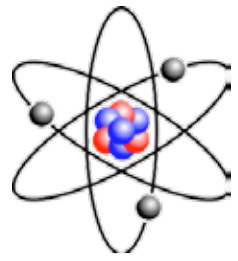
on their website. The UNSW Law Society has also confirmed that their members have been affected, according to a statement on the Society's Facebook page.

Vox pops with extra pop

On the May 25, the University of Sydney's Facebook page posted a video of students' vox pops on what sort of music they liked to listen to. The video is inoffensive and dull, as most videos churned out by the uni's social media gremlins are; what really catches the eye (or ear, rather) is a low male American voice murmuring "premium beats dot com" over the background music. This slightly unnerving tidbit would appear the result of the University downloading its video backing track without paying for it, but a spokesperson told *Honi* they had paid for the track, but accidentally used the free one instead.



Atoms: What are they and what do they want from us?



We know they make up everything, so why do we continue to trust them? **P4»**

Quiz: Have you found 'the one' or 'the chosen one'?



Your lover may actually be the hero foretold in the legends of old. Find out in 12 quick questions. **P5»**

the
garter
press

Berejiklian considers privatising entire NSW government ahead of 2018 budget

Cameron Gooley
State Politics Reporter

Premier Gladys Berejiklian has refused to rule out privatising all of New South Wales after a damning KPMG audit found that democracy is not the most efficient value-for-money solution for government.

"Why subject the public to bloated bureaucracy when they would be more efficiently served by Linda from HR and a semi-hereditary corporate board?" said Berejiklian at a press conference this morning.

Opposition Leader (OL) Luke Foley was quick to remind his Facebook followers that the Liberal Party likes to privatise things.

When asked how she would respond to criticism levelled at her by OL Levi Frosty, Berejiklian was reportedly shocked to discover that an opposition party existed at all, let alone that it was led by somebody.

OL Lincoln Forgettable was contacted for

comment, however our calls to his office were met with a bizarre electrical screech reminiscent of a dial-up internet connection.

KPMG representative Greg Harvey was delighted to see the NSW Government taking the audit seriously with the July budget looming.

"Thank God — make sure to capitalise that — the Liberals take the irrefutable research of management consultants seriously," he said. "KPMG's work, much like fossil fuels and the sharing economy, is a sensible way of ensuring every shareholder — I mean citizen, is delivered the best value services."

"NSW PTY LTD would be certain to deliver those services."

The original KPMG audit was ordered by Finance Minister Dominic Perrotet after recent structural innovations in the private sector saw the appointment of an unpaid intern as CEO of Australia's largest marketing firm.

Bloke still riding high on power trip after removing friend from group chat.

Jayce Carrano
Social Media Reporter



Donald 'The Don' Franco.

At 8:59pm on Sunday night, Donald Franco removed Luke Butler from a seven-person Facebook group chat. The unprecedented move occurred suddenly and without warning.

Sources have suggested it was retaliation for Butler having repeatedly skipped his turn to shout a round on Saturday night before disappearing to try to get laid.

In the immediate aftermath of the expulsion, Franco changed the chat's default emoji to a fish and sent one sentence to his stunned friends: "It's a Sicilian message. Luke Butler always said there were many fish in the sea. Well now he sleeps with them. Though not in the way he wanted."

Another member of the group chat, who asked to be anonymous, said the punishment may have been too harsh and that Franco was letting the newfound power get to his head.

"He's started referring to himself in the third person as 'The Don', and calling us his consigliere," the source said. "He's also reading Marcus Aurelius' *Meditations*, which is the first book he's read since some Matthew Reilly crap in year 11."

Phillip Lang, another 'consigliere', was rumoured to have been communicating in another group chat of work friends. When he arrived home, he found a text message from Franco: "Phillip, you're my brother, and I love you. But don't ever take sides with anyone against the family again. Ever."

There are rumours circulating that another group chat has been created with all the original members except Franco.

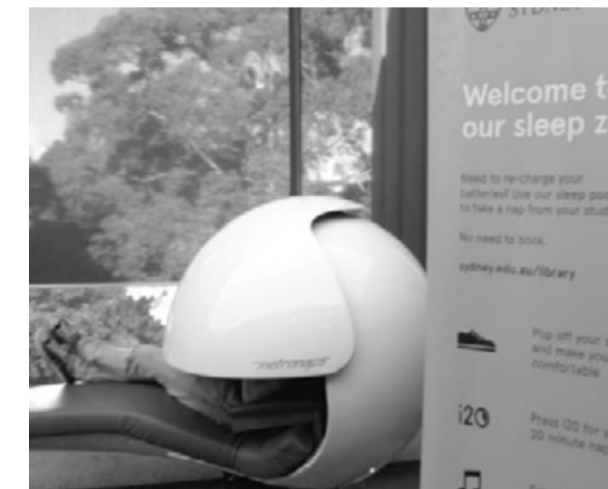
USyd college's 'Good Lad Initiative' holds third CV writing seminar.

News
P9»



Why two sleep pods between 50k students was a good investment

Nick Harriott
Tech Correspondent



One of the sleep pods.

One year ago the University of Sydney created a 'sleep zone' in its Fisher Library with the installation of two state of the art Metronaps® EnergyPods®.

By all reports the pods have exceeded expectations. While they were originally met with some cynicism and disregarded as a novelty, the critics of this now-essential university facility have found egg well and truly on their faces. The sleep pods are a hit — and possibly too popular!

The only misstep the University of Sydney made when they bought the EnergyPods® (for the bargain price of \$17,000 each) was that they didn't buy enough! It's become impossible to peruse the University's main library without bumping into hordes of people lining up to lie down.

As the old adage goes: don't buy two Metronaps® EnergyPods® for 50,000 students lest you court disappointment!

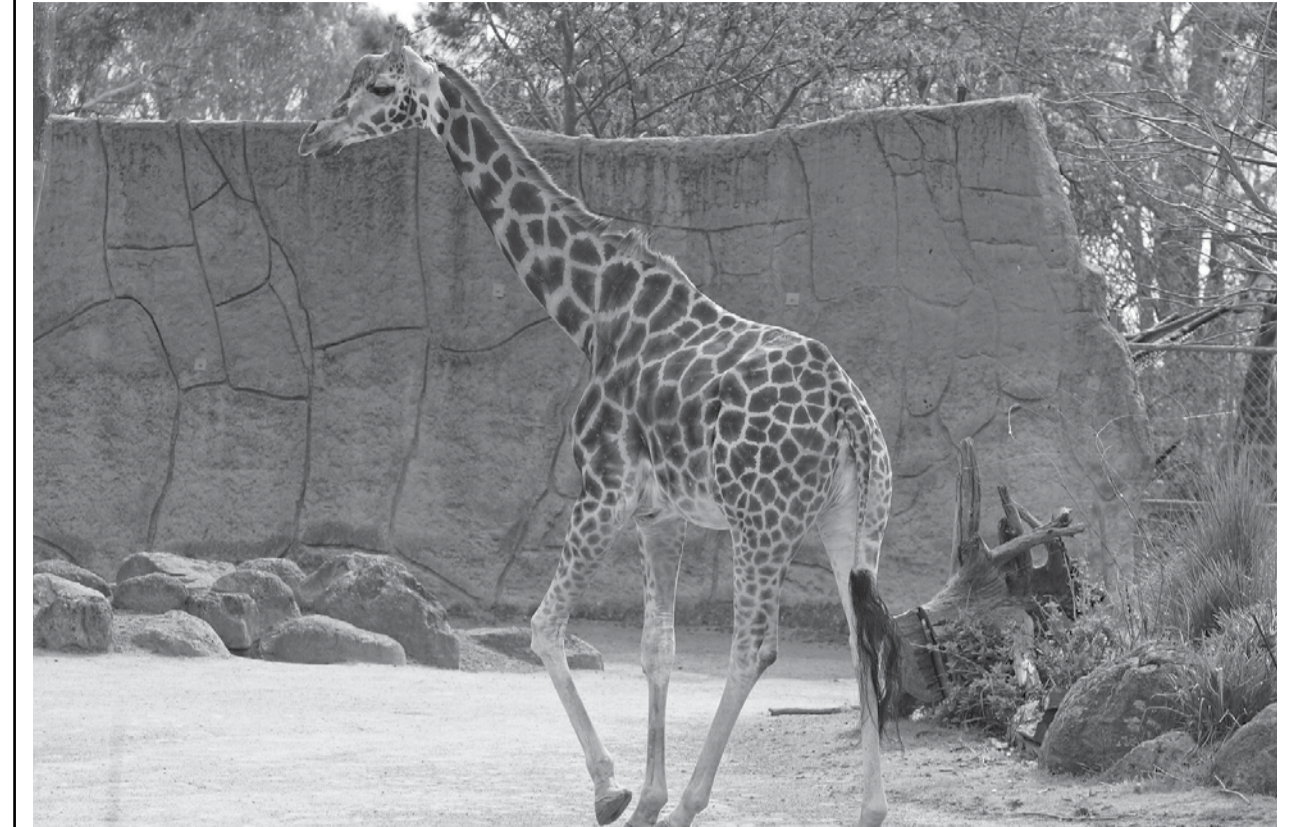
The hope among the student body is that the University will just front up a little more cash and finally do away with all the abandoned desks and workspaces in the library, expanding the Metronaps® EnergyPods® sleep zone across the entirety of Level 3.

"Who needs desks?" asked Language studies student, Samantha Leighton, who was three hours into lining up for her twenty minute spin in the pod. "Well-equipped workplaces with room for every student to study are a dime a dozen. Give us more things we can lie down on."

USyd declined to comment on their plans to increase the supply of EnergyPods® to students, but there have been persistent rumours that in 2019 the former SCA campus will be decked out with sleep pods and re-structured as the Metronaps® Energy Palace.

This article was sponsored by Metronaps®.

This is what Healthy Harold looks like now. Feel old yet?



The aging health educator and giraffe has faced repeated calls for his sacking. Several government ministers have suggested Economy Eric as a replacement. *Belinda Anderson-Hunt reports: Page 6»*

British accent still not enough to make this Bristol backpacker attractive

Aidan Molins
Tourism Reporter

A prominent Sydney bar has received multiple complaints about the activities of an English backpacker whose strange, unpleasant personality remains unmasked by his alluring British background.

Despite his charming west London accent, the traveller, Terry Smythe, has been accused of being "weird" "boring" "sad" "sleazy" and "pathetic" by a number of patrons of Scubar, a local Sydney nightlife establishment.

The man's most recent Facebook status reads "off down under. Heard the ladies really like the accent down there!" seemingly implying that the traveller hoped to use his status as a foreigner to hide abysmal social skills, an unimpressive yet meticulously labored appearance and a feverish thirst for overpriced drinks.

"He seemed really interesting at first" said Chloe Welton, an unfortunate Scubar party-



Terry Smythe (above), nursing a Carlton Draught purchased for fifteen dollars.



To save costs, NSW Premier Gladys Berejiklian has combined her office with a Guzman Y Gomez.

honi x surg

**thursday night live
an honi x surg party
7pm / thurs 8th june
lady hampshire**



**feat. free drinks,
djs, & all your boogie
needs. love, student
media 2017**

honi x surg