

Honi Soit

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4-5: NEWS

SRC President censors *Honi*

SRC President Jacky He has censored a live blog post made by *Honi Soit* regarding his actions towards rival campaigners during the final day of the USU Board election. At roughly 10 am on the final day of the USU election, Board candidate Ruolin (Irene) Ma contacted Honi and alleged that He had harassed

and shouted at her campaigners. It was confirmed by sources on the ground that He had been involved in particularly aggressive contestations and had raised his voice to drown out Ma's campaigners.

Full story on page 4 >>

9-11: PHOTO ESSAY

Driving water to Collarenebri

While the urban public argue with each other over the finer points of tax cuts and negative gearing, rural NSW is really hurting. Years of drought and mismanagement of the Murray-Darling river system have left entire towns without drinking water, and many residents feeling that

they have no future. Walking through these places is like something out of a horror movie - boarded up shops, tumbleweeds and dust devils blowing by, run-down weatherboard houses baking in a summer sun so hot it melts the asphalt.

Read more on page 9 >>

Acknowledgement of Country

When a fresh-faced politician is sworn in as Prime Minister, they are told they have the mandate of the nation to push for progress. They are to represent their people, and guide them through whatever tough times may arise during their term. During their swearing-in ceremony, an acknowledgement of country is made to the First Nations people of Australia, as is done at the opening of many official events, emblematic of how our public servants will aspire to advocate for all Australians, how they will aspire to close the gap. These acknowledgements are an insult. For 231 years, leaders of this settler-colonial state have managed to destroy, erode or erase the peoples and cultures they invaded and the country they now occupy. Only this week, it was revealed that the Queensland Government locks up droves of First Nations children as young as 10 in watch houses, meters from adult offenders. In their cells, these kids are subjected to verbal and physical abuse from the police assigned to 'care' for them. This weekend, a Coalition government was reelected on a mandate of mining Aboriginal land in Far North Queensland, with no solid promise of constitutional recognition or treaty. They will likely continue the active occupation of communities in the Northern Territory.

There has never been a more stark reminder that the government which takes our taxes, provides our services and fills our newspapers is a fundamentally illegitimate one. When we acknowledge the country we meet and live on, in our case the land of the Gadigal People of the Eora Nation, we should never let that be some vague liberal platitude. Occupation has and continues to destroy the lives of many. There will never be a time where it is not appropriate to centre decolonisation in our thoughts and actions.

This always was and always will be Aboriginal land.

Contents

- 4 NEWS
- 6 USU ANALYSIS
- 7 MULTILINGUAL
- 8 ANALYSIS
- 9 PHOTO ESSAY
- 12 SRC REGULATIONS
- 14 FEATURE
- 16 PERSPECTIVE
- 17 COMIC
- 18 HISTORY
- 20 CREATIVE
- 21 CULTURE
- 23 OPINION
- 24 SRC
- 26 PUZZLES
- 27 COMEDY

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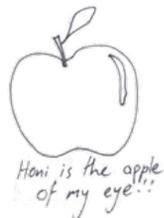
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This paper was also censored by the Jacky He administration.

Editorial

This is not what I expected to write. I expected this edition to be the first under a Labor Prime Minister since 2013. I expected this editorial to likely be a self-righteous jab at Labor — something about being happy for their win while still holding my fists tight, nervous about whether good was actually to come.

Of course, this weekend's result should in many ways be of no surprise. Labor presented a lukewarm attempt at a progresssive vision — they failed to motivate many parts of this country, and we as young people are now left waiting for an end to the peddling of centrist, Third-Way, unsuccessful bullshit.

No, instead I am tasked with digesting and responding to a truly terrible event, objectively incomparable to its alternative — and as the brilliant Matthew Fisher's cover depicts — a source of immeasurable terror. We will continue to grow up under a leader with no real compassion for those born into poverty, war-torn lands, or settler-colonial occupation. Funding for independent tertiary education will remain precarious.

I will not attempt to analyse current events any further — there are many far wiser and more affected who will do this. All I hope for this edition is to be an historical imprint of the severe anxiety inherent to being a young person in May 2019.

In her 2019 book, *The Good University*, Raewyn Connell describes the imperilled situation the modern university finds itself in. It is pulled both by top-down corporate managerialism, and genuine intellectual curiosity — a desire to do good for society. In it, Connell strives to empower all members

of the university community as being useful and vital to its identity, from the administrators to the librarians, the lecturers to the students — all people that are made to feel unimportant in the neoliberal university.

I believe this edition to chronicle similar anxieties facing the modern student.

Students and unionists alike fight to protect Aboriginal communities along the Murray Darling Basin, left thirsty but greedy politicians. Andy Mason records the recent efforts of activists mobilising to resurrect Government failure.

Students feel atomised and anonymised by their university when their tutor reduces them to their racial background — Catherine Ku communicates how students are left as atoms in a well-oiled degree factory.

Students are left to the whims of the conservative institutions around them; the all powerful Catholic Church, as Peter Dougherty thoughtfully explores, or student unions with increasingly powerful conservative and authoritarian tendencies, as our news section reflects.

From Raewyn Connell, I take the lesson that in a moment as existentially dire as this, we students still have power. Whether it be discussions across a beer at the Royal, scientific advancements in the management-besieged Anderson Stuart labs, or solidarity formed on the picket-line, what happens in a university has the power to make our world better.

Men like Scott Morrison look to make you feel small. Stand up to them.

Liam Thorne

STATEMENT FROM THE EDITORS



This week, a section of *Honi Soit's* annual USU Election live-blog was censored by SRC President Jacky He. The censored content, posted in a live blog during the USU election, implied He had engaged in aggressive behaviour during campaigning. *Honi* witnessed behaviour by He that suggested the content of these allegations was grounded in truth.

He instructed the Publications Managers of the SRC to remove the post without consulting any of the editors. When asked about his decision to do so, He stated, "If I haven't done something, I haven't done it and I don't think it is right to report rumors [sic] before they are even confirmed."

Honi always strives for the highest standards of accuracy in its reporting but is not afraid to admit when it does

not reach that bar. We should have disclosed the source of the allegations in the post and extended the opportunity to He to comment on them. However, this shortcoming did not warrant an egregious overreach of executive power.

There were reasonable steps that He could have taken before deciding to censor the *Honi Soit* live blog. He could have provided comment to *Honi* in his defence against the allegations or requested an amendment to the post. However, all of these steps were bypassed so that He could regulate and remove content portraying him in a negative light.

Censorship is no doubt symptomatic of a corroding democracy, even one confined to a university microcosm. That the SRC President would use the

power afforded by his office to control the narrative around his own behaviour is one that is disturbing and dangerous. He's function in relation to *Honi Soit* is to check the paper for defamatory content, and nothing more.

The value of *Honi Soit* lies in its ability to chronicle the actions of those who go on to yield an enormous amount of power in the Australian political landscape. On its pages, the conduct of Australian prime ministers and High Court judges alike has been held to account. No student politician should be able to strike their own faults from the record.

He's most recent actions have not occurred in isolation. They exist in a context where, along with Vice President Dane Luo, he has supported

the expansion of censorship powers over *Honi's* election coverage. Not only are such powers grossly at odds with the democratic ideals that the SRC leadership purports to stand for, He and Luo also attempted to pass them in breach of regulations — two simultaneous motions were attempted without consulting the Standing Legal Committee minutes.

We are often left to deal with student leaders who are ineffective and unresponsive. We persist through this because we love the paper. We will not stand idly by while the same paper is desecrated in order to serve the short term interests of career politicians.

Honi Soit 2019

Undersigned are previous editors of *Honi Soit*:

Alex Downie (2015)	Kishor Napier-Rahman (2017)
Alexi Polden (2015)	Justine Landis-Hanley (2017)
Sophie Gallagher (2015)	Maani Truu (2017)
Rebecca Wong (2015)	Aidan Molins (2017)
Peter Walsh (2015)	Lamya Rahman (2018)
Patrick Morrow (2015)	Andrew Rickert (2018)
Dominic Ellis (2015)	Liam Donohoe (2018)
Tim Asimakis (2015)	Lena Wang (2018)
Subeta Vimalarajah (2016)	Millie Roberts (2018)
Natalie Buckett (2016)	Janek Drevikovskiy (2018)
Naaman Zhou (2016)	Zoe Stojanovic-Hill (2018)
Max Hall (2016)	Alison Xiao (2018)
Sam Langford (2016)	Nick Harriot (2018)
Victoria Zerbst (2016)	Elijah Abraham (2018)
Tom Joyner (2016)	



Away with the fairies!

Our very own president Jacky "Four Leaf Clover" He has landed in the pot of gold at the end of the rainbow and made his way to fair Ireland! The God-King is visiting Emerald Isles as a part of a self fulfilled

policy that sees him do everything he can to avoid having to write a weekly presidential report. Ok, that's only half true - Jacky is off representing USyd at the World University Network in Dublin, checking in \$400 in reimbursement to partially cover his flight costs. Like fair enough, we at the *Burn Book* would also rather be drinking Guinness while looking at some spectacular natural landscapes than writing some boring summary on what I've done this week. But alas, unlike Jacky, we actually have to work! Top of the mornin' to you, dear leader!

WeChat DRAMA

Forget Twitter, the hottest internet

drama right now is on WECHAT. SRC president Jacky He was recently caught in an argument with newly minted Labor member Decheng Sun (formerly Advance R.I.P) about international student participation. Jacky made a post that read something along the lines of how international students who are "too political" do it just for personal gain instead of thinking of the interest of other international students. OOoooOOooo. In retaliation, Decheng posted a picture of him and Jacky campaigning for Labor, captioned "Is this too political?" OOoOOOOoooOOOOO! Things are heating up! Given Jacky's stellar record of fighting for the rights of international students, a passion that burns so bright it reaches us all

the way from Ireland, we might give this one to the God-King. We at *Burn Book* are loving these subtle digs! While we are never one for subtlety, you know what they say - "all war is deception."

Press f to pay respects

In a sad but also not all too unexpected turn of events, both USyd candidates who ran for the Federal election lost. Mitchell Shakespeare and Connor Parissis, both Greens candidates, unfortunately could not hold back the inexorable resurgence of the Liberal party. Oh well. As the results of the election are coming out, perhaps they can take consolation in how they won't be the only ones disappointed.

Camperdown, Sydney NSW

Sunday, 18 May 2034
Really fucking hot



THE FORECAST: PRESENTED BY NINE SUCCESSIVE COALITION GOVERNMENTS

Swastika Graffiti Found at Camperdown Park

Pranay Jha

CONTENT WARNING: NAZISM, FACISM, RACISM

A swastika was graffitied onto a mural of the Aboriginal Flag in Camperdown Park last Friday, the 18th of May.

The graffiti was first noticed at approximately 9 pm by a group of young people of colour at the park. While some of them obtained supplies to remove the graffiti, others noticed two police officers walk past the swastika and do "nothing about it." As the young people of colour approached the mural, they noticed a group of more than ten people standing near the fascist graffiti. When asked if they knew anything about it, a member of the group, who identified themselves as Damonic, confessed to being the perpetrator.

Damonic asserted they were Indigenous and were simply "intended to make a thought-provoking statement." He was described by one of the people of colour present at the incident as "drunk and distraught."

Following his admission,

an argument ensued between the two groups, as the people of colour accused Damonic of being a fascist and a Nazi. It appeared that following the argument, members of Damonic's own group of friends began chastising him and calling him a "Nazi punk."

The group successfully cleaned off the graffiti before eventually walking away from the mural. Approximately ten minutes later, four police officers were witnessed leaving the scene.

In a statement to *Honi*, an anonymous member of the group stated "we have to take this seriously and confront people in our communities - not just actions as blatantly jarring as this but also microaggressions"

This incident has occurred within months of other notable appearances of fascist graffiti in Sydney including racist slogans found in Epping and the University of Sydney Campus.



SRC President censors *Honi*

Joseph Verity

SRC President Jacky He has censored a live blog post made by *Honi* Soit regarding his actions towards rival campaigners during the final day of the USU Board election.

At 10am on Wednesday May 18, Board candidate Ruolin (Irene) Ma contacted *Honi* and alleged that He had harassed and shouted at her campaigners. It was confirmed by sources on the ground that He had been involved in particularly aggressive contestations and had raised his voice to drown out Ma's campaigners. *Honi* then reported in its live blog that these allegations had been received, but failed to identify the source of the allegations.

At 11:32 am, *Honi* was advised by the Publications Managers of the SRC that He had instructed them to redact the post. Publications Managers are bound to follow the instructions of the President. He did not request an amendment or seek to clarify the allegations before taking this step. No attempts to consult with *Honi* Editors were made.

After ordering the redaction,

He told *Honi*, "If I haven't done something, I haven't done it and I don't think it is right to report rumors [sic] before they are even confirmed."

Ma refused to provide formal comment but asserted the veracity of her allegations. The incident occurred the day after *Honi* reported other campaign altercations involving He. On Tuesday, the SRC President engaged in heated contestation with a Ma campaigner and USU Board Director Decheng Sun. Both accused each other of physically touching one another and the conflict concluded with He shouting "Don't touch me!" at Sun.

The last time He redacted *Honi* was in March when he falsely claimed in his own President's report that the SRC provides mental health counselling services.

He's censorship comes a week after SRC regulations expanding the power of the Electoral Officer to indefinitely suspend *Honi* Editors failed to pass Council. The regulations are expected to pass at the next meeting.

USyd set to deliver 2019 student experience strategy

Alan Zheng

The University of Sydney (USyd) finalised its student experience strategy paper last Friday after a period of consultation and staff feedback dating back to November in the wake of declining student experience outcomes in 2018.

The strategy—a university-wide initiative aimed at creating a "meaningful and diverse student life that encourages connections and a sense of belonging"—is expected to have wide-reaching implications for student experiences with education as well as their interactions and campus participation over the next three years.

The 2018 Student Experience Survey (SES), released last month, examines student outcomes in skills development, learner engagement, teaching quality, student support, and access to learning resources.

The 2018 SES found that university students continue to rate their tertiary education experience lower than students in the United States and the United Kingdom.

Overall educational experience remained even lower for Indigenous students, students with disabilities, students with lower socio-economic status, and culturally and linguistically diverse students.

Students from these backgrounds more often reported considering dropping out of their degrees for health, workload, and financial reasons.

The SES, conducted through Quality Indicators for Learning and Teaching (QILT) with government funding, found that USyd undergraduates remained amongst the worst off in the country when it came to perceptions of their entire educational experience.

In 2018, USyd was ranked 39th out of 41 universities, far below the national average and the lowest of any Group of Eight university. In 2017, USyd was ranked 38th.

Beyond education, several "pain points" persist in the current student experience, according to the strategy, including familiar challenges of

social isolation, limited access to social sport, ad hoc peer mentoring programs, and the lack of identification with the University community.

Independent student organisations as well as clubs and societies have traditionally been responsible for extra-curricular aspects of student life, a role they have played without significant university oversight or regulation historically.

"Clubs and societies bring together students with shared interests and provide an important means of establishing the routinised forms of proximity in which students can encounter and reencounter one another in identified areas of shared interest," the strategy reads, before expressing concern over "clique-like groups" which complicate social connections in clubs and societies.

Second, the restructure of sporting opportunities on campus through an annual inter-school sporting competition.

Faculty societies like Sydney University Law Society (SULS) already receive faculty funding.

from consistently low student experience outcomes. The recent incorporation of Sydney University Sport and Fitness (SUSF) will see the University's faculties play a larger role in its strategic direction.

"It will clearly be important to work with student organisations to promote a less fragmented, more inclusive and accessible student community, and remove, as far as possible, financial, social and cultural barriers to participation," the strategy admits.

The strategy highlights two possible solutions. First, targeted support for societies that emphasise course interests and include all students, regardless of social and cultural backgrounds, like the Sydney University Business Society.

Second, the restructure of sporting opportunities on campus through an annual inter-school sporting competition.

Faculty societies like Sydney University Law Society (SULS) already receive faculty funding.

SULS received \$20,163 in faculty funding in 2017, and \$9,500 in 2018, according to financials from last year.

Although the strategy also makes mention of the notorious 'double barrier' to student involvement on campus—the price of an ACCESS card and the compulsory Student Services and Amenities Fee which plagued the University of Sydney Union (USU) in recent years—free universal membership was introduced by the University of Sydney Union (USU) in January after the University contributed \$1 million to aid in the roll-out.

The presidents of the USU, Sydney University Postgraduate Representative Association (SUPRA) and SRC sit on the University's Student Experience Advisory Group, the peak body behind the Student Experience Program.

The new Student Experience Strategy will be delivered under the leadership of the Advisory Group's Chair, Deputy Vice-Chancellor (Education) Pip Pattison.

Low turnout at ISJA march emphasises Sydney's lack of engagement with Indigenous incarceration

James Monaro

For the past two weeks the Indigenous Social Justice Association (ISJA), a Sydney-based activist and solidarity group for Aboriginal and Torres Strait Islander issues, has congregated around Town Hall. ISJA aim to raise awareness of the ongoing incarceration, killing and devaluation of Indigenous people by the Australian state, which continues to thwart their concerted attempts at self-government.

ISJA's activities coincided with the Head On Photo Festival, where a photograph of corrections officers violently assaulting 26-year-old Indigenous man David Dungay—causing him to go into irreversible cardiac arrest—was displayed outside Queen Victoria Building. Another installation was showcased at Paddington Town Hall.

In 1991, when the Royal Commission into Aboriginal Deaths in Custody was finalised, Indigenous people were 8 times more likely to

be imprisoned than non-Indigenous people. Today they are 13 times more likely to be incarcerated. This partially explains why more than 400 Indigenous Australians have died since the Commission, but it does not explain why no individual or institution has been held responsible. Besides the obvious failures of the establishment, the continued negligence of most settlers, including many activists, to provide meaningful solidarity for First Nations struggles is crucial.

The exhibition at the Head On Festival provided an opportunity to centre public discussion on preventing Indigenous deaths in custody, where ISJA dedicates much of its resources. Yet there was no media coverage of the installation, despite the fact that it is the size of a shipping container and stationed directly outside the QVB. Turnout for the Election Day protest against the apathy of most politicians to Indigenous rights was also

minimal. Attendance for the silent march against deaths in custody on May 12 was better, but still just the usual faces.

The problem is that continuing violence towards First Nations Australians reflects not just apathy or ignorance but public complicity in a settler regime, where agitation against institutionalised oppression is largely ignored, and where reform is consistently frustrated.

At the time of the Bringing Them Home report in 1997, Aboriginal and Torres Strait Islander children—who with their parents and relatives constitute 3% of the population—represented 20% of children living in out-of-home care (OOHC). Steps were taken, including increased support for OOHC services instituted and managed by Indigenous people themselves. In 2007, the Howard Government moved decisively to dismantle these programs, including by wholly abolishing Community Development

Projects. According to the Human Rights Law Centre, the subsequent Intervention in the Northern Territory violated "the right of Indigenous self-determination through measures including the compulsory acquisition of land [and] the suspension and direction of representative community councils... The legislation was passed without adequate consultation with Indigenous communities" and partially suspended "operation of the Racial Discrimination Act." After Labor gave its imprimatur with the 'Stronger Futures' legislation in 2012, we should not be surprised to discover that Indigenous children now constitute 36 per cent of those living in OOHC.

Self-determination is not possible when family and community bonds are continuously severed. Electoral squabbling has little impact on the offending institutions, which continue to devastate. Colin Chatfield, who lost his son Tane in 2017, told the

audience at the silent march that if he manages to sleep at all, he dreams about his son. The hardest thing, however, is trying to explain to his grandson—who reminds him so much of Tane—that his dad isn't coming back.

After another unsurprising defeat for the ostensible bulwark against Australian conservatism, the Left have a good opportunity for consulting the chalkboard. Honest reflection should reveal that a "better outcome" would have posed no threat to Parliament's overarching control of First Nations communities; a capacity regularly flexed, given the nature of the system. This arrangement makes any tenable notion of justice, "climate" or otherwise, either absurd or unobtainable.

ISJA and Fighting In Resistance Equally are two local organisations dedicated to Indigenous struggle. Both organisations are on Facebook and hold regular meetings open to any that want to help.

SUSF removes Vice-President and declares election

Pranay Jha and Alan Zheng

Sydney University Sports and Fitness (SUSF) has removed Vice President Ed Fernon and declared the position vacant ahead of the organisation's upcoming annual general meeting on the 30th of May.

Honi understands that Fernon was removed after failing to attend three consecutive meetings in March, April and May. According to section 81 of SUSF's constitution, the position of members of the management committee who aren't appointed by the University Senate may become vacant if they are "absent from three (3) consecutive meetings of the Management Committee without leave of the Management Committee."

SUSF's constitution does not define what "leave from the management" committee specifically entails. Whilst Fernon did submit apologies which were accepted at the meetings, it appears he did not specifically request leave in advance of the meetings.

In an email sent to the management committee, Senate-appointed representative and the University's Director of Financial Control and Treasury, David Wright, said the apologies were of "no consequence" in determining whether Fernon's position could be vacated.

Complicating matters further, Fernon's removal was not made through any formal resolution passed by the management committee. Rather, that decision appears to have been made unilaterally by senior members of the management committee including Wright, without Fernon being informed of the vacancy and without any formal resignation.

News of Fernon's removal became more widely known after an email sent to club, staff and management committee members, declared an election for the position of vice president.

In an email to the management committee, SUSF

President James Flynn, who is close to Fernon, voiced disapproval over the decision to remove Fernon.

"It was only last week the membership of SUSF voted to adopt a higher standard of governance - one week later I find members of Management Committee have silently assassinated a Vice President without due process," Flynn said.

Fernon, one of four Vice Presidents of SUSF, reportedly raised concerns over SUSF's rental agreement with former president Bruce Ross multiple times, according to an ICAC complaint lodged last month.



A photo of Ed Fernon (former SUSF VP).

St Paul's shuts bar after hazing ritual

Baopu He and Alan Zheng

St Paul's College has temporarily closed the college's Salisbury Bar to all residents after reports of a hazing ritual involving student "platoons" and excessive alcohol consumption surfaced earlier this month.

The Salisbury—marketed as "a traditional centre for the convivialities of campus life" on the college website—has been closed before but rarely with explicit disciplinary intentions and at a scale affecting the entire College.

In 2017, the Sub-Warden banned first year residents from a Wednesday Night Party after a string of incidents in which intoxicated residents broke down their room doors after losing their keys.

"All freshmen are banned from the Sals Bar this Wednesday night due to unacceptable collective behaviour last weekend," said the Sub-Warden in an email.

Honi understands the Salisbury was closed again after sexist comments made

by a resident in the St Paul's students' Facebook group received widespread media attention in 2017.

A spokesperson told *Honi* that students will be asked "to reflect on the place of alcohol in their lives."

"This has necessitated the closure of the College Bar for a period of time," the spokesperson said.

Honi understands the investigation into the hazing incident is ongoing. The College would not confirm whether students involved had been expelled or suspended for participating in hazing.

The 2018 Broderick Review recommended a professional commercial provider oversee the Salisbury to allow the College to retain a right to close the Bar at any time.

The embattled College is expected to release a report outlining its progress in adopting the Broderick Review's recommendations by the end of June.

USU Board Elections 2019: Results Announced

Six new Board Directors have been elected to the 2019 University of Sydney Union (USU) Board. They are: Yinfeng Benny Shen (Independent), Zizheng Oscar Bai (Independent), Nick Forburt (NLS), Di Eve Wang (Panda), Ruolin (Irene) Ma (Independent), and Caitlin (Cady) Brown (Mod Lib).

The newly-elected Directors will join current board directors Maya Eswaran (Switch), Lachlan Finch (Mod Lib), Decheng Sun (Advance), Connor Wherrett (Labor Right/Unity), and Zimeng Ye (Panda).

Shen and Bai were both elected in the first count after breaking the quota of 923 votes. Shen received 984 first preferences and Bai received 950. Christina Lee (Independent) was excluded after having polled the least at 139 votes. Her preferences combined

with Shen's pushed Brown to sixth place over Stephenson, who was then also excluded.

Forburt and Wang were both elected in count five after preferences were redistributed. In the same round, Manousaridis was excluded by the USU's Affirmative Action policy, which requires at least three wom*n-identifying candidates to be elected in odd-numbered years.

The two remaining spots then went to Ma and Brown.

A record number of students voted in this year's USU Board Elections, almost double the turnouts of 2018 and 2017. 6454 votes were cast over a three-day polling period, compared to 3555 votes cast in 2018, and 3454 in 2017. 2017 was also the lowest turnout in seven years.

This year's high turnout coincided

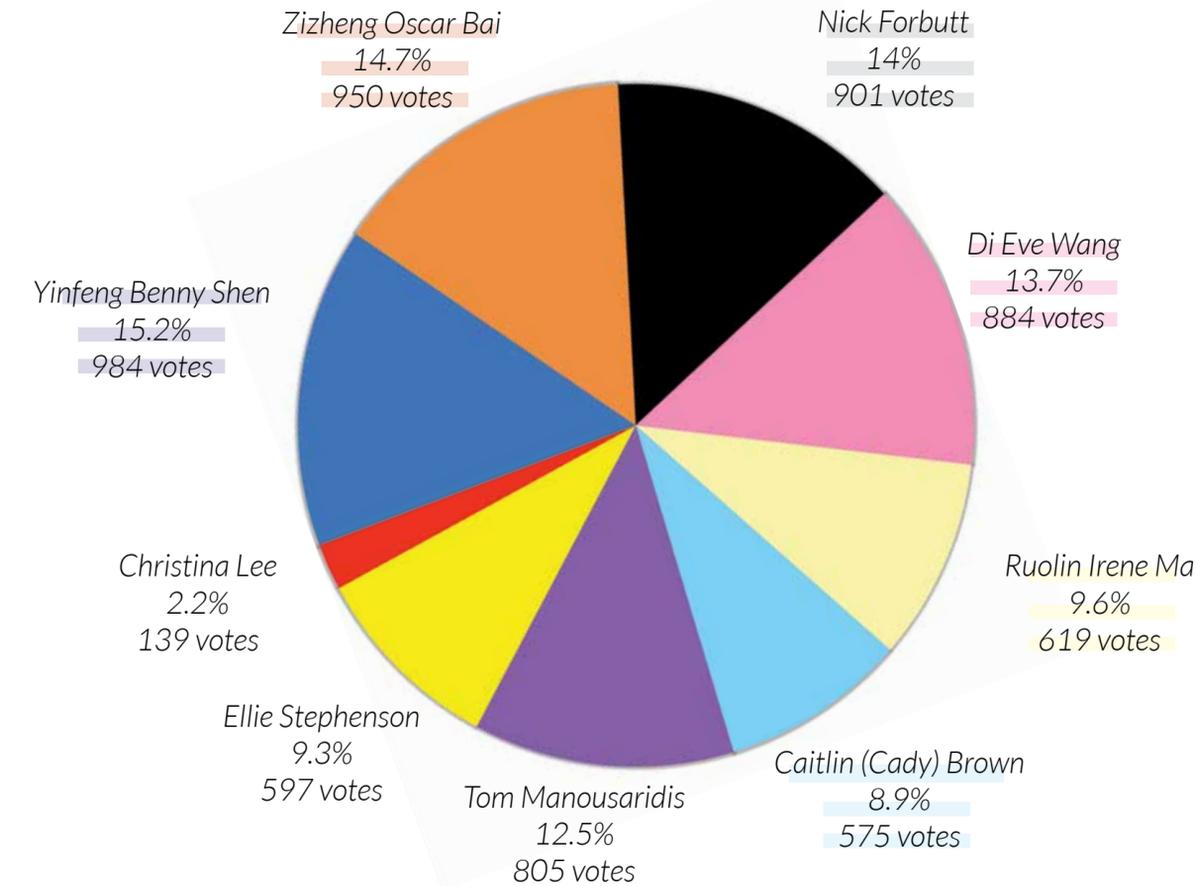
with the rollout of universal Access membership, a fact which may have encouraged more voters to turn out, despite the fact that Access was not a prerequisite to voting in previous years. The presence of three international student-oriented candidates may have also contributed to the spike in voter participation given the historically high number of votes received by international student candidates.

The introduction of a new polling booth at the Abercrombie Business School (ABS) proved beneficial for international student candidates. Shen won the booth with 365 votes, followed by Bai with 331 votes and Wang with 330 votes. These three candidates also received the most votes at the International Students' Lounge pre-poll. Following the commencement of

the new Directors' terms, the Board will comprise of almost 50 per cent of international students, only three years after the election of the first international student to Board in 2016, Yifan (Koko) Kong. This year is the first year that three international students have been elected to the Board.

This election also marks the third year in a row that a member of the Liberal Party has been elected to the Board. Jacob Masina, Lachlan Finch, and Caitlin (Cady) Brown have all been elected through the tactical use of a "Libdependent" strategy — purporting to be Independent despite their party affiliation.

Brown was also elected in a similar fashion to Finch, relying heavily on favourable preference deals to finish ahead of other candidates.



Despite a prevailing rumour that the USU presidency would be contested by two tickets headed by Connor Wherrett (Unity) and Decheng Sun (Advance) respectively, the political affiliations of the incoming directors may result in an entirely different lay of the land.

In a Wherrett-Sun contestation, Zimeng Ye (Panda) would likely hold the swing vote. In light of Panda, Unity, and the Liberals being on relatively cosy terms with each other, Ye's vote would likely swing in Wherrett's direction in that situation.

As it stands, it's probable that Zizheng (Oscar) Bai and Ruolin (Irene)

Ma would support Sun's bid, as both harbour connections to Advance. Yinfeng (Benny) Shen and Di (Eve) Wang would likely vote in the same way as Ye (Panda). Caitlin (Cady) Brown (Mod-Lib) would no doubt mirror the vote of her political counterpart Lachlan Finch (Mod-Lib).

That Tom Manousaridis (Unity) has not been elected to the board throws a veritable spanner into the works, rendering Wherrett's presidential bid less likely. It appears improbable that Finch — tipped as Wherrett's Vice President — alongside Ye, Brown, Shen and Wang, would simply gift a presidency to

Wherrett, when they could otherwise use the current makeup of the board to their own advantage.

At this point, Ye could very well form her own ticket, supported by herself, Shen, and Wang, and potentially Finch and Brown, thus handing over a swing vote to Wherrett. If the odds aren't in his favour in that coalition, Wherrett could find luck in striking up a broad Labor grouping. Sun, who is a member of the Labor party, may team up with Wherrett to garner the support of Nick Forburt of NLS. The likelihood of this hangs in the balance; there were no Labor deals involved in Forburt's campaign.

Indeed, the 2019 campaign trail was marred by a notable animosity between rival campus Labor factions, NLS (Labor Left) and Student Unity (Labor Right). Unity were heard to have been making efforts to spoil the votes of Nick Forburt of NLS, hoping to exceed his vote count on the last day.

The newly elected directors will be officially inducted in the coming month, and despite any and all speculation, the fate of the new executive is ever up in the air.

Tickets form and tickets fail within the shortest of timespans — we'll have to wait to find out the truth.

USU 董事会 2019: 果公布

六位新董事会成员当选为悉尼大学 USU 董事会成员。他们分别是 Benny Yinfeng Shen (独立), Zizheng Oscar Bai (独立), Nick Forburt (NLS), Di Eve Wang (Panda), Irene Ma (独立) 和 Cady Brown (mod-lib)。

新当选的董事将加入以下老成员: Maya Eswaran (Switch), Lachlan Finch (Mod Lib), Decheng Sun (Advance), Connor Wherrett (Labor Right/Unity) 和 Zizeng Ye (Panda)。

在第一次统计中, Shen 和 Bai 都打破了 923 票的指标 (Quota), 占总票数的 14.3%, 并直接当选。Shen 得到 984 个第一选择票 (first preference), 而 Bai 收到 950 个第一选择票。Christina Lee (独立) 以最低票数 139 票被排除在外。Lee 和 Shen 的第二个偏好被重新分配给 Brown, 使得 Brown 排到第六名, 并领先于 Stephenson (Switch)。因此, Stephenson 被排除。因为 Stephenson 被排除, 她的第二第

三偏好票数都流向 Forburt 和 Wang, 这使得 Forburt 和 Wang 都超过指标并且当选。

由于 Forburt 当选, 这意味着现在有三名男性候选人当选。这引发了 USU 的肯定行动 (Affirmative action)。此规定要求在每个奇数年, 就像今年, 六名董事成员中的三个必须是女性身份。尽管 Tom Manousaridis (Unity) 是下一个最高的民意调查候选人, 不过由于此规定, 他被排除在外。

Ma 和 Brown 获得了最后两个位置。在今年的 USU 董事会选举中投票的学生人数达到了创纪录水平, 相比 2017 年和 2018 年的投票率几乎翻了一倍。在为期三天的投票期间, 6454 票被投出。比较 2018 年的 3555 票和 2017 年的 3454 票, 2017 年是七年来的最低投票率。

今年的高投票率可能和免费 ACCESS 打折卡的推出有关系, 尽管 ACCESS 不是前几年投票的先决条件。鉴于国际学生候选人获得的普遍票数极高, 四名国际学生候选人的出席也可能导致选民参

与率激增。ABS 新投票站的推出证明对于国际学生候选人来说是有利的。Shen 以 365 票位居首位, 其次是 Bai, 获得 331 票。Wang 以 330 票的优势紧随其后。他们在国际学生中心 (International Students' Lounge) 的拉票中同样表现良好。

在新董事任期开始后, 董事会将由近 50% 的国际学生组成。仅在 2016 年国际学生入选 Yifan (Koko) Kong 后三年, Shen, Bai 和 Wang 将加入现任国际留学生董事 Decheng Sun 和 Zimeng Ye。这是第一年三个国际留学生被选上学生董事会。

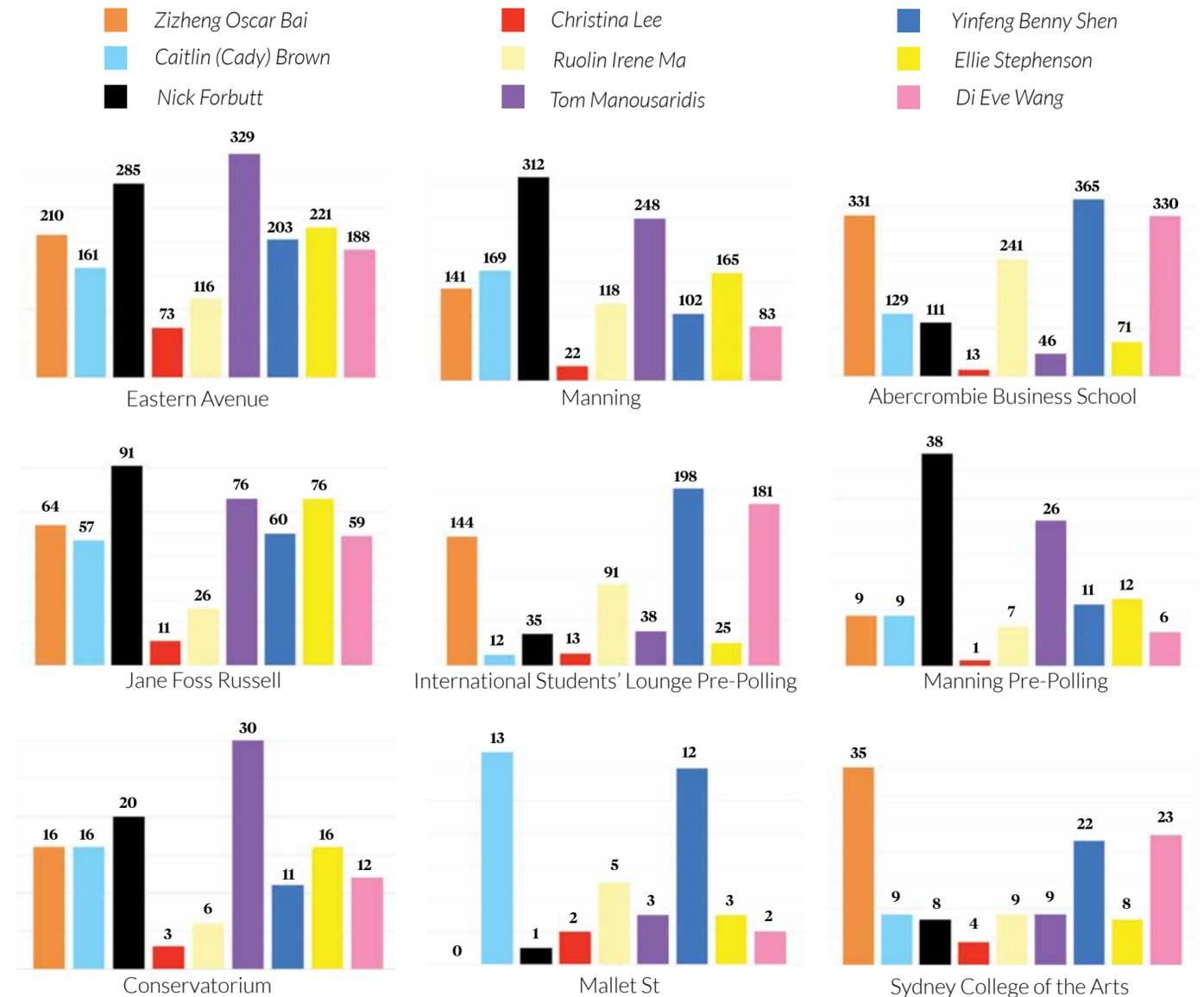
此次选举结果也标志着自由党成员连续三年入选董事会。Jacob Masina, Lachlan Finch, 和 Cady Brown 都使用声明 "lipdependent" 的战术参加选举 (lipdependent 指尽管参与自由党却假装自己是独立候选人)。Brown 也与 Finch 以类似的方式当选 - 严重依靠着和其他竞选人签偏好协议而领先于其他

候选人。今晚学生工会董事会选举的结果可能对接下来的执行理事选举 (Board Executive election) 产生决定性因素。目前有传言说, 由 Decheng Sun 和 Connor Wherrett 领导的两个队伍正在形成。Wherrett 的队伍是由 Lachlan Finch 和 Zimeng Ye 组成的。Shen, Bai 和 Wang 在竞选期间都得到了 Ye 的支持, 暗示未来可能支持 Wherrett 的队伍。Brown 也得到了 Finch 的支持。如果所有投票都相应的话, Wherrett 的队伍将脱颖而出并成功选举主席职务。

主席职位将自 2016 年选举 Alisha Aitken-Radburn 以来首次回归 Unity (Labor Right)。

2019 年的竞选活动也因校园工党的两个不同派别 NLS (工党左) 和 Student Unity (工党右) 之间的敌意而受到严重破坏。据说 Student Unity 一直在破坏 NLS 的 Nick Forburt 的投票, 并希望能在最后一天超过他。新当选的董事们将在下个月正式入职。

Booth-by-booth breakdown



Why don't you just speak up?

Catherine Ku considers the case against class participation marks.

Grades		
Exam 1	20/2	
Exam 2	19/1	
Participation	3/1	?

"White bodies are comfortable as they inhabit spaces that extend their shape" - Sara Ahmed, A Phenomenology of Whiteness

Class participation mark systems, used in a range of USyd subjects, allow tutors to assess the performance of students in general class discussions. Generally, they are considered to be effective in assessing the effort a student has put into learning the week's content.

However, what often isn't considered is the ways in which class participation unduly disadvantages students of colour.

Class participation marks are just one way in which university systems extend and accommodate whiteness at the cost of students of colour. This is particularly the case for students of an East Asian background, who may face structural barriers in the tutorial setting.

There are many examples of teachers who cannot tell students of colour apart. In one recent, particular instance, a student of colour received lower participation marks than they had expected in their "on call week", and as a result contacted their tutor. It was then revealed the tutor had mixed up their marks with another Asian student who was also "on call" that week. Had they not contacted their tutor, the error

There are many examples of teachers who cannot tell students of colour apart.

would have gone unnoticed. Even in this specific course alone, this incident was not anomalous. Just a week later, a different tutor confused two students of colour who were "on call" in their class.

How can one's contributions be fairly valued and marked when their tutor can't even recognise them? The experience of students of colour is a frustrating one: hours of studying feel as if they have gone to waste merely because they remain invisible to the white structures in Australia. Naturally, the cost students of colour bear, works to the advantage of their white counterparts as tutors

refuse to challenge the boundaries of their own cultural comfort zone. Somehow, the multitude of white students with common white names in a class are clearly etched into the minds of those marking class participation.

The problem of course can't be reduced to individual incidents. Rather, individual incidents collectively demonstrate how institutions more broadly affirm some peoples' ways of being over that of others. Without generalising or engaging in some sort of victimisation, it's important to highlight that there may be several reasons as to why students of East Asian backgrounds may be structurally disadvantaged in the participation marks system. These observations have been detailed and affirmed by Li and Jia's research on East Asian student's participation patterns in their study 'Why Don't You Speak Up?', and several interviews with different USyd students.

East Asian cultures place immense emphasis on principles of respecting one's elders and not questioning their authority, acknowledging that they have more wisdom and knowledge. These values shape the general classroom structure of East Asian schools, which focus more on the teacher's knowledge

and authority in educating students rather than engaging in a discussion where the teacher and students may be viewed as equals. In Li and Jia's study, many international East Asian students stated that they were not used to the class participation in American classes because 'what they expected was to be good listeners in class and learn as much as they could.'

The respect for elders is also translated into the value of showing politeness and respect to other students. This is not to say that other students do not also respect fellow peers, but rather

to illustrate the deep-rooted cultural ethos of respect embedded in East Asian cultures. This manifests in the way that students of East Asian cultures tend not to talk over, interrupt or talk before other students do, although some of these qualities may be necessary to thrive in the participation mark system. Thus, those who find it difficult to talk without being prompted or putting their hand up tend to perform worse than other students who seem confident jumping in to talk.

Li and Jia's study also observes that East Asian students seem to have high anxiety levels about simply talking in class, which inhibits their participation. Although it is difficult to pinpoint a specific, tangible cause, it is true that East Asian students are generally afraid of making mistakes. Thus, we tend to not ask questions and try to solve problems ourselves, even when we could ask for help because for some reason we are afraid of being wrong in front of others and thus want to make sure our answer is right before we say it. Many of those interviewed affirmed a reticence to contribute to class discussion unless they were certain of their answers. This is a trend that may stem from important cultural ethos and is supported by the fact that some students have the social confidence to speak up whilst others don't - these 'others' tending to be students of colour.

These trends, of course, are exacerbated for international students who may already be self-conscious and shy about their English. Many tutors dismiss the contributions of international students in their classes by nodding and pretending to understand what they are saying even when they don't. But it is difficult, because on the other hand having a tutor interrupt to ask 'can you repeat what you said?' may be necessary for them to clarify and allocate an appropriate mark, but can be so off-putting for somebody who is already nervous about speaking in a language that isn't their first. This is especially true given the expectation to speak fluently in such a short time - if the tutor asks a question, students have to contribute immediately, otherwise someone else will speak up first.

Most importantly, however, East Asian students will be more willing and able to participate in class when the context makes them feel comfortable to do so as Li and Jia explain. In my opinion, a better way to conduct class participation would be assessing presentations, rather than general discussions. Presentations involve an equal amount of preparation and effort, but actually, guarantee a designated time for all students where they can demonstrate their knowledge. In particular, it facilitates a greater level of confidence, especially for international students, because they can practice what they are going to say. The visual element of a presentation aids a tutor's understanding of a student's knowledge without cutting them off or interrupting them for clarification, or at worst dismissing their contributions.

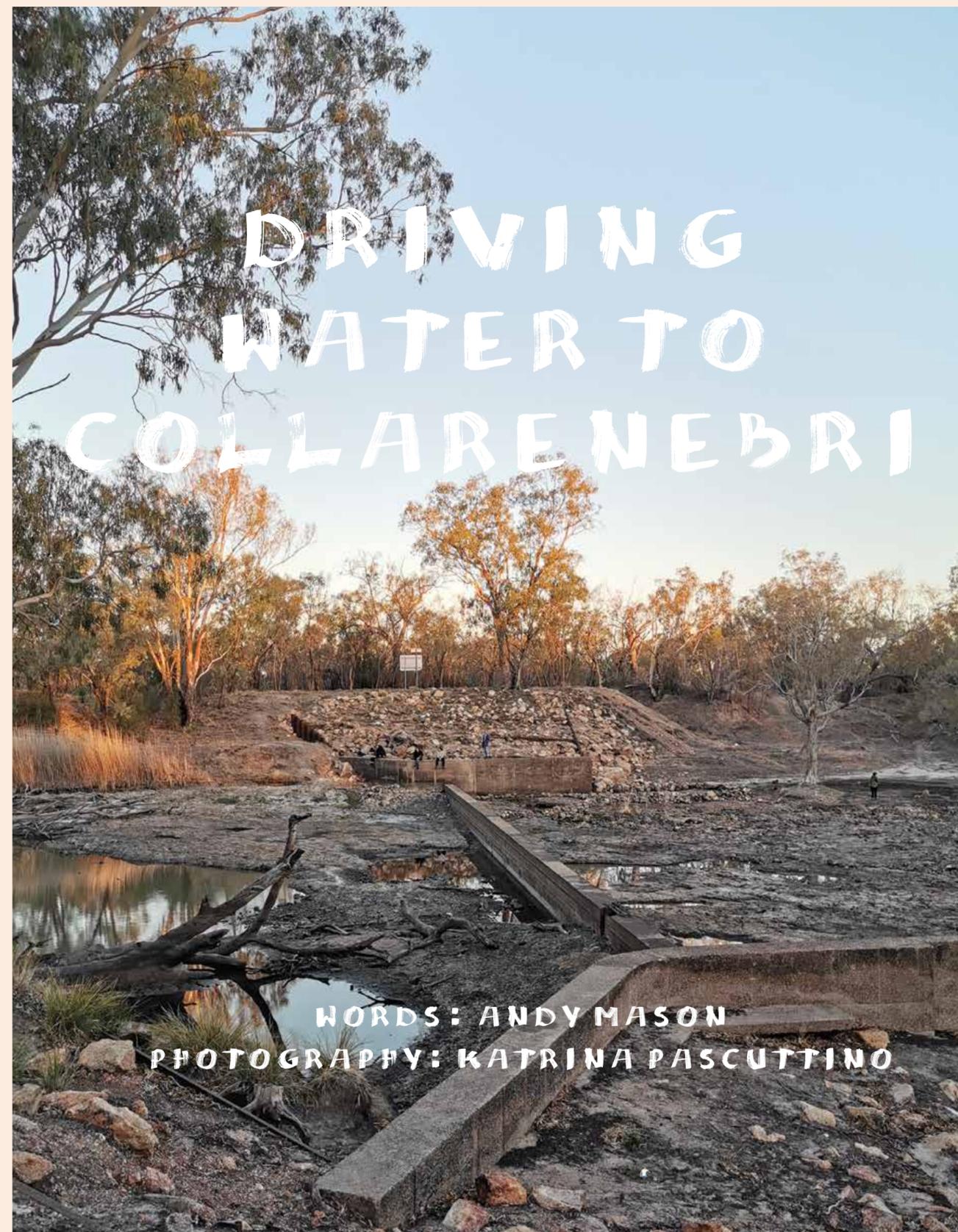
But the issue of tutors still not understanding international students may exist to some extent in presentations. Thus another method which could be implemented either as an alternative or in conjunction is the facilitation of discussion threads on canvas which require students to present their thoughts before and/or after the tutorial. A similar method was used in a 1st year Sociology course where students were required to post their answers to the 'question of the week' using the given material and sources. This method could ensure students are given a designated space to demonstrate their knowledge and allow for them to spend as much time as they need in drafting their response, whilst also minimising the pressure of speaking in a limited time that unfairly impacts international students.

Changes must be made to ensure that all students' contributions are being fairly acknowledged in the current class participation system. Some simple improvements would involve making student name cards in class, releasing participation marks in all subjects so that students can raise enquiries if something seems wrong, and implementing a more accessible way of reporting issues such as an anonymous online form so that concerns may be raised without the difficulties of having to email and chase down multiple people. The student mentioned at the beginning of this article has not received any meaningful response regarding the incident that occurred, and so thus it is unclear that any action will be taken despite the sheer unprofessionalism and racist behaviour that occurred.

Given the fact that so many similar incidents go unreported or are not acted upon, it's obvious that we need to have better discussions on these issues. Both to validate the experiences of students of colour, and to make sure something is actually done. As students of colour we shouldn't self-doubt and self-blame but rather realise and point out that this is a problem in the university system, external of ourselves. That will make all the difference.



Art by Annie Zhang



While the urban public argue with each other over the finer points of tax cuts and negative gearing, rural NSW is really hurting. Years of drought and mismanagement of the Murray-Darling river system have left entire towns without drinking water, and many residents feeling that they have no future. Walking through these places is like something out of a horror movie - boarded up shops, tumbleweeds and dust devils blowing by, run-down weatherboard houses baking

in a summer sun so hot it melts the asphalt. Local Aboriginal people face a bleak reality in which they do not have water on their own country, and grapple with what it means to culturally as well as materially depend on a land which is being destroyed. But these communities are also extraordinarily resilient, and you find inspiring characters and powerful stories of hope as often as you find anxiety. This is a small story about one community effort to respond to this crisis.



Activists from Sydney-based Aboriginal rights group FIRE (Fighting in Resistance Equally), including a number of students from Sydney Uni, have delivered water filters to the town of Collarenebri this weekend as part of an ongoing community response to the water crisis in Western New South Wales (NSW).

Collarenebri, located 750 kilometres North-West of Sydney, is a majority-Aboriginal community in the lands of the Gamilaraay/Gomeri people. The town has been on Level Five water restrictions for a number of months because of the declining water levels in the Barwon River, from which the town's water is supplied.

The Barwon River has not flowed for over nine months, and now consists only of a series of stagnant pools including the one behind the dam at Collarenebri. This has been a common prospect for many of the two million people who live in NSW's Murray Darling Basin.

Local Gomeri elder Uncle Larry Flick has been coordinating the delivery of donated water to Collarenebri, and organised the distribution of water filters throughout the community. He's lived in the community for 64 years and while there have been periods of drought before, Larry says the river has never been this dry before. Mr Flick was born in 1954 and aside from a few years of moving around, he has lived in Collarenebri his whole life. Larry has 4 children, 22 grandchildren and 8 great grandchildren. He is a big family man who aspires to be just like his inspiration in life – his grandfather. Larry has always respected and maintained the voice of Aboriginal People within his community and since becoming the chairperson for Collarenebri's community working party, he wants to be a voice for his region. Larry is also a member of the Land Council.

"That '65 drought was supposed to be a once-in-a-lifetime drought. But now that period is getting shorter and it happens every 10 years".

The water in the weir contains very low levels of

oxygen and has high levels of sediment and algae, with residents complaining of the water's foul taste and numerous negative health impacts.

"You can't even drink the water at home," says local resident and Gomeri woman Louise Sims. "You get kidney infections, bladder infections, you'll start to get lumps on your skin."

The majority of residents avoid drinking the water and rely on bottled water, either donated by community groups or purchased themselves. Bottled water is several times more expensive in these remote areas than in Sydney, and residents in Collarenebri are often required to travel over 100 kilometres to supermarkets in neighboring towns in order to purchase it. The water's foul taste has led to problems with dehydration as residents either avoid drinking or substitute water with soft drinks. Given the town frequently 'enjoys' summer temperatures topping 45 degrees, this presents a serious problem.

Matthew, a local nurse in the community says that the past summer saw record levels of admissions to the local clinic for cases of dehydration, especially among older people. Another resident, Gomeri woman Alison Hinch, is deeply concerned about the health impact of the water on older people in a community where Aboriginal people already have a very low life expectancy. "If our elders can't drink the water and feel like they're dying inside, then it's a flow on effect throughout the community, it goes right down," she says.

Aboriginal men in Western NSW live on average 58 years, compared to over 78 years for the wider NSW population. Uncle Larry is 64 and is the third oldest Aboriginal man in the town. Poverty, chronic stress and poor-quality diets in an environment where fresh food is very expensive are the main reasons for this.

Since January 2019, FIRE has been fundraising to deliver drinkable water to Aboriginal communities in north-west NSW affected by this crisis. The efforts originally began through the purchasing of bottled

water in Sydney using donated funds. The cargo was then driven to affected communities in volunteers' cars.

Since then, the effort has evolved into a larger operation in collaboration with other community groups such as Dignity Water and Menindee Water Run. Water is purchased in bulk, sometimes including donations from supermarkets, and delivered by truck to communities where they are distributed by locals and FIRE volunteers. It is these methods that have allowed FIRE to deliver over 100,000L of water since January to affected communities. Donations have come from all over NSW, including Goulburn, the Illawarra via the local Aboriginal Medical Service, and from Canberra. Local organisations such as Dharrivaa elders group and the Walgett Local Aboriginal Land Council have also been involved in distributing donated water along with local volunteers.

During the summer, disastrous water quality levels lead to the death of over a million fish at Menindee. In the aftermath, Menindee Water Run facilitated the installation of water filters for the entire community. This medium-term solution allowed people to use the local town water, free from fear of adverse health impacts. Following this model, FIRE has decided to provide water filters for Collarenebri, another town reliant on stagnant weir water which could be filtered to an acceptable standard. Sydney University students from the Environment Collective managed to raise \$5,000 to contribute to this effort.

The sad state of the rivers reflects the lack of rain throughout NSW for the last couple of years, but it is also a fundamentally political issue. Cotton irrigators have a stranglehold on water policy in the upper Murray-Darling basin. Scientists have argued that the over-allocation of water licenses to irrigators is indeed the primary instigator for the low levels of water in the Barwon, rather than being a product of the drought alone. There have been enough rain events further up the catchment with the potential to provide relief for towns such as Walgett and Collarenebri, but the water was intercepted by irrigators before it got there.

In all levels of government have been some combination of ignorant, apathetic or negligent on this issue. The local Walgett shire refuses to acknowledge

the water quality issues in both that town and nearby Collarenebri, claiming that the water is generally safe to drink. This has been contradicted by water testing organised by Dharrivaa Elders group in Walgett, which found that the bore water in the town has three times the safe level of salt. This is especially problematic for a community where salt exposure is already high because of the town's reliance on cheap, salty preserved foods.

And yet, the Bourke Shire Council inadvertently admitted the following:

"NSW Health has given advice to doctors about patients who may need special attention because of the extra sodium in the drinking water. These are pregnant women, and people with advanced kidney disease, poorly controlled high blood pressure, diagnosed heart failure and others who are on a low salt diet. Council appreciates that some people are concerned about the taste of the water. Chilling your drinking water can help reduce the salty taste. You could also add flavouring such as mint, a slice of fruit, a splash of fruit juice or low-sugar cordial or make a flavoured brewed tea, which may improve the taste."

Water quality information for Collarenebri is not currently available, although previous alerts have been issued instructing residents to boil the town's water supply to ensure it does not contain harmful microbes. FIRE is organising water quality testing for Collarenebri and will publicise the results when available.

The State Government has been largely silent on the issue, despite significant political upset in the Far West, culminating in a state election victory for the Shooters and Fishers Party, elected to the seat of Barwon largely on the basis of widespread outrage about the water crisis.

The Federal Government has simply suggested that the situation is a result of the drought, remaining silent in response to requests for community assistance, and investment in more reliable water infrastructure for these communities. Federal Environment Minister Melissa Price has continually refused to meet with community members about the water issue.

Water is not only fundamentally important for sustaining the health of these communities. The livelihood of the rivers is deeply implicated in other

aspects of wellbeing. Rivers offer a crucial space to cool off, socialise, fish, and transmit cultural knowledge for local Aboriginal communities. Droughts are associated with declining mental wellbeing and higher rates of youth crime, especially in the punishing summer heat. This has led some local Aboriginal people to argue that the dominant water policy is essentially a form of cultural genocide, and underpins real fears about the future of these communities.

"We all grew up along the river and lived off of it —yellowbelly cod, yabbies, mussels, you name it," says Uncle Larry Flick. "With that river dry, I really worry for my grandchildren and great-grandkids. Without that river us Murriss are nothing."

"It's very simple," says Uncle Larry. "If there were 20 million of us and 1 million of you, we wouldn't treat you like this."

While the installation of water filters provides a medium-term solution for Collarenebri residents, the water crisis remains an ongoing issue. The health of the river system shows no sign of improving under current government policy. The efforts of community activists — unionists and students hand in hand — reflect a notable instance of solidarity. Yet, they also speak to the deeply broken nature of Australia's government. Many other communities are reliant on bore water, which contains unsafe levels of salt. This water is not suitable for filtration by household systems and these communities will continue to depend on bottled water until local infrastructure is improved.

In two weeks, FIRE will again be collaborating with Dignity Water to deliver 66,000L of clean water to the town of Bourke.

If you would like to help, you can send money to FIRE:

Bendigo Bank SAWC Sydney

BSB: 633 000

ACC: 150 758 621

Write 'water gift' in the description.

Dignity Water's fundraiser link:

<https://www.gofundme.com/water2drywest>

“If our elders can't drink the water and feel like they're dying inside, then it's a flow on effect throughout the community, it goes right down.”



Trials & Regulations

In light of a distinct lack of consultation between all factions represented on the 90th Council, *Honi* surveyed members of factions as to their views on the proposed regulations changes, which in part seek to remove satellite campus booths, establish a new booth in the Abercrombie Business School (ABS), and permit circumstantial censorship of this paper during SRC elections.

Overall, the regulations in their current form are not backed by those comprising the broad left of the 90th SRC. NLS decries in particular the lack of consultation in their drafting and passage.

The main face in support of the new regulations appears to be SRC Vice President Dane Luo, who supported the passing of the regulations at the last SRC meeting which were in breach of the regulations themselves. Luo has framed the regulations changes as a means of “providing greater clarity” and modernising the elections. It is certainly true that the regulations are clearer following Luo’s rewording.

Problematically, as members of Advance, Switchroots and SAlt allege, that clarity is used for a far more sinister end. For example, Luo claims the new regulations on *Honi* are simply a more clearly worded version of earlier regulations which basically vested the same powers in the Electoral Officer (EO).

He rather tactically leaves out the expanded time-frame during which these regs changes would apply, which move from the “election edition” of *Honi Soit* to the entirety of coverage during the election period.

Additionally, Luo’s claim that closing down certain booths is justified due to dwindling number numbers of voters appears to adopt what is (at best) a disingenuous understanding of the purpose of voting booths. In no other election are booths determined on the basis of what can only be described as some sort of perverse key performance indicator. Their function is to facilitate all voters exercising their democratic rights, regardless of how many people choose to take that right up.

Luo’s reasoning seems to be similarly adopted by the Moderate Liberals, as is made clear by the statement provided by James Ardouin (Mod-Lib), who in his own reasoning in favour of the regulations also refers to changing enrolment patterns. As for *Honi* being subject to censorship during electoral periods, Ardouin claims that the reforms seek to prevent defamation, though the same end may be achieved through, indeed, the existing defamation law of New South Wales.

Crystal Xu of Panda told *Honi* that, she will vote independently even if other Panda councillors vote in favour of them. Her current view of the regulations is positive with regard to the establishing of new booths, but cynical as to censorship powers over *Honi Soit*.

This may make for an interesting vote on the regulations – *Honi* understands that Panda does not bind its members, leaving nothing absolutely certain. *Neither Socialist Alternative nor Student Unity provided comment in time for publication.*

James Newbold (NLS)

This proposal would change how our elections work. That has long-term, severe, and often unforeseen effects on democracy and representation. Doing that without lengthy, robust, and collaborative consultation is careless and dangerous.

When electoral reforms were done in 2017, representatives from most political groups on campus met over many weeks to draft and debate them together, consulting their members between meetings. It was slow and difficult but it achieved a genuine consensus and the reforms passed. The SRC was better for it.

No attempt at consultation like that was ever made by the authors of these changes. NLS believes many of the changes would damage the SRC and undermine its ability to represent students while recognising that some would be positive. So we can’t support the whole proposal in its current form.

James Ardouin (Mod-Lib)

The Moderate Liberals have been closely working with students, councillors and SRC executives to ensure these reforms to the electoral regulations benefit all students. These reforms seek to increase access to student democracy to reflect changing enrolment patterns: whether it be through new booths or through foreign language provisions. These reforms also seek to prevent defamation while striking the right balance with preserving free expression. Free speech is at the heart of democracy. We respect the autonomy of *Honi* editors and oppose any unnecessary muzzling of publications.

Crystal Xu (Panda)

Establishment and disestablishment of voting booths

I agree with the establishment of new voting booths at ABS because increasing the number of voting booths could improve student engagements in the school elections. However, I don’t get the logic behind the proposal of disestablishing voting booths at a satellite campus. I believe voters from all campuses should be treated equally; the disestablishment is slightly discriminatory to those voters at a satellite campus.

Editorial independence and EO’s power

The freedom of political speech is implied by the Commonwealth Constitution, the Lange Principle provides a guarantee of free speech with regards to any political matters. Nevertheless, freedom is subject to other laws, e.g. defamation law. Editors should not make a baseless accusation or invade the privacy of candidates. Therefore, I think editors should be mindful about this.

However, I don’t think it is appropriate to unreasonably expand the EO’s power in order to address this issue. Because EO may not be entirely politically neutral or become in favour of certain factions during the elections (this is definitely not a suggestion that the EO in the last SRC has been unfair or unneutral, but merely an illustration of a likely situation). *Honi* editors and EO should be accountable for each other to promote the integrity of the school elections.

Jazz Breen (Grassroots)

Prudence Wilkins-Wheat (Switch)

Removal and establishment of specific voting booths

Here we see the continued right-wing preference for some degrees over others, and therefore a preference of some voting sections of the USyd population. Opening a booth at ABS while closing booths at the Conservatorium and SCA is a poorly disguised attempt to swing elections in their favour.

While it is argued that satellite campuses will be closed eventually, this change is years away, meaning that people could potentially go through entire degrees without the opportunity to vote on their campus.

The proposed change to remove booths from satellite campuses goes directly against the proposed reason of establishing more booths on main campus ‘to reach more students’. The proposed swap to postal ballots for these campuses is unrealistic, as those trying to implement these changes are well aware.

It should also be mentioned that while the right boast that ABS has greater wheelchair accessibility, the SRC disabilities officer has argued that this is untrue, due to an incline. This further affirms the choice to move the booths is not motivated by a care for students, but by a political motive.

Electoral officers power of Honi Soit

Under the proposed changes the EO has the discretion to suspend editors if they are found to have ‘electoral bias’. Grassroots argues that this will be inherently subject to the political leaning of both the EO and the *Honi Soit* editors, and could in no way be implemented without any kind of bias from the Electoral Officer.

Overall, this is a fairly obvious and undemocratic attempt to skew elections. These proposed changes would change the way elections are run at USYD, they are undemocratic, under-researched and seek to electorally benefit those who are trying to implement them.

Abbey Shi (Advance)

It is understood that SRC constitutional changes are proposed to simplify the Regulation, increase the accessibility of the election and promote voter engagement according to the SRC meeting agenda of 08 May 2019. However, it shows on contradictory terms that the reform committee is imposing changes to cancel satellite campus voting booths for ‘economic consideration’.

It has long shown in the past elections that engagement in satellite campus are far lower than the main Camperdown and Darlington campus, cancellation due to ‘economic consideration’ would only subvert their democratic interests in engaging the election — they should be given the equal means to cast their vote.

It is also questionable how effective the promotion on replacement method of voting would be, in addition to the cancellation which is already quite a discouragement to the voter base. It is also quite disappointing to see no proposed changes on allowing campaign in language other than English. In building a multicultural campus eliminating discrimination on English as second language speaking students, the council should consider following Australian Federal Election electoral rules to allow other language in SRC campaign. This is to encourage voter engagement, convey effective messages and initiate more communication in the election.

The proposed changes on authorising EO to suspend an *Honi* Editor upon on egregious breaches also raises consideration on free press and over-empowerment of electoral officer. EO should focus their duty on electoral matters, but not to censor press or carry any external duty during election time.

It is noted in section 51 of the SRC Constitution that the electoral officer is appointed by the Council. The reform committee should consider if the proposed changes is extending the power of the Council to interrupt freedom of press in the succeeding election. We have had SRC president Jacky He censoring content in the last USU election, the Council shall be aware that such mechanism would formalise censorship.

Dane Luo (Shake Up)

The proposed reforms to the Regulations relate to the annual SRC elections and referenda. The overarching principle that these proposals seek to achieve is to increase voter turnout and participation, implement the recommendations of the Electoral Officer and ensure that elections can be conducted efficiently.

The new Regulations are now coherently presented, clear and structured into divisions. Previous issues, incorrect references and omissions have now been addressed.

The location and opening hours of election polling booths have been changed to reflect the rapid redevelopment of the University campus spaces and respond to where student populations will ‘centre’, reflecting the recommendations of the independent Electoral Officer. New wheelchair-accessible polling booths will be established at Abercrombie Business School and Charles Perkins Centre to reflect these changes, including when the Susan Wakil School of Nursing and Midwifery opens. Satellite campus polling booths will remain open and some have extended opening hours. However, where booths have historically recorded a very small number of votes, there will be a significant get-out-to-vote postal vote drive to promote efficiency. The location and opening hours of the SRC’s polling booths must be sensitive and responsive to these ongoing changes, if the organisation is to maximise participation in its elections.

Campaigners will now be prohibited from making defamatory statements. Defences will be available, including truth, honest opinion and comments made in the public interest. This is a more appropriate measure of acceptable communication in political contexts. Furthermore, anti-discrimination provisions are placed in a standalone subsection to emphasise its importance to the SRC’s inclusive and all-welcoming organisation.

The election of delegates to the NUS will be integrated into the electoral Regulations to reflect the Council’s longstanding position to be affiliated with the National Union of Students.

Campaigning in another language will now be permitted both online and in print provided that a candidate will need to provide an accurate translation.

With regards to *Honi Soit* during elections, the Electoral Officer is empowered to ensure that election commentary is not defamatory, breach the electoral Regulations or endorse a particular candidate. This is a pre-existing power that is already contained in part 8 section 9(g) of the Regulations. The Electoral Officer—an independent, impartial official – is better placed to make these decisions than DSPs or the President as they are often candidates in the election themselves. As the official journal of the SRC that is funded by the SC, *Honi Soit* is already required under existing Regulations to declare conflicts of interest, exclude a conflicted Editor or reporter from commenting on the elections and state those conflicts in a reasonable sized font. These Regulations do not cut down on editorial independence. Instead, they reword pre-existing provisions and codify historical practices.

I thank the many students who have contacted me with suggestions and ideas. This will result in amendments to improve the proposed Regulations, in particular to protect free speech and water down some provisions. I welcome any feedback and am happy to provide detailed briefings on these Regulations — please email to vice.president@src.usyd.edu.au.

What cross does the Catholic Church bear?

Peter Dougherty maps the ideological hierarchies of the Catholic Church.

On the morning of 6 August 1945, Pedro Arrupe is surprised by a blinding light that floods his room. Opening his door, the young Jesuit faces a deafening explosion. The walls of his home crumble and blanket him as he is violently thrown to the floor. As he rises to his feet, a destroyed city lies before him. A group of young women painted in blood and blisters drag themselves up his street. A steady procession of 150,000 injured Japanese civilians fleeing their destroyed city would pass Arrupe. Using his medical background, he helps those he can. On that day alone, more than 70,000 Hiroshima residents would die. By the end of 1945, that number would nearly double.

The witnessing of this scene of horror and mass slaughter marks Arrupe for the rest of his life. Later spurred by the reformative potential of the Second Vatican Council, he heralds a socially progressive Catholicism focussed on serving the poor and marginalised. He becomes Superior General of the Jesuits, a historically conservative religious order within the Catholic Church tied to establishment power throughout the West. Many of his admirers would go on to lead activist campaigns and join radical leftist organisations. In him, they saw a progressive Catholic leader capable of spearheading social change.

* * *

In stark contrast, Catholic doctrines in Australia today are most closely associated with conservative positions. For those who know the Catholic Church as a propagator of homophobia and sexism, helmed by stern old white men, the two ideologies verge on synonymy. There are good reasons for this. An increasingly senescent institutional hierarchy continues to strangulate progressive Catholic movements. As a majority of Western Catholics move away from the rigidity of Church doctrines, a calcified Vatican further entrenches strict social tenets on marriage, abortion, and euthanasia. Catholic leaders in the electoral arena continue to push conservative agendas. And yet, banished to the margins of the Catholic institutional core reside a significant number of progressive Catholic individuals and institutions. Their relegation is the result of a bizarre fusion of political and theological conservatism.

Modern political conservatism is defined by an economic conservatism, underpinned by notions of individualism and self-reliance, and a social conservatism, focussed on preserving traditional institutions. Conservatism's inherent relationship with the institutional Church is certainly ambivalent. Catholic notions of collective responsibility militate against economic conservatism while many Catholic social teachings support social conservatism. Yet despite this ambivalence, the Catholic presence in Australia remains largely aligned with political conservatism. This phenomenon is not isolated to the modern Australian experience, and

yet its logic is perplexing.

* * *

On 7 August 1981, paralysed by a stroke, Arrupe resigns as Jesuit Superior General. His reformative stances and social activism see him retire as one of the most popular, albeit controversial, Catholic figures in the world. Nonetheless, in an unexpected turn of events, Pope John Paul II rejects Arrupe's choice of interim leader and personally installs Paul Dezza as Jesuit Superior General. Described as a "papal smackdown" and a personal affront to Arrupe and the Order, John Paul enrages many progressive Jesuits. One Jesuit contends that John Paul's actions are fuelled by the fear of a possible strengthening of

Accordingly, its proponents posited that the best translation of salvation in their repressive contexts was liberation — liberation from poverty and repressive governments.

Arrupe's legacy. Another commentator labels John Paul's intervention an act of martial law.

John Paul insists that Dezza, an 80-year-old conservative Jesuit, is the necessary "delegate who will represent me more closely in the Society." Writing to the paralysed and now mute Arrupe, John Paul II cites the necessity for a "more thorough preparation of the Society" before an election for Superior General takes place, effectively cementing temporary control over the Jesuit Society. More than a year later, in preparation for the election of a new Jesuit Superior General, Dezza suggests the Jesuits should elect a conservative successor and implies that Arrupe had committed errors in his leadership.

The seeds of John Paul's resentment towards Arrupe and the Jesuits were rooted in the latter's controversially progressive and reformist endeavours. The most famous of these endeavours was found in liberation theology, a theology which emerged in a Latin America characterised by conservative military dictatorships as a synthesis of Marxist analysis and Catholicism. It sought to aid the poor and oppressed through political participation and social activism. At its core was Arrupe's principle of

the "option for the poor" — a principle which stressed giving priority to those in the most marginalised positions. Accordingly, its proponents posited that the best translation of salvation in their repressive contexts was liberation — liberation from poverty and repressive governments. Adopting the class struggle dialectic, many of liberation theology's manifestations were unapologetically Marxist. In Nicaragua, Jesuits featured in the revolutionary Sandinista government. They even held ministerial positions in Government. In El Salvador, Jesuits advocated for a negotiated settlement between the government and guerrilla organisations. Six were murdered by government forces for their efforts.

During this period, John Paul accused the Jesuits of "causing confusion among the Christian people and anxieties to the Church and also personally to the Pope." Priests of various denominations promoting liberation theology were suspended. The doctrinal czar in this Vatican crackdown was Cardinal Joseph Ratzinger, a theologically conservative ally of John Paul. Dubbing liberation theology a "singular heresy", Ratzinger and the Congregation for the Doctrine of the Faith zealously silenced proponents of liberation theology. Following John Paul's accusations that the Jesuit Society was engaging in "secularising tendencies", Arrupe attempted to stem the tide of papal criticism. He limited the way in which Jesuits could adopt Marxist analysis, allowing only for the adoption of methodological insights. This attempt was ultimately unsuccessful. Ratzinger continued to view liberation theology as a threat to orthodox Catholicism as it moved doctrinal focus away from the sacraments and towards social justice.

* * *

Curiously, Catholic groups of different political and 'secular' persuasions worldwide did not face similar treatment, despite themselves being seemingly more problematic. The alleged ties between various conservative and fascist governments and Opus Dei, a notoriously secretive and ultra-conservative Catholic institution, were ignored by the papacy. If anything,

Opus Dei's anti-communist rhetoric was lauded. In 1982, Opus Dei was made a 'personal prelature' by John Paul and encouraged to increase its presence in Latin America.

Given the sheer size and global reach of the Church, the existence of a diverse political spectrum is not surprising. However, the differing treatment of various ideologies by the Church begs justification. The instinct for self-preservation explains the Church's concern over strains of communism that are staunchly anti-religious. However, these concerns do not provide a basis for fundamentally associating Catholic beliefs with politically conservative positions, nor for dismissing theologies centred on social justice.

The local seeds of the modern association between Catholicism and conservatism in Australia are found in the political migration of Catholic Australians during the second half of the 20th century. Historically, the membership of the Australian Labor Party and Australian Liberal Party were divided along sectarian lines. Working class Australians of Irish Catholic backgrounds found their natural home in the Labor Party while British Protestants populated the Liberal Party. However, during the 1950s, Bob Santamaria led the staunchly anti-communist Catholic wing of the Labor Party into a new party: The Democratic Labor Party. This fracture, coupled with the decision of the Liberal Government to fund private Catholic schools, paved the way for a great migration of disaffected Catholic voters to turn to the Liberal Party. Demographic changes in the form of higher incomes and changing class interests only facilitated the flocking of Catholics into the Liberal Party.

And yet, as already suggested, the roots underpinning the relationship between Catholicism and political conservatism should not be surprising — they are found in a Vatican hierarchy that stifles progressive Catholic movements. In reaction to liberation theology, the Church silenced many of its most vocal proponents, rejecting any theological relationship with Marxist analysis. Historically, the Vatican adopted some of liberation theology's terminology, such as the "option for the poor." Critically, however, it refused to import any of the political significance of these concepts, therefore disabling any meaningful progressive implications. Modern priests who varied too far doctrinally faced similar consequences from conservative members of the hierarchy. The Jesuit Thomas Reese was forced to resign as editor of the America magazine for his openness in discussing nettlesome issues such as the Church's relations with Islam and same-sex marriage.

Today, a senescent hierarchy within the Catholic Church continues to prosecute a culture war which fixates on issues such as abortion, same-sex marriage and euthanasia. Even

the most reform-inclined and popular pope since John XXIII, Pope Francis, isn't able to sway this institutional bureaucracy. With a reformist Pope in power, many in the Vatican hierarchy are forced to reimagine themselves as conservative dissenters. The institutional strength of the conservative Vatican wing, however, allows dissenters to be influential and decisive. Any reform to conservative dogma, even by the Pontiff himself, is subject to review and criticism. Francis' decision to allow Communion to divorced and remarried Catholics is criticised as heretical. After stating that atheists may enter heaven, the Vatican later clarifies that the Pope only intended to state that God's grace was available to all. While in the secular sense of the word, Francis'

By shifting the focus of Catholic doctrine towards controversial social tenets, the Church continually falls short of its mission to engage with pertinent economic and social justice issues.

progressivism may seem mild, his attempted reforms stand in stark contrast to the Church's fierce past of political conservatism.

This conservative institutional dominance isn't confined to the walls of the Vatican. Its doctrines extend and influence how local Dioceses express themselves, especially in the electoral arena. No clearer example is the Catholic Bishops' Conference's support for the Coalition for Marriage in the same-sex marriage plebiscite. In the recent Federal election, the Archdiocese of Sydney released a federal election guide surveying the policies of various parties on four issues: Life and Family; Education; Care for the Vulnerable; and Religious Freedom. The issues canvassed a broad range of progressive and conservative topics including Catholic school funding, offshore detention, environmental issues and housing affordability. And yet, in an opinion piece accompanying the election guide, the Director of Public Affairs for the Archdiocese of Sydney claimed that the issue of primary concern was religious freedom. The Director stated that this was fundamental to resisting "attempts to teach LGBTIQ sex and gender education" in Catholic schools and allowing Catholic hospitals to refuse to "provide abortions, IVF and surrogacy, gender reassignment surgery or euthanasia." The Director concluded by highlighting the potential of minor parties in the Upper House, warning against a future where the Greens hold the balance of power and lauding the potential of another Australian Conservative Senator to join Cory Bernardi in upholding religious freedoms in education and expression. For the Director, these were apparently more pressing concerns than offshore detention, education funding, housing affordability or First Nations representation.

The trend of promoting socially

progressive issues — "care for the vulnerable" — while emphasising the importance of strict social tenets is not isolated to the electoral arena. The progressive Jesuit high school I attended placed great significance on producing "men for others" who would strive for social justice. Progressive teachings were incorporated throughout the syllabus and community service was expected of all students. And yet, despite this commendable focus, the external hierarchy saw to it that conservative social tenets were present. The school mandated that only female partners could be brought to school formals. It distributed the Sydney Archdiocese's pamphlets advocating against marriage equality during the plebiscite. It warned students of the sinful perils of masturbation.

These teachings reveal a disconnect between the institutional hierarchy of the Catholic Church and self-identifying Catholics. More than 70 per cent of Australian Catholics believe abortion should be left to individual women and their doctors. The majority of Australian Catholics do not adhere to or agree with the Church's teachings on premarital sex, contraceptive use or civil divorce. By shifting the focus of Catholic doctrine towards controversial social tenets, the Church continually falls short of its mission to engage with pertinent economic and social justice issues. This allows the Catholic Church's most vocal teachings to mirror conservative positions, as only conservative social tenets are thoroughly addressed.

Throughout all this, certain progressive teachings in the Catholic Church remain consistent. However, the perceived synonymy between Catholic and politically conservative beliefs is furthered by prominent Catholics in the electoral arena who avoid implementing legislation consistent with progressive Catholic teachings. Nowhere is this more apparent than in the offshore processing or refugees in Australia. Catholic institutions have unanimously advocated for more humane processing or refugee applicants in Australia. However, despite each of Tony Abbott, Malcolm Turnbull and Joe Hockey consulting with Jesuit priests during the 2009 Liberal leadership spill, none followed the Church's teachings on the issue. In 2013, when asked what Jesus would do in relation to asylum seekers, Abbott reminded viewers of Q&A that "Jesus drove the traders from the temple," and that "Jesus didn't say yes to everyone." It appears that conservative Catholics may themselves chose when the Vatican is incorrect.

* * *

In 2005, John Paul was afforded the luxury he expressly denied Arrupe: having a successor who would further his own legacy. John Paul's confidant and fellow conservative, Joseph Ratzinger, was elected as Pope Benedict XVI. Ironically, Benedict would be followed by a reformist Jesuit.

Perhaps the supreme irony, however, is that while a reformed-minded Pope is unable to shift the institutional hierarchy of the Vatican, the hierarchy itself is proving to be increasingly irrelevant. Indeed, Australian Catholics continue to vote with their feet as empty churches attest to Australia's disillusionment with Catholic institutional conservatism.

Art by Annie Zhang

Meditation: An antidote to our woes?

ALEX MACINTYRE

For the uninitiated, which is the overwhelming global majority, the idea of taking a few minutes out of their busy lives to “do nothing” at all seems like an uneconomical use of time, if not utterly pointless. For its burgeoning disciples, however — those who prefer to start their day with their back upright against a chair, eyes closed, merely paying attention to their thoughts and sensations — “doing nothing” is an indispensable exercise.

It is not difficult to explain why meditation has only recently begun to amass a following in the West. Since emerging in India around 400 B.C.E and promptly spreading to China, the practice of meditation has remained substantially confined to the religious and demographic context from which it sprung. After being treated to intellectual flirtation during the Enlightenment, kindled by Western intrigue in the 1960s, the phenomenon has exploded in the last decade.

This surging popularity has been generated and seized upon by a motley crew of individuals and organisations keen to reap its therapeutic and financial benefits. In the first camp are those seduced by meditation’s practical utility: lifestyle addicts, sufferers of anxiety and depression, companies trying to combat stress levels in the workplace. Schools, government organisations and even the military, are recent additions. In the second, the “meditation industry”: paid courses, app developers and anyone else making a profit from selling a meditation related product or service. According to a report in 2015 by IBISWorld, the American meditation industry (excluding yoga and pilates) is worth around USD \$1b. Apps providing guided meditation courses also attract a huge and growing consumer-base. ‘Headspace’, one of the most well-known, soared from 20.5m to 40m downloads in 2018 and boasts over 1m paid subscribers.

Although westernised forms of meditation, such as yoga and mindfulness, are derivatives of Hindu and Buddhist practices, they are far removed from their rich religious and cultural roots; stripped down and secularised to be

rendered consumable for capitalist society. On one view, severing faith from meditation and imbuing it with a rational, scientific basis, is a necessary step towards universalising the practice so that its benefits are more widely accessible. To the cynic, however, the mindfulness movement is little more than a fad, amounting to “white-

similarities. Some of the central tenets of Buddhism (which meditation is supposed to conduce) are the renunciation of ego, greed and desire. Mindfulness abandoned these religious virtues: the void filled by capitalist antipodes, egotism and individualism. Instead of encouraging the participant to transcend the self, and furnishing them with the

cynics, thus, would agree that meditation is an antidote to our woes—an antidote which addresses the symptoms, rather than the systemic causes, of the problem.

So, should we accept these critiques wholeheartedly, or is there something positive that meditation can offer us? In my opinion, strongly influenced by my own experience of meditating consistently over the past year, there absolutely are.

That is not to say that there is not an element of truth to the cynics’ claims, but to acknowledge that they do not represent the complete truth. For one thing, they are cynics, defined as such for their proclivity to take contrarian stances.

Indeed, some of the staunchest opponents of mindfulness, like notorious Slovenian Philosopher Slavoj Žižek, are well known for dismissing most facets of modern culture (Žižek’s favourite target is political correctness) as malignant creatures of capitalism.

But the fact is, not all those who meditate are rapacious capitalists looking to enhance their work ethic. Many, myself included, are simply looking to find a way of coping with anxiety, or achieving the mental clarity necessary to be better to others. I do not doubt that if the cynics took some time out of their brooding to properly attempt meditation, they too would profit. While some courses, particularly those offered by big corporations to their employees, emphasise productivity, some emphasise compassion. For example, my go-to-app (and one of the most popular), “Waking up with Sam Harris”, incorporates a Buddhist practice called Metta, which involves deliberately wishing goodwill upon others.

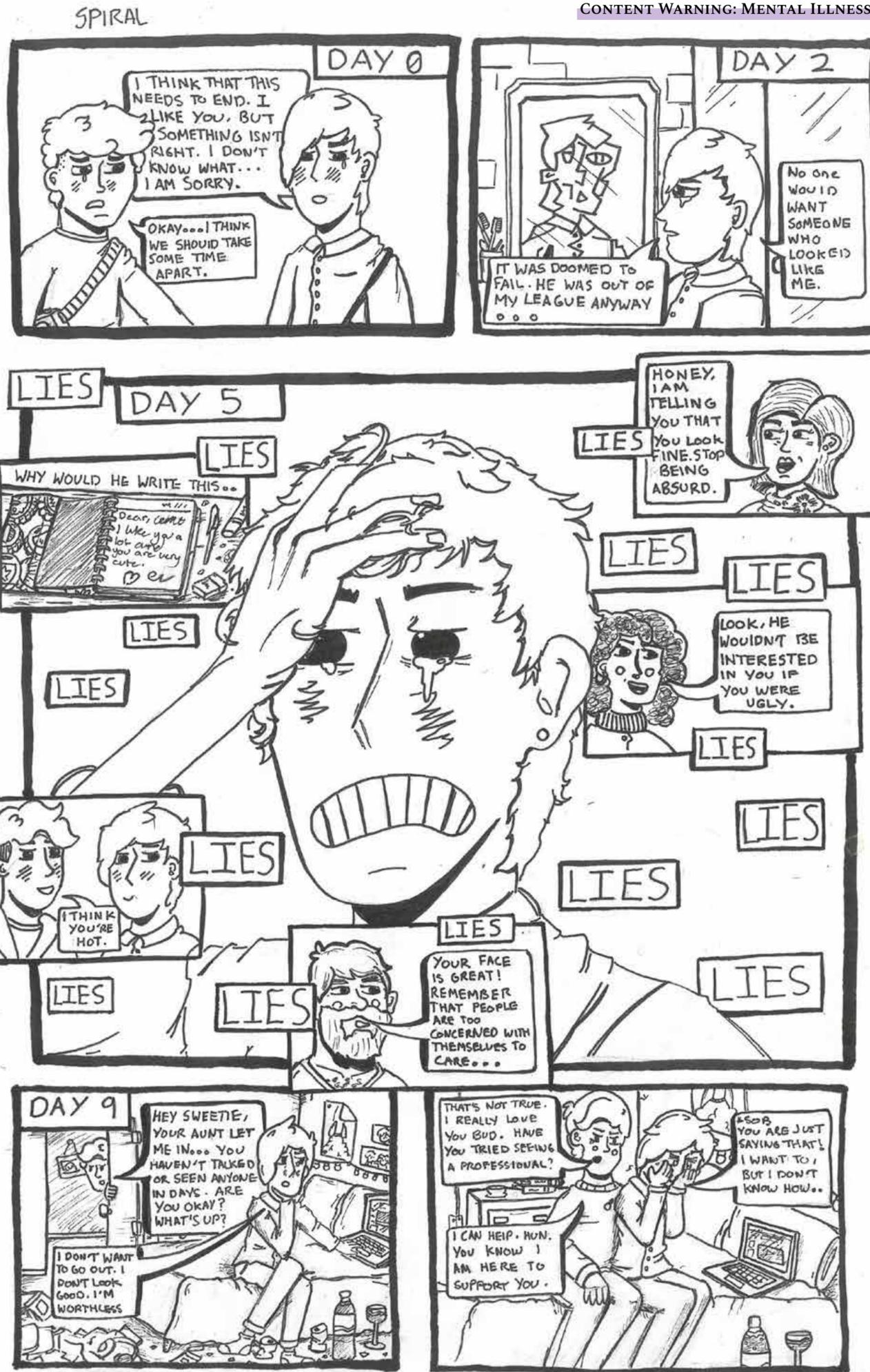
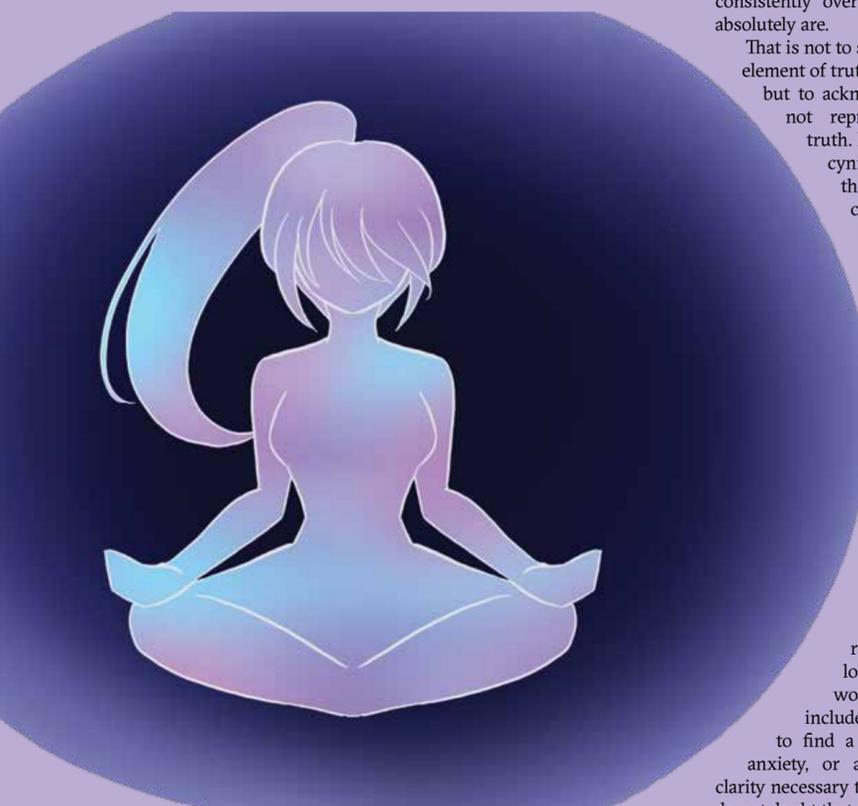
Meditation is not, and nor does it promise to be, the antidote to society’s ills. Only critical thought and political action can rectify capitalistic machinations. But if we can harness meditation’s benefits, while remaining vigilant of capitalism’s invidious hand, we will be all the better for it.

Art by Olivia Allanson

washing” and cultural appropriation.

Perhaps the most scathing critics are those wielding the commodification argument. Here, the assertion is not just that Eastern culture has been conveniently repackaged and remarketed to forward the bottom line of meditation companies. Rather, they claim meditation has, under the guise of rationalism, been wrenched from its ethical and religious backbone and fully co-opted by capitalism. In Buddhism, the practice of meditation itself is similar to that of modern “mindfulness”, both in terms of purpose and method. The basic premise is that, by paying close attention to thoughts and sensations as they arise in consciousness, the subject develops a sense of awareness and peace. And yet, this is arguably the extent of the

virtues to create a better world, mindfulness functions as a temporary antidote to the pressures of everyday life. Like the self-help industry, it is the perfect compliment to capitalism, anaesthetising workers to the stress and banality of wage-labour so that they’re able to work longer, more efficiently and without complaint. Headspace even contains a course of guided meditations under the label of “productivity”, hardly a notion that could be squared with profound spiritual enlightenment. What’s more, the evidence seems to suggest that if work-output is what you’re looking for, meditation is the practice for you. American entrepreneur and investor, Tim Ferriss (a pretty well rounded capitalist himself), interviewed 140 industry leaders and found that the vast majority of them meditated. The



ART BY OLIVER MACKIE PAWSON

LABOUR SONGS: AN ORAL TRADITION OF STRUGGLE

Peter Burrell-Sander looks for musical inspiration in the history of the labour movement.

The recent death of Australian ex-PM Bob Hawke serves remarkably well as a launching point to consider how we remember the struggles of the past. A great many people are currently wrestling with Hawke's legacy, the long-term effects of the Accords and financial deregulation, of the broader international climate at the time and the fates met by organised labour elsewhere. Without passing judgement on Hawke, perhaps we can consider the general lack of popular understandings of labour history at all.

How can we begin to ask people to weigh the effects of any changes within our political system when so many are

Before Chairman Mao's little red book, there was the IWW's little red songbook, first assembled in 1909.

completely unaware of the past, of how many of the struggles we face today are the same old conflicts with a thin digital veneer?

Going beyond a mere lack of acquaintance with specific events and dates, we must look more closely at how we understand history. History is most commonly understood through a teleological perspective, one that views history as something of a "march of progress", often seen through the lens of technological advancements. The minor yet essentially revolutionary act of imagining any alternate future is not so much condemned as it is beyond our capacities. We are left with a hollow belief that we can make

While they call from a century past, they show a labour movement that overflows with hope and faith

improvements, but lack real faith that change truly is possible, that Fukuyama was wrong, and history has not ended.

The Industrial Workers of the World (IWW) were a potent political force in the early ages of the 20th century. Though they were by no means the first union, neither in the United States where they originated, nor in Australia — best known for being opposed to conscription — the influence they had upon organised labour can still be seen today. Here, that included helping create a mandate for an organisation like the ACTU. Familiarity with their work, however, is usually left to the arcane considerations of labour historians, whose efforts, while worthwhile, are not exactly within the everyday considerations of most.

With the IWW outlawed by the Unlawful Associations Act 1917 under Hughes and Labor and crushed in the United States, few would question the fact that the IWW's influence was at best a thin shadow of what it once was.

Yet, in their prime, the IWW had one hammer in their toolbox that relatively few groups can boast. Known as the "the singing union", they chronicled their trials and tribulations in musical form. Before Chairman Mao's little red book, there was the IWW's little red songbook, first assembled in 1909. Here was an accessible, convenient text that put theory, history and praxis in the hands of the average worker all in the one

package. The success is plain to see in that much of the body of work survives to this day, in some form or another.

The phrase "pie in the sky", meaning an outlandish, utopian desire which could be granted only in some heavenly afterlife, harkens back to an IWW classic — the Preacher and the Slave:

*"You will eat, bye and bye
/ In that glorious land above the sky
/ Work and pray, live on hay
/ You'll get pie in the sky when you die"*

While many who have attended a union rally or similar event may have heard the chorus of the classic labour

anthem originally written for the IWW, "Solidarity Forever", being belted out, few outside of the Trade Union Choir are familiar with anything beyond that.

Regardless of any personal preferences, it does not seem likely that mass public singing is about to make any sort of comeback. As far as labour songs being actively sung by the many, "Solidarity Forever" and "The Red Flag" (notably maintained as the UK Labour Party anthem) are about all we're likely to hear in the foreseeable future. That doesn't mean that we should forget the rest of the canon. Yes, they're sometimes flawed, and often archaic in expression. Of importance, though, is their role as historical artefacts.

It must be noted that these works are far from perfect. While the IWW

was better than some of their contemporaries, most will be familiar with the enduring racism and misogyny that has always been a part of the labour movement. By and large, these songs tell the stories of white men, most of them settler-colonists. As always with history, we are required to take a position of "no gods, no heroes"; to recognise that while aspects of the past are appealing, there are also myriad ways in which some things have improved.

The little red songbook may lack the perspectives brought to the table by a longform editorial on the history of labour relations, alongside the finesse of a studio album, but they're worth a listen nonetheless.

These songs are labour history made by and for workers. Their very unpolished nature, in this sense, is key to un-

derstanding their value. These are words people could quite literally put their voices behind.

They combine the political urgency of the protest chant with something of an idea that when all ye workers gather round, we can go beyond airing our grievances. Not only can we work towards realising our common goals, we can celebrate and understand what it means to be of the working class.

These songs offer us ghosts of the futures that could have been. While they call from a century past, they show a labour movement that overflows with hope and faith, which can truly see the realisation of its goals as possible.

They are, as the first release was subtitled, *Songs to Fan the Flames of Discontent*.

JOB ADVERTISEMENT

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Sydney University Sport and Fitness (SUSF) Pty Ltd is a multimillion-dollar, nominally student-run organisation which employs more than 150 staff and oversees more than 15,000 members and 40 sporting clubs on campus.

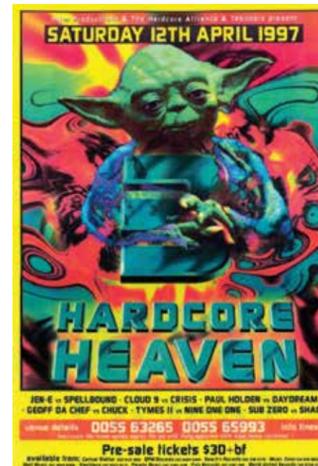
After a recent governance overhaul and a history of alleged corruption, political backstabbing, and unilateral dismissals, SUSF is looking to hire a new CEO. The ideal candidate will have no experience in business administration and a non-existent understanding of conflicts of interest alongside other attributes including:

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To apply, send a half-page cover letter outlining your close friendship with senior SUSF executives. All late applications accepted.



Sydney Uni
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From the mid 90s, New South Wales was home to an abrasive, globally-respected network of hardcore techno producers with a cult following. In Newcastle, Australia, Mark Newlands founded the label Bloody Fist Records with two fortnightly dole payments. Cornered by smoke stacks, barbed wire, steelworks operations and concrete, the label became a production line of its own for a pinball machine of eclectic hardcore beats. Meanwhile, Geoff Wainwright, aka Geoff Da Chef, aka The Hardcore Fiend, pioneered Blown Records, which released similarly in-your-face tracks.

With titles like Shitbeater, Fuck Anna Woods and Cunt Face, these early hardcore tracks pin you down and forcefully inject post-punk angst with a steamrolling dose of tall-poppy syndrome — all while telling you to lighten up. Bloody Fist Records' releases lurch between hip-hop, terrorcore, gabber and scratching with exhilarating speed. The music earned the nicknames "amigacore" and "cheapcore" because producers (proudly) used archaic Amiga 600 computers. Traces of this DIY, cut-and-paste mentality can be found in the production of later Australian breakcore artists, such as Passenger of Shit and Melt Unit. What Australia's east coast possessed was something distinctively Australian, and a group of producers and DJs unafraid to mock the nation's cultural cringe.

In Sydney today, however, there are almost no spaces in clubs or in the underground rave scene dedicated to hardcore. Certain rave organisers caress the edges of the hardcore spectrum with their sonic brands and support hardcore artists, while promoters like Gabber Central, Noize Disorder and Nightvisions host occasional club nights. A devout group of fans keep the scene alive but there is stagnation in the quantity of events, and there have been more logistical and financial obstacles after the momentum of the 90s and 00s.

While hardstyle artists are always a safe booking for big music festivals like Midnight Mafia and Defqon. 1, it is often risky for promoters to book an international artist whose repertoire focuses on authentic hardcore, speedcore or breakcore. The promoter behind Hex Yellow, Ivan, highlighted the difficulties in pushing boundaries when I sat down with him: "You need to dangle a carrot in front of heads. The Sydney dance scene is very rigid. You really need to take people by

Hardcore Will Never Die?

Robbie Mason waits for Sydney's Gabber Renaissance.

the hands. If you negotiate, you can do it. The results can be good. It's not enough to tell someone "this music will be really good in this setting, trust me." You have to give them something they know and love already. You get them comfortable, then you take them into that next space — whether mentally and physically."

The prohibitively high costs of licensed venues for small communities such as the breakcore scene mean that some promoters and DJs are happy for the parties to remain underground. Utilising alternative spaces, such as warehouses and bushland, is vital. Recent police clampdowns and exorbitant fines — under the guise of health and safety and fire code violations — threaten Sydney's artistic growth.

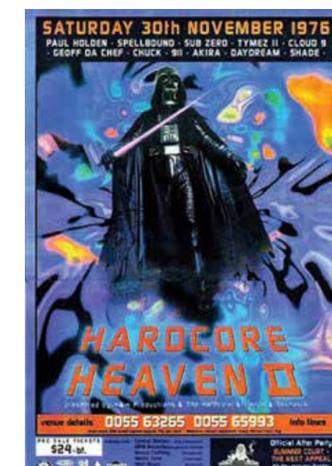


Photography by Chris McClymont

As the Sydneysider behind Melt Unit explained when I reached out, "I ran an event called Death Rave for many years, giving a platform for underground producers making experimental electronic music. There was breakcore, chiptune, acid, and all the perversions and combinations within that spectrum. Knowing it was a small audience for it, there was never a possibility of doing it in a venue that actually wanted to make money, so we found our home in other people's warehouse venues... we didn't have to worry about making it a viable business... Often whole sets were in-jokes, and we revelled in our own little secret language. There were gabber and speedcore acts that were included in our parties, and there was a big crossover between the two scenes. As our scene was so small we had to crossover to survive, though that was never an intentional goal."

In the words of another local DJ: "The pioneers at the fringes with darker and harder music no longer linger in clubs or licensed venues... The soul of Sydney is still truly alive, although people may need to venture out from the city or inner west to find the leaders of innovation."

With rave organisers such as Hex Yellow rushing to plug the gaping hole in Sydney nightlife for the darker, harder end of the techno spectrum, Ivan touches on a sense of possibility in our conversation — the possibility that we may be entering a post-rave renaissance for gabber, as ownership over techno proliferates. Techno's rising popularity means that long-time techno heads are "trying to find new outlets that feel private and personal. Gabber is one of them. Ex-



ney's warehouse rave scene, but that it is particularly suited to these night-time environments.

Calmness amid chaos and yanking people from their comfort zones is the goal: "With my fourth event, the night grew and grew and grew in intensity. It finished with Tim Gollan playing a hard trance, gabber set. I've never seen people leave a warehouse party so orderly. Everyone was so tired and exhausted and satisfied." Later, Ivan told me, "Sure, house and disco is great during the day but putting it in an industrial space designed for a rave at midnight does not at all serve its purpose. What is the function of what you're doing? What is the logic?"

There is hope that Sydney will embrace more experimental and darker music. The success of Soft Centre — a festival in western Sydney combining experimental electronic music, performance art and light installations — is just one example.

As Ivan explained: "There is so much pent-up energy because there are not enough night-time options. When things go right in Sydney, the party can end up being one of the best parties you've been to. That's on an international scale... With the current political and social climate, there is more of a punk attitude in those that didn't necessarily have it before. More extreme music is permissible and negotiable."

There is also hope that as the dance music community reclaims hardcore techno, fans, promoters and DJs can rid the genre of its past, toxic masculinity. Women such as Jemma Cole and Alice Joel — part of the quartet behind Soft Centre — have played a vital role in the local hard dance revival and fostering diversity within it, while on a global scale female producers like Vtss and Helena Hauff have become figureheads for a razor sharp, retro sound.

Croy Broodford, who has released music through Bloody Fist under Hedonist and Template, notes in an e-mail to me that, while there is not much of a hardcore scene in Australia, he has had a few more gig opportunities lately: "there seems to be a renewed interest in those early or classic hardcore/gabber records or people making music in that vein."

Many Sydney punters, tiring of techno that no longer feels revolutionary, want to be challenged both mentally and physically. Maybe, just maybe, gabber will return in force.

kitchen sink dramas

by Victoria Cooper

I

Ten years of plummeting self-esteem and patchy sprigs of chest hair had left Jason irritable and mushy. In his daily self-evaluation he slotted himself into three identities: tired, unfit and uninspired. Today he cursed Moccona, his twenty-four-dollar, five-hundred-gram jar of deception. “Knock, knock. Who’s there? Not the hot Italian lady from the ad, just a cup of ‘Dark Roast’ that never truly dissolves in hot water, and bitter, clag-like clumps of coffee on your teeth.” After testing his material on three mates, Jason posted his ‘Moccona roast’ to Facebook, got four thumbs-ups, and a comment from his mum. Success.

II

Jason ate the final ‘Uncle Ben’s Savoury Chicken’ for lunch, and now pushing a leaderless trolley, he damned his 12pm appetite. Immediately disturbed by the happy plastic sound of Coles’ overhead advertising, he swallowed his shivers and persevered. Confronting ambiguously titled aisles he put the dog food back on the shelf and, with no dents in his confidence, replaced it with a tin of baked beans. “Tinned food: what a joke.”

Stocked with white bread, frozen vegetables and three litres of milk set to expire tomorrow, he challenged the fifteen-cent tax incurred for forgetting reusable bags by referring to the customer service representative by her nametag (“Listen here Kate, I already pay my taxes”)—before becoming utterly dispirited by the way his triceps jiggled as he wrestled his trolley on the uneven car park asphalt. Livid, Jason left his empty trolley in the vacant car space next to him and charged home.

III

He introduced himself—with a little too much emphasis on the ‘jay’ in ‘Jason’—and shook her hand with a force he hoped improved his chances. Jason charmed her by asking for the wine menu and sweeping his serviette out to the side before laying it on his lap. The fact that it was made of paper didn’t matter, it was all about the intention. As the light outside folded into darkness, he watched as she swept up the final leaves of her salad and traced her finger along the rim of her empty glass.

“Nice joint,” he chuckled, drawing her attention to all the places on the map of the U.S. that he recognised. That’s it Jason, reel her in.



Offering to pay for her portion, Jason joked that it was 2019 and probably about time she paid her own way in the world with feminism and everything, and left the waitstaff a tip he thought to be generous. Leaving the Hogs’ Breath Café, Jason knew it was time to seal the deal: “Your place or mine?” The distant clacks of her high heels left a five-foot-four-blond bruise on his heart.

IV

Now, 7pm Jason took to his gratitude journal. He revised the entries of the last two days:

15.05.19
1. Beer
2. Beer
3. Beer

16.05.19
1. Beer
2. Beer
3. Beer

He refrained from his usual wittiness today.

17.05.19
1. My home brew skills
2. My soft heart—it doesn’t just beat, you know
3. My sense of humour

Pausing momentarily, he stared at his words and grappled with the idea that a legitimate gratitude journal entry could poke a gaping hole in his manhood. Deciding to “own it”, he smashed a Corona and reclined in front of *I’m a Celebrity Get Me Out of Here*, forgetting to call his Mum for the fourth day in a row.

V

Tequila shots shrouded his Friday night pub crawl in a pungent cloud of nostalgia. Jason knew he was not eighteen anymore. One indicator was the way the elastic of his chinos functioned less and less like a design feature, now interrupting the blood flow to his feet. But, despite the increasingly heavy burden of dissatisfaction, Jason knew that little had changed. He and his friends would still gawk at twenty-two-year-old blondes who were way out of their league, and crown whoever spewed first as a ‘bloody loose cannon’. So, he sucked in the spirited air, slurred through ‘Working Class Boy’ in three pubs, became reliant on his mates for structural support and woke up the next morning with a headache unparalleled to that of his youth. ‘I’d do it again, but’.



Art by Matthew Fisher

East in West

Grace Johnson's musings on the racially in-between.



Art by Nell O'Grady

I was born to an Australian father, a translator of Asian languages, and a Chinese mother, who eventually trained to become a nurse. Both parents spoke mostly Chinese to me in my early years, so I didn’t speak English until I started going to preschool. I

didn’t notice my parents being racially different—at that age I had no concept of it. My home was a blend of Chinese redwood tables and leather couches from Harvey Norman, an oil painting of the Australian outback next to a Chinese calendar with the character for ‘good luck’, porcelain dolls and jade plants. I accepted my home as my home, and my parents as my parents.

It wasn’t until I visited family in China that I began to realise the differences between my parents. First night in Shanghai: my mother blended in, speaking easily despite being brought up speaking the Sichuan dialect (she only began to speak in the standard Beijing dialect after meeting my father). My father was treated with great respect at having mastered Mandarin to such a high level in reading, writing, and speaking. They marveled at him and enjoyed when he picked their hometown just from the way they spoke.

But there was not as much need for hospitality and politeness when at a distance. My parents, walking together on Nanjing Road, were regarded in a way that was at once both appalled and intrigued. I was stared at and some people stopped to take photographs of me. “Don’t worry darling. They think you’re pretty,” my mother told me. “They like the ‘mixed’ look here.” And indeed, blown up to gigantic proportions in the department stores were images of Chinese women with Westernised features. The countertops were covered in products that promised to give you double eyelids, a slimmer nose, and

lighter hair.

There is a definite exoticism attached to the idea of ‘mixed race.’ From a 2015 American survey of multiracial adults, 58% of the white-Asian group found that having a racial background more than one race largely benefitted them and 37% found it made no difference. Out of all the groups, 19% described positive benefits and 4% had felt disadvantaged. Most reported they had experienced discrimination on varying levels, whether being subject to racial slurs or treated unfairly by an employer, again tied to racial perceptions.

Since Samuel Morton’s hierarchy of racial superiority, there has been extensive investigation into the scientific basis of race. In 2000, Craig Venter, a pioneer of DNA sequencing, said at a ceremony at the White House: “The concept of race has no genetic or scientific basis.” Yet race affects us still, because we are continuously perceived according to the race we appear to most ‘belong’ to.

As I increasingly noticed differences in thinking and cultural background between my parents, I began to realise it within myself. The schools I went to were generally divided between white and Asian groups, which I awkwardly straddled. Any academic success was automatically attributed to being part Chinese. Apart from that, I was fetishised because of my mixed heritage: I was ‘other’ enough to be exotic but not too far from whiteness. There are worse things I could recount, but most of my experiences are no better or worse than other mixed-race experiences, let alone

any ethnic experience. But it is rarely explored in popular culture.

Many mixed-race people find themselves living between cultures, not fully identifying with any side of their heritage. It’s supposed that we are heading into a post-race era, where most people will be mixed, and the concept of race will eventually disappear. But until then, how we are perceived often has much to do with what race we are, and the external assumptions tied to that race. This can be confusing to developing our own sense of identity, apart from our cultural upbringing.

Perhaps because I observed my father inundate himself with Chinese language and culture, and my mother choose to embrace her newfound Australian identity, my experiences of being mixed were not so clearly defined. There were transatlantic crossings, if you like, within both of my parents. My father had spent several years living in China and a few years after I was born, my mother became an Australian citizen. She adopted the relaxed parenting approach that I noticed of my Western friends’ parents’, while my father maintained the strict attitude to study that my Asian friends’ parents’ had. This meant there was no clear approach, as I saw it, to either side of my heritage. But this is a good thing, not defining, and therefore restricting, any race or culture. Perhaps this means we are able to decide our own context instead, how we choose to amalgamate our cultural knowledge and experiences, however disparate, with the experiences of today.

HOW AN ALBUM PREDICTED A POST-9/11 WORLD

MATTHEW FORBES

In early 2001, Chicago-based rock band Wilco finished recording their fourth studio album, *Yankee Hotel Foxtrot*. After being dropped from their record label, the band eventually decided to stream the album on their website, on 18 September. Eerily enough, it was originally intended to be released exactly a week before.

Yankee Hotel Foxtrot would have been emerged into a world of chaos and unbearable grief. Millions mourned their losses while simultaneously trying to come to terms with the reality of an unprecedented and unexpected loss of life, as well as the shattering of their sense of safety in America. Listening to the album now, it is inexplicable how many of the songs on the album accurately capture these reactions.

The record’s opener, ‘I am trying to break your heart’ is a subdued piano-led track for the most part, but it gets increasingly off-putting as it progresses. At a melodic level, a sense of disorder arises throughout the song, specifically through the odd embellishments that clash with the mostly placid instrumentals such as the scraping of piano strings, that ultimately leads to an anarchic ending. The unruly atmosphere of this nearly musically incoherent section is overwhelming, much like the globally-felt confusion that grew out of the 9/11 attacks.

There are a number of these chaotic passages throughout the album. ‘Poor places’ builds into a particularly noisy ending, as waves of feedback and radio-like static overpower the serene instrumentation. During the track’s final 90 seconds, a muffled female voice is heard repeating the album’s title.

The words ‘Yankee’, ‘Hotel’ and ‘Foxtrot’ are all part of the NATO phonetic alphabet, which is used for numerous contexts involving radio communication—one of which, and aptly in this case, being in-flight. Even with that haunting connection disregarded, so many disturbing themes are captured in this finale—impending destruction, the decay of a sense of self, feelings of uselessness—all of which are characteristic not just the few years that followed the 9/11 attacks, but of the world as we now know it. The nihilistic outlook of it all is perhaps depicted even more precisely through the bleak and fatidic lyric: “it makes no difference to me / how they cried all over overseas.”

Lyrical, there are several other prophetic moments throughout the album. ‘Jesus, etc’ contains front man Jeff Tweedy’s eeriest prophecy on the album: “Tall buildings shake / Voices escape, singing sad sad songs”. When I first heard this album in 2017, this line didn’t seem like it could be referring to anything other than the 9/11 attacks. In

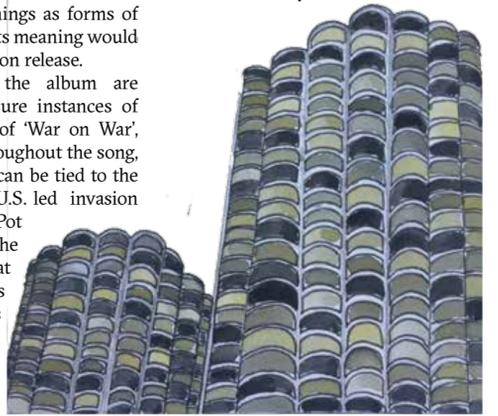
the context it was released in, it’s a tragic reminder of the thousands of lives lost that day, and plays into the singer’s assertion that in these unpredictable times, “our love is all we have.”

‘Ashes of American Flags’ is one of the album’s most musically melancholic songs, and the lyrics contain some of its most blatant foreshadowing. “I wonder why we listen to poets when nobody gives a fuck” Tweedy sings, commenting on the futility of the artist’s abstract attempts to rationalise the world around them when rationality has vanished from the world. Though one of the closing lines, “I would like to salute / The ashes of American flags”, was probably intended to be read as praise of flag burnings as forms of concrete expression, its meaning would have vastly shifted upon release.

Elsewhere on the album are smaller yet just as sure instances of prescience. The title of ‘War on War’, which is repeated throughout the song, in a post 9/11 world can be tied to the justifications for the U.S. led invasion of Iraq in 2003. ‘Pot kettle black’ calls out the double standard that belies ones critiques of other people. This draws parallels to the hypocrisy of post-9/11 patriotism and ‘togetherness’, given

the racism directed towards Muslim, Sikh, Hindu, Arab and South-Asians by the American government ever since the attacks.

Some say a lot of these connections are a stretch, but, Tweedy himself noted the “eerie echoes of 9/11” he heard on the album. Each component of the songs on *Yankee Hotel Foxtrot* had their own meaning well before the post-9/11 world came to be. But the unintentional predictions scattered throughout the album cannot be ignored. Sentiments of loss and confusion that make up so much of the album also define much of the attitudes and emotions that ceded the attacks and that shaped society as we know it today.



Art by Ludmilla Nunell

MUSIC WHILST STUDYING: ARE YOU LOSING YOUR WAM?

Austin Fong questions the playlists behind our study.

"Music is enough for a lifetime, but a lifetime is not enough for music."

Rachmaninoff's words float into my head whenever I am on the train in a thick sea of earbuds and headphones. An otherwise monotonous commute is sporadically broken by music leaking from them. The train is not the only place passionate music lovers thrive. USyd's libraries are full of bon vivants listening whilst studying or even whilst watching lecture recordings. For most students, a good Spotify playlist is a must-have for study. But is studying whilst listening to music a WAM killer?

The first answer is perhaps unsurprising: Yes, music is distracting and therefore a detriment to your primary task of studying. But this position is far from clear. A deeper examination reveals that music can be a motivator and overall net benefit rather than an interference. With a divisive academic literature, the answer might require examining student opinions on an individual level.

I interviewed 23 undergraduate university students of varying ages and degrees to understand why students listen to music whilst studying. Their responses were then categorised into three common answers: students who

avoided music whilst studying, students who listened for motivation, and students who listened for inspiration.

More than half the interviewees said they never listened to music whilst studying, completely abandoning it on everything from simpler tasks like making notes to more complex cognitive processes like research. Their reasons for avoiding music were diverse, including that music is sleep-inducing, and deep-rooted habits towards silent study. However, what unified all 13 responses was a common belief that music is a distraction, a claim grounded in current academic literature. A 2014 Cardiff Metropolitan University study found that listening to lyrical or instrumental music whilst answering questions produced a poorer performance than completing the questions in silence. With a sample group of 30 students, they identified that background music "impaired seriation (serial recall or mental arithmetic) and semantic processing (reading comprehension)".

For students, listening to music may lower performance when combined with study tasks like note-taking or understanding textbook content. Likewise, Sydney University's Counselling and Psychological Services have advised that music whilst studying is a distraction in "One day at a time",

one of their skills-based workshops. But for some, silence is not golden.

Seven interviewees identified music as motivating them to study. In contrast to the non-listeners, music and the physical presence of earphones reduced distractions, preparing them for a study mindset. As one student said, "listening to Satie reduces my anger when studying law [which is a trek]. If I didn't listen to him, I wouldn't study law". The musical range was not just limited to classical music. Other interviewees listened to lo-fi, Kpop and Western pop music, reflecting individual preferences. Music preferences plays a big part in elevating mood as discovered by Nantais and Schellenberg's 1999 study on how music affects mood. Testing a sample size of 84, they found "exposure to happy music [music that listeners liked] also results in faster speed and greater persistence on various [perceptual, cognitive and motor] tasks". In saying that, the study only used classical music however it remains feasible that these effects could apply to lyrical music. Those findings were reaffirmed in a 2005 study by the University of Windsor which found that "music could be a reliable cathartic outlet" and improved quality of work and productivity when IT workers were allowed to listen to music whilst working.

Lastly, three interviewees revealed that listening to music was a "gateway" to inspiration. As Jayden explained, "listening to instrumental music gives a rhythm to my work and helps me do my creative writing and structure my internal monologue".

"Different songs make me feel different emotions and I can use those emotions to enhance what I'm trying to write," Jayden said.

Another student, Jared, said that music helped him time his study blocks. "Often piano sonatas are usually 20-30 minutes in length so I can use my music to keep track of time". The University of Windsor study hinted at this dimension where "knowledgeable music users knew with certainty which music enhanced their work". A "significant" correlation was then found between curiosity and positive mood suggesting that listening to music helps align a student with optimum creativity.

Your WAM is the product of a combination of psychological factors like wconcentration, ability and motivation. As it stands, music can improve your creativity and motivation whilst also potentially hindering your concentration and memory. Given the right use, music can be a force for good. Our WAMs may well be grateful for our carefully crafted study playlists.

How the right twists our perceptions of academics

The leftist agenda in academia is not as real as you think, writes Ellie Stephenson

A common cry of the bloodthirsty right wing in the culture wars is that academia has a secret, corrosive Marxist agenda, indoctrinating the youth with leftism and producing irredeemably biased research. This claim is used to damage the credibility of academia generally, undermining its perceived authority and framing the right as under attack from elitist socialist academics. It's worth examining this pervasive claim, why it's so popular, and what purpose it serves.

The most puzzling aspect of accusations of left-wing bias in academia is the implication of conspiracy. The presence of lefties of various shades in universities is often framed as resulting in discrimination against conservatives, the propagation of biased viewpoints, and the pushing of particular political agendas. If a majority of academics lean left, it's unclear why that should be construed as being organised or collusive. Instead, it seems plausible that — as with any profession — particular types of people tend to work as academics and have their own personal beliefs that remain largely separate from their work. These worries also foolishly conflate a whole spectrum of left-wing and liberal thought. There is little in common between a socially progressive centrist

and a communist, but they would both likely identify as 'left-wing'. Given that, it's dubious that a biased agenda or leftist 'groupthink' really permeates academic thought.

On top of that, any education about left-wing thought is seen to be biased, while centrist and neoliberal takes are usually viewed as inherently apolitical. Where a neoliberal economics subject seems neutral, a Marxist political economy unit referentially becomes politically charged. Pro-Western Liberal Democracy standpoints are seen as default; anything else is radical. This makes it easy for conservative pundits to overstate the presence of bias within our educations. Moreover, the concern that academics are biased to the left implies that their progressive slant is unjustified. Perhaps it is reasonable for academics in particular fields to overwhelmingly reject conservatism or neo-liberalism if their work leads them to that conclusion.

Claims of bias in education, then, are unconvincing on a number of levels: they assume that some statistical tendency to the left constitutes an agenda or movement; they unreasonably homogenise the left, seeking to substantiate accusations of groupthink; they refuse to give merit to justifiably

left-leaning work; and they overstate the existence of radicalism in academia in the first place. Why do they persist?

Promoting distrust of academia serves right-wing populists well. For one, social liberalism is correlated with higher levels of education, making it decidedly in the interests of conservatives to suggest that academics, who are by nature highly educated and often educators, are not credible. By arguing that experts cannot be trusted, their political positions — however internally justified and well-researched — are made suspect.

Peritently in Australia, where beliefs about climate change are anomalously polarised, and denial is an established conservative political position, it's also helpful for the right to erode faith in science. While right-wingers would have us think they are the purveyors of facts and logic, evangelical Christianity and fossil fuels interests combine to incentivise opposition to scientific consensus. When universities are taken to be ivory tower hotbeds of Marxist sentiment, it's far easier to present the climate crisis as a progressive talking point rather than as empirical reality. This is then used to paint climate science as oppositional to the average, common-sense person, thereby legitimising

denialism.

The claims of bias play another purpose: they feed into an ideological distaste for access to tertiary education. The 'Left' has been the source of historical pushes for opening up universities to working class students, fighting to make university free and opposing moves to deregulate fees.

But this threatens universities' place as a home for wealthy young people to entrench their privilege and for the upper classes to dominate research, public thought, and the media. Presenting universities as overly radical and untrustworthy suggests that academia's current work is value-less: simply look at rhetoric about jobless arts students being fed with a left-wing agenda. In doing so, it becomes easier — if not actively popular — to cut funding and other forms of support to universities' work.

Anti-academic rhetoric is a harmful tool of right-wing populism, used to shut down opposition and demonise expertise. Despite being unfounded, allegations of left-wing bias in academia are regrettably effective in undermining academics work. This is not by accident, but motivated by a disregard for research, critique, and democratic access to education.

Phreaking out: a history of phone hacking

Albert Jagger ponders the fading art of landline phone hacker.

When people talk about hacking, it's more often than not associated with the internet. Throughout the later half of the 20th century however, long before the internet rose to worldwide dominance, the hackers of the time caused mischief in other ways. "Phreaks", as they were called (a combination of "phone" and "freak"), used to manipulate telephone networks into performing actions that were not intended.

Most phreaking took place in the United States and one of the more famous techniques used was known as red boxing, a practice that involved tricking payphones into thinking that a coin had been inserted without actually inserting anything. Phreakers would play a "red box tone" into the phone — a sound that imitated the actual sound generated when a coin was inserted — to trick the phone into thinking it had received a quarter. Phreakers would play a multi-frequency tone operating at 1700 Hz and 2200 Hz simultaneously 5 times for 33ms each with 33ms pause in between each tone using a modified tone dialler, otherwise known as a red box — a term rumoured to have been conceived after the first person to use the technique coloured their tone dialler red.

In the era before cheap phone plans, long distance and overseas calls could cost up to \$15USD to even dial. Phreaks

took advantage of their free calls, calling people from all over the world whenever they liked. Some phreaks also turned a profit through red boxing. Using a red box, they would intentionally call a disconnected number, before calling the operator to ask for a refund. Usually the phone company would offer to mail a cheque for the coins that were (apparently) deposited.

Long before the internet rose to dominance, hackers caused mischief in other ways.

A much riskier variant of red boxing also existed. It was called "beige boxing", which, in essence, consisted of wiretapping a landline telephone. Phreakers would find the telephone network interface — typically a beige box — on the side of a house, insert a couple of their own wires, and all of a sudden have the ability to answer and call on others' behalf. Because telephones operate on analogue signals, it's both extremely simple and dangerous to make your own beige box with a landline phone. As beige boxing involves meddling with wiring, any phreaker doing so when the phone rings could be in store for a nasty shock.

Phreakers took privacy invasion to new levels when it came to answering machines though. One feature that many answering machines had was remote administration, meaning you could call from another number and check if anyone had left you any messages. If you wanted to do this you'd have to enter a password, though most users didn't bother. A lot of answering machine

be referring to jailbreaking or rooting a mobile phone's operating system. Hardly anyone uses payphones anymore, and many systems have received upgrades that made previous attacks obsolete or much harder to perform. It is unlikely that you will find a payphone in the States that you can redbox. In recent years many people are opting to not have a landline phone, making beige boxing a thing of the past too. As we transition into the future, it's likely that opportunistic hacking like redboxing will become a thing of hacker nostalgia.

FAMOUS PHREAKS

STEVE WOZNIAK: *Cofounder of Apple*

JULIAN ASSANGE: *Founder of Wikileaks*

JOYBUBBLES: *A famous phreak who was blind and could whistle the blue box tone*

JOHN DRAPER: *Also known as Captain Crunch, John Draper discovered that a toy whistle from a cereal box could be used to make a bluebox tone*



President

Jacky He

Note: These pages typically belong to the Office Bearers of the SRC. In the absence of reports this week, Honi reminds readers of the cost of the university's student leaders.



Call for Actions on Climate Change

The recent federal election has seen an increasing importance amongst the public on the topic of climate change. Climate change is a pivotal issue that will have a severe impact upon the future of the young people of nowadays – that is, our generation. With the concentration of Carbon Monoxide increasing at 411 parts per million per year, and

the global temperature increasing by approximately 1.9 Farenheit ever since 1880, and the ice sheets melting at a rate of 413 Gigatonnes every year, this means that more infrared radiation is trapped in our upper atmosphere and the greenhouse effect would lead to an ever-increasing global temperature. Climate change is not an issue to be doubted about, climate change is REAL. If the society doesn't take actions to mitigate climate change, to

decrease the amount of carbon dioxide that we release into the atmosphere, the Earth will eventually be inhabitable as sea levels rise to engulf the lands, and temperature rises to beyond what is bearable by human. We are facing an urgent situation, and I would call upon the University to take initiatives to counteract climate change, and to lobby for more actions against climate change from the government.

SRC Breakfast

On Friday 17th of May, the University of Sydney Student Representative Council held its second SRC breakfast event on Eastern Avenue. The event has attracted around 100 students in total who came by to pick up their free breakfast along the way going to their morning class. We received many positive feedbacks and accolades from the students, many of whom expressed that they have not yet had breakfast due to early morning

class and the SRC has saved them from feeling hungry during lectures. A few students also stayed around to speak our SRC office-bearers to get to know about the SRC and the services we provide.

Wom*n's Officers

Gabi Stricker-Phelps and Crystal Xu

ENID Platform:

As indicated in our project plan, we intend to make a number of videos to promote our ENID platform, SRC services and women's services on campus. Video focus topics intend to reflect the diversity of feminist values and activism on camps, fashion interests, female entrepreneurship and career development etc. The detailed plan for the first episode will be discussed in next week USYD Women meeting. If you want to become "ENID Famous" we want YOU - incredibly talented USYD women- so that we can

ensure we populate ENID with content that is relevant and relatable.

Campus Security and Walk Service Update:

In the meeting on Tuesday May 7th, we discussed Consent Matters Progress report, student group updates and matters arising, student communications feedback and an update from CIS- Security. We raised points regarding ambulance cover for international students and whether the university would consider covering the cost of an ambulance for a student in

the case that this student has not got ambulance cover and is recommended to go to hospital via an ambulance.

The other major issue raised was regarding the fact the Security Walking Service at USYD is no longer available. Campus Infrastructure Services (CIS) when asked prior has responded that there were concerns regarding the fact that the service may attract predators to the area. We have asked for a more thorough justification as to the removal of this service. The outcome of the meeting on 7 May was that CIS will investigate the current situation

regarding the history of the service, funding allocation for the service, and new ways to offer this service rather than just through qualified security guards to ensure people feel safe on campus particularly at night. We will continue to consult CIS to ensure we set up a similar service.

Also did you know that USYD offers a free shuttle bus service around campus and to central transport hubs. If you are interested look at for the posters around campus or visit this website: <https://sydney.edu.au/campus-life/getting-to-campus/campus-bus.html>

If you have any comments or want to discuss women's safety on campus contact us.

Facebook: USYDWomen2019
Email: womens.officers@src.usyd.edu.au
Visit Us: TUESDAY(1-2:30pm) or via appointment

Education Officers

Jessy Xu and James Newbold

Xu and Newbold have submitted 1/6 reports this semester.

There is no Education Officers' report this week. Xu and Newbold are each paid a total of **\$12,945.60** and superannuation totalling **\$2,459.66**.

You can contact the Education Officers by email at: education.officer@src.usyd.edu.au

Indigenous Officers

Akala Newman and Thomas Harrington

The Indigenous Officers are unpaid office bearers of the SRC.

There is no Indigenous officers' report this week. Newman and Harrington have submitted 0/4 reports this semester.

You can contact the Indigenous Officers by email at: indigenous.officers@src.usyd.edu.au

International Students Officers

Jahanzaib Lashary, Yilan Wu, Ken Leung, and Janet Lin

The International Students Officers are unpaid office bearers of the SRC.

There is no International Students Officers' report this week. Lashary, Wu, Leung, and Lin have submitted 0/3 reports this semester.

You can contact the International Students Officers by email at: international.officers@src.usyd.edu.au

International Students Officers

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

The Residential College Officers are unpaid office bearers of the SRC.

Zhang, Zhao, Ardouin, and de Mestre have only submitted 2 of 3 reports this semester.

You can contact the Residential College Officers by email at: residential.college@src.usyd.edu.au

Stipend figures are sourced from the 2018 SRC Budget*. All stipends are funded through the student purse through the Student Services and Amenities Fee (SSAF).

*The 2019 SRC Budget is yet to be finalised.

DID YOU KNOW?
The SRC can help with accommodation and landlord problems

Need help or advice? Your SRC is here to assist you. Phone for an appointment. The service is FREE, independent and confidential. We are located at: Level 1, Wentworth Building (G01), University of Sydney (02) 9660 5222 | help@src.usyd.edu.au | src.usyd.edu.au | [facebook.com/src.help](https://www.facebook.com/src.help)

When does your student visa run out?

It is your responsibility to ensure that you comply with all your student visa conditions, especially the length of stay allowed under your visa entitlement.

You can find out about all the applicable visa conditions and your visa expiry date using the online service (Visa Entitlement Verification Online – "VEVO") on the Department of Immigration and Border Protection website. Use this URL: <https://online.immi.gov.au/evvo/firstParty>

When accessing this online service, you will need your passport number and other identification details which can be found on the visa grant email sent by the Department.

If you are not sure how to use VEVO or have trouble with this online service, you can get FREE help from the SRC registered migration agent by contacting 9660 5222.

Make sure you put the visa expiry date in your calendar and remember to NOT overstay your visa! Overstaying leads to serious legal consequences which in some situations may require you to leave Australia immediately and you will not be able to come back again for 3 years.

Level 1, Wentworth Bldg, University of Sydney
p: 02 9660 5222 | w: src.usyd.edu.au
e: solicitor@src.usyd.edu.au
ACN 146.653.143 | MARN 1461414

Tenancy: When can your landlord enter your rental property

If you are a tenant on a lease (a 'Residential Tenancy Agreement') then you are 'entitled to quiet enjoyment of the residential premises without interruption by the landlord.' This means when you rent a house or apartment your landlord should not interfere with your 'reasonable peace, comfort or privacy'. It is not limited to the amount of noise in your home. For the period of the lease, the landlord and their agents should leave you alone, other than for specified reasons. They should not drop in unannounced, give notice of visits and seek your consent to come into the house or apartment.

premises they can only do that 4 times in any 12-month period and need to give 7 days notice each time. For necessary, but non-urgent repairs they need to give 2 days notice. For properties that become for sale, they cannot take photos of your private property, e.g., your bed, your couch, your clothes that are stored in the built in wardrobe; and can only show prospective buyers through 2 times in a week and giving 14 days notice for the first showing, or as agreed, and 48 hours notice each time after that.

the landlord and their agents should leave you alone

A landlord or their agent must also 'take all reasonable steps to ensure that the landlord's other neighbouring tenants do not interfere with the reasonable peace, comfort or privacy of the tenant in using the residential premises' (NSW Residential Tenancies Act 2010). For example, if there are noise problems in your block of apartments you can ask them to action through the block's Body Corporate. It is unclear as to whether a building site nearby is considered a breach, or whether this applies to neighbours that do not share your landlord.

There are a couple of reasons they can enter without consent or notice. For example, the landlord (or sometimes a tradesperson working for them) can enter your residence without consent or notice; in an emergency, to do urgent repairs, or if they have an Order from the NSW Civil and Administrative Tribunal (NCAT). Even in these cases there are some limits on entry without consent.

What 'reasonable peace, comfort or privacy' means may vary depending on the circumstances. There are a set of rules about them seeking consent and providing notice for them to come into your place. If they come to inspect the

If your privacy and 'quiet enjoyment' is constantly disrupted, you can apply to the NCAT for an order for the landlord to stop, for you to change the locks or break the lease without penalty. Seek advice from an SRC caseworker.

SRC caseworker help Q&A

Ask Abe



Renting: Ending a Lease

Dear Abe,

I just found a great new house with my 2 best friends. We move in two weeks time. However, I still have 2 months left on my lease. How do I tell my landlord? Can I get into any trouble if I just stop paying rent?

halfway through your lease, or 6 weeks if you are less than halfway through.

An alternative to consider is transferring your tenancy to someone else **with** your landlord's consent.

Moving On

Dear Moving On,

A lease is essentially a contract that you make with your landlord. You can ask your landlord if you can terminate your lease early. A standard fee for breaking the lease early (i.e., moving out before your end of lease date) is the equivalent of 4 weeks rent, if you are more than

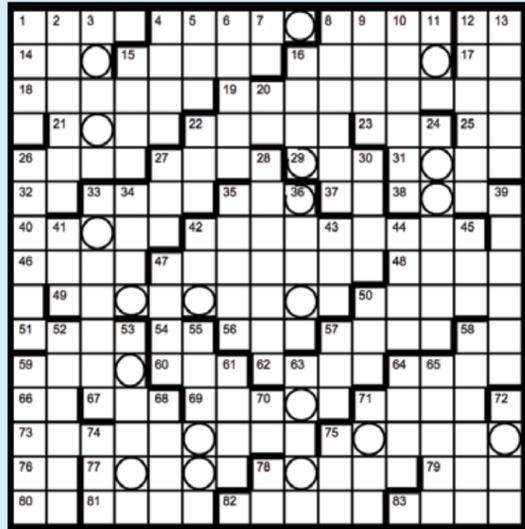
"Rent strikes" are not considered a legitimate course of action, regardless of the circumstances. If you stop paying rent you will probably not get a refund for your bond, and you can be taken to the tribunal and ordered to pay any additional amount that you owe. It may also lead to you being placed on a rental blacklist, so please think carefully about whether this is something you want to risk.

Abe

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



Rebus Crossword



58. Initials shared by director of Strictly Ballroom and lead actress of Room
 59. Little dude with a thing for rings
 60. 2nd Amendment defenders
 62. Falling water
 64. A sock's sock
 66. Arctic Monkeys song, ___ Mine?
 67. Successor to JFK
 69. Indifference or detachment
 71. Nincompoop
 73. Excessively energetic
 75. Quality of moving at low speed
 76. Alternatively
 77. Greek woman who opened a box
 78. Passageways found in theatres and planes
 79. What one uses to see
 80. The most important thing to me
 81. Uses one's 79-Across
 82. American TV awards
 83. Wild cat that must smell nice
27. Little robot
 28. Greek goddess of the harvest, known as Ceres to Romans
 30. Heavy-duty waterproof cloth
 33. Provide funds for
 34. Irish-Australian Damien ___ won Australian Idol in 2006
 35. Her number is 867-5309
 36. Coat a metal with a protective oxide layer
 39. Female Jedi master, of the same species as Yoda, who sat on the Jedi Council
 41. Privy, bog, lav, can, or john
 42. Queen of Carthage who attempted 24-Down Aeneas
 43. Snip
 44. Cosmetics company
 45. Very similar to yes
 47. Borrow money
 50. Awful tasting spirit, which can be combined with awful tonic to make the worst cocktail ever
 52. Museum where Wonder Woman works
 53. Sheet-like tissue
 55. Farmers' vehicles
 57. You might watch Better Homes & Gardens for tips with this
 58. Anne who lost her head on 19 May 1536
 59. 58-Down's husband got to be this six times
 61. This company specialises in home, car, and health insurance for the over 50s
 63. Religion whose official headwear is the fedora
 64. Female pigs
 65. Ray Liotta sells this product in Bee Movie
 68. Green stone
 70. Short avenue
 71. Sheets of floating ice
 72. County in southeast England
 74. Little LPs
 75. How you might describe a fox
 78. Name of the album 66-Across appears on

A note on the rebus crossword

In this rebus crossword, the circled squares all contain two letters rather than one.

Credits

All puzzles by **Clouddrunner**

Find solutions online at honisoit.com

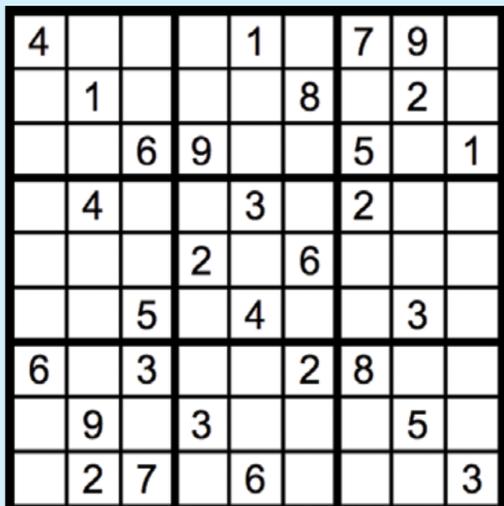
ACROSS

- Small sacs in which spores of ascomycete fungi develop (also the initials of the Australasian Supply Chain Institute)
- Something that is hard to hold
- Supporters of the patriarchy
- Nota bene
- Trotsky's first name
- Zones
- Children's play equipment also known as a teeter-totter
- Alternatively
- Possibly Spanish pizza chain with locations in Quakers Hill, Bella Vista, and Epping
- Verbally attacks (5,4)
- Images and patterns that are spread on the internet but can show up in unexpected places
- You will contract
- Cigarette ingredient
- The first degree
- Neighbour to the radius
- Fold
- Release
- Person with an itinerant lifestyle
- The Empire State
- Stain used in the Rorschach Test
- Woman loved by Tarzan and The Proclaimers
- Name of 2012 North American hurricane
- Mercury but not Pluto
- The USU and federal elections have proven that this simply doesn't work
- Tom Hiddleston portrays this crafty character
- Forming lines? (5,2)
- Contended
- Teeth doctor
- Testicle or ovary
- Steal
- @
- Cowboys say this before a haw
- Bell's sound

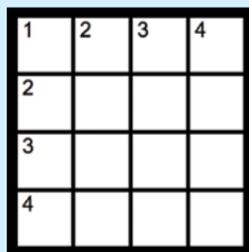
DOWN

- Swiss peaks
- Decorous, proper, decent
- Disapprove of strongly
- They proverbially come before 'hoes'
- Thing
- Continue consuming food (3,2)
- ___ You Like It
- This city was once divided by the Berlin Wall
- Sleep
- People who are sometimes crazy and/or rich
- Having been cut with a saw
- OK (3,3)
- Bird, bint, or biddy
- Zone
- Town known for its witch trials
- Group of 28 states in Europe
- Still
- Something that might be done to a stone
- Remove from a socket

Sudoku



T.W.A.T.



Clues across and down are the same

- Be unable to wait (4)
- Newcomer who is advised by experienced staff (4)
- Group of two men or more (4)
- Cry (4)

Target



Target Rules: Minimum 4 letters per word.

- 10 words: Entry-level
 15 words: Needs guidance
 20 words: Bad news
 30 words: You killed it!

THE INDEPENDENT

THE DEPENDENT BRINGS YOU NEWS EACH WEEK COURTESY OF OUR SPONSORS. THIS WEEK, THEY ARE: **The Shop, Distributive and Allied Employees Association**

PERSPECTIVE: Israel Folau rebrands as Palestine Folau in attempt to regain currency with the left >> P 20

BUSINESS: Tim Anderson negatively gears Anderson Stuart building in wake of Coalition victory >> P 18

Die-hard Labor hack unsure what to mourn the most

Justine Thomas has had the worst week ever.

Following the death of Bob Hawke, the loss of the federal election and with it, a sweet staffer job, Justine Thomas has found herself unsure of where to direct her overwhelming sense of grief and career anxiety. It appeared that her three most treasured values – neoliberal trade unionism, electoralism, and cults of personality – were in crisis.

Things were going well for Thomas last Thursday, having only to deal with the death of icon Bob Hawke.

A quick post to Facebook, an Instagram story and a Tweet later, she felt momentarily re-

lieved, having shared a photo of her Uncle with Hawkie back in the 70s.

It got even better for Thomas on Friday after Tony Abbott gifted her another opportunity to milk performative emotions with his "incredibly insensitive" comments.

It wasn't smooth sailing for Thomas though. After copy and pasting her post from the Bennelong by-election with a cheeky find and replace job, the Labor die-hard told her 3,400 Facebook friends why there "no one better than Sam Crosby for the job".

At around 7:30 pm she real-

ised she'd truly fucked it after polls starting indicating the strong possibility for a Coalition win.

"Fuck Queenslanders for being alienated by me! Don't they know a progressive platform when they see one! I'm a kind and loving person," Thomas anxiously tweeted. Around that time, a competing sense of loss started to dawn on her — the staffer job she had so eagerly anticipated had begun to slip from her grasp.

"Oh Albo, we need you now more than ever," Thomas was reported to have cried during the early hours of Sunday morning.

UAP volunteer misinterprets "democracy sausage"

Chris Reason leaves exit polls for exit poles.

A campaigner who indecently exposed himself on the election last Saturday has claimed it was actually just an innocent mix-up. Shane "Shano" John told *The Dependent* he had simply been confused by the concept of 'democracy sausages'.

"I was on the campaign trail at around 2:30 pm and everyone was ravin about these fucken democracy sausages" Shano recounted. "I simply thought to myself, fuck me mate, even my sausage is ten times better than these leftist cucks."

"I saw some dickhead Greens voter going on about his healthy looking vegan sausage and simply

told him to get a load of my real meat."

"When you think about it, anyone could've been in my position," Shano continued. The campaigner had overheard passersby commenting on the clumpy consistency of meat this election. At that point, he thought it was only reasonable to show them his own democracy sausage, which he allegedly described as "straight as an absolute fucking gun barrel."

Shano was later seen sprinkling fried onions and barbeque sauce on his "member" shortly before New South Wales Police officers escorted him from the scene.

FASHION: FOLAU'S NEW LOOK



I voted Liberal and I want everyone to know it

Jagit "Jason" Malhotra is on top of the world.

First thing's first, and boy oh boy am I not ashamed to say this. I am a proud STINKING Liberal.

Left-wing cuck harassing me on the way to the polling booth? Fuck off. Anything vaguely resembling a plan to tackle climate change? Not in my country. Fuck that shit right off.

So I've just GOTTA ask the question: why the hecking damn heck do hot girls keep ghosting me on Tinder and Bumble? Tinder has brought nothing but good fortune for other Young Liberals in the past, so what gives?

I'm a conservative. But that doesn't mean I don't care. I'm so empathetic towards people exactly like me.

So what the damn heck is going on?

You match with a hottie, you link them your 4,000 word Plan to Deliver Budget Surpluses Without Increasing Taxes (More Jobs In A Stronger Economy) and still, nothing. I lisoned with all the hot Liberal campaigners, still shit out of fucking luck.

I really need a support system right now, as I deal with the inane ramblings of my dumbass leftist family. I cannot do as billions of intellectually inferior people around the world do: turn to the welfare state.

Whatever. With my looks, and disdain for socialism (especially democratic socialism), I know I'll be fine.

SORRY DAY ANNIVERSARY 2019

STOP THE STOLEN

GENERATIONS

12PM FRIDAY 24TH MAY

HYDE PARK FOUNTAIN

SORRY MEANS YOU

DON'T DO IT AGAIN

ORGANISED BY GRANDMOTHERS AGAINST REMOVALS