

# Honi Soit

WEEK 11, SEM. 1, 2019

ED 1929



4-5: NEWS

## SRC regulation changes fail to pass after contentious motion

The Students' Representative Council (SRC) failed to pass a 31-page suite of changes to its own regulations on Wednesday night after the motion to do so was declared invalid. Councillor James Ardouin (Lib) proposed a motion for the council to immediately

vote on two agenda items, anticipating a Left Bloc attempt to pull quorum. As Ardouin called for the motion, numerous Left Bloc councillors rushed to leave the room.

[Full story on page 5 >>](#)

12-13: FEATURE

## A Tribute to Academics of Colour

In the Faculty of Arts and Social Sciences (FASS), the first tutorial is code for icebreakers: we are told to form groups and introduce ourselves to each other. The tables morph in a well-rehearsed formation that is unquestionably repeated throughout semesters:

the Avengers have found each other, sparing only passing glances at Kung Fu Panda, who is cornered at the table and searching for the Furious Five who are scattered across the room.

[Read more on page 13 >>](#)

# Acknowledgement of Country

It is election season, both nationally and on campus, and as the future of our country and our university are being decided, it is doubly important to centre issues faced by Indigenous Australians in the national conscience. The land we hold elections on, where we debate and uphold democratic virtues, was taken from the Indigenous people, not through democracy or treaties, but with blood and brutality. The trauma of this still impacts Indigenous communities today. This cannot be forgotten during an election. *Honi* acknowledges that the land we publish on was never ceded, but stolen, and we implore readers to reflect upon this when they cast their votes this week. Now is the time for change.

*This was and always will be Aboriginal land.*

## Contents

- 4 NEWS
- 7 ANALYSIS
- 10 PERSPECTIVE
- 12 CREATIVE
- 13 FEATURE
- 16 SWF 2019
- 19 CULTURE
- 22 MULTILINGUAL
- 24 SRC REPORTS
- 26 PUZZLES
- 27 COMEDY

### Editors

Baopu He, Pranay Jha, Karishma Luthria, Jessica Syed, Liam Thorne, Nell O'Grady, Carrie Wen, Joseph Verity, Annie Zhang & Alan Zheng

### Writers

Danielle Cabubas, Emma Cao, Soo Choi, CloudRunner, James Goh, Vivienne Guo, Sophie Haslam, Rameen Hayat Malik, Grace Johnson, Anie Kandya, Andrea Massellos, Anh Nguyen, Daanyal Saeed, Max Shanahan, Himath Siriniwasa, Sylvie Woods, Lily Xue & Iris Zeng

### Artists

Olivia Allanson, Jocelin Chan, Grace Fu (Zhiqian), Lauren Moore, & Ludmilla Nunell,

Cover Artist: Olivia Allanson

Disclaimer: *Honi* Soit is published by the Students' Representative Council, University of Sydney, Level 1 Wentworth Building, City Road, University of Sydney NSW 2006. The SRC's operation costs, space and administrative support are financed by the University of Sydney. *Honi* Soit is printed under the auspices of the SRC's directors of student publications: Laura Glase, Brandon Hale, Jinwei Luan, Kedar Maddali, Jiaqui Shu and Sean Perry. All expressions are published on the basis that they are not to be regarded as the opinions of the SRC unless specifically stated. The Council accepts no responsibility for the accuracy of any of the opinions or information contained within this newspaper, nor does it endorse any of the advertisements and insertions. Please direct all advertising inquiries to [publications.manager@src.usyd.edu.au](mailto:publications.manager@src.usyd.edu.au).

## Editorial

Uniquely placed in Guangzhou, a bustling port city in China's south, my father worked as a journalist for a magazine that specialised in news and literature criticism, overseen by a state agency austerly entitled the General Administration of Press and Publication. This was during the late 80s and early 90s, when China was well along the road of reform, but still cautious about what these reforms would mean for the country as a whole. Situated right next to Hong Kong, liberal ideas would first filter through Guangzhou before they were approved for the rest of China, and because of this, the city itself was decidedly more open than the rest of the country. Owing to this reputation, Deng Xiaoping, politically weakened after Tiananmen, ventured to the city in 1992 to deliver a set of speeches reasserting his commitment to economic reform and criticising those in power who were resisting change. In response, the Politburo and media in conservative Beijing completely ignored him, hoping their official silence would suffocate the fanfare. They almost succeeded, until a couple of journalists in the south started writing articles in support of Deng. My father was one of them. The trickle soon became a flood, and the popular support roused by the articles prevailed over the central government in Beijing. The rest, of course, is history, and to this

day, China is walking down the road of reform set out by Deng. I'd like to think that my father lay down one of the tiles.

Even in China, a country infamous in the West for censorship and oppression, there was space for ideological diversity. While those in Beijing almost definitely saw those in the south as breaking from the "objective" truth enforced by the party, people like my father nevertheless persisted with their subjective opinion. There is much furore from certain groups on campus when *Honi* publishes an article that goes against their opinions. They mask their contempt with the seemingly noble cloak of objectivity, but one cannot help but wonder, is it objectivity they want? Or is it their own opinion repeated before them? This faux concern has made its way up, and there is now a push by the SRC to give the Electoral Officer discretion to suspend *Honi* editors during elections. While the exact situations that call for suspension remain unclear, there is the danger that taking a principled stance will be confused as bias. We at *Honi* condemn this blatant attack on free speech. Turning 90 this edition, the tradition of radical student journalism is still alive in *Honi*. We make no apologies for taking a stance, and this edition is no exception.

Baopu He

# LETTERS

おまえ!聞け!ふかぜん!手紙を書け!おまえ。。。俺の仲間だった。兄弟だった。くそ。。。なんで手紙さえ書けないか?おれ。。。あの頃に戻りたい。でも、手紙を書いてくれなかったら、おまえを倒すしかない!editors@honisoit.com



## A left-wing progressive feminist

Before Doon, Swap, Lara or Jazz go off and call this a hot take, I am left wing, progressive and a feminist. I campaigned and vote for Maya and Lara and will be voting to elect Ellie. I am a member of WoCo. I was on a Switch ticket last year for my friend, and I'm really happy that she was elected to the SRC.

I really really don't want to do anything that might hurt or jeopardise the chance of Switch and Grassroots (basically the exact same thing) winning in elections. But, as a progressive, I need to call out bullshit. And I need to call out their hypocritical and atrocious behaviour, which has been aided and abetted by Spice and Honi.

Firstly RepSelect 1 - it was absolutely disgusting watching on the live feed how Switchroots were so nasty to everyone else in the room. Like we hate them but just let them do their little spiel and let the night go on. And wtf pulling a fire alarm when it didn't go your way.

Secondly RepSelect 2 - again wtf what Switchroots did was workplace harassment to the staff. It is so hypocritical to claim that Switchroots is for worker's rights when they literally spent hours berating the SRC staff to the point where they were pulling their hair. That is not progressive. That is not left wing. That is bullying. All

because their best friends in Socialist Alternative couldn't chant inside the room.

Thirdly at that Council meeting for Regulations. I was actually at this one. And the behaviour of Switchroots running out is so dumb. Progressives always win debates because that's what we're good at. And yet no Switch person, not even any of the debaters, could even make political arguments against the Regs. And again, shouting at and berating staff is so unnecessary. It was definitely not needed. We could've won without it.

Swap said that we're the "reasonable, intelligent left not the fucking clifite cooks". Well, start acting like that. I feel sorry for Switchroots. I don't know if there are any genuine progressive choices on this campus but I hope true sensible progressives rise up soon.

— Anonymous.

## Critically analysing the job of a critic

Irrespective of the work itself, I find the comments here indicative of the pretty toxic view that artists have towards critics/media, and wanted to address that, having participated as both a theatremaker and a critic.

1. It is not a critic's job to coddle or promote artists. It is their job to be honest, and to critique fairly. This should be pretty fundamentally

understandable, but if an artist takes a fair criticism personally, that's on them. This is just one person's opinion writing for a student publication, their review is not the only one, so why must they speak for all of them? A commenter called the review "unnecessarily cruel", but it contains (as far as I see) no personal attacks or unfounded put-downs (which of course I would agree with decrying). In fact, most of the criticisms are framed as suggestions for how to improve a potential second production. Is "cruelty" in this case the reviewer being honest? If a review only considered the personal impact they were having on the production team, or couldn't be overly negative to something they considered worthy of it, it would be closer to advertising than honest criticism. As an amateur actor, I understand that a tough review can sting, but it's one (also amateur) person's opinion. The production is already receiving plenty of support, from friends, other publications, and a grant from USU Bright Ideas.

2. Being an artist and being a critic are COMPLETELY SEPARATE OCCUPATIONS. This one frustrates me because I see it so often (applied to many different professions). The ability to create art and the ability to understand and critique it are completely different occupations, and should never be equated. It makes sense that someone interested in reviewing theatre for a student publication would also participate in student theatre, but the reviewer's past work in theatre is completely irrelevant (comparisons to any previous reviews, however, would not be). I honestly find the dismissive comments about his

theatrical career (sarcastically called "riveting", saying he should know better) more "vicious" than anything contained in the review, because of their irrelevance and personal nature (I'll also point out he references the potential for a second production, which seems in line with "working and growing"). To repeat what matters: the work, the work, the work.

I'd like to repeat this comment was not inspired by just this specific play or review, but by a general outlook and misunderstanding of criticism I keep seeing (particularly in theatre).

— Fred Pryce.

## A stupol tragique

Jesus christ... what is with the editors of student publications everywhere taking such a holier than thou tone - you run a meaningless publication that is only read by lonely creatives and stupol tragics - add a bit of humour / impartiality / basic understanding of (what should be) your target audience and you might just get some readership

Also, people not doing well on the quiz might be less of a reflection on them and more a glimpse into the fact that unless you're intimately involved with a campus faction it can be quite hard to find information. Much love for the unbiased assessment (right down to paraphrasing a candidate's slogan when recommending him)

— Liam Kiss.

## The Goings On

Week XI

### SUDS Presents: 1984! The Musical!

If moving to and from various locations going about your daily life - such as between this very University and your home - all the while listening to music on a streaming service on your iPhone through your wireless bluetooth headphones (which collects an unfathomable amount of data which is then distributed to various databases and agencies around the world unbeknownst to you) isn't enough to simulate a sonically tinged Orwellian dystopia, look no further! SUDS Presents: 1984! The Musical!

15 - 18 May / 7pm / Cellar Theatre

### The USU Election Party

USU Board elections are still - as The Goings-On so dexterously reported last week - a-go-go. And it will stay a-go-go until 6:30pm on Wednesday this week, as results roll in and candidates celebrate their newfound eternal glory.

Why not tag along to the election party, score yourself a canapé or two. Irresistible to say the least. Mastercard. Priceless. What else? Just lovin' it. Be fabulous.

15 May / 6:30pm / Manning Bar

### Federal Election

It's come to this: there is such

a lack of things happening this week that the Federal Election is being featured.

Don't vote for the Liberals, vote in a way that supports compassionate policy towards asylum seekers, consider the climate, tell One Nation campaigners to fuck off when you go to vote, confront your racist family members, etc. etc.

18 May / 8am - 6pm / Your very own electorate!

### Well, there's obviously not a lot goings-on this week.

In light of this, consider throwing your money to a good cause this week: Fighting In Resistance Equally,

(FIRE) is a Sydney-based anti-colonial activist group currently fundraising to deliver water to people from drought-stricken North West NSW along the Murray Darling river.

They accept gifts through the following bank account:

Bendigo Bank

SAWC Sydney

BSB 633 000

Acct 150 758 621

Write \* FIRE 2 Water \* in the description tab.



### When white people say nihao and expect to be complimented

Groots big shot Liam Donohoe caused shockwaves on WeChat after sending a message to a 500+ member group chat called "Chinese Arts Students." The message was a political promotion for Groots USU candidate Ellie Stephenson... in perfect, flowing Chinese. This set off a chain of confused comments from amused Chinese students, who wondered whether Donohoe

(who one affectionately called 老 Doon, meaning "Old Doon") could speak Chinese ("someone who typed this much in Chinese must be able to speak it!"), or whether he was actually a Chinese student (to which someone replied "Look at his profile picture!") While Donohoe is not the first stupol personality to reach out to Chinese students ("Jacob Masina did this before" a member noted), it still remains to be solved how "Old Doon" managed to work his way into the group in the first place, or how he managed to write a message in fluent Chinese.

Burn Book has also discovered that "Chinese Arts Students" maintains a strict policy of no political promotions, something which caused Advance headkicker Decheng Sun to be kicked out recently, so we imagine Donohoe met the same fate. Good riddance, we say.

The Burn Book is sick and tired

of white people getting praised for doing things ethnics do all the time!

### Preference Deals

Alright stupol hacks, here's the juicy goss your miserable lives have all been waiting for. And before any of you smart arses want to take on Burn Book, YES we KNOW that by the time this godforsaken paper comes out these will all be common knowledge. But just think about it this way, this is taking up space from other juicy tidbits we've been hearing about you, but are too scared to publish (our legal fees only go so far).

Anyways, the goss we know is that there's a three way preference deal between Tom, Eve and Oscar, another three way preference deal between Benny, Cady and Tina. But, we've also heard whispers that Cady hasn't been able to land herself a preference deal. Poor girl. For someone who hates

slow walkers so much, her preference negotiations aren't really up to speed

### r/iamverysmart

One of Cady's campaigners, Joseph Tesoreiro, was caught saying some ~edgy~ things on a USYD rants post. The post, which implored people to be silent in the silent area because it's Ramadan, caused Tesoreiro to tell the ranter that they "need a Snickers." In response, someone replied that they can't eat during the day, to which our local defender of facts and logic responded with "I forgot, your invisible sky man forbids you" before beckoning the commentators to pray for him. When they responded that there was no use praying for a lost cause, Tesoreiro responded with "See, the joke was, prayers are useless to begin with." \*Puts on sunglasses\* hahaha sorry kiddo \*tips fedora\* it's game over.

# Liberal claims independence for third year in a row

Alan Zheng

One of this year's nine University of Sydney Union (USU) board candidates, Caitlin (Cady) Brown ("Cady Can"), has repeatedly claimed political independence despite extensive connections to the Liberal Party ahead of the final day of voting in this year's USU election.

Brown's campaign is being managed by Nick Rigby, and both have been involved with Moderate Liberal politics on and off-campus.

Rigby campaigned for Liberal Jack Abadee's failed council run in the St Ives Ward race last year. Brown managed the "Colleges for SRC" ticket in last year's SRC election, later endorsing Liberal party member Patrick Hendy for Undergraduate Senate Fellow.

Despite her political affiliations, Brown told Honi in her interview that she does not "like this union to be politicised."

On the ground, Cady Can's light blue campaigners include several rising figures within the Young Liberals.

Brown also previously told Honi she is "an active member of SASS, Politics Society and Ecosoc." All three clubs have

featured Liberal Party members on their executive in the past four years, and while Honi is not suggesting Brown herself was involved, these results were often achieved through stacking measures and deals negotiated with other campus factions.

A claim to independence comes with significant benefits. Liberal-aligned candidates who have been forthcoming with their political allegiances have experienced electoral defeat in the past.

Unsuccessful USU candidate William Dawes admitted to Honi he was "a branch member and club member" of the Young Liberals back in 2013 and went on to become President of the Sydney University Liberal Club in the next year.

Liberal Party member Callum Forbes, who claimed to be running for USU Board "as an individual," who would not "hide or shy away from [his party membership]" was disqualified after breaching electoral regulations in 2014.

In 2015, card-carrying members of the Liberal Party, Kerrod Gream and Jennifer Zin — who were openly backed by

SULC — were both excluded in the initial ballot counts.

Gream went on to work with Barton Deakin, a lobbying firm founded by former NSW Liberal Party Leader Peter Collins, which exclusively works with the Coalition.

Rounding out recently defeated Liberal candidates is Dom Bondar, who received a measly 93 votes in 2016. Bondar now works for David Elliott, Liberal Minister for Police and Emergency Services.

Liberal candidates have faced an uphill battle for a spot on the USU, struggling in Honi's candidates' quiz and often contesting an election against candidates with diametrically opposed political views.

In this year's quiz, Brown tied for bottom place in the quiz. In her answers, she described the USU as "for profit" and failed to acknowledge that board directors are required to campaign against voluntary student unionism in all its forms under USU regulations.

Claiming independence has arguably enabled past candidates to assert that they represent student interests, whilst receiving funding and

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

campaign support from Liberal Party figures.

Moderate Liberal Brendan Ma's unsuccessful Vision for SRC campaign was privately funded, in part, through Liberal Party figures back in 2017. An event, hosted by current USU Board Director Jacob Masina, titled "Vision for USYD SRC (Libs Only) Launch and Fundraiser" charged entry tickets at \$20 general admission, and \$15 for students.

In the body of the event, Masina wrote "For years the Liberal presence on campuses across the country has waxed and waned."

"In the past two or so years, we have seen an (almost) legendary ascendancy at Sydney University, widely dubbed the most left-wing (and insane) campus in Australia."

Since then, Liberal candidates have deviated from attempts at political transparency, opting instead for opportunistic claims to independence in an effort to enhance their electoral prospects on campus and enter traditionally left-wing student bodies. The current USU Board features two Liberals who were

elected on the back of claims to independence: Jacob Masina — who has been employed by the Attorney General and Liberal MP for Bennelong John Alexander — and current President of the Mosman Young Liberals Lachlan Finch. Brown credits Finch as an inspiration in the way she conducts herself around University.

None of this is particularly new. James Flynn was elected a USU Board Director in 2010 after openly admitting membership of the Young Liberals. Flynn went on to become a Liberal Party staffer in 2016.

Brown confirmed to Honi that if elected to the Board, she would not cancel her membership of the Liberal Party.

"I wouldn't sever my ties with the Liberal Party.

"I am very adamant about keeping my professional life and my student experience different."

"My interests are in the best of the USUs and not bound to a political party," Brown commented to Honi.

Voting for the USU election ends on Wednesday.

# Activists protest Latham's return to politics

Sylvie Woods

Student and community activists protested Mark Latham and One Nation today outside the first sitting of NSW State Parliament.

National Ethno-Cultural Officer of the National Union of Students, Hersha Kadkol, led the demonstration against the controversial former Australian Labor Party leader, prompted by his recent election to the Legislative Council on the One Nation ticket.

"Mark Latham, as well as ex-cop and bigot Rod Roberts, now have a platform in the New South Wales parliament," Kadkol said. "They are ultra-conservative... anti-women, anti-LGBT, anti-muslim and immigrant, and anti-indigenous."

Speakers at the protest included Greens Senator Mehreen Faruqi, who called for 'organised action' against far-right groups in her address:

"The far-right are actively organising to extend their reach in politics. We must actively organise to stand up to the far-right."

Since the mosque shootings

in Christchurch by white supremacist and right-wing terrorist Brenton Tarrant, there is increasing concern over far-right influences coalescing in parliament and targeting oppressed groups with greater force.

Kadkol told *Honi* Soit, "the far-right minority that exist in society — they have a project: the violent intimidation of oppressed groups."

Mark Latham was a significant voice in the 'no' campaign of the marriage equality plebiscite in 2017. Over the past decade, he has featured in headlines for sexist comments directed at prominent women, including Australian of the Year Rosie Batty, former New South Wales premier Kristina Keneally and journalist Leigh Sales.

The crossbencher also described Australia as having a 'Muslim problem' in 2015. Senator Faruqi told Honi, "I want to see an Australia where everyone is one of us; I want to see an Australia free of racism, bigotry and xenophobia, and that's why we need to rise

up and fight One Nation and their bigotry, but also any far-right extremism that exists in Australia."

"We have seen the damage that hate speech does to our community, we know not only that hate speech hurts and damages communities every single day, but hate speech leads to political violence."

"I came to Australia as a migrant.

"I came to an Australia where I really felt I was welcome, but things have really changed in twenty-seven years."

Faruqi put it that, in the upcoming federal election, the vital crossbench seat will come down to One Nation or myself in the Greens.

There is also significant conjecture over how much influence, if any, Clive Palmer will win in the Senate. He has spent \$60 million on campaign advertising.

Yesterday was Mark Latham and Rod Roberts' first day as crossbenchers representing One Nation in the 57th state parliament of New South Wales.

# SRC fails to pass regulation changes after contentious procedural motion

Joseph Verity and Pranay Jha

The Students' Representative Council (SRC) failed to pass a 31-page suite of changes to its own regulations on Wednesday night after the motion to do so was declared invalid.

Councillor James Ardouin (Lib) proposed a motion for the council to immediately vote on two agenda items, anticipating a Left Bloc attempt to pull quorum. As Ardouin called for the vital crossbench seat will come down to One Nation or myself in the Greens.

While members of the Left Bloc were absent from the room, the motion was then apparently carried, before a quorum count was held and the meeting was determined to be lapsed.

Socialist Alternative and Switchroots observers Vinil Kumar and Liam Donohoe then entered into a debate with Acting Secretary Cameron Caccamo as to the validity of the decision. Both asserted that a motion to simultaneously vote on two agenda items was against the regulations of the SRC. The decision was ultimately deferred to the Chair of the meeting and SRC President Jacky He, who after consulting Vice-President Dane Luo declared the motion valid.

Shortly afterwards, the Left Bloc re-entered the room and there were extensive debates and arguments over the decision to allow the motion. During this period, Caccamo made a phone call to Secretary Julia Robins who then arrived at the lapsed meeting. After listening to various versions

of events, Robins declared the motion to be invalid, as the minutes of the standing legal committee had not been made available to council.

The proposed changes included giving the Electoral Officer the power to censor and suspend editors of Honi Soit during SRC elections.

The changes also proposed the establishment of new polling booths at the Abercrombie Business School, Holme Building and the Charles Perkins Centre, as well as the disestablishment of voting booths at the Sydney College of the Arts and the Conservatorium of Music.

During question time for the Vice President's report, concerns were raised by the Left Bloc of councillors about the democratic integrity of the proposed changes. Councillors claimed that it was undemocratic to shut down booths at satellite campuses.

It was also alleged the attempts at opening booths at the Business School were an attempt to "gerrymander" SRC elections to promote the participation of right-leaning voters.

Vice President Dane Luo dismissed these allegations, arguing that the proposed disestablishment of old voting booths was a purely economical decision, and that postal voting would be promoted as a replacement.

It is likely that a Special Meeting of the SRC will be called later this month to reattempt the passage of the proposed changes.

# Sydney gathers in solidarity with Palestine on the 71st anniversary of the Nakba

Sophie Haslam

On 11 May, a commemoration of the Nakba saw hundreds stand in solidarity with Palestinians at a rally in Town Hall. The protest was organised by the Palestinian Action Group Sydney and BDS Australia.

Protestors demanded the right of return for all Palestinians and a boycott of this year's Eurovision Song Contest which is to be held in Tel Aviv this weekend. Protesters were accompanied by a giant Palestinian flag while enthusiastic chants including, "from the river to the sea/ Palestine will be free" could be heard amongst the crowd.

So what is the Nakba? Meaning "catastrophe" in Arabic, it's the day apartheid was firmly established in Israel, on May 15, 1948. 85% of the Palestinian population, around 750 000 people, were systematically expelled from their land by the Israeli military. Palestinians were only given minutes warning in many cases, and it is said that even

today, families still have the keys to their stolen houses.

The legacy of the Nakba is still felt today among Palestinians; as Greens senator Mehreen Faruqi said at the rally, "71 years later, we have not forgotten...the Nakba is a lived history."

74% of Palestinians today are refugees and many are direct descendants of people made refugees by the original Nakba. As such, the right of return has become a central demand for the Palestine solidarity movement.

"Nakbas" continue to happen frequently. Israel has expanded outward in its 71 year-long occupation and as a result, all that remains of historical Palestine are the tiny and separated areas of the West Bank and Gaza, making the initial division of Palestine look utopian.

The West Bank is kept under a repressive leash and Gaza has had a blockade imposed on it — it will become uninhabitable

by next year.

Gaza has been a focal point of the movement, with the rally in Sydney demanding an end to the siege and chanting "long live Gaza."

The other demand of the rally was a boycott of Eurovision, which the Boycott, Divest and Sanctions (BDS) movement has taken up internationally. Israel's win last year signifies the West's unending role in reinforcing apartheid, and was particularly egregious as it was on the 70th anniversary of the Nakba.

The months prior saw the Great March of Return movement shake Gaza, when protesters demonstrated every Friday at the border wall demanding the right to return.

These protests still occur today, lasting for 57 weeks and counting. They have brought out 40,000 protesters and have cost the lives of 250 Palestinians, murdered by the Israeli military.

By comparison, the Sydney Nakba rally mightn't seem to

make much of a difference. But the aim of the Palestine solidarity movement is, in essence, solidarity.

Palestinians have had everything stolen from them for the last 71 years, and yet they still hold a capacity to resist, and maintain eternal solidarity.

Both Gaza and the West Bank has produced some of the most incredible fighters, including Gazan medic Razan al-Najar who was murdered during the Great March of Return protests, and Ahed Tamimi from the West Bank, a 17 year-old who was jailed for fighting the occupation and received international support.

The rally emphasised the need to consistently support our Palestinian brothers and sisters[a] in their fight.

By striking a blow against our government, we fuel the struggle for a free and equal Palestine. Resistance has to be international for it to win.

Our actions do have an

impact — last year, protesters in Gaza held up posters for the Sydney Nakba Rally at Great March of Return organising tents. As one of the chants from the Sydney rally proclaimed, "In our thousands, in our millions/ We are all Palestinian."

Palestine won't be liberated by a single demonstration in Sydney but that doesn't mean we should stand idly by. We need to establish that whenever Palestinians fight back, we will struggle with them against all odds.

When the full might of Trump, Morrison, and the rest of the Western world seeks to repress and demonise Palestinians, it will take a large-scale, international solidarity movement to demand nothing less than liberation. We have to start building that movement now.

As Razan al-Najar wrote in her last Facebook post, "I am returning and not retreating. Hit me with your bullets. I am not afraid."



## KEY PROPOSED CHANGES

1. Requires Editors to sign a "political neutrality statement" drafted by the Electoral Officer (EO) before engaging in election coverage

2. Expands conflict of interest policy to include writers and artists and requires "all" conflicts of interest to be attached to all election content, as well as in every edition during the election period

3. If "egregious breaches" of the regulations occur, the EO can suspend an Editor from doing their job until the suspension is lifted by Council

4. Proposes the disestablishment of satellite campus voting booths and the establishment of voting booths at the Abercrombie Business School and the Charles Perkins Centre

# SUSF passes historic vote to overhaul governance

Alan Zheng and Liam Thorne

A Special General Meeting of Sydney University Sports and Fitness (SUSF) has voted to accept incorporation and a package of major governance changes on Tuesday night after last-minute concerns were raised over the limited notice of the meeting and its recent history of poor student consultation.

The vote, which passed with 17 votes against, sees SUSF replace its current 13,000 strong membership and constitution with a company board and less than 70 delegate members comprising representatives of affiliated clubs, residential colleges, and university faculties. Those delegates will have voting rights at SUSF meetings.

At the centre of the governance overhaul is a new SUSF constitution developed

by law firm Minter Ellison.

Under the new constitution, SUSF's direction will be shaped by a Nominations Committee of seven individuals consisting of three representatives of the University nominated by the Senate, three club representatives nominated by the Clubs Advisory Committee, and one independent member appointed by a simple majority of the Nominations Committee. The Nominations Committee, in turn, selects a board of 8 to 10 directors, including two student directors.

Incorporation will change the organisation's relationship with annual pass and membership holders—most of whom are students—repealing their voting eligibility at the SUSF annual general meeting. The new company board will not be answerable to any vote

or resolution passed by student members or SUSF's Clubs Advisory Committee.

In addition, SUSF's Management Committee, including the position of Executive Director, will be dissolved.

Incorporation has long been pushed by the University executive, including Vice-Chancellor Michael Spence, in a drive to include more students in the University's sports and recreational programs.

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

The review was asked to consider whether SUSF should "incorporate as a separate entity, and allow the University to appoint members to its Board of Directors." Tuesday night's decision amounts to a rejection

of the other operational models considered back in 2016, including "SUSF to incorporate as a single member organisation, with the University being the only member" and "SUSF to become a full professional unit of the University."

To date, the review's findings have not been made publicly available.

Amidst the overhaul, sources within SUSF's membership expressed concern over the carriage of the meeting, claiming no visible notice of the meeting was provided on the SUSF website and members were not allowed to ask questions from the floor on the night.

Members who wished to attend the meeting were required to fill out and return a pre-registration form to Natalie Brown, a member of SUSF's

Legal Department. Members were asked to write questions about SUSF's draft constitution in the pre-registration form.

"Due to the technical nature of the proposed resolutions, and time restraints on the night, there will be no questions from the floor on the night.

Please submit any questions regarding the resolutions or draft constitution you may have, via this form," it read.

It remains to be seen whether SUSF's restructuring will alter the allocation of the Student Services and Amenities fee (SSAF) or free up more money in the contestable pool.

Between 2015 and 2018, SUSF received more than \$4 million funding from SSAF.

The incorporation comes in the wake of an ICAC complaint against members of SUSF management.

# Who does SUSF serve?

Anie Kandya and Vivienne Guo recommend a new path for the university's sports' union.

Sydney University Sports and Fitness (SUSF) is a student organisation that operates in the millions per year, and yet, realistically, it's quite difficult for the average student to engage with the organisation in any meaningful way.

SUSF's primary goal is to be the leading provider of sport, fitness and recreation services to the University of Sydney (USyd) students, according to its own website. It runs sporting clubs and funds the Sydney Uni Sports and Aquatic Centre which boasts an indoor pool, six tennis courts, a multi-function stadium, a gym and more.

However, in recent years, SUSF's managerial structure has faced significant criticism, from student activists, media and internal members alike. These criticisms involve the lack of oversight and transparency of decisions as well as the absence of any discernible policy which governs them.

A recent SUSF Special General Meeting voted to reform its governance structure. The changes give management fresh hiring and firing powers over executives, previously held by the University. However, these powers come at the cost of giving the University a far more active role in the new managerial structure — they now help elect board members.

A significant challenge for the new board will be resolving major issues in SUSF's calculus when it comes to allocating its funding. Documents recently obtained by *Honi* reveal that SUSF allocated \$249,167 to the Sydney Flames, a women's basketball team that competes in the Women's National Basketball League. This figure is disproportionate given SUSF's total expenditure from continuing operations in 2017 was \$2,437,499. Providing the Sydney Flames team with 10% of total expenditure is made even worse by the fact that the team only has two USyd students in it.

Additionally, considering the Sydney Flames is merely one among 41 SUSF sporting clubs, the \$249k figure amounts provide limited attainable benefits for the wider student population.

With this in mind, it becomes clear how much of student funding is being channelled into services which disproportionately benefit student-athletes outside of USyd.

Considered in the context of extensive membership costs which involve individual faculty and club fees, the fact that SUSF's generous endowment is enjoyed by a select few becomes quite clearly annunciated.

The dearth of easily accessible

information such as SUSF's meeting minutes or internal management policies on the public record is concerning, particularly because it is largely funded by student money under promises to serve the USyd student body. This organisational opacity means that there can be little to no accountability for the practices of the organisation, including whether the abundance of funds made available to them are in fact being used to further the interests of USyd students, or whether, as in this case, seemingly arbitrary and unchecked decisions are made to grossly over-fund certain clubs like the Sydney Flames. The framework of SUSF's operations should be separate to the University much like its sibling organisations, the Student Representative Council (SRC) and the University of Sydney Union (USU).

But in the absence of University oversight, SUSF could at least develop a clear model for funding allocation which mirrors the USU's policy on clubs and societies funding.

Such a model consider the amount of USyd students in a particular team to be a relevant factor in the quantum of funding allocated. It could also make the provision of funding contingent on initiatives such as the promotion of gender equality and disabilities access.

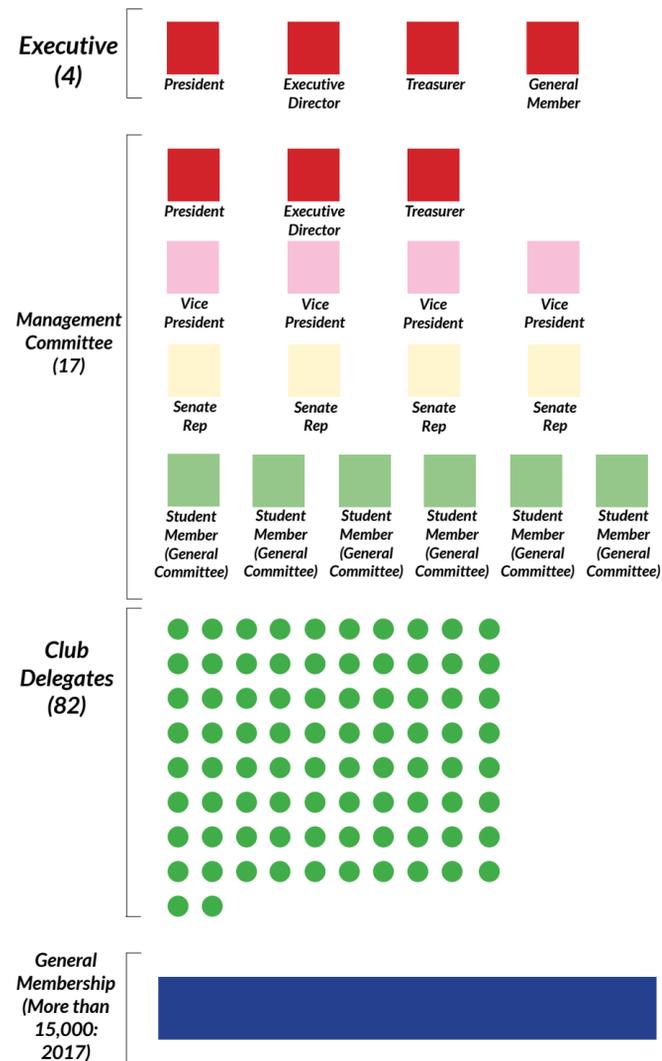
There is no doubt that SUSF is not strained for sources of funding. Not only does it receive the largest share of Student Service and Amenities Fees (SSAF) allocations, receiving over \$5 million in 2018, but it also receives significant donations from Hockey Donors' and 'Boatshed Appeal Donors'. For comparison, USyd's Student Support Services - which provides free student welfare services such as Counselling and Psychological Services (CAPS) - are allotted the smallest slice of SSAF. They received just over \$55,000 in 2018; 0.3% of the total fund, compared to SUSF's 32%. On top of this, SUSF was granted a loan of \$1 million by Sydney University itself in 2017.

If SUSF is to make good on their claims to be acting in the interests of USyd students broadly, its new management must address significant issues in the way the organisation makes its decisions.

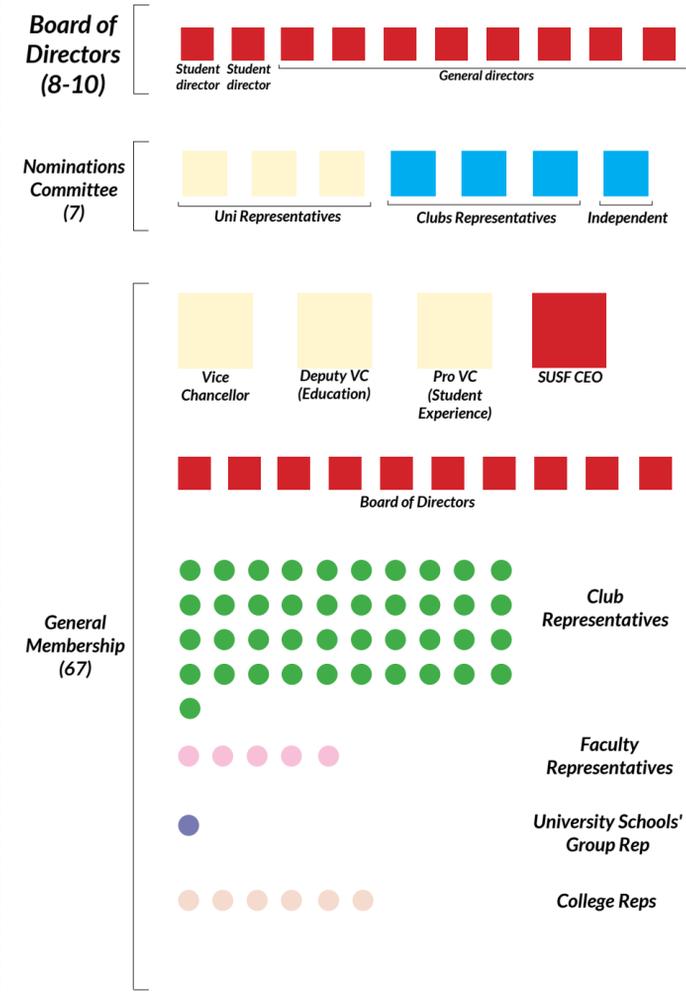
Policies regarding funding to clubs and societies must be made far more concrete and transparent, and student voices on the board should be elevated with regards to them.

When millions of student dollars are being funnelled into a service that promises to benefit us, it must at least attempt to be accessible to all students.

The old SUSF Constitution: 30 March 2016



The new SUSF Constitution: 15 April 2019



## SUSF's constitutional playbook

# The Progression of Infowars

Himath Siriniwasa looks into the influence of ICT on information warfare and activism.

Between 1956 and 1971, the Federal Bureau of Intelligence (FBI) engaged in activities ranging from planting false documents in the media, witness intimidation, and even assassination. Dissidents and activists like Malcolm X, the Black Panther Party and many groups on the New Left such as anti-war, feminist and LGBTQ coalitions were wire-tapped and under constant surveillance.

Fast forward to the current big data age, and Information and Communication Technology (ICTs) democratises the scope of informational influence beyond an elite set of state actors.

Julian Assange, Edward Snowden, and Chelsea Manning, are all examples of intersections between activists and information-miners — wherein dissidents challenge the authority and monopoly of state actors and their heinous acts around the world. However, most of the time this relationship is inverted. Cognisant of the opportunities provided to them by ICTs, state and private actors worldwide have a powerful foothold in the information environment. Leaked FBI documents in 2014 and 2015 revealed extensive information warfare campaigns on the Black Lives Matter movement(s). Information-gathering from open source outlets like social media, sophisticated surveillance techniques and state-of-the-art data science, all facilitate an advanced state of technocracy. With the threat of these information environments

"fundamentally challeng[ing] the traditional news media's function as gatekeepers and agenda-setters", state-actors are compelled to use increasingly sophisticated techniques to gather information, and control others informational resources. As Noam Chomsky (or rather, Walter Lippman) says, the state "manufactures consent." Several technologies achieve this end.

ISMI catchers are an off-deployed ICT, used to locate and track all mobile phones switched on and connected to a particular network in an area. Once connected, mobiles can reveal information that identifies the users and determine the location of the phones. Catchers can block and collect data exchanged by phones, allowing manipulation of texts, emails and other sensitive information. Essentially allowing deployers to access personal communication, and spread misinformation. They can also block services to mobiles — preventing users from communicating with others, and even with emergency numbers.

In 2016, documents obtained by the Bristol Cable revealed that ISMI catchers were widely used by the UK Police. Specifically, they were used in a number of protests and rallies, notably those concerning anti-austerity measures. During demonstrations in November 2013, Ukrainian anti-government protestors received ominous threats like, "Dear subscriber, you are registered as a participant in a mass disturbance." German and Bangladeshi governments

have admitted to the use of this technology.

Sophisticated facial recognition technology uses cameras to coordinate live footage of people in public contexts with images of those on 'watch lists'. They scan distinct facial features to create a biometric map, then compared with facial recognition tools from previous images. A test run by FindFace allowed people to photograph and compare pictures to profile pictures on Russian social network VKontakte with 70% accuracy. Privacy International, a UK charity that defends the right to privacy, notes that being captured by a camera is 'like being fingerprinted, without knowledge or consent'.

Facial recognition technologies are intimidatingly pervasive. We know that the UK police use these technologies for public events — football games, carnivals, music festivals as well as peaceful protests. The 'watch lists' used to cross-reference photos are worryingly arbitrary — London Metropolitan Police has lists of people with mental health issues. More generally, images come from a custody database, using data from both police 'watch-lists', and anyone who comes into contact with police. Given the constant threat of police brutality for many communities — and a particular crisis for First Nations people in Australia — it's difficult to grapple with how these technologies will interact with systematic discrimination.

Another issue is Social media intelligence (SOCMINT) that consists

of monitoring content posted to public or private groups, recording data and meta-data from these platforms (likes, follows, friendships), and conducting sophisticated analytics. As a result, predictions are made about a user, of the attitudes, opinions and the 'likelihood to commit a crime'. Everyone interacting in a particular network is targeted. SOCMINT provides a disturbing amount of information and predictive capacity to private actors and, when used with previous technologies, becomes a powerful means not only of predicting and analyzing behaviour but of controlling it. These methods are used virtually all over the world and are thought to give more exhaustive information than more traditional means.

This surveillance has become de-physicalised for anyone and everyone involved in activism that threatens the status quo. Now, as we watch the rise of the alt-right, aided by sympathetic parliamentarians and liberal facilitators, one can only imagine how these methods are being employed on those now seeking change. has become de-physicalised for anyone and everyone involved in activism that threatens the status quo. During this era, the FBI armed far-right groups in hopes to contain radical threats. Now, as we watch the rise of the alt-right, aided by sympathetic parliamentarians and liberal facilitators, one can only imagine how these methods are being employed on those now seeking change.

# The normalisation of racism in sports media

*Daanyal Saeed explores the racist language used by the media when discussing black athletes.*

Sport is supposed to be some sort of great equaliser. This is apparently why Australians love it so much — it's supposedly representative of our deeply egalitarian nature. But people of colour know better than to pretend that Australia is egalitarian—so why then, do we pretend the sporting field is immune to the same white hegemony that so deeply imbues our broader discourse? What is it about the bright lights and garish scarves that stops white people from seeing colour?

Raheem Sterling, Paul Pogba, Serena Williams. What have they got in common? They're successful black athletes, and all of them maintain a strong social conscience. They've also been labelled petulant brats by sporting media. This isn't an objective retelling of athletes speaking out, but instead white supremacy manifest in the language we use to cover sport.

This isn't accidental—in a lunchtime interview in 1988, American NFL commentator Jimmy Snyder articulated what he really thought of the players he covered every week. African-American players comprised 56% of the league in 1988, and 70% today.

*"The black is a better athlete to begin with, because he's been bred to be that way... And he's bred to be the better athlete because this goes back all the way to the slave trading where the owner would breed his big black to his big woman so that he could have a big black kid, see."*

This may well have been said 30 years

ago, but the sentiment remains alive in the media today. In 2015, a study from the University of Missouri found that black athletes receive a tenth of the "morally successful" stories in media compared to white athletes. Of the articles discussing the skills and abilities of the players, white athletes receive twice the coverage of black players. This kind of media reporting translates into broader sports audiences reducing analysis of minority athletes to their ethnicity. In 2017, a pair

***Raheem Sterling. Paul Pogba. Serena Williams. They're successful black athletes, and all of them maintain a strong social conscience. They've also been labelled petulant brats by sporting media.***

of University of Colorado studies asked black and white college students to rate paragraphs and photos of professional quarterbacks based on parameters like physical strength and leadership. The research found that white participants assigned negative stereotypes to black quarterbacks, whilst assigning positive attributes such as leadership to white ones. The quarterback is the most important position on a football field, and is typically the leader of the team. The NFL has only five black starting quarterbacks in the entire league.

This isn't only seen in the NFL. Raheem Sterling is a 24-year-old winger for Manchester City and England, having made his debut for Liverpool when he

was only 17. Along with Frenchman Paul Pogba at Manchester United, these are case studies in the problematic language used to describe black athletes. Tabloids have run headlines chastising Sterling for (among other things) buying his mum a sink, daring to fly on a budget airline, forgetting to clean his car, buying a pastie, and eating an ice-cream. Whilst tabloid reporting is often entirely vapid, it is difficult to separate Sterling's position as a young, successful black

man from the nature of the coverage he receives. Moreover, Paul Pogba is one of the most technically adept footballers in the world, so much so that he's able to spend up to 64% of his time on the pitch walking (more than any other midfielder in the Premier League) whilst still contributing as much as top players. Despite this, expert columns focus on his "pace", "power" and "muscularity" to the exclusion of his technical ability. These are written in good faith but they nevertheless feed into the dominant discourse that the primary attributes of black athletes are physical, rather than intellectual. Sachin Nakrani notes that Pogba is average-sized for the modern midfielder, yet in comparison

to similarly-sized players, he is far more often referred to in terms of his physical attributes instead of his craft.

With 39 Grand Slam titles to her name, and being one of only three players to hold two calendar Grand Slams, Serena Williams may well be the greatest tennis player of all time. In the contentious 2018 US Open final, Williams received three scoring penalties which ultimately cost her the match. Williams has consistently said that many male players have not been penalised in the past for similar displays of anger and emotion. Afterwards, Herald Sun cartoonist Mark Knight penned a cartoon using historically racist iconography to depict a burly, exaggerated Serena throwing a tantrum and crushing her racket. After the racist image received heavy criticism, the Herald Sun ran it again the next day on the front page, headlined "Welcome to PC World." The implication that the greater crime is not the racist vilification of a black woman, but the indignant response to Knight, is precisely what continues a cycle of institutional racial oppression.

When we talk about the normalisation of racism in our media and language, it starts here: at the insidious descriptors used for some of the most prominent black athletes in our society. If we allow the language of media to go unchecked in talking about black sportspeople, it continues a cycle of colonially driven oppression through our media institutions.

## When passivity trumps aggression

*Ranuka Tandan interrogates the gendered distaste for passive-aggressiveness*

On a recent night out, a homeless woman approached my friends and I and asked us to sign a petition supporting her appeal of a suppression order placed on her by the court. We listened as she explained her situation — though from the outset, it was difficult to understand and pretty sketchy. So we politely declined.

"Oh, you're not from around here, you don't understand this?" she smiled, pointing to her clipboard, written in English.

"No, we do," my male friend replied. "That's ok," she said. "Don't worry about it."

Our bus arrived, and we got on. At the end of the night, on the train home, our conversation turned to her. We wondered aloud as to what someone has to do to have the courts place a suppression order on them.

"At least she was polite about it," I noted. "She wasn't pushy or anything, she just explained her situation."

"She was passive as fuck," my friend replied. "Such a condescending bitch."

I was taken aback by this. "Maybe," I said, "but it's much better than her being aggressive about it."

Both of my male friends rejected this. Now that I've thought about it more, I can understand why. But at the time, I was actually quite startled.

Aggression comes in different shapes and forms, but always leaves the person on the receiving end feeling pretty shit about it. Whether it is simmering under the surface, ready to burst, or fully-formed to the point of an attack, aggression is unpleasant at best and dangerous at worst.

The same day that this passive-aggressive homeless woman approached us, I was yelled at aggressively on the

***Snide comments are blows to the ego of straight men, but yelling isn't worth thinking twice about, because it doesn't threaten their masculinity.***

street on my way to the train station. As I was crossing a small side-road, a man in a small, white car deliberately sped up so he was close enough to me that I had to run, and yelled "Get off the fucking road!"

The incident left me unsettled; my heart was racing. I repeatedly turned my head to check behind me until I reached the station, where I felt safe.

There is a gendered difference in the way that straight men perceive and use aggression in their everyday lives, compared with how women, queer and non-binary people do. Snide,

passive comments are blows to the ego of straight men, but yelling isn't worth thinking twice about, because it doesn't threaten their masculinity.

Passive-aggressiveness is annoying and condescending, there's no denying that. It insults the intelligence of the person it is being used against and gives the aggressor the upper hand in the conversation. It's insidious. But it doesn't pose an immediate danger.

Real aggression is worse. It scares me, it leaves me vulnerable, it prefaces the possibility of a dangerous physical or emotional attack. When it's imminent, and in my face, I freeze up. As much as I would like to think I'm strong enough to fend off danger, I'd be useless.

When you yourself are being aggressive, it's not always obvious, especially if you feel strongly about something and you're trying to debate it with someone and explain your position. Aggressiveness can emerge in traits as simple as selfishness and stubbornness.

Raising your voice, talking over others, and making intense and prolonged eye contact are all examples of aggressive behaviour, yet we rarely point them out as problematic.

For people who have experienced harmful forms of aggression, however, some of these behaviours have the potential to trigger such memories. And more often than not, it is women, queer and non-binary people that have been the target of these aggressions, and who must deal with the aftermath.

It is men who speak over the top of wom\*n because they believe their opinion is more important. They yell at us on the streets, they kill more than one of us every week.

Physical aggression towards wom\*n comes from a place of disrespect for wom\*n. It comes from a place where it is ok to speak over the top of a wom\*n, from an underlying belief that men know better, and from a culture that allows men to avoid ever having to take responsibility for their actions against wom\*n.

The small scale aggression matters. It impacts people. For the sake of wom\*n who have been at the behest of gendered violence, men should lower their gaze and their tones. It might just be the case that passivity is a virtue.

# Spaghetti towers and OLEs: USyd's obsession with "employability"

*Max Shanahan has suffered through way too many group projects.*

In a recent tutorial in 'Interdisciplinary Impact', a compulsory subject under the new curriculum, this author's class was made to participate in the 'Marshmallow Challenge'. Most commonly found at soul-crushing business conferences and in kindergarten classes, the task requires groups to construct the tallest possible tower out of spaghetti sticks and tape. A marshmallow is then impaled on the

university graduates.

The new curriculum reverses this equation, seeking to adapt to the ever-changing desires of employers. The page for Interdisciplinary Projects, now a compulsory subject, is filed under 'Careers' on the University website. It advertises that the subject "looks great on your resume. It demonstrates your practical and collaborative skills to potential

***Tutorials consisted of TedTalks, spaghetti towers and post-it note allocation.***

pinnacle of the tower in an apparent sacrifice to academic rigour.

The new Sydney Undergraduate Experience was launched in 2017. The announcement on the University website hailing the new changes was written by a Media and PR Adviser. It was accompanied by a listicle proffering the "Top 5 things to know about the Sydney Undergraduate Experience" (clearly 'curriculum' is a tired term). That an historic reworking of the undergraduate curriculum at arguably Australia's most prestigious university was justified by way of listicle raises questions about the academic integrity of the new curriculum and its underlying purpose.

David Palfreyman, of the UK's Office for Students, argues that "true higher education is not...about engagement with some latest silly whim or obsession... it is not about feeding employers with what they may short-sightedly see as fit-for-purpose graduates". In its move away from academic disciplines with an established methodology and history of rigorous scholarship towards faddish 'Open-Learning Environment' and 'Interdisciplinary' units, the new curriculum sacrifices many of the traditional tenets of a university education in a quest for marketability.

Sydney University's primary function is as an academic institution. The education provided by its academic staff should imbue its students with skills such as inquiry, curiosity and independent thought. It is these qualities which employers find attractive in

between faculties. But in a liberal arts setting, where the purpose of education is not vocational, the imposition of

academic instruction as a prime motivator of undergraduate learning. Auden wrote of Oxford:

***The education provided by its academic staff should imbue its students with skills such as inquiry, curiosity and independent thought.***

mandatory subjects sits uncomfortably with the freedom of inquiry that such a course of study demands.

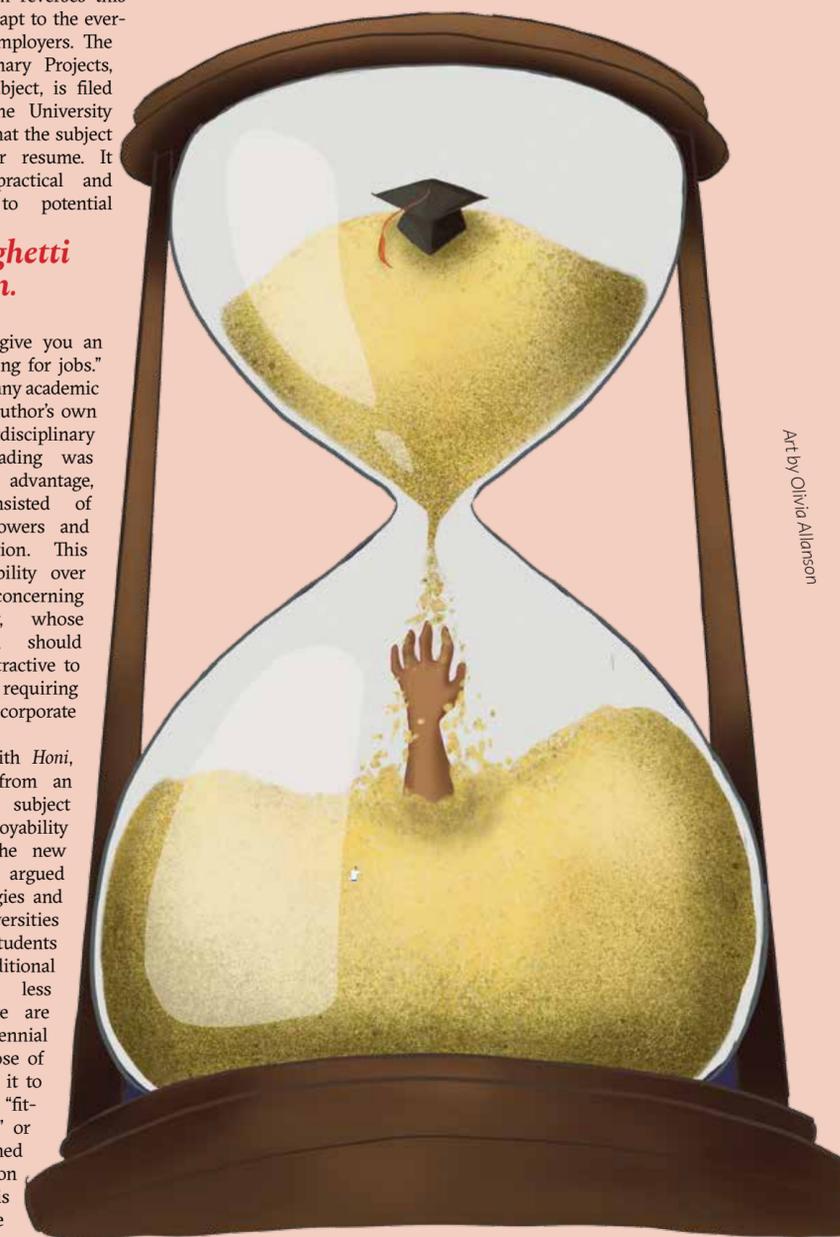
This newfound focus on 'employability' can be seen in one of three ways: as a tacit admission of failings in the University's regular academic instruction, as a bow to the demands of employers or as a mere marketing exercise. Given Sydney University was rated first in Australia for graduate employability by QS before the new curriculum, we may discount the first possibility. Therefore, if the new Experience exists for reasons other than improving academic inquiry, rigour and performance, it is arguable that marketing imperatives have overtaken

"O in these quadrangles where wisdom honours herself Does the original stone merely utter that praise

Shallowly, or utter a bland hymn of comfort

The founder's equivocal blessing On all who worship success"

Sydney University markets itself on prestige. This prestige does not derive from sandstone and quadrangles, but rather from a centuries-long academic tradition. The new Sydney Undergraduate Experience merely "utters a bland hymn of comfort" to that tradition, prioritising the demands of those who "worship success" at the expense of academic integrity.



Art by Olivia Allanson

# Telling it like it is

CONTENT WARNING: DOMESTIC VIOLENCE

Lily Su looks into the problem of domestic violence through the lens of a Chinese family



Art by Grace Fu (Zhiqian)

Domestic violence is a global issue whose effects are felt across national boundaries irrespective of social-economic, racial, religious, and cultural distinctions. Regardless of who it impacts, the impacts or often heartbreakingly similar — severe damage on the well-being and health of women and children in particular. Domestic violence is defined as the misuse of power by one individual (mainly the man) to establish fear and control of another individual through violence and other forms of abuse.

Domestic violence leads to submission by fear of sexual, financial, physical, social, and psychological assault. Through the perspective of the children, domestic violence not only causes physical injury, but also undermines the social, psychological, spiritual and emotional well-being of the victim, the perpetrator and society as a whole.

On March 27, 1996, a baby girl is born in a small city in northern China. Nobody is happy with her birth. As she grows, so does her father's resentment towards her.

"I used to peer out the door and tiptoe to the front entrance of the house and glance up and down at our street repeatedly" Iris\* half laughs, shaking her head. "I was listening for footsteps. When I heard the gate click, I ran away immediately and then sat in front of my small desk without moving." A child waiting for her father to arrive home.

"In fact, he rarely came home, maybe only once a week, usually on Friday. I can remember every time he went home, he was silent and reticent."

Her father, tall and square-jawed. Her mother, his mistress.

"He was a perfect gentleman; besides, he had a family." Iris' mother would tell her when she was in her teens. Recalling these words now, she finds in them an undeniable, tragic irony.

"My mother said that she cared what my father wanted. When she got pregnant with me, she told my father that I was the son he always dreamed about. She was going to have me, no matter what. My father was 38 years old at that time, a product of traditional patriarchal culture, and he madly wanted a baby boy."

But then things went wrong. When Iris' father found out that the baby was a girl outside the delivery room, he felt cheated. He refused to look after the mother of his newborn daughter, and then he left them both for months



after she was born. When he came back, the abuse began, and from there, it just escalated into a downward spiral of despair.

In China, like in most cultures, domestic violence against women is an age-old phenomenon. In the modern day, it is one of China's most serious social and human rights issues. However, it is a hidden epidemic — a public health crisis dismissed as a private affair that is all too often discounted or covered up.

According to Chinese government statistics released in January 2013, one in four women in China are subjected to domestic violence, including marital rape and beatings. Tens of millions are at risk. The state-run China Daily newspaper reported in 2013, nearly 40 percent of Chinese women who are married or in a relationship have experienced physical or sexual violence.

Chinese feminists fought for decades to get the government to take action against domestic violence, and a string of brutal cases galvanized efforts in recent years. In 2011, Kim Lee, the American wife of a Chinese celebrity Li Yang, the creator of a popular English learning technique called "Crazy English", went public on social media with photos of her battered face and her failed efforts to seek help from police. The news immediately scandalised China, drawing headlines and thousands of online comments. People condemned Li Yang and demanded him to apologise for his violence. Li stayed silent for days, but later he admitted to 'domestic violence' against his wife and his kids that 'caused them serious physical and mental damage.' But in an interview with China Daily, Li sounded not at all sorry for his actions, saying the "problem involves character and cultural

differences, which are difficult to solve through counseling and interview." More disturbingly, he also said "I hit her sometimes, but I never thought she would make it public since it's not Chinese tradition to expose family conflicts to outsiders."

Speaking to her own experiences, Iris can only smile indifferently.

"My mum won't tell anyone she was beaten for years and her lover tried to strangle her more than once. What's more, my mother is not even his wife, she is just a mistress. The law has no obligation to protect a mistress who can only live in the shadows."

Domestic violence, as the name suggests, is not just an argument of strangers but a continued coercive control of partners. Ruth McIntyre from Women's Refuge (2013) says the high rate of domestic violence in Australia boils down to one fundamental concept: gender inequality. Women were always considered weak, vulnerable and in a position to be exploited. Traditional cultural mores, religious practices, economic and political conditions may set the precedence for initiating and perpetuating domestic violence. It is a similar situation in China.

"In China, husbands who beat their wives typically feel that they are exercising a right to maintain good order in the family and punish their wives' wrongdoing — for me, my wrongdoing is that I didn't give him a son." Iris's mother explained.

Domestic violence is mainly meted on women owing to ingrained cultural beliefs that a man is superior to a woman. In this regard, domestic violence is viewed as abuse against women. Indeed, according to White Ribbon, one in three women have suffered from physical violence perpetrated by an intimate partner in Australia. On the contrary, the fraction of men that are abused by their partners is significantly smaller. Most cultures are male-dominated, where men are right regardless of their actions, and women blamed for things they had no power to control. For instance, in Iris's mother's case, a failure to give birth to a baby boy is blamed on the woman but not on the man.

Perhaps, though, the ultimate victims of domestic violence are children. For Iris, the abuse she and her mother suffered at the hands of father has resulted in an intense fear and anxiety towards being around men. She is afraid of relationships and resists marriage. Her bond with her mother, however, is strong.

"I don't think my mum can leave my dad. In fact, I can't leave him either. For my dad, my mother is a selfish woman, but for me, she loves me. She wants me to be independent, so she let me study abroad in Australia alone."

"I rarely speak to my father. But my mother has always been proud of me."

\*Names have been changed



Harlan Ikin on a new way of making money.

Many university students know they should work hard and save for their future, but most students don't bet their way to wealth. I do, and I think all university students should be betting.

A few years back I was researching ways to make extra money and came across matched betting — a method of exploiting bookmaker promotions to make guaranteed money.

Three years later I was working in a management consulting style role. The days were long, and I was dissatisfied with my boss. It was a coincidence that I came across an article about sports betting hedge funds like Primoha Capital. Matched betting methods in mind and with the Australian Open's bookmaker promotions rife for the picking, I set out to raise money.

I didn't have a business plan, marketing plan, sales script or anything. I reached out to friends first. Some invested their own capital, and we split all the profits.

At its heart, matched betting is simple. Bookmakers run generous promotions costing them millions of dollars to lure customers in to bet and then lose money. Bonuses are a loss

leader for bookmakers. The trick with matched betting is that you only bet on promotions, and you hedge your position so you can't lose.

Here's an example. The classic offer

**Betting is not inherently wrong. All betting does is redistribute wealth.**

to a new customer is that if you deposit \$500 you'll get \$500 in bonus bets. Now, you just find a game or race. Let's say there's a soccer match between Arsenal and Chelsea. Most people would say there are three outcomes — Arsenal wins, Chelsea wins, or it's a draw. Backing one of the three results to win is a classic punt and normally doomed to lose money in the long run because the bookmaker always prices in an edge in their odds to win over time.

But there's only ever two results on a bet. The bet wins or it does not. Either Arsenal wins or it does not. Betting on a winner is a back bet. Betting on something not winning is a lay bet.

And if you place one bet on an event occurring and another on it not

occurring, you are guaranteed to win on one bet. Of course, if you're using your own funds, you'll still lose money because of the bookmaker's edge in the odds. However, unlike a regular bet, you

won't lose all of your money. Rather, you'll lock in a small, mathematically guaranteed loss. This is matched betting.

But, unlike a supermarket promotion, bookmaker bonuses can generate profit. With the \$500 deposited, a punter can back and lay Arsenal to win. This locks in a few dollars loss because of the bookmaker's edge, but over 95% of the \$500 stake is retained. Then the punter can back another team using the bonus bet and lay with their own money. Like usual, one bet is guaranteed to win and the punter gets the winnings. But this time the punter bets with the bookie's own money.

The exact return on the bonus bet depends on the odds you bet at, but a 70% return is easily achievable. That means a \$500 sign-up bonus is worth \$350. That

means the \$3000 in bonus bets available for signing up to bookmakers in NSW is an easy \$2100. Not bad for a few hours work.

And just like any supermarket, bookies don't stop offering promotions. For a university student, matched betting is a great side job. There's no bar to entry, and you can make 15k a year tax free with just a few hours of work a week easily enough. That's enough to make a real difference for students struggling to get by.

Right now, Australians lose \$920 million a year through betting. But, if even 3% of the 2.1 million Australians between 18-24 years of age joined me in matched betting, these losses would be eliminated, and that's based on conservative historical matched betting profits.

Betting is not inherently wrong. All betting does is redistribute wealth. For me, taking money from bookmakers to support friends, family, social causes, and strangers which need help is noble. In my eyes, I'm countering corporate bookmakers who make morally questionable profits by incentivising problem gambling.

## The curse of the perpetually single relationship counsellor

Danielle Cabugas explains what it's like to be the agony aunt in your friend circle.

I've lived most of my life not being that much of a romantic. Romance as a genre didn't appeal to me and while the thought of having a partner was nice, a relationship wasn't something I was desperately searching for.

So I'm sure you can imagine my surprise when last year — in the midst of the chaos that was the HSC — I was suddenly approached by my friends for relationship advice of all things. Somehow, without my noticing, almost everyone in my friend circle had found themselves cute partners to canoodle with.

My own romantic history was seemingly bare. It was a short timeline filled with quick two-week crushes on the new guy at work or the girl in the cafe with the brightly coloured hair, but nothing too serious. I'd never even been on a date. With Year 12 ending and uni fast approaching, my time at an all-girls' Catholic high school had done me no good. Panic set in and I began to fully prepare myself for the life of a spinstress, or the role of Katherine Heigl at the

beginning of 27 Dresses.

Admittedly, at first I felt quite honoured that my friends felt comfortable enough to come to me with their problems, and while I did make a few "Just break up!" jokes here and there, I also did offer some genuine advice that miraculously worked.

Got a boyfriend hanging out with people you don't like? Talk to them about

**"I realised it does you no good to force something to happen. The best course of action is to sit back, relax and see what fate brings me."**

it, calmly explain why it is you don't like those people, but don't flat out tell them to stop being friends with people — anybody would get defensive in such a situation.

Got a girlfriend who been distant lately? Literally just talk to them about it, gently asking them if something is wrong, but don't try to force it; make yourself somebody they can be open and

honest with.

To me, it all seemed so simple, how could they not get it? The honour I felt soon turned to annoyance, and the annoyance to envy. How could I still be single while they were not? How could I somehow give out such sage-like relationship advice, yet never find a relationship of my own? It wasn't fair, there had to be some god upstairs

laughing at me. Danielle Cabugas, The Perpetually Single Relationship Counsellor.

But a few months ago, as I was scrolling through my Tumblr dashboard, I came across a phrase that opened my eyes and changed my perspective completely. Three simple words:

Coaches don't play.

I was the coach and my friends, the

players. It was like having my own team of children to train and guide to victory. I had to be patient with them, comfort them when they got hurt, and cheer them on from the sidelines. It was my damned duty. In fact, it was my being single that made me the only person who could do it. I saw the whole picture, through the eyes of someone on the outside. That's what made me so special, that's what allowed me to dish out such good advice, and honestly? That was definitely something I could be proud of.

If there's one thing I've learnt from my time playing agony aunt it's that the best way to take things, was slow. I realised it does you no good to force something into happening. In the end, the best course of action was to sit back, relax, and see what fate brings me.

There is of course still some of that lingering fear that I'll end up alone until the day I die. But I can safely say with the utmost confidence that right now, I'm 18-years-old, single as fuck, and living my best life. And there's absolutely nothing wrong with that.

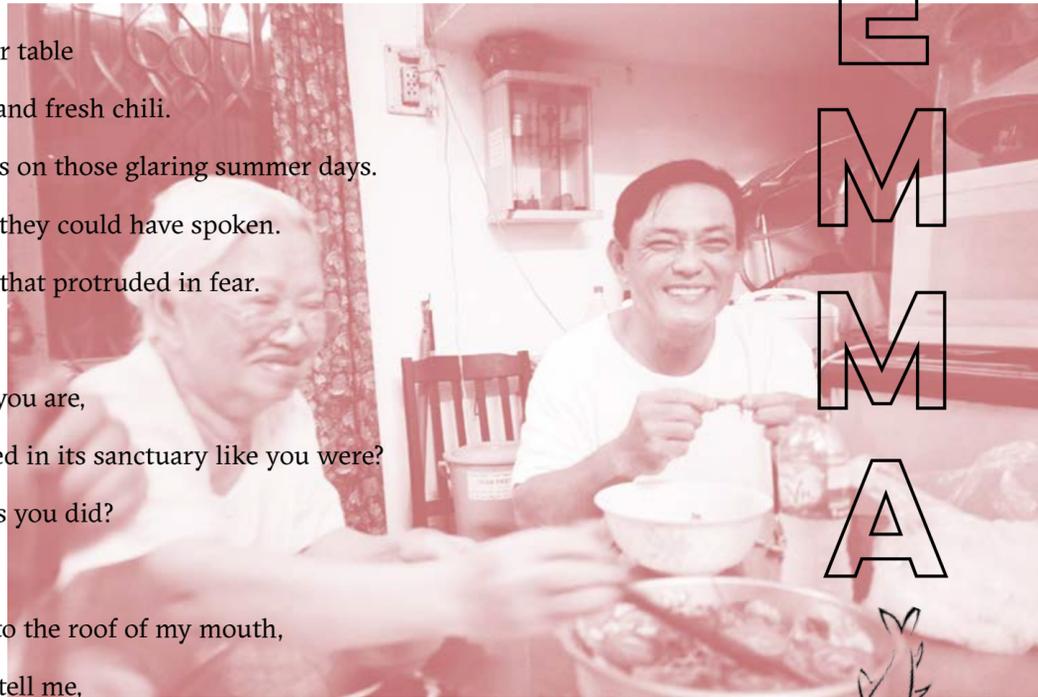
# Công Của BỔ [1]

You serve catfish on our table  
 drenched in fish sauce and fresh chili.  
 Fried like your skin was on those glaring summer days.  
 Supple like your lips if they could have spoken.  
 Glossy like your sweat that protruded in fear.

When it was alive like you are,  
 I wonder: was it shocked in its sanctuary like you were?  
 had it tried to escape, as you did?

When I chew, it clings to the roof of my mouth,  
 as do things you try to tell me,  
 things you wished you could only have imagined.

You say you lose your appetite after you finish cooking  
 but you do it anyway.  
 And we eat it, anyway



E  
M  
M  
A



# Saving Face (Sorry in Vietnamese)

Remorse in the steaming white rice, that scorches your palate.  
 Woe in the soup so sour, your lips pucker.  
 Repentance when I cut fruits that swell up your windpipe.  
 And then we both move forward.

C  
A  
O

[1] The efforts of my father

# A tribute to academics of colour

*Academics of colour face enormous challenges, from dealing with performative diversity to white fragility, but their efforts are often unseen*

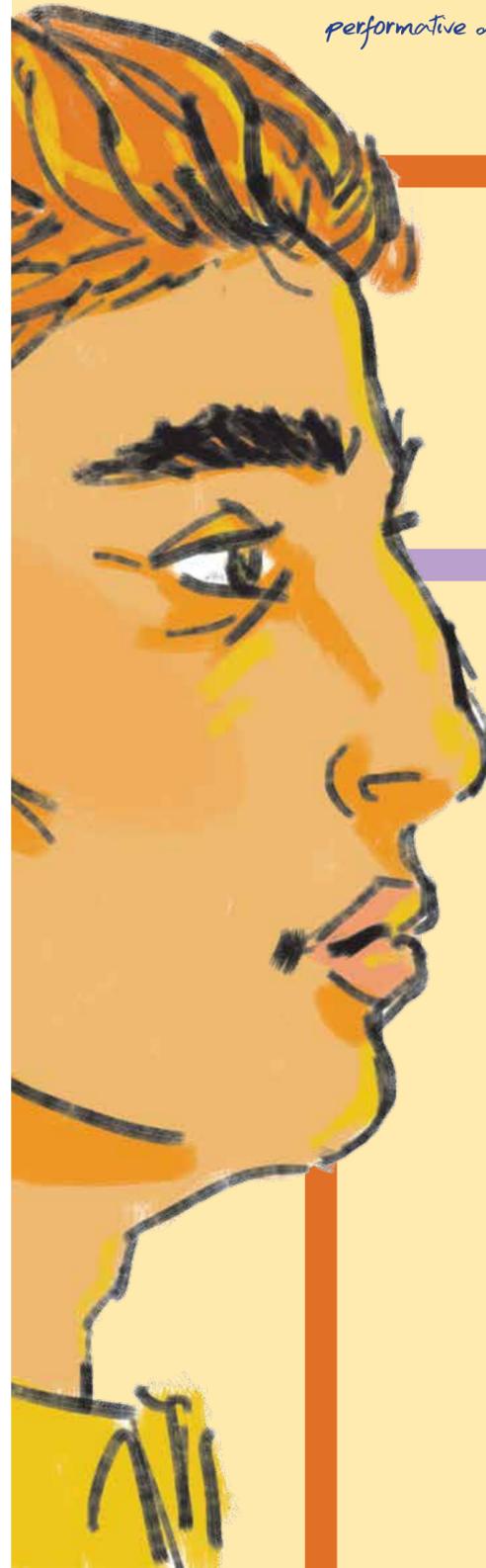
WORDS: JAMES GOH

ART: JOCELIN CHAN

In the Faculty of Arts and Social Sciences (FASS), the first tutorial is code for icebreakers: we are told to form groups and introduce ourselves to each other. The tables morph in a well-rehearsed formation that is unquestionably repeated throughout semesters: the Avengers have found each other, sparing only passing glances at Kung Fu Panda, who is cornered at the table and searching for the Furious Five who are scattered across the room.

I feel the palpable apprehension in the class when it is my turn — the visibly black-haired East Asian boy's turn — to introduce myself. The tension dissipates when I speak English, the language of domination. You are heard more if you speak English. People of colour know this in the differential treatment they receive when they strategically move between languages at the airport, on the streets and indeed in the classroom. Specifically, I know that I can let my Australian accent run loose, knowing that it will disavow my ostensible otherness without unsettling the white gaze that structures the self-segregating seating pattern and racial dynamic of the classroom. In cruder terms, I have passed a white supremacist test; I am whiter than the next person of colour.

My experience, however unsurprising, is not exceptional. Rather it is one of the banal rites of passage that students of colour face on a campus that centres students who have only ever known predominantly white schools and neighbourhoods, that are suddenly put into close proximity with students whose first language might not be English.



In the Faculty of Arts and Social Sciences (FASS), the first tutorial is code for icebreakers: we are told to form groups and introduce ourselves to each other. The tables morph in a well-rehearsed formation that is unquestionably repeated throughout semesters: the Avengers have found each other, sparing only passing glances at *Kung Fu Panda*, who is cornered at the table and searching for the *Furious Five* who are scattered across the room.

I feel the palpable apprehension in the class when it is my turn — the visibly black-haired East Asian boy's turn — to introduce myself. The tension dissipates when I speak English, the language of domination. You are

*"Amongst the cacophony, whiteness and its criteria for social respectability goes unquestioned. It is telling that Australia finds it more offensive to be called a racist than to actually be racist."*

heard more if you speak English.

People of colour know this in the differential treatment they receive when they strategically move between languages at the airport, on the streets and indeed in the classroom. Specifically, I know that I can let my Australian accent run loose, knowing that it will disavow my ostensible otherness without unsettling the white gaze that structures the self-segregating seating pattern and racial dynamic of the classroom. In cruder terms, I have passed a white supremacist test; I am whiter than the next person of colour.

My experience, however unsurprising, is not exceptional. Rather it is one of the banal rites of passage that students of colour face on a campus that centres students who have only ever known predominantly white

schools and neighbourhoods, that are suddenly put into close proximity with students whose first language might not be English.

Identifying as a student of colour does not inherently absolve one's complicity in this racial dynamic either. In fact, this dynamic is reproduced when domestic students of colour with native English fluency rhetorically manoeuvre to distance themselves from international students (who you likely pictured as Chinese). Reliance on tired pejoratives or attempted disavowals of difference do not abrogate our responsibility as students of colour to resist this us versus them mentality because we will be seen but not necessarily heard regardless of whether we are fluent in English or not. When I sit with East Asian international students who have previously addressed the class in English, it has become so unsurprising to see how they are passed over in peer-to-peer conversations without even the slightest attempt at eye-contact.

It is easy to pass these instances off as exceptional yet they reflect a common array of microaggressions that are rationalised through discourses predicated upon Western prejudices:

'they like to stick together,' 'that [non American or British] accent is too hard to understand,' 'it's just too awkward,' 'it's hard to relate, you know?' Amongst the cacophony, whiteness and its criteria for social respectability goes unquestioned. It is telling that Australia finds it more offensive to be called a racist than to actually be racist.

I did not know how to make sense of these microaggressions until I heard a series of lectures on hegemony, race and racial formation delivered by one of the few FASS academics of colour. If you have heard these lectures, you know just how incisive and insightful she is. Her lectures gave expression to experiences that I had never previously been able to convey about growing up as a Chinese/Australian, a perpetual foreigner subsumed within a monolithic category that is both invoked as the model minority and reviled in the national imaginary. I adopt the slash in favour of the hyphen (in which 'Chinese' becomes a qualifier of the Australian) to indicate my displacement — my inclusion and exclusion from both categories.

Separately, there is one lecture she delivers that stands out for its student reception. It is about decentering whiteness and making whiteness strange. Whiteness, we learn, varies across different cultural contexts and gains its power through masking its own historical, material, and cultural specificity. To be 'white' in a certain cultural context is to be seen as normal, to have your worldview pass as universal, to be able to refuse one's reality, and to be able to project that worldview onto others so that "everyone 'non-white' must define themselves (and their humanity) vis-à-vis whiteness."

It is an affectively taxing but necessary lecture that she herself has come to dread. When the lecture finishes, a deep communal breath is exhaled and a crowd rushes to speak to her. There are profuse thanks and tears founded on a sense of linked fate. For many of the students of colour, this will have been their first (and perhaps only) time approaching a lecturer out of want not need, out of gratitude not desperation. This is because it is the first time that the totalising whiteness we have uncomfortably grown used to has been named, addressed, and, above all and most profoundly, understood. It is cathartic to finally have the vocabulary to articulate embodied feelings that we have always known but have never known how to express.

These powerful and difficult conversations invariably fall upon the

shoulders of faculty of colour specifically. This is, however, a burden of representation that faculty of colour are sometimes unprepared or unable to bear given that they have been primarily hired to teach and research. This 'burden' is notably exacerbated by the lack of FASS academics of colour — a contributing factor to the alienating students of colour experience.

At the same time, students, irrespective of race, recognise that these discussions ring hollow even when conveyed by the most well-meaning of allies. That is not to say that these efforts are unappreciated, but these discussions about race, whiteness, and coloniality inevitably carry significantly greater weight when led by academics of colour. For they do not have to try and fathom the non-white reality through their experience of another marginality. Put simply, they do not have to imagine what racism might be like based on their experience of other oppressions.

As such, faculty of colour are invaluable to students. When it comes to issues of race and ethnicity, their work vitally instills white students with a critical consciousness of their white privilege and provides students of colour with the tools to make sense of their own experiences. For students of colour, however, they are especially important; they are not only educators but on campuses all over the world they are very regularly called on to be mentors, stand-in parents, friends, therapists, and financial planners. Beyond faculty-student interactions, academics of colour also contribute immensely to the educational missions of their respective universities through their presence and labour.

Firstly, universities traffic in the currency of diversity: academics and staff of colour serve as the face of institutional diversity, evidence of a racial conscience, proof that the university has far departed from its Eurocentric origins. Sydney's promotional campaigns would be incomplete without its token people of colour. Academics of colour perform both invisibility and hypervisibility in the university setting. They are commonly mistaken for tourists, students or administrative assistants, and their work is more often than not underestimated or devalued by their own colleagues. At the same time, they are deemed threatening when they speak out and delusional for seeing what others in the room do not realise — the racial politics at play. Performing 'diversity,' thus, becomes a fine balancing act for academics of colour. Acutely aware of the representational challenges faced by people of colour, and consequently of how privileged they are to have this space, they feel an intense sense of responsibility to take full advantage of this hard-won platform to challenge the asymmetrical racial dynamic. However, a gilded cage is still a cage regardless of how it is furnished, and there are definite limits to the extent of which academics of colour can use their platform. These limits, which are often capriciously enforced, materialise through increased research scrutiny, the denial of tenure and even the 'redirection' of one's career.

Secondly, faculty of colour disproportionately deepen the breadth of academic offerings in their respective disciplines and programs. These academics are the creators of courses that venture beyond Western scholarship. Their courses explore ideas produced by Indigenous thinkers, that espouse decolonial aspirations, and interrogate the experiences of the displaced; their expertise is often the only respite from the otherwise Eurocentric research interests in the humanities and social sciences. At Sydney, the only courses that rigorously attend to race and postcolonial literature are taught by women of colour. Of course, their research interests do extend beyond issues of race and ethnicity, and furthermore they bring fresh critical perspectives to the Western canon, which has historically been centred as the departure point for all academic inquiry.

The teaching and research contributions of white academics interested in the non-West should not be readily dismissed though; their work is valuable because they can model constructive modes of allyship. What complicates the politics of their involvement, however, is a long (and ongoing) history of orientalism

and exoticism in Western academia that has been documented and critiqued in fields like anthropology and sociology — the extraction and exportation of Global South knowledges for Global North profit. What distinguishes academics of colour is that they bring to the subject experiential embodied knowledge and an intimate relationship with coloniality, which no white person will have no matter how familiar they are with another culture, and regardless of whether they are married to someone from that culture. While proximity may offer a window, the experience of race and racism is never far removed from academic inquiries into the Global South.

Thirdly, faculty of colour are disproportionately tasked with providing 'culturally and linguistically diverse,' 'multicultural,' 'ethnocultural,' perspectives on university committees. While these invitations reflect an institutional self-awareness of the university's whiteness, they problematically place faculty of colour in a double-bind where they either stand in as the token 'diversity spokesperson,' only for their 'ethnic' viewpoint to be challenged by those who have never been racially other; or turn down the platform, leaving a decision that will likely harm staff and students of colour to an all-white panel.

All of the above support and services that faculty of colour provide to students and institutions is on top of what faculty of colour are actually hired to do — a phenomenon known as 'invisible labour' in the higher

*"It is invisible precisely because institutions do not value it with the currency used to reward faculty work - reappointment, tenure, promotion, grant or sabbatical"*

education discourse. It is invisible precisely because institutions do not value it with the currency used to reward faculty work: reappointment, tenure, promotion, grant or sabbatical — all of which are important for academics, especially early career researchers engaged in emerging diversity work. It is important to note that women of colour tend to undertake more of this invisible (emotional) labour than their male counterparts. While already invisible, this labour has its own unique challenges.

Internally, faculty of colour are always aware that their diversifying missions risk opposition, not just from those with conservative views, but more insidiously from those who are wonderful advocates on issues of gender, sexuality or class yet fail to recognise their blind spot when it comes to race — the perfect storm for white fragility. The difficulty of finding an academic of colour to speak on record about these issues is telling. When approached for comment, one academic politely declined, stating "It is not a safe environment" whilst another cited concerns about the potential backlash: "It is these calculations that we must make — as much as we

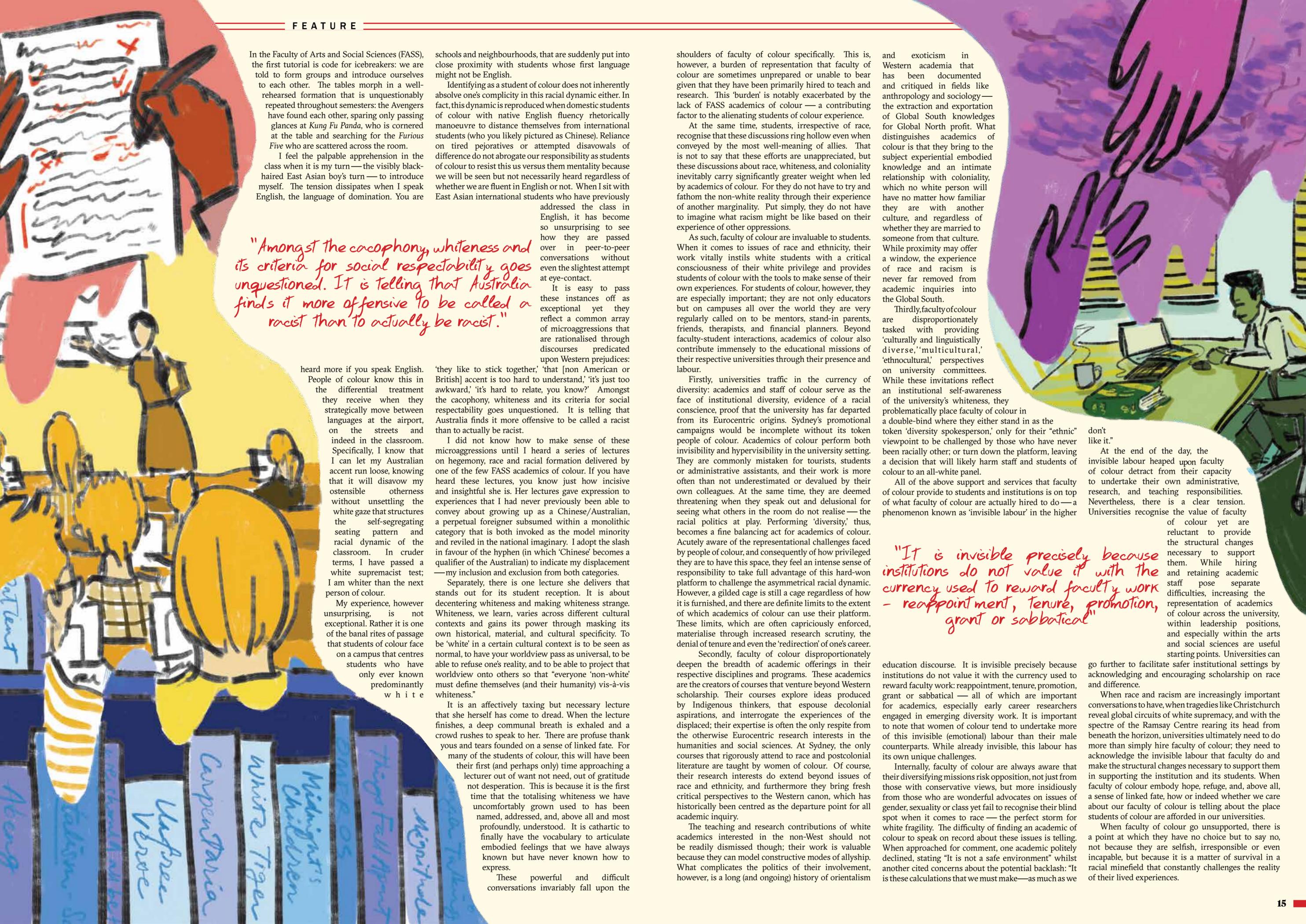
don't like it."

At the end of the day, the invisible labour heaped upon faculty of colour detract from their capacity to undertake their own administrative, research, and teaching responsibilities. Nevertheless, there is a clear tension. Universities recognise the value of faculty of colour yet are reluctant to provide the structural changes necessary to support them. While hiring and retaining academic staff pose separate difficulties, increasing the representation of academics of colour across the university, within leadership positions, and especially within the arts and social sciences are useful starting points. Universities can

go further to facilitate safer institutional settings by acknowledging and encouraging scholarship on race and difference.

When race and racism are increasingly important conversations to have, when tragedies like Christchurch reveal global circuits of white supremacy, and with the spectre of the Ramsay Centre rearing its head from beneath the horizon, universities ultimately need to do more than simply hire faculty of colour; they need to acknowledge the invisible labour that faculty do and make the structural changes necessary to support them in supporting the institution and its students. When faculty of colour embody hope, refuge, and, above all, a sense of linked fate, how or indeed whether we care about our faculty of colour is telling about the place students of colour are afforded in our universities.

When faculty of colour go unsupported, there is a point at which they have no choice but to say no, not because they are selfish, irresponsible or even incapable, but because it is a matter of survival in a racial minefield that constantly challenges the reality of their lived experiences.



# Fatima



Rameen Hayat on Bhutto's Closing Address at the 2019 Sydney Writers' Festival

After an eight year absence, Fatima Bhutto walks onto the Sydney Writers' Festival stage with purpose and defiance. She's in a white sari; the pleats bounce as she glides behind the podium, a metamorphosis from the humble kurta. We pick up from where we left off at her last festival address, Pakistan: a country on the verge of a nervous breakdown. I expect a defence of the flawed east with all its eccentricities, but instead Fatima turns the harsh dentist lights from the stage and onto the present west.

And she goes for the jugular, Brexit. "It makes sense that the country who divided half the world eventually cannibalise itself."

Bhutto's closing address is unashamedly honest, confronting and provocative. I can feel people shifting; the tongue in cheek remarks about the downfall of the West catch chuckles, and there is a sadness in the silence when she tells the story of Haji-Daoud Nabi, the first victim of the Christchurch terror attacks, and the Sri Lankan bombings. There is familiarity in places of worship being violated day in and day out, all born out of the misuse of religion.

"Brenton Tarrant is a bigoted killer. John Earnest is a bigoted killer. The Sri Lankan bombers were bigoted killers. They are all the same. So why do we treat them differently?" Bhutto asks. For me, it's a question that so many Muslim people have lamented over again and again, but it's a question that has never been heard. And here Bhutto is, affirming our voice on a powerful platform and to people who have turned a blind eye too many times. Today, she is looking them in the eye.

"All religions are misused to justify war and death, but the one used to kill the most over the 20th and 21st century so far wasn't Islam."

So we are retaught our history and told of wars born out of the hands of Christian and atheist men – whether it be the World Wars, the Korean War, the Vietnam War and Gulf War – we are reminded that while these wars speak of a time that feels long gone, these conflicts still exist today. The realities of the Iraq and Afghanistan war, the plight of the Palestinian people and the dehumanisation of drone warfare are still very present.

It feels like a long winded punch in the guts: the numbers are real, the casualties are real and the history is real. If that isn't enough to knock you out completely, we are reminded by Fatima that the squirm in your seat experience for every atheist and Christian in the room hearing this history is the lived experience of every Muslim person, every day. So I breathe a sigh of relief – it almost feels good to not feel uncomfortable when so many around you do.

After that Crescendo, Bhutto keeps the momentum going, speaking of the overhyped post-truth world. "We are obsessed with post-truth today, but deception was always there. The lie has always existed. 'Post truth' is an excuse so people in the West don't have to face the truth of a post-Western world."

In a nod to her book *The Runaways*, Bhutto reminds of the almost banal reality of war today; war born out of rhetoric, that can be told by anyone: "Warfare extends far beyond the field of politics. It is fought

on the battlefield of language. What is a white nationalist? Is it just a neo-Nazi with an Instagram account?"

And if the white liberals had any ground to stand on, Fatima casts her gaze on feminism, in particular: "Like corporate and colonial feminism, celebrity feminism is as tone deaf as it is loud."

We are reminded of the battles left to fight, the forgotten ones which are less palatable and glamorous to have conversations about.

"A rape survivor in Pakistan needs police permission to have a rape test administered at a hospital. So, forgive me, but demanding that the star of a Marvel sequel is paid as many millions as Superman doesn't make you a feminist. It makes you a capitalist."

To draw the evening to a close – an evening that feels as if it has gone by in a quick minute and left you with a heavy burden to carry – we are reminded of the voices that have fought battles in the face of fear and hatred, whose names are first to be heard in the room. Shaheed Aitzaz Hasan, a Pakistani schoolboy who died while stopping a suicide bomber entering his school, and Shaheed Mashal Khan, murdered by a lynch mob of his peers as he spoke his truth. "Let us recite the names of our brave and defiant like a rosary." Both are remembered as martyrs to whom Bhutto has dedicated *The Runaways* to.

Yet people still take to the streets and speak, there is hope in rebellion and we are left with a powerful reminder: "As Nawal al Saadawi, the pioneering Egyptian feminist and novelist, once said: 'We are all living in this world – we must revolt together.'"

# Bhutto

in conversation with  
Rameen Hayat  
Pranay Jha  
Jessica Syed

Like many people from the subcontinent, the Bhutto name means a lot to us. With roots in Pakistan, Bangladesh and India alike, each of us has heard the name mentioned in the context of war, peace, and everything in between. Our grandparents each had their views on Zulfikar Ali Bhutto both as a foreign minister and prime minister. Our parents lived through the ascent of Benazir Bhutto as one of the most prominent women in Pakistani politics. But, as our interview made abundantly clear, Fatima Bhutto transcends her family name.

Fatima was one of the first Muslim women of colour we'd had the opportunity to read. To us, she wasn't merely another member of a political dynasty, but a critically familiar voice in what could be, at times, a rather unfamiliar world: that of contemporary literature. She influenced the ways in which we read, the ways in which we engage with the world around us and, to some extent, our own voices as writers.

Naturally, the opportunity to interview Fatima gave rise to a sense of anticipation and nervous energy. Almost instantly, however, that sense of nervousness was calmed by the elegant rhetoric through which Fatima packages incredibly powerful ideas. We discussed her latest book, *The Runaways*, which explores the experiences of three radicalised Muslim youths.

By providing a nuanced and empathetic view of those pushed towards radicalism, *The Runaways* was initially met with some resistance. "*The Runaways* is published in South Asia, it's published in Australia and in England, but it doesn't have a home in [North] America because they don't want to touch it," Fatima told us. "These are supposedly places of extreme liberty, tolerance, inclusion, diversity and dissent. But the more we travel through the world, the more we understand that this isn't really true."

It's easy to see how *The Runaways* might invoke the ire of conservatives. Unlike the vast majority of Western literature on the topic, Fatima does not allow the characters of her book – nor their religion – to take the blame for their own radicalisation. Conversing with her, it's clear that one of the key maxims of *The Runaways* is one that takes aim at the Western hegemonies that facilitate any such alienation in the first place.

"This idea that religion is the source of radicalism is completely bogus. It's not. It is, in fact, things like

inequality, humiliation and lack of inclusion that fuel radicalism. People who are vulnerable to radicalism are people who are cut off from society and excluded; who don't feel they have a say in the building of their future. It is this paranoia of the West, and especially the white populations in the West, that police all of us."

We tell Fatima how each of us identifies with the character of Sunny. He is similar to us in the way that he is similar to most children of South Asian migrants: his father left the subcontinent in search for a better life in the West, at the expense of the often humiliating process of assimilation.

It's puzzling, then, that second-generation children such as Sunny – who are at least somewhat better adjusted to life in the West – are more prone to radicalisation. According to Fatima, so much is the result of heightened anxieties concerning the need to immortalise Western supremacy in what has become a culturally homogeneous world.

"What are European values? I don't really understand what that word means. The experience watching something like Notre Dame burning down is so profoundly alienating for anyone who is not European because it assumes, in a very tone-deaf way, that Europe is the centre of the world. That something in France must automatically affect humanity, art, culture and history assumes that the world must pay respect and homage for these monuments like the French do when they haven't done that for any country but their own. Today, the experience of young Muslims like Sunny is one of discomfort in places like Europe and America because society there has decided to define itself in some kind of opposition to the world."

It comes as no surprise that Fatima herself – like most of us existing in brown bodies – has also borne the brunt of this particularly shrewd sense of alienation, no less in the same country that refuses to publish her book.

"I flew to the States quite recently. The immigration officer asked me, 'What do you do?' and 'What do you write?' and, incredibly, 'Does your book advocate the use of violence?' The problem is much wider than not having a publisher in the U.S. It's about a general fear of anything that is not immediately recognisable."

As South Asian and Muslim student journalists, we explain how we regularly find ourselves pigeon-holed

into writing about the issues that follow us around: our race, our culture, the unique diasporic experience of belonging neither here nor there, and so on.

"I think that's the natural experience that a lot of us have," she says. "Everyone is comfortable to ghettoise you, and say, 'Tell us about Pakistan, but don't tell us about how racist the West is. Or, 'How do you explain Shamima Begum?'"

She's referring, of course, to the ISIS-affiliated British citizen disallowed from returning to England by the UK Home Secretary. "You're supposed to answer for people like her. But my question is: 'how do they explain this completely ruthless way in which they are organising their society and defining citizenship?'"

With a wry laugh, Fatima remembers how one of her editors pushed for *The Runaways* to be released in 2017, fearing its loss of relevance as the decline of ISIS drew more imminent. "Really, it's never a 'good' time for a book like this to come out. You're always going to be fighting against the tide. If this book said, 'Gosh, look at these young, alienated Muslims, aren't they dangerous,' it would be received in a totally different way. And I think people are disappointed that I don't say that."

On evading the expectation of creating work that is inherently political and irrevocably tied to her identity, Fatima is optimistic. For her, writing fiction has been a warm remedy to the tired and contrived realm of opinion pieces in the Sunday paper.

"The world of commentary felt so saturated and so controlled. Fiction is powerful because your thoughts can't be edited down, censored and manipulated like when you're writing commentary. Fiction is a trojan horse – you pack it with all sorts of insurgent ideas, and people don't know what's inside it, so they come to it less suspicious than they would if you were writing an op-ed in a paper."

When it comes to an antidote for the complex problem of radicalisation, Fatima is intelligent and resolute. "Anytime you don't create a vision for people where they can see a future for themselves where they might have a voice, a platform... the chance at a dignified, honourable life... they will be vulnerable to somebody else's vision."

"I think the antidote is clear, but I don't think anyone is practising the antidote in any remarkable way."

# LIE TO ME: AN EVENING OF STORYTELLING

*Iris Zeng attends a discussion on the role of truth and lies in modern day society.*

"Dolores Umbridge is a massive c\*nt," said social commentator and comedy writer Nayuka Gorrie on the Festival's flagship panel Lie to Me: An Evening of Storytelling at Sydney Town Hall.

Seven speakers packed the stage with host Benjamin Law to discuss how lies dominate the post-truth era, just in time for the upcoming 2019 federal election. If not for that Harry Potter reference, politics seemed to be the heart of the evening.

"Telling the truth is oftentimes worse than telling lies," Gorrie said, "Some lies go uncontested".

She recalled being discouraged from using the word 'invasion' with regards to "white settler colonialism", and the apathy of John Howard and Kevin Rudd towards the lies about Indigenous "income, alcohol and pornography" statistics.

"In literature, national public holidays, curriculums, politicians...we repeat lies until they become truths.

Speaking with "Aboriginal-pessimism", Gorrie "[does not] know if things will change" because "white supremacy is so insidious".

Political commentator and human rights advocate Dr Tim Soutphommasane also challenged Australia's national

identity, dispelling the myth of a "fair go" and "egalitarian" country.

"All nations are built on lies, that potent mix of fact and fiction," he said.

"Think about misdirection, denial, deflection or distortion, which make it all the more harder to identify lies."

Dr Soutphommasane also criticised journalists who 'don't seem to be doing their jobs' at scrutinising lies, and giving "soft interviews to Pauline Hansen, Mark Latham and Fraser Anning who peddle mistruths and distortions without being challenged".

"Nowadays, nasty ideas are dressed up in respectable language.

"Neo-nazis and white-supremacists use 'social justice' as their defining umbrella, or far-right benign slogans such as 'IT'S OK TO BE WHITE'."

Former Greens senator-turned-writer Scott Ludlam said he was "fascinated by elections". He traced how lies and deception 'scale up' in parliament, and then become forgotten.

"Here we are, saturated in fake news, alternative facts, outnumbered by bots and sock-puppets with fake faces and numbers for names,

"Newspapers and television stations mutated into pieces of political weaponry, and the whole

# A DANGEROUS TIME TO TELL THE TRUTH

*Battered and bruised, the pursuit for truth nonetheless lives on in modern day journalism, as Anh Nguyen discovers.*

"Journalism isn't a profession...just a sickness in the head," says Ece Temelkuran, one of Turkey's most well-known political journalists. On a dewy morning at the Sydney Writers Festival, she is joined by Mexican reporter and author, Anabel Hernández and Iraqi-American writer, Dunya Mikhail. Led by the ABC's Sophie McNeill, the panel compelled the audience in a discussion on the meaning of truth as journalists who have worked within oppressive states and a climate of rising corruption. Through humour and elaborate metaphors, the three distinct voices explored the dangers facing modern journalists who seek to report truth amidst the rise of authoritarianism and internet censorship.

The insanity of journalists described by Temelkuran is embodied by the joke that journalists are people who run towards an explosion instead of away from it. Temelkuran, who in 2011 lost her job as a TV presenter due to her criticisms against the Turkish government, portrays this journalistic insanity as the compulsive need to tell the truth, regardless of the consequences that come with it. The cost of truth is no foreign concept for Hernández or Mikhail either. In 1996, Milkhal, at the time a journalist for the Baghdad Observer, was forced to flee Iraq due to increasing aggravation from the Iraqi authorities for her writings. Similarly, Hernández now resides in exile after investigating the disappearance of 43 students done allegedly by law enforcement officials in Mexico.

"IN ORDER TO IMPRISON JOURNALISTS, YOU MUST FIRST DEHUMANISE THEM TO THE POINT WHERE NO ONE NO LONGER CARES ANYMORE"

"ALL NATIONS ARE BUILT ON LIES, THAT POTENT MIX OF FACT AND FICTION."

"IN ORDER TO IMPRISON JOURNALISTS, YOU MUST FIRST DEHUMANISE THEM TO THE POINT WHERE NO ONE NO LONGER CARES ANYMORE"

body of politics being unborn from reality."

He made subtle snipes at the policies of Bill Shorten and Tony Abbott, and Scott Morrison's "If you have a go, you get a go" campaign("What the fuck does that even mean?") while advocating a firm stance on climate change, rallying against the lies of the "tobacco industry" and "fossil fuel sector", as well as the strategic "poisoning of the information world".

"[People] sometimes pay an appalling personal cost for trying to put the truth in front of the populace"

He called on the "humble public library", "independent publishers", "scientific journal", "independent publishers" and "whistle blowers" to help people distinguish reality from "bullshit".

Ece Temelkuran, one of Turkey's best novelists and political commentators said, "Shame has transformed dramatically, creating this political and moral madness."

"Today, we are facing this open buffet of truths. You can choose anything, and you can believe in them. As long as you consume it without complaining about the system. But something is wrong with the system."

internet journalism. When asked about whether online journalists now working without editorial controls are threatening the system or making it stronger, Temelkuran notes that there exists a deep connection between truth and shame. She says, "we've been going through a transformation of neo-ideas, neo-policies, new definition of humankind that is very limited" and that in this new definition "morality is not integral". People no longer ask the question of whether they possess the knowledge or the authority to say something. In an already corrupted system, people are no longer ashamed of telling lies.

So how exactly can we ensure that the truth is told? Mikhail answers that in some ways we need to remain children, for when there is a naked emperor with people imagining his clothes in fear, a child who sees him would cry out that he is not wearing any clothes.

Despite the struggles facing journalism that range from authoritarian governments and self-censorship to a decline of journalistic integrity, this group of writers do not view it as a dangerous time to be telling the truth, so much as it is the *right* time. They emphasise that if we are to remain children, it is integral that we tell even the truths that we do not want to hear. For as long as there exists corruption, good journalism, through the treacherous lanes of hostility and censorship, will continue under those who are so impassioned in telling the truth that they are willing to bear the costs.

# The red herring of representation

*Soo Choi unpacks an alternative to the campaign for representation in film.*

Lee Chang-Dong's *Burning* is, by all accounts, a Korean film. Directed by a Korean director, starring Korean actors, set in Seoul and distributed by a Korean company, it was even selected as South Korea's entry for Best Foreign Language Film at the 2019 Academy Awards. All of this is evident in the trailer that played during the ads at the cinema as I sat there with my friend. Despite this, when the words "based on *Barn Burning* by Haruki Murakami" appeared across the screen, my friend promptly turned to me and asked "why is it Korean if it's meant to be Japanese?"

*Burning* is one of a handful of Korean productions that have been adapted from foreign narratives, the other notable ones include *The Handmaiden* and *Snowpiercer*. Often, these films have been subjected to the same concerns that my friend expressed: the critique that narratives cannot travel across cultures. Park Chan-Wook's *The Handmaiden* was the topic of frequent debate for its ambitious goal of adapting a lesbian crime novel set in Victorian England, Sarah Waters' *Fingersmith*, into a film set in Japanese-occupied Korea. The reactions to these films expose an underlying pre-conception that we hold about culture, particularly about

non-Western narratives, that culture is immutable.

But Lee's adaptation proves us wrong in this sense. *Burning* encapsulates and critiques Korean society. At one point the protagonist Jong-Su dejectedly says "there are too many Gatsbys in Korea", commenting on the extravagant and wealthy lifestyle of many in Seoul, the product of a rapid capitalist industrialisation, while he travels from his parent's country home in a dilapidated truck. At Jong-Su's home, the echoes of North Korean propaganda are constantly heard in the background, amplified from across the nearby border. Even if the story itself is not about Korea, the setting is employed to supplement the human drama that plays out against it.

What bars us from considering these cross-cultural shifts in the same way that we conceive of remaking old narratives or translating literature across languages? After all, reading *My Brilliant Friend* in English and not the original Italian is an instance of reading the text from a different cultural perspective. The film, like the short story, even points to the fact that *Barn Burning* takes its inspiration and title from a William Faulkner story, adding yet another

nation's literature to this mélange.

The conventional rallying cry of social progressives on non-Western narratives in film has been, up to this point, a call for greater representation on screen. Of course, this is a necessary and positive step in diversifying the social consciousness of audiences and remedying the Euro-centric bias that has pervaded media for centuries. Recent releases such as *Black Panther* and *Crazy Rich Asians* were huge achievements in this respect, but their reception exposes how we continue to conceive of representation and minority cultures only within the insular borders of their nations.

Even in discussing *Crazy Rich Asians*, I, a Korean-New Zealander, was told I must feel excluded from a narrative which primarily featured Chinese-Singaporean characters, applying limiting labels like a homogenised "Asian" or a narrowly nationalised "Singaporean". I could empathise with Constance Wu's portrayal of an immigrant child growing up in a Western country despite our national differences, but these possible connections such as the one between mine and Wu's character's narrative are often overlooked. Instead, we default to the connections that fall inside national

boundaries, rather than seeing the nuances of how an individual's unique cultural situation could be relevant to a narrative, regardless of nationality.

Representation is something that we should continually strive for, but treating representation as the ultimate goal for minority cultures and people of colour bars us from considering cultural complexities that transcend the insular stories contained in representation. Films like *Burning* supplement this discourse by crossing dogmatic national boundaries, to reveal commonalities across culture. Without actively pursuing these commonalities, the representation of Chinese-Americans in *Crazy Rich Asians* can easily be seen as a path only for economically elite sectors of Chinese-American culture. This, in turn, risks promoting a tribalistic and counterproductive cultural cinema without constructing any wider cross-cultural empathy.

We are a more globalised, diasporic and culturally-mixed audience than cinema has ever reached before. Our current view of representation does not adequately advance minorities beyond the defined boundaries of specific cultures and nations. Taken too far, it risks becoming an anachronism to a global audience which yearns for the acceptance of a truly world cinema.

# The new and improved ankle-biter

*Andrea Masselos divulges how designer clothing has replaced babies.*

"Take good care of her! She's precious, this one."

"We were out in the rain, she's in desperate need of a clean."

"Call me if anything goes wrong!" These are a few of the many demands thrown at me while working my weekend job.

I often wonder why we leave some of our most cared-for possessions in the hands of complete strangers. Sure, years of experience and great reviews provide some sense of comfort and security, but at the end of the day, there is no shortage of situations that can go spectacularly wrong. Failed attempts at removing baby vomit from newly-purchased clothing does not bode well with parents, nor do missing items and damaged possessions. Even though you've never touched them in your life, it's your fault.

Unsurprisingly, Australians are breeding fewer terrors each year, but apparently they're not happy about it. A recent government-funded survey revealed that we're having less children than we desire, and this gap is predicted not only to remain, but potentially grow.

Luckily, I'm neither a babysitter nor a nanny. Just your local dry cleaner! And business has been great.

It's a tough gig, for a weekend job. You need to know the fabrics, know the stains, know the cleaning process (no, we do not just use air), practice quality control, and my personal favourite: deal with people's shit (both figuratively and

literally).

Every week, we face something and someone new; every few months, we face a monumental change in working conditions (unbearably hot in the summer, but deliciously cosy in the winter); and every year, we face a pay rise! But one thing never changes: customers' treatment of designer clothing. It has become the new ankle-biter, and us dry cleaners are the super nannies of your designer dreams.

It has never been more apparent, in this superficial and commercialised world, the way in which people are dealing with this baby-sized absence in their lives. Here at the dry cleaners, most customers treat their designer garments as if they physically gave birth to them, and it has passed the point of hilarity.

I've been told many times that children bring joy and purpose into the lives of the hopeless and disheartened, but parents often leave out the emotional and financial dent they burden you with. Although I doubt resorting to a materialistic obsession leaves anyone better off, at least there is no indication on the care labels of designer clothing that maintenance will cost more than \$1 million in the first 21 years of its life, and it most certainly won't talk back or sneak out in the middle of the night.

But as if it's not enough to simply cherish those precious designer pieces, they must be cared for as if they were a living organism. The more expensive the garment, the more pronounced the

"I often wonder why we leave some of our most cared-for possessions in the hands of complete strangers."

'helicopter parenting' becomes.

"Sweetie, this red wine stain needs to GO! And I have nothing else to wear tonight, so it needs to go to-DAY!"

"What do you mean I'm too late for same-day service? I've had the worst morning of my life, the traffic was as horrific as my kids this morning, and you're going to stand here and tell me my Versace won't be ready till Monday?"

Yes, Ma'am. That's exactly what I'm going to do. No, Ma'am. I cannot smell your condescension from down here.

They expect us to make their tainted children 'like new again', and it's as preposterous as the Moschino backpacks worn by their 5-year-old children.

Investing money, time and effort into the purchase of a designer backpack, without directing the same care or concern towards the child wearing it, is a self-gratifying obsession. While the clothing poses a smaller total cost than the prospect of raising a child, why put so much money and effort into something that can't return the favour when you're old and no longer self-sufficient?

Their designer pieces may spark joy now, perhaps even elevate their sense of clout in their social circle, but parenting without fully understanding the responsibility is a dangerous game to play, for children and designer clothing, and it is played far too often. If only I could stick a "customer's own risk" ticket on their forehead instead of their dry cleaning.



There is something very oxymoronic about the phrase “Michelin Star Ramen”. The midnight food of the urban Japanese masses, whose popularity stems directly from a crippling post war food shortage, seems quite at odds with the Michelin brand, which, though from similarly grungy origins as a tire manufacturing company, has come to symbolise culinary refinement and quality. From the outside, where it is constantly in danger of being gentrified, it’s easy to forget just how commonplace ramen is considered in Japan, and that it occupies a place in the Japanese diet similar to what a kebab occupies in ours - comfort food best enjoyed drunk. Nonetheless, as of 2019, there are 23 Michelin-starred ramen shops in Japan, three of which are in Tokyo.

I found myself at one on a blustery autumn afternoon, in Sugamo, a quiet stop on the Yamanote line affectionately called Harajuku for geriatrics Sugamo. A few winding paths latter, I am at Japanese Soba Noodles Tsuta. The first ramen shop ever to receive a star, Tsuta sent massive shockwaves in the culinary world with the release of the 2016 Michelin Guide, and was met domestically with a resounding “eh?” Amazed, proud, but most of all, slightly confused, the Japanese media scrambled for an explanation about how something widely considered “B-grade food for alcoholics” ended up being recognised by Michelin. Before long, a one hour documentary is aired on national TV featuring Tsuta’s owner Yuki Onishi explaining his process and philosophy regarding ramen.

But while the news was received with warm amusement, Michelin elicited

scorn and distrust from the Japanese culinary establishment back in 2008 when its guides began to branch out of the Western world into Asia. Despite showering Japan with effusive praise, their love was unrequited, and Michelin was met with headlines like “Michelin-san, uninvited first-time customers are not welcome” and “Don’t treat us Japanese with contempt, Michelin!”. The Japanese, it seems, did not appreciate having their food judged by foreigners. While the five person anonymous judging panel did feature two Japanese critics, restaurateurs were unconvinced that a French publication could ever understand the essence of Japanese cooking, let alone judge it. Some restaurants took their skepticism to another level and tried to refuse Michelin from publishing them at all. Eiichi Takahashi, the man at the helm of 400-year-old Kyoto kaiseki restaurant Hyotei, told media the sudden increase in customers brought about by the Michelin guide would greatly inconvenience his current customer base, hence his refusal. Michelin ignored him, and gave Hyotei three stars - their highest rating.

A world away from the ritualistic intricacy of kaiseki, I’m surprised to see that there isn’t a line at Tsuta. But before I can even thank my luck, I notice a sign saying that they had already sold out of meal tickets. A waiter notices me from the inside and comes out, kindly explaining that if I come back three hours later, I might be able to get a seat - they key word being might. The alluring promise of Michelin quality ramen overpowers my hunger.

“Absence makes the heart grow fonder” I think to myself, “And the stomach as well it seems.”

Two and a half hours later, during

which I satiated my hunger not with food but with the mental image of a Michelin star, I’m back, and so are 20 other people, almost all of them foreigners like myself. After waiting in line for another 30 minutes, I’m in, greeted immediately with a steaming bowl of glistening noodles that, I can’t help but think, looks like any other bowl of ramen I’ve had. The noodles are nice and slurpy, the shoyu broth is wonderfully intertwined with nuanced seafood flavours, and the wontons, egg and slices of shimmering chashu top it all off. But what really brings it all together is a small puddle of glorious black truffle oil dripped onto the chashu, proving that truffles really can make anything taste decadent. But, what was it that made it Michelin quality? What even is Michelin quality? My questioning grows as the soup diminishes.

A mere ten minutes later and my bowl is completely empty. And I enjoyed it, I think. Sure, for the same price I could have eaten two bowls at a normal ramen shop. And sure, in those three hours I could have done so much more than fantasising in a cafe about a star. But hey! This place has a Michelin star!

It was then did I realise that most of my enjoyment of Tsuta came from the fact that I was eating at a Michelin star restaurant. There was something novel about paying so little for a restaurant so internationally acclaimed, but at the same time, something strange about spending so much time and money on a food famed for its convenience and price. It was good, excellent even. But having hyped it so much in my head, it seems the only way I could have been satisfied is if I was served the star itself.

The whole experience left me

indifferent. A Michelin star, I realised, is not a divine decree for culinary excellence, but simply another opinion. When it comes to ramen, it might not even be the best opinion. We want our critics to be learned in their craft, hence why the Japanese culinary establishment was so suspicious of Michelin’s intrusion into their market, but at the same time, critics are supposed to frame and inform the experience of normal people who do not have that knowledge. We ascribe a premium to their expertise, thinking that because of it they can taste or see things we wouldn’t notice, but if the experience of food is correlated to our expertise on it, why do we seek to experience food vicariously through experts when the difference in knowledge could mean that our respective tastes are not at all equivalent? Of course there is a place for food criticism, but if you’re only out for a good meal, is looking to the Michelin guide, as so many people do, really the best option?

A few months later, I find myself a ramen shop in Nakano, not to eat, but to work. After a shift, a co-worker asks me why I wanted to work at a ramen joint - it’s not particularly glamorous work, and definitely not the most high paying. And so I tell him about the time I ate at Tsuta, and how I didn’t understand what made it better than the rest, and how I thought I could appreciate ramen more through experiencing it from the other side of the counter. He laughs and says something rather obvious on reflection.

“The best ramen is the ramen you enjoy eating the most!”

In a city with more than 3000 ramen shops, starred or not, there’s plenty of opportunity to find out what that bowl is yourself.

## The Australian Anxiety

Grace Johnson considers dark literature and its place in our national landscape.

The Gothic genre typically conjures images of trapdoors in haunted houses, dirty cobblestone streets disappearing into mist, looming gargoyles, and swooping ravens. The renderings of the supernatural might have been quite extreme, but what made the genre truly horrifying was that for many, it became part of the everyday. The Gothic was all around. An extension of the Romantic period — the study of the genre is usually restricted

were no longer needed for agricultural jobs and so they moved to the cities, where crime rose exponentially and slums spread. As America had refused to accept any more convicts, Australia became a vast dungeon for Britain’s criminals — between 1788 and 1868, roughly 162 000 convicts were transported to the colonies in New South Wales and Van Diemen’s Land, mostly for petty crimes.

It was at this time that the Gothic novel

for the country is flat. No ranges in the distance. The bush consists of stunted, rotten native apple-trees. No undergrowth. Nothing to relieve the eye save the darker green of a few she-oaks which are sighing above the narrow, almost waterless creek. Nineteen miles to the nearest sign of civilization — a shanty on the main road.”

The threatening landscape is central to the story as an omniscient basis for the white settler’s sense of unease and alienation. A snake menaces the

The Gothic genre existed as the darker side of sophisticated Victorian society. Its novels were filled with social transgressions and moral misdoings. More than that, Gothic literature explored the fear of the unfamiliar typically in isolated settings.

to its European origin. But beyond that, the Gothic juxtaposes everyday comforts with the fear of the unfamiliar and frequently confronts the horror of isolation. Though rarely discussed, the Gothic mode has had a continuous presence in Australia, lurking beneath the surface.

Following British colonisation in 1770, Australia was perceived as the dark underbelly of the world. The invention of machines in Britain meant that people

was reaching new heights of popularity in Britain. The Gothic genre existed as the darker side of sophisticated Victorian society. Its novels were filled with social transgressions and moral misdoings. More than that, Gothic literature explored the fear of the unfamiliar typically in isolated settings. However, unlike the trap doors and tunnels of *The Castle of Otronto*, written by English author Horace Walpole in 1764 and considered to be the first

family, “an evil pair of small, bright bead-like eyes,” and the woman is forced to masculinise herself to protect her children. She later reflects on fighting floods and a mad bullock: “Her surroundings are not favourable to the development of the ‘womanly’ or sentimental side of nature.”

Using setting to reflect the conflict of the characters’ psyche while they remain disconnected from their surroundings is crucial to the Gothic style. In the case

Art by Lauren Moore



Gothic novel, the isolation of the Australian landscape was in its vastness. The sense of displacement and unfamiliarity following European settlement was well expressed through the Gothic mode, which probed the experience of characters trapped in a hostile environment.

Moreover, the land itself was imbued with its own psyche, which ultimately reflected that of the colonial experience: isolation, fear of the unknown, and dislocation. The land was harsh and nature was unforgiving.

It is often simpler to understand a society through what it fears, not what it advocates. Gothic novels were the main literature of the Victorian era, following the dominance of poetry from the Romantics, where fears, perversions, and darker realities were articulated. Our literature, similarly, is not quite the Romantic poetry of Banjo Paterson or Dorothea Mackellar that expresses the deeper Australian sentiment — “I love a sunburnt country” — but rather the Gothic telling of its underside, its harsh conditions, perversions and isolated melancholies.

Most commonly labeled as realistic fiction, Henry Lawson’s story *The Drover’s Wife* expresses the Gothic mode specifically through its renderings of the outback experience in 1892 from the perspective of a woman left alone in an isolated hut to raise her four children, that is, of changed realities and almost supernatural conditions. In the beginning of the story, Lawson introduces us to the bush, with grotesque rather than the usual romantic imagery: “Bush all round - bush with no horizon,

of Lawson’s story, the relationship with the land is described in the colonialist language of battle. This is vastly different to the spiritual storytelling of the Indigenous people, who considered themselves to be in harmony with the land.

While the colonial experience made for a specifically Australian brand of the Gothic genre, one that expressed the exhilarating dangers of the landscape and the displacement of the settlers’ experience, the white Australian narrative remains a dark side of this nation’s history. The concept of a ‘new country’ induced a collective amnesia to thousands of years of Indigenous existence with devastating effects. This attitude persists today through the general claim that Australia is too ‘immature’ to have any proper culture. While Australian Gothic literature can be seen as the literary counter to Indigenous existence and storytelling, a colonial overtaking in itself, it allows us to understand our own psyche as benefactors of this land, which is to live with the knowledge of having displaced the Indigenous nation as well as having an inadequate sense of personal history. The vastness of the country only adds to the sense of isolation and disconnect. By exploring the Gothic literature that emerged out of British settlement, not only could we start to understand the various dimensions of our psyche, but we may begin to lift the collective amnesia that discounts the existence of the Indigenous people and perpetuates the damaging statement that Australia has no culture.

# USU 2019 董事会选举

九位候选人将角逐今年的六个USU董事职位。每位竞选者都完成了由Honi准备的测验，并接受了两位编辑的采访。阅读我们整理的资料，看看谁最适合这个职位。



**Tom Manousaridis**  
Tom On Top  
Quiz Score: 84%

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

Tom Manousaridis的简历无疑象征着他是一位有抱负的候选人，他的简历上写满了他在各种俱乐部和社团中担任高管职位的经历以及去年USU担任校园活动主管的工作。

在我们对今年的九名候选人的测验当中，他的表现脱颖而出，表现最佳。他展现了他对于USU内部体系的深刻认识。同样，在他的采访中，他十分详细而全面地表达了他对C&S融资改革以及更廉价的食物政策的见解。

基于以上种种原因，Manousaridis的支持者极有可能会将Tom的社团经验及对相关政策的了解程度作为竞选周的首要宣传点。鉴于Unity (工党右)上一次的作为，那么很有可能这篇高测验分数的文章很会在东大道的步行和谈话中经常出现。

毫无疑问，他的能力将提供很大的价值。根据他客观的简历，可以假设Manousaridis在踏入校园的时候就已经将目光投向了USU。

对于那些看到Manousaridis政策有价值的人来说，有充分的理由让他成为第一投票人。而那些没有看到此价值的人应该避免被他的知识和经验说服。



**Tina Lee**  
Goodness Me, It's Tina Lee  
Quiz Score: 72%

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

Tina Lee 在今年的USU选举中表现了令人印象深刻的USU社团参与率，甚至其他候选人在Honi的采访中都表明不可忽视。她不单在八个俱乐部中担任行政员的职位，并且获得联盟 (Union) 的终身会员籍。

尽管有这种领导经验，在被问到一些过去董事所面临的抉择时，Lee将她许多假设的决策归结于“董事会的决定”，尽管她自己未来可能登上董事会。由此可见，这条思路瞬间中就自相矛盾：与Honi交谈时，Lee立刻发言说她个人不会采取政治立场反对董事会多数人的决定，可又同时说如果董事会多数人所做出的决定反对学生最大利益时，她将会采取立场反对董事会。虽然Lee在发言中经常会提到“学生最大利益”，可她个人并不能够以任何深刻、具体的方式进行定义。

Lee关于C&S资金问题上采取非大多数人的立场，她争辩最新的资金模型不仅仅“不错”也“含有持续性”。可她承认小型社团利益小于大型社团（她更愿意与社团在个体层次上讨论）。她表达了她对affirmative action以及多元化工会政策的支持。她想推出的政策中包括在大学介绍庆祝关于原住民文化的节日。这也是2019年所有候选人中直接针对原住民的少数政策之一。尽管她在这里与原住民团体的协商程度不明。虽然她的决策过程仍然不透明，但Lee毫无疑问是个合格的候选人。



**Nick Forbutt**  
Pick Nick  
Quiz Score: 78%

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

如同他的工党同行一样，Nick Forbutt在这次选举中拥有精美的简历和端正的形象。虽然是今年年初才决定参与竞选董事会，但Forbutt的经验很适合他的候选人资格，其中包括一些C&S高管职位以及现在由SRC采用的培养新生的学生政治生涯的政策。

他在采访中告诉我们他是今年最有经验的候选人之一。这种品质也反映在他的测试得分中即一在所有候选人中排名第二。Forbutt还提供了迄今为止最全面的政策平台，其中包括C&S资金改革，性骚扰报案政策以及针对正在进行的国际学生交通折扣卡活动的详细政策。

毫无疑问，Forbutt在专业知识和背诵政策要点方面是一个非常全面的候选人。不过他偶尔表现出不愿意讨论他政策之外其他问题的缺点。在很多对于他的采访中，Forbutt拒绝对他以前没有考虑过的问题表态，包括在是否扩大对残疾、国际和原住民学生的Affirmative action理由是“这是个复杂”的问题。(Affirmative action指在USU的董事会位置里面规定有一定比例的少数群体，例如残疾人，国际学生或者原住民等等。)

Forbutt无疑是可靠而安全的选择，他的政策是广泛的，也是经过深思熟虑。也许有可能，如果有机会去完善他的政治能力，Forbutt或许应该更加自信的凭直觉来回答关于政策的问题。



**Ellie Stephenson**  
Elect Ellie  
Quiz Score: 66%

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

Ellie Stephenson和她之前Grassroots(左派)候选人一样，进行着一场针对校园里少数群体的左翼运动。她的政策平台是以可获取性(accessibility-focused)为重点，其中包括补贴C&S活动，以及一切针对RSA，急救，心理健康急救和性侵犯的应急培训等。作为一名自称工会会员，她也关注着职员问题，如倡导薪酬比率并鼓励USU支持员工罢工。她仍然关心着员工的利益，即使大多数其他候选人的政策主要以学生为中心时。

Stephenson告诉Honi，她的特殊性在于她上公立学校且非悉尼学生的位置。虽然Low SES 学生(指下层阶级学生)无疑是这所大学的少数人群，但这些描述中几乎没有把她和其他公立学校的国际学生候选人区别开来。她的平台确实涉及到针对更多少数国际学生问题的具体政策，例如将华语辩论社团进一步整合到USU辩论计划(USU Debates Program)中。

Stephenson的工作涉及USU和SRC这两个学生组织；她与USU辩论社团密切合作，并且现任SRC学生福利负责人(SRC Welfare Officer)。虽然她缺乏大量参与USU的相关经历，但是她的测验得分为66%，与其他和USU有类似联系的候选人相比，是值得称赞的。尽管她在USU中经验有限，但是她仍然是一位对经济上处于不利地位的学生们的困境有着丰富的相关知识，充满激情的候选人。



**Yinfeng (Benny) Shen**  
Bennyficial  
Quiz Score: 53%

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

Benny Shen是个非常认真的候选人，尽管可能会犯错误。他过去参与Advance(留学生党派)并帮助SRC主席候选人Alex Yang的竞选，并对Honi表态他将投票支持现任董事Decheng Sun (Advance) 担任USU主席。尽管如此，他仍然宣扬自己的独立性，并声称自己会支持一切合理的观点。然而他的政策除了重复强调会帮助学生外，并没有其他明确的意识形态基础。例如，他对提供“免费的东西”感兴趣——但是他并没有将他其他大多数的政策发展完善。

尽管如此，他仍然采用了“热心”的方法。他特别关注usu缺乏透明度一事，他对目前缺乏usu董事会和学生之间交流的平台感到遗憾，尽管USU董事会每月的会议都会与学生公开并提供交流的机会。

他在其他领域的一些政策似乎有些极端，不过也有很多合理的点，例如下调支付宝最低额 以及改变ACCESS折扣不能覆盖SCA艺术学院的政策。这些观点符合Shen对USU以服务为中心的愿景，但其可行性仍然悬而未决——因为USU不太可能对支付宝的支付机制拥有管辖权。

其他如开发“Humans of USyd (指拍摄并采访行走在悉尼大学的人)的政策”可谓浮于表面的徒劳无功，并证明他缺少对usu的了解。因为USU媒体出版商Pulp已经发布了类似于Shen的想法。虽然Shen的政策相对分散，但是他的一些政策填补了其他候选人所忽视的细节。他在测验中得分为53%，可以被称为一位有前途的候选人。



**Ruolin (Irene) Ma**  
Rollin' With Ruolin  
Quiz Score: 38%

- Student Housing Officer - SRC

Irene Ma倾向于回避有关她的政治观点的问题，甚至在Honi询问她对税收或自由市场的看法时也没有选择正面回答。她声称自己是独立候选人并拒绝在Advance的支持下竞选。她将自我品牌称为“政治中立”，并希望“将政治放在一边”。

可惜的是，对于Ma来说，她的许多政治立场都在她看似随意的评论中一览无余。她说，她同意USU支持同性婚姻，她会投票支持影响少数群体的政策，如国际学生，她钦佩Tom Rauc在泄露有关警察和大学合作的文件方面的行为，以及如果当选，她一定会与大学合作。以上种种的立场都向观众描绘了一个偏左的候选人。

Ma的政策中没有反映出这一点，除了劝说国际学生优惠卡以及在校内推广更实惠的食物外，这些政策大部分仍然是非政治性的。除了Camperdown / Darlington校园内公共汽车之外，她的其他政策很多在USU已经以某种形式存在或者正在实施。

Ma在经验方面相对较少。她对新的C&S融资模式不满意，但不知道她如何将改善这一问题。当问到这个问题时，她声称BUSS1030:会计，商业和社会的学习，以及她作为SRC学生住房部门负责人的经验会为学生们提供帮助，然而值得注意的是，SRC的学生住房部门今年基本上没有活动。Ma对USU的政策和工作知识有限，如果她公开自己的政治立场，或许可以更好的采用此立场来塑造自己的竞选活动以便更好的服务大众。



**Zizheng (Oscar) Bai**  
For Better, For Future  
Quiz Score: 28%

- Student Leader - Centre for English Teaching
- Masters - Project Management

## Zizheng (Oscar) Bai

For Better, For Future

Quiz Score: 28%



**Di (Eve) Wang**  
We Believe  
Quiz Score: 44%

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

Eve Wang 属于目前数量增长所谓的自称「政治中立」的候选人，尽管她很显然地政治中立有着本质的矛盾。王与国际学生联盟panda有松散的关系，在去年的竞选中她拥护了候选人 ZimengYe。

作为年龄较小的候选人，Wang也缺乏关于USU董事会的经验，她个人事先很少参与学生政治以及学生领导活动。她的政策平台与其他候选人相比之下不单比较模糊不清也包含一些难以成型的政策，比如向校园外扩展access使用覆盖面。Wang的政策更注重的是国际学生的领域，包括将咨询和心理服务扩展到英语以外的语言。

从她的面试来判断，Wang对她个人在这次竞选的立场主要是为了代表国际留学生。她所提供的答案中大多数都是围绕着国际留学生：她对USU董事会的主要批评就是国际留学生在目前的制度下缺乏参与，在她的眼里面临USU的主要挑战便是提高国际留学生的参与率，此外她个人觉得董事会的最佳成就就是董事会为了增加国际留学生的参与率而采取的措施。

与之前USU董事长Koko Kong一样，Wang是一个或多或少都围绕着一个主要问题的候选人。她无法满足那些非国际留学生的问题。然而为了想改善在大学以及USU中对于留学生参与障碍问题，对于人数众多的留学生而言，Wang可能是他们最佳的选择。



**Cady Brown**  
Cady Can  
Quiz Score: 28%

- Secretary - Intercollegiate Collective
- Liberal Party Member

Cady Brown可以算是属于那种，觉得只要她多次强调自己是独立候选人，别人就会相信她的人。事实是，她已经投身于自由党一年的活动，并帮助了“libdependent”(libdependent指参与自由党派却假装自己是独立候选人)的竞选，如Lachlan Finch于2018年USU的竞选。但是这其实是非常矛盾，因为USU的职责明确规定要求学生董事们反对自由党推行的Voluntary Student Unionism (Voluntary Student Unionism是自由党所推行的政策，其目的是为了削弱学生代表机构和学生服务机构的权利)。在Honi的测试中，Brown并没有注意到该问题。对于Brown来讲，她声称将把她的“学生经历”和“职业生涯”这两者分开（虽然很难看出指导数百万澳币的大型机构怎么能和她的个人职业生涯分开）。

她提出一些好高骛远的政治理念，比如她提出翻新改造Wentworth大楼，即使此楼很有可能在18个月被拆除。对于建筑物的名称是由原住民描述为“猩猩”的人命名一事，Brown告诉Honi“如果行动家们反对Wentworth这个名字的存在，USU应该同时考虑双方的意见。”她确实表现了她对新兴的C&S融资模式的担忧，并提出了一系列平淡无奇的生态友好政策。

但是，关于留学生在Brown的政纲中几乎完全被忽略掉。不幸的是，对于这个校园少数群体，Brown说“当她不在他们的位置时她很难同情留学生问题。”Brown 在测验中得分为28%。然而，她承诺提高USU的知名度，是理想的college学院学生的候选人。(college指在大学里的学生住宿，入住人群一般为有钱的身份尊贵处优的学生，经常会有丑闻流出)。

在Max Bai的采访中，当我们问及到他如何将如何做决定时，他回答到他在本科学位期间接受了批判性思维课程。Bai的领导方式似乎一直被大多数人的意见所左右及影响。他没有任何的政治观点和偏向，并声称，他作出决定的唯一决定条件是考虑“对大多数学生有什么好处”。

根据USU和大学目前提供的项目，Bai在接受采访时透露的几个少数政策显得有些多余，其中包括向学生提供USU职位以及各个社团现已开放的职业指导计划等。对于C&S资金问题，Bai也没有做好准备，大多数其他候选人都认为这是此次选举中的一个关键问题。根据他提出的将USU商店的营业时间延长至夜晚以及在校内建立麦当劳等少数政策，似乎表现出一种模糊的商业化倾向，尽管他认为这是符合大多数学生的利益的举措。

他对于USU董事的角色缺乏了解，并且在被问及他的指导原则时，他表示非常愿意遵从大多数人的意愿。对于那些希望候选人观点可塑的人来说，Bai可能是正确的选择。但是，对于那些希望候选人有相关知识和想法的人来说，他的资历让人难以信服。

# President

Jacky He

## Keep up your mental health status during exams and assignments

It is the time of the year where the semester is coming close to an end and everyone is immersed in a pile of assignments and revision notes. Make sure you maintain (as best as you can) 8 hours of sleep everyday, a healthy balance of fruit, vegetables

and protein sources, and a moderate level of outdoor/indoor exercises to keep up your fitness levels. If you ever feel overly stressed or anxious about the deadlines, you can always book in with the University's Counselling and Psychological services department for confidential counselling and consultation sessions. You can contact them at +61 2 8627 8433 or send an

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



E-mail to caps.admin@sydney.edu.au.

## Student Interviews on Internships and Placement

The University of Sydney is conducting interviews for both undergraduate students and postgraduate students in regards to their experiences with undertaking internships and placements

and how the University is able to provide more support to students intending on or currently undertaking internships. Interviews will be held on Wednesday 15 May – 12 noon to 2 pm and Thursday 16 May – 9 am to 12 noon. If you are interested in participating, please E-mail rachael.weiss@sydney.edu.au to register your interest.

## USU Election

Most sincere wishes to all the candidates running for USU Board Election this week. Campaigning times may be difficult and stressful, but please make sure that you are having a good rest, keeping up a balanced lifestyle and good luck to you all.

# Vice President

Dane Luo and Caitlyn Chu

Semester 1 is quickly coming to an end and that means we are about to mark 50% of the way through our term as your Vice Presidents. But don't worry, we're not dropping out of the radar and we have exciting plans for semester 2 that we can't wait to share with you. For now though, we are drowning in assessment tasks, final exams and admin work.

## Vice President Consultation

The Vice President consultation drops in times are every Thursday 11am to 1pm in the SRC offices. Come and have a chat! For satellite campuses, email us at vice.president@src.usyd.edu.au.

## Improving Access for Students to Textbooks and Course Reader

Many students face many challenges moving to University. This is particularly the case for students with low socio-economic backgrounds. Universities Australia published the 2017 Student Finances Survey noting that 1 in 7 University students regularly go without food. One of these areas of concern is the perceived need to purchase textbooks or course readers to do well in courses.

As a result of lobbying from us, SUPRA, some faculties and others through the Student Life and Education Committees, from 2020, the use of eReserve for all first-year units

will become part of the minimum standard for LMS sites for UOS coordinators. This will cover digital textbooks and course readers and will be organised using a week-by-week (or by lecture) format. Whilst we are delighted with this first step but we will continue to push to expand this beyond first year units and continue pushing reforms to make all learning materials more accessible including for students with a disability.

## Know your Student Rights – Centrelink Advance Payments

Did you know that if you're on a Centrelink payment (such as Youth Allowance, ABSTUDY, Austudy or

Newstart Allowance), you may also be able to apply for an 'advance payment'?

To do this, you need to fill out an application form.

For ABSTUDY, Austudy, Newstart Allowance, or Youth Allowance, the lowest advance you can get is \$250 and the highest advance you can get is \$500. Repayments to the advance are taken out of your Centrelink payments over 13 fortnights.

There is also Centrepay, which is a free voluntary bill paying service available to people on Centrelink. You can nominate an amount to be deducted automatically from your fortnightly

payment, which is automatically sent to your biller. This means you're paying your bills in advance as you go (think: set and forget) so you don't have to pay a lump sum when the bill comes through at the end of the billing period. This could spare you any 'bill shock' and give you more control of your spending. But if your Centrelink payment is reduced because of your income, you should check your payments.

If you're not on a Centrelink payment and would like to do a similar payment on your bills, contact your bank to see what automatic direct debits you can set up.

# General Secretary

Niamh Callinan and Yuxuan Yang

There are two main aspects we have been working on over the past couple of weeks. Firstly, we have been working to increase the visibility of the SRC, in order to communicate to students, the services that are available to them. We have been doing this through WeChat with particular focus on supporting International Students,

and also through holding a breakfast for students. We will be holding another breakfast in the upcoming weeks, and we look forward getting out and talking to more students about what the SRC is able to do for them.

We have also been working alongside the caseworkers to formulate

research papers on two main topics: affordable student housing and student wellbeing. The exact directions of both papers are to be determined; however, we are looking forward to what the findings of each project may highlight and the potential ways these will enable the SRC to discuss, advocate and promote change regarding these

student related issues.

Finally, as winter is coming, we all understand that this means increased likelihood of getting sick; a fate that we all hope to avoid during this busy end of semester period. If this does happen, and you are struggling with how to approach special consideration for an

assignment or exam, please feel free to drop into the SRC officers during our Drop In Hours Tues & Thurs, 1 to 3pm or alternatively make a booking to meet with one of our caseworkers who will be able to assist you.

# Disabilities Officers

Hayden Moon and Wilson Huang

## Regulations change motions

We submitted two motions for the SRC meeting in April. The first was for the formation of an autonomous edition of Honi Soit for disabled students. The second was to amend the affirmative action provisions to match the UN Convention on the Rights of Persons with Disabilities and to remove Carers from our position title. We thank the SRC for carrying both motions.

## Intersectionality

As both Disabilities Officers are queer,

we are committed to intersectional activism. For example, Hayden spoke at the Women's Collective rally for abortion rights and drew attention to the need for all people with uteruses to be able to access abortion including those with disabilities and those of trans status. Additionally, Hayden was a main organiser of the Transgender Day of Visibility as a founding member of Trans Action Warrang. He ensured that people with disabilities were included in this action and that the rally was as accessible as possible – he also drew attention to the issues faced by disabled transgender people in Australia.

## Permanent residency visa health requirements

We are pleased to hear that Kinley Wangchuck and his family have been granted permanent residency after ministerial intervention. However, Kinley and his family are not the only to be negatively affected by the visa health requirements. We ask the government to review these health requirements to ensure they are not discriminatory against disabled people simply because they have a disability. A Medical Officer of the Commonwealth

in its advice cannot consider personal circumstances (bar medical situation) such as whether applicants will use private health insurance or if they have enough money for the treatment they require. (See <https://immi.homeaffairs.gov.au/help-support/meeting-our-requirements/health> and Schedule 4 of the Migration Regulations 1994.)

## Federal election 2019

The federal election will be held on 18 May. We ask everyone to vote for candidates that will commit to the inclusion and rights of all disabled

people as well as other minorities. If you need any assistance voting, please visit: <https://www.aec.gov.au/assistance/>

## Joining the Disabilities collective

As always we welcome new members who have disabilities into our collective even if they don't identify as disabled or as having a disability. Sign up at <https://www.facebook.com/groups/USydDisabilities2018/>.

# Residential College Officers

Hayley (Luoyu) Zhang, Flora Zhao, James Ardouin and Annabel de Mestre

The Residential College Officers can report the following activities have happened in April-May within the newly created InterCol Collective.

were agreed by Collectives Executive that are imperative to the future direction of the relationship between the SRC, Residents of Colleges and the wider University Community:

1. An Intercol Noticeboard shall be created.
2. Doing an event with SRC/USU C&S program and the Intercol Community.

3. A Charity concert between one of the Colleges and the SRC, where all profits shall go into a student-issue related charity.

Additional Officers of the Collective have been appointed since the last report: Dane Luo and Niamh Callinan to the Constitutional Standing

Committee, who shall serve as independent oversight to the activities of the Collective. The Chairperson has also appointed Nicholas Comino to the Office of Treasurer (former Vice-President Gender & Sexuality at the University of Queensland Union). Also Saurav Bansal as Social Director of the Collective (delegate and Social

Secretary to St. Johns College). The Residential College Officers and Collective look forward to working hard for College students over the next coming months and bridging the gap between the Intercol Community and the wider University in accordance to the recommendations of the Broderick report.

# Ask Abe

SRC caseworker help Q&A



## Centrelink: Reporting hours of work

Dear Abe,

I am receiving Youth Allowance and working part-time. I am trying to declare my income to Centrelink each fortnight, but the Centrelink working days used each fortnight don't match the fortnight I get paid. I don't know which days I should use.

Confused

Dear Confused,

If you are a student receiving a Centrelink payment and earning income, you must declare the amount you earn for all the days you worked in the last 14 days up to the Centrelink reporting date. Work out what your gross income (before tax) would be for those 14 days. You can do

this by keeping a record of the amount of hours you have worked during your Centrelink fortnight and multiply this by your hourly rate.

Do not interpret 'income' as when you actually received the money, or the amount on your pay slip. Even if you get paid on the same day that you have to report to Centrelink, the working days may be different. Use Centrelink working days even if you have not been paid yet. This means you might be out of pocket until the day you actually get paid by your employer. It is important to report your income correctly so you do not end up with an overpayment, which you will have to pay back to Centrelink, or an underpayment.

Abe

Check out the SRC Guides to Centrelink Payments: [srcusyd.net.au/src-help/centrelink/](https://srcusyd.net.au/src-help/centrelink/)





## Your Council at Work

**The fourth Ordinary Meeting of Council was held on Wednesday 8 May 2019.**

On Wednesday 8 May 2019, the 91st SRC sat for the 4th regular meeting of the year. The meeting opened at 6:17pm.

Reports were received and accepted from the President and Vice Presidents. These reports outlined the work and events being coordinated by them since the last Council meetings. In the Vice Presidents' report, there was a discussion relating to the University's plan to introduce transition units for new incoming students in 2020 and 2021. There were also reports received from the General Secretaries, Education Officers, Women's Officers, Disabilities Officers, Sexual Harassment Officers, Welfare Officers, Residential College Officers and Ethnocultural Officers but the Council was unable to consider those reports before the meeting lost quorum.

There was a procedural motion to move straight to a vote on the report of the Standing Legal Committee and proposed alterations to the Regulations pertaining to the elections and referenda. The procedural motion was carried. After the meeting, the Secretary to Council believed the procedural motion to be invalid. On further examination of the Constitution

and Regulations the procedural motion was, in fact, a valid procedural motion. However, the vote on the proposed Regulations was void as procedure for the alterations of the Regulations was not followed. At the time of the vote, the report on the proposed recommendations from the Standing Legal Committee was not available to Representatives as is required by part 9 section 6(d) of the Regulations. There was a quorum count called and the meeting was found inquorate at 7:16pm.

The 5th regular meeting is scheduled for Wednesday 5 June 2019 at 6:00pm in the New Law Lecture Theatre 026. This is a reminder that the meeting is open to all members of the undergraduate student body at the University of Sydney so if you are interested in learning more about the Council, feel welcome to come along. If have a motion you would like to put forward for the Council's consideration, email the Secretary to Council Julia Robins at <secretary.council@src.usyd.edu.au> to have it tabled on the agenda, or if you have any questions about how to put together a motion.

# Tenancy: Rental Repairs - What should I do?



At some point in your rental history you will need to have repairs done to your home. There are rules in NSW about what is your responsibility to fix and maintain, and what is the landlord's responsibility.

If your home is covered by a lease agreement your landlord must provide you with a home that is "reasonably

fit for you to live in, and in reasonable repair. You should be given a Condition Report when you start your lease showing what damage already exists. It is a good idea to take photos of any damage to the property when you move in. Email these photos to the landlord, so that you cannot be blamed for them when you move out. Similarly, just before you move out take photos of things like the walls, the floors, cupboards, windows, oven, etc., and email them to the landlord. This will also ensure a fair Condition Report will be given when you move out. These photos will save you money by protecting your bond.

You have a responsibility to keep the home clean and in good repair. That means that if something breaks you need to tell the landlord as soon as possible. For example, if the hot water system breaks the landlord will need to have it fixed. If you break a window you will need to pay to have it fixed. Generally speaking, you will need to use an appropriately qualified person to make the repair, so contact the landlord or real estate agent who is managing the property and ask them who you should use. If you "fix it" yourself and damage the property in some way, you will be liable for that cost.

Some repairs are considered urgent. This includes anything that makes the home unsafe (e.g. locks, fire hazards), and any damage from a natural disaster (e.g. storm damage). Repairs to gas, electricity, water supply, hot water, cooking and heating would all be considered urgent.

Mould is a common problem in the Inner West. You must do whatever you can to reduce the occurrence of mould. For example, use the exhaust fan, open a window when having a shower, or wipe mould prone areas with white vinegar. You should report any mould to the landlord as soon as you notice it.

*You have a responsibility to keep the home clean and in good repair. That means that if something breaks you need to tell the landlord as soon as possible.*

When asking your landlord to make repairs always do so in writing, e.g. by email, so that you have a clear time stamped record of what you asked for and when.

*When asking your landlord to make repairs always do so in writing, e.g. by email, so that you have a clear time stamped record of what you asked for and when.*

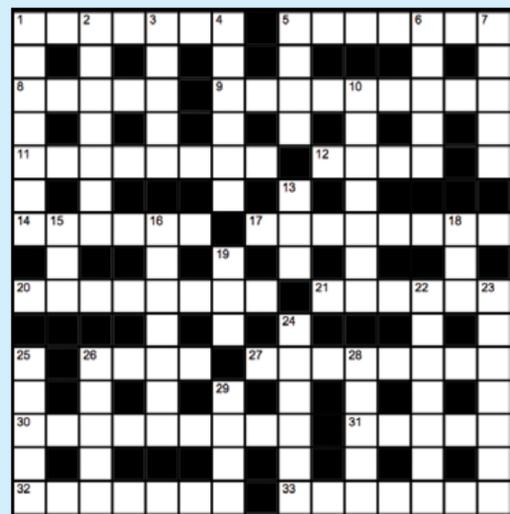
Where possible use a tradesperson that they recommended through your lease. Of course, you'll need to keep receipts. You should then send these to the landlord or real estate agent, but bear in mind that you may need to chase the landlord for that money through the NSW Consumer and Administrative Tribunal (NCAT).

In some situations, you can ask for a reduction in rent due to a repair. To discuss your specific circumstances talk to an SRC caseworker. Email your query to [help@src.usyd.edu.au](mailto:help@src.usyd.edu.au) or phone 9660 5222 to make an appointment.

The SRC can help with tenancy and accommodation issues. See our online guide or call us. [srcusyd.net.au/src-help/accommodation-issues/accommodation-guide/](https://srcusyd.net.au/src-help/accommodation-issues/accommodation-guide/)



# Quick Crossword



## ACROSS

- 1. Put one's faith in something (7)
- 5. Able to be held (7)
- 8. Singer-songwriter Goulding (5)
- 9. Sentenced to a punishment (9)
- 11. 2-Down's campaign mascot (3,5)
- 12. Mean Girl (4)
- 14. 'Goodness me' synonym (4,2)
- 17. Understanding of right and wrong (8)
- 20. Trust someone to carry out duties (6,2)
- 21. More desirable (6)
- 26. Select (4)
- 27. Wisdom (8)
- 30. The practice of advancing one's professional prospects at the cost of one's integrity... (9)
- 31. Golden Age actress Dunne

## DOWN

- 1. Hallowed (7)
- 2. Current USU President (7)
- 3. Vote for (5)
- 4. Made a mark (6)
- 5. Comedian Fey (4)
- 6. Swedish GOAT Andersson (5)
- 7. Came to a close (5)
- 10. Raw soy bean (7)
- 13. Opponent (3)
- 15. First Lady (3)
- 16. Fancy eyeglass (7)
- 18. Colourful garment board candidates differentiate themselves with (3)
- 19. Actor Hanks (3)
- 22. Hybrid of a grapefruit and

## Credits

All puzzles by **Clouddrunner**

Find solutions online at **honisoit.com**

## ACROSS

- 1. Corrupting influences (eg drugs) lead to bad feelings (7)
- 5. We would become one with the sound of bells! (7)
- 8. A metalworking tool feared by many a roadrunner in Granville (5)
- 9. Middle name of Joshua, Lex, and Ernest? (9)
- 11. Gin's mixed into cask wine? What's happening? (6-2)
- 12. Peri peri ingredient is ready to eat (4)
- 14. Used to swing both ways? Spicy! (6)
- 17. Inseminated hairy winged creature in an underground room (8)
- 20. Fancy part of café consumes basest part of identity by misfortune (8)
- 21. Rocky's woeful ejaculation — A distressing nadir (6)
- 26. Snazzy word adolescent gangstas started! (4)

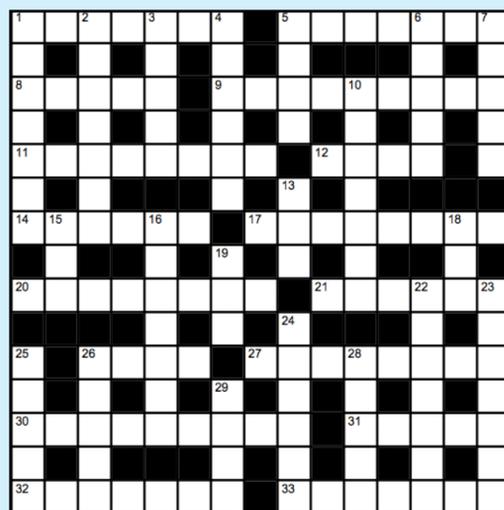
- 27. Chinese dynasty supported bloodshed and spicy fried noodles (2,6)
- 30. Peace: soar transcendently, moving through the sky towards the heavens (9)
- 31. A rich surprise: you'll want to sit down for this (5)
- 32. Highest rent? Subdivide quarters! (7)
- 33. 21-Across meets a former presidential hopeful (7)

## DOWN

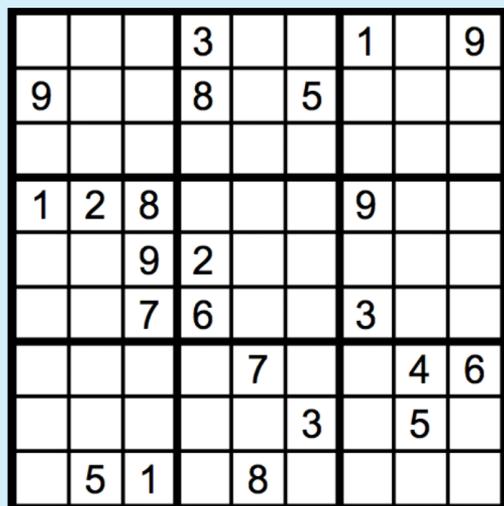
- 1. Sick owl gags in Andy Murray's hometown (7)
- 2. Reveals evil NUS fraud (7)
- 3. GetUp! leaders fall back to Labor camp (5)
- 4. Seize on reports of forecasted period of global temperature change (6)
- 5. Little soft whimper (4)
- 6. Die-in organised by

- alternative sort (5)
- 7. Show embarrassment at getting stabbed (5)
- 10. I see inside and it's sweet (7)
- 13. Someone you harbour feelings for, say? (3)
- 15. Lead by a buncha commies! (3)
- 16. Have sex with pansexuals — they're real dishes (7)
- 18. Unsavoury secret agency (3)
- 19. One of a kind producer (3)
- 22. Japanese art ban in Ikea (7)
- 23. Big producer of 24-Down, i.e. grain, diversifies (7)
- 24. The silver screen displayed Medicine Man (6)
- 25. Modern-day slave hidden in Tesla venue (5)
- 26. Turkish rugs reduced? I don't care (5)
- 28. Award that Green Book won belongs in the trash (5)
- 29. Netballers go out with footballers (4)

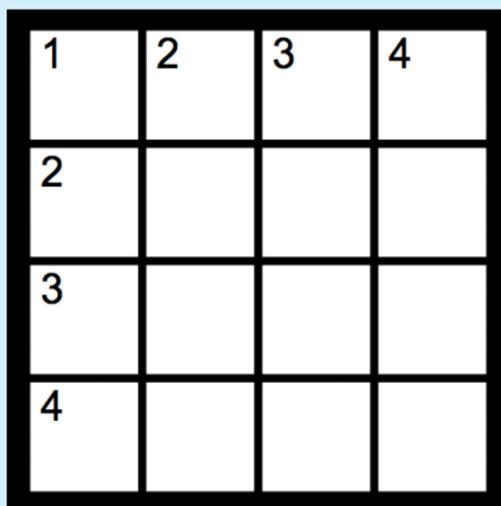
# Cryptic Crossword



# Sudoku



# T.W.A.T.



Clues across and down are the same

- 1. Poll (4)
- 2. Available! (4)
- 3. Give one's attention to (4)
- 4. Desired results (4)

# THE INDEPENDENT



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

**POLITICS:** WeChat political advertisement claims voting Liberal is miracle weight-loss cure >> P 16

**PERSPECTIVE:** Apathetic fools! Filling out all my preferences is not only right, but also excites me to the state of orgasm! >> P 20

## LG air-conditioner made redundant at rave by fan-wielding LGs

Cindy Truong went to MM

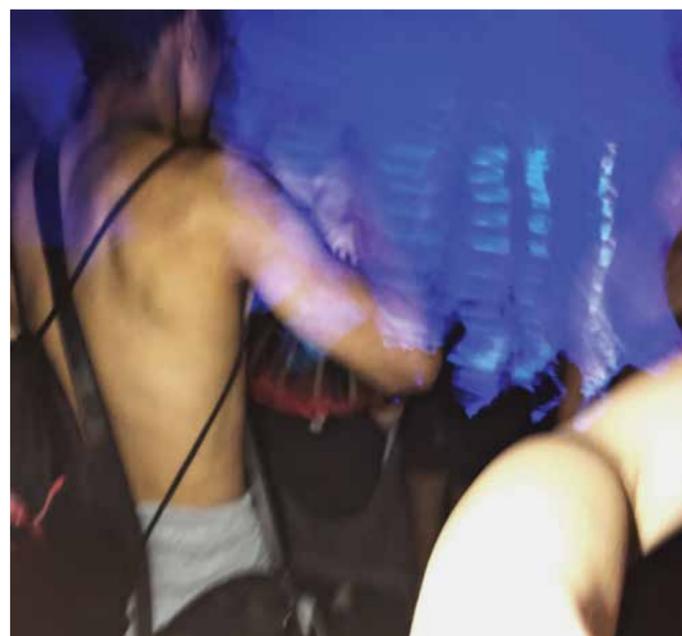
Hurstville air conditioner and actual LG "Jenny" found herself lonely and isolated at Midnight Mafia, a popular rave in Sydney held every year at Olympic Park. However, this was not caused by a bad trip, or a steep come down, but by the fact she found herself redundant. Despite offering cooling services to the rave-goers, "Jenny" found herself trumped at every corner by LGs of the human variety, who offered to provide the same services with the help of large folding fan.

"I don't get it. I can outcool these LGs anyway just watch me" she said, as the low mechanical hum of her cooling system began to ramp up into a seething whoosh. Fellow LG and Jenny's roommate, Vivian Tran, tried her best to comfort her friend, but ultimately conceded that she was no match to the power of a human LG with a fan and a bottle of hand sanitiser. "Look, Jenny, I know you're upset, but once these girls smear someone's chest with Detol and start pumping out

the fan waves, fuarrk that sensation man, you just can't compete" However, the end of the night brought a surprise change of fortune for "Jenny", after it was revealed that the air conditioner also possessed a heating function when ravers were forced to vacate the venue and into the freezing cold night. "Nah fuck off. Go fan yourself or something I don't care." said Jenny to shivering ravers.



## AMAZING EARTH: SHIRTLESS GUY AT RAVE



## "I can't be racist, I have WeChat!"

Michael Bailey speaks his truth.

"Ni Hao," says federal election candidate Michael Bailey as he visits the ethnic enclave she was assigned to. Having discovered just last week that Australia has a sizeable Chinese population, Bailey took it on himself to entice these prospective votes to his side. "I call it my woo-ing the Wu's policy haha!" he joked. While Bailey was quoted just last month making disparaging comments about the Chinese community all being communist spies, he has since changed his views completely after being told more than 5% of Australia's population has Chinese ancestry. "Look, it's not ideal, but you know, shit happens, and we just got to deal with it"

When challenged by journalists about whether his comments could possibly be construed as racist, Bailey offered an unflinching reply. "Racist? Me? I made a fucking WeChat account. My PR girl forces me to do livestreams in Mandarin. Don't criticize someone until you've walked a mile in their shoes" Fellow politician Susan Balmer supported Bailey in his embrace of WeChat. While adamant in her support for WeChat being banned from use by certain public agencies, Balmer nonetheless embraced it's usage for the purpose of winning over votes. "Look, the commies can look into as much as my personal data as they want if it means I can win an election"

两岸猿声啼不住

轻舟已过万重山

*From both sides, apes still howl without end  
But my boat has already sailed past ten thousand mountains*

Li Bai (701-762)