

Honi Soit

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WEEK 6, SEM. 1, 2019



9: INVESTIGATION

A house, a perk and a million dollar student organisation

On the Western half of the Camperdown campus, tucked away from student throngs on Eastern Avenue, there is a 90-year old cottage with an unassuming red brick veneer. It sits at the top of Grose Farm Lane, a pedestrian walkway from Western Avenue to the Charles Perkins Centre. Nestled in the trees, The Cottage has a vantage of the University Oval and on cosy afternoons,

sunlight filters down the lane onto its two-metre-high, black aluminium fencing. For the past 22 years, The Cottage has been home to Bruce Ross. Between 1991 and 2017, Ross served as the President of Sydney University Sport and Fitness (SUSF).

[Full story on page 9 >>](#)

12-13: FEATURE

Colonialism and the theft of Indian street magic

Magicians make the impossible possible. They have the ability to mesmerise audiences all around the world. They test the boundaries of what we think we know, through the spectacle of grand illusion. Exploiting this spectacle, magicians like Harry Houdini and Howard Thurston were able to draw in an enormous fan base, turning themselves into household names. Unfortunately, their entranced

fans seemed to forget the thousands of humble Indians who invented the very tricks for which their Western counterparts were enjoying fame. The cultural roots of magic in India span across millennia.

[Read more on page 12 >>](#)

Acknowledgement of Country



When I first arrived in this country, I was impressed by its beautiful landscape. The crystal blue sky, warm sunshine, and lovely breeze met all my expectations of a coastal city. At that time, I was not aware of Australia's Black history. I was also not aware that this is stolen land. Australia has an appalling history under the brutal regime of colonialism. The dark realities of the land are covered with blood, plunder, racially targeted violence and genocide. Even now, Indigenous people face ongoing oppression, enforced child removals, racism, imprisonment and violent law enforcement in disproportionate amounts.

The place I live, work, and study is the Gadigal land of the Eora Nation. A lot of international students continue to remain unaware of this dark history.

However, as a foreign student from overseas, who benefit from Australia's high-quality education, comfortable house and other privileges in Australia, we should all be aware of this ongoing inhumane treatment.

Honi Soit stands in solidarity with First Nations people. We respect elders, respect their culture and their unique role in the life of the region. Their history shall not be forgotten or hidden.

This was and forever will be Indigenous land. 原本是，永远都是，原住民的土地。

Contents

- 4 NEWS
- 6 ANALYSIS
- 9 INVESTIGATION
- 10 MULTILINGUAL
- 11 PERSPECTIVE
- 12 FEATURE
- 14 OPINION
- 15 CULTURE
- 19 PUZZLES
- 20 SRC REPORTS
- 23 COMEDY

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Editorial

I have always loved the beautiful things the world has to offer. Language, that witnesses a country's changing history, and is formed in a certain way, presents a unique aspect of different cultures. In my mind, it is beautiful.

This year, *Honi* started publishing a multilingual section. In the last few weeks, we have published articles, translations and poems in Chinese, Hindi, Arabic, French, Japanese, and Gaelic. Writers, translators and artists, from all over the world, immersed themselves in this kingdom of cultures and languages. They share their personal views on art, politics, poetry, love, and relationships in our newspaper by using their own beautiful languages.

This week's edition is filled with thought-provoking articles and art.

We have an insightful investigative piece about SUSF's controversial housing written by Pranay Jha and Alan Zheng. Karishma Luthria leads us to discover racism, stereotypes and body positivity in the video game we have known and loved. Zhiquan Gan visited Sydney's White Rabbit Gallery and discussed Chinese contemporary society through the eyes of Western civilisation. Nisha Duggan present us with a knowledgeable science article

about antibiotic resistance.

This edition's feature article is by Pranay Jha and Kedar Maddali, and is essentially about how people steal street magic performance techniques that are used in India. The article has a strong anti-colonial focus, with a brief overview of the magic of Indian street performance. Thanks for your great work!

My heartfelt thanks to Jocelin Chan for the beautiful cover art for this week.

It not only displays traditional Chinese culture, but also adds diasporic elements from Hong Kong and Taiwanese Peranakan culture. Also thanks to Maosen Ye, for the beautifully detailed calligraphy on the cover. “心邪则赧。” the four characters are the Chinese translation of *Honi Soit*, meaning “Shame on he who thinks evil of it.”

有作至誠之聲，致吾人于善美剛健
有作溫煦之聲，援吾人出于荒寒

I hope you enjoy this edition.

Carrie Wen



Seriously? You have no idea what it is to stand here. You stand here, you talk with people, you have this train of thought, and then FUCKERS like you just don't send us any letters! Write to us: editors@honisoit.com



Finding findings troubling

To whom it may concern,

Whilst I appreciate this paper's penchant for investigative journalism, I must protest the article published in last week's edition, "The roaches of Fisher are moving upstairs."

As both a student in frequent need of a study space, and a human crippled by a phobia of cockroaches, I found Nguyen's findings to be deeply troubling.

I realise that the greater enemy is our University — unwilling to properly confront the dreaded roach.

However, the simple fact remains: your reporting has left me without a place to study in peace.

Yours in fear,
Grandpa Smith

Have you tried getting a life?

To the editor of the weekly puzzle page,

Are puzzles a game to you? Is this all a joke? Last week's Target goal of 30 words was literally impossible to reach, even

when using archaic English words, and the Target from week before's solution was a proper noun. A proper noun? Are you trying to be as openly spiteful towards your readership as possible? Get fucked. Stop trying to make the crosswords funny and casual (they're crosswords, not a Facebook group chat), step up the Targets, and add a Kenken.

Yours truly,
A lonely man

Defund mainstream student media (again)

Can I elect to have whatever money of mine that goes to Honi/Pulp go to USYD Update instead?

I don't know what happened to it, but the quality of journalism was 8000% better and was actually impartial without having an extreme leftist sob story to tell or propaganda in Honi's case (particularly the SRC reports reading like North Korean state articles) or the senseless Buzzfeed-esque drivel that is Pulp which is as painful to watch/read as what dragging my clitoris through broken glass would be.

All I want is engaging, content-centric, balanced reporting that doesn't have the ulterior motives of perpetuating

squirrelled political views, circlejerking (or circle-masturbating to be more inclusive) over far left trash that has no bearing on actual pressing issues or "Top 10" flatulence let out by ex-SRC members who can't get jobs elsewhere.

—Anonymous

Damn Commies at it again

The latest Chinese language on *Honi Soit* is alarmingly close to being a propaganda article for the Chinese communist government. The article portrays China and Huawei as victim for their misconduct and criminal charges.

The authors are warning the Australian government to comply with China, and in the end, implying retaliation. This seriously cross the line for a student newspaper. The freedom of Journalism is at risk from foreign influences.

—Anonymous

Honi sux

Honi Soit lost all credibility when it published a North Korean puff piece. Change my mind.

—Anonymous

What is talent?

The writing quality of this year's honi editors confirms you don't need talent to write for honi lol.

—Anonymous

You're unfair on English speakers

I would like to consult some new policy that will come into effect this year. I'm a Chinese international student currently studying for a bachelor degree at USYD, and I'm a user of WeChat as well.

Recently I've noticed that *Honi Soit* opened an official subscription account on WeChat posting articles in Chinese language exclusively, and in the first article they published in their account, I found that there will be a new policy in 2019 dedicated to providing "weekly article in languages other than English, Chinese article will be included as well". So basically I would like to know will there be English translated version for these articles published in English? Because I believe it would be unfair for other students who can't speak Chinese to pay for these article that they can't understand.

—Ruoshui Zhang

The Goings On

Week VI

April – May at Verge

To your delight, there are two exhibitions opening simultaneously on Thursday at Verge. The first is called 'Resurfaced Geographies', and it looks at the intersections between "topography, photography and place" in the current geological age, the anthropocene (the period during which human activity has been the dominant influence on the environment). The second, 'a world that breathes out', is an installation comprised of the traces of a speculative therapeutic technology.

11 Apr / 6 pm / Verge Gallery

SUDS Presents: Odyssey, Part Two

SUDS can explain this one better than we can. As according to the Facebook event, Odyssey Part One "is a series of vignettes performed by our society's newest members and directed by longtime SUDS collaborators."

We here there will be many bright shining SUDS newbies taking part. Maybe you have a friend involved in the production. Maybe you don't have any friends at all. Maybe you should just go, notwithstanding your social situation. Or lack thereof.

4 Apr — 6 Apr / 7 pm / Cellar Theatre

ISL Table Tennis Comp

Is it a bird?

Is it a plane?

No. It's the ISL Table Tennis Comp. Finally, all you table tennis fiends can get at least some kind of compensation for your skills. There will be snacks.

3 Apr / 1pm / Courtyard

"Grotesque" and other chamber works by Meta Overman

The Conservatorium of Music staff are letting their hair down: come and see

the world premiere performance of the one act operina Grotesque. We here at *Honi* understand that chamber music (or classical music, at least) has the ability to improve one's concentration and memory... and at this stage in the semester, we'll take anything.

Tue 2 Apr / 7pm / Recital Hall West

Midsems

Honestly you should just stop reading this shithouse paper and go back to studying...

All week, probably



Hengjie Sun. Get things done. Sometimes.

USU Board Director Hengjie Sun has proven to be quite the aficionado of, wait for it, air-conditioners. The *Burn Book* has learnt that Sun failed to turn up to a recent USU Board meeting because he was busy delivering a quarterly report for his air-conditioner business. While we at the *Burn Book* applaud Sun's foray into the world of air-conditioner businesses, we can't help but wonder

if perhaps Sun might have other priorities which take precedence, like I don't know, his USU Board Director duties. In any case, Hengjie, if you're reading this, we at the *Burn Book* are open to a collaboration. Like you, the aircon in our office only works sometimes, so hit us up xoxo.

Advance have Advanced

It was a valiant run. Set up in 2018 as an opposing international students interest party to the more prominent Panda Warriors, Advance provided just that lil' bit more spice of excitement to the USyd world of stupol. In addition to their bright orange shirts, Advance offered a decidedly left-wing alternative to many international student voters. Well, it seems that Advance might be headed in a more "affiliated" direction this year and have intensified their pleasant orange to

an accidentally-said-something-racist red. Key players Decheng Sun and Alex Yang have reportedly joined the Labor Party, while fellow Advancer Abbey Shi also campaigned for Labor in the recent state election. But the biggest bombshell of all is that, Daniel Hu, who stole our hearts in 2017 with his story of academic success amidst the odds, is rumoured to be running for preselection as a possible Labor candidate for the Federal election! We at the *Burn Book* welcome the increased participation of Asians in Australian politics, but would like to advise these prospective candidates to not pursue any more education beyond a PhD. We do want them to last in the ALP, after all.

Omg I can't believe USYD Women invented pads

Feminist™ heroes Gabi Stricker-

Phelps and Crystal Xu have launched a groundbreaking new initiative providing free sanitary items to all USyd students. In their handbook, the two Wom*n's Officers have proclaimed this noble ambition. Problem is, the SRC has been doing this for quite some time, and using left-over funds from donations to provide free sanitary products has been a long standing tradition of the SRC's long before Stricker-Phelps and Xu launched onto the scene. Alas, maybe there's no other option but to co-opt other peoples' work when you haven't done anything much yourself. At a recent Safer Communities working group, Stricker-Phelps was heard asking people to explain USyd's sexual assault policy, because she had no idea what it was herself. And she's the wom*n's officer? Yikes.

Footage of shouting lecturer revealed to be part of PSYC3017 teaching material

Millie Roberts

A video of a USyd psychology lecturer swearing at a student has circulated on Facebook and Snapchat, after it was captured on a recorded lecture. However, the 45 second snippet fails to acknowledge that the entire exchange was in fact a hoax.

The playback, from 12 March, hears Dr Ilan Dar-Nimrod berate an unidentified student after their phone rang during his lecture.

Speaking on the topic of ‘meaning threats’ at the time, the prominent psychology lecturer halts the class after being interrupted mid-sentence by a student’s phone ringing.

“You have no idea what it is to stand here,” he starts. “You stand here, you talk with people, you have this train of thought, and then fuckers like you just have their phone ring as if it’s nothing.”

“What the fuck is wrong with you? You’re looking at me, answer. You can’t talk? Really? What the fuck is wrong with you?”

The clip ends with the lecturer continuing where he

left off with his material. What it doesn’t show is Dar-Nimrod himself calling the student or the reveal that followed.

“I have done this demonstration for [six] years now, and I still have students coming to me years later, not only with clear memory of the demonstration, but also with memory of the theory discussed because of this experience,” he said.

The PSYC3017 Social Psychology unit works on a rotating lecturer basis. Dar-Nimrod’s material for Week 3 explored a contrast between controlled behaviours and subversions of normal action, specifically focusing on the “meaningful, surprising reactions” that come out of people having their expectations violated.

He explains that his outburst was a staged event in collaboration with a volunteer student, who he says was “more than a willing aid.” The exercise is intended to teach students to relate to and understand the sense of unease explored by the

phenomenon he was teaching.

Whilst no “unwilling/uninformed student is ever targeted,” other students in the class were indirectly affected as well.

Megan, a third year psychology student, was left rattled by the learning experience. She describes feeling “uncomfortable due to my own past trauma around aggressive yelling, and I also felt really sorry for the student that was being attacked.”

Dar-Nimrod explained to *Honi* that the demonstration was followed by an immediate debriefing where the staging and use of a volunteer were revealed.

However, Megan believes it wasn’t that explicit. “He didn’t clearly explain in the lecture that the student was in on it. He just asked for a round of applause for the student after,” she says.

“I understood the purpose of the display after it was explained, but I felt that there was a lot of other ways that Ilan could have demonstrated

the theory he was teaching us about without causing any distress for students,” she says.

The social media clip decontextualises the class and frames it as a humorous and spontaneous event. While Megan acknowledges that there was some laughter from other students on the day, she struggles to see it as comedic.

“I emailed Ilan after telling him how it affected me and he replied saying [I was] the first student to ever have an issue with it,” she continues. “Which I found hard to believe, but maybe if a lot of people are sharing it as a joke then it might be true.”

Dar-Nimrod was unaware that any part of his lecture was shared online.

“[It is just] like if someone says ‘I don’t believe that Senator Anning was right’ and a recording of the sentence will drop the beginning of it,” he says.

“Like anything out-of-context, it does [a] disservice to the communicator and it is unfortunate.”

Campus Co-Op cuts back

Alan Zheng

Battling bookstore Co-Op is facing mass store closures across NSW, and the University of Sydney (USyd) outlet looks next in line.

Sydney University Sport and Fitness (SUSF) has retained Kellys to lease part of the Co-Op store’s premises after approval of Co-Op’s request for downsizing in late-2018.

A SUSF spokesperson told *Honi* “most of the space the shop formerly occupied has since been converted into an additional gymnasium area.”

The 100 square metre premises in the Sport and Aquatic Centre is advertised for \$90,000 per annum. Marketing materials boast of proximity to a “captive young demographic.” The lease for Co-Op’s remaining premises is valued at \$124,000 in 2019.

Co-Op’s reputation has been declining due to unreliable and expensive stock. Around a dozen stores, including the Broadway store, have shut since 2015.

Unlearn Managerialism: Staff and students protest USyd ‘Strategic Plan’

Swapnik Sanagavarapu

200 staff and students gathered outside Fisher Library this Wednesday for the National Tertiary Education Union’s (NTEU) Unlearn Managerialism rally.

The rally was held in solidarity with those affected by attacks on staff working conditions, and against an ethos of authoritarianism and managerialism coming from University of Sydney management.

The rally was organised largely in opposition to the implementation of the ‘Strategic Plan’ — an initiative for university-wide restructuring and corporatisation currently being undertaken by the Vice-Chancellor and University Senate. The plan, outlined in a 63-page report uploaded to the University website begins by outlining a “strategic planning” and “consultation” process with an emphasis on staff and student engagement.

Amidst raucous union chants, the rally headed over to the Anderson Stuart Building, where attendees heard from students and members of the Medical faculty currently being evicted from the building under dubious Work Health and Safety pretences. Aaron Camp, a senior lecturer in Physiology, drew

attention to the harassment, intimidation and bullying that management had inflicted on those in the faculty, which had led to self-medication and even the contemplation of self-harm among staff.

Speakers outlined the specific experiences of individuals currently in the Anderson Stuart Building. The use of gendered and discriminatory language, constant WHS inspections with risk of serious sanction and the calling of ambush meetings in which individual members of staff were initially not informed of their right to union representation were part of the fate that befell these dissident voices. Drawing again on the theme of “unlearning managerialism,” Camp concluded by suggesting that management “direct the next layer of managerial reform to un-fucking our University.”

General disdain with the callous attitude of University management was echoed by Kurt Iveson, Branch President of the NTEU. He told *Honi* that, “managerialism is not just that

things are changing, it’s about how change is managed. We see initiatives from above that are cut and paste from corporate consultant reports, which undermine the commitment and expertise of staff.”

James Newbold, one of the USyd Student Representative Council’s Education Officers, noted that the “issues raised at today’s rally are a testament to the fact that staff working conditions are student learning conditions.”

The rally concluded outside the F23 Administration Building, where an NTEU motion of no confidence against Michael Spence and senior management passed unanimously. Final speeches reiterated the themes of the rally, including a joke that, “if [management] were captains of the Titanic, their LinkedIn profiles would say ‘first voyage going great!’”

Ultimately, it remains to be seen whether management will accept the need for a consultative approach to change, or if they will continue with their approach of top-down, managerial paternalism.

Local police were alerted to the situation, and have said they will be sending someone to the graffiti to examine the situation.

Epping is one of Sydney’s most multicultural suburbs, with 31% of its population having Chinese ancestry, 79% having Korean ancestry, and 6.4% having Indian ancestry according to the 2016 census.

Nazi graffiti has been spotted in the North Western Sydney suburb of Epping behind some restaurants near the train station. The graffiti was laden with Nazi imagery, anti-Semitic and racist slurs, and white supremacy slogans across three walls.

Among the slurs written were “G**ks fuck off”, “P*kis go home” and “watch out Jews.” The offender also attempted to write the Nazi chant “Sieg Heil”, but initially spelt it incorrectly as “Sieg Hiell.” They seemingly realised their mistake, crossed it out and rewrote “Heil.”

“Skinhead” was also written numerous times, but the incidents, and unknown culprit’s ties to any Neo-Nazi organisation are currently unknown.

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“Everyone at risk”: Uni and USU crack down on contract cheating

Alan Zheng

The University of Sydney (USyd) has ramped up its campus-wide campaign against contract cheating, rolling out posters and notices on digital screens across campus this month that highlight its threat to the University’s academic integrity and reputation.

“Contract cheating puts everyone at risk. We all have a responsibility to stop contract cheating in its tracks,” a screen reads in Scitech Library. The digital notices include scannable QR codes which take students to a page with further information on the USyd website.

Concerns with contract cheating have extended beyond the University administration.

The University of Sydney Union’s (USU) 2019 Welcome Festival saw at least two stalls shut down after they promoted contract cheating materials.

USU President Liliana Tai told *Honi* that the stalls handed out materials which were mostly in Chinese characters.

Although the USU and University have a vetting

process in which stall-holders at the Welcome Festival are reviewed and background checks are undertaken, the infringing materials originated from sponsors of the stall-holders.

According to Tai, the USU was not advised of those sponsors prior to the Welcome Festival.

“We are updating our processes so that companies will be required to advise of any other sponsors involved in their site,” Tai said.

“We are also working with the Uni to develop a comprehensive list of offending brands and companies. It is acknowledged that this is difficult as they front up using different brands as soon as one is identified as a contract cheating front.”

The USU is planning to provide air time on its media channels to deliver the University’s message that contract cheating is not permitted.

Tai confirmed the USU shares the University’s no-

tolerance stance against contract cheating.

The groundwork for the latest campaign was laid last year when Deputy Vice Chancellor Professor Pip Pattison warned of the varying risks of contract cheating.

“The emerging forms of contract cheating also expose you to risks to your personal security and welfare,” Pattison said in an email to all students back in November.

In early March this year, USyd lodged a submission to the Higher Education Standards Panel, supporting the need for legislative action to be taken against the provision and advertisement of commercial cheating services.

“The University of Sydney is keen to see legislative action taken against the provision and advertisement of commercial cheating services and views the legislation in place in New Zealand as a useful starting point.”

Contract cheating is, however, only a small part of the University’s broader

concern towards rising trends of academic dishonesty.

According to a recent Educational Integrity Trend Report, there were 1460 cases of academic honesty breaches in Semester 1 2017, compared to 1840 cases in Semester 1 2018.

Despite the upwards trend, contract cheating allegations still only amounted to 50 total allegations of academic dishonesty in the first half of 2018. There were 800 allegations of plagiarism over the same period.

Labelled a “wicked problem” by Acting Registrar Associate Professor Peter McCallum, contract cheating occurs when an individual contributes to or completes assessments on another student’s behalf, frequently as part of a contract in which the individual is compensated.

Over 60 USyd students paid for essays written by contract cheating service ‘MyMaster’ in 2015, according to an investigation by the *Sydney Morning Herald*.

A quick Google search reveals hundreds of “Essay Help” and “Custom Writing” services which see students engage “ghost writers,” whom they have never met and often cannot contact, for tasks ranging from proofreading to thesis writing. Many of these services, like Australian Help, guarantee student confidentiality and encrypt personal information.

Contract cheating attempts will soon be complicated by the release of Turnitin’s new Authorship Investigate platform.

Authorship Investigate deploys iterative machine learning techniques, including forensic linguistic analysis and natural language processing to make cases of contract cheating easier to detect. In a recent Turnitin press release, CEO Chris Caren said Authorship Investigate was now available to be introduced into the higher education market.

UNSW is amongst three other Australian universities that have already purchased the software.

More than 150 people gathered at Sydney’s First Fleet Park to protest against Israeli apartheid on Palestine Land Day. Protesters demanded that SBS ban Eurovision 2019 from being filmed in Israel, as an extension of the internationally renowned Boycott-Divestment-Sanction (BDS) campaign.

There were multiple speakers, including Senator Mehreen Faruqi, NUS Ethnocultural Officer Hersha Kadkol, and speakers from BDS Australia. Despite the peaceful nature of the protest, there appeared to be kettling, racial profiling and physical assault on behalf of the police.

Student activist Paulie Bover commented, “Today marks one year since the Great March of Return protests started — peaceful weekly protests that seek to draw attention to the ever-degrading conditions in Gaza. Our protest was a response to the call for a global march of return.”

Police response to the march throughout Circular Quay was hostile. Multiple protesters

Protesters brought to attention the increasingly violent nature of the Israeli occupation.

Kadkol brought to light Australian involvement in weapons trade with Israel, who she decried for selling steel tanks and other machinery to tear down Palestinian villages. Demands were made to the Australian government to not replicate the move from Tel Aviv to Jerusalem of the United States embassy.

The positive reception of Kadkol’s radical speech by the large crowd marks a heightened consciousness in Australian complicity to the Israeli occupation, noting in a statement to *Honi* that “our state is just as much responsible for apartheid and colonialism as the US. Australian politicians give cover to Israel’s crimes against humanity, and drive racism towards Arabs and Muslims.”

“The courage and heroism of Palestinians who resist should be our inspiration. We must meet them in solidarity and outrage to spread the resistance everywhere.”

Event speaker Lismore’s Lily described her experience of homelessness as a child due to

Palestine Land Day protesters decry illegal Israeli occupation

Himath Siriniwasa

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Support for Trans Day of Visibility

Sylvie Woods

CONTENT WARNING: TRANSPHOBIA

Hundreds marched down King Street in Newtown on Sunday for International Transgender Day of Visibility in a rally organised by Trans Action War-rang.

International Transgender Day of Visibility is honoured on 31 March globally to support and celebrate transgender people. Speeches commenced at 1 pm at The Hub in Newtown, and concerned the ongoing discrimination faced by the transgender community as a whole, especially First Nations people and sex workers.

The community’s disproportionate vulnerability to homelessness was highlighted by several of the rally’s organisers, including transgender activist Hayden Moon.

“The homelessness rate for trans people is 71% in Australia. Four years ago, I left an unaccepting and violent home. I can never go back,” Moon said.

Event speaker Lismore’s Lily described her experience of homelessness as a child due to

an unaccepting domestic situation. “I left home at 12 years of age... my parents could not understand who I was, but I could not understand what they were, so I was sent to Sydney. I had no money in my pocket, I had nowhere to go, I got a drug habit, so I was forced onto William Street.”

Speeches called attention to high suicide rates within the transgender community, and recognised the positive impact that the decriminalisation of sex work in NSW has had on the safety of transgender sex workers.

A minute of silence was called to honour transgender people murdered by police.

Moon was pleasantly surprised by the turnout. “It’s amazing to know we have this much support, especially when a lot of us have been through family rejection, peer rejection — we’ve lost a lot of people. To have this many people come out and supporting us is really incredible.”

Racism in Epping

Baopu He

Nazi graffiti has been spotted in the North Western Sydney suburb of Epping behind some restaurants near the train station. The graffiti was laden with Nazi imagery, anti-Semitic and racist slurs, and white supremacy slogans across three walls.

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Epping is one of Sydney’s most multicultural suburbs, with 31% of its population having Chinese ancestry, 79% having Korean ancestry, and 6.4% having Indian ancestry according to the 2016 census.

Aux armes étudiants! When students went to war

Brandan Clothier travels back to the years of conscription and protest at the University of Sydney.

The threat of war is not typically a worry on the minds of young students in Australia today.

However, it was not until December of 1972 that young Australians could cease worrying about being unwillingly conscripted to fight faraway wars, for or against causes they did not properly understand. The “birthday ballot” was among the many dreaded stresses that young Aussies had to come to terms with, when twice per year, those unlucky enough to win the lottery would be conscripted into the Army alongside all other young men who shared the same date of birth. For most, the choice was between two unappealing options: two years of service in the Army, or two years in prison for objection. Under the threat of war, which would be the greater sentence?

While unfortunately drafted university students could apply for deferment until the competition of their studies, fates were often sealed early as students could not prolong their studies enough to beat out the eight-year duration of the Australian draft during the Vietnamese conflict. Still, many students were not complacent in their anti-war sentiment and as such, they would turn Sydney University into a hub of protests and dissent. Unknown to most, the famous Graffiti Tunnel that runs between Manning House and the Holme Building was originally started as a legal, allocated area for students to display slogans and create protest art against the Vietnam War, at least in part to dissuade the practice of doing so directly onto the sandstone walls of the Quadrangle.

While decades have passed since

young Australians have had to face the issue of mandatory conscription, few are privy to the realities of this issue that a number of international students at the University of Sydney have faced or continue to face in their own lives.

Shaun Chua, a recent graduate in Media and Communications, is very familiar with the continued practice of national service. Like all medically fit Singaporean men who reach 18 years of age, Shaun was conscripted into a minimum of two years full-time service in the Singapore Armed Forces. Speaking of his time as National Serviceman, Shaun recalls a story he shares with a brotherhood of over 900,000 Singaporeans.

“It was frustrating to have to interrupt my studies for national service since I felt separated from all my friends who were commencing their studies ahead of me,” he explained.

Unlike most Australian conscripts in the 20th century, Shaun’s service was unique in that he joined during relative peacetime in his country. Defining his experience in the barracks as repetitive, uninteresting and mundane, Shaun offers this rare, striking perspective.

“Since Singapore is relatively peaceful, the thought of war or deployment into hostile theatres never loomed large in our minds during our national service.

“While there’s no great desire to be deployed into war zones or participate in a conflict, I often caught myself

Just a decade after the Federation of Australia in 1901, the Australian government found its unsatisfactory levels of combat readiness low enough to prompt the introduction of boyhood conscription (compulsory military training for ages 12-26). The result led to the draft of all eligible Sydney University undergraduates to the militia battalion of the Sydney University Scouts. Upon the beginning of the First World War, young Aussies on the home front battled public shaming and nationwide propaganda to pledge allegiance to the British motherland, such as the notorious act of presenting white feathers to those unwilling to volunteer as a symbol of cowardice. Yet despite failed referenda in 1916 and 1917 to introduce conscription, over 60% of the University’s Scouts would nevertheless go on to serve in the Australian Imperial Force (AIF) during the First World War.

Following the outbreak of World War II, Australians were not so lucky after Prime Minister Robert Menzies successfully introduced conscription. What remained of the Scouts was now a reserve officer-training regiment within the Australian Army called the Sydney University Regiment. One such Arts Law graduate belonging to the regiment, Flight Lieutenant Gough Whitlam, began training as a navigator and bombardier and after graduation flew RAAF Lockheed Ventura Bombers out of the Northern Territory during WWII.

When Prime Minister Menzies reintroduced conscription for a second

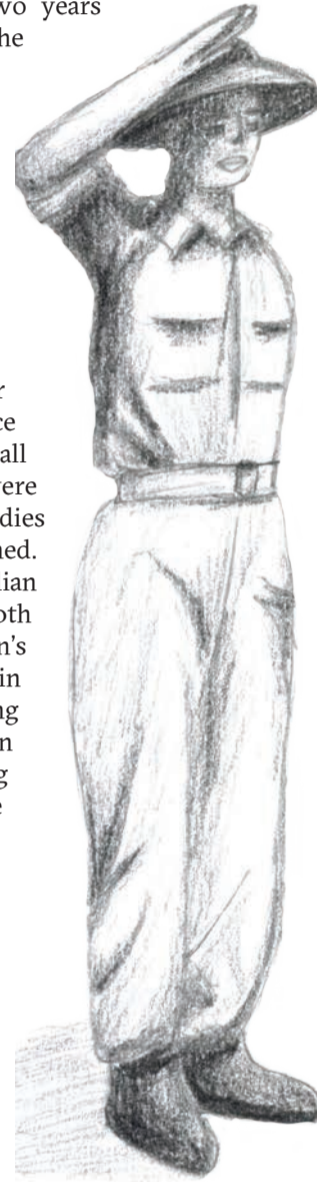
time in late 1964 to bolster the war effort in Vietnam, 63,000 young Aussies were conscripted by birthday ballots according to the Department of Veteran Affairs. These were drawn from a randomly selected pool of over 800,000 who were required to register for national service between 1964 and 1972. Over 15,000 of those diggers would plant their boots on Vietnamese soil alongside military men by trade and other volunteer soldiers.

After numerous years of protest and

the continuation of a now unwinnable war, it would be none other than the now-retired Flight Lieutenant Gough Whitlam who would challenge the Incumbent PM William McMahon in the 1972 federal election under the platform of ending mandatory national service. Upon his parliamentary win, Prime Minister Whitlam immediately abolished conscription by administrative action, reaffirmed this action with the passing of the National Service Termination Act, and released from jail those sentenced for resisting national service. Last but not least, Whitlam announced the end of Australia’s involvement in Vietnam and ordered the last of Australia’s diggers to finally return home.

The Australian Defence Force has remained an all-volunteer force ever since, and although many Sydney University alumni who served during these times have gracefully passed, what remains of this part of Sydney University history is the continuation of the Australian Army’s Sydney University Regiment, the ever growing list of student alumni currently or previously in service to their country, as well as a continually strong culture of demonstrations and political protests still alive on campus today.

Art by Angela Zha



“When Prime Minister Menzies introduced conscription for a second time in late 1964, to bolster the war effort in Vietnam, 63,000 young Aussies were conscripted by birthday ballots”

wishing to be deployed and to take on the challenges of a deployment, just to break the mundane life in the barracks and the cycle of training,” Shaun explained, adding that it was a view that strongly conflicted with his “desire to stay out of danger”.

Shaun is just one of many University alumni over the decades whose military experience was initiated by either compulsory national service or simply answering their nation’s call to action prompted by global conflict.

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After numerous years of protest and

Dumpster fire: Australia’s waste management crisis

Dominic Bùi Việt has a burning passion for waste incineration.

Australia’s seeming inaction towards its waste crisis continues to spark heated discussion about how to solve one of the pre-eminent issues facing Australia today. Since the beginning of 2018, when China imposed stricter regulations on the importation of recyclable wastes, Australia has been scrambling to cope with the stockpiling mess of its own creation.

Current practice sees 20 million tonnes of waste going to landfill each year. One of the most popular, and controversial, proposed solutions is the construction of waste incineration plants, more commonly referred to as ‘waste-to-energy’ facilities. Commonly used all over Europe and Asia, these facilities take every-day garbage containing plastics, cardboard, food waste, and fabrics, and incinerate it to produce energy, ash, and CO₂ as a by-product.

In March this year, construction began on Australia’s first large-scale waste-to-energy plant, located approximately 40km south of Perth. In July 2018, Australia’s largest waste-to-fuel plant opened in Wetherill Park, located in Sydney’s south-west. Combined, these plants will reportedly mitigate approximately 500,000 tonnes of CO₂ from the atmosphere as well as divert more than 650,000 tonnes of waste from entering our landfills. These plants radically alter the way we use our waste, from an amassing problem to a potential fuel solution. Such a difference would have profound implications on the discourse of waste management, yet the public remains by and large unaware of the complicated conversations happening right now, leading to an impasse between communities and industry that has left Australians lagging in a global economy increasingly concerned with its green image.

When talking about waste management approaches, most can conjure the phrase, “reduce, reuse, recycle” from primary school. More than just an alliterative refrain, this mantra represents a hierarchy, with the reduced consumption of raw materials being the most effective way to reduce waste and the recycling of goods being the least. Though short and sweet, the utility of this waste motto is tainted by the interconnectedness of many industries today. Linear supply chains have a tendency to externalise waste and emissions onto other industries, allowing innovations like electric vehicles to be lauded as environmentally friendly while the costs of extracting battery resources and the lack of established end-of-life practices are ignored.

The Circular Economy is the current framework used in waste management circles, and is a holistic encapsulation of every part of a product’s life-cycle. Under this framework, wastes are not waste but value to be extracted. The resultant ash produced in waste

incineration, for instance, has potential to be used as a replacement for cement, the production of which is responsible for 10% of all CO₂ emissions. If utilised in this way, the diversion of waste to landfill could be improved from 80-85%, theoretically up to 100%.

There are currently dozens of waste incineration plants being proposed across Australia, however, many face ardent opposition by Greens politicians and environmental advocacy groups as being not-as-green as they claim to be. In July last year, a waste-to-energy plant proposal in Western Sydney was blocked amidst “uncertainty” by the Independent Planning Commission towards the impact of the plant on air quality. Indeed, when confronted with the idea of Australia burning its waste, it’s easy to conjure images of large chimney stacks, violently spewing plumes of toxic gas, choking surrounding communities. However, modern incinerators continue to meet rigid emissions

regulations worldwide, with the U.K. Health Protection Agency concluding that modern incinerators produce emissions that are low enough to result in “very small and not detectable” negative health impacts.

If one has faith in Australia’s regulatory bodies and their ability to monitor and enforce strict emissions, then concerns about air quality are probably more productively spent campaigning for policies that reduce the number of cars on our roads (for instance). However, it is hard to distinguish where conservative NIMBY-ism ends, and genuine community concern begins. In America, environmental justice groups emerged because of the disproportionate development of waste incinerators in low-SES and communities of colour, and one need only look at the number of proposed facilities in Western Sydney to draw striking parallels to what’s happening here. Although the technology is empirically and

demonstrably safer than it was decades ago, failures do happen and blind faith in technology as the solution to all our problems does nothing to address the crisis of consumption that plagues Western nations today.

While the most common community criticism relates to the impact that these plants have on air quality, broader concerns have been raised by environmental groups about the long-term sustainability of the plants. These groups argue that the plant’s implementation creates a dependence on waste as a fuel, and supplants efforts to recycle. Sweden, for instance, has often had to import waste from neighbouring countries to keep its incineration plants operational. While this may seem like a dream scenario, stakeholders in these plants do have a profit motive to see more waste being produced. While our consumer habits should be the first thing we interrogate, the platitudinous solution of simply improving recycling programs ignores the material cost of these programs and the limitations they might have. Plastic can only be recycled 7 times, and paper only 4, so what should we do with this waste when it’s finally unusable?

In discussing this issue it’s important to properly characterise the current practice of sending waste to landfill and how Australia’s reliance on it has caused the crisis we’re in today. For many, it’s a seemingly neutral solution, taking up space and not much else: waste lying dormant and forgotten. But landfill produces so much methane, a more potent greenhouse gas than CO₂, that waste incineration has a lower global warming cost, without even considering the CO₂ savings from producing energy that isn’t via coal. Toxic chemicals in landfill can often leach out and contaminate the water table, and waste that goes to landfill generally can’t be used again. While many European countries including Germany, Sweden, Denmark and Norway have practically eliminated the need for landfill, Australia currently sees 40% of its waste end up in landfill. If landfill reduction is our priority, waste incineration will almost certainly be the most practical option.

The most vocal critics of waste incineration often say that is to be used as a last resort, but when is that if not now? We are in a crisis, and waste incineration will likely play a crucial role in our future waste management process, but as always there are cautionary tales to be observed. With the careful application of the Circular Economy, waste incineration can be a green(ish) and serve as a marked improvement on current practice.

However, it’s important for communities to continue asking important, informed questions about the unsightly result of our production and consumption. Because after all, it’s our waste, and we ought to know what’s happening to it.



Art by Joseph Verity

WorldWarBot 2020: the state of the world to come

Altay Han and Himath Siriniwasa wonder if there's something rotten in the state of bot-land.

In January 2020, Pakistan conquers Tajikistan. In December 2017, Antarctica conquers United Arab Emirates territory previously occupied by Syria. The fate of the world has been set for the coming decades – even if it isn't the “real world.”

WorldWarBot2020 is a Facebook bot that simulates a simple process of territorial conflict and expansion by all sovereign territories on a map of the world. It utilises an algorithm written by the page admin that randomly selects one of these territories, then calculates the closest adjacent territory not currently under its control, and “conquers” it. The two entities become one under the banner of the conqueror. Countries without any conquered territory are permanently defeated. Every hour indicates a month's passing, and a new territory that has been conquered.

Here's an example of how things work in this spurious universe: the first territory selected by the bot was Pakistan, in January 2020. The closest territory near it was Tajikistan. Tajikistan was then conquered and defeated by Pakistan, and lost all territory it had on the world stage. Pakistan could then conquer territories adjacent to Tajikistan, on top of being able to stave off defeat if Pakistani territory was conquered whilst it still had control over Tajikistan.

The page has appeared in the wake of a rising trend of random generation bots. Created only at the start of March, WorldWarBot 2020 has already amassed 134K likes. It has sparked various offshoots, and provides an intersection for many subcultures. As people reflect on the exponential ridiculousness of each passing year, the bot forces us to ask: what will 2020 bring for the world?

The artificial year continues, and, piece by piece, established geopolitical boundaries start to fall apart. Nations and territories prepare and initiate expansion, as the new international order engulfs itself in the ensuing global conflict. Feuds of the old world are refuelled as countries seize the opportunities presented to them in the heat of the bogus World War, alliances and treaties pushed aside in the turmoil.

As we speak, the bot-world is divided mostly between Antarctic

Eurasia, Lesotho Africa, Swedish control of the remnants of Europe, and Neo-Neo-Assyria's dominion over the Middle East and the Mediterranean. The current country geared for the win, Paraguay, covers the entire span of the Americas and parts of East Africa. Border skirmishes and invasions are happening monthly.

The intersection of subcultures that forms this world can be envisaged as a multi-circle Venn diagram. It sees disparate community groups such as those with an academic interest in geopolitics and history interact with those deep in meme and “bot” culture. It has a specific niche for those who grew up poring over the complexities of strategy games like Age of Empires, Civilisation, and Europa Universalis, whilst simultaneously filling a hole for the “world-builder” community.

Currently, the Facebook group has close to 10,000 members who regularly update it with plethora of WWB2020 related information. Closely following the hourly updates on geopolitical situation in the alternate history, the group is flooded with memes, statistical analyses, and passionate fans who even put up money betting on the victors. Several 2020 spin-offs have also sprouted, namely CivilWarBot (dealing with the United States) and ItalianGuerraBot, which deals with in-country, state-based war. There is also a discord chat attached to the group that is active 24/7, with fan-made hourly updates keeping fans engaged.

The big players' conquests have gained media attention too, with the Guarani version of Argentinian media outlet Cronica informing readers of Paraguay's world domination in this mock timeline of the future. According to Google Trends, searches of Paraguay and Lesotho have taken a sharp spike upwards across the world, particularly in America over the last month.

Multiple top posts include memes displaying fans' devotion: setting an alarm clock to check 2020 updates, jokes about going broke for misplaced bets. What are the motivations for such fervent popularity and a passionate fanbase?

The formation of empires, both unprecedented and highly unlikely in the world of today's realpolitik, provide great novelty. Firstly, fans are able to

come together as comrades to support their favourite competitors. Indeed, penguin domination, whether it be the of the nascent Holy Antarctic Empire, or the United Soviet Penguin Republics has garnered an avid following for their domination of Eurasia. Paraguay, the current largest landmass, also has its faire share of fans, due to its aforementioned popularity in-country and across the web.

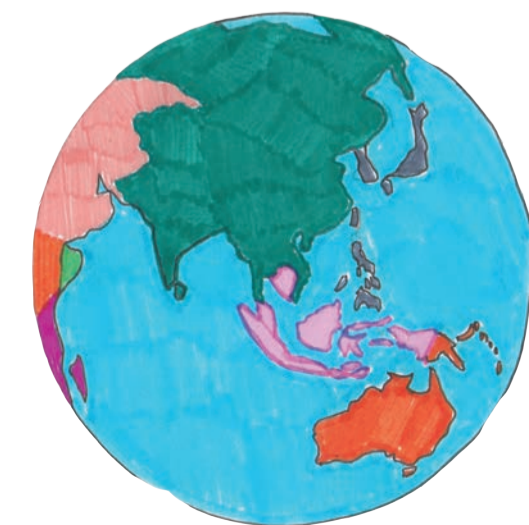
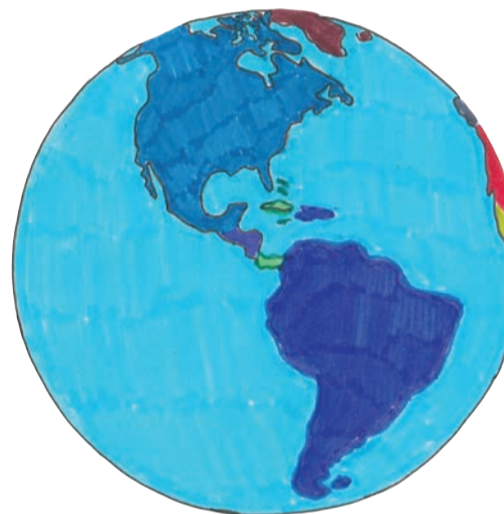
The defiance of historical precedence provides the next biggest reason for the page's cult following. There's the Irish liberation of the UK, and Australia's complete defeat by New Caledonia. In 2025, North Korea conquers South Korea. The Korean peninsula is once again unified and sovereign after 100 years of foreign rule and fragmentation. As war progresses, technological development increases exponentially, and Korean unification marks the most important event of the year. And finally, brought on by ensuing glitches within the Bot's algorithms, the page reports a sarcastic comment from Putin: “What are they gonna do, conquer us?” Yet, in 2025, Bangladesh conquers Russia. 2 years later, the Antarctic landmass conquers Russia.

This allows for historians and geopoliticians alike to revel at the alternate possibilities as a live, uncertain and illogical “what if?” speculative history novel unfolds.

The page harnesses a unique ability to engage and unite audiences from “world-building” subcultures, such as already avid cartographic enthusiasts, who have created animated 3D projections of the 2020 map.

As any subculture that becomes trendy, it is in large part due to an active, passionate community. Having such a large intersection of followers may result in a bit of a mess, but fortunately, moderators have been very active in ensuring that the space remains unproblematic and inclusive, prohibiting “edgy” memes and promoting wholesome content.

Tides turn, empires rise, empires fall. In an age where lethal autonomous weapons and artificial warfare are increasingly feasible, the possibilities – real world or otherwise – are ever-expanding.



Art by Ludmilla Nunell

A HOUSE, A PERK, A MULTIMILLION DOLLAR STUDENT ORGANISATION

Pranay Jha and Alan Zheng investigate the latest revelations in the long-running SUSF saga.

On the Western half of the Camperdown campus, tucked away from student throngs on Eastern Avenue, there is a 90-year old cottage with an unassuming red brick veneer. It sits at the top of Grose Farm Lane, a pedestrian walkway from Western Avenue to the Charles Perkins Centre. Nestled in the trees, The Cottage has a vantage of the University Oval and on cosy afternoons, sunlight filters down the lane onto its two-metre-high, black aluminium fencing.

On the University's online campus map, The Cottage is simply called “The Sydney University Sport Cottage (Residence) D10”.

For the past 22 years, The Cottage has been home to Bruce Ross. Between 1991 and 2017, Ross served as the President of Sydney University Sport and Fitness (SUSF). After his term ended, he stayed in The Cottage. He continues to reside in it today.

In 2015, *Honi* Soit Editor Alexi Polden reported that The Cottage had been leased to Ross in an arrangement which saw Ross pay around \$316 a week, and \$16,461 per year. The arrangement was listed in SUSF's 2014 Financial Statement with the property a source of SUSF income under the entry “Grounds”. Polden reported that The Cottage boasts 6 bedrooms and 3 bathrooms along with convenient proximity to cafes, transport options and the Sydney CBD.

At the time, both Ross and SUSF Executive Director Robert Smithies joined the Uni in refusing to comment on questions surrounding the lease.

SUSF's latest financial documents submitted to the Australian Charities and Not-for-profits Commission in mid-2018 make no explicit mention of the lease's value although income derived from it may well fall within “other income.”

As part of an ongoing investigation, *Honi* can now confirm that Ross continues to lease The Cottage at below-market rates in 2019. Documents seen by *Honi* suggest that Ross currently pays a total of \$25,319 per annum with weekly costs of around \$487.

Honi can reveal that Ross' lease is currently in a holding over status as SUSF enters negotiations with the Uni's Campus and Infrastructure Services for a lease extension. SUSF oversees various properties and engages in certain commercial lease agreements occasionally as a co-licensor with the Uni.

The Cottage, however, appears to be the only residential lease agreement in place.

The rental cost of the The Cottage was determined through a rental review conducted in 2016 and subsequent “independent market advice” in 2019. Whilst it remains unclear who requested the 2019 market advice, *Honi* understands that advice suggested that the “market had not moved since 2016.” The rental value did increase commensurate to inflation per the occupation agreement according to SUSF's 2017 Financial

Report. Usually, a rental review will involve a comparison of the relevant property with similar properties in the area. Reviews are generally conducted at least every two years by landlords, often marking the end of a fixed-term lease.

In SUSF's 2019 Tenant Register, no mention is made of a rental review being conducted prior to 2016. SUSF President James Flynn told *Honi* “I cannot recall a rental review on the cottage being brought to the attention of the Management Committee during the three years I have served as a member, nor to me in my capacity as President.”

According to the Tenants' Union of New South Wales, the median rental price for 4+ bedroom house in Camperdown in 2018 was \$1,200. It is unclear what method led the independent reviewer to a final figure of \$487, or 40% of the market rate. However, even where one reviewer did arrive at a price considerably lower than market averages, questions should be raised over the number of opinions SUSF sought.

A SUSF spokesperson told *Honi* that the rate was made on the basis of the property's “several problems,” including, “SUSF's use of part of the property for its own storage purposes, serious disruption caused by the extensive capital works program” and “multiple power shutdowns and water shutdowns.”

Honi reached out to SUSF's Executive Director, Robert Smithies and Bruce Ross, for comment on the rental review process. No comment was received in time for publication.

A University spokesperson refused to comment on whether the University was aware of rental reviews conducted of the property from 1993 to 2016.

The below-market rate may not be the only perk attached to The Cottage. A University spokesperson confirmed that the The Cottage's phone lines are provided by ICT, and that it would be possible to access university wifi from The Cottage if the resident holds a valid Unikey as a staff member, student, contractor or affiliate. The University Senate may have conferred affiliate status to Ross when he was made an Honorary Fellow in 2003.

Had SUSF charged Ross the median market rate for the property over the last three years, they would have pocketed an additional \$150,000 in income. If this pattern of paying below market-rates had spanned across the entirety of Ross' tenancy period from 1993, that figure would be close to \$1,000,000. The impact of potentially lost revenue is significant. SUSF ran a \$163,494 deficit a year after the rental review was conducted.

Clause 84 of the SUSF Constitution requires the Management Committee to engage a person who is accountable for the proper financial management of the organisation. In light of SUSF's deficits in 2015 and 2017, it is unclear whether this person considered generating substantial rental income from The Cottage.

Clause 20 bars office bearers,

including the President, from receiving “any remuneration.” If remuneration includes heavily subsidised rental, then it would seem Ross' tenancy arrangement during his presidential term, was unconstitutional.

Regardless, the fact that SUSF has entered into any rental arrangement with members of its Management Committee lends itself to possible conflicting interests.

For example, SUSF's Executive Director, the only paid office-bearer of the organisation, is appointed by The Management Committee of which the President is a member. It is feasible in their personal interest to curry favour with the President and theoretically support a pre-existing beneficial rental agreement.

Such structural problems also apply to SUSF's three trustees, who are also appointed by the Management Committee. Trustees hold office “at the pleasure of the Management Committee” and have the power to enter into contracts on behalf of SUSF, with the Committee's prior approval. This leads to a possible situation where a trustee, acting on behalf of SUSF, may negotiate the terms of a rental contract with a person who is partially responsible for their appointment.

Honi makes no claim that office bearers, the executive director, or the trustees have acted in an illegal or improper manner.

A SUSF spokesperson denied that Smithies was involved in the review process and emphasised that SUSF's accounts are externally audited on an annual basis and that rental reviews are conducted periodically.

Consideration should also be given to USyd's role in SUSF's governance. USyd apportions over \$5,000,000 of student money to SUSF and employs both the executive director and financial manager. The appointment of the former requires approval from the Vice-Chancellor.

Yet, a Uni spokesperson told *Honi* that the Uni “had no involvement with the property, which is managed by SUSF.” USyd ought to exercise oversight over the financial management of SUSF as a body formed through a resolution of the University Senate.

SUSF is a perfect example of where USyd can foreseeably improve student wellbeing outcomes, for example, by further subsidising membership costs.

As it stands, SUSF remains an institution characterised by opaque governance that is relatively inaccessible to most students.

The problem with The Cottage isn't merely that it's occupied by a former president under favourable circumstances.

Rather, it is symptomatic of SUSF's constitutional shortcomings and more damningly, the University's negligent attitude towards providing real improvements in student amenities.

Photo of The Cottage: Honi Soit

Background

Sydney University Sport and Fitness (SUSF) administers USyd's sporting clubs, organises sporting events on campus, and provides facilities, scholarships, and programs to student athletes, including the Elite Athletes Program. SUSF is a registered charity with more than 200 employees and more than 500 volunteers as of 2017. It consistently tops more than \$10,000,000 in financial income annually. In 2017, it held net financial assets valued at \$28,000,000. As a partially self-funded entity, SUSF currently charges USyd students \$50 for annual membership. The bulk of SUSF's funding is derived from every student's Student Services and Amenities Fee contribution, with SUSF receiving the biggest slice annually, including \$5,000,000 in 2018.

Robert Smithies

Robert Smithies has been SUSF's Executive Director since 2008 and holds responsibility for the organisation's day-to-day operation. In that capacity, he sits at the top of every reporting line at SUSF, according to its 2018 Organisational Chart. Smithies also sits on the University's Student Consultative Committee and the SUSF Management Committee which dictates the high-level strategy and operations of the organisation. In 2016, evidence before the NSW Civil and Administrative Tribunal revealed that Smithies was on the University's payroll alongside Aleksandra Pozder, SUSF's Finance Manager. The same year saw allegations made that Smithies was subject to a conflict of interest as a representative of SUSF and an employee of the University.

Bruce Ross

Bruce Ross was President of SUSF between 1991 and 2017. At an annual University Blues Awards night in 2016, Robert Smithies said Ross would be remembered for his relationships with people, particularly with athletes and coaches, many of whom Ross mentored and guided over the years. Ross has previously fallen under the spotlight on matters beyond his residence in The Cottage. An extensive investigation in 2015 found Ross was operating his business, Bruce Ross Consulting, out of The Cottage, and that he was the director of MyoQuip Pty Ltd, a company which provided equipment to SUSF. Ross denied allegations that a conflict of interest arose out of any of these relationships.

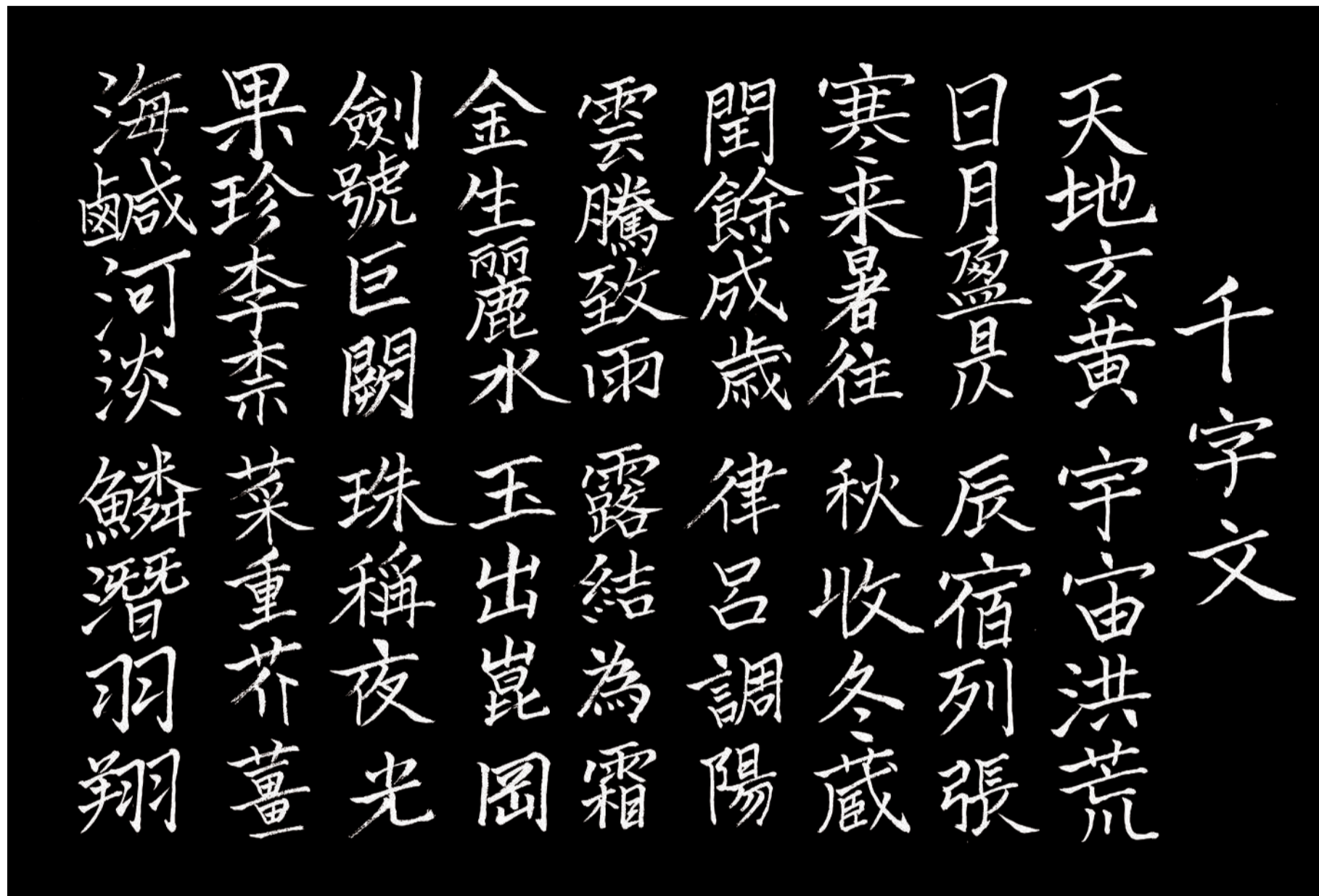
A history of controversy

SUSF has had no shortage of drama in recent times. When Bruce Ross' quarter-century leadership of SUSF ended in 2017, the heir apparent was former USU Board Director and Liberal party staffer, James Flynn, who came into the role on the back of a significant campaign promising college students “free gym memberships”. In 2018, *Honi* reported that divisions broke out between Flynn and Smithies on the question of incorporating SUSF which, if advanced, would have compromised Smithies' role as Executive Director. *Honi* is yet to verify the fact that conflict between two senior figures of SUSF may have led the University to outsource an independent investigation into SUSF in 2018. In late-2018, SUSF retained an independent consultant to review its governance structures and investigate the possibility of incorporation.



千字文摘選

Art by Victor Ye (葉浩楠)



This is a rendition of part of the Thousand Character Classic.

悉尼大学开放教学课程悖论

Iris Yao (姚蕾) 翻译

2016年3月，悉尼大学2016-2020“战略计划”被发布，该文件介绍了大学未来五年的发展方向。去年年初发生的课程变更被包括在内，随后首先提到了开放学习环境课程（OLE）——一个提供学习单元的课程，旨在教授学生“通用技能”。

这些技能包括企业家精神，文化能力和数字素养等。同时还宣布完成艺术，科学，经济和商业学位的学生将被要求从OLE选课中完成12个学分，最多可以有6门不同的课程。这意味着一些OLE只是两个学分——是一门正常课程学分的三分之一。更重要的是，这样令人矛盾的学分将永远不会计入学生的专业，这使它们成了一种强制选修课。所有这些都让人怀疑它们的有效性。

为了证明学生组织学位的方式发生了巨大变化，校长Michael Spence呼吁保持大学学历的“相关性”，这个词似乎推动了过去几十年教育课程的每一次变化（如果没有超过这个时间范围）。1987年“悉尼先驱晨报”的一篇文章指出，教育工作者有责任通过“开放学习环境”去组织“相关课程”。

在2018年之前，就业能力的缺乏，让大学毕业生的文凭显得无关紧要。根据战略计划，OLE单元将提

供“当代雇主要求”的技能。虽然这是一个值得称赞的目标，但也说明了，即教育机构需要通过结构化的课程才能教授以前在课外活动中获得的技能，并且这种想法越来越多。之前，毕业生可能通过参与辩论或学生政治来学习公开演讲。在学位期间完成志愿工作改善自身的文化能力，道德，甚至商业技能。现在，OLET2138将教你公开演讲，OLET2111教育道德，无论你是否已经拥有或想要这些技能。

Prudence Wilkins-Wheat，一名三年级学生，因为她于2018年转入法律学位而进入了OLE课程。Wilkins-Wheat被迫放弃了她的电影研究辅修，从而让位给OLE单元。她说，ole课程已经占据了我校位的空间，而那些学分实际上原来可以用它来完善我想要建立的自我。”

当代大学生职业技能的重要性是可以肯定的，但是进一步对其他ole单元的观察削弱了这些技能正在被传授的说法。有些学习单元看起来更像是文化兴趣而非专业技能的速成课程，例如OLET1105食品文化：欧洲和OLET1137澳大利亚观点：橄榄球联盟。此外，授课方式是OLE课程本身存在的更严重的问题。有些OLE课程几乎完全通过在线测验和在线讨论完成，这很难成为讨论全球道德等复杂问题的有

效方式。虽然在大多数OLE单元中，在线和面对面的学习基本上是混合的，但它们在结构上与传统的大学课程非常不同，在某些情况下，整个学期仅依靠5小时的线下见面式的学习。

Gen Couvret，一个2018年的艺术/法律转系学生，发现她的OLE单元“如此之短以至于无法真诚地探索这个主题。”这让人很难相信学生可以获得对阿拉伯世界的了解。如果他们只在网上学习，而学习强度是一个学期学习负荷量的十二分之一，学到的东西除了是肤浅还是肤浅。

开放式学习环境课程（OLE）提供了这样的事实：学生被迫牺牲了12个学分，而原本可选择犯罪学或遗传学。从打算成为企业家或公众演讲者的个人被迫学习这些技能。需要并希望接受这种教育的学生只能通过简短而浅薄的课程来实现这一目标，这些课程的教育效果尚未被证明与正常的全时间线下教学相同。以上的任何一种情况，学生参与学术研究的活跃性和机会都会降低，但是开放学习环境课程的拟议目标仍未实现。

The six stages of breaking up with your high school boyfriend

ANYA ICAO TRACES THE RISE AND FALL OF A HIGH SCHOOL ROMANCE.
ART BY SHRAWANI BHATTARAI

One
Step onto the worn, familiar carpet of your high school. Your backpack is surprisingly light. You left your prescribed and related texts on your desk at home, and have resigned to studying “tomorrow” and daydreaming today in class.

He greets you at the door of your roll call. Give him a quick kiss—he’s just so attractive in his blazer—and set your bag down. This is a time of hands clasped during walks down hallways at recess and lunch, of teasing approval from peers and staff, of being surrounded constantly by girls chattering about formal dresses.

A warm haze seems to enclose everything – even your least favourite teacher, the centuries of gum pasted on the underside of desks, and most of all, That Boy, looking so magnificent even as he participates in the sweaty pre-graduation tradition of handball. At this point, your late-night texting sessions have kept you from your writing and your adventures with Bilbo and Sam for two months. You ignore the gnawing feeling in your gut and promise yourself that you will make time for them when the HSC is over.

“...what he knows about you is limited to the few square inches that are your lips.”

Two
Get That Boy to don a tuxedo and a pair of starstruck eyes, you a midnight blue dress. Do everything right—the gasp of mock surprise as he places a corsage on your wrist, posing for the fructose-corn-syrup-sweet photographs of you on the staircase. Smile when he mouths the lyrics as you dance to Ed Sheeran and Beyoncé’s *Perfect*, and grant each other the title *love of my life*. Since there is no doubt that you will win the *Cutest Couple* award, receive it with zero chagrin, to the unanimous shrieking of “Kiss! Kiss! Kiss!” from the crowd (which includes your Deputy Principal, by the way). Create a personal, handwritten journal entry for the evening that says, “It was a magical night beyond words...”

Three
October. Set a countdown to D-Day on the HSC Discussion Group. Google “How to preserve a corsage,” apply the internet’s wisdom, and then turn into a practice-essay-producing machine. Allow the back of his head to melt into hundreds of others during English Paper 1. You snap in the last week of exams, finally resenting That Boy, but mostly yourself, because he has just taken too much. Watch as That Boy’s constant messages become muted nuisances, his repetitive jokes and the endless heart emojis suddenly feeling far less urgent than the list of things you will do once the HSC is over. To him, your plans for the future are “cool”, and you are uneasy but unwilling to admit that what he knows about you is limited to the few square inches that are your lips.



Four
Leave the school hall after your final exam and step over the threshold that bears the school insignia, a long-awaited initiation into the ever-evasive *real world*. Relish the sound of everything that bears the label *high school* crashing violently into the bottom of a garbage bin, from your stiff uniforms to report cards and handwritten notes.

You find great joy in stalking the USyd website and *Honi Soit*, changing your UAC preferences every two days. Your schedule is filled with detailed travel plans, lists of books to read, live music to listen to, and trails to hike, none of which he is a fan of. The fan in your room keeps on blowing away the photographs blu-tacked to your mirror of you and That Boy.

Five
Promise yourself that this relationship will finally be revived, but get carried along by the currents of the universe, that through numerous timely flight promos relocates you suddenly into the window seat of an aeroplane headed to your hometown, Dumaguete City in the Philippines.

Attempt the infamous *long distance relationship* for a month, until you come to terms with the fact that scheduled *I love you*’s, a lack of stimulating conversation, an apathy towards life in general, and forgetting your birthday hardly constitute a relationship. Admit to your lifelong friends that you feel as if That Boy has no place in the life you want to live when you return, to which they will reply, “You know what you have to do.”

Journal furiously on the plane ride back to Sydney with a newfound clarity of mind achieved by your long absence from the making-out bubble. Go on one last date, during which the conversation grates like sandpaper. Wake up the next morning to begin your latest, most difficult piece—a truthful, handwritten letter. Give it to That Boy to read on a rainy day on a park bench four days later. Become speechless as he all he says is “I understand” and “I have to get to work,” rushing past your backup friend who hides behind a tree.

“Go on one last date, during which the conversation grates like sandpaper.”

Six
Aim to celebrate your newfound singleness, but end up weeping in your room for two weeks, watching *The Notebook* five times and forgetting what a shower is. Find out that he has blocked you on Instagram, Facebook, and WhatsApp. Remove *Perfect* from your Spotify playlist. Create a 118-item long list of why you were not meant for each other, as advised by a psychologist on a Ted Talk (because you’re just too broke for therapy), and read this whenever you miss him.

Realise that it is the 18th of February and you must, must make it to Welcome Week. Join 15 societies. Reclaim your late-night adventures with hobbits and dragons and pen and paper. Move and live and breathe, until you realise, as you are drinking gin and playing pool with strangers in the Lansdowne Hotel, that had you still been together, he would not have found a place in your new life after all.

★ STEALING OUR MAGIC: ★ COLONIALISM AND INDIAN STREET PERFORMERS

Pranay Jha and Kedar Maddali reflect on the theft of Indian street magic.

Magicians make the impossible possible. They have the ability to mesmerise audiences all around the world. They skirt certain demise. They play with fate in ways no ordinary human would dare. They fall into the abyss, only to perform miracles seconds later; clinching themselves from the jaws of impending death. They rip apart their assistants and seamlessly bring them back to life moments later. In short, they test the boundaries of what we think we know, through the spectacle of grand illusion. Exploiting this spectacle, magicians like Harry Houdini and Howard Thurston were able to draw in an enormous fan base, turning themselves into household names. Unfortunately, their

entranced fans seemed to forget the thousands of humble Indians who invented the very tricks for which their Western counterparts were enjoying fame.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★
**MAGIC'S ANCIENT
ROOTS**
★ ★ ★ ★ ★ ★ ★ ★ ★ ★

The cultural roots of magic in India span across millennia. The origin of the word for a magician in Sanskrit—Indrajala—stems from the Hindu God Indra, who was known for their magical talents. Magic in India, like all magic, was in part of a spectacle for the non-magical society to enjoy.

However, in India's case, magic also played a critical role in the evolution of religion and, by extension, culture. In many instances, street magicians positioned themselves not as mere entertainers, but a human vessel for the powers of God. This meant that the practice of magic was closely integrated into ancient religious traditions, such as Tantra.

The importance of magic in India is perhaps best illuminated by its ubiquity. In a country otherwise divided on lines of caste, class, religion and region, magic appears to be transcendent. Amongst various Indigenous groups known as Adivasis, elements of magic make their way into spiritually important artistic representations.

Others, for whom the Hinduism involves conquering the transcendent powers to achieve an elevated level of spirituality, consider

magic to be a critical element of this process. This is portrayed in the courts of the ancient royalty of India, where the act of magic was deeply ingrained within society. Performers in that era were showered with gifts and praise by commoners and royalty alike.

In the royal courts, magicians were sometimes kept as religious advisors to the king as a result of the talents they possessed. This practice continued into the Mughal era, where Islamic prophets and magicians were also added to the folds of the royal courts. It is during this era that prominent magic tricks (such as the so-called "Indian Rope Trick" and "Indian Basket Trick") were first pioneered and displayed in the courts of the Kings of the time.

One of the great patrons of Indian magic the Mughal emperor Jahangir, who ruled when the empire was at its peak, made detailed memoirs of the performers he saw. He extolled the abilities of the Carnatic jugglers and sleight of hand artists from Bengal as they performed wondrous feats that stunned the emperor.

He recounts a story where a troupe of seven performers came to him exclaiming that they could perform wonders in exchange for a large monetary reward. True to their word, they performed a vast array of tricks and illusions in front of the Emperor.

Even as British colonialism swept India, the cultural relevance of Indian magic persisted. Families passed down age-old tricks to younger generations as street performers continued to entertain passers-by at busy train stations or local fairs. Indian street performers, however, did not merely settle for their existing illusions. Innovatively, they developed their own acts, tailored for local audiences. For example, performers like Mohammed Chhel became prominent in the Indian magical community not only for their magical talents, but also their engaging personas.

These magicians did not charge exorbitant prices to ordinary people to witness their magic, nor did they have any grand sets or props to work with. Their aim was to entertain those around them and provide an elusive relief from the pressures of day-to-day life for their community.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★
**THE THEFT OF
MAGIC**
★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Unfortunately, like many of the beautiful cultural elements of colonised nations, Indian magic attracted the unwanted attention of prying figures from the West. Various Western magicians, including the likes of Houdini and Bertram, travelled to India in search of illusions not yet seen by the Western world. Fascinated by acts like the "Hindu Rope Trick" and "Aerial Suspension," Western magicians spent years documenting Indian magic. In many instances, these attempts at documentation were inspired by a sense of insecurity, with the aim of undermining Indian magicians by exposing their methods. In other cases, Westerners would actively steal tricks, claiming them as their own.

Broadly speaking, Western interest in Indian magic caused a paradigm shift in the perception of India from a primitive society of savages to a land of mystery and magic. This appears quite apparent in both descriptions of Indian magic tricks as well as the advertising around Western shows containing plagiarised Indian acts. Such depictions exoticised Indian culture, and the impact of this persists in contemporary Western attitudes towards the country. However, Western magicians were also incredibly reductive of the diverse and nuanced practices of Indian magic.

Exploiting exoticised perceptions of India in the West, various Western magicians appropriated elements of Indian culture to emphasise the sub-continental mysticism of their acts. For example, in his book *Jadoowallahs, Jugglers and Jinns*, John Zubrzycki chronicles Harry Houdini's performances as a "Hindu Fakir." In these performances, Houdini would apply brown-face and dress in traditional Indian clothes to form an element of intrigue and fascination in his audience. Although Houdini appears to be the most

prominent case of appropriation, Western magicians referred to themselves as "Fakirs" well before him.

Insofar as "fakir" refers to a Sufi Muslim ascetic who has taken vows of poverty and worship, names like the "Hindu Fakir" and "The Fakir of Shiva" make no sense. The flippant appropriation of the term also announces the broader differences between Indian magicians and their Western counterparts.

For Indian magicians, magic held deep spiritual and familial roots. Their commitment to practice transcended pursuits of wealth or any other material possession. This meant that they were willing to perform in public spaces and allow their magic to be accessed by anyone sufficiently curious. By contrast, their Western counterparts were attracted to the business of commercialising their "talents", investing in grand props and monetising their performances for exclusive crowds. This seems to explain the fact that while Western magicians travelled across the globe in search of acts to steal, Indian magicians were constantly innovating and experimenting.

Beyond the overarching exoticification and appropriation of Indian culture, Indian magicians were also directly exploited. In some instances, facing struggles of poverty, they were coerced into selling long-held secrets to Western magicians for a pittance. Those Western magicians would subsequently return home and market these tricks as "never before seen", receiving widespread acclaim, recognition and wealth. Alternatively, Indian magicians were taken overseas and forced to live in poor circumstances while performing for Western audiences. However, there were also numerous instances of direct theft with no compensation whatsoever. There have been various recorded instances of Westerners, including Houdini, performing Indian street tricks such as the live burial or aerial suspension, and passing them off as their own. It appears then that not only were Indian magicians exploited intellectually and economically, but also almost completely erased from the history of magic around the world.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★
NOW YOU SEE ME
★ ★ ★ ★ ★ ★ ★ ★ ★ ★

The legacy of the theft and appropriation of Indian street magic is felt by contemporary street performers in India. While various magicians in the West have continued to enjoy sold-out shows, appearances on late-night talk shows or their own television shows, Indian street magicians have continued to endure class struggles.

In 2014, the largest community of street performers in the world, magicians and puppet masters living in Delhi's slums – commonly known as Kathputli – were given an order to leave their homes, a place where generations of these families lived practising their art. As gentrification and urbanisation of the city slowly crept into the area, building contractors sought to destroy these slums and ruin the Kathputli community's livelihood, with no prospect of rehousing.

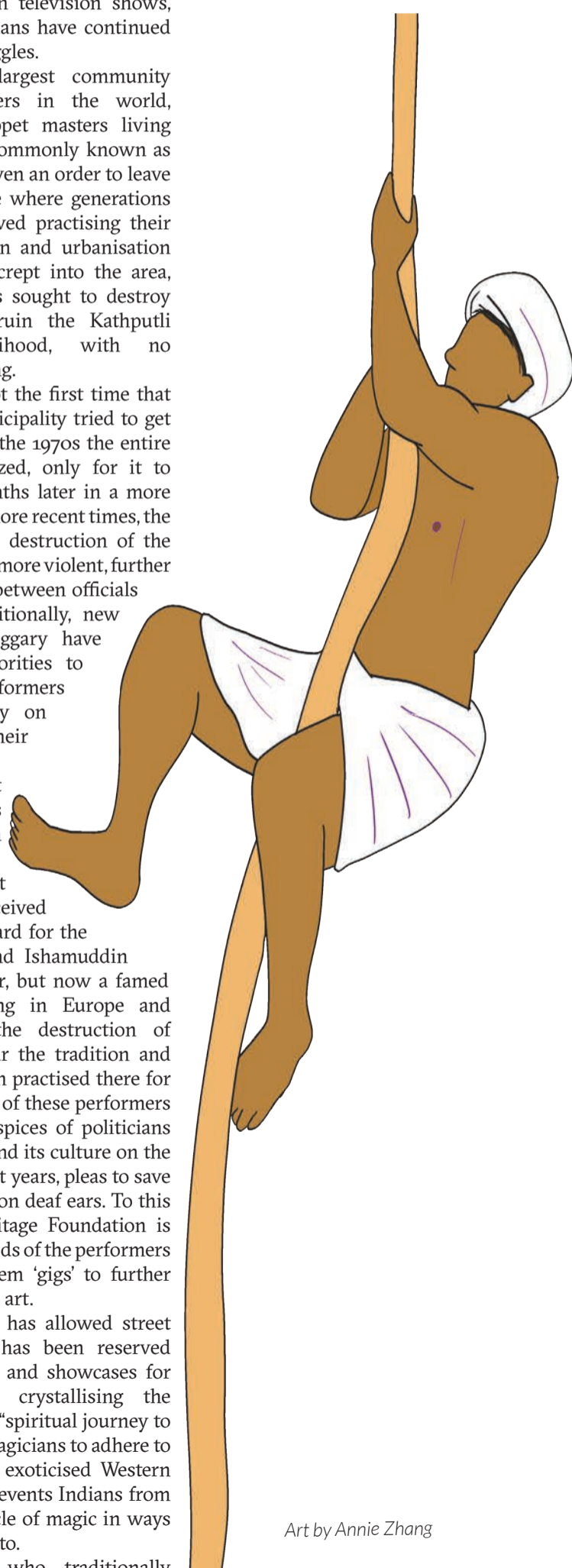
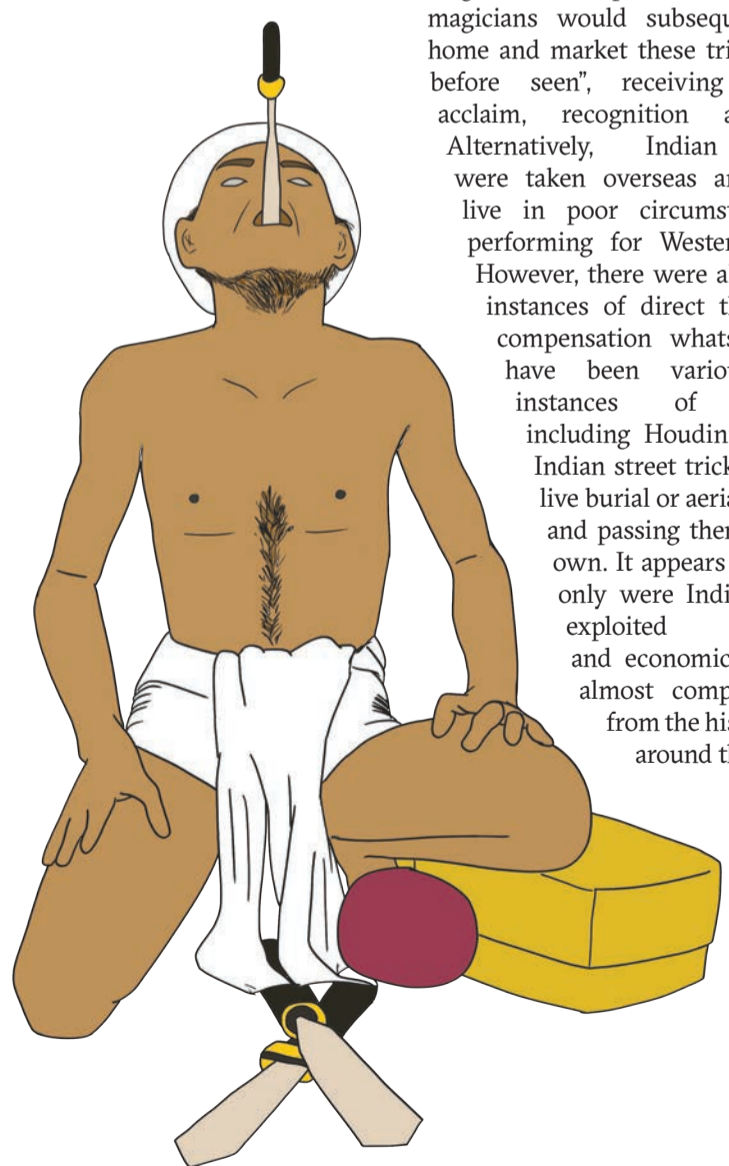
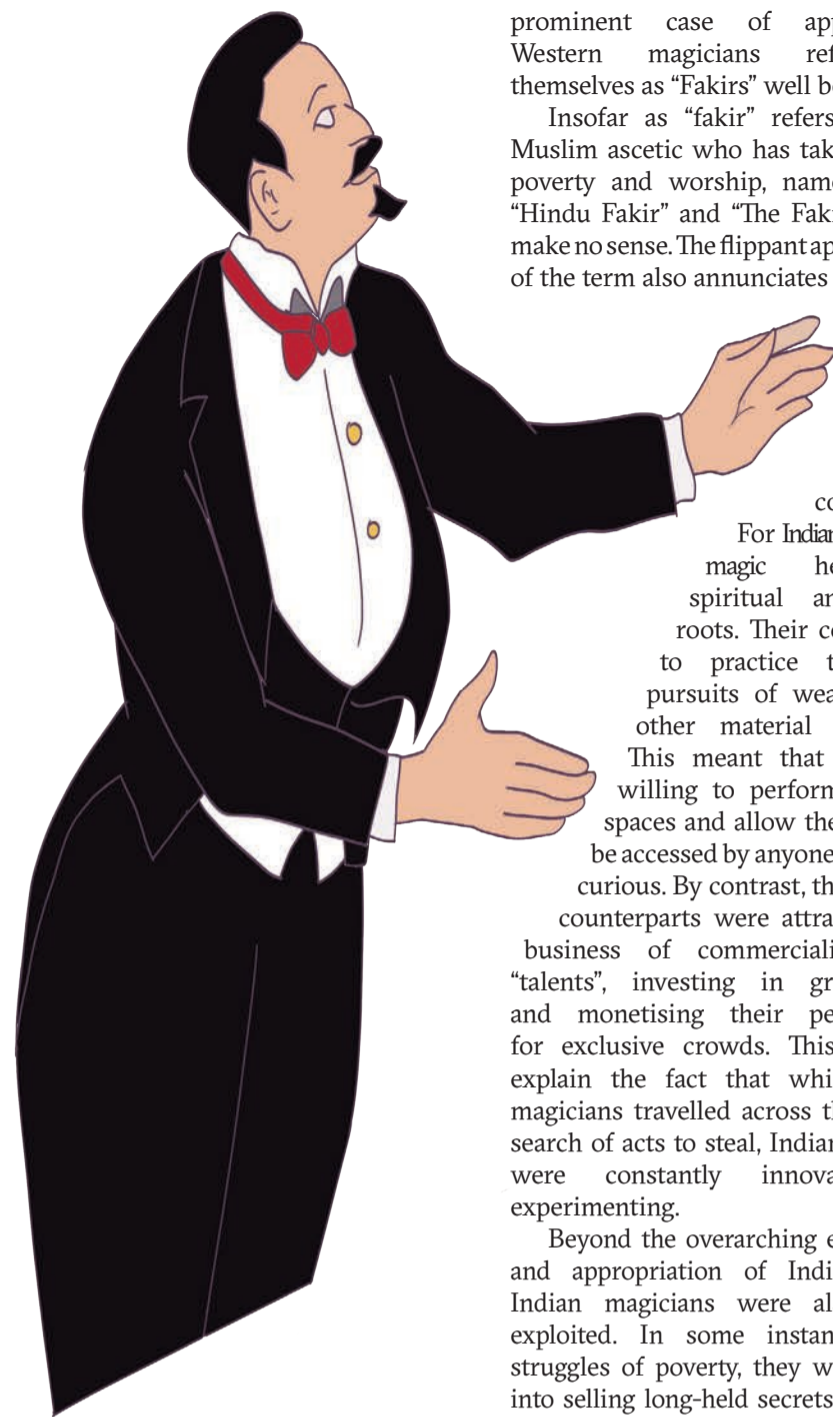
This was also not the first time that the Delhi local municipality tried to get rid of the group. In the 1970s the entire suburb was bulldozed, only for it to reappear a few months later in a more gentrified form. In more recent times, the protests against the destruction of the colony have become more violent, further escalating tensions between officials and residents. Additionally, new laws abolishing beggary have allowed state authorities to attack street performers attempting to carry on the legacy of their ancestors.

Many prominent cultural ambassadors for the art such as Puran Bhat (a famed puppet master, who has received India's National Award for the Traditional Arts) and Ishamuddin Khan (once a busker, but now a famed magician performing in Europe and Japan), cite that the destruction of the suburb will scar the tradition and culture that has been practised there for years. Despite many of these performers being under the auspices of politicians representing India and its culture on the global stage in recent years, pleas to save the area have fallen on deaf ears. To this day, the Asian Heritage Foundation is keeping the livelihoods of the performers afloat as finding them 'gigs' to further their careers and the art.

Where the state has allowed street magic to exist, it has been reserved for tourist hotspots and showcases for Western travellers, crystallising the artificial notion of a "spiritual journey to India." This forces magicians to adhere to the aforementioned exoticised Western expectations, and prevents Indians from enjoying the spectacle of magic in ways they were once able to.

Unlike groups who traditionally

agitate against cultural theft and appropriation, such as class privileged diaspora communities, in the modern global context, Indian street magicians seem relatively powerless. There seems to be little interest in agitating for their recognition or providing them with a larger platform through which they may gain prominence. Given this, Indian magic may well become yet another aspect of traditional Indian culture lost to imperialism. The West has always profited off the exploitation of the cultural and material wealth of the subcontinent. On this occasion, they simply chose to steal what made us magical.



Art by Annie Zhang

A state of their own: IbiStopia

As complex as legal statehood would be for the ibis community, Alan Zheng argues the moral case is simple.



In my old place of work, I witnessed something beautiful. As summer's sedated half-light crept down Castlereagh Street's carbon monoxide-laden lanes one day, a crowd of ibis glided over my head in a v-shaped pattern. It was an unearthly sight, far removed from the bins they predominantly call home.

But in truth, I haven't always admired the ibis.

The very first 'in-joke' of my USyd experience was laughing at their plight. I developed my first sense of belonging by partaking in the collective mockery of their evolutionary quirks. Sitting on the lawn, it became a recurring social exercise to point out the creature's pungent odour, its disproportionate features and penchant for litter. The ibis was the subject of ridicule, a meme normalised by faculty mentors and friends. It encroached on human land as a larcenous delinquent and a feral intruder. We merely tolerated it, and at any moment, we would declare it a pest, and vanquish it from this world, justly.

Occasionally, the joke transgressed this benign disrespect, and swelled into something more twisted — active distaste and unquestioned malice.

In 2016, around 20,000 people clicked 'going' or 'interested' on the 'International Glare at Ibises Day.'

"Show general distaste towards Ibises," the event description read.

When the anti-ibis movement subconsciously constructs the ibis as a trespasser, a thief or a homeless vagrant which wanders the urban environment for human scraps, it buys into the system of human exceptionalism which dismisses anthropocentric climate change, and the real impacts of habitat destruction. In the age-old brand of human hubris, it erases the fact that

"Once they arrive in the Peace Palace, there will be no time to waddle."

human urbanisation into Sydney's swamps and wetlands resulted in deforestation and destruction of the ibis' home in the first place. Deprived of its natural dietary preference for crayfish, mussels, and insects, the ibis has taken refuge in our cities, resigned to living an atomised life as a 'bin chicken.' Ptolemy's discredited geocentric theory of the universe persists in our hatred of the ibis.

All this represents the moral case for a free ibis state, an *IbiStopia*, a res publica exclusively for the campus ibis community, carved out of none other than modern-day Victoria Park — a utopia with enough water for breeding

and insects for eating for years to come. This is the case for returning the ibis home.

Although the universe's arc of justice favours the ibis, the legal requirements are less encouraging.

To acquire statehood, the community must wade into the International Court of Justice in The Hague. This itself is a perilous journey. This journey alone should rest the crowd up to 20 days including rest breaks at their respectable

average speed of 40 kilometres per hour. Once they arrive in the Peace Palace, there will be no time to waddle. The Ibis must prove under the Montevideo Convention on the Rights and Duties of States that it has; a permanent population, a defined territory, an effective government and the capacity to enter into state relations.

Unlike The Vatican, ibis actually have a self-sustained population with estimates of more than 10,000 in Sydney alone according to the ABC although as many as 25,000 roamed the wild in 1983. Though there remain border skirmishes, its territory is sufficient in consistency across campus and Victoria Park to

mitigate the need for clearly settled borders. No long-term studies have yet established that the ibis community has an effective government but animals have acquired statehood before.

Dr Rowan Nicholson of Sydney Law School told *Honi* that one historical precedent may be the Mangani who organised into a confederal monarchy as late as the 1910s.

"But there may be legally pertinent differences between primates and long-legged wading birds, so this precedent may not be applicable," said Dr Nicholson.

The final issue remains the sovereign status of the ibis community. The Australian White Ibis happens to have a preexisting relationship with the Australian state. Conservation legislation including the 1974 National Parks and Wildlife Act recognise the ibis' protected status. If the Australian government were to recognise IbiStopia, that may at least make IbiStopia binding in Australian eyes.

The practical reality for the ibis is, albeit, more difficult.

"Since the Emu War of 1932, there has been little evidence in Australian practice that it is willing to tolerate avian secessionism," said Dr Nicholson.

For now, the humble bin chicken can only dream of a state of its own.

Chinese bible: an installation of the past

Mariessa Lai deciphers the remnants of China's Modern history.

In the Lowy, Gonski Gallery, where design reflects 19th century European style, is an installation highly contrasting to this architectural look. Upon entering the façade of this exhibition, the air of five decades of Chinese modern history overtakes all your senses.

Yang Zhichao's massive art installation, *Chinese bible*, mimics a patchwork of a memory quilt, made up of 3000 diaries and notebooks from the first five decades of Communist China (1949-1999). This vast collection of radiantly coloured notebooks consists of books with political and non-political content, collected over a three-year period. The non-political notebooks contain a genuine account of the period, and are snapshots into the daily lives of the layperson in China. The extensive range of subjects include personal feelings of love and loss; elements related to daily life as commonplace as knitting patterns, recipes; and study notes connecting to history, literature and Chinese medical theory, as well as foreign languages and stock exchange information from the 1990s, when China started to adopt the Open-Door Policy.

According to Yang Zhichao, the *Chinese bible* has a double meaning. It

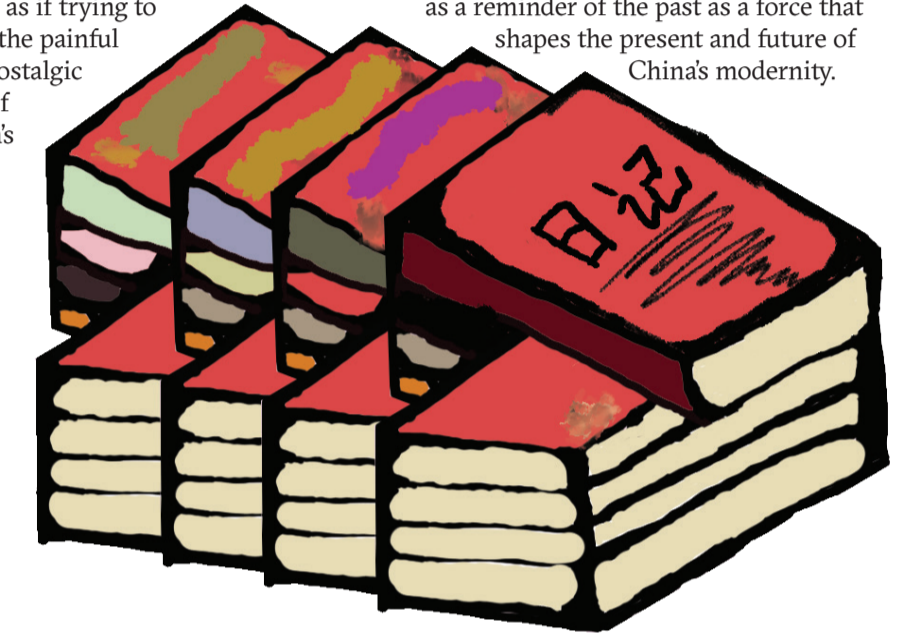
alludes to the political worship that was going on in that era, and mocks and criticises that phenomenon. These two types of content are the true meaning of the *Chinese bible*.

The political aspects of some of the notebooks, especially those dated between 1950 to the 1970s, are evident in its historical and political account, when China experienced constant radical campaigns and movements. This is especially true of the decade long Cultural Revolution, where attempts were made to revive a revolutionary spirit, producing massive social, economic and political upheaval. Some of the political notebooks contain records from the communist party's instructions. The authors of the books had to write down their reflections, sometimes self-criticism or confessions and submit these to their supervisor for checking during the party-political study sessions and meetings. The *Chinese bible* is a gigantic memory quilt that presents a genuine account of the period, rather than a conventional history. It is also captivating in that the diaries belonged to individuals from all walks of life, contrasting well with the profuse historical account and context behind

China's modern history.

Paradoxically, this installation is juxtaposed by Yang's 2009 digital video, 'Washing', an integral part of showing how Yang consciously recovered and cleaned the 3000 books by ritually washing the 3000 notebooks, cleaning them in preparation for the exhibition as well as removing the dirt from their pages. This act of ceremonially washing the notebooks appears ironic as if trying to erase the painful and nostalgic past of China's

modern history. However, Yang claims that the act of washing allowed him to develop a sense of intimacy and reconcile with his past. China's modern historical period, especially during the five decades between 1949-1999 was one of growth, change, political unrest, upheaval and turmoil. It forms present-day China. This installation encourages the audience to consider its significance in the present, but also acts as a reminder of the past as a force that shapes the present and future of China's modernity.



Art by Alan Zheng

The curse of St Andrew's College

Wilson Huang examines the heresy trial of Dr Peter Cameron and what it means for our understanding of faith.

When St Andrew's College emerged, John Dunmore Lang, a Scottish-Australian minister laid a curse on the College.

Lang had a profound desire to become the College's first Principal. When he was unsuccessful, he showed up uninvited at the inauguration and sowed pandemonium and disorder. Lang went on to proclaim the College was, "conceived in sin and brought forth in iniquity, and certain to become a notorious failure!"

To conservatives, Lang's curse may have been fulfilled after Dr Samuel Angus, a professor at the College's Theological Hall from 1915 to 1943, was accused of heresy, as was College Principal Dr Peter Cameron.

In 1977, a majority of the Presbyterian Church of Australia (PCA) joined the Uniting Church of Australia, leaving behind a higher number of fundamentalists within the rank and file of the PCA. The fundamentalist wing soon reversed a previous decision to allow women to be ordained, appointed as ministers and priests through the conferral of holy orders. In September 1991, the General Assembly of the PCA put the reversal to a vote. By a 2-1 majority, the ordination of women was barred once again.

At the time, Dr Cameron responded to the decision by preaching a sermon titled 'The Place of Women in the Church' at St Andrew's College in October 1991. In March 1992, Cameron presented the sermon to The Dorcas Society, a women's organisation, at Ashfield Presbyterian Church. In that sermon,

Cameron criticised fundamentalist Christianity, supported the ordination of women and questioned fundamentalist interpretations of Paul's writings which fundamentalists asserted were 'divinely inspired' and therefore infallible.

"But in fact Paul's letters indicate first that the early Christian establishment was very reluctant to grant him any authority

"While Cameron's views may be unremarkable today, the principles which brought on his conviction are still alive and well."

at all... His opponents dismissed him as a charlatan," Cameron said in the sermon.

This sermon was the first step in the process of Cameron's eventual conviction of heresy a year later in March 1993. His conviction was led by the Sydney Presbytery of the PCA. According to the Sydney Presbytery, Cameron's statements at the Dorcas Service were declared inconsistent with the first chapter of Westminster Confession of Faith, and its idea of biblical infallibility, as well as being incompatible with their non-affirming view of the Bible's teaching on homosexuality.

Yet, while Cameron's views may be unremarkable today, the principles which brought on his conviction are still alive and well when critical faith clashes with the Church.

For a start, the Westminster

Confession of Faith is still used by the PCA today despite the fact that it remains decidedly anti-Catholic, calling the Pope the Antichrist in Chapter 25, which in effect rejects the entire Catholic faith as illegitimate.

Like Cameron's opponents in 1993, the Anglican Diocese of Sydney continues to promote self-centered views of

Christianity.

Last November, Reverend Andrew Sempell, Rector of St. James' Church in King Street published a critique of the Anglican Diocese of Sydney's Property Use Policy. The original policy largely prohibited the expression of views contrary to those held by the Sydney Diocese and had several problems. First, it amounted to a limitation on freedom of speech, and, in turn, freedom of religion and its practice. The policy further risked fragmenting the Anglican Church of Australia by constructing specific claims on what Anglican doctrine is.

An extremely unyielding and dogmatic form of Christianity permeates all of these cases. It is a form of Christianity which acts and sounds like it is the only 'real' form of it. In relentless dogma, such a form of Christianity co-opts the

whole faith, leaving it exclusive and insular. Accusing people who express disagreement as heretics or clamping down on dissent in churches is ultimately intolerant and uncritical.

During the last preliminary stage before Cameron's heresy trial, he wrote in *Heretic* "Are my accusers really so arrogant and so conceited as to think that they have a monopoly of Christian truth and that they are in a position to dictate what people should think and what they should believe."

Yet, in spite of all of this, Cameron fought against fundamentalism and against fundamentalists laying claims to owning Christianity.

In *Fundamentalism and Freedom*, Cameron argued that people in fundamentalist churches are given a guarantee of salvation, safety from troubling thoughts, and contentment from being in a like-minded community based on the acceptance of a Christianity formed on obedience.

However, as Cameron argues, having this security challenged is the last thing these people would want.

Yet, is that how we should think of faith? Faith as obedience based on a set of rules claimed by churches who think they have reached 'true' Christianity? Or should we take Dr Cameron's example of a faith driven by freedom, even if that freedom involves unbearable pain and uncertainty?

I, for one, would much rather take the latter.



THE RACIST AND NORMATIVE LIFE OF SIMS 4

Karishma Luthria looks at the representations of race and body types in virtual reality.

It's an uneventful evening. I'm sitting by a laptop as friends fiddle with the characteristics available on the screen to create a *Sims 4* avatar. One friend, a caucasian woman, does so with ease. We go from choosing their body type: slim; their hair colour: light brown; their eyes: black; and their outfit: jeans and a t-shirt.

When it came to making my avatar, we struggled. The *Sims*' skin swatches did not come close to matching mine, and in the process of finding a premade Sim by looking up 'Indian female', results showed lacklustre, stereotypical depictions of what is deemed Indian or whitewashed avatars in traditional Indian wear. To add to this, I couldn't even adjust the body size to match mine.

Growing up on real-life simulation games like the *Sims*, I never realised that I, a South Asian woman, was not represented accurately on a screen without a bindi. But now that I see my ideals are more aligned with western values, the fact that I see skinny bodies as "perfect", and lighter skin as beautiful, is not only a reflection of the society I grew up in, but also a damaging emotion that is propagated by the participative media I surround myself with such as *Sims*.

Reddit users are amongst the gamers calling out the disturbingly realistic forms of racism in *Sims 4*. Diverse characters are whitewashed in urban living situations, and the random interactions *Sims* police have with young Black characters resemble America in all too familiar ways - false incarceration that disproportionately targets young people of colour (POC). *Sims 4*'s 'Get Together' expansion pack allows users to engage in certain activities and push for certain stereotypes, a virtual echo chamber and narrative that we can hardly ignore outside this artificial world.

EA games, a US \$1.04 billion dollar gaming company and the developer of *Sims*, told Forbes this year that in *Sims 4*, "We're not really looking for realism, we're looking more for believability."

This kind of 'believability' is incredibly damaging when combined with the stereotypes inherent in *Sims 4*. While called out by mainstream media and film, the stark reality of racism and sexual harassment, is not represented ethically in some of our most popular, and widely-used video games. While I may have been too naive to notice it at 12, *Sims 4* indeed fails to keep up with the body positivity movement, the Black lives matter movement and in general, propagating respect and acceptance of people outside the 'norm'.

In games targeted at Asian markets, particularly ones like *Blade and Soul* and *Wangzhe Rongyao (Strike of Kings)*, players face a microcosmic version of cultural appropriation inside this digital world when designing characters. The



character's clothes may be derived from South East Asian culture, but their faces are Caucasian. This racial favouritism towards Caucasian depictions in interactive games is very destructive. The fact that globalised game developers are profiting off this culture with little or no care for experience of diversity and multiplicity of views makes their content an echo chamber for toxic norms. They undermine self acceptance and confidence, in an increasingly capitalistic society that thrives and profits off self-doubt.

In 2014, *Sims 4* sold more than 1.10 million copies worldwide. By the end of that year, gamers had played more hours than a decamillennium or 10,000 years. This game is isn't just a past time, but an addiction that thousands of young minds spend their time on.

Sure, *Sims* may not inherently be programmed to judge other *Sims* on the basis of body type, but if young players are taught to accept a different shade of the colour of their skin, a different type of 'idealised' body in society within a virtual world they spend hours on, their perceptions of self and of difference will be inherently skewed as they go through life. EA's definition of stark realities see creators pigeonholing people into certain body types and skin colours rather than leaving it open to moulding by the gamer — the original intent of the game itself.

When mainstream systems of entertainment and their creators fail to represent varied body types or diversity of background, users and analysts must find alternative means for enjoyment and social inclusion. The solution, thenw is to address the lack of representation of South Asian designers employed in video game companies.

It is only through the active inclusion of diverse developers in teams of coders and designers that we will see a positive effect on the self-assurance of young players. This certainly isn't an outcome of video games that is propagated enough currently by companies who are clearly blindsided by profits.



Art by Olivia Allanson

Chinese Contemporary Society — In the Eye of Western 'Civilisation'

Zhiquan Gan visited Sydney's White Rabbit Gallery to see if it lives up to the hype.

Every simple topic seems to become complex and confusing when it is related to China. The reasons behind this interesting phenomenon are diverse. From my perspective, it's not just because of China's unusual political system and huge population, but also because of the numerous and complicated views of this system by the western world. China acts as an effective catalytic agent — small moves made by China can lead to exponential changes across the globe.

What I ask is whether it is novel to understand the views of this country through diverse artists' angles and

founder spent several years collecting the artworks to construct the world of China that she imagined. The collections in the gallery are all created by artists from China or Taiwan. These artworks are all made underground, hidden away from the prying eyes of the Chinese government. You can see the contemporary Chinese artist's strong passion for their art, despite the strict censorship of their country. They continue to express their voices and provide introspections on society. I was also attracted to the various art forms and mediums created by the artists

"Is it novel to retain Western views of these artists and of Chinese society at large? Or is the White Rabbit Gallery just another kind of avenue for political propaganda perpetuating the existing illusion of China in the eyes of Westerners."

analyse the way in which they re-define Chinese society? Is it novel to retain Western views of these artists and of Chinese society at large? Or is the White Rabbit Gallery just another kind of avenue for political propaganda perpetuating the existing illusion of China in the eyes of Westerners?

Founded in 2009 by Judith Neilson, a billionaire and entrepreneur, White Rabbit Gallery is regarded as one of the most significant avant-garde galleries in Australia, mapping Chinese contemporary politics and society. The

whose art adorns White Rabbit's walls. These included paintings, sculptures, digital projections, engravings, and mechanical devices amongst others. This variety expands the boundaries of contemporary art and provides audiences with more opportunities to experience what China is.

The exhibition I viewed focussed on the idea of marriage and sex in contemporary Chinese society. A few politically sensitive topics are also infused into the exhibition such as the "centralization of power," "freedom of

speech" and "the silent majority." What most impressed me in this exhibition were the series of fictitious 'whale state' artworks created by Taiwanese artists. Here, this non-existent state is materialised into tangible and structured details such as slogans and pictures. The poster hanging up on one of the walls, for example, depicts several opened human mouths, exposing black lips and zig-zag teeth. The headline of "Glorious whale state citizens and Freedom of speech" is explicitly inscribed in the upper space of the picture. The head of a man with a giant letter "X" overlapping it represents the idea of unifying thoughts. On the other side of the room, figures in a portrait photo express a collective unconsciousness. Their eyes are closed or looking sideways.

There's no doubt that in the eyes of the Western world and the Taiwanese artists, mainland China is a non-democratic country in which freedom and human rights are restricted by the government. But this assumption leads to a more in-depth question. How do we identify the boundaries between reality and fiction? To what extent do the artworks map this reality correctly? These are age old questions, and hark back to consistently negative opinions of the Soviet Union which dominated the Western conscious half a century ago. The fear of the red regime has been transposed to China these days. It seems the most regular impression of China in the Western World is nothing more

than "strict censorship," "no freedom of speech" and "the silent majority". These conceptions, highlighted by media again and again, have subconsciously influenced people to assume there is nothing in China beyond the stereotype of the red regime. To a certain degree both the audiences and the artists become the characters in these 'Whale society' images — the silent majority dominated by the political media. Audiences should consider the deeper meaning behind these images and their complexity. They must consider its essence, not just its surface meaning.

Another series of art works in the exhibition focus on the existing opinions and values of sexuality and marriage in China. The first image depicts a crowd of naked men in line. In a traditional painting style, the main naked character in the picture is of a wom*n. The function of the painting is mainly to stimulate masculine erotic desire. They are looked upon by the observers — the upper-class men. In this picture, gender is turned upside down. Wom*n hold a sense of power, advocating a sense of gender equality and rejection of toxic masculinity. Apart from that, a set of animations also challenge further intrinsic taboos of society — they challenge the view that reproduction is underlyingly dirty and crazy. In the rotating animation, a vagina becomes a mouth, breasts squeeze lemon juice onto a bald head and the expression 'to kiss ass' is given a literal interpretation. Sexuality is not shameful in this place, it's just like any other part of our body.

"This fear of the red regime has been transposed to China these days"

These images are highly stylised and exaggerated. But it means that the sexual revolution pushed forward by these artists are finally being accepted by Chinese citizens, — though the majority of Chinese people still hold conservative views on gender, especially in rural areas. Meanwhile authority still heavily controls individual expression which restricts sexual liberation as well. Because of this, it's quite difficult for me to see gender as political, but the exhibits of the White Rabbit Gallery certainly provide a good way to begin this discussion.

In the White Rabbit Gallery, what is important is not just the artwork that you see, but how you differentiate it from various other artworks and the holistic layout of the gallery that create surrounding illusions. Every piece of artwork is political in its own way. I firmly believe this to be true.

Featured art by Ningde Wang
Photography by Zhiquan Gan



The tensions behind Facebook's 'caption rappers'

Matthew Forbes calls out caption rappers for their insensitivity and shitty musical skills.

Depending on the kind of circles you associate with online, the term 'caption rap' may mean absolutely nothing to you. Caption rap, collectively coined by hip-hop fans online, describes underground hip-hop artists. They are not signed to a record label, but promote their music through Facebook.

Facebook pages such as UNILAD Sound and Underground Rap World have been instrumental in many caption rappers' rise to fame. Of many caption rappers. These pages regularly share songs and videos that attack mumble rap — the dominant sound of the newer generation of hip-hop artists, which emphasises phonetic reduction (neglecting or altering certain syllables in a word or phrase) with simplistic lyrical content, and heavy use of autotune.

The videos these artists produce are often edited by themselves, or the page sharing the video, to display large captions at the top and/or bottom of the frame, with click-bait text designed to capture the attention of scrolling users. Take rapper Nova Rockefeller, for example: with over 60 000 likes on Facebook, they often use incendiary captions such as "THE BEST RAPPER ALIVE IS A WHITE GIRL LOL."

No other rapper better encapsulates

the problematic nature of 'caption rap' as a whole than former pro-wrestler Tom MacDonald. MacDonald has numerous videos on his Facebook page containing self-made captions, praising himself in the third-person — "He looks like a mumble rapper / But he's saving hip-hop." He's been amassing fans through his page for some time now, but his claim to 'fame' was the controversial single he released in February last year, 'WHITEBOY.' Moving beyond the frequent and thinly-veiled racist remarks about 'mumble rappers,' WHITEBOY is as close to a white

"Caption rap has the potential to harm the progression and sentiments of the real talent."

empowerment anthem as you can get without saying as much in words. The video for this song has been uploaded to Facebook multiple times — once with the white supremacy-tied phrase "IT'S OKAY TO BE WHITE" in the description.

MacDonald is insistent, however, that he is not racist and has not participated in 'racist activities,' which he mostly boils down to 'owning a slave' or saying a racial slur. "You're making me the villain by demonizing my race,"

he effectively screams in the song's third verse. He presents an incredibly outdated and one-dimensional view of racism. MacDonald seems to be more concerned with defending white people from online-degradation than legitimate systemic racism.

The mumble rap label is not exclusive to artists of colour; Lil Pump is proof of that. However, the common delivery and dialect heard in music of this kind largely stems from African-American vernacular english. The backlash that emanates from caption rappers is indicative of

their racist biases. The belittlement of the currently dominant mumble sound in popular rap music by white fans of older, "real" hip-hop represents a denial of any developments being made new members of the genre. Such belittlement only further marginalises a generation of young, mostly African-American artists, and the culture they are inspired by.

Other caption rappers like Vin Jay and Mac Lethal are often adamant in their perception of 'real rap' as that

which utilises an incredibly fast flow and/or lyrical prowess. Pages and subsections of hip-hop fans respond positively to their videos, due to this wordplay or discussion of 'serious' topics, including political issues or mental health.

However, songs that take a surface level approach to weighty issues, as caption rapping does, often have praise bestowed upon them merely because of their subject matter. This is a tokenistic and hypocritical version of what fans of 'real hip-hop' claim to respect, as it shows a disregard for any actual lyricism, wordplay, or insightful understanding about real-life issues.

Caption rap is, in many ways, fairly inconsequential to the culture of mainstream hip-hop. The substantial following or attention these artists gain from their videos has not yet translated into any sort of mainstream crossover appeal. This subculture is scarcely mentioned outside of online platforms. The most crucial concept to take away from this trend, then, is the colour-blind ideology artists and fans of this style take on ignores the racial and cultural elements embedded within the hip-hop genre. Caption rap has the potential to harm the progression and sentiments of the real talent out there.

The battle against antibiotic resistances

Nisha Duggan explains how USYD is taking the frontline.

In the last few decades, antibacterial resistance has risen at an astonishing rate, meaning that our world is now on the cusp of a post-antibiotic reality where even the most common infection could be deadly. Experts predict that by 2050, 10 million people will die from drug resistant infections per year, which is more than the current figures for cancer and diabetes deaths combined.

Antibiotic resistance occurs when bacteria adapt and grow in such a way that they become capable of surviving the action of antibiotic agents. These new resistant strains of bacteria can spread and thus certain infections become untreatable by the drug that once killed them.

The phenomenon of antibiotic resistance has been observed since the first discovery of antibiotic agents. However, the increased use of these drugs in modern society has caused resistance to develop much more rapidly. The overprescription of antibiotics, incorrect dosing or use by doctors and patients, as well as increased application of antibiotics in agriculture and animal livestock has led to a terrifying increase in the prevalence spread of resistant bacterial strains.

A world without effective

antibiotics would not only affect our ability to treat infectious disease, but would also compromise other essential medical procedures, including chemotherapy, invasive surgery and transplants that also rely on antibiotics. In a Global Action Plan Against Antibiotic Resistance released by the World Health Organisation (WHO) in 2016, Dr Margaret Chan, Director-General of WHO stated that "[Antibiotic] resistance threatens the very core of modern medicine and the sustainability of an effective, global public health response to the enduring threat from infectious diseases."

Not only has antibiotic resistance been increasing, but drug development in this area has staggered drastically. In a so called 'golden era' of antibacterial development just after the discovery of penicillin, there was a huge increase in the number of antibiotic drugs becoming available. This influx led many experts to (incorrectly) believe that infectious diseases were effectively 'cured.' As a result, broader drug development strategies shifted away from antibiotics.

The subsequent rise of the pharmaceutical industry and its continuous pursuit of "blockbuster drugs" and high profit margins has also contributed to a drastic drop in the amount of new antibiotics

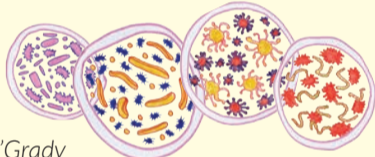
entering the market. Furthermore, many available drugs work in a similar way, thus resistance to one could mean resistance to many. The world therefore needs to push towards completely new and innovative therapies, a process which requires huge amounts of time and money.

We are now playing a game of catch up, to fill what Professor James Tricus, a microbiologist from The University of Sydney, describes as "a gap in discovery" in the antibiotic development space. It is clear that in order to fill this gap and fight resistance, a diverse range of strategies are required. Right here at the University, a large team of scientists is working on exactly this.

The National Health and Medical Research Council (NHMRC) has provided funding for a "Centre of Research Excellence" program specifically to work on infectious disease, which is also supported by the Marie Bashir Institute for Infectious Diseases and Biosecurity.

The initiative aims to promote national and international collaboration and multidisciplinary research to overcome the problem.

As part of the initiative, Professor Tricus has developed a method to rapidly test new potential drugs



Art by Nell O'Grady

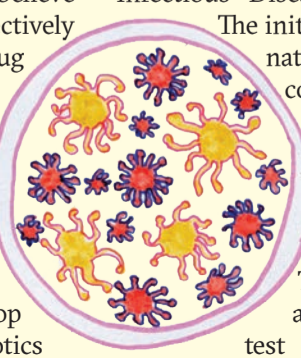
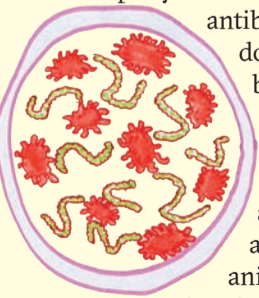
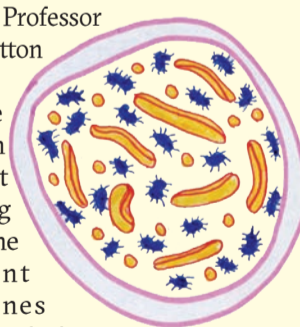
against resistant strains of bacteria in his work at the Charles Perkins Centre (CPC). His team also works on sourcing new drug candidates from nature that have the ability to kill the bacteria that causes tuberculosis (TB), — the number one infectious killer in the world.

Professor Tricus has often worked in collaboration with Professor Richard Payne in The School of Chemistry, who makes new antibiotics in the laboratory with unique modes of action in order to develop innovative new treatments.

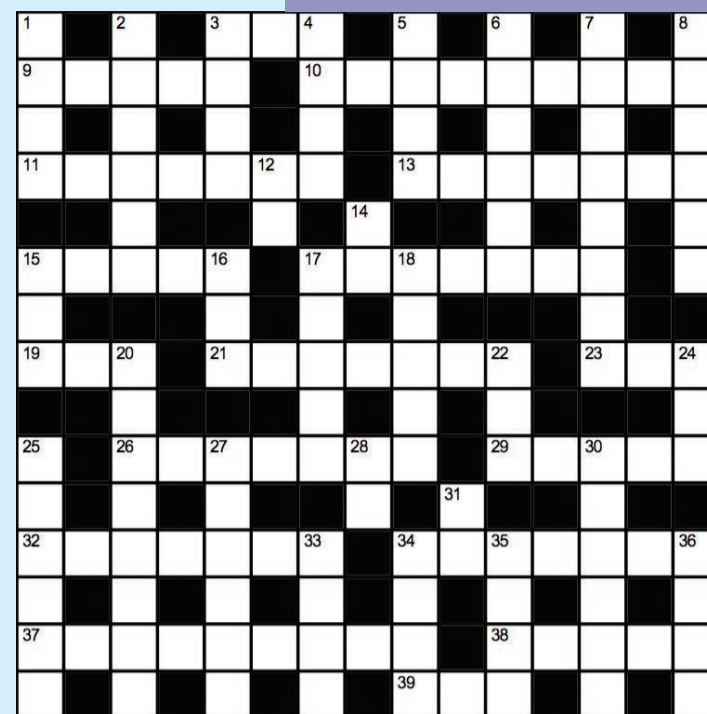
Meanwhile, Professor Warwick Britton at the CPC is attacking the problem from a different angle, working on the development of vaccines against TB, aiming to develop stronger prevention strategies.

There are also clinicians at the Westmead campus who are researching ways to rapidly identify resistant strains of bacteria.

It's the combination of all of these different strategies that strengthen our chances of combating antibiotic resistance. Professor Tricus claims that "unless we accelerate our work and see greater global investment, awareness and productivity, we may soon have many untreatable infections, that's the reality."



Quick Crossword



ACROSS

- 3. Controversial video-game (3)
- 9. Horny beast (5)
- 10. Mexican state (9)
- 11. Prejudice (7)
- 13. Founder of Scientology (7)
- 15. Two Hydrogen atoms, one Oxygen (5)
- 17. One who transmits a disease to others (7)
- 19. Midway: in medias ... (3)
- 21. Formerly Burma (7)
- 23. Perceive optically (3)
- 26. Anilingus, cunnilingus, fellatio (4,3)
- 29. Tweedledum & Tweedledee, Fred & George Weasley (5)
- 32. Llama lookalikes (7)
- 34. Helpful ring on a tin (4-3)
- 37. Relating to the body's zones of arousal (9)
- 38. Using a system of numerical notation with a base of eight (5)
- 39. Glóin's brother (3)

DOWN

- 1. Hermit or king (4)
- 2. Improvise (4,2)
- 3. Best ever (sporting colloquialism)
- 4. Billy Ray Cyrus hit: ... Breaky Heart (4)
- 5. Angle (4)
- 6. Formerly Bombay (6)
- 7. Belvoir St, Globe, Belasco (8)
- 8. Heavy metal band: Iron ... (6)
- 12. Egyptian sun god (2)
- 14. Greta Gerwig film: Frances ... (2)
- 15. What is it good for? Absolutely nothing (3)
- 16. Big beam for battering (3)
- 17. Crude (5)
- 18. Music track altered from the original (5)
- 20. Mortal Kombat's resurrected ninja (8)
- 22. Cart track (3)
- 24. Greek goddess of dawn (3)
- 25. Fawly Towers actress: Prunella ... (6)
- 27. Surname of family featuring in world's longest-running soap opera (6)
- 28. Former lover (2)
- 30. Overall (2,4)
- 31. Alliance of twenty-eight countries, soon to be twenty-seven (1,1)
- 33. Pash (4)
- 34. Common Latin American currency (4)
- 35. 2016's Best Picture, starring Dev Patel (4)
- 36. Defunct USyd student magazine (4)

Credits

All puzzles by Tournesol

Find all solutions online at honisoit.com

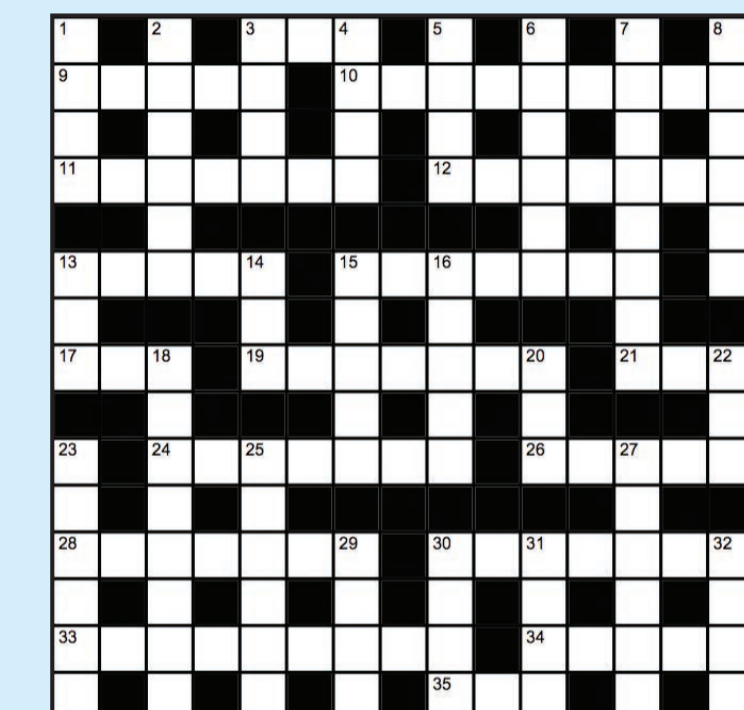
ACROSS

- 3. Bent Northern Irish college (3)
- 9. Harmonic assembly without any noisy musical leads (5)
- 10. Spooner's gloomy, therefore makes some bread (9)
- 11. Purchase peasant's tool for the audience, in Queen's preferred mode of transport (7)
- 12. Most eager for crucial birdhouse, as reported (7)
- 13. Moonwalk (5)
- 15. Because the end of war ended Anne Frank (7)
- 17. Scottish man came back without ecstasy (3)
- 19. Three times around first milkshake (7)
- 21. Lake of the old cleaning product (3)
- 24. Acquit a besmirched cardinal with perverted loves (7)
- 26. Elgar composition exhibiting 'Pomp and Circumstance' (5)
- 28. Southern stew starts overflowing to Wellington (7)
- 30. In Marseille, I joined with a louse, endlessly desirous (7)
- 33. I run a jam organisation with Anthony Head. It's dope! (9)
- 34. Greek character trapped between Asphodel and Tartarus (5)
- 35. Liberal even thinks of healthcare (3)

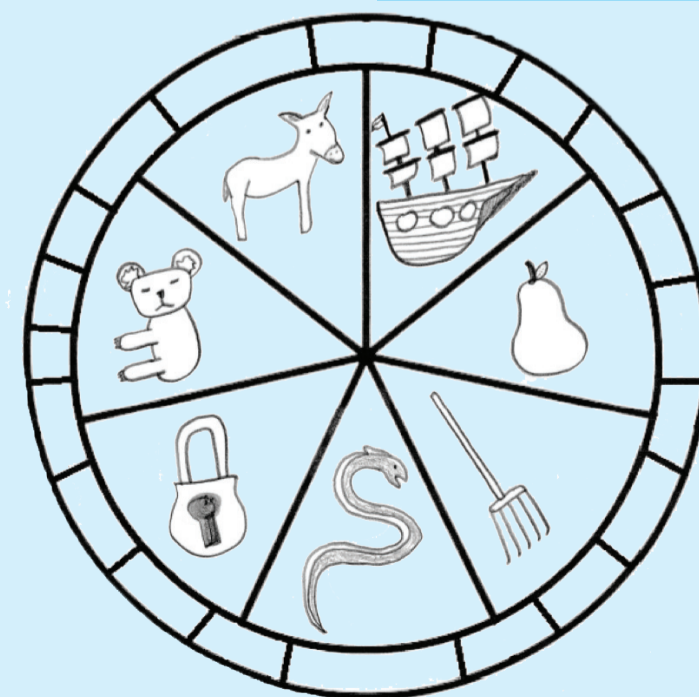
DOWN

- 1. Someone who doesn't strike school children's heads with a bottle opener (4)
- 2. Agree with Italian dog (6)
- 3. Your pricey meat is like piss (4)
- 4. Lies unusually in Mykonos, say (4)
- 5. Garbage barge (4)
- 6. Had he really revealed Bond? (6)
- 7. Engineering Euler fan is mournful (8)
- 8. Frolicking altogether (without Lear) in the Jewish area (6)
- 13. Quiet dam (3)
- 14. In architectural strike (3)
- 15. Grow great (5)
- 16. Good Napoleon leads the French on either side of the river (5)
- 18. Reverend might grab a sword (8)
- 20. Listener, listen to Cockney (3)
- 22. Ella has no bottom and six hands (3)
- 23. Authoritarian government tortured émigré (6)
- 25. Southern hill in European capital (6)
- 27. Egg the French Chrome Company (6)
- 29. Toybarn owner follows tops that exhibit colour (4)
- 30. Proclaimers love Miss Brodie (4)
- 31. Increases number of commercials about a type of binder (4)
- 32. Pothead follows bender with top nangs and peak crack (4)

Cryptic Crossword



Word Wheel



Word Wheel Rules

Use my shoddily-drawn picture clues to fill in the wheel's rim with seven words, one letter in each segment.

The first letter of each word is the last letter of its predecessor.

Target



Target Rules:

- Minimum 4 letters
- Proper nouns more than accepted.

President

Jacky He

SRC Pizza and Beer Party Overview

The SRC hosted a very successful pizza and beer party open to all undergraduate students on Thursday 28th of March. The event attracted the attendance of around 100 students across all faculties and disciplines, including both international and domestic.

It was a fantastic opportunity for undergraduate students, especially for first year students, to expand their network at the University. It was also very lovely to see our student office bearers actively engaging with other undergraduate students, getting to know their needs and feedbacks about the SRC. The SRC, in collaboration with Courtyard, was able to provide

each one of our 100 students with a free beer. We also had a face-painting workshop set up for the students! Hereby I would like to thank the entire senior executive team, especially Caitlyn who has been responsible for organising the marketing and organising helpers for the event. I would also like to thank our international student officers Visspa, Ken, Janet and Jahanzaib

for their works in preparing and setting up the event. I would also like to thank our caseworker Mel for providing safety advices that have allowed the event to proceed without any issues.

Enhancing Student's University Experience

The university's campus experience steering group is recently looking for students to



Note: These pages belong to the Office Bearers of the SRC. They are not altered, edited or changed in any way by the editors of Honi Soit

Disabilities Officer

Hayden Moon and Wilson Huang

Hello and a warm welcome from the Disabilities officers.

Support the mental health of students

During Welcome Week, we communicated with the NUS Disabilities Officer William Edwards about his No Mind Left Behind campaign. A disproportionate number of students experience psychological distress, and we are dismayed by campus counselling services. The University of Sydney gives students up to 6 counselling sessions per year. For many students needing long term

support, this is not enough. We encourage everyone to sign a petition calling for reform in campus counselling services at www.megaphone.org.au/p/nmlb.

Accessibility at Redfern station

In October 2018, the USyd Disabilities Collective along with People with Disabilities Australia (PWDA) held a rally outside Redfern calling for more accessible public transport. We are pleased to announce that according to news from The Sydney Morning Herald, new lifts will be built increasing accessibility to Redfern Station.

We continue to advocate for accessibility in public transport for all disabled people.

Disabilities space on campus

We would like a space on campus for students and staff with disability. Students with disability can be incredibly isolated especially when they don't know others like them. We believe that having a disabilities space would be beneficial for the social inclusion, mental health and wellbeing of disabled students on campus. We have contacted the USU about finding a space and plan to follow up on it.

Intersectionality

During the beginning of the year, two of our collective members, Robin Eames (Disabilities officer 2018) and Hayden Moon (Disabilities officer 2019), presented at The Better Together Conference held by The Equality Project.

As members of SQuAD (Sydney Queer and Disability community group), Hayden and Robin did a great job of discussing the difficulties that come with being disabled and queer in 2019 and how far we still need to go in terms of equality. The Panel was

called "Queer & Disabled: Intersections, inclusion, solidarity, community."

Joining the Disabilities collective

As always we welcome new members into our collective who have disabilities including mental, chronic, or terminal illnesses; people who are neurodivergent; and people who are D/deaf or hard of hearing, even if they don't identify as disabled or as having a disability. Sign up at <https://www.facebook.com/groups/USydDisabilities2018/>.

Wom*ns Officers

Gabi Stricker-Phelps and Crystal Xu

FREE Sanitary Items

We have purchased our first batch of sanitary items! We intend to refill stock each month. If you need sanitary items, please do not hesitate to come and get what you need from the SRC office under the Wentworth Building free of charge.

Women's Health Week and Mental Health

We are proposing a Women's Health Week from the 6-9th of September 2019. This would

involve health focused talks, information sessions and workshops. The focus topics include:

- Contraception and Sex
- Self-defence classes
- Zumba or aerobics
- Meditation and mindfulness
- Understanding abortion and accessing pregnancy services
- Nutrition
- Reliable and affordable health care services for students

If you have an idea or topic you

would like to raise during this week (or before) please visit or contact us.

We are liaising with the Health Education Officer, Miriam Deshayes. Miriam also wants the University Health Service to collaborate with SUPRA and the SRC for University Mental Health Day on the 7th of May.

Meetings

We had a follow up meeting with Sophia Zeritis and the senior manager of diversity, leadership and inclusion department, Sarah

Abbott, to discuss potential collaboration between the SRC and the university on promoting career development and female leadership panels. We submitted a student survey result about university career services and pointed out several problem areas that the career centre could focus on to improve student experience and the provision of services. We also intend to run a panel discussion forum in Semester 2 with female alumni to foster mentoring relationships.

Female Journalism: ENID

We are working on promoting and setting up the ENID platform, an online hub of USYD women's opinions, work, thoughts and issues. If you have an interest in writing, illustrating, photography, playing a musical instrument, performing, giving advice or have anything else you want to share contact us as per details below. All students are welcome and encouraged to get involved.

The Education Officers, Indigenous Officers and Environment Officers did not submit a report in time for the deadline.

Notice of Elections for Positions

of the 91st Students' Representative Council, University of Sydney



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

- ELECTION OF ONE INDIGENOUS STUDENTS' OFFICER
- ELECTION OF ONE MATURE AGE STUDENTS' OFFICER
- ELECTION OF THE EDUCATION OFFICER
- ELECTION OF ONE DIRECTOR OF STUDENT PUBLICATIONS

DID YOU KNOW?

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

Need help or advice? Your SRC is here to assist you.
 Phone for an appointment. The service is FREE, independent and confidential.
 We are located at: Level 1, Wentworth Building (G01), University of Sydney
 (02) 9660 5222 | help@src.usyd.edu.au | src.usyd.edu.au | [facebook.com/srchelp](https://www.facebook.com/srchelp)
If it is not possible for you to come to our office, a caseworker can meet you on a satellite campus, or speak to you on the telephone or Skype.

Fake Medical Certificates - Don't Risk it!



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

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

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

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

Do you have a legal problem? We can help you for FREE!*

Police, Courts

Car Accidents

Consumer Disputes

Visa Issues

Work Issues

Govt Services

...and more

Level 1, Wentworth Bldg, University of Sydney
 02 9660 5222 | src.usyd.edu.au
 solicitor @ src.usyd.edu.au
 ACN 146 653 143 | MARN 1276171

*This service is provided by the SRC Legal Service, funded by the Students' Representative Council, University of Sydney and is available to USYD undergraduate students.

Ask Abe

SRC caseworker help Q&A

Discontinue Not Fail (DC)

Dear Abe,

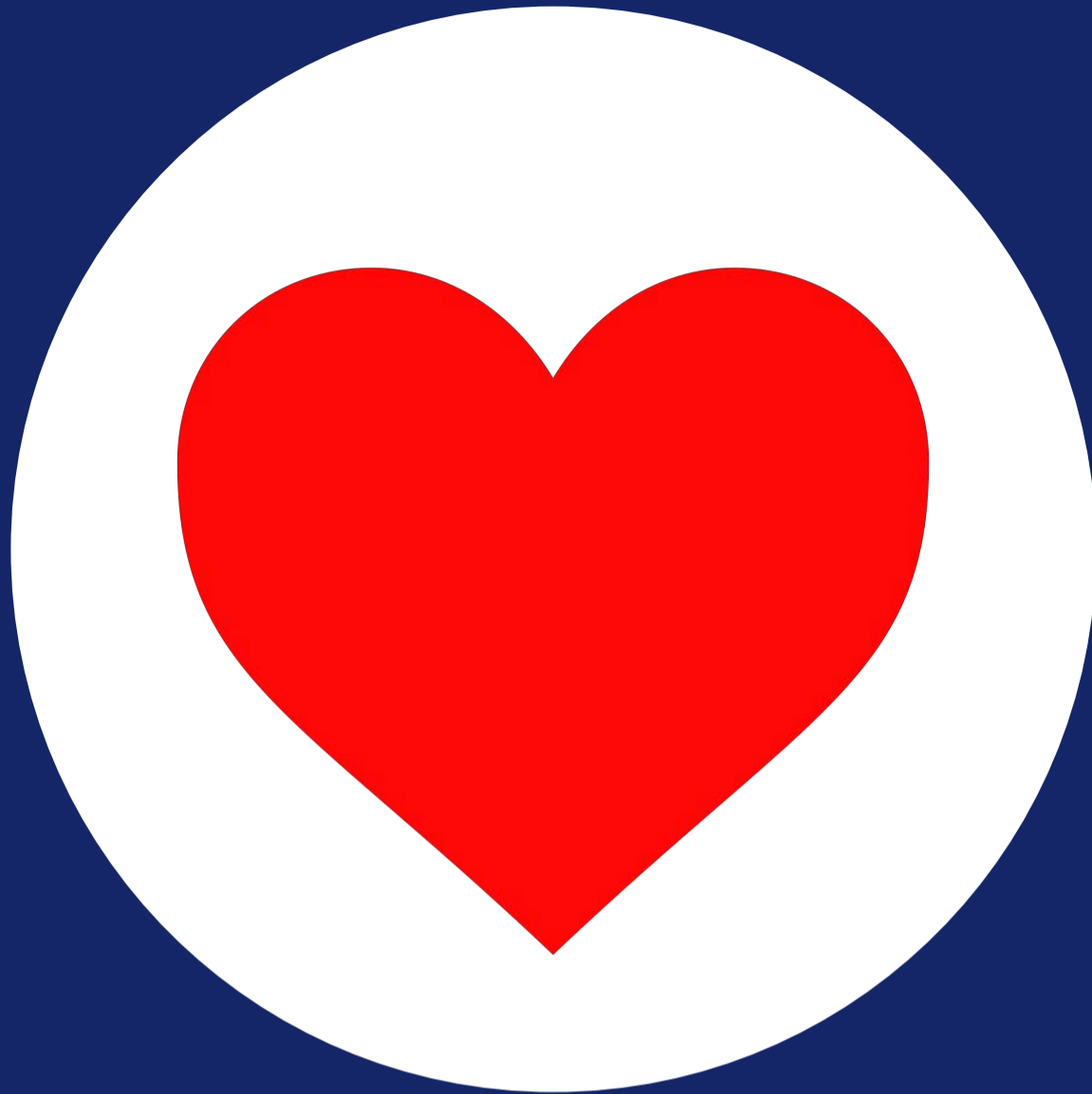
I recently had some family stuff happen and now I think I might fail a couple of subjects if I don't do something about it. Is there a way that I can have them wiped off my record, and just pick them up next semester?

Thanks
Avoiding a Fail

Dear Avoiding a Fail,

The deadline for applying for a Discontinuing without Fail (DC) grade is the Friday of week 7, and in this semester that is 27th April. You can go do this through Sydney Student. There is no academic penalty for DC subjects; however, you are still liable for the HECS/fees. If there is a compelling reason that you need to drop the subject now, like unexpected illness or misadventure, you could apply for a remission of HECS/fees. You will need documentation to support your claim, and you will need very strong supporting documents. If you need help with this ask an SRC caseworker by emailing help@src.usyd.edu.au.

Check out the SRC Guide to Withdrawing and Discontinuing: src.usyd.net.au/src-help/academic-appeals/dn/



HEALTH DAY

MALLET STREET CAMPUS
TUESDAY 16 APRIL
11AM-2PM

Promoting SRC Services, Student Support, NGOs & Community Organisations for Nursing & Midwifery Students



src

activism
advocacy
representation