

# Honi Soit

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4-5: NEWS

## USU candidates hit the ground for 2019 campaign

Nine students are vying for six coveted positions on the student-led board of the 145-year old University of Sydney Union (USU), an organisation which returned \$29 million in gross income in 2018. Although ten candidates were in the race only a week ago, Switch-aligned independent Prudence Wilkins-Wheat (Pru for USU) withdrew on Saturday for personal reasons. The candidates

are: Zizheng (Oscar) Bai (Independent), Caitlin Brown (Independent/Mod-Lib), Christina Lee (Independent), Nick Forbutt (Labor Left), Yinfeng (Benny) Shen (Advance), Ruolin (Irene) Ma (Independent), Tom Manousaridis (Labor Right), Ellie Stephenson (Switch), and Eve Wang (Panda).

**Full story on page 4 >>**

19-21: FEATURE

## The Alpha and the Omega: The University Ecclesiarchy

If one believes university is a public and secular affair, they might occasionally observe a few anomalies on campus. The first time I was inside the Catholic Society's Clubhouse was on a cold Winter morning after a lecture. The Centre, underneath the Urbanest in Jane Foss Russell Plaza, is modern, clean, and in a better condition than the University of Sydney Union's (USU) buildings. Wood-

en panelling adorns the interior. Free printing and wifi is provided. There's a chapel and a common room with a pool table. It's a relaxing scene. The chapel was built and owned by the Archdiocese of Sydney. The construction was approved by the then Archbishop of Sydney, George Pell.

**Read more on page 19 >>**

# Acknowledgement of Country



The settlement of Australia was grounded in a legal and moral fiction. One of the first High Court judgments that law students learn about was named after a gardener at James Cook University. More than 25 years have passed since the *Mabo* decision. The judgment was not easily decided. 10 years of legal skirmishing passed before *terra nullius* was overturned.

*Mabo* himself passed away before judgment was delivered, and the Howard Liberal Government would subsequently dilute native title by granting land title to white pastoralists following the 1996 *Wik* decision. The fact that last month, the High Court visited the Northern Territory for the first time and awarded \$2.5 million in compensation to the Ngaliwurru and Nungali native title holders for spiritual loss, does not dispel the need to avoid causing such loss in the first place.

The fact that *terra nullius* was overturned by seven people in horsehair wigs in an old brutalist building in Canberra has not drastically altered the reality faced by Indigenous peoples in Australia.

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Against a history of marginalisation, mistreatment, and intergenerational trauma at the hands of settler-colonialism and white nationalism, Indigenous peoples continue to face an uphill battle.

This century alone has seen a persistence of the heavy-handed attitudes which run parallel with the European hubris of *terra nullius*. Funding was slashed for customary sentencing methods in the criminal justice system, the Aboriginal and Torres Strait Islander Commission was abolished overnight, and mainstream press continues to propagate moral panics and the framing of the Hobbesian nightmare on the day-to-day lives of Indigenous peoples.

This is an appalling demonstration of ignorance, incompetence and malice. The road to reconciliation is a long one and Honi is proud to lend its battle colours to the fight for justice in the present and future. I am a student on Gadigal land and I live on Wallumattagal land. This always was and always will be Aboriginal land.

## Editorial

When I lived by the bay in Auckland a decade ago, I loved eating fish and chips. At high noon on slow, sedated Sundays, my grandma and I would amble down to the little corner shop. We were unrushed, easy-going and moving at our own pace. Along the way, we'd talk about everything and nothing at all.

The shop was an unassuming place with unremarkable magazines and dreary decor, the kind that a food critic would skip, and an instagrammer would rain check today.

We'd order a family pack: potato scallops for Grandpa, battered 'catch of the day' for my parents, and some banana fritters for my sister if my six-year-old self was feeling particularly benevolent. While we waited, I would count the little anchors on the wallpaper and afterwards, with paper pack in hand, we'd stroll home and devour the entire feast.

On Chinese New Year's Eve, I would cover my nose as my mother stood in the kitchen, steaming a fresh fish whole. All the while, I yearned for the crisp batter of fish and chicken salt. My mother's dressing of ginger, scallions, soy sauce and sesame oil failed to placate my tastebuds. Complain many a time, I did. On TV, Masterchef taught me that if bones were left in fish, the chef had been negligent. During those

New Year's dinners, I would poke at my rice, forlorn, and daydream of being someone else. The slow days died when Australia became my home. Sundays flew by as my father and I scouted Sydney for a cheap place to rent. We'd spend loose change on Smith's chip packets. My father would begrudgingly eat the chips and I'd save the free footy tazo for awkward discussions about the Swans and Sea Eagles at recess.

On school mornings, he would pour a thin layer of milk into an old takeaway container and dip Weet-Bix into it. Crusts of dehydrated fibre flakes would fly everywhere.

My father was born in a small village a three and a half hour's drive from Shanghai. His childhood home was made of wood. My mother was born in China's industrial capital of Changchun. Her family didn't own a fridge until she was in her teens. Both met in China's South before they uprooted their romantic world for my own. It is true that I am guilty. I am also indebted and deeply grateful to them.

With USU and federal elections looming, the world of politics — often so ugly, unreliable and unforgiving — could do better with people like my parents. I dedicate this edition to those people.

Alan Zheng

## The Goings On

Week X

### Higher Degree Research Exhibition

Higher Degree Research candidates' work is being exhibited at the SCA Galleries in Rozelle, as is traditionally done annually. The work will be drawn from items submitted as part of the Master of Fine Arts degree and the PhD program. For all of you doing shitty notebook squiggles in the margins of your exercise books, consider this a gentle nudge from The Goings-On to hone up your skills.

Thu 9 May / 6-8pm / SCA Galleries

### Protest: Commemorate Nakba — Stand with Palestinian Resistance!

On the 15th of May in 1948, over 750,000 Palestinians were forcibly expelled from their homes and made refugees. Ethnic cleansing subsists in Israel 71 years later through the building of illegal settlements, the passage of racist nation-state laws, and in the suppression of Palestinian protest by the Israeli Defence Forces.

The word al-Nakba literally translates to 'catastrophe' — and it would be an indictment on us to not still support the right of return of Palestinians to return to their homeland. The Goings-On urges you to attend this protest and stand in solidarity with the Palestinian community in Sydney.

Sat 11 May / 1pm / Queen Victoria Building

### Fossil Free USYD rally for 100% renewable energy and divestment

Another week of *Honi Soit*, another week in which the University of Sydney continues to invest in fossil fuels. As manifest in later pages of this week's paper, USYD invested a whopping 28 million dollar-doo in these fossil fuels, the flow-on effects of this amounting to fucking students over majorly by fronting as a progressive institution when in actuality it is a POS putting its money towards the destruction of the climate and all the cute and wonderful creatures on it.

Thu 9 May / 1pm / Law Lawns

### USU Election Soapbox

If it's not apparent from the three page spread in this week's paper, or the myriad of A-frames you've no doubt already seen strewn across all over our fair kingdom, the race to become a board director is certainly a-go-go. Not riled up yet? Don't support a candidate? Don't believe in any of the candidates? Don't believe in anything at all? Let's rendezvous at the soapbox, where all the candidates will be grilled on their policies (no less in part by comprehensively biased yet brazenly unperturbed dishrag, *Honi Soit*).

## On antisemitism, let Jews speak for ourselves

Lara Sonnenschein, "The dangers of weaponising anti-Semitism" (Week 7, Semester 1)

On Twitter this week, American Jewish commentator Yair Rosenberg asked a question which put into words a feeling I've had for some time now: "What if we listened to what major Jewish groups had to say about anti-Semitism, rather than self-interested partisan actqrs, and let them drive the narrative?"

Rosenberg was responding to the debate prompted by Republican congressman Lee Zeldin, who accused Democratic congresswoman Ilhan Omar of antisemitism for calling Jewish White House aide Stephen Miller a "white nationalist".

In this instance, Omar was not reprimanded by "major Jewish groups", as she was when she made comments about AIPAC earlier in the year. And with good reason; calling someone who espouses nativist, anti-immigrant, and racist policies a "white nationalist" fairly cleanly fits the bill.

This kind of criticism — putting an apt label on a bad actor — can't come under the banner of antisemitism. By the same token, it should not be for partisan actors to define what isn't antisemitism. Unfortunately, this is a growing trend among Jewish activists across the political spectrum, who provide cover for those who play on

antisemitic tropes, flirt with antisemitic groups, and even target Jews.

In Deborah Lipstadt's seminal *Denying the Holocaust*, the author makes an effort to explain what drives Holocaust deniers, particularly those on the far right; by painting the atrocities at the heart of Nazi Germany as a myth, fascist deniers are able to rehabilitate their awful ideology. By erasing the genocide of millions from history, deniers nudge their unsuspecting audience towards an antisemitic mistrust of Jews. Unfortunately, it appears anti-Zionist actors who allege that there can be no antisemitism in criticising Israel — and particularly Jewish actors who do this — are acting in similarly bad faith.

After all, if there is no antisemitism inherent in anti-Zionism, then it cannot be antisemitic to suggest that Jews should not have self-determination in the land of Israel.

This is, unfortunately, the central thesis of Lara Sonnenschein's recent piece for *Honi Soit*; that calling out antisemitism on the part of anti-Zionist actors is part of a conspiracy to allow Israel to act as it likes with impunity.

Suggesting that "even minor criticisms of Israeli policy... are often labelled as anti-Semitic" is merely another manifestation of partisan actors ignoring what mainstream organisations which represent Jews have to say.

We've consistently made the case that suggesting that all criticisms of the way that Israel conducts itself are antisemitic is not only wrong, it's antidemocratic. We say this because we feel a responsibility to ensure that debate about Israel is constructive and helps us move towards a genuine peace in the region. We say it because we don't want antisemitism to be a tool or,

as Lara puts it, "a weapon".

Fierce debate exists within my community about what does and doesn't constitute antisemitism. But too many of the most rabid participants in that debate make their arguments not as Jews, but as partisan actors. Jews who act on the partisan, political spectrum have the space to place communal Jewish identity lower on their priorities than those who engage with their Jewish identities first, and their mainstream political identities later (if at all).

Most don't, but some do. Any definition of antisemitism that seeks to shield your side of the political spectrum from criticism is not fit for purpose; and any definition of antisemitism which alleges that there can be no antisemitic criticism of the only Jewish state obscures blatant reality.

The idea that "Zionism is a modern colonial movement", a popular rhetorical tool among anti-Zionists, obscures realities about both colonialism and Zionism from Lara's readership.

Zionism, for the vast majority of us who identify with it, seeks to find Jews a place in our homeland with a final, negotiated set of borders between an Israeli state and a Palestinian state. For those at the ideological extremes, this notion of compromise clearly allows too much room for those with other points of view to exist.

I can't help but wonder if some on the far-left who take up the mantle of anti-Zionism know that it makes their closest ideological allies those on the far-right.

—Joshua Kirsh,  
Political Affairs Director  
Australian Union of Jewish Students

## O Draconian Devil! I want puzzles

It is I, the last sudoku enthusiast back again.

This week, I pick up my "supposedly" faithful *Honi Soit*, turn to the back tenth, pen clicked, pencil sharpened, rubber rubbed, and what do I find? No sudoku, no crossword, no target, not even a 'spot the difference'. Look, I may be the minority and truth be told I do not read your paper. I am here for the games, the fun, the challenge that you give week in week out.

I thought mid-sem was my relief from the mentally stimulating experience I call university, and yet here I am, just waiting to be challenged on my useless trivia knowledge, like the name of a metalworking tool feared by many a roadrunner, an anvil if you were interested. My gift to you, at an elementary level because that is what I'm reduced to without your challenges, an acrostic poem.

Horrified at what I found  
Outrageous in the audacity  
Ne'er-do-wells the lot  
Ignorant of the people

Selfish in print  
Ottawa's a nice place  
I hope it's an error  
That is all

As always, I hope this finds you well, and I look forward to Cloudrunners return post haste.

—Rory



Awks....

So a while back, in week 7, Burn Book made a bold claim against another bold claim made in USYD rants about a couple of blue splotches in the new Life Science building which apparently the powers above paid \$300,000 for as art. After an extensive fact checking process the Burn Book is famous for, we found out otherwise... But, after doing more googling we have realised that no, the university administration did pay an obscene amount of money for

what is essentially a couple of coloured splotches on a sterile white wall. We're all for modern art at *Honi*, but having gone to see it for ourselves, we... lol.

### Wow we get it you want to be in Burn Book

Whispers of Unity formally endorsing current SRC general secretary Niamh Callinan for SRC president as part of a deal with NLS continue. While this is just boring stupol news in itself that would probably interest no one except a couple of hacks on campus (hi guys I know you're reading this), senior Unity headkicker Adriana Malavisi reportedly said that anyone caught leaking would reportedly "suffer her wrath" and that their strategy moving forward would be to deny Niamh's endorsement until USU elections. Burn Book understands Niamh sent screenshots of a message from an *Honi* editor asking her whether she had been endorsed at caucus for the SRC presidency. Adding DRAMA to this stale piece of stupol goss are suspicions

that the anonymous voice whispering into *Honi's* ear is actually Niamh herself. Why would Niamh leak stuff about herself? Our theories are that she either a) is trying to sabotage her chances because she doesn't actually want to be SRC president or b) she enjoys the thrill and glory of having her name feature in the Burn Book. Being the vain self-obsessed person we are, we'd like to think that b) is the answer to this stupol enigma. Oh Niamh, you flatter us so.

### Keep your friends close, and your tweets closer

USYD postgrad student Connor Parissis has landed in hot conservative water recently for allegedly inflammatory tweets they made years before they embarked on contesting the federal seat of Barton for the Greens candidate for Barton at the upcoming federal election. Someone dug up Parissis' old tweets which, among other things, feature Jesus in a sexually compromising position, something about the Greens

being communist, and something about "dead cops". While some demographics may find these tweets exactly what they want to see from a political hopeful, alas, the majority of the Australian public has not woken up to the cause of Communism, so Parissis eventually issued an apology. He still has the backing of the Greens in Barton.

### The state of the union is weak

With USU elections underway again, Burn Book has heard some strange happenings. Ruolin (Irene) Ma's campaign slogan changed from "Rollin' with Ruolin" to "Ruolin is my choice" on Sunday night, borrowing from Grassroots-aligned director Maya Eswaran's "Maya is My Choice" campaign last year. Meanwhile, SRC President Jacky He wrote a glowing review on Moderate Liberal Cady Brown's (Cady Can) campaign page, asking students to "Vote for Cady for a better USU!" Could this be the best endorsement ever? Probably not.

# FOI request reveals Uni links to fossil fuel industry

*Fossil Free USyd*

A freedom of information inquest by Fossil Free USYD has uncovered significant details about the University's financial relationships with fossil fuel industries. With carbon dioxide concentrations increasing from 310 to 410 parts per million over the last 70 years, coinciding with grave changes to the climate and conditions for human and non-human life, the actions of our influential public institutions deserve careful scrutiny.

The University of Sydney's (USyd) energy bill totalled \$19 million in 2017. Last year, the University lavished \$28 million dollars on Stanwell Corporation and Origin Energy, both of which primarily derive energy from fossil fuels. This marks a 43% increase in the University's expenditure from 2017-18. The University invested \$22.4 million in the following fossil fuel companies: BHP Billiton (\$935M), Woodside Petroleum (\$59M), AGL Energy (\$1.60M), Oil Search (\$1.56M), South 32 (\$1.30M), Royal Dutch Shell (\$1.04M), Whitehaven Coal (\$541K), EOG (\$400K), CNOOC (\$354K), CLP Holdings (\$232K), and Santos (\$137K).

BHP Billiton was partly responsible for one of the world's worst environmental disasters in Brazil just three years ago. A collapsed dam spilt 40 million cubic metres of mining waste, which travelled over 650 kilometres from the initial breach, killing 19 people. Royal Dutch Shell, involved in a number of the largest and most well-known oil spills, is no less notorious. In the 1990s

Shell wilfully mislead the public about its degradation of Ogoniland and its complicity in atrocities carried out by Nigerian military forces, who shielded the company from protestors. A 2017 Amnesty International report revealed Shell was a "central player" in "widespread and serious human rights violations, including the unlawful killing of hundreds of Ogonis, as well as torture...rape, and the destruction of homes and livelihoods."

Less well-known is Santos, a home-grown energy conglomerate operating in the Asia-Pacific. Santos recently proposed a flagship coal-seam gas project in the Pilliga State Forest of NSW. 23,000 submissions were received in response to their Environmental Impact Statement development application; 98% opposed the project. Whitehaven Coal, another national player with projects in Maules Creek NSW, is widely considered amongst First Nations title holders, local farmers and activists as the most disrespectful towards the environment and the inadequate regulation designed for its protection.

All of these corporations burn huge amounts of greenhouse gases, contributing directly to human-induced climate change. Shell and BHP are among the world's largest greenhouse gas emitters. Others have 100% of their assets in coal, oil and gas. Most have no concern for human and non-human rights. The University needs to take swift action to counter and delegitimise these

companies, not subsidise them.

While the University remains obstinate, students around the world are striking. Indigenous communities are continuing to resist theft and usurpation, and workers' are demanding a just transition to sustainable forms of work. These are not minority viewpoints. The Lowy Institute tracked public opinion on climate change for over 10 years. Consistent with a rise in concern since 2012, 59% of respondents in 2018 agreed that "climate change is a serious and pressing problem" and so "we should begin taking steps now even if this involves significant costs."

Our University is displaying scant regard for this public sentiment.

The science is clear: human action is the most likely cause of observed warming since the 1950s. The rate of this warming is unprecedented. Climate change is resulting in the increased intensity, variability, and frequency of extreme climatic events like droughts, floods, and heatwaves. This contributes to the extreme and escalating rates of species-loss, sea-level rise, and reduced and inconstant rainfall. Those nations and communities that have contributed little to this quandary bear its worst effects. USyd administration are aware of this, yet they continue to satiate their addiction to fossil fuels.

Asking that our University follows the many thousands of other institutions around the world in divesting from

carbon-intensive companies is not an unreasonable request. Changing contracts is a simple and effective way to support the renewable energy industry and green jobs. It might seem like an infinitesimal contribution, but that does not vitiate personal responsibility. Bill McKibben, writer and co-founder of the climate campaign 350.org acknowledges that, "divestment by itself is not going to win the climate fight." But it's still effective:

"Weakening – reputationally and financially – those players that are determined to stick to business as usual... [is] one crucial part of a broader strategy."

The divestment movement has already exerted a palpable impact on the fossil fuel industry. It can severely delegitimise a company's social license to operate and impede its ability to raise capital. Peabody, the world's largest coal company, filed for bankruptcy in 2016, citing the divestment movement as a contribution to their failure. A Goldman Sachs spokesperson acknowledged that the "divestment movement has been a key driver of the coal sector's 60% de-rating over the past five years".

USyd is falling behind its peers. Last year UNSW announced that, from 2020, the University would be powered by 100% renewable energy. Later in the year, UTS signed a power-purchase agreement with a solar farm in Walgett, ensuring that at least 50% of its electricity demand would come from solar. ANU has partly and

La Trobe has fully divested. Changing energy providers is a matter of priority for management, and a simple one.

Action from UNSW, La Trobe, and ANU did not come out of nowhere. Divestment was the result of sustained campaigning and pressure from staff and students in each case. Jelena Rudd, one of the indefatigable Fossil Free organisers at UNSW, believes that "campaigns like fossil free are important to persevere with."

"They serve a dual purpose of achieving a tangible and immediate goal, as well as providing a familiar context for people to grapple with the systemic problems facing society, and the tactics we use to challenge them," Rudd has said.

Fossil Free USYD is one of many groups that have formed on campuses across Australia to hold universities accountable to the generation they educate.

Our student body and the country deserve better. We deserve management that backs up its talk about sustainability and climate change with action. It is time to 'unlearn leadership' — the self-centred, polluting practices of the past — and to work with other universities and organisations in beginning a democratic transition. Our society needs to change, and divesting from the fossil fuel industry is a small, but necessary and practical step, one which USyd should be providing an example.

*This Thursday 9 May, at 1pm on the Law Lawns*

# Flesh-eating bacteria found on campus

*Millie Roberts*

Last week, reports broke that a Sydney University Football Club player had contracted a rare, life-threatening bacterial infection during a game on campus. Henry Clunies-Ross' sliced his right leg on part of the goal post on Sydney Uni's Football Ground, more commonly known as oval No. 2. The cut became infected with necrotising fasciitis: a flesh-eating bacteria that tears through the skin, tissue and fat above muscles.

The necrotising fasciitis is believed to have been laying dormant on the field's turf. Although the incident occurred approximately a month ago, neither the University nor Sydney Uni Sport and Fitness

(SUSF) have released a health notice — so does the bug continue pose a threat to others?

Necrotising fasciitis is characterised by red boils that erupt, shedding pus and skin particles. Those infected can be sent into septic shock, or require amputations. It is estimated that approximately 400 Australians are reported to have it each year, and despite its rarity, one in four cases are fatal.

Clunies-Ross recovered after rigorous medical attention at RPA Hospital, where staff were able to save his leg. His treatment involved a string of operations, a "nuclear bomb of antibiotics" and hyperbaric pressure chambers, he told the

SMH. Dr Jim Manos, a Senior Lecturer in Infectious Diseases, speculates that Clunies-Ross could have also contracted his bacterium from another player.

"The most likely way that it ended up on the turf is that a player was infected at some point prior to the game and [...] was shedding bacteria from a small wound that had not been treated (or may have been ignored)," says Dr Manos.

There is a chance the flesh-eating bacteria is still present on the oval.

Like all bacteria, necrotising fasciitis is microscopic, making it hard to locate and remove with disinfectants. Similarly, after outgrowing its nutrient source, biofilms (a slime

layer which protects bacteria communities that allow them to rapidly grow) can fragment and be carried over by wind or rain to new locations for recolonisation.

"There is not much that can be done in terms of maintenance of the turf, as it would be impossible to eradicate without knowing precisely where the colonies [or] biofilms are," Dr Manos says.

That being said, Dr Manos does not expect the bug to populate the entire oval, due to regular disturbances from games and mowers.

Given Clunies-Ross' unfortunate yet specific circumstance of contraction, others on campus are most likely

safe from the bug. However, Dr Manos recommends those playing on the oval to remain vigilant about the state of their skin, and speak to a medical professional if an injury does not heal or becomes inflamed.



*A view of University Oval No. 2 from Western Avenue*

# Nine USU candidates hit the ground for 2019 campaign

*Joseph Verity and Alan Zheng*

Nine students are vying for six coveted positions on the student-led board of the 145-year old University of Sydney Union (USU), an organisation which returned \$29 million in gross income in 2018. Board directors are paid \$4,416 annually and hold a daily \$11 meal allowance for USU outlets.

Although ten candidates were in the race only a week ago, *Honi* understands Switch-aligned independent Prudence Wilkins-Wheat (Pru for USU) withdrew on Saturday for personal reasons. Wilkins-Wheat had entered the race as an independent after unsuccessfully contesting broad-left grouping, Switch's preselection.

Postgraduate student Zizheng (Oscar) Bai ("For better, for future") is running on orange as an independent, managed by Jianshan Zhang. Although rumours abounded that Bai was running with Chinese international student grouping Panda, Bai denied this, telling *Honi* that he has never been involved in a Panda

campaign or, the Panda-aligned China Development Society.

Caitlin Brown ("Cady Can") is running on light blue as an independent managed by Sydney Arts Students Society (SASS) Secretary Nick Rigby. Both Brown and Rigby have been extensively involved in Moderate Liberal Politics: Rigby campaigned for unsuccessful Mod-Lib candidate Jack Abadee in the 2018 St Ives Ward election and Brown, a resident of Wesley College, identifies as a "Moderate Liberal outside of Uni" and managed "Colleges for SRC" in the 2018 SRC elections. That same ticket endorsed Patrick Hendy—son of former federal Liberal MP Peter Hendy—for Senate last year.

Christina Lee ("Goodness me, it's Tina Lee") is running on red as an independent candidate, managed by 2019 Welcome Week Coordinator and former President of the Science Society, Sarah Cutter-Russell. Lee, a member of the Faculty of Science Board, also ran in last year's SRC elections on the Baekho for SRC ticket.

Baekho for SRC supported the campaign for international student concession cards and backed ultimately successful Panda candidate, Jacky He, for President.

Nick Forbutt ("Pick Nick") is running on black with Labor Left/National Labor Students (NLS), managed by Young Labor Left Convenor James Newbold. Forbutt is the current Vice President (External) of SASS after successive SASS AGMs were ruled invalid in 2018. Elected as an SRC councillor in 2018, Forbutt joined the majority Panda-Reboot-Shake Up bloc at RepsElect 2 in a deal which assured NLS the salaried Education Officer position.

Eve Wang ("We Believe") is running on pink as a Panda-aligned independent. Her role in Zimeng Ye's successful USU campaign last year. Wang, a second year Commerce/Law student, is managed by Panda-aligned, SRC Sexual Harassment Officer Sonia Gao.

Yinfeng (Benny) Shen (Bennyficial) is running on royal blue as an independent

*Disclaimer: Honi Editors Pranay Jha, Nell O'Grady, and Liam Thorne are not involved in the 2019 USU Board Election coverage.*

candidate, managed by Jessie Ye. Shen, a current Resident Assistant at the University of Sydney's Queen Mary Building, has connections to Advance after he campaigned for Alex Yang's unsuccessful run for SRC president in 2018. Shen is one of four 2019 SRC student housing officers and previously served as the Public Relations Director of the Sydney Uni Chinese Students Association (SUCCA).

Ellie Stephenson ("Elect Ellie") is running on yellow. Stephenson, one of four 2019 SRC welfare officers and prominent USU debater, is running with broad-left grouping, Switch. Stephenson will be managed by a "non-hierarchical, committee-based approach to campaign management," according to a senior source in Switch.

Irene Ma ("Rollin' with Ruolin") is running on light yellow as an independent candidate. Despite previous affiliations with Advance, *Honi* understands current USU Board Director Decheng

(Clement) Sun has backed Benny Shen's campaign instead. Ma, like Shen, is also a 2019 SRC student housing officer. Ma's campaign is being managed by current Advance councillor and former Vice President of the Toastmasters Society, Daniel Hu.

Tom Manousaridis ("Tom on Top") is running on purple with Labor Right/Unity, managed by Liam Thomas (Unity). Manousaridis is the current Queer Officer of Sydney University Law Society and a former USU Campus Activity Coordinator. He was formerly a member of the SRC's general executive in 2018.

As in 2018, candidates will have a spending cap of \$700. They will also be required to weigh down A-frames with 20kg sandbags as a safety precaution.

For these candidates, the USU election is often their first thrust into the public spotlight, but not the last.

Voting opens next Monday to Wednesday to all students. **Full coverage >> Page 14.**

# Calls for inquiry into Sydney Uni Sport and Fitness

*Pranay Jha and Alan Zheng*

The \$28 million student organisation Sydney University Sport and Fitness (SUSF) may become the subject of an inquiry by a NSW regulatory watchdog after a complaint alleged willing maladministration and breaches of the SUSF constitution.

Central to the allegations is former President Bruce Ross' residential lease of a cottage on campus at below-market rates, a fact first uncovered by an *Honi* investigation in 2015 by former editor Alexi Polden.

This month, *Honi* revealed that over the 22 years Ross has resided in the property, only one rental review was conducted. The lease currently remains in a holding over status.

The lease, which was overseen by SUSF Management, sees Ross pay \$487 per week for a property on campus with 6 bedrooms and 3 bathrooms.

A SUSF spokesperson has previously told *Honi* that the below-market rate was the result of several problems with the property, including SUSF's use of the cottage for storage and the disruption caused by an

extensive capital works program.

The National Civil and Administrative Tribunal heard in a 2016 case fought by Polden that the University employed senior staff in SUSF.

The documents filed at the regulator—which appear to have been lodged anonymously and in writing—allege a failure of financial governance by employees of a NSW public sector agency.

"Mr Ross provided favourable performance reviews and limited oversight of [a certain staff member] during his employment as a result of this arrangement," the complaint reads, citing "senior office bearers of SUSF" as a source.

The University has been aware of issues within SUSF for quite some time.

Back in 2016, the University convened a governance review of SUSF headed by Tim Ebbeck of Ebbeck TIG Consulting.

The review's purpose was to examine "the governance of SUSF, including... the roles of the Office Bearers and Management Committee, the

Sports Foundation and the Trustees," according to the terms of reference exclusively obtained by *Honi*.

The review was also tasked with considering whether to make SUSF a professional unit of the University with "the Director and staff to be made employees of the University, reporting to a member of the Senior Executive."

The terms were rounded out with "matters likely to be of interest to the University in the context of the University's strategies to enhance the student experience."

Ebbeck had access to numerous background materials, including SUSF's constitution and his findings were reported to Vice-Chancellor Michael Spence.

Given the review likely touched on some of the issues raised in both the ICAC complaint and *Honi's* coverage, senior University staff acquired knowledge of issues within SUSF following Ebbeck's review.

The University also learned of issues with the quality of SUSF's corporate governance late last year when Secretary to

Senate David Pacey attended a SUSF meeting. At the meeting, SUSF Vice President Ed Fernon questioned the relationship of senior SUSF figures and raised concern over potential conflicts of interest.

Despite the complaint, an investigation will only proceed at the discretion of the regulator's assessment panel.

A university spokesperson said the university would "cooperate fully with any ICAC investigation should one proceed," but declined to comment on matters relating to the management of SUSF's affairs.

"SUSF is an organisation which, while operating within the University, is independent from it," the spokesperson said.

SUSF declined to comment on the matter.

The allegations come amid a busy time for the sports union which is widely expected to elect a new president and members of its General Committee this month.

*An earlier version of this article appears online*



*Above: Sydney University Sport Cottage (Residence) D10 leased to Bruce Ross over the last 22 years*

## Mid-week May Day sees unions hit the streets in force

James Newbold

Photography by Yazhi Xue

After around 40 years of shifting May Day to the nearest weekend, the return to 1 May was a no-bullshit walkout from the most staunch and militant unions in New South Wales.

In the main crowd, Construction, Forestry, Mining and Energy Union (CFMEU) members were blasting Barry White's "Can't Get Enough of Your Love, Babe" near the Public Service Association (PSA) contingent.

Most of the workers attending had walked off the job to attend a political rally, breaking some of the world's most restrictive industrial laws in doing so.

Aside from promoting themselves, Marxist and student socialist groups were highlighting climate change, perhaps hoping to invoke the spirit of the Green Bans of the legendary New South Wales Builders Labourers Federation.

The unions gathered at Belmore Park didn't bother with opening speeches. Cutting to the chase, the march shut down parts of Pitt, Goulburn and Elizabeth Street en route to Hyde Park.

Students chanted, "Liberals out, green jobs in / We will fight, we will win," and, "One struggle, one fight / Workers of the world unite". At one point an ETU member seized the megaphone, proclaiming, "This is a union town", before entering a call and response chant of "Union! / Power! Union! / Power!"

Given the strong turnout from blue-collar workers it was of little surprise that workplace safety was a key issue. The MC, Rita Mallia of the CFMEU Construction and General Division, introduced Patrizia Cassinitti, the mother of Christopher Cassinitti as the first speaker.

Cassinitti was an apprentice killed on a construction site just after his 18th birthday when a crane fell on workers last month. His comrades cut through the debris to reach the workers crying for help, with police eventually using pepper spray in an effort to disperse his distraught workmates.

Patrizia spoke on the importance of workplace safety and the right to withdraw labour. Becoming emotional, she vowed, "Christopher and others who have died on job sites will not have died in vain." Workers around the podium chanted "Christopher" as she finished speaking.

James Newbold is a member of National Labor Students.

## Allegations surface of ANZAC day hazing ritual at St Paul's

Baopu He

Allegations of hazing have recently emerged over St Paul's College's annual ANZAC day celebrations this year. The celebrations traditionally involve college residents attending dawn service at Martin Place before embarking on a pub crawl across the city in their designated "platoons."

According to the 2018 Broderick Report into St Paul's College, "platoons" are formed through an auction process, where senior college students bid to have new college students, or "freshers", join their group. Students stay with the same platoon throughout their time at college.

A source who wished to remain anonymous told *Honi* details of how "freshers" were led into a senior student's room, supplied with alcohol and encouraged to drink under the pretense of an initiation rite to acquaint themselves with their "platoon" before ANZAC day.

The source alleged that freshers were told to drink with the express purpose of vomiting, and that they were

made to drink spirits from a live squid. The source claimed that the vomit, alcohol, and squid were mixed together, and that freshers were then made to drink this mixture.

Speaking to *Honi*, a college spokesperson confirmed the college had received the report of an incident contrary to their Hazing and Initiation Policy, and that they immediately launched an investigation into the allegations. Under the policy, a definition of hazing includes "practices that encourage excessive alcohol consumption."

The spokesperson told *Honi* the offending incident involved college students and occurred before the Easter break. However, they denied several of the allegations.

"We understand that no-one drank from a live squid, and that no-one drank vomit," the spokesperson said.

Due to the ongoing investigations, the spokesperson declined to provide specific details of the incident, but stated that appropriate disciplinary

actions will be taken once the investigation is complete. Disciplinary actions available against students carrying out hazing practices include suspension and expulsion from the college.

The allegations come as St Paul's is experiencing a change in governance which is seeking to reform the embattled college from its troubled history of hazing and sexism.

The existence of "dangerous and demeaning practices" at the college was confirmed in 2018 with the release of a report led by former Sex Discrimination Commissioner Elizabeth Broderick. While St Paul's originally refused to take part in the report, the college reversed its decision in late 2017, and has since sought to implement all the recommendations made by the report under the leadership of Warden Don Markwell.

"The College has consistently articulated its stated values of respect and dignity for all, and its commitment to a culture of safety, respect and inclusion," the spokesperson said.



## Mods re-elected as executive despite flaring tensions at AGM

Baopu He and Liam Thorne

Liam Thorne is a current member of Sydney Grassroots

It was business as usual at the annual general meeting (AGM) of the Sydney University Liberal Club (SULC), with sitting president and moderate liberal Jack O'Brien and his candidates re-elected without contest from the soft-right faction of the party. The meeting, however, was not completely devoid of tension, with William Jefferies of the soft-right standing up to deliver a sustained criticism of SULC during the general business segment of the meeting. In his speech, Jefferies addressed comments made earlier by O'Brien in his president's report regarding "a certain group of people who have sought to undermine our objectives."

Jefferies accused SULC of lacking transparency and being exclusive, noting that the meeting had been the shortest AGM since 1933. "Why are the moderates here voting for an [executive] that is purposely going to exclude them from the club... the soft right are demonised when they are actually great, principled, ideologically-driven people,"

said Jefferies. O'Brien also responded to other allegations made by Jefferies of SULC not giving all its members notice of events — including the AGM — stating that it was due to a technical error.

O'Brien also defended the Club against accusations of exclusivity, stating that SULC actually had not held any events so far this year, but that all are welcome to attend events held by the Young Liberals.

"[The] Young Liberals hold an event, it's a private event, Will [Jefferies] has as much a right to be there as he does at my birthday party," O'Brien stated.

*Honi* reported in February that Jefferies was allegedly involved in a push to stack SULC membership during Welcome Week. The group reportedly gave St Paul's College "freshers" \$2 coins to pay the Club's sign-up fees, in the hope of challenging the moderate, "Alex Dore" faction. Both Fitton and Jefferies denied being involved in the alleged stacking.

Although there was no formal challenge for the SULC presidency this AGM, the club's leadership has long been contested by different factions. The soft-right faction, described as hardline libertarians, held the presidency from 2014 to 2015. In 2016, Josh Crawford beat Dom Bondar for the presidency, returning power to the moderate faction where it has remained ever since.

Crawford returned tonight to speak to the nominations of several members up for SULC life-membership status, including David Hogan, who he praised for bringing in certain groups on campus which SULC was not engaging well with — "business and college students."

Other mentions were given to the successes of the club over the past year, including hosting Bettina Arndt and her controversial talk entitled 'Is there a rape crisis on campuses?' which O'Brien commended as "a really great opportunity to build [SULC's] profile so that people know what we are doing."

## ANUSA reaccredits students' union

Joseph Verity

The Students' Representative Council (SRC) of the Australian National University Students' Association (ANUSA) voted last night to reaccredit to the National Union of Students (NUS), provided that a list of key performance indicators (KPIs) are met. The move comes after three consecutive years in which ANUSA has refused to accredit to the NUS.

As reported by the ANU Observer, the KPIs include the retrospective and future release of National Executive meeting minutes and the appointment of a non-partisan Returning Officer and the National Conference of the NUS, amongst various other requirements recycled from KPIs of years past.

In both 2017 and 2018, ANUSA made similar demands of the NUS which were not met. Amendments to previous KPIs were introduced this year to avoid a similar outcome, which included changing the appointment of a non-partisan RO from an 'exit' KPI with a specific date of completion attached to an 'assessable'

KPI with less stringent implementation requirements.

NUS President Desiree Cai (NLS) spoke to *Honi*, expressing an optimistic outlook on the implementation of the KPIs following the change.

"Given the amendment to the KPIs passed at the SRC meeting, it is likely that we will meet all the KPIs necessary for affiliation and accreditation this year," Cai said.

Amongst a list of 'exit' KPIs — demands that must be met if ANUSA is to reaccredit — is a request that the minutes and policy book of the 2018 NUS National Conference be released to all member organisations by June 1. If this condition is not met by the NUS, ANUSA's road to accreditation may well be over within a month.

At NatCon 2018, Cai spoke in favour of KPIs, asserting that they were essential to the health of the Union. Ultimately however, a rare coalition between Labor Right and the Socialist Alternative defeated the motion, labelling KPIs a "corporatist" measure unbefitting of a union.

## Tribunal dismisses rights claim

Alan Zheng

A USyd student's complaint of race and sex discrimination against the University has been dismissed by a tribunal last month after the student missed several procedural deadlines.

The NSW Anti-Discrimination Board found the student's complaint lacked substance back in 2018.

The student — whose identity has been anonymised as "DVA" due to a non-disclosure order — failed to appear before the NSW Civil and Administrative Tribunal. The University was represented by former Uni Office of General Counsel lawyer Sarah Heesom.

The Tribunal heard that DVA complained to then Deputy Vice-Chancellor (Indigenous Strategy and Services) Shane Houston that she had been sexually assaulted by a Uni staff member under Houston's supervision in March 2017, four months before Houston's sudden dismissal in September 2017.

A Uni spokesperson denied a current or former staff member was the subject of the complaint and also denied

Houston's involvement in the complaint. "The former Deputy Vice-Chancellor (Indigenous Strategy and Services), Dr Houston, was not involved in this matter."

DVA argued that the Uni's subsequent investigation of her complaint was inadequate and this amounted to sex discrimination. The Uni thereafter investigated DVA following allegations of inappropriate conduct which pre-dated her complaint.

After those allegations were substantiated, the Uni excluded DVA from the Indigenous Strategy student spaces in the Old Teachers' College to "protect the health and safety of students and staff," an act which DVA also claimed was race discrimination.

The Uni's recent litigation efforts follow a spike in human rights and anti-discrimination claims in 2017 when the Uni fought four complaints at the NSW Anti-Discrimination Board and Australian Human Rights Commission, expending more than \$11,000 in legal fees for those proceedings.

## Outlines released

Carrie Wen

The University of Wollongong (UoW) recently released the course outlines for the Bachelor of Arts in Western Civilisation, outlining 16 core philosophy-focussed units.

Last December, the UoW Vice Chancellor approved the inclusion of the degree at UoW.

It was developed by UoW's Senior Professor of Philosophical Psychology Daniel Hutto. Hutto was selected in mid-2017 to lead course development after consultations with senior academics from faculties such as Law, Humanities and Arts.

The course's learning outcomes claim students will be "able to demonstrate knowledge and understanding of exemplary masterpieces of Western thought, art and architecture."

Earlier this month, the National Tertiary Education Union (NTEU) launched a legal bid to prevent the UoW's deal with the Ramsay Centre, arguing the approval of the degree contravened UoW's *Course and Subject Approval Procedures*.

## NTEU heads to FWC over staff evictions

Alan Zheng

The National Tertiary Education Union (NTEU) unanimously voted to escalate its dispute with the University to the Fair Work Commission after rejecting a deal from Vice-Chancellor Michael Spence in a meeting last Wednesday.

That relocation — first reported by *Honi* in January — separates researchers into several locations including Australian Technology Park, as early as June this year.

Spence's deal offered to consult staff on "where staff will move," not the "ultimate rationale of the move," according to faculty sources.

To date, the University maintains that a formal change process is not required for the relocation.

The University has also withheld work, health and safety (WH5) reports from staff which, according to Dean Robyn Ward, highlight building risks, justifying relocation.

Amidst ongoing inspections, an email from Head of School John Hunt last month flagged risks relating to the "decanting

of flammable liquids."

A GIPA request filed by *Honi* confirmed the existence of spreadsheets compiled from audits of the building's labs, as well as a confidential submission to the Senate's People and Culture Committee in November 2018, outlining a review and action plan for the building.

A senior lecturer within the University told *Honi* that the NTEU intends to argue that the relocation decision constitutes a "relocation of work units," and requires a formal consultation process.

University Provost Stephen Garton, writing to the NTEU, stated that consultation is only required for "a relocation of a work unit inside the organisational structure and not a relocation of physical location."

NTEU Branch President Kurt Iveson described the current mood of staff as "angry and upset."

"It's one of the worst examples of top-down managerialism I have seen here," Iveson said.

# The freedom of being a third culture kid

Georgia Tan reflects on her cultural identity and personal journey of self-acceptance.

It still surprises me how often I can casually use the term 'ABC' and receive a blank stare in return. Australian-born Chinese form a significant portion of our community and yet many out there remain oblivious to such cultural nuances. With this lack of cultural awareness still prevalent, you can imagine then, that when I go around introducing myself as a Third Culture Kid (TCK), most people have never heard of this term at all.

A TCK is a person raised outside of their parents' culture or the culture of their official nationality, who does not relate to the culture of the country they grew up in.

For TCKs like me, "where are you from?" is a loaded question.

I will typically respond with a short "I'm from Hong Kong." Yet this picture is a less than accurate sketch. My struggle with my identity has been a confusing journey with no shortage of sore points.

While my parents grew up in Malaysia and hold Malaysian passports, I am ethnically part Chinese and Japanese. If that wasn't a mouthful, once I add that I grew up in a predominantly expat community in Hong Kong and attended international school all my life, my cultural heritage tends to disorient

most people that I meet. That invariably leads to false conceptions of my identity founded on comfortable and familiar stereotypes. TCKs are prevented from easily giving voice to their origin stories, and are severed from the roots of a precise nationality, a home.

Wherever I go, I have often felt and been treated as an outsider. Comments on my accent have in the past sent me spiralling into a state of unease and insecurity with my identity. When I meet a Hong Konger for example, they label me as an 'overseas Chinese' from Malaysia. While I was born in Hong Kong and am a permanent resident there, I have never truly felt like a 'local' in my own home city. When I visit extended family in Malaysia, they are quick to point out my apparently 'British' accent and consider me a *guai mui* (Cantonese slang for 'foreign girl'). Comments like this, while unintentional, have been hurtful and sparked a lot of resentment and dissociation with my cultural identity.

I meandered between different cultural groups throughout primary and high school. At one point, I pretended to be a K-pop, J-pop and even Canto-pop aficionado. I watched K-dramas with my friends during lunch break, while

in my head I wondered why most of the actors that my friends were fangirling over just looked unattractive to me. Back in the days when cable TV was my go-to entertainment, I remember begging my parents not to unsubscribe to Disney Channel, FOX and the Travel Network. I would watch American Idol as frequently as Fawly Towers and Little Britain.

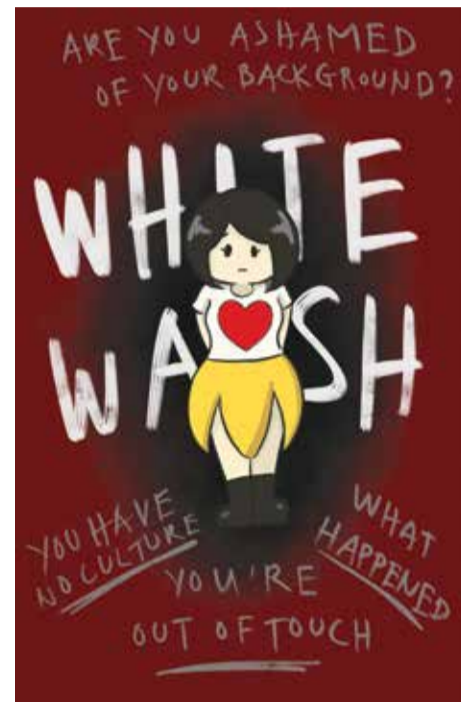
It was during high school that I first came across the term Third Culture Kid and I didn't think much of it at the time.

The decision to identify as a TCK actually occurred after moving to Australia. I realised that the non-judgemental, unassuming acceptance I had received within the expat community I grew up in was something truly unique. Elsewhere, it seems that people quickly categorise a new face as either 'one of us' or 'one of them', local or foreigner. I have been assumed by many to be Australian, just because I don't have an 'international student accent', and I share similar, westernised traits with them. But obviously, to say I'm an ABC would be incorrect.

To live authentically, for me, has meant accepting my roots as a TCK. While my younger self felt constantly torn between differing cultures, having

the freedom to pick and choose from my own mixed bag of traditions has been the most rewarding experience. Some laugh at the notion of calling themselves global citizens, but to me, seeing myself as a TCK has allowed me the freedom to embrace my whole identity, and not yearn for what others have.

Art by Olivia Allanson



# How the first become forgotten

Vivienne Davies reflects on cultural survival and erasure.

At 3:59 am, sleep-deprived from a train journey that began at 12am, I stood shivering amongst the streets of Basel, Switzerland. Spirits were high after witnessing an entire city shuffle down the streets in pyjamas for this UNESCO-listed cultural festival.

At 4am, all the lights flicked off. The city hushed, holding its breath in the darkness.

From the distance, a choir of piccolo shrieks and rumbling drumbeats could be heard. A parade of floating lanterns bobbed towards us, their carriers' bodies in darkness. It was an odd sight to witness, made more curious by the incomprehensible German propaganda scrawled over the lanterns. They displayed contemporary culture, political agendas and, of course, what's a modern parade nowadays without a grossly cartoonified print of Trump.

As the parade snaked its way around the city, it would pause at certain locations. That's when you could notice details of the paraders, their head-masks morphed by shadows from the pale illumination of lanterns. Grotesquely large head-masks leered at you, disproportionate to the performers' thinner frames, freakishly alien when accompanying the shrieking piccolos. The wintry night pulsed with an energy; the performers a single organism compelled to continue a 600 year old tradition that will persevere in spite of human discomforts.

It was a frenzy that did not stop,

even in 8am daylight. Fasnacht is a festival that begins at 4am, on the Monday after Ash Wednesday, and continues until 4am Wednesday in an ecstasy of lights, music, dancing, and drinking. Although no one is clear on how it originated, pagan festivities celebrating the expulsion of winter have been traced back to the 14th century. One of the earliest records dates back to Ash Wednesday in 1376, when a bloody

*Sydney has many easily locatable ethnocentric suburbs... yet there is almost no cultural awareness of who the land's owners were and still are outside of their communities.*

revolt between citizens and knights took place during a jousting tournament. 12 citizens were executed as retribution. Although the nobility tried to abolish it over the following centuries in fear that the festival promoted systemic criticism, citizens in closed-off guilds would still play tricks to mock or protest against their rulers in the safety of their guises. During the Reformation in 1529, it was decided that the Carnival would be moved on the Monday following Ash Wednesday after the obligation to fast fell away. To this day, Fasnacht in Basel is the only Protestant carnival in the world. Its esoteric beginnings do not obscure the vibrance with which it is celebrated.

As an Australian, I cannot help but reflect on differences in tradition

with my settler-colonial country. My first reaction was to dismiss Australia's culture as comprised only of derivatives, or second-hand traditions brought by immigrants that have slowly adapted themselves to the Australian context. In spite of Australia's pride in being an intersection of international cultures, there does not appear to be any "national" traditions dating back more than a few hundred years to name.

Ex-Prime Minister Keating's 'Redfern Speech' recognised that 'as complex (as) our contemporary identity is, it cannot be separated from Aboriginal Australia'. This was in 1994 - and although policy efforts have been made since, the very fact that in 2018, only two of the seven 'Closing the Gap' initiatives were on track is a testament to the fact that more action needs to be taken, from top-down and bottom-up. Going to university right next to a suburb with a prominent Aboriginal community, I am ashamed that my knowledge of Aboriginal traditions hardly extends beyond the Dreamtime. Whilst attending festivals overseas is culturally broadening, I have come to realise that as Australians, we have a responsibility to also look towards our own First Peoples, learn of their traditions and celebrate them as part of our country's culture. Until then, Australia cannot be praised as truly multicultural if it doesn't include the rightful owners of the land.

Cultural erasure only intensifies beyond Australia's borders: most Europeans I've spoken to have little awareness of First Nations Peoples. There is an irony in the fact that Sydney has many easily locatable ethnocentric

suburbs, frequented for their specific culture, and yet there is almost no cultural awareness of who the land's owners were and still are outside of their communities. As a 2nd-generation Chinese immigrant, I am proud that traditions such as the Chinese New Year are widely celebrated in Australia. Moreover, through public events, all ethnicities become aware and involved in these traditions. Conversely, I can barely name a handful of Aboriginal traditions.

Ex-Prime Minister Keating's 'Redfern Speech' recognised that 'as complex (as) our contemporary identity is, it cannot be separated from Aboriginal Australia'. This was in 1994 - and although policy efforts have been made since, the very fact that in 2018, only two of the seven 'Closing the Gap' initiatives were on track is a testament to the fact that more action needs to be taken, from top-down and bottom-up. Going to university right next to a suburb with a prominent Aboriginal community, I am ashamed that my knowledge of Aboriginal traditions hardly extends beyond the Dreamtime. Whilst attending festivals overseas is culturally broadening, I have come to realise that as Australians, we have a responsibility to also look towards our own First Peoples, learn of their traditions and celebrate them as part of our country's culture. Until then, Australia cannot be praised as truly multicultural if it doesn't include the rightful owners of the land.

And yet, there are traditions dating back tens of thousands of years in Australia — they are just not ubiquitously known. Aboriginal and Torres Strait Islander communities still live out rich cultural heritage, as the world's oldest civilisation dating back at least 58,000 years. However, they have been subjected to centuries of subjugation, with a rather explicit aim of erasing their cultural identity — a far cry from Basel's enshrined Protestant traditions.

Cultural erasure only intensifies beyond Australia's borders: most Europeans I've spoken to have little awareness of First Nations Peoples. There is an irony in the fact that Sydney has many easily locatable ethnocentric

# Turn the aircon off, I'm cold

ICYMI, Laura de Feyter is cold.

I'm really cold.

Not because it's the middle of winter. No, it's actually 26 degrees outside – I should be sweating.

Instead, I'm bringing a cardigan and a travel mug of peppermint tea to uni today.

Why? Because I know there'll be Antarctic temperatures in every one of my lecture theatres and tutorial rooms today. If I dare to wander into Education or ABS, I'll have to bust out my extra-thick socks and heavy-duty woollen coat to make sure I don't get hypothermia.

I'd love to say I'm exaggerating. But as I sit in Fisher, those seated around me are visibly shivering.

I do get it. We're in Australia, it's hot, we've got to make sure we don't let one millilitre of sweat drip from our bodies. USyd is also a financially well-endowed university. Naturally, we enjoy showboating our shiny air conditioning units around wherever we can.

But mostly, I find this penchant for excessive air conditioning pretty confusing. Every room I enter on campus, regardless of the season, I've felt that the level of artificial cooling is genuinely excessive. It always seems fixed at a temperature that would be

entirely unwarranted unless it's: a) a freakish 40 degree day or b) all of us have just run a marathon and staggered into class immediately afterwards.

I just feel like everyone in Fisher would be able to enjoy studying without their snot turning to icicles, if we turned the aircon off for a second. Even used the fan. Or did something wild like, I don't know, opening a window (it's pretty damn stuffy in here).

It's actually unrelenting. Often when I walk into an entirely uninhabited

*I just feel like everyone in Fisher would be able to enjoy studying without their snot turning to icicles.*

classroom, it's already freezing. Whilst some of the university's air conditioning is centrally managed by Campus Infrastructure Services (CIS), cooling systems in older edifices are managed by teachers and students themselves – where, from my experience, little attention is paid to whether the cooling is left on between classes, or even overnight.

USyd does currently hold an "Indoor Air Quality & Thermal Comfort"

guideline, developed by the Safety, Health and Wellbeing Unit twenty years ago. On perusal however, this document merely outlines the "optimal indoor thermal comfort conditions" for a classroom, without clarifying how these conditions are to be achieved, let alone monitored. Leading to my current, teeth-chattering writing conditions.

Yet even more concerning than my current set of goosebumps, are the stats on the terrible impact this overzealous chilling has on our climate.

Aircon units are the most electricity-hungry appliance in the average home. They use 10 to 20 times more electricity than a ceiling fan. They consume hefty amounts of non-renewable energy that contributes to the depletion of our ozone layer and ultimately, to global warming.

It's enough to make your blood run cold when you realise that CIS switching the aircon to "arctic" 24/7 isn't making us cooler, but hotter.

It's a damaging cycle, and it's time to

find an exit point.

USyd has been vocal in its commitment to assist the climate, with its self-lauded 'Pave the Way' campaign raising over \$2 million for environment-related causes in 2018.

However, this only left me wondering why the same commitment is barely demonstrated in its excessive air conditioning.

Student Services told *Honi* that they "are working on reducing our energy consumption and appreciate support". Additionally, they reported having a "focus on energy efficiency" in 2019, and are attempting to rollout a motion sensor program for air conditioning units.

But improvements are still lagging behind the rate of climate damage. More monitoring systems are needed to ensure classrooms, especially those locally managed, are not ignorantly contributing to the larger movement of environmental devastation.

Yes, being a tad chilly in my lecture is not a big deal and I can easily "just bring a jumper." I'm also aware that we're not the only institution barely lifting any fingers to reduce our carbon emissions. But surely, we can lift one far enough to turn off the AC for a minute?

# The NBA's problem with sexual assault

Michael Eaton reveals the regressive core of America's premier basketball institution.

CONTENT WARNING: POLICE BRUTALITY, SEXUAL ASSAULT

"I CAN'T BREATHE" was seen written on the clothing around the league in late 2017, as the shirts of stars including LeBron James and Kobe Bryant quoted the last words of Eric Garner during his arrest and murder by New York police officers. Their actions were lauded by the sports media, and rightfully so, as these athletes made use of their platform to support an important movement.

Beyond the individual actions of players, NBA Commissioner, Adam Silver, received media-wide commendation for his dramatic fining and expulsion of owner Donald Sterling for racist comments he made at LA Clipper's games.

He similarly received adulation after moving the All-Star Game from North Carolina following the state's passing of anti-transgender legislation.

The NBA has long held the mantle of one of the world's most progressive sports leagues. A litany of examples offer evidence of an organisation that's consistently at the forefront of issues of social justice and miles ahead of competitors like the NFL, whose owners recently blacklisted anthem protestor Colin Kaepernick.

However, it appears the league's social awareness does not extend to issues of sexual assault.

It's a poorly kept secret that the NBA has had numerous instances of high-profile stars face serious sexual assault charges.

Most notably, in 2004, league star

Kobe Bryant was accused of rape by a 19-year-old hotel worker.

The case was eventually dropped more than a year later after the victim declined to testify, an unsurprising decision considering Kobe's legal team's relentless effort to publicly air her mental health and sexual history, and death-threats and hate mail from delusional Kobe fans.

Kobe apologised to the victim in a public statement, and then returned the next season to adoring crowds, an MVP award, and continued stardom on league's most popular team.

He received a 7-year \$136 million-dollar contract, sponsorships from Nike, Spalding, and Coke, and more than 15 years on he still holds an almost-mythical place in the basketball community.

He was forgiven, embraced, and lionised by the same community that now so valiantly stands together on issues of social injustice time and time again.

Kobe Bryant's case does not exist in isolation.

Former MVP Derrick Rose was accused of participating in a gang-rape. While found not guilty, his testimony included the admission that the alleged victim never gave consent, and that he didn't even know what consent was. He returned this season with a performance described as "an inspiring resurgence" by Forbes and was met with nothing but praise and adoration on fan forums and social media, including LeBron calling

him a "superhero." More recently, former LA Laker coach Luke Walton and Dallas Mavericks star Kristaps Porzingis have been accused of sexually problematic behaviour.

Undoubtedly, the NBA's support for players taking important political stances is positive, especially relative to other sporting leagues both in America and globally. However, the fact that this support stops dead in its tracks when it comes to the sphere of sexual assault is worrying to say the least.

It suggests that there may be more insidious motivations behind the NBA's seemingly "progressive" attitude than meets the eye.

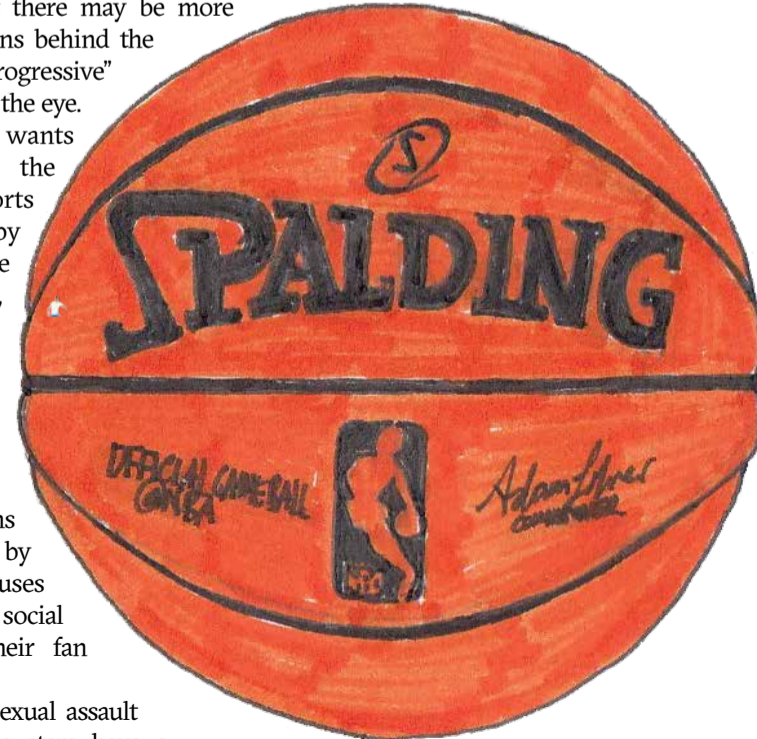
The NBA wants to be seen as the alternative for sports fans repulsed by the conservative streaks of the NFL, MLB, and NHL. This selective approach is grounded in the NBA's understanding that their profit margins are boosted by supporting only causes which have existing social capital amongst their fan base.

In the case of sexual assault (where many of its stars have a deeply troubling history) this social capital

doesn't exist.

Cutting ties with these athletes would do intolerable damage to the bottom line, and for that reason, the NBA chooses not to extend its supposed progressivism to this sphere.

Their selective support of particular social justice issues is something that continues to be problematic, and if the NBA truly wants to hold the mantle of America's most progressive men's sports league, it needs to call out its own problem.



Art by Ludmilla Nunell

# The art of autopilot

Grace Johnson thinks automation plays an important role in performance.

We often watch great performers and wonder how it is even possible to be doing so much simultaneously and better yet, under so much pressure. How can a jazz musician, for instance, be adhering to the harmonic structure of a song, all the while improvising their own ideas over the top, as well as listening to the other band members and responding in real time? How does a concert violinist remember an entire thirty-minute concerto? How do they play at a prestissimo speed, yet be watching the conductor and listening to the orchestra at the same time? And how do they even remember where all the notes are?

The idea of automated processes is highly important in all fields, whether it is acknowledged or not. Automated information means that an individual can rely on a wealth of knowledge that they have already acquired, and they can instead utilise their cognitive energy for more difficult processes. For example, a brain surgeon in a critical operation would have automated so many medical processes that they would not have to think about basic processes, but rather about decisions that could mean life or death. The performing arts are, of course, totally different to brain surgery or flying a plane, but performing under pressure, in any field, relies on automated knowledge

stored within the subconscious. It seems effortless and we admire their apparent ease in the performance, but rarely do we look at the mental processes beneath.

In a 1966 documentary, Bill Evans describes his journey in playing music — he started as a classically trained pianist who could not play music beyond the score, but he eventually learnt to improvise, becoming one of the greatest pianists in jazz history. Speaking about the tendency of learning musicians to overplay and give off the impression of great expression and expertise rather than studying the material truly, he said “the whole process of learning the facility to play jazz is to take these problems from the outer level in, one by one, and to stay with it at a very intense, conscious concentration level until that process has become secondary and subconscious.” Improvisation itself is heavily reliant on learned practices. Not having that natural facility in jazz, he said, it took him roughly fifteen years to build his ability to the point of being able to be truly expressive.

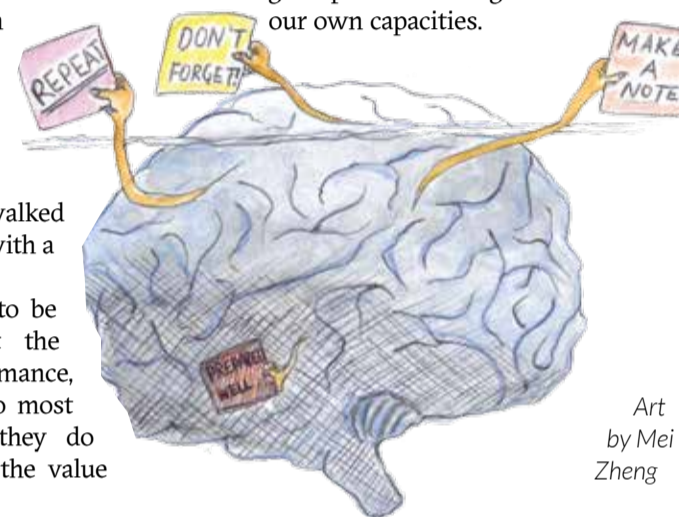
Acting also demands memory as well as a level of improvisation — although adhering to a written character and a script, a part is only convincing if it appears natural and spontaneous. For this, we need look no further than Sir

Laurence Olivier, a towering figure of the British stage and screen in the mid-twentieth century. He insisted on total preparation, and yet he was remembered for delivering lines from Shakespeare so naturally that it seemed as if he were but thinking them. Sir Anthony Hopkins, at one time Olivier’s understudy and mentee, recalls a story of Olivier dreading going on stage to play King Richard III — he suffered from severe stage fright. He played the part but he did not remember much of the performance. Yet it was regarded as one of his best. In the interview, Hopkins relates a similar experience of his own. Olivier was sick and Hopkins, being his understudy, went on for him, “I was terrified.

It was like I was on automatic pilot. I got through the show. But I wasn’t really there.” But Olivier would later write in his memoir that Hopkins walked off the stage like a cat with a mouse in its mouth.

These may appear to be romantic tales about the mysteries of performance, as well as irrelevant to most areas of study, but they do serve as testament to the value

of deep learning processes over quick memorisation tactics. The apparent ease is not divine talent but rather expertise, the result of intensive preparation. This is typically less discussed and acknowledged in the performing arts, instead attributed to ‘talent,’ either by artists unwilling to confess their efforts or an onlooker’s expression of admiration. The same could be said of those in the sciences: relentless determination reduced to ‘just being smart.’ The psychological principles of preparation and automatic consciousness are not exclusive to geniuses of the past. If nothing else, acknowledging and discussing the extensive preparation of great performers ought to affirm our own capacities.



Art by Mei Zheng

# Where are the bikes?

Sean Perry looks into the pervasive negative discourse surrounding cyclists in Sydney.

Cyclists. I know what you’re thinking: “Those annoying, lycra-clad things that keep dinging their bells at everyone outside Redfern station, and darting through traffic when I drive,” or “Frankly, they slow me down and I just don’t like them.”

We hear the word cyclist and all sorts of negative connotations jump to mind. But, these so-called benign and mindless thoughts come at a great cost.

On 28 March this year, a female cyclist was hit by a truck on Parramatta road, as they were turning left from USyd’s Western Avenue. This person has since passed away from their injuries. It is undeniable how horrific this would be for their family and loved ones.

Yet, the comments underneath several news posts of the incident on Facebook tell another story. Almost all blamed the cyclist for the incident, without any indication of the circumstances at the time. There was an overwhelming level of sympathy for the truck driver — and rightly so — but of 464 comments on the 7news article, only 4 expressed concern for the cyclist and her family. Statements such as “Ride

on the footpath,” which is ironically illegal in NSW, and “If the gov’t banned bloody cyclists this would not happen,” were common. And they did not stop there. “I swear to god cyclists are such a nuisance,” such a “waste of space,” and “inconsiderate bike-riders” dominated the feed. And most deplorably, “That’s what you get,” and “natural selection.” This begs the question: what has led our society to this level?

Firstly, this problem extends outside of Facebook. A joint study by Queensland University of Technology’s (QUT) Centre for Accident Research & Road Safety Queensland (CARRS-Q) and the University of Melbourne which surveyed drivers across NSW, Victoria, and Queensland found that close to half of the respondents viewed cyclists as subhuman. Given a picture of the stages of the ape-man progression timeline, 41 per cent attributed cyclists to a creature below that of a homo sapien. And this included those who ride bikes themselves.

Such widespread dehumanisation indicates that clearly something needs to be done, but the verdict is still out on exactly what this should be.

Some suggest a discursive change could help, such as Professor Narelle Howarth of QUT’s Centre for Accident Research and Road Safety-Queensland, who argues that using “person who rides a bike,” instead of “cyclist” could help.

The Netherlands, one of the most cycling friendly nations in the world, has two different words in their language for cyclists. One, Wielrennen, connotes professional, fast riders: the sort we think of when we hear the words Lycra and bike. The other, Fietsen, is reserved for casual, slow, commuting or leisurely riders. This has helped distinguish between the forms of bike-riding, and prevent over-generalisations.

Governments, as well as individuals, reinforce the need for better infrastructure, to separate cars and bikes on our busy arterial road network. But cycling infrastructure is constantly emerging. While the Liberal government’s re-election in NSW makes it unlikely that any meaningful active transport will be constructed: local councils, led by the City of Sydney, have transformed streets around the university into bike-friendly havens. The council is even due to start construction on a separated cycleway along Wilson Street, running along the length of our campus. The University is itself starting to invest heavily, with new state-of-the-art bike lockers and end of trip facilities across campus. There is even talk that the SRC, led by President Jacky He’s ambitious and controversial election promise, might be establishing a university-specific bike share program.

These projects all make perfect sense, given Main Campus’ level lanes and avenues are the ideal environment for cycling. With a limited number of steps, and the sheer distance between classes, jumping on a bike is the logical thing to do. Yet the discourse on our campus is disproportionality negative towards cycling. Likely a reflection of the privilege built into our university, where the bike is the poor-man’s option, very few at USyd would think to take it up.

But, this is bigger than just Eastern Avenue. As a society, we appear to have created in our collective minds the view that Cyclists are an unusual, strange, ‘other’; and it makes us uneasy. It feels inaccessible, and we cannot possibly imagine changing our routines to adopt such a lifestyle.

This is the current discourse on cycling. And it is leaving our city in the dust. Our standing as a global city, and the protection of our fragile environment in the wake of climate change, relies in part on our rejection of the motor vehicle towards other forms of transport. Cities around the world have embraced the bike as one of these alternatives, and it is making a difference to both traffic flow and a sense of community.

So, the next time you hear the word cyclist... or get stuck behind one in traffic... stop and reflect on the impact your thoughts and biases are having on the development of our metropolis and the creation of a connected, accessible campus.

Art by Lauren Moore

# The alt-right and the Ramsay Centre

Lara Sonnenschein investigates the alt-right’s opinions on the controversial Ramsay Centre.

Much has been written on the ideological underpinnings of the Ramsay Centre for Western Civilisation and what running such a course at public universities would mean. Central to the critiques levelled is that the Ramsay Centre is a Western supremacist project, courtesy of its content and those — like Tony Abbott — who have pushed for it.

This year, the list of the Ramsay Centre’s “distinguished visiting speakers” was revealed. Speakers included Rod Dreher, whose response to the Christchurch massacre was that “everything [the shooter] Tarrant identifies as qualities of a disintegrating Western civilisation is true”, as well as Rachel Fulton Brown, an academic who in her spare time runs a fan blog dedicated to alt-right provocateur Milo Yiannopoulos. Yiannopoulos has solicited the advice of neo-Nazis and endorsed pedophilia.

With the Ramsay Centre openly promoting views associated with the alt-right, it’s pertinent to ask what the local Australian alt-right think about the Ramsay Centre’s attempts to set up degrees at various public universities?

Founded in 2016 by Tim Wilms and Sukith Fernando, The Unshackled produces regular articles, videos and podcasts from an alt-right perspective.

The publication is perhaps best known for their interviews with a smorgasbord of the Australian far right. On the Ramsay Centre, Wilms takes the view that Ramsay degrees in Western civilisation would provide “balance” within “left wing universities”, which are “dominated by Marxist academics and students” and the Ramsay Centre is an example of a “right wing or positive institute”.

The Unshackled’s political editor, Michael Smyth, concurs with Wilms and pushes the messaging further, outlining the positive benefits teaching “teaser courses in Western civilisation” would have if done at the primary or secondary school level, saying that it would “smash the left.”

The Dingoos (who popularised amongst the Australian far-right a meme character that Brenton Tarrant used) are a group of young men who go by pseudonyms such as Tory and Digger, with former Sydney University Liberal student, Clifford Jennings — who orchestrated the alt-right stack of The Nationals — believed to be intimately involved. The group run a regular podcast called The Convict Report in which the Ramsay Centre is a frequent topic of discussion. The podcasters describe the Centre as “our great civilisation backers”,

refer to the National Tertiary Education Union as “terrorists” and believe that one cannot separate Western civilisation from “the people who made it and the people shaped by it.” It’s clear from their complaints about the “soft gloves” used in the Australian National University’s dealings with the Ramsay Centre that the Dingoos would much prefer the Centre push ahead with the kind of secretive dealings it recently engaged in with the University of Wollongong (UoW).

Anti-feminist Youtuber, Sydney, who video blogs under ‘Sydney MGTOW’ (Men Going Their Own Way) also supports the Ramsay Centre setting up degrees in Western civilisation. In a livestream video after the UoW deal went public, he specifically targets academic Sarah Keenan, a former Visiting Fellow at the University who resigned from her post when news of the Ramsay-UoW deal went public, saying the “Ramsay Centre seeks to... institutionalise a far-right intellectual agenda into Australian higher education.” Sydney argues Keenan’s resignation is “proof of the feminist takeover of universities.”

The XYZ blog which is “dedicated to Western restoration” supports the Centre’s attempts, albeit with a pessimistic outlook on its chances of success. Editor David Hiscox writes

“option B involves a major coordinated helicopter night assault by patriots against every major institution of so called ‘higher learning’ in the West.” He concludes by advising colleagues on the right that “we could do with a little more aggression.”

Ultimately, the alt-right’s support for the Ramsay Centre’s is not surprising to those with even a cursory knowledge of the alt-right. A false binary of ‘the West and the rest’ and a supremacist ‘West is best’ philosophy underpins the alt-right movement, as does the notion that universities are corrupted by left wing thought promulgated by academics and pandering to snowflake students.

The Ramsay Centre thus represents a political project which speaks to both of these concerns. With a focus on the unique and superior nature of Western civilisation, combined with running this course through the public university system (as opposed to private institutions, such as Campion College which is noticeably similar) — the Ramsay Centre for Western Civilisation is an alt-right delight.

Honi has seen minutes from the University Executive’s College Consultative Committee from March which indicate that “a response remains pending” to the University’s MoU submitted last year.

# A party worth celebrating

Alan Zheng asks, if all political parties are shit, then why not make your own?

In the origins of the first French Empire, the Sénat conservateur proclaimed Napoleon Bonaparte the Emperor of France on the 18th of May, 1804. 215 years later, the Australian public will await the ephemeral term of another egregious eccentric.

Will they don the Sharks’ footy cap? Will they reside in a harbourside mansion? Will they underpay their staff, and play whodunnit in the grand game of political assassination? Of course they will. The last few years have proved the possibilities of political victory are endless, and the time has come for you to enter the ring.

Making a political party is little different to throwing an actual party. A host needs the adequate amount of attendees, a budget and basic ground rules. Equally, 500 members, a \$500 application fee, and a written constitution explaining the party’s aims are the main ingredients for a political party under Australian electoral laws.

500 members comes easier to university students than your average citizen. Campus socialites, political personalities and BNOs (Big Names on Campus) would be the most socially and materially advantaged, but even ordinary students are not far off. People between 18 and 29 have an average of 394 Facebook friends, the highest number of any age group, according to a 2018 survey of Australian Facebook users. Spare a thought for budding politicians between 50 and 64, most only have an average of 114 Facebook friends. If votes

at a campus election could be translated into eligible party members, this year’s SRC President alone, could create three parties from their pool of 1789 primary votes in 2018.

The first hurdle comes soon afterwards in the form of a \$500 application fee to the Australian Electoral Commission (AEC), a quantum vastly overshadowed by the financial barriers facing politically-motivated students at the University of Sydney. It remains cheaper to register a federal parliamentary party than it is to run a serious university campaign — one that often exhausts the allocated spending cap — for the University of Sydney Union (\$700), the Sydney University Law Society (\$750) or this very newspaper (\$1500).

Then comes the first creative step in the whole process. It’s time to name your party. But there’s no need to expend much intellectual labour, or indeed rigour on your unique party name. Like Clive, Bob, Fraser, Nick and Jacqui, you could simply name it after yourself, as long as the name is not obscene or comprising more than six words.

On the current list of registered parties, a few tread perilously close to the word limit. The Involuntary Medication Objectors (Vaccination/Fluoride) Party — who presumably abandoned the conjunction between “vaccination” and “flouride” to remain under the word limit — will oppose compulsory vaccination and fluoride in water this election.

If you’re on the prowl for a

more stimulating party name, consider strategically deploying more exclamations to enhance voter excitement, a practice best modelled by the Online Direct Democracy Party after it renamed itself Climate Action! Immigration Action! Accountable politicians! (CA!IA!AP!) earlier this year. Alternatively, inflate the name with some artificial emphasis. Amongst the 58 active parliamentary parties in this year’s race, only one, “FRASER ANNING’S CONSERVATIVE NATIONAL PARTY” has a name entirely typed in all caps. Rare is it that a party achieves controversy in both its typography and its policy platform.

CA!IA!AP! is one of several parties embracing a fashionable new party name without originality or substantive change to its policies. The Australian Liberty Alliance (ALA) — founded by members of the far-right Q Society — renamed itself Yellow Vest Australia just last month in a move calculated to serve two fronts. Firstly, to discard the link between its original name and the Liberal Party — a party now perceived to be too moderate by right-wing political groups — and secondly, to capitalise on the anti-globalist elements of France’s Mouvement des Gilets Jaunes. The ALA has borrowed popular branding from gilets jaunes for its far more extreme policy platform of opposing Muslim immigration.

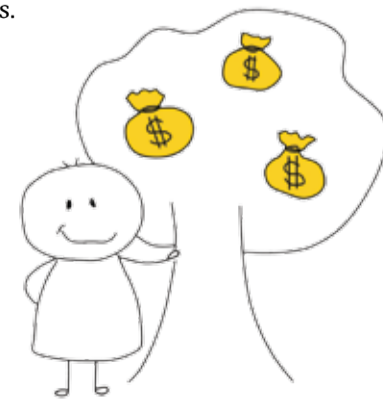
Back on campus, the recent resurgence of Moderate Liberals running as “Independents” (see also: ‘Lib-

adjacent’, ‘Libdependent’) in upcoming campus elections might well be barred by electoral laws if ever attempted federally. No use of “independent” is allowed in party names where it might be confused with a recognised party.

Nationalism increasingly seems to be at the centre of political branding in Australia. 29 parties, or half of the total parliamentary parties retain an overt mention to Australia in their party name. If nationalistic Australian iconography is counted, the number of parties capitalising on being explicitly “Australian” is even larger. Among them, ‘Love Australia or Leave’ is an anti-immigration party which appears to be the political namesake of Woolworths’ controversial “If you don’t love it, leave” singlet and bears a logo of Australia with a sticker reading “FULL.”

Finally, after submitting your application, three months must pass, during which members of the public can object to your party name. But once you have the party you want, The Lodge awaits.

Art by Vivian Gao



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## The Lost Boys of College

*Anonymous reflects on student resistance to adult management at St. Paul's.*



I lived at St. Paul's College throughout 2017 and 2018 when the college experienced the unflattering glare of the public spotlight for the first time in its history.

Students at St Paul's College proudly proclaim that their college is uniquely self-organised. Both first-year freshers and older students participate in jobs referred to as convenorships. Through this, students gradually accumulate responsibilities. The Student Club (S Club) are the leaders at the centre of student activity.

The 2018 Broderick Report noted "a strong belief among students and former students that the students, rather than the staff, 'run' the College." The report, however, didn't explore this tension in depth. During my time at Paul's, I quickly found out that Paulines weren't opposed only to outsiders: some residents also resisted the staff's management of the college.

During my time, college students told me they saw the interloping hand of adult governance as a toxic influence, corroding the traditions of the College. Some referred to themselves as the 'last of an era'. College staff cracked down on O Week hazing and in response, the rituals preceding ANZAC day expanded in the name of 'tradition', overseen entirely by student leaders. The staff—previously unopposed to the rituals—and now declaring new rules, were seen by students as bowing to external pressure. And so, students paid lip service to staff requests.

2018's S Club was left in the uncomfortable position of declaring bans on hazing before ANZAC day, knowing that several 'platoons' led by their mates would ignore their requests, and also knowing that they could do little to enforce those bans. At least one member of the current S Club organised an initiation last year. It is difficult for me to imagine him declaring a ban with any moral authority.

The disrespectful opposition to adult intervention surprised me at times. At the daily formal dinner, when controversial changes were announced or discussed by the Warden, disgruntled older students would give off low hisses, reminding first years of the traditions at stake.

A common frustration was a perceived lack of consultation between staff, the S Club, and the residents. Some felt unable to bring up ideas for reform, and saw themselves cordoned off from leadership positions for not conforming to expectations.

Others felt that everyday changes to room allocations and events had occurred without their input, despite affecting their lives in significant ways.

A final group felt that reforms, such as bans on hissing at first-years and hazing, were unreasonable, and felt excluded from the conversation.

Students feared that the develop-

ment of more undergraduate housing and a larger St. Paul's community would irreparably compromise the College's tight-knit community and limit the space in Victory Dinners, ANZAC celebrations, and similar events.

A common complaint was that the quality of candidates for entry would reduce—ironic, I thought at the time—given those same residents' propensity to either urinate on or kick down each others' doors. To me, it felt like residents were sometimes complaining for its own sake. Despite that, the S Club did an admirable job of communicating sometimes sudden changes.

***Students saw themselves as responsible for continuing the traditions of their college, in opposition to a new wave of staff conforming to political correctness.***

There was also student dissent towards the admission of female students into the now-completed co-educational Graduate House, largely driven by references to the foundational values of the college as an all-male institution. At a mock debate about combining with Women's College, a 3rd year leader aired a perhaps more honest articulation:

"What makes Paul's so great is that there's no chicks here. What that means is that we can all get fucking weird. I can just walk around naked. I don't need to watch what I say at dinner."

He went on to describe his freedom in pursuing sexual conquests, the audience cheered, and in the eyes of impressionable freshers, he became the heroic flagbearer of college tradition they aspired to be.

Students saw themselves as responsible for continuing the traditions of their college, in opposition to a new wave of staff conforming to political correctness. At an annual student meeting, one of the leaders of the Salisbury Syndicate—the group running the college bar—received enthusiastic applause for opposing the introduction of RSA guidelines and CCTV cameras, in objection to adult management. A particular feature of his speech were allusions to the need to uphold Paul's values in the face of adults changing the nature of the college. Students I talked to were worried that newly appointed management would either cave into external pressure, or more worryingly for residents, seek cultural change.

The relationship between adults and residents at the college is more complicated than I have sketched out. The parts of management that lived at the College grew understandably close with students who spent many years there. As noted in the Broderick Report, this facilitated effective and genuinely unique pastoral care, but also led to complications. Residents who sought to complain about the behaviour of an older member of the community either balked at complaining to adult staff

who were close friends with the older student in question, or didn't feel as though their concerns were taken seriously.

Dr Don Markwell, appointed in 2018, is in his second year as Warden. As a strong and respected moral leader with an excellent track record, he promised to enact positive change. The question remains: how will students respond to this? Will student leadership continue murmuring bitterly about adults involving themselves in their business, or will they seize the chance to reform themselves?

Possible change to the enmity be-

tween students and adult management may be on the way. Previously, only the College Council could expel a student through an elaborate process. The student who posted the infamous 'whale' screenshot received a short suspension and continued to engage with the College community during that time. Recent governance changes mean that, amongst other changes, the Warden is now empowered to expel students.

Current residents of Paul's described how the relationship between staff and students has changed since I left. No students would go on the record. When I was at St Paul's, the College advised

students not to correspond with media.

One student said that "the College is unified with [the Warden] in the fight against sexism and the process of cultural renewal."

"Over the last year or so we've tried really hard as a college to remove traditions which weren't good," he said, mentioning that "the Broderick review has been a really great thing here that's made [St. Paul's] become a better place."

Such comments must be taken critically. During my time, many students defended their college with similar messages. I was ostracised by the Paul's community for talking to *Honi*, and so have plentiful reason to be suspicious of its shiny exterior.

Nonetheless, if some older residents are now on board with the review's recommendations, that represents a significant reversal from the declared community consensus of my time there that the review was a witch hunt.

The new Warden occupies an uncomfortable middle ground between the conservatism of some residents, and the activist demands of others who believe more should be done.

It remains too early to conclude whether staff will be able to carry the students with them, and whether wiser heads amongst the S Club will promote cooperation with management.

For now, I can only be cautiously optimistic that the relationship between staff and students will improve with time.

## Have you lost some property at Uni?

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Please visit Campus Security in the CIS Building to see if you can identify your belongings.



# USU Board Elections 2019

Nine candidates will contest six spots on Board this year. Each candidate completed a quiz prepared by *Honi* and sat an interview with two editors. Read our profiles to decide who's the best fit for the job.

Each year, ambitious hacks, popular campus personalities, and well-connected students enter the race to steer the ship of a multimillion dollar organisation funded directly from student wallets. This year is no different.

The annual USU elections have always garnered a reputation as the more relaxed and positive election in each year's election calendar. Absent are the desperate vote-contesting methods, entire battalions of campaigners, and shadowing techniques which characterise the SRC's conventionally more gruelling election in semester 2.

The candidates campaign on the excitement, merits, and vibrancy of their policies, selling the image of everyday benefits more often than broader engagement with issues of accessibility and structural reform.

On the hustings, campaigners easily deliver pitches without any mention of politics or activism. For this reason, the USU has become an effective entry point for Liberal-aligned figures taking positions on a student union.

Candidates with experience in activism, lobbying, and campaigns are told their skills are better suited to the SRC, an organisation with comparatively limited financial resources. Those candidates represent the minority of this year's candidate cohort, particularly after Switch-aligned independent Prudence Wilkins-Wheat withdrew from the race on Saturday for personal reasons.

All nine remaining candidates are joined by a common story. The USU has been a part of their student life, and they have all vowed to serve student interests. They want to give back to an organisation which has been responsible for their social circles, and the place they have found on campus. Most are well-acquainted with the club and society scene. All identified the USU C&S Program as the most important program for students. The least important program varied across candidates but if responses are anything to go by, the USU's start up hub, Incubate, might be on the ch-


opping block. Across the board, candidates exhibited at least a basic understanding of the C&S funding reforms introduced during this year's Welcome Festival.

Some acquired a deeper understanding than others, by virtue of roles on club executives, whilst others attributed their understanding to informal discussions with friends involved in clubs. The differing depths of understanding was no limit on consensus however. Eight candidates criticised the funding changes or the limited consultation leading up to the changes. Only one candidate, Tina Lee provided qualified support for the changes, citing the need to consider smaller societies.

The wide spread of results for the *Honi* quiz also depicts a cohort of candidates with disparate levels of experience within the USU, and varying membership in factions which typically pass down institutional knowledge. With an average score of 46%, over half the candidates received above-average scores.

On broader trends, this year's cohort continues to see increased Chinese international student involvement, a far-cry from elections of the era before Yifan Kong's landmark election in 2016 which saw mostly limited international student participation. With three international student candidates running, much has advanced since Kong's single issue policy platform. International student candidates are campaigning on issues relevant to all students this election.

## The current 11

-  Connor Wherrett (Labor Right/Unity)
-  Lachlan Finch (Liberal-aligned)
-  Claudia Gulbransen-Diaz (Labor Right/Unity)
-  Adam Torres (Labor Left/NLS)
-  Zimeng Ye (Panda)
-  Jacob Masina (Liberal-aligned)
-  Hengjie Sun (Panda)
-  Liliana Tai (Independent)
-  Decheng Sun (Advance)
-  Maya Eswaran (Switch)
-  Zhixian Wang (Independent)

### CAST YOUR VOTE

**Monday 13 May:** USU Info Hubs (Manning House & ISL) 10am - 4pm

**Tuesday 14 May:** USU Info Hubs (Manning House & ISL), Mallet St/SCA & CON 11am - 3pm

**Wednesday 15 May:** Camperdown and Darlington campus 7:30am - 6:30pm



**Tom Manousaridis**

Tom On Top

Quiz Score: 84%

-  Australian Labor Party Member
-  Campus Activity Coordinator
-  SULS Queer Officer

Tom Manousaridis has a CV that is undoubtedly befitting of an aspiring Board Director, replete with myriad executive positions in a variety of clubs and societies and employment with the USU as the Campus Activities Coordinator last year.

Manousaridis performed the best out of all of this year's nine candidates in our quiz, flexing an intimate knowledge of the USU's inner machinations. Similarly, during his interview, he displayed a considered approach to directorship, spruiking policies on C&S funding reform and affordable food outlets.

For these reasons, experience and knowledge will almost certainly be promoted by campaigners as the main selling points of the Tom on Top campaign this week. If Unity's last Board campaign is anything to go by, there's a good chance that the high quiz score attached to this profile will be routinely brandished in walk and talks along Eastern Avenue.




Though it's easy to see the value in competency — and there is no doubt much to value — voters would do well to look beyond this metric. Carrying an objectively stacked CV, it's fair to assume that Manousaridis has had his sights set on Directorship since he stepped foot on campus and is intent on attaining it, having refused to rule out a preference deal with Cady Brown, the only candidate in the race belonging to the same party that has, for some time, been intent on dismantling student unionism altogether. For those who see value in Manousaridis' policies, there's plenty of reason to put him on top. Those who don't should refrain from being persuaded by knowledge and experience alone.



**Nick Forbutt**

Pick Nick

Quiz Score: 78%

-  National Labor Students Member
-  Vice President (External) - SASS
-  President - MAHSOC

Like his Labor counterpart, Nick Forbutt boasts a polished CV and professional presentation heading into this election. Despite apparently deciding to run for Board earlier this year, Forbutt's experience lends itself well to his candidacy, with a number of C&S executive positions and a conveniently nascent career in student politics fostered by the SRC.

This is a virtue Forbutt is willing to capitalise on, advising us during his interview that he was one of the most experienced candidates to run this year. It's also a quality that is reflected in his quiz score, which ranks second highest amongst all the candidates. Forbutt also offers by far the most comprehensive policy platform out of any of the candidates, with detailed policies dedicated to C&S funding reform, sexual misconduct reporting policy, and the ongoing campaign for international student concessions.

Forbutt is, without a doubt, an exceptionally well rounded candidate when it comes to institutional knowledge and reciting policy points. Where his occasional weakness shows is in his reticence to discuss issues outside of his policy statement. At multiple points during his interview, Forbutt refused to adopt a position on issues he hadn't previously considered, including at one point opting to remain neutral on the expansion of affirmative action to disabled, international, and First Nations students, citing the "complexity" of the issue.

Students no doubt have a reliable and safe choice when it comes to picking Nick. Forbutt's policies are extensive and well thought out. Perhaps it's likely in the future, given the opportunity to refine his political chops, Forbutt will grow more confident in his ability to hash out policy intuitively.



**Tina Lee**

Goodness Me, It's Tina Lee

Quiz Score: 72%

-  President - Korean Cultural Appreciation Society
-  Vice President - Science Society
-  Vice President - Medical Science Society (SciSoc)

Tina Lee lays claim to what is probably the most impressive list of involvement with USU clubs and societies, a fact noted even by other candidates when speaking to *Honi*. She has been on the executive of eight clubs and societies, and already holds life membership of the Union. On top of this, she was the USU Volunteer of the Year in 2018.

In spite of this leadership experience, Lee defers a lot of her hypothetical decision-making to "what the board decides" when prompted with scenarios faced by past directors — with little consideration of the fact she herself may be on the board too, with the propensity to sway a vote one way or another. This line of thinking quickly proves contradictory: speaking to *Honi*, she at once says that she wouldn't take a political stance against the majority of the board, then pivots to say that she would take a stance if the majority were acting against students' best interests. But "students' best interests" is something Lee references extensively, but fails to define in any tangible, specific way.




Lee adopts an unorthodox view on recent changes to C&S funding, arguing that the new model is "quite good" and "sustainable." She concedes that some smaller societies may benefit less from the model (something she would be willing to discuss with individual societies). She is articulate in her support for affirmative action, and a diverse union. Her policy of introducing events to celebrate First Nations culture is one of few that directly addresses First Nations people among the 2019 candidates, though her level of consultation with First Nations groups here is unknown. Lee is undoubtedly qualified, but her decision-making processes remain opaque.



**Yinfeng (Benny) Shen**

Bennyficial

Quiz Score: 53%

-  Public Relations Director - SUCSA
-  Student Housing Officer - SRC
-  Resident Assistant - Queen Mary Building

Benny Shen comes across as earnest, and open to making mistakes. Involved with Advance in the past, he was asked to run for Board by their former SRC presidential candidate Alex Yang, and told *Honi* that he would vote for current Director Decheng Sun (Advance) for the USU presidency. He is nonetheless running as an independent, with a view of supporting whatever he deems "sensible." His policies lack an explicit ideological grounding beyond the notion of helping students — he is enthused by the provision of "free stuff", for example — and most policies are not entirely developed.

Shen nevertheless adopts a gung-ho approach. He ardently cites a specific concern for the lack of transparency on the board, and laments that there is no existing forum to consult with the board despite the existence of question time, which is open to students at monthly board meetings.

The specificity of some of his policies in other areas appears extreme, but the vast amount of students affected by things such as an exorbitant minimum charge on Alipay payments, or the lack of Access at SCA food outlets mitigates this view. These particular policies align with Shen's vision of the USU as being service-centric, but their feasibility remains up in the air — it's unlikely that the USU has any jurisdiction over the mechanisms of Alipay, for example.




Other policies such as the development of a 'Humans of USYd' page are futile, and demonstrate a lack of engagement with the USU: its media outlet Pulp already publish something akin to Shen's idea. Though scattered, some of Shen's policies fill the potholes otherwise overlooked by other candidates. With a score of 53 per cent on the quiz, one could christen him a somewhat promising candidate.



**Ellie Stephenson**

Elect Ellie

Quiz Score: 66%

-  Switch Member
-  Welfare Officer - SRC
-  Debater - USU Debating Society

Ellie Stephenson, like many a Grassroots-adjacent candidate before her, is running a left-wing campaign targeted towards the little guy on campus. Her policy platform is accessibility-focused, including the subsidising of C&S events, and RSA, First Aid, Mental Health First Aid, and Sexual Assault response training. A self-proclaimed unionist, Stephenson is also spotlighting staff concerns, advocating for pay ratios and encouraging the USU to support staff strikes. This is poignant in an election where the majority of other candidates' policies are mostly student-centric.

Stephenson told *Honi* that her status as a student who is not from Sydney who went to public school renders her unique. Though low-SES students are undoubtedly a minority at this University, there is little in these descriptors that distinguish her from, for example, an international student candidate who went to a public school. Her platform does, along this vein, involve specific policies which address more niche international student issues, such as the further integration of the Mandarin Debating Society into the USU Debates program.



Stephenson's involvement in student organisations spans both the USU and SRC; she is engaged heavily with the USU Debating Society and is a current SRC Welfare Officer. Though she lacks heavy involvement with the USU, her quiz score is commendable at 66 per cent, particularly in comparison to other candidates with similar levels of contact with USU mechanisms. Despite her level of experience within the USU, she remains a knowledgeable, and passionate candidate who is acutely aware of the woes of financially disadvantaged students.



**Di (Eve) Wang**

We Believe

Quiz Score: 44%

-  China Talk Coordinator - China Development Society
-  Campaign Group Member - Panda Election Campaign

Eve Wang belongs to the growing cadre of self-identifying "politically neutral" candidates to run for USU Board despite obvious factional affiliations and the inherent contradictions of the term. Wang has loose affiliations with the international student group Panda, having campaigned for Zimeng Ye in last year's Board campaign.

As one of the younger candidates, Wang holds some of the least experience for the role of Director, with little prior engagement in student politics and student leadership. Her policy platform is relatively vague and features a number of policies with questionable feasibility, including the expansion of Access rewards to off-campus establishments. Where Wang's limited policy platform is obviously stronger is in areas that focus on international students, including expanding Counselling and Psychological Services to languages other than English.

Judging by her interview, Wang sees her role primarily as a representative for international students. Almost all her answers revolved around this community: her main criticism of the Board was its lack of international student engagement, the main challenge for the Board she identified was increasing international student engagement, and the primary achievements of the Board she identified were the steps it had taken to increase international student engagement.

Like previous Board Director Koko Kong, Wang is more or less a single issue candidate. It's fair to say that, for those uninterested in international student issues, Wang has little to offer. For the sizeable number of international students who do struggle with the inaccessibility of many parts of the Union and the University more broadly however, Wang may be the best option.





**Ruolin (Irene) Ma**

Rollin' With Ruolin

Student Housing Officer - SRC

Quiz Score: 38%

Irene Ma is keen to evade questions pertaining to her political outlook and philosophy, budging not even when Honi asks her of her views on tax, or the free market. She is running as an independent, claiming she refused to run with the backing of Advance. She self-brands as "politically neutral".

Lamentably for Ma, many of her political positions shine through in offhand comments she makes haphazardly. She says that she supports the USU being in favour of same-sex marriage, that she would vote in favour of policies affecting minorities such as international students, that she admires Tom Raue's actions in leaking documents pertaining to police and University collaboration, and that she is hesitant to collaborate with the University if elected. All these tidbits paint a picture of a rather left-leaning candidate.

Not much of this is reflected in Ma's policies, which mostly remain, true to her word, decidedly apolitical — apart from lobbying for international student concession cards, and promoting more affordable food on campus. Other policies amount to services that already exist in some form or another, perhaps with the exception of an intra-campus bus on the Camperdown/Darlington campus.

In terms of experience, Ma's is sparse. She is unhappy with the new C&S funding model, but does not know how she will improve it. When this was put to her, she claimed her study of BUSS1030: Accounting, Business and Society, alongside her role as the SRC's Student Housing Officer would assist. Perhaps it is worthwhile to note that the Student Housing Office of the SRC has been mostly inactive this year.

That Ma has a limited range of policies and working knowledge of the USU suggests that she would be better served publicly adopting her political positions, and shaping her campaign around them.



**Cady Brown**

Cady Can

Quiz Score: 28%

Liberal Party Member

Secretary - Intercollegiate Collective

Brown falls into the category of candidates who believe that if they say they are independent enough times, it may just come true. She has been involved in the Liberal party for one year, and has campaigned for comparable 'Libdependent' campaigns, such as Lachlan Finch's USU board run in 2018. This is problematic considering the duty regulations of the USU expressly require Directors to campaign against VSU — the very thing that the LNP abolished, and something Brown was unable to note in Honi's quiz. None of this is an issue for Brown, who asserts her "student experience" and "professional life" will be kept separate (though it's hard to see how directing a multi-million dollar corporation can be severed from one's professional life).

Brown advances some lofty policy ideas, seeing the renovation of the Wentworth building as beneficial, all the while being aware of its expected demolition within the next 18 months. As to the namesake of the building being that of someone who described First Nations people as 'orangutans', Brown tells Honi that "if people are being activists against the existence of the name Wentworth, the USU should consider both sides." She does express genuine concern for the nascent C&S funding model, and boasts some run-of-the-mill eco-friendly policy items.

Although, international students are all but ignored in Brown's platform. Unfortunately for this campus minority, she says that "[she] finds it very hard to empathise when [she's] not in their position." On the other hand, Brown, with her score of 28 per cent on the quiz, is an ideal candidate for college students, for whom she promises to increase the visibility of the USU.



UNIVERSITY OF SYDNEY UNION

## A recent history

**2011:** University unsuccessfully attempts to terminate the USU's occupation license over the Manning, Wentworth, and Holme Buildings.

**2012:** USU Board splits 6-5, voting to ultimately approve pro-life group LifeChoice as an official club.

**2013:** Board Director and USU Vice President Tom Raue leaks a confidential USU report to *Honi Soit* which indicates the university collaborated with police against student strikes. The Board passes a motion to eject him from the Board, a decision challenged unsuccessfully by Raue in the Supreme Court with the USU spending more than \$100,000 in legal fees. The motion to eject him from the Board is ultimately put and unsuccessful after student pressure. A petition signed by more than 600 students defends Raue's actions.

**2016:** The USU threatens to deregister the Evangelical Union from the C&S program over its requirement that members make a declaration of faith in Jesus Christ. The USU argues the faith-based requirement limited participation from students and amounted to a discriminatory religious litmus test for membership eligibility. Following public pressure, the USU backtracked on deregistration and established consultation mechanisms with faith-based societies.

**2017:** USU votes to stay open during an NTEU industrial action. The 2017 election sees the lowest turnout in seven years.

**2018:** USU keeps silent on the University's proposed Western Civilisation degree and introduces a new C&S alcohol policy. That policy proved unpopular after a petition signed by 80 clubs emerged. Radical Sex and Consent Week is scrapped after engagement drops.

# Lo-fi is more than just beats to study to

*Anton Nguyen is in a green jacket with headphones on and pencilling into a notebook.*

When thinking of the perfect environment for productivity, pumping out a last minute assignment or just wanting something to rewind, nothing beats lo-fi music. From humble beginnings in the 1950s DIY and budget music studios, lo-fi—low-fidelity music—has become a staple for university students. Lo-fi has come to replace classical music as the go-to Spotify playlist when it comes to needing to get things done. The popularity of lo-fi as study music however has pushed many to question whether there is something more meaningful behind the classic cymbals, bass and touches of piano all looped together that make up any standard track.

For me, it is clear that the beauty of lo-fi and its ability to enable long periods of focus is its simplicity. Lo-fi—often unaccompanied by any distinct vocals—has constant smooth rhythms and steady beats. Where classical music has been famed for its ability to make listeners feel smarter due to its complexity, lo-fi is less demanding, with loops simulating progress and making listeners feel they are achieving more.

As unassuming as lo-fi is, its simplicity has left me struggling to share or recall my favourite tracks. Instead, it all becomes lost in the moment rather than being a memorable experience in itself. There is no distinct start or finish to each track, as each song moulds into

one until the task at hand is complete. Being the vehicle of productivity has potentially spelt its downfall in the most poetic form of self-sacrifice.

This has been the sentiment of Australian hip-hop and lo-fi artist Henry Lin who has found lo-fi to have grown "lifeless." Spruiked out of his humble bedroom-turned-studio, Henry spoke about how lo-fi's simplicity risks "becoming overproduced with everything sounding the same." He cynically finished by saying, "I guess that is part of the reason lo-fi became what it became."

Yet lo-fi is something I find myself coming back to. In these moments, and particularly out of the emotional exhaustion from the culmination of exams, extracurricular commitments

and personal obligations, lo-fi becomes something else. Taken out of its usual context, it is no longer mathematical formulas that fleetingly passed my mind but, old friends, lovers, and painful experiences from a distant memory come flooding back. Waves of nostalgia are often triggered by provocative samples from films and songs of my childhood. Here, the gaps from the missing lyrics were filled with words from my own journey.

When I spoke to American born, Chinese lo-fi artist Jake Chan, who goes by the stage name Jake \$ing, he told me that he chose the genre because it was "capable of conveying intricate emotions," thus making it an "outlet" for young creatives. Being founded on intentionally muffled, distorted

sounds, it makes sense that this flawed genre formed emanations of the its makers (and listeners). Its technical minimalism and grassroots history is something very tangible and powerful as it gives young garage-studio Soundcloud producers the power to challenge high-end productions from Los Angeles. Himself led by the next generation of creators, Henry suggests that lo-fi will only survive through the "authenticity of new artists, now given the opportunity to evolve it."

Even beyond the 24-hour live-streams on YouTube, lo-fi's modern presence has secured itself a popular cult following for many years to come. With the narrower but popular derivatives of lo-fi hip-hop is now attracting its own subculture, lo-fi now appears frequently in mainstream music, being featured in popular tracks by artists such as Post Malone, Frank Ocean and Joji.

But its popularity does not come easily. Faced with a barrage of copyright and resistance from mainstream music providers like Spotify due to frequent use of samples, lo-fi faces a precarious future of misconceptions. The genre continues to resist the seemingly eternal relegation to being capable of only being "study music." But for lo-fi, this isn't the end. Now, lo-fi has become its own aesthetic, distinct and pronounced as its own art form.



Art by Olivia Allinson

# The duality of Us

*Soo Choi analyses Us as a reflection of America's dark past.*

One of Jordan Peele's most telling comments about his new film *Us* is the story of a nightmare from his childhood. In the dream, which inspired the film, he would be standing on a subway platform, only to look up and see "[himself] on the opposite side of the subway track." This deeply unsettling image of seeing oneself reflected and recreated serves as the central underpinning fear of the entire film. But beneath this, Peele proposes that the real fear is the horror of truly seeing yourself.

*Us* follows the Wilson family's summer holiday to Santa Cruz where Adelaide, the mother, played by Lupita Nyong'o, vacationed as a child. Adelaide gets increasingly anxious as she recalls encountering a doppelganger of herself as a child in the boardwalk's funhouse. As night falls, the Wilson family are confronted by the 'Tethered' arriving in their driveway — a family who are murderous copies of the Wilsons, led by Adelaide's doppelganger, Red.

The Wilsons are portrayed as a comfortable black family, wearing Howard sweatshirts and jamming to *I Got 5 On It* as they vacation at their lakehouse. Despite the subtle representations of racial identity, Peele avoids explicit discussion of their race, briefly allowing viewers to buy into the myth of a post-racial age.

This illusion is shattered as Peele

delivers another version of the Wilsons — one that has been oppressed, traumatised and forgotten — through the Tethered. Peele's use of duality here is arguably a reference to Web Du Bois' seminal theory of 'double consciousness'. Du Bois proposes that African-Americans often experience the sensation of having two selves — one being the 'black' self, and the other being the 'American' self that has internalised the lens of a racially oppressive society. They exist fragmented into these two 'souls' that conflict as each attempts to repress the other.

In Du Bois' framework, the Tethered family parallel the repressed black identity, violently buried by oppressive American society. The conflict between the two 'souls' is most evident when Adelaide strangles Red (with a pair of handcuffs nonetheless, perhaps alluding to the legacy of slavery). As Adelaide laughs maniacally over Red's body, we come to see that Adelaide is in fact both characters, two reflected identities struggling for control. As her son Jason realises this, he lowers his mask over his face, choosing to hide rather than face this difficult truth.

This repression of burdensome memories becomes a nod to the broader way in which we often avoid reflection for fear of confronting harsh realities about ourselves. Adelaide practices this, denying Red's existence whilst living

her own "ideal" life above ground — but nevertheless, she continues to be haunted. Despite the Tethered being perceived as the threatening Other, when asked what they are, Red responds "we're Americans." In this loaded answer, we realise that the Tethered are a forcibly forgotten part of America, left underground to die. But, just as Red is bound to Adelaide, the Tethered are also an undeniable part of America's dark history.

The derogatory Native American cartoon on the front of the funhouse in 1986 is replaced with a smiling Merlin by 2019. Kitty (Elisabeth Moss), another mother on holiday, comments on how fashionable the Native American headdress in her magazine is. A cheerful TV ad explains how Hands Across America can end American poverty. Peele shows that too often we choose to forget our own history, slapping a band-aid over institutionalised racism and the legacy of slavery and dispossession. But much like the Tethered emerging from the tunnels of America's past (perhaps a reference to the Underground Railroad), the horrors of history are inescapable. And when they do ensnare us, it is in the reflected image — the comparison between past and present, subterranean and surface-level, reality and denial — that our flaws, traumas and wrongs become too ugly and glaring to ignore.

### CAUTION: SPOILERS

But Peele shows us a way forward, out of this adamant refusal to confront our own history. The film itself is a mirror-image of classic horror, taking many visual cues from *The Shining*, *Nightmare on Elm Street* and *Jaws*. But rather than replicating, Peele inverts the tropes of the tradition; notably, he places the white Tyler family in the secondary position that the black family would typically take, to be killed off early in the film for comedic value.

As Jenna Wortham excellently pointed out, *Us* with a white family has already been made — "it's called *Invasion of the Bodysnatchers*."

Here, Peele re-does what has been done before, to show us what has been missing in our past. And through reflection and sometimes painful confrontation, change is created.



**Zizheng (Oscar) Bai**

For Better, For Future

Student Leader - Centre for English Teaching

Masters - Project Management

Quiz Score: 28%

During his interview, Oscar Bai explained that he had taken a critical thinking course during his undergraduate degree. We can only assume that it must have enthusiastically championed the virtues of Benthamite utilitarianism, as the will of the majority seems to play a critical role in Bai's approach to leadership. One can almost hear Alexis de Tocqueville rolling in his grave when Bai promises that, in the absence of any declared political philosophy, the sole factor informing his decisions will be "what benefits the most students."

From the small number of policies Bai disclosed at the time of his interview, several were relatively redundant in light of existing programs offered by the USU and the University, including advertising USU job availabilities to students and a career mentorship program similar to ones already run by various societies. Bai also had no prepared approach to the issue of C&S funding, which most other candidates identified as a key issue in this election. From the small number of policies he did propose, including extending the opening hours of USU stores into the night and the establishment of a McDonald's on campus, Bai seemed to demonstrate a vague tendency towards commercialism, though conceded that this was only because he perceived it to be in the interest of the majority of students.

Bai has a frankly inadequate knowledge of the USU for the role of Director, and is all too willing to defer to the will of the majority when asked about his guiding principles. For those who are seeking a candidate whose views are entirely malleable, Bai may be the right choice. However, those looking for an informed or principled candidate may question his credentials.

# Know Your Place: The Politics of Identity

Rhea Cai listens as three women of colour writers discuss the process of writing identity.

The question (and perhaps the burden) of representation is one that plagues many writers of colour. But should it? Are literary portrayals of “life in the margins” construed by readers as mere examples of “migrant porn”? And how are we to move beyond the optics of diversity to enact real, structural change?

Roanna Gonsalves, author of *The Permanent Resident*, begins the Sydney Writers Festival panel on Friday with

**Both Castillo and Bhutto are preoccupied with the quotidian, the everyday, and the banal lives of people of colour.**

the following words on identity: “It is true that writers of colour often get asked to speak about identity, as if that is our place, whilst white writers don’t. But really all writing is an exploration of identity at some level; it’s just that white identity is the norm, and so is masked as neutral.”

Questions about the visibility and invisibility of certain identities serve as the guiding structure of Gonsalves’ discussion with novelists Fatima Bhutto (*The Runaways*) and Elaine Castillo (*America Is Not the Heart*).

Bhutto was born in Kabul, Afghanistan, and grew up in Syria and Pakistan, whilst Castillo is a Filipina-American born and raised in the San Francisco Bay Area. Both authors are

concerned with interrogating the shifting and unstable intersections of race, gender, class, and national history.

Castillo, when asked about the process of creating *Hero De Vera*, the protagonist of her novel, says that her main goal was “not depicting Filipino women as a monolith.” She argues that class complicates figurations of power within ethnic enclaves, yet these internal divisions are often elided into a

singular group identity.

“The idea that we would expect a certain group of writers to translate their culture,” Castillo notes, “ultimately impoverishes what readership really is.” Rather, both Castillo and Bhutto are preoccupied with the quotidian, the everyday, and the banal lives of people of colour. “The terror of violence is not in the act,” Bhutto says, whose novel explores the pathways to Islamic extremism. “It’s all those days afterwards — the haunting. And I think that’s the only way you can write about those terrible things... what happens the day after? How do you survive the ordinary?”

An audience member raises the question of how we might navigate

the treacherous waters of identity politics in a world that appears highly globalised, culturally hybrid, and even post-racial. It’s a difficult question, and there is a marked silence before Castillo replies. “I think a singular identity is certainly a fiction, but it is a fiction that has been used in material ways to oppress,” she says. “It’s more important to dismantle the ways in which identity has been linked to things like structural power or institutional injustice.”

Castillo embraces her own identity as a Filipino and queer woman. “I don’t mind being named for what I am, for the kind of formations that make me,” she emphasises.

“But what I want is for all people to be named for the formations that make their writing. Because we don’t approach white writers in the same way, we don’t ask them the same questions.”

A radical thought: perhaps the place of writers is not to be less political, or less identitarian.

It is not to say: “I am a writer first, a person of colour and a queer woman second.”

The place of writers, as Castillo and Bhutto suggest, is to capture the full gamut of the particular space they inhabit.

It is to elevate the role of reading beyond an ethnographic study, a guilt trip, or a trauma narrative. It is to celebrate the simple, yet magical act of listening to someone else’s story.



## More or ‘Less’ uncertain: Andrew Sean Greer on changing queer identities

Deandre Espejo and Jeffrey Khoo get their books signed by one of their favourite authors.

As Andrew Sean Greer sits down for our interview, he can’t avoid the irony of the situation. Greer is at Sydney Writers Festival talking about his Pulitzer Prize-winning novel *Less*, in which Arthur Less — a gay novelist approaching fifty — escapes a recent heartbreak by attending literary events in far-flung locations, getting swept up in unlikely predicaments along the way.

*Less* explores the absurd ways we deal with uncertainty in travel, aging and relationships. As a writer, and as someone who has lived through reincarnations of queer identity and the evolving pace of gay relationships through the years, Greer is no stranger to ambiguity.

“There’s a whole generation ahead of me that didn’t live to grow old. I saw them in their twenties dying of AIDS,” Greer says.

“They were part of a sexual revolution where they thought coupling up was participating in a heteronormative narrative. They wanted lots of lovers. My generation was the first that said, ‘We can’t do that. We have to have boyfriends and stick together’... I would fall in love so quickly because that’s all there was.”

As Greer’s generation began to define for the first time what it meant to be a

middle-aged gay man in America, they also acutely felt the confusion of losing their youth.

“Some hang on to [youth], get plastic surgery — that’s horrifying. [On the other hand,] There’s this whole new ‘bear’ category of gay men that has appeared in the last ten years, celebrating being middle-aged and manly. But I’m never going to be that.”

**“There’s a whole generation ahead of me that didn’t live to grow old. I saw them in their twenties dying of AIDS.”**

Greer’s protagonist Arthur mirrors these insecurities. He finds himself wanting a soulmate against the odds of circumstance, in the purgatory between the youthful gallantry and grey-haired wisdom of his former lovers.

Yet Greer’s narrative voice isn’t self-pitying, nor does it indulge in existentialist dread. *Less* shines when it delves into uncertainty from a place of humour and joy.

“It looks like everyone has it together, but most of us can barely get through the day without some disaster happening,” he laughs.

It is refreshing to hear such optimism in our current time of profound angst. Carrying the legacy of those who fought

before, queer people now have the opportunity to remake ourselves in any way we want to be. But with so much freedom and the pressure to get it right at a young age, it is hard not to feel doubt.

According to Greer, the best thing to do is expect that we will never have all the answers, similar to embracing the unpredictability of travel. “When the bus breaks down in the middle of a volcano

and you have to figure it out, [that is] the thing you’ll remember most, and to know that you’ve overcome it is the most satisfying thing.”

And it was through *Less* that Greer sought out answers for himself. “I wrote this book because I thought no one would ever read it. That gave me freedom to write exactly what I wanted to, that was not meant for the community, nor my editor, nor my agent, which was hard but liberating.”

He also wants to challenge how literature often portrays queer lives as tragedies, feeling that there was a missing space on bookshelves for “two men in love who are willing to give it a decent chance.”

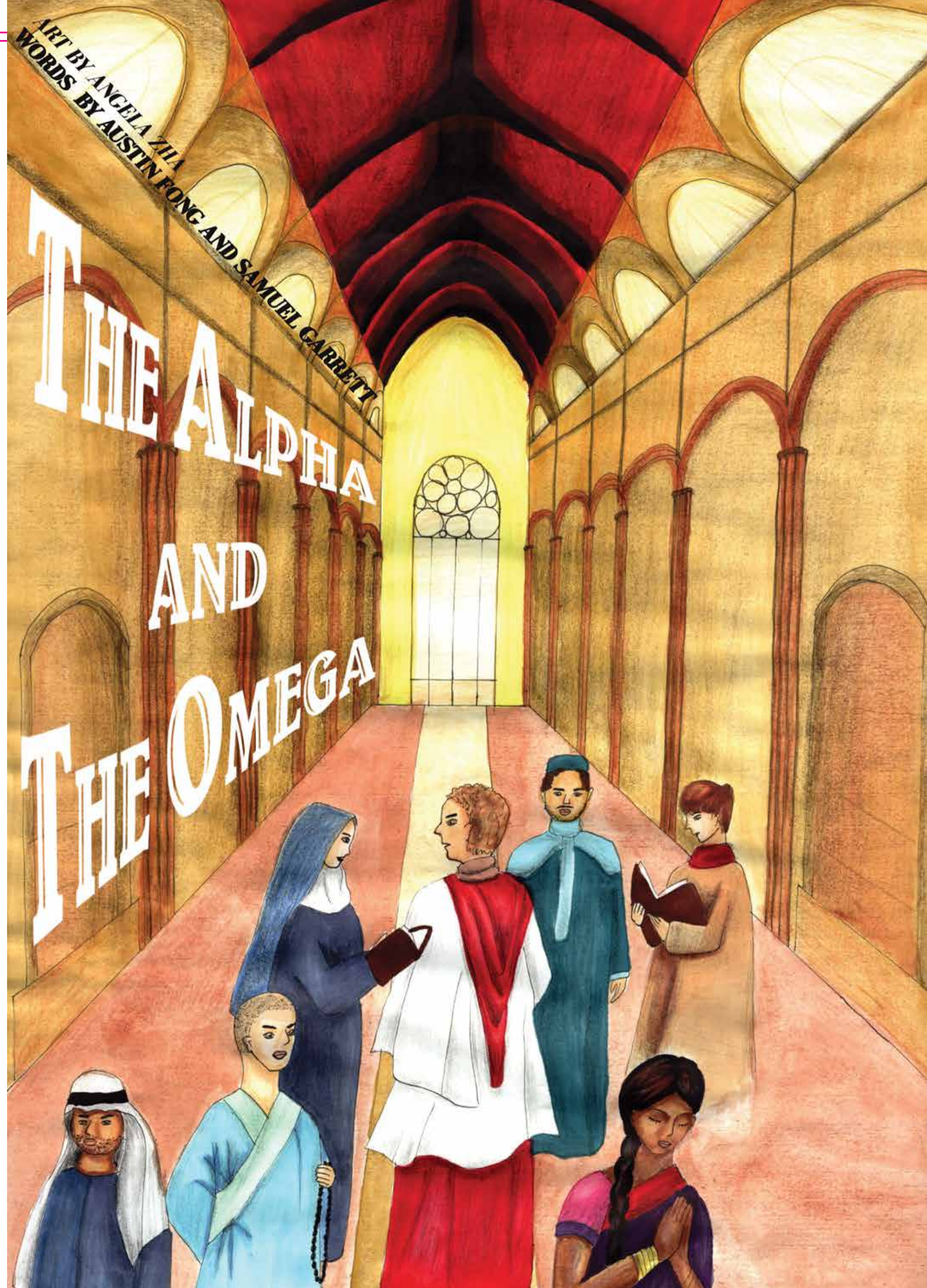
“A lot of people read it like a romantic comedy, *Bridget Jones* or something. That says to me that people find two men in love to be utterly conventional... There is a little bit of that feeling from an old movie, of running away from the altar to the man she should’ve married all along. But a happy ending for queer people is unconventional. We don’t get that a lot.”

*Less*’s breakthroughs of joy and poignancy highlight both the ups and downs of being queer, while reaffirming its most wonderful and liberating parts.

“It’s so lucky that I’m gay. Because I think I’m an uptight, anxious person. It freed me. I don’t have to sit by the usual masculine standards of keeping my emotions in... no one expects that of me.”

It is interesting that being a “bad gay” — an oddity in an inherently non-conformist space — was initially amongst Arthur’s biggest fears. But *Less* is an encouragement to throw caution to the wind and live a little.

“Hopefully, for any young person who has to say to the world, ‘I’m not what you thought I was, the plans you had for me are not going to happen,’ you have a chance to write your own destiny and define yourself,” Greer tells us. “For my generation, that is the greatest reward to see.”

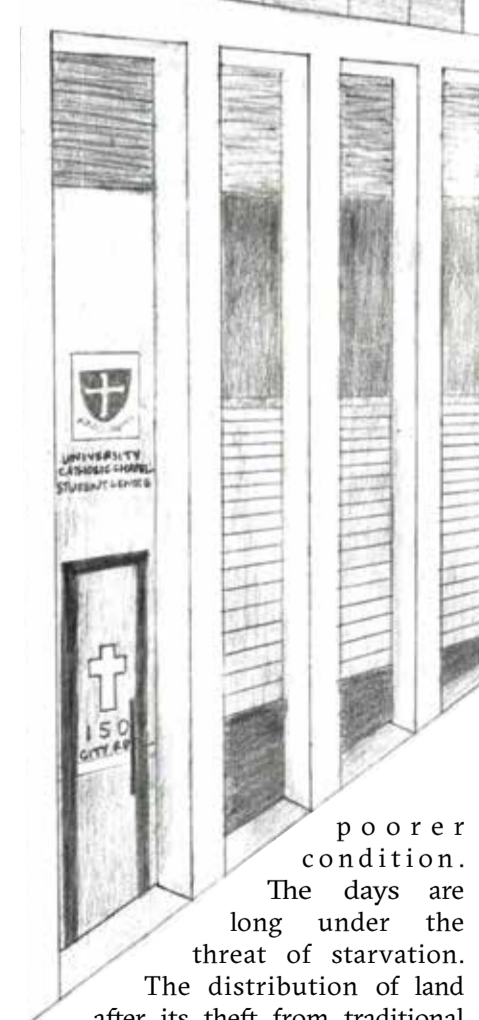
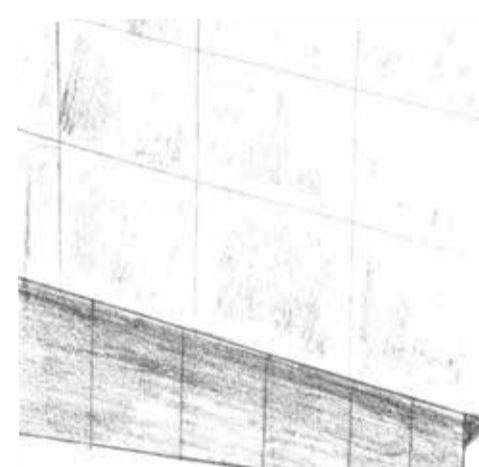


If one believes university is a public and secular affair, they might occasionally observe a few anomalies on campus. The first time I was inside the Catholic Society's Clubhouse was on a cold Winter morning after a lecture. The Centre, underneath the Urbanest in Jane Foss Russell Plaza, is modern, clean, and in a better condition than the University of Sydney's (USU) buildings. Wooden panelling adorns its interior. Free printing and wifi is provided. There's a chapel and a common room with a pool table. It's a relaxing scene. The chapel was built and owned by the Archdiocese of Sydney. The construction was approved by the then Archbishop of Sydney, George Pell.

The Catholic Society's Clubhouse — one of many links between the University and established religion — sits at the terminus of the historical evolution of religious appeasement and secularity in Australia, all dating back to the beginnings of colonial New South Wales (NSW) and this very university.

**Land rights**

The year is 1788 and the First Fleet has just arrived. Eucalyptus trees dominate Port Jackson where small shelters litter the cove in a makeshift clearing. The terrain is rough and the soil is in an even



Indigenous owners would become the key means of financing the colony, typically through lease agreements and as an incentive for convicts. Land was distributed throughout NSW in a grid with private lots bordered by Crown reserve. The grid gradually faded away as the State leased and sold its reserve land. William Bligh, the fourth Governor of NSW, was granted 240 acres for "private residence" in late 1806. The acreage encompassed the present suburb of Camperdown and the entirety of Newtown. Directly east of Bligh's private residence was Crown land leased to Major Grose who used it for agriculture. It was Grose's farm that would eventually turn into the University of Sydney (USyd) in 1850. Today, the only remnants of Grose's Farm live on through Grose Farm Lane on Western campus.

Two years after the establishment of the penal colony, the Lady Juliana arrived in Port Jackson. New orders were dispatched to Governor Phillip from Lord Sydney "that a particular spot in or as near each town as possible be set apart for the building of a church, and 400 acres adjacent thereto allotted for the maintenance of a minister and 200 for a school master". These letters were recorded in *Hermes*, archived by assistant Fisher librarian, J. A. Tunnicliffe. The orders went on to majorly influence education in NSW.

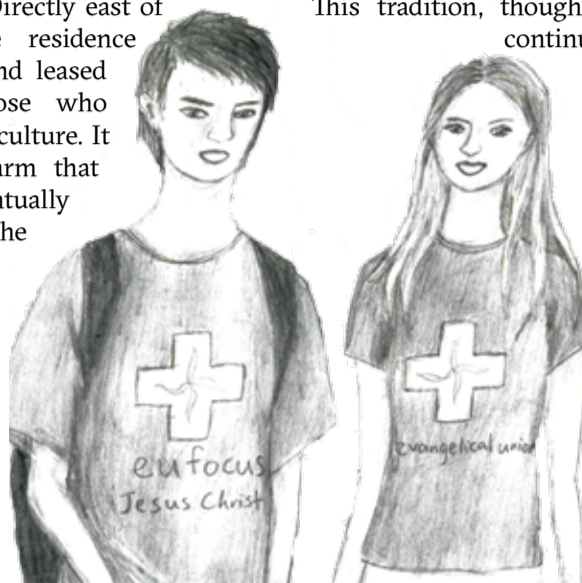
For the University, the orders meant the land directly under City Road was reserved for schools, a fact which can still be seen today. In 1958, the Cumberland County Council Plan defined that land under 'special uses' — educational and medical'. The old Darlington School used to inhabit this area until the end of 1975 when the land was purchased by the University. The only surviving building is the 'Old School Building' in the middle of the Cadigal Green oval. It was on this 'special uses' land that the Catholic Chaplaincy now resides.

**Church and State**

The year is 1534 and the Act of Supremacy has just been passed; Catholicism has been rejected. King Henry VIII has founded a new state religion in the Church of England. The implications for English history are obvious but its consequences are wide reaching, explaining birth of USyd, the colleges, private universities like Notre Dame in Broadway, and private schools like the King's School.

The Church of England would

be codified in England's premier universities, Oxford and Cambridge. As Turney, Bygott and Chippendale, authors of *A History of the University of Sydney Volume I* explain, "a university education, or at least a university degree was the prerogative of those, and only those, who subscribed to the established religion". Both Oxford and Cambridge students had to prove their adherence to the Church of England, which was also supplemented by compulsory attendance at daily chapel. This tradition, though more relaxed, continues with St.



Paul's and St. John's offering weekly chapel. The ruling councils of Cambridge and Oxford, the Caput and Hebdomadal Board respectively, were "clerical oligarchies" with members ordained ministers of the

Church.

Today, links between religious bodies and senior management of Sydney University remain. Vice-Chancellor Michael Spence's ordination as an Anglican priest is well known, and he remains a volunteer member of the Anglican Diocese. At least seven current members of the University Executive have religious ties. External Senate Committee member Vincent Graham is a non-executive director of NSW Catholic Schools. Terry Williamson is a member of the Finance Committee of the Society of the Divine Word, a Catholic missionary congregation. Prominent Undergraduate Senate Fellow Francis Tamer is a former president of the Catholic Society. At least five other present and past Senate Fellows have been affiliated with St Paul's College, either through familial ties or having studied there themselves. These links are not solely to the Christian Church — Senate Fellow Ilana Atlas is a non-executive director of the JewishCare Charity.

It is now rare to have ordained clergy belonging to the University Executive, unlike the age of "compulsory chapel". Instead, even as far back as 1939, the undergraduate Donald Horne identified that "[The University's] governing body was largely controlled by important judges and doctors from downtown".

The old education system of the 1500s was challenged in the late 19th century by an emerging middle class less interested in religious liberal arts teaching and more concerned with a secular and professional education. The Scottish poet, Thomas Campbell addressed this issue, writing to *The Times* in February 1825 proposing the establishment of a new university in London. Turney, Bygott and Chippendale enlighten the context, writing that "indirectly, Campbell's initiative also gave rise to the foundation of King's College, chartered

in 1829 as the Anglican counterpart in the metropolis of the 'godless' college in Gower Street".

These issues in England were transported to Australia as the USyd's very own motto foreshadows "Sidere mens eadem mutato" (the stars change, the mind remains the same). Vice-Chancellor Spence explained that the motto's direct implication continues to mean that "our University can do it as well here as anywhere else in the world. In 1850, when the University of Sydney was founded, this was a bold, even radical, thing to say... [because it took] a commitment to excellence in everything".

Spence's answer reflects the University's foundations on the backdrop of religious diversity at a time when it was radical for a university to be secular, or make concessions to a religion other than the Anglican Church. The various Christian denominations of the settlers and convicts complicated initial attempts at establishing a primary church. The powerful Anglican (Church of England), Presbyterian (a Scottish reformation denomination), Wesleyan (an off branch from Anglicanism) and Roman Catholic lobbies ultimately led early colonist William Wentworth to create a secular university.

**The founding**

The year is 1850, 62 years after the arrival of the First Fleet and Sydney is a bustling hub of trade, supported by 187,000 residents. With a large portion of the eucalyptus forest removed, great plains spread from Farm Cove to Grose Farm littered with houses and infrastructure. In Grose Farm, fields of barley cover what is now St. John's College, whilst a small military barracks surrounded by stockades stands where Sancta Sophia College now sits. Parramatta Road is a 3-horse carriage wide thoroughfare from Botany Bay to Parramatta.

From this prosperity, multiple religious denominations attempted to create their own college to provide a traditional education in preparation for the ecclesiastical profession. The Roman Catholic Archbishop, John Bede Polding developed St Mary's Seminary in Sydney whilst the Anglican Archdeacon Thomas Scott, under endorsement from the English government, helped coordinate the Church and School Corporation. That

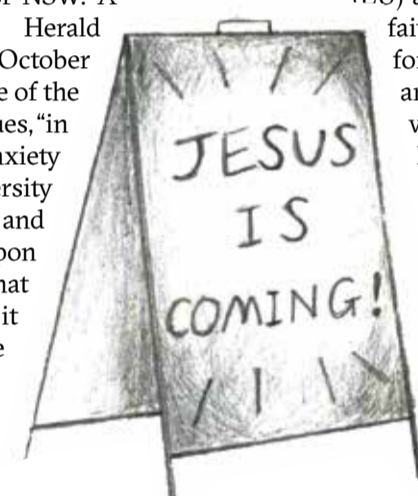


corporation attempted to supply the Anglican Church an estate "comprising one-seventh part in extent and value of all lands in each county". Unsurprisingly, the corporation failed to obtain popular support. Curiously, The King's School in Parramatta was founded partly in response to this failure, perhaps explaining the size of its 365-acre campus.

Wentworth pushed to establish a secular learning institution called Sydney College, now Sydney Grammar School. The College, the predecessor to USyd, was only secular in the sense that students and administration would not have to prove their loyalty to a religion. However, it would still teach religious subjects in providing a liberal education. For its time, the College's secularity was contentious and the Archdeacon of the Anglican Church was not in attendance at the College's opening ceremony".

As historian Manning Clark argued, "this liberalism would have said a loud Amen, [however] the founding on [secular] liberalism prompted only indifference and unbelief towards religion".

Wentworth's push for secularity met strong opposition from the major religious groups of NSW. A

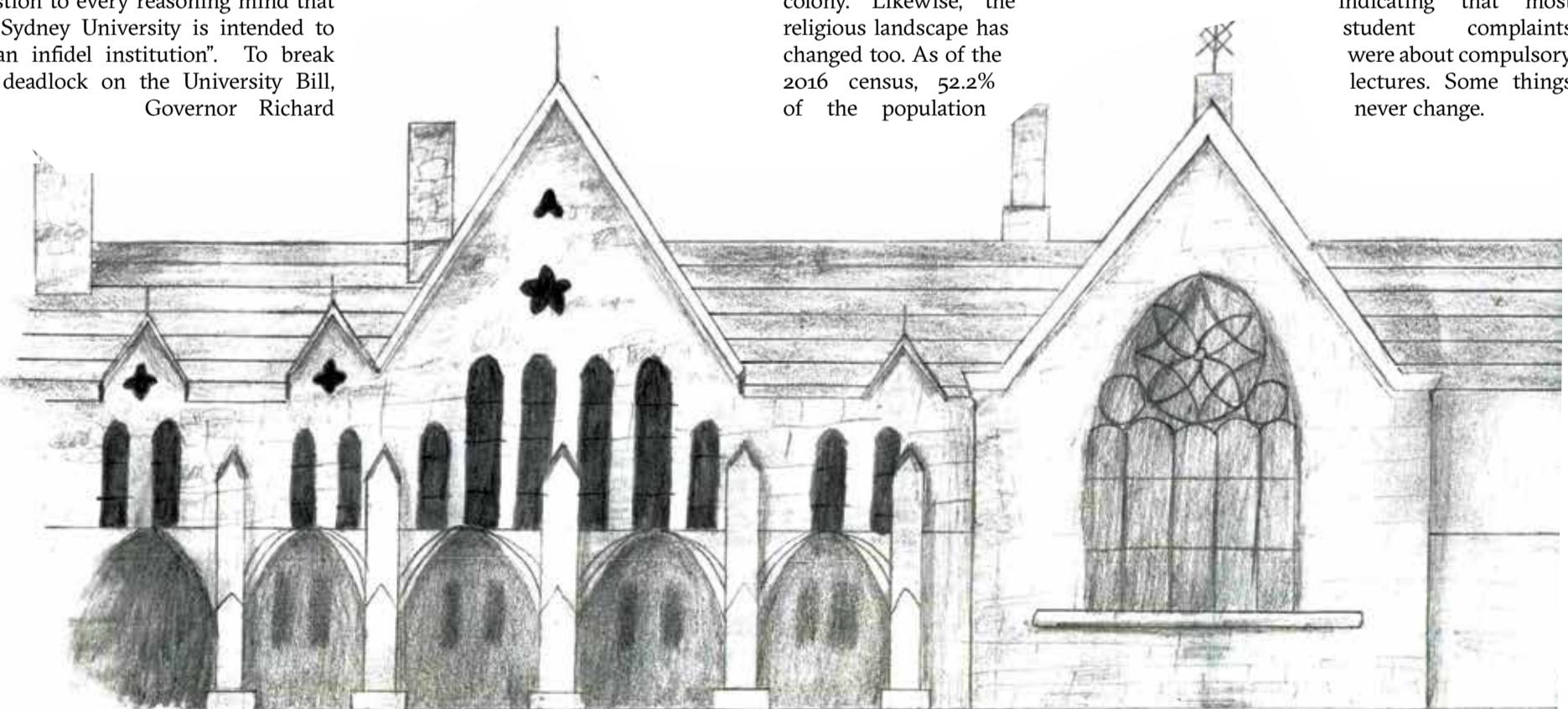


Sydney Morning Herald editorial from 12 October 1849 titled, *The fate of the University Bill* argues, "in his inordinate anxiety to make his university comprehensive and liberal, he hit upon an expedient that would make it ultra-exclusive and intolerant". A letter published in the same newspaper by an anonymous writer, argued, "the express exclusion of no other portion of the community than that class whose office is to uphold the interests and teach the principles and practice of religion, prove beyond question to every reasoning mind that the Sydney University is intended to be an infidel institution". To break the deadlock on the University Bill, Governor Richard

Bourke allowed each of the four major religious groups to build their own colleges to administer their own education. These four colleges St. Paul's (Anglican), St. John's (Roman Catholic), Wesley College (Methodist), St. Andrew's (Presbyterian) would have subgrants of 20 acres of land in the USyd campus. The funding of these colleges was split between the Church and State with the State matching all money raised by the Churches. This would be formalised on the 18th January 1855, with a deed of grant by the State where no less than 18 acres would be given to each college. These grants would be owned by a trust with USyd given responsibility as the main overseer. This appeasement worked and the University Bill passed. Religious tensions ultimately heralded the origins of a secular university. "It was the first time that the Catholics as a body had been recognised officially as on a footing of perfect equality with the Protestants" recorded a historian of the Benedictine Pioneers.

Schisms over the University's secularity have not disappeared since 1855. In 2016, the USU attempted to deregister the Evangelical Union (EU) and Catholic Society over faith-based requirements for membership. The USU argued these requirements were discriminatory and limited accessibility to all USU members, before backflipping on deregistration threats after public pressure from the mainstream press. The result is faith-based requirements continue today, with clause 3.2 of the EU Constitution requiring ordinary members to "confess their faith in the Lord Jesus Christ."

Despite the rigorous debate surrounding Sydney University's



establishment, relationships between the University and Churches remained cordial. After the founding, the Churches focussed resources on developing their own religious institutions of higher education, including Notre Dame University (Catholic) and Moore College (Anglican), both in Sydney University's vicinity. However, tensions lingered on an individual level. As described in *A History of the University of Sydney Volume II*, Professor of Philosophy from 1927 to 1958, John Anderson criticised the role of religion in public education as a limit on enquiry. Anderson's speech in April 1943 before the New Education Fellowship was heavily criticised by both Church and State. In the Legislative Assembly of the NSW parliament, a motion was passed stating that Anderson's "comments were unjustified and calculated to undermine the principles which constitute a Christian State". Sir Henry Manning, representative of the Legislative Council on the University Senate was more zealous in his criticism, attempting to pass a Senate motion "designed to remind the Senate that the reason for the foundation of the university was the advancement of the Christian religion and to assert that no university teacher could attack that purpose".

This Senate motion was ultimately amended to avoid directly attacking Anderson, instead re-affirming the University's purpose of free intellectual enquiry.

**The university today**

The year is 2019, 169 years since the founding of USyd. The landscape is hardly recognisable from its natural setting. Asphalt and concrete cover the environment turning Grose Farm into an urban jungle. What was a eucalyptus forest is now one of the most heavily developed suburbs in Sydney.

These changes are also represented in the student body where the students come from over 140 countries, a far more multicultural and diverse array than the 19th century colony. Likewise, the religious landscape has changed too. As of the 2016 census, 52.2% of the population

identify as a Christian, 2.6% as Muslims, 0.4% as Jews and 30.1% as having no religion. Resulting student societies have sprung up to represent and practice their own faith. Besides the Catholic Society, the Australasian Union of Jewish



Students, EU, and Sydney University Muslim Student Association maintain high membership year-to-year. The University has accommodated different faiths by constructing a multi-faith chapel and providing religious services through liaison church representatives. Specific needs have also been addressed such as the dedication of rooms in Old Teacher's College for Islamic prayer.

In spite of it all, the University's connections to organised religion have come at a cost. Since the first fleet, First Nations' cultures have been erased from learning institutions. Indigenous songlines, and stories of the Dreamtime, have been cast away from campus' museums, whilst colleges, and the University's settler-religious connections, remain deeply rooted in their place. Tensions between religion and a secular education have long shaped the University's changing history. Yet the University ovals have remained the same since the construction of the colleges. Parramatta Road remains a 3-car wide thoroughfare (albeit now with cars instead of carriages). Even the concerns of the student body remain the same. An *Honi Soit* editorial in 1939 published survey results indicating that most student complaints were about compulsory lectures. Some things never change.

# My Mom's Plastic Story

WORDS BY SUBANDANA RIMAL

ARTWORK BY AMELIA MERTHA

When I was very young, my dad bought a kilo of sugar. In Nepal, if you bought a kilo, you would receive it in a single plastic bag.

wheat field, she looked up at the sky, which was full of greyish clouds.

When he got home, my mom asked, "did you buy the sugar?"

"I think it's going to rain," she said.

Dad handed the full plastic bag to my mom. She poured the sugar into one of the cylindrical containers she used to store our daily kitchen spices. She kept the plastic bag, saying that she could use it for something else sometime.

A few days later as she was heading towards the

"I think it's going to rain," she said.

reached home, with a sad expression plastered on my face, I explained to her what had happened on the way.

She yelled at me. To this day, her words are still fresh in my mind.

"Idiot, it was so useful to me! You don't know how to handle anything!"

She set the bag down on the table. My mom liked to store our plastic bags between the wall and the table, in a space where you could barely fit two fingers. She proceeded to put the plastic bag there.

The day my mom's sandal straps broke, she took the ripped plastic bag out once more and mended her sandal.

One hot day, there was a crowd of people holding a rally on the road about World Environment Day, protesting about the single-use plastic ban. My mom's eyes however were fixed on the shiny banners they were carrying. In my country, banners are usually made from cloth, but she was sure it was not cloth but Flex, which was made out of vinyl. Even though she was not really sure what vinyl was, she did know that the banners were strong and resistant to weathering.

When the rally finished, the protesters threw the banners on the side of the road. My mom brought them home and crafted a doormat for the porch.

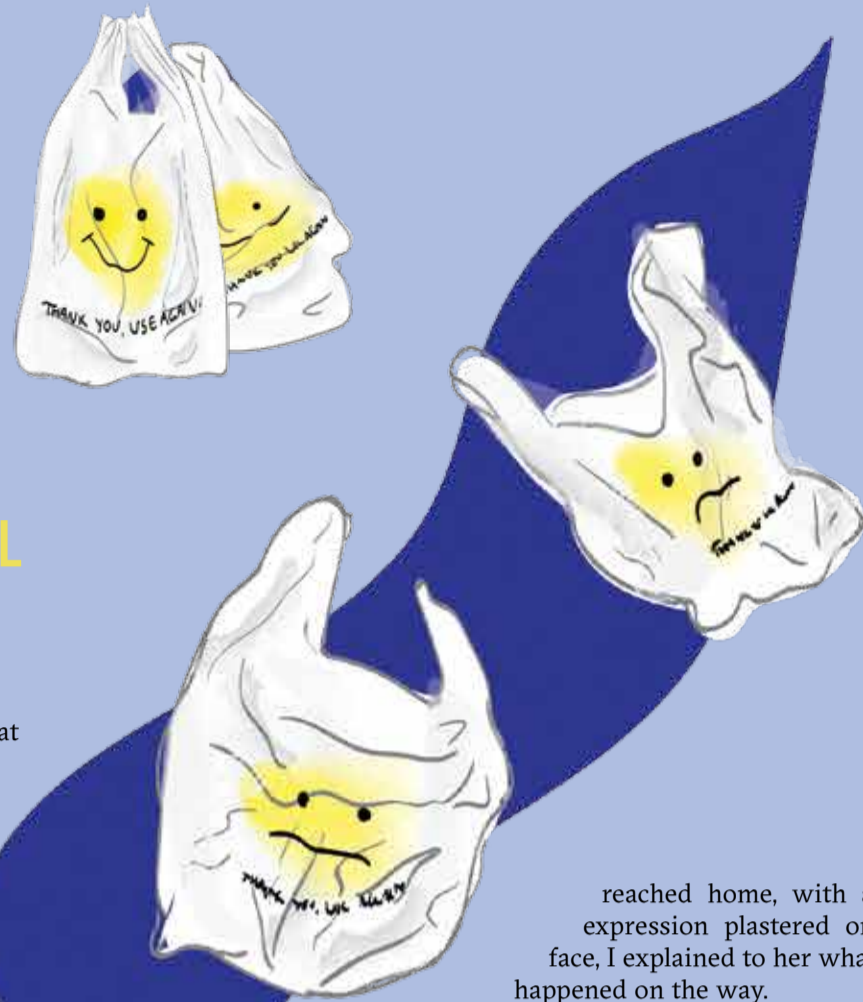
Another day, when she was going to collect some hay to bring to the cattle, she took out the same plastic bag again to carry some popcorn and roasted soy beans to snack on along the way.

Another day, she said, "I am going to the community centre to make some split lentils." We didn't need to go to the mill to make split lentils, as the centre had a stone grinder. She brought the plastic bag, which could carry around one kilo of lentil seeds, and headed towards the community centre.

Another day, she put five or six flatbreads and a container of curry in her plastic bag. She said to me, "dear, please take lunch to your dad in the field." She also asked me to bring home the empty container and the plastic bag after he was finished.

The plastic bag was getting old, and I was very young. On the way back home, I was swinging the plastic bag back and forth. It got caught on a bush and when I tried to unsnare it, the plastic ripped.

I knew that my mom would be extremely angry at me for ruining her precious plastic bag. When I



মধু মেয়ে

নরম চাঁদ  
ভাসে

তার গান  
তার রস

সে মিষ্টি মধু মেয়ে,  
রক্ত ঝরে

*femme de miel*

la douceur lunaire  
fait un mouvement

sa mélodie  
son sirop

la docile femme de miel  
saigne

honey woman

the lunar softness  
moves

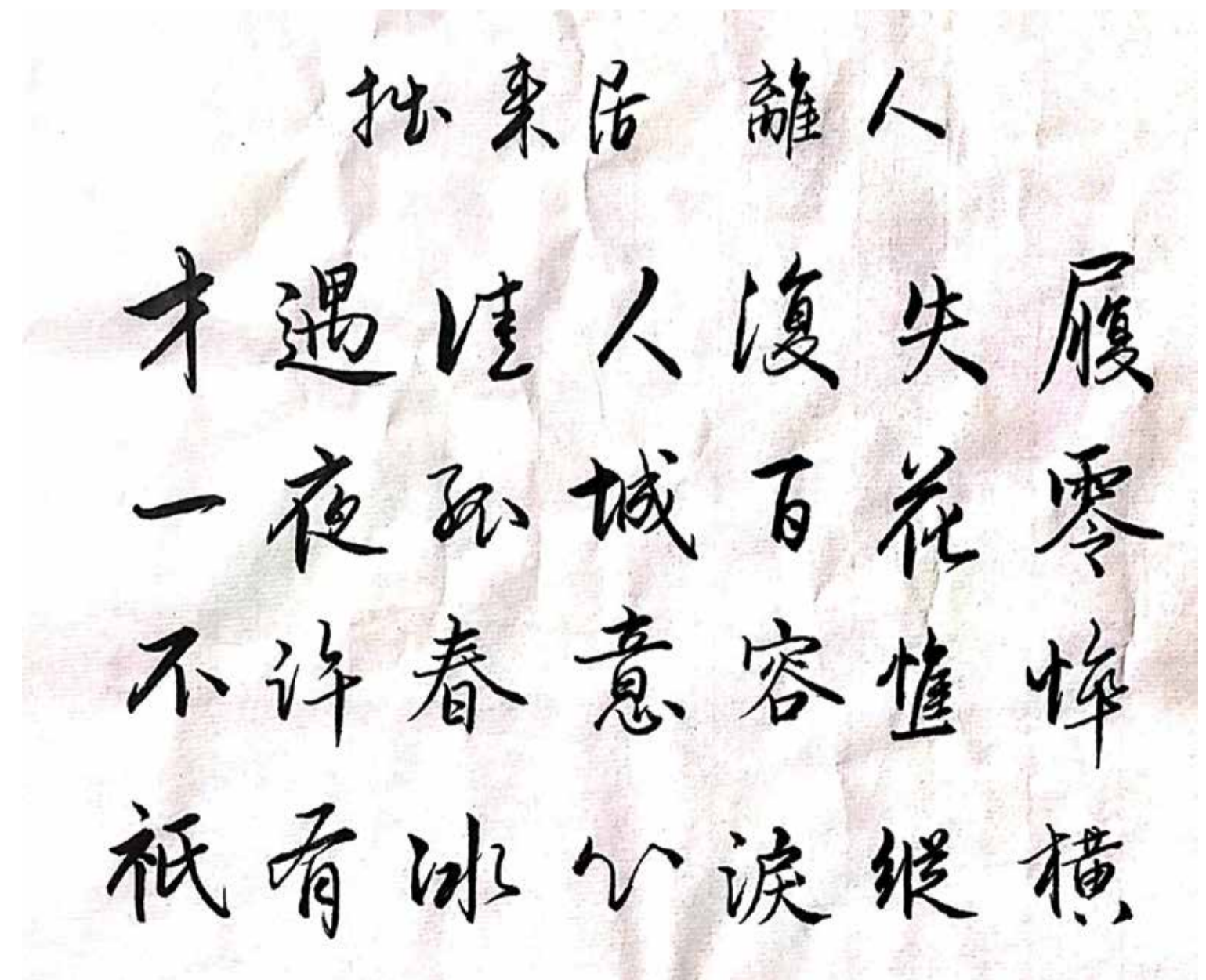
her melody  
her syrup

the honey-sweet woman  
bleeds

*Original French and translations by Jessica Syed*

*clothed with pain and regret,  
the mountains offer me refuge*

Poem: Max Zhuili Calligraphy: Zhixuan Yin



# President

Jacky He

## Condolence to Victims of University of Carolina Shooting

On 30th of April 2019, another incidence of shooting occurred at the University of North Carolina Charlotte in the United States. It is with extreme grief and torture to hear that young lives are again taken by the evil that is infesting the society. The SRC condemns all forms of evil, racism, discrimination, and revenge, and in this case, the SRC strongly condemns the shooter who allegedly took away

the lives of two students. My condolences reach out to all the victims involved in the shooting tragedy and other members of the University of North Carolina Charlotte.

### Health Day

Health Day at Cumberland Campus was held very successfully last week. It was very delightful for me to introduce both myself and the SRC to students at the campus, engage with them and distribute

lunch to students visiting our stalls. The students responded highly positively to our visit, and some commended the SRC's continuous effort in reaching out to satellite campuses. I would like to express a sincere thank you to our Vice President and our passionate caseworker team for organising and running the event.

### Recommendations on Code of Conduct Policies

Do you have any thoughts or suggestions on the current code

of conduct policies? A copy of the current Code of Conduct Policy (2005) can be viewed here:

[sydney.edu.au/policies/showdoc.aspx?recnum=PDOC2011/215&RendNum=0](http://sydney.edu.au/policies/showdoc.aspx?recnum=PDOC2011/215&RendNum=0)

If you have any recommendations of what you think should be on the code of conduct policy, please let us know by sending an E-mail to [president@src.usyd.edu.au](mailto:president@src.usyd.edu.au) or dropping us a message through our Facebook page.



### Thematic Review Student Interviews

The University is currently looking for undergraduate students to participate in their Thematic Review interviews on internships and placement programs. If you are interested to share your relevant experiences or give some feedbacks on how to enhance student career and employability, please send an E-mail to [president@src.usyd.edu.au](mailto:president@src.usyd.edu.au) to express your interest in attending the interviews.

# Women's Officers

Gabi Stricker-Phelps and Crystal Xu

### ENID Platform

The USYD Women's Committee have been working around the clock to get the ENID website up and running by clearing off older content to make room for new articles, videos and USYD women profiles. Please check it out: <https://enidnetwork.com/>

We are looking for women to engage in the #WomenofUSYD profiles. Do you have a story to share with us?

Women of USYD Past Present and Future Panels: We have also been working in

collaboration with the University to deliver the two alumnae panel events for next semester. The current theme for the panels is Women of USYD Past Present and Future. If you have any alumnae, you think would be perfect to hear from on the Q and A style panel we welcome suggestions.

### Campus Security and Walking Services:

We have been in contact with Cheryl Wharton who is the Operations and Security Manager after we received feedback from students who expressed concerns about the

fact the USYD walk service is no longer offered by campus security. We have requested a further meeting to investigate but are yet to hear back.

### Health Day at Cumberland Campus

It was wonderful to attend Health Day at Cumberland Campus. The student feedback received was positive and many seemed to really appreciate the presence of the SRC at their campus. Congratulations to Dane and Mel for working so diligently (as usual) to produce a really worthwhile day in the

interests of USYD students and promoting visibility for the SRC across satellite campuses.

### 1 Million Women Love Earth Festival

We would like to send a cohort of USYD Women to attend this festival. "Party with us at our LoveEarth Festival - be inspired by world leaders and women from the front lines of climate change, sustainable fashion gurus, zero wasters and performances from superstar musicians who have spent their careers fighting for what's right. Plus watch DIY demos on how to live a

plastic-free, zero waste life!"

Date: 25th May  
Where: Carriageworks

If you would like a ticket, please get into contact with us.

Facebook: [USYDWomen2019](https://www.facebook.com/USYDWomen2019)

Email: [Womens.officers@src.usyd.edu.au](mailto:Womens.officers@src.usyd.edu.au)

Visit us: Tuesday (1-2:30PM) or via appointment

# Education Officers

James Newbold and Jessy Xu

This semester the Education Action Group is continuing its campaign in collaboration with NTEU members against the Ramsay Centre for Western Civilisation, a brainchild of John Howard and Tony Abbott seeking to teach an elitist and racist curriculum on our campus.

It is not an option to let university management claim that opposition to Ramsay has

died down. We've joined the Staff Against Ramsay in flyering about the Ramsay Centre and we will be cohosting a forum with academic and student speakers. The NTEU rally against managerialism was a great success supported by students. Thanks to those who supported the rally and turned up.

Like the Sydney University Education Action Group on Facebook to stay up to date on

our campaigns and message to get involved. We plan to keep supporting the NTEU and the work of activist SRC Collectives. We also plan to launch a campaign around public transport directed at university management, as our state Liberal government is refusing to listen to students voices. International and part-time students deserve concession public transport

fares. International students encountered during socialising and providing the opportunities for students to get practice during the workshop. Working with SRC Staff, this workshop will mainly focus on mental-health issues, and resolving these problems for students.

Jingrui is collaborating with the Vice-President Caitlyn to organise a social skills training workshop in May, which focuses on helping students solve issues

The Social Justice, Environment, and Intercampus officers did not submit a report in time for the deadline.

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\* 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.

# Centrelink: Max time to complete your degree



If you are on a Youth Allowance or Austudy payment Centrelink will only pay you for the usual length of the degree plus one semester. So for a three year degree, you can only be paid for 7 semesters. This calculation only considers when you were enrolled, not whether you were paid. Part time semesters (fewer than 18 credit points) are calculated as half a semester.

Centrelink will normally write to inform you that they are going to stop your payment a month or so before the end of that semester. Do not ignore this letter. Sometimes Centrelink will miscalculate your allowable time so make sure to check that they have got it right.

If you are doing Honours, your calculation will be slightly different. For a stand-alone Honours degree you will get 3 semesters for the Honours component of the degree. Where Honours is embedded in the degree you

**If you are on a Youth Allowance or Austudy payment Centrelink will only pay you for the usual length of the degree plus one semester.**

will get 2 semesters added to the entire time allocated for the degree.

If you have failed whole semesters because of illness or misadventure you may be able to ask for those semesters to not be considered in their calculations. If you have only a few subjects left for your degree there may be a way to change to NewStart Allowance.

Talk to an SRC Caseworker about any of these situations.

# Ask Abe



SRC caseworker help Q&A  
**Renting: Sneaking a Pet**

Dear Abe,

I love dogs. I'd like to get a dog, but my lease says I'm not allowed. But dogs are super cute, and I'm really good with them, and I reckon I could have one and the landlord wouldn't know. My girlfriend thinks this is a bad idea. What do you think?

Dog Lover

Dear Dog Lover,

It is a terrible idea! Being a dog owner is a long-term commitment for the life of the dog. At some point, either at this home or your next home, the landlord will find out through a neighbour telling them, or seeing something at an inspection, or some other random way. That will mean that you have breached your lease and you will have to "remedy" that. That is, you will have to get rid of the dog, e.g. through a rescue service, which will either re-home or euthanise

your dog; or you will have to move house.

Living in Sydney with a pet can be challenging. There is a shortage of housing, so landlords can be very fussy about who they select as tenants. This means that people with pets often find it more difficult to find a home, and may have to pay more rent to be able to find somewhere to live. Bear in mind that this is for the lifetime of the pet, which could easily be ten or fifteen years.

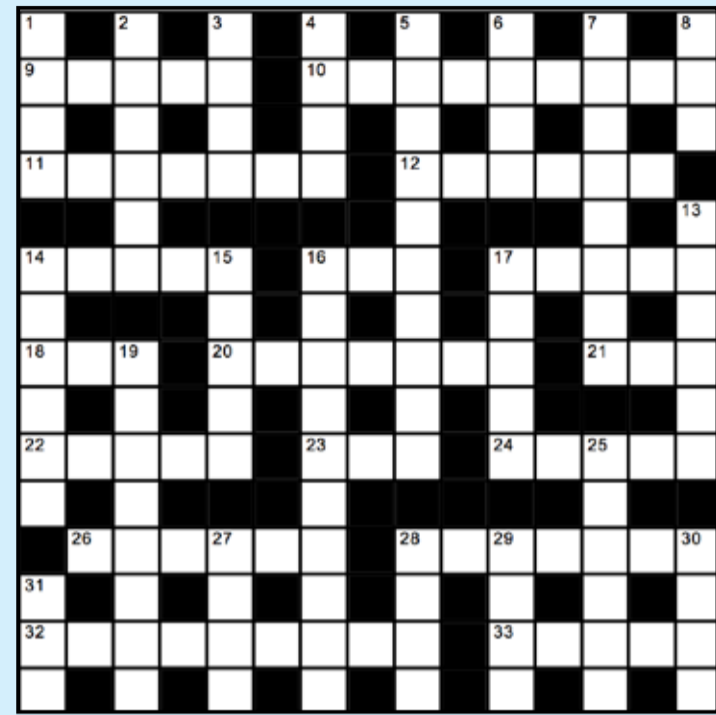
As a dog lover, there are a few other things you can do. Most rescue services will let you visit their dogs, allowing them to get used to being around people, and helping them to alleviate their boredom. Some services will also allow you to walk the dogs, giving their body and their brains much needed exercise. This way you can have all of the fun and cuddles without the cost and responsibility.

Abe

Check out the SRC's Accommodation Checklist: [srcusyd.net.au/src-help/accommodation-issues/accommodation-guide/](http://srcusyd.net.au/src-help/accommodation-issues/accommodation-guide/)



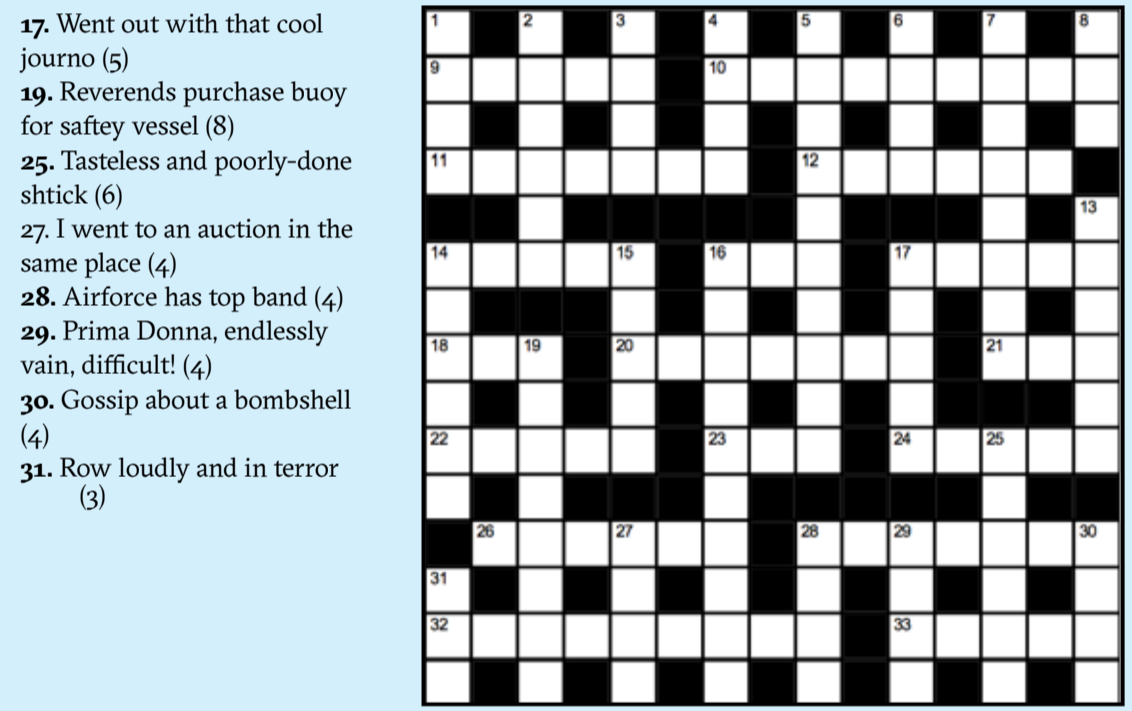
# Quick Crossword



- ACROSS**
- 9. Odd (5)
  - 10. Director of Jackie Brown, Django Unchained (9)
  - 11. Ace (7)
  - 12. UAP leader (6)
  - 14. Across (prefix) (5)
  - 16. Merry (3)
  - 17. Architect of the Sagrada Familia (5)
  - 18. Clap, clam, or crabs (3)
  - 20. From Sappho's home island (7)
  - 21. Meadow (3)
  - 22. Table for bread and wine (5)
  - 23. Born (3)
  - 24. Dirge (5)
  - 26. Mid-morning meal (6)
  - 28. Police station (3,4)
  - 32. Meaning (9)
  - 33. Las Vegas of Asia (5)
- DOWN**
- 1. Water (4)
  - 2. Conventional European city (6)
  - 3. Pakistani language (4)
  - 4. And others (2,2)
  - 5. Prized bride (6,4)
  - 6. 'What to avoid in prison' (Urban Dictionary) (4)
  - 7. Perfect (8)
  - 8. French dissent (3)
  - 13. 01000010011010010111001100001011100100111001 (6)
  - 14. Dutch seafarer (6)
  - 15. A type of green energy (5)
  - 16. Bless you (10)
  - 17. Will Smith's upcoming role (5)
  - 19. Androgynous (8)
  - 25. Moral principles (6)

- ACROSS**
- 9. Prince legalises harbouring Chad's enemy (5)
  - 10. Traders' sea shanties (9)
  - 11. Female superhero (4,3)
  - 12. Mobile communicators have sour grapes (6)
  - 14. An idiotic E (5)
  - 16. Moor sounds Asian (3)
  - 17. Leader of demonic wickedness! (5)
  - 18. Oozy liquid in a young lady (3)
  - 20. Secretary started with a storm (7)
  - 21. Dom's partner is oddly stubby (3)
  - 22. Lounge room opens to this point (2,3)
  - 23. How are you returned from discharge? (3)
  - 24. Dandy keeps unevenly to the seawall (5)
  - 26. Order around the party, please (6)
- DOWN**
- 1. One of our neighbours is a fruit (4)
  - 2. Sack the corrupt in Sydney College of the Arts (6)
  - 3. Mal's back to bang (4)
  - 4. Word meaning drunk without gin (4)
  - 5. Sibyl is in favour of putting leaders straight with points about central Bristol (10)
  - 6. Fuck a bird (4)
  - 7. 'Avengers Assemble' impresses (8)
  - 8. Drug money (3)
  - 13. Excuse Muhammad again (6)
  - 14. Eat as a joke apparently (6)

# Cryptic Crossword



**T.W.A.T.**

1	2	3	4

**Clues across and down are the same**

- 1. Bad-mouth (4)
- 2. Lonely (4)
- 3. Anonymous (4)
- 4. Guy (4)

**Target**

E	I	A
V	C	U
H	R	L

**Target Rules:** Minimum 4 letters per word.

- 0 words: Fabio
- 10 words: Joe Wilkinson
- 20 words: Sean Lock
- 30 words: Jon Richardson
- 40 words: Susie Dent

## Credits

All puzzles by **Tournesol**

Quiz prepared by **Honi Soit**

Find all solutions online at **honisoit.com**

# THE INDEPENDENT

**THE DEPENDENT BRINGS YOU NEWS EACH WEEK COURTESY OF OUR SPONSORS. THIS WEEK, THEY ARE:**

**Marvel Stark Industries**

**CULTURE:** Why Ant-Man and The Wasp took it just way too far >> P 18

**PERSPECTIVE:** There is just so much more to Avengers than "good vs evil">> P 20

## Thanos is just Dick Smith from outer space

*Jimbo Noobald defames Dick.*

If you've ever thought "Wow Thanos is a bit of a dick", you are more correct than you know. Like Thanos, electronics retailer and Sustainable Australia Party member Dick Smith is obsessed with population control! That's the dick pun out of the way.

If you're thinking, "hmm isn't a comparison to a genocidal alien a bit harsh to Dick who just wants to limit migration for environmental, housing price and wage growth purposes, then consider shutting up. Dick has an affinity for cruel villains like Thanos. Indeed, just a few years ago he promised to secure "tens of thousands of votes" for Pauline Hanson, who he reckons is not actually racist. It's clear that Thanos and Dick Smith are both just tech bros who

think the only political change that matters is managing population levels.

The environment? Inequality? Sure they're issues. But corporate or government power isn't relevant. Oppressions aren't relevant. We need only to reduce population to solve these problems!

Keep in mind that post-SNAP, superheroes drive around in new Audis but local councils seem unable to collect ordinary peoples' rubbish off the street. Love that equality, thanks Thanos.

Here are some quotes. Some are from mass-murdering intergalactic supervillain Thanos. The others are from the capitalist version of your friends "I'm not racist, but..." uncle, Dick Smith and his Sustainable Australia Party. So,

who said what?

1. "Endless growth is the way of a cancer cell, growing forever until it kills the host that sustains it."
2. "It's a simple calculus. This universe is finite, its resources, finite."
3. "In the natural world, unlimited exponential growth is usually associated with plagues or cancer, and it tends to end badly."
4. "It is clear that it is impossible to have perpetual growth in a finite world."
5. "The hardest choices require the strongest wills."
6. "Your politics bore me."

7. "Living in balance and removing the need for perpetual population growth..."
8. "Too many mouths, not enough to go around."
9. "I know what it's like to lose."
10. "Anyone who believes in indefinite growth on a physically finite planet is... mad."
11. "All of our problems... are harder to overcome with a bigger population."
12. "It's time to choose a new path without the insanity of endless growth."

Can't figure it out, huh? That's just because Thanos and Dick Smith are essentially the

same person: problematic and loaded old men who like gadgets, reducing population sizes, and even better: reducing population sizes with their gadgets.



**ANSWERS:** 1.DS; 2.T; 3.DS(ASAP); 4.DS; 5.T; 6.T; 7.DS; 8.T; 9.T; 10.DS; 11.DS; 12.SD

## UNBELIEVABLE COKE CAN FOUND AT GREEK AIRPORT!!!



Close up of absolutely sick Avengers Coke can



Close up of totally shit non-Avengers Fanta can

## AVENGERS ROCKED MY WORLD!!!! PHENOMENAL

*Captain Jason Winter can't figure it out.*

First thing's first, and boy oh boy am I **not** ashamed to say this.

I am a proud STINKING Avengical. Preacher harassing me on public transport? Shut the fuck up. I'm trying to watch *Captain America: The Winter Soldier* on my Google Pixel 3.

So I've just GOTTA ask the question: why the damn heck do hot girls keep ghosting me on Tinder and Bumble?

I'm an Marvel Man. But that doesn't mean I'm not rough. Nor does it mean I'm not soft either. Nor does it mean that my neckbeard is either too rough or too soft.

So what the damn heck is going on?

You match with a hottie, you link them your 4,000 word review of *Thor: The Dark World*, and still, nothing.

I've tried to model my self on Tony Stark. But girls just don't look at me the same as Pepper Potts looks at him.

I used to be a blue Avangical (Avatar Franchise) until I realised Avengers fucking smashed it in the box office. \$1.2bn opening weekend baby.

This is the Avengers World, we're just living in it.

HELL YEA!

**ANSWERS:** 1. Frankie Jonas (Jbro) 2. Jack Hobbs 3. Leonardo DiCaprio 4. Rare Books Collection (General) 5. R 21) 2nd floor, Fisher Library 5. 31 May 2019, 6. 1. you silly billy 7. 18 8. Dr. H.V. Evans 9. Chau Chak Wing Museum 10. HSC Mathematics (2 Unit)

# USYD PROFITS FROM POLLUTION.

OVER  
**\$22**  
MILLION  
INVESTED  
IN



BHP Billiton Ltd  
AGL Energy  
South32  
Whitehaven Coal  
CLP Holdings

**\$13M**  
**COAL**

**OIL & GAS**

**\$9.4M**

Woodside Petroleum  
Oil Search  
Royal Dutch Shell  
EOG Resources  
CNOOC  
Santos

Source:  
Freedom of Information request, 29 March 2019

- DEMAND** ◆ **FULL DIVESTMENT FROM POLLUTING INDUSTRIES**
- ◆ **A 100% RENEWABLE ENERGY POWERED CAMPUS**

**RALLY**

**1PM THURSDAY 9 MAY**  
**NEW LAW LAWNS**

