

Honi Soit

Week 10, Semester 1, 2020 / First printed 1929



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The decline of the humanities / p. 6

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Acknowledgement of Country



Honi Soit is published on the stolen land of the Gadigal People of the Eora Nation. For over 230 years, First Nations people in this country have suffered from the destructive effects of invasion. The editors of this paper recognise that, as a team of settlers occupying the lands of the Bidjigal, Darug, Gadigal, Wangal and Wallumedegal people, we are beneficiaries of these reverberations that followed European settlement. As we strive throughout the year to offer a platform to the voices mainstream media ignores, we cannot meet this goal without providing a space for First Nations people to share their experiences and perspectives. A student paper which does not acknowledge historical and ongoing colonisation and the white supremacy embedded within Australian society can never adequately represent the students of the institution in which it operates. We seek to resist colonial violence and the racist power structures that serve to oppress those who are Indigenous to this land. Sovereignty was never ceded. Always was and always will be Aboriginal land.

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Editorial

This week, we got a first taste of freedom from isolation, something I thought I'd be ecstatic about. Instead, I'm anxious. I had some form of hope that the pandemic would actually give people a sense of responsibility for something other than themselves, an understanding that self-sacrifice for the sake of somebody else's at-risk family is more important than being able to continue your routine as usual.

Instead, I'm left wondering if there's any hope in this often-quitte-fucked-up world when I see people having 20 person parties as soon as socialisation rules are lifted to two adults visiting a friend. Like so much else, it makes me angry.

Yet, Raúl Sugunanathan's feature article, alongside the SRC's mutual aid service, alongside the activists who participated in May Day this week to continue fighting for those who have been left behind, gives me hope. In his article, Raúl analyses where the radical roots of the early Church have gone, and tells the stories of Christians who are doing fantastic, activist work and returning to them. He calls out the hypocrisy within the Church, and within broader society, that is so

often left to slip under the radar, and he calls for those who preach faith to actually do it. The timing of this article couldn't be more relevant. It's not enough to be complacent about these things, to think that somebody else can take up the baton, that it's not our problem. Now, more than ever, we need activism, we need to be fighting for the people who are suffering, and who are left in loopholes that offer them no support. This time, as students, it was nearly so many of us. It is so many of us.

Warmest virtual hugs to everybody who wrote for this edition and who contributed art. I'm particularly proud of the artists who contribute to *Honi* every week — you make this paper beautiful. Emma Cao, this cover art is stunning. Thank you, thank you, thank you.

Yours in love, rage and hope.

Ranuka Tandan

Letters

Do Androids Dream of Electronic Cottages?

In the current contemporary modern world Of Covid 19 Corona Virus , every-one is locked down in family prisons or lockdown jails called family homes ! The Governments, The National Cabinets, The Federal Cabinets, The State Cabinets, The Bosses, The Needy Rich , The Police and The Mass Media keep telling these home grown prisoners what to do, what to think, what to say, and when to go out.

These Home Prisons for The Needy poor And The Needy Rich are called " electronic cottages" or " telecottages"

The Mass Media in The Modern Corona Virus Covid-19 World (For Example Waleed Aly (born 15 August

1978) On "The Project" TV Channel Ten) believes that most work, most schoolwork, most sports, most leisure times, most family times , and most exercise times is done exclusively at home in ""electronic cottages" Or Telecottages" !!

The Electronic Cottage is a house, usually in the country, which has all the necessary equipment and a connection to the internet so that people can work there rather than travelling to an office:

The electronic cottage has become the ideal launch pad for the flexible, independent worker, the archetype for this century

But will our societies our economies

our environments, our families, our schools, our workplaces ,our televisions, our radios, our internets, our food sources, our mental stimulants, our physical stimulants and our lives remain exclusively within our telecottages and our 'electronic cottages 'from now to the end of the human world?

Who is superior in the electronic cottage era or the telecottage era ? Females or Males? Will the outdated archaic misogynist Male Chauvinist patriarchy come to an era end due to corona virus covid 19 with the rise of the feminist female matriarchy era of the electronic cottages and telecottages?

Will mental illness, social media,

teleworking , computer fatigue, isolation, , alienation, interpersonal social distancing, boredom , physical interactivity, and technology rule the modern world from no on until the end Of Human kind? Will the home be your only place in life for everything and everyone?

What do you want to do in Ilfe ? Where will you be in ten yearts time In the modern future world ?

Will we all Stick around the telecottage and electronic cottage for our entire life times forever?

Yours in future shock,
Jane Wallace

A comment on our Michael Spence comedy piece

Looks like the bootlickers have taken over at Honi
- Annette Blanka

Another comment on our Michael Spence comedy piece

i hope that this is a joke and a bad one.... A house of cards that is collapsing... that what is left behind...
- Vrasidas Karalis

Seriously guys just read the article before you comment

what is it about student media and providing a soap box to the administration haha
- Jason Pover

Please, go ahead

just when you thought Honi couldn't become more obnoxious. I think I'd key my own car before I took their articles seriously
- A man wearing a suit in his profile picture

Aristotle's ghostwriter

The footy king's hunger for social capital is only trumped by that of the condescending junior "journalist"
- Zachary Marshall

And we thought we gave the USU a hard time

"To summarize: it is a well-known fact that those people who must want to rule people are, ipso facto, those least suited to do it." doug adams
- Joseph 'Goodguy' Greg

Write, create and produce for *Honi Soit*

Interested in reporting or making art for Australia's only remaining weekly student newspaper? Email us at editors@honisoit.com or message us over on our Facebook, Twitter or Instagram pages.

Nudes, declarations of affection and hate mail may be sent to:
editors@honisoit.com.

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**SRC
MUTUAL
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Who? Weekly

Zoom Zoom Zoom, let me hear you say furlough

For the editorial team, the post-*Honi* world is full of exciting possibilities and opportunities, and none more so than spying on the Zoom meetings of rival outlets. 2009 *Honi* editor alumnus, Mark Di Stefano, "resigned" from the Financial Times last week after being accused of accessing the confidential video calls of The Independent and The Evening Standard, in which staff learned of pay cuts and furloughs resulting from the pandemic. Members of the call were privileged to witness an act of expert-level hacking, as Di Stefano's name apparently appeared momentarily on screen before he left the meeting and returned using a different, unnamed account - unfortunately later found to be linked to his phone. Watch out *Pulp*.

Connor's cuts

In other ex-editor news, 2019 editor Joe Verity took

a job at USU President Connor Wherrett for heart-reacting our article about Belinda Hutchinson being re-elected as Chancellor. Verity challenged Wherrett's commitment to fighting for workers' rights, given the underpaying of workers by Thales Australia, the arms company which Hutchinson is chairperson of. Could "Can't Stop Connor" be taking a leaf out of the book of Belinda and slicing his own staff's pay? Are the current Board candidates walking into the irony-laced jaws of a union that mistreats its workers? Only time will tell ;)

Saint Anthony

Anthony Martinho-Truswell, the Dean of Graduate House at St Paul's College has penned an article in digital magazine Aeon. With its author looking like a charming mix of an indie band frontman and a prolific user of "facts and logic," the article—"We need highly formal rituals in order to make life more democratic"—reeks of the kind of colonialist, white-privilege bullshit you'd expect from its title. One of the more egregious assertions it makes is that, when it comes to unifying "diverse residents," "It takes a formal, traditional, ritual-filled ancient college

to make them all feel as though they're truly of one kind." We've yet to receive confirmation as to whether or not forcing freshmen to drink until they spew counts as a formal ritual.

Deal-icious

Whilst we haven't received any confirmation about which USU Board candidates are forming alliances with each other, like your stomach informing you it's time for lunch, we can always go off rumblings. Word has it that Beware Belinda Thomas (Unity) and Elusive Eitan Harris (Independent Labor) may strike up a deal, as will Arrogant Amir Jabbari and one/both of the Liberal-aligned candidates (Boring Ben Hines and Nauseating Nick Rigby). Whilst Plotter Prudence Wilkins-Wheat has seemingly suggested she would like to work with Vigorous Vikki in mentioning her as her favourite candidate, nothing has been sorted as of yet. As for, Rogue Ruby Lotz, will her Nazi meme spell a difficult preference situation? We'll see...

May Day car convoy shuts down Sydney city

Ranuka Tandan reports.

Students, workers and unions joined together in a 110 car and 50 bicycle-strong convoy protest today to demand that no worker be left behind in the COVID-19 pandemic, or in the transition to renewable energy.

Cars were covered in homemade posters and signs, and chalked with slogans that read "climate action now" and "no worker left behind." Chants between cars such as "solidarity forever" and "worker's rights" among a continuous stream of honking made the protest a loud one, as well as a long one.

The convoy met at the Domain and cars made their way along College Street to the Liberal Party headquarters, where protesters on bicycles met. The organisers promoted social distancing in the lead up to the rally by ensuring only members of the same household attended in one car.

"Shortly after starting it became clear that the entire city had been shut

down and police admitted to many attendees that their actions had thrust the city into complete lockdown," said Australian Student Environment Network (ASEN) Co-Convenor Seth Dias. "This shows that protest and resistance can be effective even in these trying times."

"The May Day car convoy was organised by the newly formed May 1 Movement to continue resistance on a historical day for workers' rights and social justice. This year, the demands were predominantly centred around calling on the government to include the 2.2 million workers left out of the COVID-19 welfare package, but also included demands around social justice and climate action."

Key demands of the rally included the immediate expansion of JobKeeper to cover casual, migrant, international student and refugee workers; an amnesty on rent, mortgages and evictions; as well as the

stopp of stand downs. On the climate front, demands written by the May Day organising committee focus on a "public works program to decarbonise the economy and guarantee a just transition for all fossil fuel workers, Indigenous communities and all those on the front line of the climate crisis."

Independent community radio station 2SER hosted the live stream of the day, conducting interviews, playing music by Aboriginal artists, and reminiscing about previous May Day strikes.

Paul McAleer, Secretary of the Maritime Union of Australia, said that the "May 1 movement is not just about May 1, it's about fighting for justice and fighting under the banner of worker's rights and social justice. It's absolutely fundamental that working class people resist the attacks and the austerity that we are facing in this country now, and with the unfolding of the economic crisis

it is essential that workers continue to struggle for those things that we demand in our communities. The May 1 movement will stand behind all working class people who fight for justice, who fight for peace and who fight for socialism."

McAleer also spoke on the May Day zoom forum that occurred in preparation for the convoy today, with former NSW Greens senator Lee Rhiannon and United Workers Union Warehouse Organiser Alex Suhle. The call was focused on how to make sure the car convoy ran smoothly, and how the movement will continue to fight in challenging circumstances.

Other actions have occurred around the country, with workers in places like Hutchinson Ports standing in solidarity with the car convoy while still working on the frontline.

五月劳动节汽车护航关闭了悉尼城区

Ranuka Tandan报道, Lei Yao 翻译

学生, 工人以及工会于5月1号一起加入了由110辆汽车和50辆自行车所共同组成的强大的护航抗议。此抗议在于严格要求没有工人会因为COVID-19大流行而被抛下, 也要求实现使用可再生能源的转换。

汽车被家庭制作的海报和标志所覆盖, 车身上也被用粉笔写上了标语“气候行动在现在”以及“没有工人被拉下”。在汽车之间的重复喊叫, 比如说“永远团结”还有“工人权利”, 在持续的喇叭声中使得这场抗议十分响亮而且漫长。

这场护航从图书馆后的停车场开始, 这些汽车开始沿着College Street行驶直到自由党的新州总部, 这个目的地也是自行车抗议者最开始聚集的地方。抗议的组织者遵守社交距离政策, 在领导整个游行的过程中保证了只有来自同一个家庭单位的参与者在

同一辆车里。

“在游行开始的短暂时间后, 整个市区很显然都被关闭了。警察对很多参与者承诺, 他们的行动已经把这座城市推入关闭状态,”澳大利亚学生环境网络共同召集人Seth Dias说道。“这表明抗议和阻力即使在尝试阶段仍然有效。”

“五月劳动节汽车护航活动是新形成的五月一号运动组织的一部分, 以此持续地施加阻力于这具有历史意义的一天从而来支持工人权利和社会公正。今年, 主要的要求集中在呼吁政府去提供二百二十万工人原本不提供给他们的社会福利保障包裹中, 并且同时包括关于社会公正和气候行动的要求。”

主要游行的要求包括JobKeeper的立即扩张, 去覆盖到临时工, 国际学生以及难民; 租房补贴金, 抵押以及强

制退劳; 还有停止退休裁减。在气候面前, 五月劳动节相关组织机构主要关注于一个“用来减少碳化经济的公众工作项目, 来保证一个即时的转接给所有化石燃料从业人员, 原住民团体以及所有站在气候危机前线的人员。”

独立广播团体站 2SER主办了当天的直播, 主持了面谈, 播放了来自原住民艺术家的音乐, 同时回忆了之前的五月罢工。

Paul McAleer, 澳大利亚海洋工会的秘书长, 说道“劳动节运动不仅仅是关于劳动节, 这是关于为了公平而奋斗, 在受压迫之下的劳工权利和社会公正而奋斗。最基本的是, 工人阶级抵制我们现在在这个国家所面临的攻击和紧缩政策, 并且随着经济危机的发展, 工人必须为我们社区中要求的那些东西继续奋斗。 5月1日运动将站在所有为正义, 和平与社会主义斗

争的工人阶级的背后。”

McAleer还在劳动节zoom论坛上发表讲话, 该论坛是为今天的车队护航做准备的, 与前新南威尔士州绿党参议员李·里安农 (Lee Rhiannon) 和联合工人工会仓库组织者亚历克斯·苏勒 (Alex Suhle) 一起。此次电话会议的重点是如何确保车队顺利行驶, 以及车队护航如何在充满挑战的情况下继续战斗。

全国各地还采取了其他行动, 像 Hutchinson Ports这样的地方的工人声援车队, 同时仍在前线工作。

Oscar Bai 被USU理事会谴责

Lara Sonnenschein 报道, Lei Yao翻译

这是五年来第一位受到谴责的董事会成员。

在昨日下午的联合投票中, 任职第一年的董事会成员白梓正因未能履行出勤义务而受到大学学生董事会的谴责。

董事会还投票通过了暂停白梓正的薪酬, 特权和福利的措施, 获得了11票赞成和来自他自己的1票弃权。相应的结果是, 白梓正将不会获得5月或6月的津贴, 并且其用餐卡和董事折扣仅限于7月20日。

这项特别决议指出, 这是一再发生的事件, 特别列举了10项事件, 其中执行官认为白梓违反了其董事会职责。此外, 白梓正已收到有关其行

和潜在后果的多次书面和口头警告。

2019年8月21日, Connor Wherrett 董事会主席会见白梓正, 告知他由于未声明的冲突而试图影响新俱乐部小组的决策过程时, 他违反了他的信托职责。

作为回应, 白梓正随后发信息说: “那些你认为你的朋友以高姿态的指控攻击你。你知道那种感觉吗?”

2019年10月1日, 学生董事会副主席 Lachlan Finch 会见了白, 称“他需要提升自己的董事会董事标准”, 白接受并保证这样做。

2020年4月8日, 执行官通过电子邮件联系了白梓正, 对他的出勤记录表示担忧, 警告他未能出席会议可能会

导致他的董事职位随时被解除。白梓正从未回复电子邮件。

白梓正在4月24号的会议上道了歉, 并将该议案形容为“警钟”, 承诺改善其表现。他还指出, 事实证明, 作为一个国际学生, 在COVID-19危机期间有很多难处。白梓正本人在中国, 由于莫里森政府于今年2月1日实施的旅行禁令, 无法返回澳大利亚。然而, 大学学生董事会的会议在网上持续进行, 以及他打破规则是在旅行禁令被发布之前, 这给他的部分借口带来了是否有效的疑问。

名誉财务官玛雅·埃斯瓦兰 (Maya Eswaran) 是昨天唯一在决议中发言的董事会成员, 她在讲话中指出, 该议

案的重点集中在支持白梓正。

在对Honi的讲话中她说: “由学生团体选举产生的有薪董事不满足其职务的最低要求是不可接受的。董事会必须知道他们将承担责任, 这一点很重要, 尤其是当一批新的学生将于6月加入董事会时。拥有充满激情和敬业精神的学生是我们保持独立的学生运营组织的能力的核心, 这其员工和成员充满信心的来源。”

这是五年来对董事会董事的第一次谴责。

Honi向白梓正征询了他的意见, 但他没有及时回复发表。

Belinda Hutchinson再次当选校长作为第三轮任期

Lara Sonnenschein 报道, Lei Yao 翻译

在一轮联合投票后, Belinda Spence) 指出, 参议院毫不犹豫地再次让Hutchinson当选。

“从今天的决定中可以清楚地看出, 校长在整个大学内外所受到的尊敬。”

尽管校长的角色始终是象征性的有名无实的职位, 但Hutchinson说, 鉴于COVID-19危机, 以及大学正处于寻

找新的副校长以取代Spence的阶段, 她“决心提供一些至关重要的稳定性”在这个节骨眼上。

有争议的Hutchinson是澳大利亚Thales军备公司的董事长。 2017年, 悉尼大学与Thales签署了一项备忘录, 以在五年期间更紧密地合作。

去年Honi报道了这家澳大利亚公司在2011年至2018年之间拖欠了工人744万美元的薪水。大学当时拒绝对此事发表评论。



Photos by Jazzlyn Breen.

Belinda Hutchinson re-elected as Chancellor for the third term

Lara Sonnenschein reports.

In a unanimous decision, Belinda Hutchinson has been re-elected to serve as the University of Sydney (USyd) Chancellor for a third term, beginning in February 2021 and ending in February 2025. She became the University's 18th Chancellor in 2013.

Vice-Chancellor Michael Spence noted

that the Senate did not hesitate to re-elect Hutchinson.

"The respect in which the Chancellor is held both across the University and beyond is evident from today's decision."

Whilst the role of Chancellor has always been more of a symbolic figurehead position, Hutchinson said she

was "determined to provide some vital stability" in light of the COVID-19 crisis, and as the University searches for a new Vice-Chancellor to replace Spence.

Hutchinson is controversially the chairperson of arms company, Thales Australia. In 2017, the University signed a memorandum of understanding with

Thales to collaborate more closely over a five year period.

Last year, *Honi Soit* reported on the Australian company underpaying workers by \$7.44 million between 2011 and 2018. The University declined to comment at the time on this incident.

Notice of Council Meeting
92nd Students' Representative
Council, University of Sydney



DATE: Wed 6th May
TIME: 6pm
LOCATION: via Zoom,
to attend please email:
secretary.council@src.usyd.edu.au

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

“Perhaps this will be the time to do away with Anzac Day”

Lucy Taylor writes in conversation with a controversial piece published in *Honi* in 1958.

“I believe that Anzac Day serves a purpose. It serves as a yearly reminder of war, its pointlessness and other oft-annotated evils. And so long as there are the sad people standing and remembering, we shall also remember. But in another 60 years or so, there will be very few left to recall the sadness and horror and idiosyncrasy. Perhaps this will be the time to do away with Anzac Day.”

In edition seven of *Honi Soit* in 1958, Geoffrey Havers wrote an article that ended with the above statement. His piece was a searing indictment of the culture of alcoholism and nationalism that pervaded Anzac Day, a critique which still rings true today. It has now been just over 60 years since this piece was written. Indeed, we are in the time in which Havers thought we might have done away with Anzac Day altogether, yet the tradition remains as robust and as booze-soaked as ever. Given that things did not eventuate the way that Havers suggested they might have, it seems pertinent to question how well his arguments have held up from 1958 until now.

At the time of publishing, it had been 43 years since Australian soldiers landed on the shores of Gallipoli and only 13 years since the end of World War Two. In this light, one might understand the extreme backlash the article received. In 1958, there was little room for criticism of any military ventures. The article circulated through the Australian media landscape, causing severe uproar. RSLs threatened to withdraw their funding from USyd scholarships and there were even calls for the editor to be stood down.

Havers wrote in a time where critique of Anzac Day was near blasphemous, yet it seems that such sentiments are still widely unpopular 60 years on. Rather than doing away with Anzac Day, we have become aggressively, almost terrifyingly protective of April 25. Why is white Australia still so defensive of Anzac Day? Is there, perhaps, some salient collective shame that we feel about the way that our national day of mourning is steeped in alcoholism?

“Out of this rather speculative and routine beach landing has developed a festival of hero-adulation unequalled anywhere in the world.”

Isn't it interesting that two of our national days of celebration are premised on the event of a beach landing? Indeed, when we are assessing the validity of Anzac Day we cannot forget that we live in a country that throws a nation-wide yearly party on January 26 to celebrate the beginning of Australia's settler-colonial project and the continued

genocide of Indigenous peoples. This misplaced celebratory venture forces us to call into question why we might hold festivities on any day deemed a national holiday. Alongside Anzac Day, Australia Day is a glaring example of the way in which an illusion of commemoration masks our national culture of excessive inebriation.

Anzac Day strikes me as opportunistic. Those of us who feel little affiliation with the emotional matters of the day are still handed a public holiday and are rewarded for our respectfulness in the morning with permission to drink in the afternoon. A militarist, masculinised

we don't commemorate. As we glorify the soldiers who have lost their lives in war, we continue to ignore the lasting impacts of Australia's involvement in other types of conflicts: the intergenerational trauma of the frontier wars, subsequent policies of mistreatment and Australia's inhumane policies of holding asylum seekers in offshore detention. Havers was right when he said that Anzac Day is an embodiment of Australia's selective empathy: we “stand solemnly in silent prayer at the cenotaphs at dawn”; we “head with as much reverence towards the racecourses as [we] did towards the memorials in the morning”, and we remain as apathetic



Honi Soit edition 9, 1958.

enjoyed a life of immense privilege, to claim that Anzac Day shouldn't exist? If I were born a century ago, I would be watching my friends go to war. My personal disconnect to those who have served the military isn't enough for me to rationalise the claim that Anzac Day should be abandoned. But there still is something increasingly uncomfortable about our treatment of April 25.

Australia has spent more than any other country on commemorating the first World War. Between 2014 and 2028, there will be a projected minimum of \$1.1 billion spent on new war commemoration projects in Australia. The government is adding fuel to the fire that is the culture of Anzac Day. Contrary to Havers' suggestions, we haven't done away with Anzac Day. Quite the opposite: the state continues to legitimise the day as a key facet of our national identity in a way that further militarises our collective consciousness.

In this light, it seems that we won't do away with Anzac Day for some time. It feels too bold for me to follow in Havers' footsteps and suggest that in another 60 years it might be time to finally abandon the day altogether, but I am sure that he was both right and brave to critique the day. Two weeks after Havers' piece was published in 1958, *Honi* published an editorial to defend the article, stating that “criticism is one of the many foundations of democracy.” The importance of such criticism hasn't waned, and thus we must keep asking ourselves: is Anzac Day still alive and well because of intergenerational impacts of war that have been passed down, or has the display of institutionalised alcoholism totally overridden the day's original intention? I am left wondering what *Honi* reporters will write about this in another 60 years.



Honi Soit edition 7, 1958.

national identity is kept safe inside this one sacred day of the year, and we quite literally drink it up. We are labelled un-Australian if we reject the festivities.

Havers contends that we are remembering the wrong way, and I agree with him. What he ignores, however, is that we are not remembering the right thing. We must call into question what it is we are commemorating in relation to all that

and detached as ever to the atrocities that are right in front of our eyes.

Havers depicted Anzac Day as “a gigantic day of enjoyment and mourning”: a description that I would argue is still accurate today. There is some semblance of genuine mourning seen as swarms of people gather to pay their respects. I don't want to suggest that we don't commemorate Australian citizens who have fought in war. Who am I, someone who has

The talented Mr Turnbull

Daany Saeed dissects how the former Prime Minister, with the help of the Australian media establishment, has reimagined his time in the role.

People go into public office for a number of reasons, and, ostensibly, there's a certain degree of humility and altruism involved. The same lines are trotted out routinely from budding student hacks to weathered careerists alike; a desire to represent one's community, to voice their grievances, advocate for their interests, and help those less fortunate. On campus, we'll soon start to hear some of these platitudes in the upcoming USU Board race. Often however, this is all simply a smokescreen to justify a career in pursuit of material, selfish ends. In the 1970s, one such hack was Malcolm Bligh Turnbull, later to become our 29th Prime Minister. Turnbull, in his time at the University, was an avid contributor to this very paper, unsuccessfully vying for editorship in 1974.

Fast forward to 2020, and Turnbull has added his own piece of pulpy environmental vandalism to the growing genre of autobiographies released by resentful, deposed Prime Ministers. This cottage industry of manufactured rehabilitation has given way to an unrelenting downpour of glowing profiles, reviews and reprints of salacious excerpts in national broadsheets. Turnbull's recent appearance as a major headliner for the Sydney Writers' Festival, where he is interviewed by Annabel Crabb, is no exception. Their conversations traverse much of Turnbull's experiences as detailed in the book, and over the course of an hour Turnbull is indulged further and further into an endless pit of his own self-aggrandisement. He freely admits he was motivated to write the book so quickly after his demise at

indiscretions as Prime Minister.

The conversation then turns, on his terms, to politics — a reflection on his role as the contemporary saviour of media diversity in Australia, having had a key role in the founding of *The Guardian Australia* in 2013. Crabb goes to remarkable lengths to portray Turnbull as a man in control, describing his membership of the Liberal Party as merely “an intellectual exercise”, his relationship “one of convenience”. Her reference to his insouciance in the face of being exiled from his party takes on a tone of adoration that never seems to shrink; whether intentionally distancing oneself from committed ideology is a thing to be adored is another question.

Crabb's evasion of the marriage equality miscarriage stands out as possibly the most glaring omission in the entire conversation. On no other social issue was Turnbull more morally fluid and incomprehensibly spineless, capitulating to the Right's cavalcade of culture warriors and their legislatively impotent plebiscite that permanently scarred this country's democracy. In spite of the fact that 85% of the LGBTQ community would have preferred delayed reform over the survey process, Turnbull continues to this day to champion the eventual Marriage Amendment (Definition and Religious Freedoms) Act 2017 as one of his crowning achievements as Prime Minister, and a feather in his progressive cap. For Crabb, this is apparently just not worth pressing.

Turnbull does seek at various junctures to move away from his past

Turnbull as a political operator has always known this — he's spent years perfecting his image of an articulate, polite Liberal that was palatable across the political spectrum.

the hands of the conservative wing of the Liberal Party, the implication for the audience being that it is largely out of a residual anger and spite from the unsavoury spill that delivered us a Morrison government.

Crabb's initial interruptions, altogether more curious than challenging, are aimed at unpacking Turnbull's psychology as an author over anything else — understanding the nature of his diary habits, or the lessons he learned from his recent contemporaries in writing autobiographies. This, however, quickly devolves into tittering flattery, as if Malcolm were an overstrung schoolboy in desperate need of confidence. As they reminisce over their memories filming Crabb's famously vacuous Kitchen Cabinet and giggle about Malcolm's wild transgressions of outdated New South Wales civil law on the waters of Port Jackson, one begins to wonder whether the ABC's chief online political editor intends at all to interrogate any of Turnbull's

and engage Crabb in the present, discussing the Government's response to COVID-19. Extraordinarily, he manages to insert himself into proceedings here, noting how glad he was that the Morrison administration got on with their implementation of the JobKeeper scheme, at his urging. For all of her obsequiousness, it is here that Crabb seeks to restrain Malcolm slightly, bringing him back to the book and one of the most genuinely interesting elements of it — his diplomatic relationship with US President Donald Trump, and specifically the turbulent crossover period between the Obama and Trump administrations.

Here, Turnbull manages to spin a story about getting Trump to honour a deal that resettled refugees arbitrarily imprisoned in offshore detention into one of delicate heroism and diplomatic prowess. Turnbull's conversation with Trump is better known for the President's remark about Australia's offshore detention regime: “That is a good idea. We



should do that too. You are worse than I am.” He makes a point of his describing the refugees he tortured as “wonderful people”, whilst conveniently skipping over the fact that they had been detained at all. If one was reading the book in a vacuum, you'd wonder why they needed to be resettled in the first place. Naturally through all of this, there is little to no accountability nor interruption from Crabb; only knowing, pursed smiles. The bulk of the rest of the interview goes in uncritical circles around how, as a leader, he was formidable, accomplished, exceptionally progressive — and yet simultaneously powerless to the right of his party. It's an extraordinary piece of sustained intellectual gymnastics, and it's as grating to listen to as the book is difficult to read.

It is hardly surprising that Turnbull has attempted to reimagine himself as a moderate, classically liberal Prime Minister, shackled by the Murdoch press and a rogue, antediluvian cabal in his own party; even less so when we've seen the Australian media establishment come running to his aid. For those who continue to be marginalised by the Abbott-Turnbull-Morrison administration, it is nothing short of grotesque. Crabb's *Kitchen Cabinet* theory of political coverage seems to be that if you pull back the curtain, we come to appreciate the realities of political life, and the nuances involved in the callous policies of Coalition politicians, (who are actually just like us, if you'd just care to listen).

This operates on the assumption that softball questions about fish curries and multi-layered pavlovas are enough to get politicians to open up at all, or on anything relevant. Politicians can be, and frequently

are, likeable and charismatic; but this is largely irrelevant to their efficacy as public servants. Turnbull as a political operator has always known this — he's spent years perfecting his image of an articulate, polite Liberal that was palatable across the political spectrum. Turnbull's firm grasp of respectability politics (no doubt learnt in his formative years brown-nosing billionaires) is central to his historical resurrection, and we've seen it when any halfway-contentious social issue is raised — what is important for Turnbull is that we are civil and well-mannered, even if it is to the detriment of justice; because of course, he would never bear the brunt of what follows. In line with a lifetime of paying lip service to progressive movements, in retirement Turnbull has had the arrogance to brand himself ‘an activist’, and sees no issue of praxis in his arena being Twitter, where he's recently proselytised about the climate action he never had the fortitude to deliver, and told people of colour to buy his book to fix racism.

Instead of taking him to task over his time in office, or asking questions of him that could potentially see him become a more legitimate, if flawed figure in progressive politics in the future, our media establishment has chosen to simply fawn over him until his hurt feelings are soothed by a bestseller. Here, Annabel Crabb was no exception. Malcolm Turnbull didn't need the curtain pulled back; we've been subjected to years of his trying to tell us how we should see him, with nothing short of disdain for those who sought to hold him to account.

“Humility is for saints.”

Art by Shrawani Bhattarai

The slow decline of Australian humanities

Khanh Tran examines the changing terrain of humanities funding.

The idea that the humanities suffer from a crisis mentality is not new. Indeed, the phrase ‘crisis in the humanities’ was coined in 1964 by J.H.Plumb, a British historian. Whether the humanities in Australia falls into this description is a contentious topic as its healthy appetite amongst Australian undergraduates and precarious workforce collides in reality.

Figures from the most recent Australian Academy of Social Sciences report, compiled in 2014 and publicly released in 2017, suggests that Humanities, Arts and Social Sciences (HASS) departments remain central to the higher education sector, commanding a clear majority (65%) of all students enrolled in Australian universities. A similar proportion applies for university graduates aged between 20 and 69. It is heartening to see that humanities continue to enjoy healthy demand from prospective students. Some of the best performing disciplines include philosophy and modern languages.

But the report is also frank about the risks underlying the sector’s higher student-to-staff ratio, ageing teaching demographics, and a workforce highly dependent on casual staff: comprising 27% of all academics as of 2012, yet delivering up to 60% of the undergraduate teaching load. The report also notes that regional HASS departments are particularly vulnerable, especially in fields such as languages or Indigenous culture. Australian Research Council (ARC) grants are skewed towards metropolitan universities: as of 2015, only 4% of HASS research grants were awarded to regional universities. As such, these structural issues should leave all universities — but especially

regional ones — vulnerable in the post-COVID-19 recovery period.

Federal and state initiatives in the past five years suggest an increasing disregard from politicians on the economic and political value of the humanities. One area where this rhetoric is borne out lies in research funding. Despite the large teaching and research load that HASS takes on, research income has fallen from 16% in 2014 to 13% by 2018. A University of Sydney spokesperson confirmed to Honi that: “Our [HASS] disciplines have experienced a significant decline in funding over the past five years.” This is in part due to an emerging division between STEM and HASS within both the ARC and federal research agenda. ““New government research funding is focussed on STEM areas – for example through the Medical Research Future Fund and Defence Innovation Fund.”

This is in part due to ideological opposition to HASS grants. In 2018, former Federal Education Minister Simon Birmingham introduced a “national interest test” to measure ARC projects in proportion to their value to the public interest. He invoked this test to veto 11 ARC grants – all within humanities disciplines. Responding to queries from his Labor counterpart over the controversial move, Birmingham defended his decision on Twitter by deriding one of the vetoed projects, titled “Double Crossings: Post-Orientalist Arts at the Straits of Gibraltar”, as essentially of no interest to the Australian public.

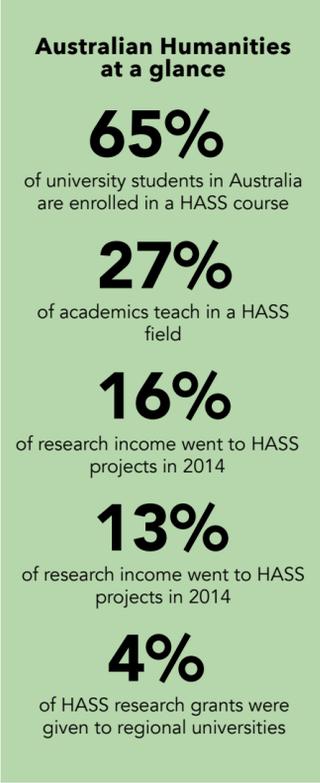
The veto drew swift condemnation not only from USyd’s Roger Benjamin (the leading investigator of the derided project), but from across the tertiary

sector. Critics argued that the Minister’s move impeded on academic autonomy enjoyed by the ARC, politicising a decision that should have been made on merit. Although Birmingham’s move was partially reversed in the re-approval of four of these projects by successor Dan Tehan, Birmingham’s vetoes are indicative of the lower regard that some politicians hold of the humanities. In this instance, projects delving into topics ranging from men’s dress, legal secularism and riots were perceived to be frivolous and of little or no benefit to the public.

Thus, there should be no room for complacency. As COVID-19 progresses, market forces will impact heavily on the research and teaching capacities of Australian universities, within both STEM and the humanities. Already, the precarious casual workforce underpinning over half of our universities’ teaching capacity are facing immense job pressure. Only several days ago, universities, including USyd, were forced to alert staff at short notice of their eligibility to apply for JobKeeper subsidies. If left unnoticed, it is likely that the brunt of impending cuts and falling international student enrolments will be shouldered disproportionately by humanities departments.

That is not to deny that the sciences will avoid the same fate. However, regional universities, without urban universities’ significant endowment nor comparable economy of scale, will likely implement contentious decisions in the months to come in order to sustain their finances. The University of Tasmania has already reduced their degree offerings from 514 to 120 citing COVID-19. Whether Australian

humanities faculties can remain resilient will depend on whether university boards and the Federal Government’s commitment to the humanities survive difficult underlying arithmetics and resistance to attempts to divide the houses of STEM and the humanities.



Introverts in iso

Jocelin Chan on why we don’t always have to be available, just because we’re free.

I was sitting in on a youth group leaders’ Zoom meeting when a participant flourished a list of members to chase up on attendance. “Now that they’re home all evening,” she reasoned, “and have no other commitments, there’s no excuse for them not to show up.”

Sound reasoning. We can unpack the techniques that Christian groups use to enforce attendance another time, but I suppose she’s right. If you have nowhere else to be you might as well attend youth group. But—would our absent members agree? More than that, is it reasonable to expect that people should always be contactable, always available to turn up to social events, just because we’re in lockdown?

Over the past two months, I’ve taken a crash course on the nuances of non-physical socialisation. For us introverts, lockdown should have been our time to shine. We’ve been trained to deal with limited social interaction over the course of our lives. Quarantine would give us the opportunity to selectively engage

in meaningful interactions, skipping over the draining small talk that litters everyday life.

It’s been disappointing to discover that this isn’t the case. Like many, I find it draining to interact with those who aren’t my closest mates. I find it difficult to reply to online communication from people whom I don’t know well, preferring to save messages up for when

Online socialisation, once so welcome amid the loneliness, is revealing itself to be as draining as its physical counterpart. There’s another problem: online interaction is more deliberate, sapping more energy.

I am in the right headspace. I generally curate these interactions by being selective about which events I attend. It helps that my phone plan is cheap and crappy, since I can put my late replies down to being outside and not having data.

There was a conceit in me coming into social distancing thinking that wow, I was going to miss hanging out so yes, I’d be down for any manner of Zoom calls. Fast-forward two months later: I’m settling down in my sweet little iso life, eking out a humble routine of bed to desk to dinner table to desk to bed, and the natural tendencies of introversion are creeping back. Online socialisation,

once so welcome amid the loneliness, is revealing itself to be as draining as its physical counterpart. There’s another problem: online interaction is more deliberate, sapping more energy. On some level, physical interaction makes socialisation more natural and without

it, the online space becomes a barrier we must cross to engage with other people. The resounding silences in my Zoom tutorials suggest that I’m not alone in feeling this.

With the exhausting rigmarole of classes (and for some, work) moving online, introverts don’t always have energy left over for social events. Instead, a solo recharge is preferable. Just because we are home all day doesn’t mean that we stop being introverted.

So it seems introverts can’t win. Lockdown is posing its own challenges, highlighting the effect of our work cultures and social spheres that expect constant availability and quick replies. But to any despairing fellow introverts I have this to say: just because we’re at home all day it doesn’t mean that we can’t still curate our social interactions. Don’t feel pressured to show up just because you’re free.

The USU grocery boxes are a disgrace

Madeline Ward has a bone to pick with the USU.

There are many things that provoke outrage about our current situation. The stripping of our civil liberties, the folly of the ruling classes, the indignity of having to suffer through socialising via Zoom. However, there is nothing that has disturbed me, that has provoked such thorough distaste and unease, that has well and truly fucked me off, as much as the USU’s grocery box initiative.

It’s absurd! I am not entirely convinced that it’s not an elaborate joke. A Pulp foray into satire, perhaps. Sadly, it’s real. Much like the USU’s cereal bar, which is also ridiculous, the grocery boxes are a product of an organisation run by a board of bourgeoisie idiots.

Each box is a considerably more

expensive exercise than buying its contents from the supermarket. The fruit in the ‘Fruit Box’, which the USU is selling for \$50, can be purchased for \$35 from Coles. The ‘Butcher Box’? \$52.50 from Coles, compared to \$65 from the USU. The products within the ‘Pantry Pack’ and ‘Veggie Pack’ can both be bought from Woolworths for half the price the USU is selling them. The ‘Breakfast Box’ and ‘USU X STAR Team Pasta Box’ are frivolities that most students can’t afford to entertain.

These are not even particularly upmarket items. The idea of paying \$50 for a small assortment of stone fruits and a pineapple is outrageous. The ‘Snack Pack’ hardly has the common decency to contain any good

snacks. Who the fuck is paying \$45 for Nutella and rice cakes?

Certainly not students, most of whom have lost their jobs in the wake of the pandemic. Besides, there are much better grocery boxes available. Students well financed enough to afford such a grocery box would be better off buying from the multitude of local restaurants and cafes offering nicer, more reasonably priced options.

It’s insulting that the USU would expect their student members to spend what little finances they have on a lacklustre grocery box. The USU’s energy would be much better spent in assisting the SRC’s mutual aid project, for which they have provided no support, despite SRC requests for collaboration. This is the tacky

behaviour of a Useless Scab Union, and they should be embarrassed. I am embarrassed for them.

That these boxes are being promoted as a means of “saving the union” by an organisation that has stood down or fired most of its staff really takes the cake. What union is there to save? The USU has long favoured corporate pursuits over meaningful representation of student interests.

And what do our glorious, democratically elected Board Directors have to say about this?

Nothing. Most of them seem too embarrassed to publicly promote the boxes. If only they had enough shame to spare us the extreme cringe of their USU Instagram story takeovers.

Luxury in quarantine

Nina Dillon Britton interrogates the ways in which designer brands have commodified the pandemic.

Marrine Serre’s 2019 Autumn/Winter collection, “Radiation”, featured masked models walking a subterranean labyrinth in the outskirts of Paris. “It’s a positive message that there is something after [the apocalypse],” the designer mused in an interview before the show. “We should stop being such pessimists.”

Six months later, Chanel has shuttered its stores, Burberry has committed to producing PPE for NHS workers, and Off-White’s face mask — now officially sold out but being resold at \$342 — has become the most searched product for men. Serre’s facemasks, which retail at \$450, have sold out.

Cyberfunk fantasies of slick apocalyptic costumes have given

way to the real uniform for the pandemic: loungewear. And whilst most confined at home have chosen worn sweats and leggings, curated shopping lists for “staying at home” have appeared for luxury online retailers Matches Fashion, Net-A-Porter, Browns Fashion and Farfetch. Coronavirus-curated edits present hundreds of stylish, expensive, loungewear edits in tasteful neutrals. The Net-A-Porter loungewear edit, for example, features a \$1,200 tie-dye Versace sweatshirt, a \$2,219 silk and cashmere-blend sweatsuit and a \$4,450 Valentino cardigan. Stitched at the waist, fashion magazines are not far behind, providing comprehensive lists of pared back, flattering loungewear. Top of

Marie Claire’s list of the “27 Best Loungewear Brands for Your New Normal” is Sleeper: a brand that sells \$500 nightgowns. “These are trying times, treat yourself with expensive pyjamas,” they shout.

Loungewear’s “moment” might be seen as part of the broader trend in the casualisation of women’s fashion that’s occurred over the past two decades. From an optimistic view, the banishment of high heels in favour of sneakers, bandage dresses in favour of tailored separates, might seem trends to be celebrated. In many ways luxury retailers and fashion magazines are simply repackaging existing trends for the pandemic: loungewear is stripped back athleisure; nightgowns are an extension of recent cottagecore trends.

But the trend’s spike in popularity better indicates the chasm that’s opened up between essential workers that continue their (precarious) work delivering food, stocking retailers and manning checkouts, and the insulated rich working in their pyjamas. It’s a cruel irony that, during a global pandemic, a monied minority cocooned in their McMansions have felt the need to engage in self-care with flattering knit separates.

Quarantine only illuminates the existing trend: the expansion of luxury to every part of life as part of the ever-growing quest for “self-care” is core to the business plans of online luxury retailers. Though Net-A-Porter began as exclusively retailing designer brands, over the years the distinction between its luxury stock and its growing number of mid-price brands has blurred. The retailer sells a vision to young, stylish professionals who are poorer than their parents — but because they don’t have children and can’t afford a house deposit are cash rich — of a carefully curated life full of attainable luxury.

The rise of loungewear as a trend indicates, too, that there is now



nowhere — not even at home, alone — beyond preening, curating and aestheticising. We are reminded, in social isolation, that the best police of a woman’s looks is herself. Even the awareness that no one will see you is not enough to overcome the idea that you must look your best. In the midst of the pandemic shapewear companies (purveyors of modern day corsetry) have simply rebranded their wares as “comfy” (stomach flattening, thigh shaping) “essentials”. Ever the creator of trends, Kim Kardashian has launched a new additions to her Skims (formally, controversially, “Kimono”) shapewear line: “super soft” “stretch rib” loungewear designed to “flatter the body and accentuate curves” and “cozy” loungewear that cinches the waste and elongates the leg. Keep up your skin regimen, your beauty regimen, we’re reminded. Maintaining a beauty schedule is key to maintaining mental health, beauty magazine Allure proclaims. Luxury loungewear, like the stylish, overpriced athleisure peddled by brands like Outdoor Voices, operates on the premise that nowhere in life exists beyond optimisation and curation for the Instagram feed.



Art by Lauren Lancaster

the Real Housewives OF THE USU



Gone are the jarring coloured shirts, too heavy a-frames (or too flimsy corflutes) and pesky first year Eastern Avenue campaigners. With a campus shutdown and COVID-19 social distancing measures in place, the upcoming 2020 USU election will be the first in the Union's history conducted entirely online.

Without having to walk to a voting booth on campus, and a five instead of three day voting period, on first thought it might seem like the number of students exercising their democratic right will skyrocket. Yet, with only

Union members eligible (you can sign up for free by 5pm 15 May!) this might not eventuate.

Additionally, with the absence of verbal walk-n-talks, traditional factions who gain a lot of their votes from persuasive conversations with students they don't know could struggle somewhat under this year's arrangement, which would instead favour candidates with bigger social networks. As for preference flows — important for candidates who don't break quota — it's not immediately clear as to how an online election will

affect the percentage of flow-on votes from negotiated deals.

Yet, whilst the coronavirus pandemic has dramatically altered the nature of campaigning this year, it has seemingly had little impact on the candidates' policies and visions for the organisation. With the Union in an increasingly precarious financial position and the implementation of austerity measures, it's unclear what the future of the Union is. Indeed, there is even the possibility of a potential University takeover, and the end of the USU as a nominally student controlled Union. Overall, this certainly

seems like the most important USU election in the era of voluntary student unionism.

With five candidates due to be elected this year, half of those quizzed, interviewed and analysed below are set for directorship. Who those are is now in your hands.

Personalised links will be sent to USU members' email addresses with voting beginning on Monday 18 May at 9am and finishing on Friday 22 May at 5pm.



Belinda Thomas
Slogan: 'Bring on Belinda'
Colour: Red
Quiz Score: 84%
Faction: Unity (Labor Right)

Tagline: "In the politics of friendship, I win the popular vote."

Scoring the highest in our quiz, Belinda Thomas certainly has the requisite institutional knowledge to be a board director. Indeed, this is the third year in a row that the Unity candidate has scored the highest, as she follows in the footsteps of failed 2019 Unity candidate Tom Manousaridis and 2018 candidate and current USU President, Connor Wherrett.

However, whilst Thomas has done her study, when interviewed her positions came off as unclear, and sometimes contradictory. Thomas splashed onto the scene at the beginning of the year with a Change.org petition to save Manning Bar following the cessation of day trade at the venue. However, Thomas now agrees with the Board's position on closing the bar, describing the petition as "a moment of passion."

Further, when questioned on her favourite candidate she replied with SASS President, Nick Rigby (Moderate Liberal). Whilst perhaps unsurprising

at first, given Thomas is Secretary of the society and the two work closely together, when pressed for her least favourite candidate she gestured to having disagreements with Liberal candidates and eventually agreed when we asked whether that would make her least favourite candidate Ben Hines. When pushed on this ideological inconsistency, Thomas invoked her "friendship" with Rigby.

Ideological inconsistency was a common theme in Thomas' interview. Belinda believes that the USU should refrain from "attacking" the University, and thinks that the USU should focus on supporting its members instead. This is an interesting position from someone that, in the same interview, said that the University had "failed so many students over and over again." When pushed on this stance, Belinda said that criticism was okay, but that it was ultimately the role of the SRC.

The special attention given to the

Conservatorium in Belinda's policy statement distinguishes her from other candidates, and she explicitly addresses the "cookie cutter" policies that have been put forward by previous campaigns. Despite this, she has only two clear policies that relate to the Con — lobbying the University for an inter-campus shuttle bus, and increasing performance opportunities for Conservatorium students. Such a lack of policy seems a strange move for someone styling themselves as a Con candidate.

On the whole, Belinda Thomas' policies are uninspiring. Though she's clearly done her research, the ease with which her ideological positions are changed seem to indicate that they are very loosely held. Should she be elected, it seems only a matter of time that her campaign promises are attributed to a "moment of passion" and rewound.



Prudence Wilkins-Wheat
Slogan: 'Pru for USU'
Colour: Yellow
Quiz Score: 81%
Faction: Switchroots

Tagline: "Don't mess with the Prudence, because you might get fired!"

Switchroots-backed Prudence Wilkins-Wheat is the candidate with the most USU experience, having held several executive positions, in addition to a paid staff role within the organisation. Wilkins-Wheat told Honi that she had spent the past year learning the ins and outs of the organisation in order to better prepare herself for her run.

Her policy document goes further than other candidates in providing clear, defined examples of her policies and how she means to enact them. A platform dedicated to support for student culture, with promises including increased funding for revues and C&S, is sure to please the performing arts set. Her environmental platform goes beyond the greenwashing sustainability measures that the USU typically favours, instead promising to lobby the University to divest from fossil fuels and achieve carbon neutrality by 2030.

Though generally thorough, some policy proposals feel unfinished. The platforms "Student Services" and "Progressive Union" are half the length

of the others. Wilkins-Wheat suggests changing the name of the Wentworth building to "something decolonial", though noted in her interview this could be viewed as tokenistic. Measures to increase USU transparency — big ticket items for other candidates — are afforded only two lines that vaguely gesture to the USU practice of going in camera, as well as posting budgets and motions online. Aside from a brief nod in her environmental platform, COVID-19 barely rates a mention. This is a strange oversight from a candidate that ought to know better — as the SRC Environment Officer, Wilkins-Wheat has experience in transitioning student activity online.

Despite having a year to prepare (she began a quickly aborted USU campaign last year) Wilkins-Wheat has not yet resolved the ideological inconsistencies within her campaign. When asked who her favourite candidate was, she mentioned centrist Vikki Qin, justifying this by saying, "anyone who is a centrist is someone who responds to

the best argument in terms of politics." This seemingly hints at a preference deal, however, previous Switchroots candidates have usually mentioned those who they see as the next most left-wing after themselves, typically the NLS candidate.

On the recent USU staff layoffs, Wilkins-Wheat said that she supported the decision, because "all these difficult decisions and austerity measures are about precipitating the life of the USU." These are curious positions for a left-wing activist candidate to hold, and Wilkins-Wheat seems unaware of how they contradict her radical branding. She raised USU support of union-organised car convoys, as well as lobbying the government, as ways of supporting workers, but wouldn't budge on her support of the staff cuts.

Wilkins-Wheat would certainly make a competent board director, but it's doubtful that she would bring the radical left-wing shake up that she's proclaiming.



Ruby Lotz
Slogan: 'Rebuild with Ruby'
Colour: Orange
Quiz Score: 77%
Faction: NLS (Labor Left)

Tagline: "I know I'm a piece of work, but now I'm a work in progress."

At the tender age of 18, Ruby Lotz is one of the youngest candidates in the race. Lotz supplied us with a policy statement that has been half-heartedly adapted to accommodate the effects of COVID-19. Her proposals are distinctly reminiscent of those put forward by board director and fellow NLS member Nick Forbutt, who is assisting her campaign.

Many of her policies are focused on a post COVID-19 future. When asked how she could adapt her proposed "Drug, Sex and Consent Week" (explained as Rad Sex and Consent Week, but with drugs) to suit the current situation, she explained that it was an event that would work best after social distancing had been relaxed. Other policies, such as subsidised RSA courses, "second chance events for first years" and an umbrella hire scheme, operate under the optimistic assumption that campus will be running as usual in the near future.

Lotz' interview was conducted in three parts. The first half took place as scheduled with the latter half taking place after Honi was sent additional offensive screenshots from her Facebook. In the first interview, Lotz was apologetic in referring to her boyfriend as a "faggot", apologising for her behaviour and specifying that it came from a place of ignorance and that she had politically grown. However, in the second half of the interview, confronted with screenshots of herself posting a Nazi meme and using a racist slur, Lotz struggled to respond. She initially accepted responsibility, before claiming that she didn't remember making the comments, and then suggesting that they had been doctored, before eventually finding them on her profile and deleting them.

Lotz was 15 when she posted the comments, and whilst undeniably offensive, they seem to be the product of edgy teenage humour rather

than any genuine commitment to racist or antisemitic ideology. What is concerning is the way in which she reacted to them. Given multiple opportunities to respond, Lotz seemed more concerned with attempting to conceal the full history of her problematic past than she did with proving political development. Honi was provided with no tangible evidence of a commitment to anti-racist politics, despite Ruby saying she would send us evidence. Overall, her response reveals considerable immaturity. Whilst she scored third highest in our quiz and she has some degree of experience in student representation, it is unlikely that she would be able to handle the pressures of being a board director, particularly during the COVID-19 crisis.



Nick Rigby
Slogan: 'Rigby's Ready'
Colour: Light Blue
Quiz Score: 71%
Faction: Moderate Liberals

Tagline: "They call me a Liberal, but they just want what I have (factional backing)."

Just like Michael Bublé rears his ugly head every Christmas, it seems like all elections at USyd are plagued by at least one frustratingly unexciting libdependent candidate. Following in the footsteps of current board director Lachlan Finch, Rigby's Moderate Liberal credentials and SASS-spearheaded resume strike us as an uncanny case of déjà vu. Instead of owning his political background openly and modestly, Rigby seemed embarrassed to admit his personal leanings, dodging our very simple question of which political party he was in three times during our interview, and asserting that he was a centrist.

While Rigby's level of institutional knowledge is decent — coming fourth place in our quiz — he appeared fairly shaky when asked to take stances on financial decisions. Rigby consistently deferred to the excuse of "not being privy to the exact financial numbers"

throughout our interview in order to avoid addressing fairly principled questions, such as whether there were any alternatives to the recent round of USU layoffs, or where he would cut \$1million from the USU's budget.

Moreover, though Rigby's policies are on-the-whole inoffensive, they do come off as a little tone-deaf during this time of COVID-19. Some of his proposed ideas include more festivals, social gatherings and large-scale events, which seem both legally questionable and unlikely in the foreseeable future of social distancing. Given that Australia is unexpected to fully emerge from the coronavirus crisis by the start of next semester, it is unclear what Rigby intends to do to help the USU recover to the point where the rest of his ideas are actually practicable.

The remainder of Rigby's policy statement comprises vague platitudes without concrete and actionable steps.

How does he intend to reconnect "international and postgraduate students?" How will he "secure a greener and eco-friendly future for the USU?" In what ways will he "prioritise Clubs and Societies in matters of future funding?" It's a mystery to us, as we suspect it is to him as well.

Ultimately, we can't help but feel like we've seen it all before. Rigby's campaign will undoubtedly be popular, backed by the hollow social media frenzy of DP changes and SASS-adjacent fire emojis. But coming into this election without any innovative ideas, detailed policies or firm political stances, it's unclear Rigby will do much of anything, even if he does successfully make it to Board.



Ben Hines
Slogan: 'I'm Backing Ben'
Colour: Turquoise
Quiz Score: 68%
Faction: SULC

Tagline: "Ideology is what I have, not who I am."

Ben Hines completed his interview and quiz from the back seat of a car, in a move that we're not altogether sure wasn't calculated. Running as an Independent, Hines is the Vice President of the Sydney University Liberal Club (SULC). He assures us that he doesn't subscribe to the whole "factional thing", citing the diversity of his team — his manager, Alex de Araujo has previously campaigned for Switchroots, and he boasts ex-Unity and NLS campaigners — but he admits he is being assisted by SULC Treasurer Alex Baird.

Hines' policy centres around the sentiment of "ideas, not ideology." When quizzed about the actual practice of this notion, Hines offered somewhat of a vague, Jordan Peterson-esque, mini-lecture on the distinction between ideology and values. He suggested that board directors should foreground values associated with a certain political leaning (e.g. the value of freedom

under a free-market ideology), rather than a full commitment to said ideology, using the example of a complete commitment to free-market ideology being detrimental to the environment. He failed to give any example relevant to the operation of the USU.

Ben Hines possesses a commitment to his proclaimed independence, as well as an ability to coherently answer questions, that fellow Liberal Nick Rigby could learn from. He supports the (amended) anti-Ramsay Centre motion that passed last year, and committed to campaigning against VSU, as per USU regulations, were the need to arise. Though he stopped short of entirely disavowing the SULC-hosted Bettina Arndt Fake Rape tour, he recognised the discomfort Arndt's presence might cause students. He drew a distinction between Arndt and American conservative Ben Shapiro, proclaiming that he found the former "underwhelming."

Hines' policy is brief and underwhelming. He commits to taking stances on issues such as ProctorU, as well as advocating for international student concession cards, but none of his policies are particularly new or interesting. He appears to be courting the college and Conservatorium vote, but his decision to include them under the same policy is sure to invoke the ire of both. If only he had given as much thought to his policies as he had the difference between ideas and ideology.



Vikki Qin
Slogan: 'Vi Got You'
Colour: Navy Blue
Quiz Score: 66%
Faction: Panda

Tagline: "I'm passionate about therapy dogs, just not crazy about bitches."

On the face of it, Vikki Qin has put together a fairly decent set of policies, many of which would undoubtedly be popular amongst the student body, such as more multicultural food options and a monthly payment scheme for the Access Rewards program. However, we struggled to find even a single idea that had not been recycled from past successful campaigns, already existed in some form, or had failed to be delivered from a previous Board director.

As one of the many second-year candidates running in the election this year, Qin's institutional knowledge left more than a little to be desired. Scoring only 66% in our quiz, Qin also gave quite vague answers when we asked her about the track record of the current USU Board during our interview. Qin even noted that she "didn't really know" what President Connor Wherrett had done in the past year, providing the excuse that she

"doesn't read up specifically on him."

Some of Qin's ideas also came off as a little tone-deaf during this time of COVID-19. When we asked her what her policy priority was, she curiously answered that it was to introduce a reusable cup renting system at USU outlets — an initiative that appears inappropriate during a global pandemic. When we pushed her specifically on what her policy responses to coronavirus were, she seemed almost indifferent to the fact that she had none: "I didn't plan for a pandemic."

The rest of Qin's policy statement follows this similar trend. An unusual amount of emphasis is given to fairly trivial pursuits, like a review system for coffee at USU cafes, regular therapy dogs, or a contributive student-designed annual hoodie. Others, such as affordable sanitary products or renovation of the ISL, are either already

in the works or have been promised so many times over the years that it's hard to buy into them enthusiastically. When we asked her how she would deliver on promises where her mentor Benny Shen had previously failed, she also gave an assertive and unsubstantiated answer: "Just because a previous person wasn't able to deliver it doesn't mean I can't."

All in all, it's hard to get excited about a campaign like Qin's. If we've learnt anything from past elections, it's that the indiscriminate bundling of "nice-sounding" but boring policies for a campaign doesn't actually result in much being done. We'll be lucky, if Qin gets on Board, to get reusable mugs in Courtyard by 2022.



Jiale 'Wayne' Wang
Slogan: 'Wayne is the Way'
Colour: Mint Green
Quiz Score: 37%
Faction: Panda

Tagline: "I believe in an excess of turkey."

Jiale Wang is undoubtedly our most enthusiastic candidate — "do you mind if I talk more? I just want to talk more" — which may go some way to making up for his lack of general knowledge about how the USU operates, a quiz score of 37% being unimpressive. His campaign is being managed by Maria Ge, and he has the backing of Panda, of which he has been a member since his first semester at USyd. Wang has participated in many election campaigns, including Benny Shen's campaign for USU board director last year. Wang was a Global Solidarity Officer for the SRC in 2019, and was involved in organising a protest in support of international students with former SRC President Jacky He.

Jiale Wang's policy statement is brief, sent in a single Facebook message under 90 words. When asked if he had a longer statement, Wang told Honi that he was confident he would be able to properly explain the policies in his interview. His favourite policy was

equality for smaller clubs and societies, and more specifically, his own niche Chinese Martial Arts Club, for which he wants greater privileges to hire out USU spaces. Wang's most coherent — although not unique — policy is the need for better transparency within the USU, particularly in terms of having USU board meeting updates on social media and on the website, and having them available in multiple languages, so that they are accessible to a greater number of students.

When asked about his favourite fellow candidate, Wang responded happily that he liked Amir, because he was also an international student and because he didn't really have political preferences. It's clear Wang considers a lack of political preference a good thing, which aligns with a lot of this year's other board candidates.

When asked where he would cut \$1million from, Wang didn't seem to understand that the USU puts money into programs and organisations other

than clubs and societies, telling Honi that he would cut the money from the Debating Society, since they can't really debate over Zoom at the moment anyway. If the USU gave \$1 million to the Debating Society every year, they'd be cheering.

Jiale refused to answer whether or not he would support a University take-over of the USU, saying that he hadn't done enough research to answer the question, which is a curious response, considering his enthusiastic responses to other USU related questions. Perhaps research on what a union actually is was part of the 63% of quiz material he didn't study.



Amir Jabbari
Slogan: 'Happy Ending is Here...'
Colour: Black
Quiz Score: 30%
Faction: Independent

Tagline: "I am a mogul; even if my businesses are make-believe."

The policy statement that Amir Jabbari sent Honi Soit did not contain any actual policies, but rather the flowing prose of a candidate that is towing the line of a comedic performance artist. He styles himself as an author, life coach, pianist, ethical hacker and "serial entrepreneur", which, as he clarified in his interview, does not refer to the kind of cereal that one eats. Jabbari will be running his campaign without a manager, making use of "automation" to collect votes. He assures us that he has friends, but that they are busy with assignments.

He speaks in the same manner that one would deliver a TED Talk, presumably a product of his experience as a life coach. Amir Jabbari believes that politics need only compromise "one per cent" of the USU's operations, and will personally be abstaining from it. He thinks that Ben Hines and Nick Rigby, both members of the Liberal party, are better suited to make political decisions.

Jabbari's policies are a literal interpretation of the 100 emoji. He

has found "100 gaps" at the University of Sydney. He told us in his interview that he wants to fill these gaps with 100 new clubs and societies and 100 different types of food. He proposes a free campus delivery service, and thinks that the USU needs to fix the microwaves in Fisher Library. He sent us a document late Sunday afternoon that was a numbered list of 100 policies, ranging from the benign (cleaning common areas more often) to the absurd (dating programs to help students overcome loneliness, a "pranking program").

He also wants more parties, because according to Amir, everyone loves parties. He showed us a video of himself dancing at the Welcome to Sydney party as evidence of their wide held appeal.

Amir believes that the USU can double, or even triple, the number of professional jobs for students. This is an extraordinarily lofty goal, given that the Federal Treasury predicts the Australian unemployment rate to reach 10% by June. It's indicative

of his broader approach to the USU, which seems to be more informed by his understanding of the philosophy of Elon Musk than any knowledge of the organisation itself. He scored a pitiful 30% on our quiz, the lowest of any candidate who attempted it.

Jabbari tells us that he currently works 16 hours a day, and hopes to increase this to 18. This is how he plans to balance a potential role on the Board with his current role as director of HiDigitals, his own marketing company (which advertises "500+ businesses" which in fact refers to its parent company). He is already planning his bid for USU President, including it in the policy statement he sent us. Though he is lacking in experience and sense, Amir Jabbari certainly has confidence.



Eitan Harris
Slogan: 'A USU for All'
Colour: Purple
Quiz Score: 0%
Faction: Independent (Labor)

Tagline: "People get exhausted trying to figure my policies out. And I just let them."

Eitan Harris is a bit of a wild card entry. He's a member of the Labor Party, and defines himself as centre left. He has in the past campaigned for Vision (Moderate Liberals), Georg Tamm (Unity) and Reboot (Unity & NLS). Despite his lengthy experience in student politics, Harris doesn't have a campaign manager — he believes he's better positioned to manage himself as an independent candidate.

Harris' policies differ quite substantially from the other candidates, which could help him stand out, but many are vaguely articulated, and he seems quite unaware of the implications of some of them. In particular, his policy about "combating racism on campus by allowing those experiencing racism to define their own experience" is based on the compilation of a list of ethnic slurs, stereotypes and derogatory comments. Though well-intentioned, it's easy to see how a public list of slurs maintained by the USU might go awry. Though he is aware of the campus free

speech discussion, he also doesn't seem to comprehend how it will complicate his proposed database of slurs.

Eitan is proposing the introduction of several autonomous disability spaces. This is an admirable proposition, and an unlikely one, given that the USU has nominally been working toward a dedicated space for at least a year with little success. He is also proposing the introduction of a USU disability collective, but failed to explain how it would functionally differ from the existing SRC collective of the same purpose, save for the fact that the USU and SRC have different political approaches. He declined to take part in the Honi quiz, citing accessibility concerns. Nonetheless, the impracticality of many of his policies points to a general lack of understanding of the way the USU operates.

Harris is aware of structural issues of discrimination within the University, but he doesn't have a strategy for resolving

them. Aside from the database, and disability spaces, his policies comprise of listening to disadvantaged groups and very little else. He is distinguished from past and present candidates by his explicit focus on disability rights and advocacy, but this is let down by his failure to provide any meaningful policies beyond unlikely band aid solutions. Harris will need more than good intentions to effectively represent the groups he seeks to empower to the USU.



Ada Choi
Slogan: 'Advance with Ada'
Colour: Coral
Quiz Score: 0%
Faction: Independent

Tagline: "Don't hate me because I'm unqualified. Hate me because I'm here to stay."

Ada Choi is the only postgraduate student running for board and is the candidate with the least USU experience, having only been a student at USyd for less than a semester and on campus for only a few weeks. Choi told Honi that her knowledge of the USU comes from her positive experience at Welcome Week and from the limited information available on the USU website. She expressed hope that training would come from the USU if she were to be elected to the board. At least she's optimistic.

Choi was unable to answer most of the questions Honi asked her concerning the workings and finances of the USU, and wasn't aware that ACCESS membership was free. Perhaps this is why she chose to opt out of the USU quiz that Honi administered... It's unlikely she would have gotten much higher than her absentee score anyway.

Choi's lack of familiarity with the University and the USU is detectable in her policy statement as well. Most of

her policies are things which already exist or have already occurred, such as a makeover of the ACCESS app, a platform for a second-hand textbook exchange, and our personal favourite, "USU Membership Benefits and Discounts."

In her interview with Honi, she also spoke extensively about "Alumni ACCESS" which she proposed as a potential solution to the USU's financial woes. It's unclear why alumni would be interested in a very campus based membership program, especially at a time when students aren't even on campus, and may not be for quite some time.

Aside from Choi's policy of ordering food from USU outlets online in advance to avoid waiting in line, no policy points help her stand out from the other candidates. She assured us though that her lack of institutional knowledge is balanced out by her extensive experience in the workplace and on other university

campuses, holding the vice presidency of a student club, a study abroad representative position, and being an international student mentor. She also said that being the only postgraduate student made her an important candidate to elect, to ensure that all students are represented by the board directors.



Harry Styles
Slogan: 'Horny for Harry'
Colour: Hot Pink
Quiz Score: 100%
Faction: Socialist Alternative

Tagline: "I don't keep up with the styles. I am the style."

Harry Styles, the first Socialist Alternative candidate to run for USU Board, is as qualified as he is extremely handsome. Styles, who is completing his third undergraduate degree on as many campuses, has previously held office bearer roles at ANUSA and ARC. When asked why he was running for USU Board, Styles smiled. "The slow decline of the USU is absolutely outrageous. What the fuck is a cereal bar? It's time for a real socialist to get on board."

Though the politics of the late Leon Trotsky may seem incompatible with the USU, Style's policy statement tells us otherwise. His principle policy, and his most exciting, is the erection of a guillotine in the Holme Building. "It's a win-win, really. The guillotine solves the issue of Liberal board directors, and provides long-term employment for recently stood down workers." The addition of a guillotine is sure

to provide a much needed boost to campus entertainment. Given the USU's current financial situation, it could be seen as an unlikely venture — but Styles assures us that the guillotine will be built from materials salvaged from the Cereal Bar, which he plans to demolish.

His second, and most impractical policy, is the transformation of Pulp Media into a vanguard journal of the proletariat. When asked about the feasibility of such a task, Styles pauses. "I believe that there is potential even in the most unworthy of projects." We can only assume that Styles will bring his considerable experience as an editor of Red Flag, as well as his song-writing prowess, to the table. His 2020 hit single Adore You, which peaked at 6 on the Billboard charts, was written about Karl Marx.

Ultimately, Harry Styles brings a welcome breath of fresh air to an

otherwise dull affair. His experience, knowledge, and commitment to revolutionary politics are what lead Honi Soit to officially endorse his candidacy in the 2020 USU election.

Putting faith into action

Raúl Sugunanathan analyses why we have strayed from the radical activism of the early Church, and calls for its return.

On September 20, 2019, Sydney came alive. The streets brimmed with energy as 80,000 voices came together to demand climate justice at the Global Climate Strike.

The event was a monumental occasion for the environmental movement, marking an unprecedented level of public concern for climate change, the future of the Earth, and a lack of government action, but it was also profoundly important for me as an expression of my Christian faith.

The memory I have of that day is fundamentally one of community. I joined a contingent of over 350 people from the Uniting Church who brought a unique motive to the protest, a belief in God, and a call to care for creation.

Our participation in the global climate rally is not dissimilar to many other experiences I have had with my Church congregation. We have marched at Mardi Gras, Palm Sunday, International Women's Day and against the Religious Freedom Bill. We've joined the nationwide prayer services for reconciliation before January 26.

My religious beliefs are deeply interwoven with a mandate for social justice. If I am to follow Jesus, who was himself an activist, I must accept his radical call for an upside-down Kingdom. This call is widely accepted to be one of generosity and forgiveness, but to me, it goes further. It is a call to completely upend the value systems of our time, to enact servant leadership, not domination. To put the poor first, and not just those lacking capital, but those lacking power, as the translation of one Hebrew word for "poor" — (ani) — suggests.

In practice, this means accepting people of low social status and social outsiders. We see Jesus take this up by welcoming prostitutes, tax collectors and Samaritans (an ancient enemy of the Jewish people). In today's context, I see this correlates to extending a hand to ostracised demographics such as refugees and people seeking asylum, people who identify as LGBTQI+ and Indigenous people.

I strive to follow this example by joining social movements that support these marginalised communities in a subversive manner, calling out the hypocrisy and inaction of our political leaders. Jesus did the same. Before his death, he stood up to the religious authorities of Israel, condemning their sanctimony. The Scribes and Pharisees taught the law but failed to practice some of the most

important aspects of it — justice, mercy, and divine love. Many of our current politicians do the same, claiming to embrace diversity and multiculturalism but in reality ignoring those that do not look like them.

I feel then an internal conflict, because I hear the Church preach compassion, but often fail to see this turn to action. The Church has undoubtedly become less visionary since the time of the early Followers. I have my own thoughts about why this is, but I want to dig deeper into the story of Christianity to try and pinpoint where this shift occurred and why Christians now accept a less revolutionary version of what Jesus was preaching. For me, the role of religion is in making our world a better place for everyone, that is the vision of God's universal love, but Christians are not always united in this outlook.

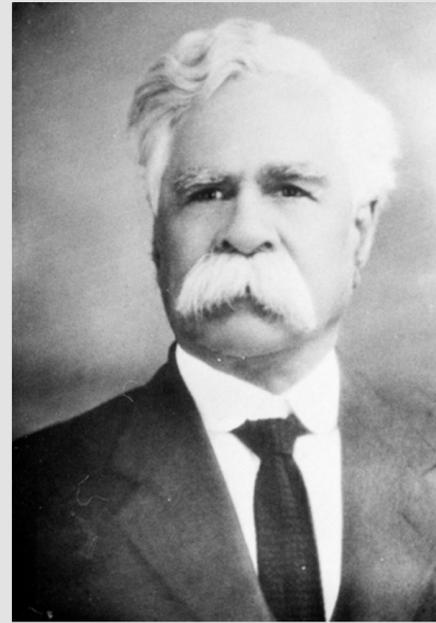
Missions, colonisation and Indigenous justice

This investigation of Christianity will begin with truth telling, because the reality is that the Church has been complicit in perpetuating falsities and injustice. Part of understanding why the Church is not a force for social change lies in its history. In Australia, one example of this has been the role of missionaries in the colonisation of First Nations peoples.

Missions, alongside reserves and stations, were one type of land grant that the government set aside for Aboriginal people to live in. They were operated by churches or religious individuals to provide housing (mainly because settlers had driven Indigenous people from their ancestral land), train residents in Christian ideals, as well as prepare them for work in largely unskilled occupations. The fundamental basis of such missions was a rejection of Indigenous culture and a belief that Western civilisation, religion, and ways of living were superior.

In his book *One Blood*, Rev. Dr. John Harris reveals this low view of Aboriginal society by quoting a Wesleyan missionary, who "described Aboriginal people as 'barbarians' to whom had been assigned 'the lowest place in the scale of intellect'," as well as a Lutheran missionary who "wrote that (Aboriginal people) were 'the lowest in the scale of the human race.'"

Harris also illustrates that early encounters of Indigenous spirituality were dismissed as



Photograph of William Cooper, National Museum of Australia

inconsequential. He quotes one such missionary who writes "[The Aborigines] have no idea of a supreme divinity, the creator and governor of the world, the witness of their actions and their future judge. They have no object of worship. . . They have no idols, no temples, no sacrifices. In short, they have nothing whatever of the character of religion or of religious observance, to distinguish them from the beasts that perish."

Although not as violent as the biological assimilation promoted by Government administrators through the forced removal of Aboriginal and Torres Strait Islander children, the social assimilation practised on these remote missions was still disruptive and came down to an inability to differentiate between the gospel and the missionaries' ideals of "civilisation". The strict regimentation and control of these homes undermined the very gospel the churches stood for which emphasises hope and grace. An inability to see God's reflection in both Indigenous peoples and their way of life meant that missions added to the inequality of First Nations peoples.

A piece of hope that comes out of this history is the presence of the Black Church in Australia. It comes as no surprise that the majority of Australians align themselves with Christianity, but, importantly, a majority of Indigenous peoples do too. Critically, this community did not arise simply because of missionary conversion, but also because Aboriginal people had encountered the creator God long before Captain Cook stepped ashore in 1770.

Brooke Prentis, a Waka Waka Christian women and CEO of Common Grace, explains to me that "for Indigenous people, we believe in the Creator who passed down the laws. These laws dictate who the creator is, how to care for creation, and how to live in right relationship with each other. These are ideas core to Christian faith and the biblical principles we [Christians] are called to live by."

She also tells me that unfortunately, the Church continues to be slow on the uptake of Indigenous justice because Indigenous knowledge is not always shared with the breadth of the Church. "Part of what has happened is that Indigenous people haven't been brought into theological teaching. This is when we realise the lens that we get taught theology through, it doesn't have to be white, male Christian lens. Let's look at the bible, as Uncle Rev

Graham Paulson said, with Aboriginal eyes."

Both historically and today, I see the Church reluctant at times to seek justice, resistant to the deep, institutional change that Jesus so vehemently fought for. Part of this seems to be a sense of ease and comfort, that God is there to make one feel good. However, the message of the Bible is not a comfortable one, but an agitational call to action. Jesus urges his followers to deny themselves, take up their cross and follow him.

Many Christians across the world are persecuted for answering this call. I am reminded of the shocking Easter bombings on Sri Lankan churches last year which killed 259 people. In stark contrast, most Australian Christians have never faced difficulty in expressing their religious beliefs. What then is the cost of following Jesus? For me it is giving up a life of self-advancement at the detriment of others, replacing the pursuit of money, power, security and self-gratification with a selfless solidarity with those excluded by society. This is by no means an easy undertaking, but something Christians should strive for.

Conservatism within the Church

I see a dissonance in the actions of the overarching powers of the Church. George Pell exemplifies this. Rising to prominence on a platform of conservatism, Pell consistently acted to protect the structure of the Catholic Church by silencing the many people who were sexually abused by clergy. When it was revealed that he himself perpetrated an abhorrent amount of abuse, it revealed a glaring hypocrisy—that the conservatives who have the power to define what the Church is preach love and care whilst institutionalising and covering up a crisis of abuse. Not only is this outwardly harmful, but these behaviours alienate so many from the Church. I say that most Christian Australians can practice their faith without persecution because not all actually can. Ironically, it is the Church that is pushing away many of the faithful that wish to be there. Survivors of abuse, people identifying as LGBTQIA+ and women seeking bodily autonomy are often denied a place at the table through these actions. It is the Australian Christian Lobby doing this also, it is the Christians on campus at USyd who put up signs on Eastern Avenue telling women that they are murderers.

Is this not the complete opposite of Jesus' message? That no matter who you are, you are welcome in God's Kingdom, not only, but most especially those that are vulnerable or marginalised? I believe the Church fails Christians every day when it judges the worth of others, something only God can do.

Activism within the Church

The other side of this investigation is understanding the truly uplifting work that Christians do. I see many Christians in my community and across the Church answering this call, dedicating each and every day towards social change. Returning to the radical way of Jesus is about telling these stories and following their example.

David Barrow, Lead Organiser of the Sydney Alliance, tells me, "both historians and organisers understand that deep and long-term sustainable change in this country, many of the biggest things we take for granted often have two progenitors: one, the church and the other, the union movement. The union movement was built by Irish Catholics, atheist socialists, and Methodists. The campaign for Aboriginal rights, against nuclear arms, peace in Iraq, refugee movements, all of these issues have often been led by churches or Christians."

One of these untold stories is that of William Cooper, who Brooke points out as someone not many Australians, let alone Australian Christians have heard of.

Born in 1886, Cooper was a Yorta Yorta Aboriginal man of faith and a prolific activist. In 1936, he set up the first January 26 Day of Mourning protest, which would soon become Aboriginal Sunday, an event observed in churches before

Invasion Day. The tradition laid the roots for what is now NAIDOC week. Cooper was also the only private citizen in the world to protest Kristallnacht, the outbreak of Nazi Germany. He led a delegation to the German consulate in Melbourne to hand them a letter denouncing the violence carried out by Hitler's regime, a fact which is now celebrated by the Jewish people.

He was "this incredible Aboriginal man who was driven by a Christian faith," says Brooke. "When we don't tell these stories, we miss out on the contribution to Australian society."

Sadly, Cooper did not see his call for citizenship answered in his lifetime as it would take 30 years after passing until Indigenous people had citizenship rights.

This ground-breaking activism should be an inspiration for Christians. Sadly however, when the Church focuses on fighting against things like marriage equality and bodily autonomy, it undermines the important work of people like Cooper. It is also an example of how Indigenous people, including Indigenous Christians, are still not equal in the eyes of the Church.

I turn to David Barrow and Brooke Prentis for inspiration, because for me, they are current examples of faith being put to action.



Photograph: Uniting Church at the People's Climate March 2015

As Lead Organiser of the Sydney Alliance, David sees himself as a "catalyser agent that works with partner organisations to come together for common good," which at the moment is a campaign for a fairer deal for international students and migrant workers who have been left out of Jobseeker payments. The Alliance also operates campaigns for housing, people seeking asylum, affordable renewable energy and work-life balance and draws its partners from across civil society including unions and other religious organisations such as the Muslim Women Association and the NSW Jewish Board of Deputies.

When it comes to his faith, David says "Jesus Christ was a community organiser. He was a prophet, a messiah and a saviour but he was also a community organiser. And even if Jesus wasn't, Paul definitely was. Fundamentally, the story of going from the periphery to the centre of power is the story of the New Testament."

The challenge David puts to his community "is recognising that faith is not private. Believing in Jesus is to follow Jesus in your life. If that's the case, you follow throughout your week. Not out of a sense of punishment, not about being God's good books or brownie points for heaven, but a deep,

intrinsic sense of purpose."

Brooke's work at Common Grace sees her lead a movement of over 45,000 Australian Christians which focuses on justice for people seeking asylum, Aboriginal and Torres Strait Islander justice, ending domestic and family violence, and Creation and Climate Justice.

She also coordinates Grasree Gathering, an annual congress of Aboriginal and Torres Strait Islander Christian leaders, a vision of Aunty Jean Phillips. I ask about Aunty Jean Phillips and how the leadership of elders in her community continues to drive her.

"I met Aunty Jean Phillips at the first Grasree Gathering. She is still serving with over 60 years of ministry, often with no pay. She taught me to be present in and serve my community. She has developed other Christian leaders as well as extended a hand in friendship to non-Indigenous Christians to come on the journey with us. That was a huge inspiration and example to me."

"Those elders that have gone before me, they never got to see the things that they took action for, prayed for, achieved in their lifetime. So there's a responsibility for me to see some of the fruits of their work in today's Australia. I have to do what I can to honour their legacy as well as create a better



Tom Foster, Jack Kinchela, Douglas Nicholls, William Cooper and John Patten discuss a resolution, 1938

Swab story: an eye-watering review

Art by Ash Duncan

Jacob Shteyman reviews his experience of the drive-through coronavirus test.

Coronavirus testing is set to become more and more ubiquitous for Sydneysiders as we look to vanquish the disease and get back to something resembling life as we knew it. To get an idea of what this would entail, I went down to my local drive-through testing station to sample the latest in nasopharyngeal swab technology: the RT-PCR detection kit procured by the NSW Department of Health.

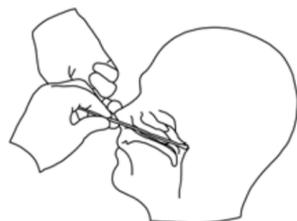
window and was approached by the nurse who asked me questions and, as I answered, relayed my personal details to a mysterious, ethereal voice over the phone.



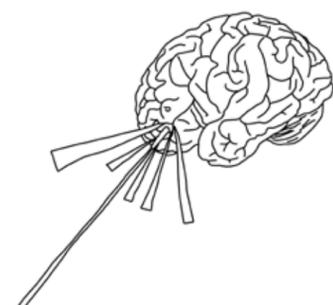
The process of getting the test was streamlined and convenient. Cars were ushered into the facility along clearly demarcated in-flow and out-flow lanes, which led to a large covered parking lot where the testing tables were set up. After a short wait, I advanced to the front of the line, guided by a health official clad in protective mask, gloves and apron. I rolled down my



With the clerical work out of the way it was time for the main event. The testing man came over and, leaning into my driver's side window, unsheathed the swab. "Tilt your head back and look straight ahead," he said, handing me a tissue. "It's a little intense." I wasn't expecting a pleasant experience, but this was quite a foreboding omen.



In one quick motion he plunged the swab tip into my nostril. It travelled down my nose, through my sinus, around the s-bend, up the olfactory nerve, into the cranial cavity and lodged itself into my frontal cortex. He gave it a quick scrape up and down, producing a grating sound like nails on a blackboard that made my eyes water, like a really unsatisfying chilli. Immediately, I felt the mucus start to drip down the back of my throat worse than a finance graduate



at S.A.S.H. The whole ordeal only lasted about 2 seconds. Before I knew it, it was back out again, leaving behind a stinging feeling in a place that up until then had



never felt any sensation whatsoever. It was like the irritation you get before sneezing without the ability to do anything about it.



After the mist cleared from my eyes and I was able to take the wheel again, he told me to self-isolate until I get a phone call back with my test results – up to 72 hours he said – and sent me on my way. I drove out of the testing facility



and made my way home, still stinging slightly from my nasopharyngoscopy. The test came back negative, but that sensation still plays on my mind. I was touched in a place I've never been touched before – a feeling I'll never forget. Do I regret taking the test? Definitely not. Would I get it again?



Not unless absolutely necessary. The RT-PCR Sars-Cov-19 detection kit: it's one spicy swab.

Verdict: 6 antibodies out of 10.

It's about time we knew the name Simone Biles

Oscar Chaffey shines a light on the unique obstacles female gymnasts face.

For 47 months out of every 48, women's artistic gymnastics (WAG) is among the least followed of all sports, save for the small but passionate "Gymternet". For one month every four years though, when the Olympic Games come along, its popularity fleetingly surges. The Gymternet has a pejorative epithet for this surge - four year fans. I'll confess that, in 2016, I was a four year fan who didn't know a Shaposhnikova transition from an Amanar vault. This year I'd hoped to shed my four year fan status, proudly demystifying the intricacies of pirouette angles and toe point for my less initiated friends.

gymnast excelling in execution on the balance beam and uneven bars, edged out her more acrobatically powerful fellow American Shawn Johnson. During her career and especially after her all-around victory, she was praised for her "elegance", "lines" and "international look" — more often than not coded language intended to insidiously describe that she was leaner, taller and more Eastern European than Johnson.

None of this is to say that Liukin's victory was not well-deserved. But in time, the arc of gymnastics has bent further towards powerful acrobatic



Nadia Comăneci at the 1976 Montreal Olympics. Photograph: Olympic.org.

Women's gymnastics is a sport full of ironies and incongruences. Historically, its breakout stars have been short teenage girls in sparkly leotards and scrunchies made to perform gruelling feats of athleticism to upbeat instrumental music. While their male counterparts can compete in silence and are permitted to show the full effort of their athletic feats in their faces, female gymnasts must not only stick the landing, but smile as they do so.

The most famous athlete in WAG history is undoubtedly Romania's Nadia Comăneci who, at 14, floated effortlessly between the uneven parallel bars and earned the sport's first "perfect 10" at the 1976 Montreal Olympics. The famous photo of teenage Comăneci, 4'11", standing next to a scoreboard reading "1.00" (the scoreboards were not appropriately programmed to show 10) is still one of the most iconic and well remembered moments in Olympic history.

Since the late 1970s, however, the sport has transformed irrevocably. The perfect 10 is no more. Since 2006, gymnasts have received an open-ended

gymnasts like Johnson. Eastern Europe's once famed WAG programs have fallen away. Romania, once a formidable power, failed to even qualify a team to the last Olympic Games. While Russia remains a medal threat, the US have won team gold by unprecedented margins at every major international meet since 2011, and remain the prohibitive favourites for whenever the next Olympics occur. While a vocal minority of the Gymternet lament the bygone era of balletic gymnastics, many celebrate the new era's emphasis on sustainable training (including conditioning) and healthier athletes capable of the intense acrobatic demands of the sport.

Despite the wholesale athletic transformation of WAG, the gendered expectations of performance and presentation remain. Age, too, is an apparently granite barrier. Although event specialist gymnasts have begun to regularly compete into their late twenties, there have been fewer meaningful shifts in the all-around (AA) event, which combines scores from all four apparatuses (the floor exercise, vault, balance beam and

Since the late 1970s, however, the sport has transformed irrevocably

uneven parallel bars). Only one winner of the Olympic AA event has been out of her teenage years in almost half a century. No woman has repeated an Olympic AA gold since the 1960s, in the now unrecognisable "classical era" of WAG, and the feat had been thought functionally impossible. Until Simone Biles. Biles is the reigning 2016 Olympic champion in the AA and on the floor exercise and vault. If the open-ended era of gymnastics were to have a true

protagonist, she is undoubtedly it. Despite performing the most difficult routines in history, her execution scores have been superior to gymnasts with far easier routines. Biles, a short and muscular African-American woman, is usually described as powerful rather than elegant, even as she perfectly executes complex flexibility skills.

In 2013 after Biles' first world AA victory, an Italian gymnast claimed that "[Italians] should also paint our skin black, so then we could win too": a plainly racist comment disguised as commentary on the athletics trend in gymnastics. The year before, Gabrielle Douglas, another African-American woman, had narrowly edged out a popular Russian gymnast to win the Olympic AA title. Racists feared Biles' 2013 victory was a confirmation that "elegant" white Eastern European gymnasts could never win again. In the next three years, Biles became unstoppable. After winning the Olympic AA at 19, she could very well have ended her career and taken a place next to all-time greats like Comăneci. For a while, she seemed to be doing just that, not competing or training at all in 2017 and appearing on Dancing with the Stars.

Then, at the very end of 2017, she began a comeback, expecting to return to international competition in 2019. Returning to elite gymnastics after a lengthy hiatus is historically complicated. When Liukin attempted to return in 2012, she failed to make

elder stateswoman in a national team still filled with teenage girls, a fierce advocate for sexual abuse victims and the harshest critic of the unyielding toxic culture in the US gymnastics federation. In 2019, when she arrived at US national championships with a bedazzled goat on the back of her leotard - a reference to her undisputed status as the greatest of all time (GOAT) - she expressed a confidence seldom seen from archetypal teenage gymnasts. At the same competition, Biles unveiled the two hardest skills in women's gymnastics history. Even the sexist gymnastics commentariat found it improper to label her arrogant. A year from her second Olympics, she seemed to be on the precipice of breaking generations-old glass ceilings.

Even before the Olympic Games were postponed, Biles was making no secret of her (and her bodies') desire to retire immediately after her final floor routine in Tokyo. Throughout her comeback, she has lamented performing for a gymnastics federation that enabled her abusers. Although Biles, now 23, is nominally all in for next year's Olympics, her retirement before 2021 seemed entirely possible. If (to the Gymternet, more like when) Biles repeats as the AA champion next year, she'll be the oldest woman to win that title in over half a century.

It may be decades before we see another athlete, let alone gymnast, quite as dominant as Simone Biles. But perhaps what is most remarkable



Reigning 2016 Olympic champion, Simone Biles. Photograph: Stuttgart Review.

the Olympic team and ended her career, quite literally, on her face. For Biles, returning to gymnastics was particularly complicated by the new revelation that she had survived sexual abuse enabled by the sport's national governing body, USA Gymnastics. And yet, Biles returned to elite competition earlier than anticipated, performing harder skills than the unprecedented ones she'd performed in 2016. With a kidney stone, a broken toe and two falls at the 2018 world championships, Biles still won.

While in her early career she had manifested the kind of punitive humility expected of elite female athletes, her comeback showed obvious signs of change. A woman in her twenties, she had become something of an

about Biles' storied career is not her thirty world or Olympic medals, four eponymous skills or the countless records she has left in her wake, but the extent to which she has singlehandedly remodelled her sport's sexist and racist norms.

It is for that reason that we, four year fans and Gymternet faithfuls alike, should culturally archive the gymnastics of Nadia Comăneci. While Comăneci will forever remain a legendary and beloved Olympic athlete, next year, four year fans will be captivated by an entirely different sport. They will watch a sport of powerful, diverse adult women that push the limits of athletic possibility. They will watch Simone Biles' sport.

DISRUPTION

Honi Soit Writing Competition

Entries open 11th May

The Johnstown Flood

Words by Aidan Pollock

The story of the Johnstown flood was passed down through the townspeople like a dark and wretched heirloom. With every telling it acquired certain embellishments; signatures of memory, dedicated to those lost, attributed by those encumbered with first-hand experience of that endless night.

Like all children her age Marie had been told her parent's version of the story. While subdued, further details beyond what they divulged could be seen in the faces of the older townspeople and the remnants of houses that once stood upon the banks of the Conemaugh River.

In the back corner of the Old Hundredth, Marie sat wedged between the wall and a table, tracing a pair of initials carved into it years ago, her body pointed towards the door. As the hinges whined she looked up, only to return her interest to the divots before her.

Absentmindedly she pulled at the fibres of her jacket sleeve, every now and then catching the face of her watch. Had she gotten the time wrong? She pulled the letter from her pocket and read it through again;

OH. Tuesday, 11pm.
Meet me.

- F

It was now twenty past, something must have happened. She shoved the letter back into her pocket and left the bar.

The sound of the countryside rebounded against the barfront as she paced the length of the veranda. Headlights from the cars driving down Mansion street scattered Marie's thoughts. Each time one passed she tried to make out the occupants of each vehicle. Overhead, the faint sound of an aeroplane sifted through the cracks of the portico.

Gravel against gravel. Somebody was coming. She had stopped pacing now, her eyes fixed into the darkness that hung just beyond the railing, Footsteps echoed against the silence and cicadas. Marie held her breath as the footsteps ceased. A voice came low.

"Been waiting long?"

Marie exhaled.

"Christ, Frankie, where have you been?"

"I needed to take care of something." Frankie mounted the steps. "Come on, I left the truck a couple of streets away."

Marie opened her mouth as Frankie turned, his body dissolving into night before she had time to respond.

"It was my father's truck," Frankie said as he ran his hands across the dashboard. "He passed a few months ago, left it to me as some sort of peace offering I suppose."

"Shit, I'm sorry."

Frankie laughed.

"It's alright. I never even knew he was dying. From what I squeezed out of the lawyers he knew for some time."

Frankie rolled down the window

and spat onto the rolling bitumen. He turned onto a side street and eyed the numbers upon their patios, the wheels of the truck coming to a stop as Frankie parked in the driveway across from a half-destroyed house, one of the few still standing in the neighbourhood.

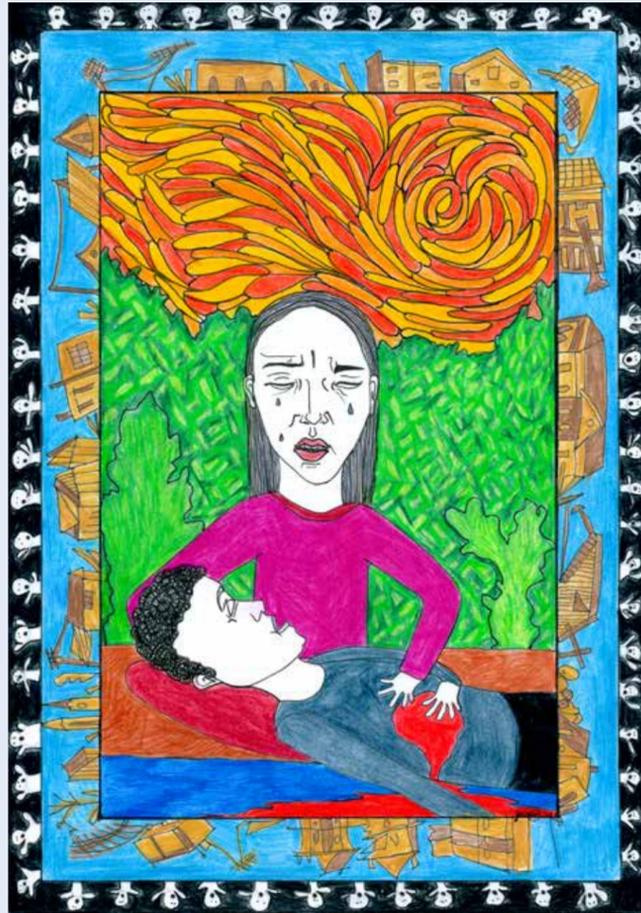
"Stay here will you, I have to meet someone. I'll only be a second."

From the passenger seat Marie gazed at the house lit by the truck's headlights. Severe water damage had forced the left side deep into the ground, lending it the lopsided smile of a head-cocked madman. On the lawn fence posts broke

of his jeans.

The night of the Johnstown flood occurred on May 31st, 1889. After days of heavy rain, the South Fork Dam located upstream of Johnstown broke and the veil between life and death separated. The ensuing deluge resulted in more than two-thousand deaths: Johnstown was decimated.

Years later Henri Barbusse, in his 1917 book *Under Fire*, declared that Hell is not the blasting of trumpets or the hush of death. Hell is water. Hell is raging torrents and a formless landscape of mirrors.



Art by Janina Osinska

through weeds like sun-bleached bones through a shallow grave.

Frankie's figure diminished as he walked to the house, reaching its empty door frame. Marie watched as he vanished into the house's open mouth, her hands clenching and unclenching in the dip of her lap. Above and on either side of the door frame were two windows—gaunt and sunken depressions—which peered out at Marie as she tried to control her breathing. She brought her hands to her head and focused on the rise and fall of her chest. By the time she looked up again Frankie was halfway across the street. She watched as he covered with his shirt a small object fitted into the waistband.

What, then, comes after Hell? What's left when the waters subside and the veil falls back into place? For the residents of Johnstown the end of Hell is marked by those that sleep on the streets and the hundreds of crosses that line the highway running parallel to Lake Conemaugh. It is desperation clothed as hope, a cry for life that dies in the throat.

It's Frankie's truck as it idles in the parking lot of a gas station far beyond the edge of town.

"Are we stopping for gas?"

Frankie rubbed his bloodshot eyes.

"Frankie? What are we doing here?"

He turned and looked at Marie.

"Frankie—"

He opened the door and exited the truck, walking to the entrance of the store.

"Good morning sir, how may I help you today?" The clerk behind the counter was young, not much older than 17.

Frankie muttered a response as he browsed a pile of magazines.

"You're lucky, those just came in today, hot off the press," the clerk smiled.

Frankie turned to the counter holding one of the magazines.

"Birdwatching enthusiast huh?"

Frankie grunted.

The clerk knelt to grab a paper bag.

Frankie reached into his belt, and as the clerk rose Frankie levelled the revolver at his head.

The clerk's hands lay shaking by his side, his eyes pulled towards the underside of the counter, if he could just reach down and...

"Hands where I can see them." Frankie's arm trembled, a sudden weight covered his body, the barrel of his revolver trembling in his grasp. On the wall opposite Frankie a telephone rang. Neither man moved.

The door opened, Marie standing in its frame.

"Frankie!"

Frankie turned to Marie as a gunshot tore through the confined space. Marie screamed as he stumbled, a red patch blossoming across his shirt. Frankie clutched his chest. The clerk threw the shotgun to the floor, fleeing to the storeroom.

The pool of blood breathed and expanded across the tiles of the gas station floor, spreading through their edges and coming to rest against the yellow-and-blue vending machine.

Marie guided Frankie over the darkening patch, his arm over her shoulder. She led him to the truck, her in the driver's seat, him in the passenger's.

"Fuck, Fuck, Fuck. Okay, you're going to be okay."

The truck flew down the highway, weightless as it headed towards town.

"You're going to be okay, just keep your eyes on me."

Marie was forced to slow down, up ahead a procession of cars blockaded the road. From where she sat, Marie could make out the blue-and-red lights of a car accident.

"Shit!"

Frankie coughed, blood spattering the dashboard, his arm raised. Marie's eyes traced his arm as it pointed off into the shoulder of the road, his finger almost dipping into the trailing waters that pressed against the highway.

Frankie bled out in Marie's embrace on the shore of the Conemaugh River, his blood mixing with her tears and the sand, before finally streaming into the moving water. Marie's cries faded into the distance as his blood drifted downstream, his soul stretching and shimmering under sunlight and birdcall.

Somehow I never learnt to write in Urdu

Words by Misbah Ansari

*I held the language in a fountain,
bathed the sparrows in the foam of Urdu,
a language laced with religion,
not with Raat Rani* or Sitaphal* sweetness.*

*Why did they bring God here?
Is he allowed in the garden of languages?
Will I know my lovers in Urdu?
Is Urdu the end of my independence?
Is Urdu*

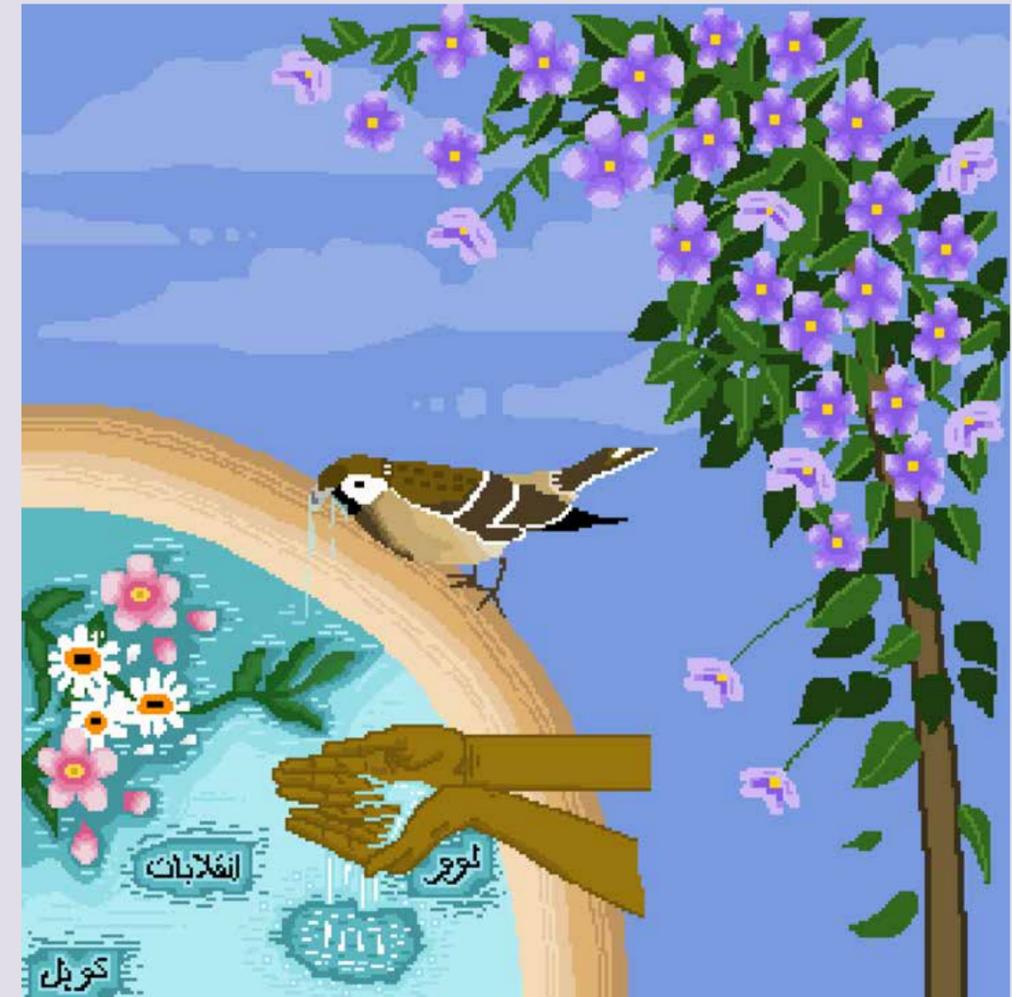
*as liberating as English?
(why did I ask this)*

*Backyards burst during aurora,
no one could make my hands write the names of God in Urdu.*

*I want to write in Urdu
the revolution
the love
the recipe for kohl*

*anything but God
anything but the quiescent shackles that smash your heart.*

*Raat Rani: Night-blooming jasmine
Sitaphal: Custard apple fruit*



Art by Emma Pham

President

Liam Donohoe

Another week, another 7 days of at-times monotonous, at-times exciting, but at-all-times abnormal student unionism, as the University of Sydney Students' Representative Council continues to work from home amid the COVID-19 pandemic. But like most weeks under these conditions, week 9 proved to be a busy one.

The highlight of the week was undoubtedly Friday's car convoy protest, which aimed to celebrate and actualise the principles behind the International Workers' Day, or May 1 / May Day as it's also known. Without a vehicle or ride of my own I was only able to watch on as representatives from different trade unions, members of various socialist groups, and a bunch of SRC Office Bearers brought the city to a standstill. Rallying around the #NoWorkerLeftBehind mantra, the convoy aimed to draw attention to the economic injustices ushered in by the pandemic. Among other things, protestors demanded government assistance for International Students, an expansion of the JobKeeper and Seeker payments to include more workers, and support for the University sector. The SRC stood fully behind the protests, which at one stage surrounded all 4 sides of the block on which the Liberal Party's headquarters are situated! Actions like this will be increasingly necessary as we fight for the survival

Education Officers

Jazzlyn Breen and Jack Mansell

The higher education sector is currently in crisis, and is attempting to make staff and students pay to recuperate the losses caused by COVID-19. USyd is no exception to this. Even when we 'return to normal' your teachers might lose their jobs, you will have less unit options to choose from, may no longer have tutorials to attend, and will lose face to face teaching time. Universities are attacking the quality of our education to recoup the losses of COVID-19, and this is

Women's Officers

Vivienne Guo and Ellie Wilson

WoCo has moved online! In May, we will be running several online events. Next week on Friday, we are running a feminist film screening. We are also running a feminist prison abolition discussion group on Thursday Week 11, as well as a collaborative reading group with the Queer Action Collective in Week 12.

As we are all weathering COVID-19, we have not forgotten that crisis has always affected the marginalised most acutely. Over the course of the last month, WoCo has raised over \$3000 to support Indigenous elders in

Environmental Officers

Shaan Patel, Sofie Nicholson, Lily Campbell and Prudence Wilkins-Wheat

WEEKLY MEETINGS

The Collective has been meeting weekly and planning numerous upcoming events — the best way to get involved is coming along and helping to make decisions: Tuesday 1pm in odd weeks of semester, and 2pm in even weeks. Given the online nature of activism in the current context, a strategy day will occur in upcoming weeks for the Collective to re-gather and focus our energy, along with a re-invigorating of our online working groups.

Social Justice Officers

Deaglan Godwon, Himath Siriniwasa, Angelina Gu, and Shuyu Li did not submit a report this week.

Intercampus Officers

Kristina Sergi, Joanna Sheng, Michael Kallidis, and Jiahui (Ethan) Zhai did not submit a report this week.

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

of the most vulnerable and confront the government's post-pandemic austerity plans.

Spurred on by a similar spirit of resistance, the Education Action Group and SRC held an open meeting of the student body on Wednesday, where students raised issues with the transition to online learning and we finalised our new education-focussed campaign, #DefendOurStudies. While the campaign will sit alongside and have the same end-vision as the broader #NoUniCuts, #NoWorkerLeftBehind, and #NoStudentLeftBehind campaigns, it diverges by focussing specifically on academic and educational issues specific to the University of Sydney. Various issues of this kind will be incorporated under the general #DefendOurStudies heading: among many other things, we will fight for better WAM adjustment procedures, the total elimination of ProctorU, greater support for staff during the transition to online learning, and intimate staff-to-student ratios. Through the campaign we hope not only to address these immediate issues, but also to provide students with an entry point into the battles on which our education quality ultimately depends. To that end, the entire campaign assumes and relies on separate demands around government support for the University sector and maintenance of employ-

unacceptable.

In response to this, the USyd Education Action Group will be championing a USyd based education campaign called "Defend Our Education USyd", focused on making sure students and staff do not suffer because of the failure of private education. We had our first open meeting last Wednesday where we discussed the politics and vision of the campaign, and developed a set of key demands. More meetings will be held in the

the community. Online fundraising has been greatly effective, and it is heartening to see community come together over the internet, especially now when physical means of solidarity, organising and community are largely unavailable to us.

Domestic violence has spiked during the COVID-19 crisis, as self-isolation has forced people to stay in unsafe homes. We express our sorrow and solidarity with women, queer folk, and all people who live with abusers. Now is a particularly crucial time for us to engage with supporting survivors in any

CAMPAIGNS

Despite distancing, the Collective has remained active in numerous campaigns. Members have led a photo campaign in support of the 'USyd Suspend Rent' for students living in campus accommodation. A video campaign featuring students' thoughts on the governments' response to Covid-19 is currently in the works — message our page to get involved! Moving into the next month, members will also be attending the May 1 'No Worker Left Behind' car convoy and

ment for staff (as articulated in the #NoUniCuts and #NoWorkerLeftBehind campaigns), and so the SRC will continue to look outward and support workers however we can. But in any case, we hope that this campaign will be a more accessible, visible, and effective way for us to address the myriad concerns which are, rightly, frustrating USyd students at the moment.

The SRC hasn't just been busy with campaigns, however. For one, the Legal Service is about to hire its first Paralegal, offering significant relief to our Solicitors, An and Cade. With the extra time An is hoping to offer more meaningful Visa assistance—stay tuned for more information about that new service, which should save students thousands. For another, our mutual aid program continues to go from strength-to-strength, with donated medical gloves and masks augmenting (and hopefully sterilising!) our already substantial essentials packs. We should be sending the bulk of these packs out this week—keep your eyes peeled! And our Constitutional and Regulatory Reform initiative, bedeviled by the pandemic of late, has recently started reconvening, with a view towards a first wave of reform in time for this year's election.

But the week was not without its monotony,

future, so keep an eye out on our Facebook page. This campaign will complement the "No Uni Cuts" campaign, as it is essential that Universities become fully publicly funded in order to protect the future of higher education. It is clear that the private funding system and business model cannot cope with crisis very well.

Another major event of note which occurred in the last two weeks was May Day, or International Workers Day. This year, due

to the need for social distancing, the usual stop work strike and rally was replaced by a car convoy, which was effective in shutting down the city. Over 200 cars and bikes made up this convoy, a heart-warming and inspiring reminder that we can still protest and show solidarity, even in this time of social distancing.

of our editorial collective who we are extremely grateful for. Their dedication and passion were integral to the publication of Women's Honi. You can find Women's Honi online on Issue! To survivors: You are loved, you are believed and help is available. If you believe that you have experienced domestic violence and/or sexual assault, Lifeline is a free, 24-hour telephone crisis support service in Australia. NSW Rape Crisis can also be reached at 1800 424 017.

creating content for the Month of Mayhem.

READING GROUPS, WORKSHOPS & PANELS

Since our reading group with WoCo, we've been part of two more — Capitalism & Covid-19 with the Young Workers Collective and Environmental Racism with ACAR. These have involved the pre-reading of a prescribed text and discussion led by a facilitator. One of our three Online Activism workshop series has occurred, and planning for the second is underway. This will



with the regular smorgasboard of committee meetings plastered across my schedule. Monday saw the ever-significant University Executive Education Committee, while Tuesday saw not one but two Academic Board subcommittee meetings. Not to be outdone, Thursday saw both an Honours Admission Taskforce meeting and a meeting between University management and tenants of various University accommodations, while Friday saw our usual weekly meeting with management. While the details of these meetings are too numerous (and perhaps confidential) to list, the student body can be sure that myself and other SRC representatives have raised student concerns and proposals forcefully and effectively. Indeed, while this type of direct advocacy may at times feel somewhat pointless, and is often quite frustrating, I doubt the University would have implemented pro-student initiatives, like financial assistance packages, WAM adjustment procedures, and reformed special considerations, without it.

More of these committees await next week, alongside further work on the mutual aid and #DefendOurStudies and #NoUniCuts campaigns. I hope all staff and students are taking care of themselves at this time—I can't wait to see you all back here by mid-semester two (fingers crossed!)

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be focussing on content creation and social media for the Month of Mayhem, featuring short tutorials and a working bee. Also in the works is a Radical Ideas webinar, aimed at knowledge-sharing, and the presenting of concepts to newer members.

HONI PULLOUT

Coming to stands in Week 11 is the Enviro Collective's Honi Soit pull-out, written & edited by members! The weekend of Week 11 will see a strategy day followed by a launch event for the publication.

CAN THE UNI DO THAT?

CAN YOU DO THAT?

WHAT DOES THE STUDENT CHARTER SAY?
SRCUSYD.NET.AU/CHARTER



Sydney University Postgraduate Association
Level 2, Holme Building (A09)
Science Rd Camperdown Campus
(02) 9351 3715 | supra.net.au



Students' Representative Council, Sydney University
Level 1, Wentworth Building (G01),
City Road, Darlington Campus
02 9660 5222 | srcusyd.net.au

STUDENTS' REPRESENTATIVE COUNCIL, UNIVERSITY OF SYDNEY

SRC CASEWORKER APPOINTMENTS ARE NOW AVAILABLE ONLINE

Do you need SHAREHOUSING or TENANCY ADVICE?
Ask the SRC!

Students' Representative Council, University of Sydney
Level 1, Wentworth Building (G01),
University of Sydney NSW 2006
PO Box 794 Broadway NSW 2007

p: 02 9660 5222
e: help@src.usyd.edu.au
w: srcusyd.net.au

f /usydsrc
@src_usyd



The STUDENT CHARTER: Your Student Rights and Responsibilities

At the beginning of 2020, the University introduced a Student Charter, that outlined their expectations for your behaviour as a student, and member of the University community, as well as their commitment to you. The charter is one of their many policy documents, and can be viewed on the University's register: <https://www.sydney.edu.au/policies>, alongside policies on a number of issues, including, special consideration, academic appeals, and academic honesty. Although all classes are online this semester, these rules apply now, more than ever.

In brief, the charter says...

You can expect that the University will:
Prioritise your safety;
Create a supportive learning environment;
Receive your feedback;
Treat you fairly, honestly, transparently and with courtesy;
Protect your academic freedom;
Maintain high academic standards;
Protect your privacy;
Respond to your complaints; and,
Comply with its own policies.

The University can expect that you will:

Behave respectfully;
Be honest and ethical;
Avoid engaging in bullying, harassment or discrimination;
Be co-operative with the University;
Use resources equitably;
Support freedom of speech;
Comply with their policies;
Contribute to learning;
Promote high academic standards;
Commit to academic integrity;
Work collaboratively in learning experiences, including group work;
Behave professionally, ethically and respectfully during placements and external learning opportunities.

Of course, there are consequences for breaching these rules, including being excluded from your studies for a semester or two, or even being expelled. There are consequences for the University and its staff if they breach the policy as well. To discuss either of these scenarios, please call 9660 5222 to book and appointment with an SRC Caseworker

We encourage all students to read the Charter in full. Search "Student Charter" at [sydney.edu.au/policies](https://www.sydney.edu.au/policies)

Ask Abe

SRC caseworker help Q&A

Ask Abe about Simple Extensions



Dear Abe,

I just broke up with my girlfriend, and I am too upset to finish an essay that is due in two days time. I don't think my doctor would think I am unwell enough to ask for special consideration. Is there something else I can do?

Heart Broken

Dear Heart Broken,

I am sorry to hear that you are so upset. I hope you have someone to talk to if you need. You can ask your subject co-

ordinator for a 'simple extension' of up to two days. It is an informal arrangement between you two, so you cannot appeal if they reject your request. If you find that your feelings of sadness become more profound, please speak to your GP, both for the purpose of getting some help, and also to get some documentation to apply for special consideration. Please note that if you are given a simple extension, then apply for special consideration, the extension period of special consideration starts from the original due date, not the simple extension due date.

Abe

Contact an SRC Caseworker on 02 9660 5222 or email help@src.usyd.edu.au

Sudoku

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | 2 | | | | 1 | | 5 |
| | 8 | 6 | 3 | | | | | |
| | | | | 2 | | | 3 | 4 |
| | | 9 | | | | 8 | | |
| 6 | 7 | 8 | 5 | 9 | 4 | | 2 | |
| | | | 6 | 8 | 2 | | | |
| 4 | | | 9 | 7 | 6 | | 1 | 8 |
| 8 | 6 | | | | 3 | | | 7 |
| 9 | 1 | | | 5 | | 2 | | 3 |

Another Sudoku

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | 6 | 2 | | | 5 |
| | | 6 | | | 1 | | | |
| | 5 | | 7 | | | | | |
| 8 | | | 1 | | | | 7 | 9 |
| 3 | | | | 4 | | 5 | | |
| 6 | | | | | | | | 1 |
| 1 | 4 | | | | | | 2 | 3 |
| | | | | | 8 | | | |
| | | | | | | 8 | 6 | |

Sudoku bonanza!

Have we gone too far?

| | | | | | | | | |
|---|---|---|---|---|--|---|--|---|
| | 9 | | | | | | | 7 |
| 4 | | 3 | | | | | | 9 |
| | 2 | 8 | | 4 | | | | 5 |
| | 3 | | | | | | | 5 |
| | | | 5 | | | 1 | | 7 |
| 7 | 8 | | 4 | | | | | |
| | | 9 | 7 | 3 | | | | 2 |
| 8 | | | 6 | | | | | |
| | | | | 5 | | | | 4 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | |
| | | 4 | | 8 | | 2 | | |
| | | | | | 6 | | 9 | 1 |
| 4 | | 6 | | | 3 | | | 8 |
| 3 | | | | | 7 | 9 | 6 | |
| | 2 | | | 9 | | | | |
| | | | | 9 | | | | 2 |
| 5 | | | | 1 | 2 | 3 | | |
| | | 9 | 4 | | | | | |

Week 9 Edition Solutions

Cryptic

| | | | | | | |
|---|---|---|---|---|---|---|
| A | V | G | E | D | C | B |
| A | N | N | O | I | N | H |
| G | L | N | O | S | A | O |
| T | O | F | U | G | E | T |
| L | N | E | A | M | | |
| C | A | N | T | E | R | B |
| E | D | E | D | R | | |
| A | R | E | E | L | | |
| C | R | O | S | S | W | O |
| M | I | A | E | G | | |
| F | L | A | S | H | L | I |
| E | E | D | A | U | E | I |
| E | S | C | A | P | E | S |
| S | L | R | P | N | S | M |

Quick

| | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| R | E | C | K | L | E | S | S | A | B | A | N | D | O | N |
| S | W | L | A | U | Y | O | | | | | | | | |
| A | F | L | A | M | E | N | K | R | U | M | A | H | | |
| A | M | C | D | K | P | H | | | | | | | | |
| A | S | B | E | S | T | O | S | I | T | H | A | C | A | |
| O | P | K | N | L | R | | | | | | | | | |
| P | T | H | O | M | A | S | S | A | N | K | A | R | A | |
| O | U | O | P | T | A | R | R | | | | | | | |
| P | A | N | A | F | R | I | C | A | N | I | S | M | E | |
| U | I | A | T | R | O | | | | | | | | | |
| P | I | S | S | E | D | F | E | L | A | K | U | T | I | |
| S | W | I | A | I | H | T | | | | | | | | |
| F | L | A | C | C | I | D | B | A | M | B | O | O | | |
| R | Z | A | E | Y | E | V | | | | | | | | |
| S | O | C | I | A | L | I | S | T | A | F | R | I | C | A |

Wacky Sudoku!

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|---|---|---|---|---|---|---|---|---|---|
| | | | | 4 | 9 | | | 5 | 0 |
| 7 | 3 | 6 | 5 | | | | | | 8 |
| 8 | 9 | 3 | | | | | 1 | | |
| | 5 | 7 | | | | | | | |
| | | | | | | | 2 | | |
| 1 | | | 8 | | | | | | 3 |
| | | | | 9 | | 0 | 6 | | |
| | | | | | | | | | 0 |
| 5 | 4 | | | 6 | 1 | | 7 | | |
| | | 4 | 1 | 5 | | | | | 2 |

THE RODENT REVIEW

Fierce, independent journalists controlled by the rats on our heads!

Must-watch upcoming pandemic movies

Felix Faber and Shania O'Brien, Letterboxd-is-my-personality Editors



Catching Feelings

Stuck in a boring job as a record label agent, an unhappy marriage, and a dysfunctional family, Susan doesn't expect things to change — until the day she finds herself stranded in New York on a business trip due to the travel ban. Unable to return home, she stays with the young, bohemian artist she had been trying to sign, and in their friendship, rediscovers a joy she didn't know she'd lost.



Quarantine at Bernie's

Jim is an unsuccessful actor coasting through life living with his novelist friend, Bernard. When Bernard dies due to the virus, Jim is ready to move on — until he finds out Colin has been shortlisted for the Nobel Prize for Literature, and the \$1.5 million cash prize it comes with. Jim quickly becomes embroiled in a web of deception as he uses the cloak of quarantine to mask Bernard's death and make off with the prize.



The Spree

Closest serial killer Josh Paul is having the worst year of his life. The pandemic has disrupted his daily routine, and it has been almost four months since his last kill. Finally, after the quarantine has been lifted, Josh plans to go out in the world and satiate his bloodthirst. But things don't go according to plan when he finds himself competing with another killer on the prowl.



Stuck in this Joint

It's the day before lockdown begins, and stoner teens Kyle, Dylan, and Jason want to make sure they're well stocked for the months ahead. Unfortunately, so does every other teen in town, and their quest to get high quickly derails. Overcoming parents, teachers, and bullies, the group prepare themselves for the long months ahead and face up to their teenage insecurities.

Kristina Keneally to be deported under tough new Labor migration policy

Nina Dillon Britton, Hmm Curious Isn't That Ironic Editor

Senate Deputy Opposition Leader, Kristina Keneally, will be deported back to where she came from (America), under a tough new Labor migration policy. "After this pandemic is over, it'll be time to put Australian jobs first," Keneally recently announced, in a distinctive American accent.

"It's time for radical, progressive change," Opposition Labor, and angry dough-faced boy, Anthony Albanese concurred. "And by that, Labor

means a return to anti-immigrant policy of 50 years ago."

"We're going to see an economic crisis brought on by this pandemic, and we need to prioritise Australians. The role of Senate Deputy Opposition Leader should go to someone born and bred here," said Albanese, the son of an Italian.

Critics have argued that Keneally's Australian citizenship should be enough to keep her in the

Ladies Corner!

25 unhinged questions to ask your boyfriend in quarantine

For when you've already tried "100 questions to make you fall in love" but quarantine is still dragging on.

1. Do you want children?
2. What's your favourite racial slur?
3. If you could get \$700 to kiss the hottest girl you know, or \$100 to kiss me, what would you do?
4. Who has more friends: me, you or your mum?
5. What's your favourite attribute of Elizabeth Warren and why is it that she's a strong woman of colour?
6. Do you prefer step-sister porn or step-mother porn?
7. If you could change my race, what race would you change it to?
8. Why does it rain? (No I don't know, please explain it to me)
9. Why don't you love me?
10. Who do you think is hotter, your sister or your mum?
11. Who do you think has it harder, Hillary Clinton or Obama?
12. What are your stool movements like?
13. Can you name 10 directors who are not men?
14. This is my used tampon. Thoughts?
15. Can you explain to me the process of menstruation and why it occurs? (No I don't know, please explain it to me)
16. Will you sign this legally binding contract not to leave me?
17. What is the best outfit you've ever seen me wear?
18. Do you think aliens exist?
19. Have you ever been probed?
20. By an alien?
21. What do you think about Gorman?
22. How much do I weigh?
23. If you had to give me a disability, what would it be?
24. Who would you rather fuck, the "OK Boomer" girl, or Caroline Calloway?
25. Will you preference me for the USU election?

SRC MUTUAL AID

THE UNIVERSITY OF SYDNEY STUDENTS' REPRESENTATIVE COUNCIL HAS ORGANISED A MUTUAL AID INITIATIVE TO SUPPORT STUDENTS AND OTHER PEOPLE IN OUR COMMUNITIES WHO ARE VULNERABLE AT THIS TIME. THIS MAY BE DUE TO HOUSING, OCCUPATION, OR HEALTH-RELATED ISSUES; FOR PEOPLE WHO ARE UNABLE TO ACCESS OR AFFORD SUPPLIES, OR WHO ARE CONSIDERED AT-RISK IF THEY CONTRACT COVID-19.

WE WILL PRIMARILY BE PREPARING "ESSENTIALS PACKS", WHICH MAINLY CONSIST OF NON-PERISHABLE FOOD. THESE PACKS WILL BE PROVIDED ON BOTH ONE-OFF AND REGULAR BASIS, DEPENDING ON THE PERSON'S NEED.

PLEASE FILL IN THE FORM LINKED IN THE QR CODE IF YOU COULD BENEFIT FROM THIS KIND OF SUPPORT.



SCAN ME

SCAN THE
QR CODE ABOVE
TO SIGN UP!