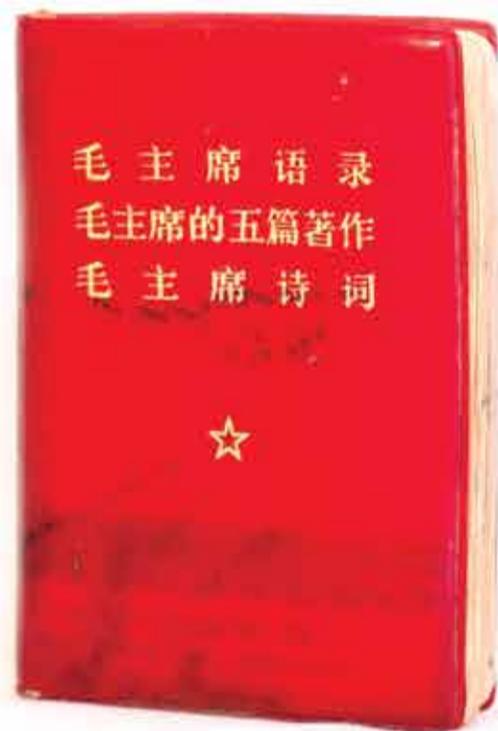


Multiculturalism in ancient Rome: How the alt-right gets owned by history / p. 10

Once upon a time in the west: USyd's secretive plans for a new campus / p. 4

Monarchist-chic: Why young people are being seduced by the royal family / p. 6



S2W3 / FIRST PUBLISHED 1929

HONI SOIT

Acknowledgement of Country

We acknowledge the traditional custodians of this land, the Gadigal people of the Eora Nation. The University of Sydney – where we write, publish and distribute *Honi Soit* – is on the sovereign land of these people. As students and journalists, we recognise our complicity in the ongoing colonisation of Indigenous land. In recognition of our privilege, we vow to not only include, but to prioritise and centre the experiences of Indigenous people, and to be reflective when we fail to. We recognise our duty to be a counterpoint to the racism that plagues the mainstream media, and to adequately represent the perspectives of Indigenous students at our University. We also wholeheartedly thank our Indigenous reporters for the continuing contribution of their labour to our learning.

Editorial

In 1991, as the USSR was in the process of eating itself alive, an avant-garde artist named Sergey Kuryokhin went on national TV and announced that Lenin was a mushroom. More ridiculous than the statement itself, delivered in a bland, authoritative deadpan, was the fact that millions of Russians allegedly believed him. Eventually, a beleaguered Communist Party official had to publicly repudiate the claim, explaining very seriously that “a mammal cannot be a plant”.

We should treat this anecdote as not simply a quaint piece of Soviet kitsch, but rather, something of a cautionary tale. As I hope this edition conveys, the past is not a static series of factoids that we can afford to relegate to the back of our imaginations. For so many people, history isn't over. Instead, it continues to shape, explain, and in many instances, define our present.

To that extent, there are parallels that can be drawn between 2017 and Glasnost-era Russia. We live in a time where so many of the established rules of politics have been shattered, leaving behind a carousel of nightmarish absurdia. In moments such as our present one, where the truth is under siege from dishonest politicians and a cynical, corporate media, people are willing to believe anything, no matter how bizarre. And just like in 1991, absurd times breed absurd realities. Lenin, of course, was not a mushroom. But we would do well to keep in mind his brief moment of fungal-ness. **KNR**

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Cover image by Michael Sun
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What's on this week

According to your friend who says he'll do the City2Surf every year but never does.



Radical Sex & Consent Week

When: Wednesday 16 August to Friday 18 August
 Where: All over campus
 Price: Free

Well the old shins are still aching – that's why I couldn't do the City2Surf this year – but I couldn't let this slip past. There's an absolute bonanza of things to do for Rad Sex & Consent week. Trivia to stimulate the mind, physiology lessons to stimulate the body, they've got it all. Then to top it all off there's a closing party on Thursday at the refurbished Hermann's bar. That cold I had a little while ago hasn't fully gone away but I'll give any dancefloor a try.

Honi Presents: Feast of Words

When: Wednesday 16 August, 6:00pm-9:00pm
 Where: Lentil as Anything
 Price: \$5

I'm not quite sure what this event is but I think the idea is that you're paired up with a stranger and given a 'menu' of questions to discuss with them. Sounds pretty daunting but I was shitting myself before signing up to the City2Surf for the first time this year and yet here I am. I mean, yeah, I couldn't actually run this year because of my cold and shins but I feel like just buying the ticket was an example of me conquering my fears.

Fan mail

Do do drugs, kids

Hi,

I would like to respectfully disagree with Andy's article on drugs. As someone who has been diagnosed previously with bipolar and psychosis I have found drugs very useful and therapeutic, and have pulled me through a lot of bad times. I know several people who would say the same. Similarly, as a trans woman drugs have also helped immensely and continue to do so in exploring my gender identity. There is a long history of trans people and queer people using drugs in this way, though I agree that it needs to be done safely and with minimal risk. Unharm and ACON Rovers are two great initiatives that help with this.

The idea that a simplistic drug positive narrative dominates the radical left is far from my experience. Instead I have found that the general attitude is often similar to that which dominates in wider society; that drugs are bad and dangerous, that drug users are helpless addicts, plus the idea that drugs are a tool of the ruling class to distract us from the wider class struggle. These attitudes contribute to the shame and stigma associated with drug use and make people less likely to tell anyone or access the wider community for support.

I agree wholeheartedly that we need to be creating a better culture where people feel safe and encouraged to talk about drugs and ways to do them safely. But I think articles like this set that back; interventions and social pressure push drug use underground as people are much less likely to share if they feel they are being judged and shamed. We need to remember the wider context in which we live and how the vast majority of institutions, like the courts, the police, most families, schools and workplaces are firmly opposed to drug use of any kind.

Here is a short list of resources that

people should start sharing across their community and friends to promote better knowledge around drug use: Erowid.org and bluelight forum contain heaps of great info. Dance-Wize and Unharm are also really useful organisations to check out.

For MDMA check out rollsafe.org, for LSD and other psychedelics check out tripsafe.org. If you wanna check out the purity of pills google pillreports. If you want to test your own drugs you can buy testing kits from eztest. Don't assume that just because you bought caps from a friend they'd be safe; there is always a chance they've been cut with something nasty by someone higher up on the supply chain. There are heaps of great resources out there, this list is far from exhaustive, but in general I really recommend creating a community around you that share quality resources and break down the shame and stigma around drug use, that look at for each other at parties and festivals, that know some basic first aid and that know what to do in an emergency.

Danika
 Social Work IV

Uh oh, the fun police are here

Dear Editors of Honi Soit,

My name is Nikola Markovina, and I've been a student at USyd since 2012, and read Honi regularly.

I was pleased to see that Honi had stated the facts clearly in relation to the incidence of sexual assaults and harassments on campus. Totally indefensible and abhorrent behaviour.

Thus, I was a little perplexed when I saw, all be it in the 'joke' section of Honi, a piece (page 26) about online pornography and 70mm screenings... I can appreciate the humour, yes very much so. But I was wondering considering the links between online pornography and attitudes towards violence against women, whether the joke was

entirely appropriate?

I am certainly not against free speech in our student paper, I just wondered if there was an inconsistency in the message?

Best regards,

Nikola

Got mail?

Send your irreverent takes and reverent rants to editors@honisoit.com by 12pm each Friday for publication. Keep it under 300 words and include your name, degree, year and would you rather watch your parents have sex every day for the rest of your life or join in once and it all be over?

Oops ...

In last week's paper we published a statistic that said 7.4 per cent of domestic students and 5.1 per cent of international students were sexually assaulted at university. These numbers actually pertain to the number of students sexually assaulted in general, not only in a university setting.

In 'Almost all students affected by symptoms of mental health problems, NUS study finds' we reported that Counselling and Psychological Services (CAPS) has a maximum of three sessions available per student. This number is in fact six sessions per student in each academic year.

We Fowked up

In Week 1's paper the byline for 'Behind the mask' was incorrect. The correct spelling is Hal Fowkes. Sorry!

COVER

Why there is a Little Red Book on our cover

The Little Red Book that you see on the cover this week is an artefact from the Cultural Revolution. It belongs to my father.

The book, whose Chinese title translates to 'Quotations from Chairman Mao Zedong', was widely distributed to the population from 1964, when it was first published, to 1976.

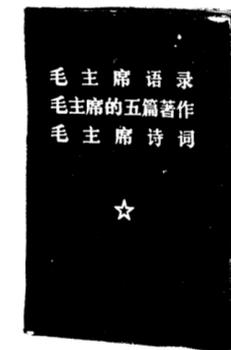
It contains speeches, quotes, and writings by Mao Zedong; some versions of the book include poetry or collections of essays and the like also by Mao.

During the Cultural Revolution, it was common to see people holding the Little Red Book in their right hand and waving it about while they praised, evaluated, condemned, or admonished, or pressing it close to their chest.

Even now, my father's muscle memory does not fail him as he holds the book up high and marches around our living room.

The Little Red Book is one of the most recognisable objects from that period of Chinese history; it appears in propaganda posters and photographs, and moreover, it is ingrained in my parents' childhood, a marker of the intense focus in their education on being devoted to Mao and his political cause.

It is an apt symbol of the past and of my parents' pasts for me. **AD**



Uni fundraising staff paid 25 per cent less than other employees

NICK BONYHADY

University of Sydney students raise over half a million dollars a year for the University, but because they are technically employed by a contractor, they are paid roughly 30 per cent less than USyd staff members occupying comparable jobs.

The American fundraising company Ruffalo Noel Levitz employs a team of students to call USyd alumni and ask for donations on the University's behalf through its INSPIRED campaign. The campaign has raised over \$770 million to date, of which about \$500,000 a year comes from the student callers.

The callers are paid what a University spokesperson described as the "competitive" rate of \$29.34 an hour, inclusive of a casual loading. However, if they were employed by the University directly under the enterprise bargaining agreement (EBA) that determines staff pay, the same callers would be en-

titled to over \$35 an hour as level one higher education officers — the lowest paid role at the University.

If the student callers were instead classified as level two casual higher education officers, a position that requires only year 12 education without work experience and the performance of "straightforward tasks where procedures are clearly established", they would receive almost \$38 an hour — about \$10 more an hour than they currently earn.

Ruffalo Noel Levitz did not respond to Honi's request for comment by the print deadline, but it is entitled to pay employees less than the EBA rate since the bargaining agreement only covers staff employed directly by the University.

On Saturdays and evenings, Ruffalo pays its staff the minimum amount set

out by the *Contract Call Centres Award 2010*: \$30.32 an hour. During regular hours, its pay is better than the award rate, at \$29.34 an hour. In 2014, Ruffalo paid its employees just \$22 an hour at USyd.

While Ruffalo's pay arrangements are perfectly legal, the University's insistence that student callers "are employed by Ruffalo Noel Levitz and not the University" stands in marked contrast to the image that is presented to potential donors.

The callers, based on campus, ring alumni six days a week.

In those calls, Ruffalo trains its staff to rely heavily on their status as students and potential beneficiaries of donors' generosity. One USyd marketing video features a student caller who says "As someone on a scholarship, I know what a huge difference it makes".

In the same video, a Ruffalo supervisor enthuses "Our Sydney Telephone Program student callers love speaking with donors and sharing some of the exciting things happening at the University".

Being paid as well as other staff is evidently not one of those exciting developments.

In a similar case, the National Tertiary Education Union (NTEU), recently secured thousands of dollars in back pay for employees of the University's Sydney Talent scheme through negotiations with the University.

Sydney Talent provided casual roles for students at the University, but did not initially pay them EBA rates. The critical difference between Sydney Talent and Ruffalo is that Sydney Talent staff were directly employed by the University.

USyd considers second main campus in Westmead

NICK BONYHADY

Honi understands the University of Sydney is edging closer to a decision about a second large multidisciplinary campus at Westmead in Western Sydney.

"In the near term, the Westmead super precinct is the future location for the University's major presence, building upon the existing medicine and dentistry faculties... in the area", writes the University in its submission to the Greater Sydney Commission.

Citing a report by the consultancy firm PricewaterhouseCoopers, the University claims Westmead could accommodate "an increase to 50,000 students from all disciplines, with full university service offerings on site."

There are currently just over 60,000 students studying at USyd in total.

The University has already committed to increasing the number of students at Westmead from just over 1,000 to 10,000 over the next decade. These students are almost exclusively studying health-related disciplines including medicine, dentistry and biomechanical engineering in facilities clustered around Westmead Hospital.

There also appear to be further plans for other undergraduate students to be located at Westmead. A report by the economic consultancy Deloitte lists the University's investment in Westmead as including "a new School for undergraduate science and engineering students."

In a letter to Lucy Turnbull, chair of the Greater Sydney Commission, Vice-Chancellor Michael Spence writes "Our current plan is to grow student enrolments at Westmead to 6,000 – 10,000 students. With better transport linkages and lands available to support education zonings, we would be able to expand this number even further."

The University has not always had

a positive experience with its satellite campuses. Last year, USyd moved to shut down the Callan Park campus occupied by the Sydney College of the Arts, leading to an ongoing series of protests.

This semester, it closed the permanent student support counters at the Cumberland health sciences campus and the Sydney Conservatorium of Music.

Nonetheless, the University insists that it is well placed to provide tertiary education and research in Western Sydney.

"The University's contribution to this [Westmead] partnership is not being met by any other University. The University has more than 10,000 students from Western Sydney and has been engaged in the region longer than any other University", a University spokesperson told Honi.

By contrast, Western Sydney University (WSU) has over 40,000 students enrolled, most of whom hail from the area. WSU is also a member of the Westmead Alliance, a consortium of health institutions committed to developing the Westmead area, where it already has a campus.

As well as providing a hub for medical research, transport is one of the prime advantages of the Westmead site. It is served by a regular rail station on the Blue Mountains line, which will be joined by a new light rail stop as part of the NSW Government's Parramatta light rail project. The array of public transport options soon to be available at Westmead is in sharp contrast with the University's ongoing failure to convince the state government to provide a dedicated rail station for Camperdown campus.

Despite USyd's apparent eagerness to establish a new campus at West-

mead, a University spokesperson declined to tell Honi when a final decision would be made.

"Any decision the University makes as a result of these deliberations will be made with regard to our commitment to provide world class teaching and research as well as to serve the community", said the spokesperson.

In addition to its high-minded concerns, another consideration underpinning the University's decision is funding. While the University has committed to a target investment of \$500 million in Westmead over the next decade, establishing a new full-size campus would be far more expensive.

The PricewaterhouseCoopers report suggests that a new multidisciplinary campus at Westmead would cost approximately \$3.6 billion over fifty years to establish.

Raising that amount of money is within the University's means. In addition to its regular sources of revenue, the University owns several large farms at Badgery's Creek and Bringelly, on the far western fringe of Sydney that are set to skyrocket in value when Sydney's second airport opens in the area.

The University has applied for the farms to be re-zoned for commercial use, making the land available for the University to rent or sell to hotels, logistics providers or companies hoping to service the new airport.

Chancellor Belinda Hutchinson believes the farms will "provide significant investment capital for the University to continue funding the growth and development of education and research at our Westmead and Camden campuses."

Whether that commercial decision will impact on the University's research work is unclear. A site run

by USyd's Investment and Capital Management division states that the Badgery's Creek farms are of "limited use" while the School of Life and Environmental Sciences describes them as being "essential to supporting the present core teaching and research activities of the Faculties of Veterinary Science and Faculty of Agriculture and Environment".

According to the School site, the farms contribute to research on areas from climate change to urbanization.

If students are still permitted onto the farm sites once they have been sold or leased, they may have an opportunity to research urbanisation in a more immediate way than the faculties ever initially planned.

THE CHICKEN CONNECTION

Last month, USyd became party to yet another initiative to do research in Western Sydney. The Westmead Precinct, of which USyd is a member, has partnered with the Science Park, a \$5 billion dollar development in Luddenham, to deliver "innovative business" and "leading scientific research".

Celestino, the development firm behind the park, is owned by the Baiada family, who made their money in the poultry business selling under the brands Steggles and Lilydale, stocked at most Woolworths and Coles stores.

In 2015, the Fair Work Commission found that "employees working at Baiada sites are not being paid their lawful entitlements" and that "Baiada's labour-hire contractors were unwilling to engage with the Inquiry and produced inadequate, inaccurate and/or fabricated records to Inspectors." Not the best foundation for research.

Colleges not committed to releasing Broderick review findings

SIOBHAN RYAN

The University of Sydney's residential colleges have not committed to releasing their individual reports from former Sex Discrimination Commissioner Elizabeth Broderick's review into college culture.

While the University has committed to publicly releasing any report it receives from the review, it confirmed that "any material provided directly to [colleges] is a matter for them".

USyd commissioned the review in May 2016, following revelations about sexual assault and harassment and sexism at a number of residential colleges affiliated with the University.

The review will culminate with Broderick providing "a proposal to the University and Colleges to ensure effective and cohesive action, which builds on the independent cultural change programs underway at the Colleges," a University spokesperson said.

Students have heard virtually nothing of the review since it was commissioned, though the spokesperson told Honi last week that "the feedback to date indicates that the students have found the focus groups engaging and informative".

"They have appreciated the op-

portunity to share their views on cultural renewal and enrichment as well as describing the great strengths of college life," the spokesperson added.

Honi asked all six residential colleges about the review last week, and St John's, Wesley, Sancta Sophia and the Women's College all, in almost identically-worded responses, said the decision will be made by their respective college councils.

Women's College Principal Dr Amanda Bell specified the decision by the Women's College council will occur "once the final report is received".

St Andrew's College did not return Honi's request for comment.

The review is expected to be complete in November this year for all colleges except St Paul's, which sought to join the review in June this year — over a year after the other colleges.

St Paul's College Vice Warden Geoff Lovell, in contrast, said, "Reports received by each college participating in the project will be confidential to that college".

USyd Students' Representative Council (SRC) co-wom'n's officer Imogen Grant told Honi, "The university committing to release the report

is a step in the right direction and an achievement for advocates who have been pushing for accountability and transparency from university management."

However, she said, "It is incredibly disappointing that not a single college has committed to releasing their reports."

"The report is a critical public accountability mechanism that will allow experts, advocates and students to push for reform and hold colleges answerable for their culture."

"This provides no ability for the university community to track progress and ensure change is occurring."

St Paul's has not technically joined the review yet, however both the University and Lovell told Honi, "constructive discussions have taken place in recent weeks" and that if these continue, Broderick will begin some work this semester, which will be complete in 2018.

Lovell said, "We expect that the project will strengthen what we do well here at St Paul's and enable any negative dimensions of campus life for young adults as men and women to be further removed."

University burns \$160,000 on chauffeured rides for Chancellor

JUSTINE LANDIS-HANLEY



Beep beep. Image: Natassia Chrysanthos

The University of Sydney has a contract worth over \$100,000 which provides chauffeured cars for Chancellor Belinda Hutchinson and Vice-Chancellor Michael Spence between 2016 and 2018, according to information released under the *Government Information (Public Access) Act*.

The document reveals a contract between USyd and "The Trustee for Prestige Chauffeurs Trust" for "Corporate Car Services for Chancellor

and Vice-Chancellor".

The contractor name and business address matches that of Sydney-based company Prestige Chauffeurs, which guarantees "we will be on time, every time and will have you at your appointment or booking safer, quicker and with a greater level of comfort than anyone else in the industry." Considering Spence is paid more than any other Vice-Chancellor in the industry, this choice in

car service is, at least for him, on brand.

The contract came into effect on 1 July 2016 and will end on 30 June 2018. The estimated amount USyd will pay Prestige Chauffeurs Trust under the contract is \$165,000.

The *Government Information (Public Access) Act 2009* requires the University keep a Register of Government contracts of this nature between them and private sector entities worth \$150,000 or more.

Prestige Chauffeurs Sydney offers a range of "luxury cars" for its clients, including the Holden Caprice, Audi A8, BMW 7 Series, and Bentley Flying Spur. These names probably mean more to those with a greater interest in automobiles than this reporter, but for any other novices out there, these cars cost more than most of our degrees.

The *Sydney Morning Herald's* recent analysis of the government's planned higher education overhaul shows universities will collectively lose \$1.16 billion in funding over the next four years from a planned efficiency dividend. Perhaps Spence and Hutchinson will join us on Parramatta Road's 440 come next year.

Perrottet found not guilty

MAANI TRUU

Jean Claude Perrottet, the brother of NSW Finance Minister Dominic Perrottet, has been found not guilty of three counts of sexual assault that were alleged to have taken place following a St John's College formal in 2015, after a week-long trial.

The jury delivered their not guilty verdict before the NSW Supreme Court on Thursday, after deliberating for less than two hours.

Perrottet, now 20 years old, was accused of having non-consensual digital, oral and penile-vaginal sex with a 19-year-old woman on University of Sydney grounds, in an area known as the Lemon Grove.

According to the defence, the first two incidents were consensual, and that the penile-vaginal sex never happened, allegedly because it was "against" Perrottet's religion.

The case centred on the issue of alcohol and the fact that both parties had been drinking heavily prior to the alleged incident, drawing into question the reliability of both the complainant's and defendant's recollection.

"I was drinking a lot, like a lot more than I would normally drink," the complainant, who cannot be identified, told police the night of the alleged incident.

Perrottet instant messaged his friends during the days following the party, discussing how he was "pretty drunk", with one message stating: "Yeah fuck man, I can't get that drunk, when I get that drunk my morals leave."

The verdict comes just weeks after the results of an Australian Human Rights Commission survey into sexual assault and harassment in university settings were released, showing that 1.6 per cent of all students were sexually assaulted on university grounds between 2015 and 2016.

TRANSCRIPTION
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- Interviews
- Focus Groups

BUDGET RATES!

waywithwords.net

Striking a Blow

NOA ZULMAN / The impact of industrial action goes beyond the classroom

A ballot conducted by the National Tertiary Education Union (NTEU) has revealed that 98 per cent of USyd union members support taking industrial action, as Enterprise Bargaining Agreement (EBA) negotiations reach a critical phase.

USyd's EBA with staff is renegotiated every four years and determines working conditions and wages. Whilst the NTEU's vote does not guarantee strikes, it does communicate a distinct possibility of industrial action in the event that the union's demands in relation to greater employment security, working conditions for casual staff, and opportunities for career progression are not met.

Striking and industrial action is nothing new at USyd. During the last EBA negotiations in 2013, the hostility of University management toward staff demands resulted in a tumultuous atmosphere on campus. While there were interruptions to academic life, including cancelled lectures and tutorials, arguably the more profound impact occurred beyond the classroom walls.

Fifth year Media and Communications student Liam Carrigan says the picketing and strikes that ensued provoked some of the "most horrific police violence ever seen on campus". While for the vast majority of students, industrial action resulted in a slightly disrupted teaching schedule, Liam argues that the students most affected by the strikes were those who supported staff on the picket line. With University management colluding with police to ensure a near constant presence on campus, brawls and physical altercations between staff and police were not uncommon.

However, given the more amicable relations between management and staff throughout the EBA negotiations this year, the violence and intensity of the strikes seems unlikely to repeat itself. USyd Community and Public Sector Union (CPSU) Branch President Grant Wheeler told Honi, "In the last round of bargaining over 2012-2013, the University treated the negotiation process as an opportunity to launch a broad-ranging assault on staff conditions," which

led to seven days of strike action.

In contrast, Wheeler believes the University has been "more respectful this time, and they have been more willing to genuinely negotiate in some significant areas. We've been reluctant to consider industrial action to this point as we want to ensure the University feels that its more reasonable approach to bargaining in this round of negotiations generates an equally considered response from the unions." Given the CPSU stands to represent all non-academic employees — such as administrative, technical, and library staff — any action on their behalf is likely to impact the more bureaucratic elements of student experience, without many direct academic consequences.

There is also a strong movement amongst USyd students to support any action staff might take. In light of this, the Students' Representative Council (SRC) has passed a motion to close office during any strike actions as a show of solidarity with the NTEU. SRC President, Isabella Brook, affirms that "The SRC will always stand for worker's rights

and values the contributions of university staff to the USyd community ... and believe that the only form of power they have is withholding their labour." Yet Brook is quick to point out that a closed office will not have a considerable impact upon students who access the critical services that the SRC provides. Students will continue to have access to casework and legal services despite the principled stance that the SRC takes in support of industrial action.

Honi contacted the University of Sydney Union (USU) to ask if they will be striking in solidarity as well, but had received no reply at the time of publication.

Ultimately, the impact of industrial action upon students depends on their willingness or desire to engage with staff struggle outside of the classroom. Whilst there may be some academic implications for a period of time, the hardest fight appears to be "on the picket lines".

USyd to combine Bachelor and Masters degrees

JUSTINE LANDIS-HANLEY / USyd attempts to circumvent changes regarding the distribution of Commonwealth Supported Places

The University of Sydney is considering expanding the number of combined Bachelor and Masters degrees for undergrad students after the government announced a new model for distributing postgraduate Commonwealth Supported Places (CSPs).

From 2019, the Australian government will allocate CSPs for postgraduate study directly to students for use at the university of their choice, according to its recently released *Higher Education Reforms Package*. For students with a Commonwealth Supported Place, the Australian government subsidises their degree by paying part of their fees directly to the university. Almost all undergraduate domestic students at public universities are enrolled in a Commonwealth Supported Place.

Only domestic students can apply for a CSP in postgraduate degrees (and are guaranteed CSPs for undergraduate degrees), which significantly reduces the fees they will need to pay. For example, a domestic student undertaking a Juris Doctor at USyd without a CSP would have to pay over \$100,000, whereas a student with a CSP would pay little more than \$30,000 for the same de-

gree. Currently, the government rations out CSPs for postgraduate courses to universities across the country, which they in turn award to students based on merit.

"The piecemeal allocation of CSPs for postgraduate study, at different times and according to different criteria, has resulted in an incoherent distribution of places," the government report explains. "A large proportion of places is allocated to a small number of universities and the take-up rates of these places can be haphazard. For example, some universities were over-enrolled in 2015 while others were under-enrolled."

Instead, the government plan consists of awarding postgraduate students scholarships to the value of the CSP that they may use at an institution of their choice, with requirements in place to ensure recipients aren't dismissed in favour of full-fee paying students. By offering more combined undergraduate and Masters programs for incoming domestic students, USyd hopes to allow them to use their automatic CSP for the undergraduate degree to complete postgraduate study concurrently without incurring the full fee.

"At least at the moment, it is our understanding that when we configure a program as one of these Bachelors/Masters programs, the student are awarded the Commonwealth Supported Places at an undergraduate level. They can have a CSP the whole way through and we don't have to worry about the limitation of the government's proposal," USyd Deputy Vice Chancellor (Registrar) Tyrone Carlin told Honi.

"The undergraduate component could be a science degree or an arts degree or a business degree ... undergraduate training that can equip students to go into a postgraduate level with a more professional focus."

The move would allow more undergraduate students to undertake further studies without incurring the significant costs associated with a full-fee postgraduate degree.

"We are very mindful of the shifting landscape of the funding domain and making sure that, to the best of our ability, the decisions we make don't adversely impact students by exposing them to a completely different fee regime."

While Carlin says "nothing is particularly set in concrete,"

a recent survey sent around to USyd students stated "the University of Sydney will introduce integrated Bachelor/Masters degrees prepare students to undertake a PHD" in 2018, with the benefit that "the integrated degrees will be supported via Commonwealth Supported Places (CSP) instead of a full-fee Masters degree as occurs in the end-on-end Bachelor/Master model".

The Government will also cut around 3000 postgraduate CSPs from January 2018.

The proposed changes pose a threat to enrolments at the University of Melbourne and University of Western Australia. Both universities follow the American degree structure which sees students studying general bachelor degrees in fields like arts or science. Degrees such as law, medicine or engineering are only available at a postgraduate level. "The Government will also negotiate appropriate transition arrangements with the University of Melbourne and the University of Western Australia, given their current funding agreements support the broad bachelor and professional Masters models adopted by these universities," the *Higher Education Reform Package* states.

For crown and country?

EDWARD FURST / Will young people vote for Australia to become a republic?

Eighteen years ago, the Australian people were asked whether their country should become a republic. Fifty-five per cent answered no. Since then, the issue has remained dormant on the Australian political agenda, with neither of the two major parties keen to revive it. That has started to change.

In December last year, Malcolm Turnbull, leader of the "Yes" campaign in 1999, declared at an Australian Republic Movement (ARM) dinner that the old flame still burned and his support for a republic had not gone, but that he would not act on it until after current monarch passed away. Bill Shorten, also a republican, has no such qualms and in recent weeks declared that if a Labor government were elected at the next general election, it would hold a referendum on the issue in its first term.

The issue is a divisive one, but it's roughly thought that left-leaning progressives support a republic while older conservative voters do not. Surveys in recent years have found surprisingly high support for the constitutional monarchy among young people. So will Shorten's announcement be a vote-winner with students?

Eliot Harper, a representative for the Australian Monarchist League (AML), thinks not. "There is significant support for our system of government amongst Gen-Y," Harper says. "Many young people do not trust politicians and certainly do not want to hand them more power."

It's a sentiment shared by fourth year Commerce/Law student Ben Lawler: "I don't think it's a particularly urgent issue for most people. There is so much going on in the country already, and if the politicians can't even sort themselves out then I don't think the situation is going to change."

Support for a republic has faded since the referendum, while support for the constitutional monarchy has increased, and young people have now overtaken the older generations as most likely to support the current system of government. A Newspoll survey released last week found that while a slim majority of Australians, 51 per cent, support a republic, this falls to 45 per cent for people aged 18-34 — the lowest of any age group.

Other surveys show that this falls even further for those aged 18-24. This is evident at the AML, where

Harper says many young people are involved with the organisation and several of their branches are dominated by those in their twenties and early thirties. "Most of our members around the country are under the age of 40," Harper says.

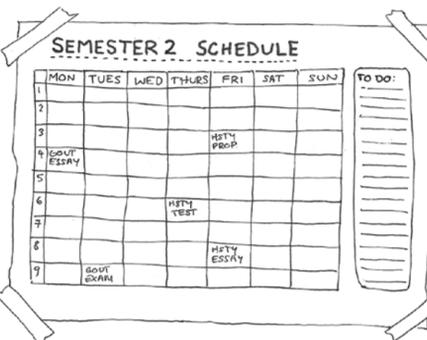
What's behind this pattern of monarchical support among young people? A spokesperson from the University of Sydney Australian Republic Society points to the popularity of the young royals as one factor. Kate Middleton's fashion sense and the

'Kate Middleton's fashion sense and the cute baby photos of Prince George and Princess Charlotte have led to the rise of aesthetic monarchists'

cute baby photos of Prince George and Princess Charlotte have led to the rise of "aesthetic monarchists". The glamorous young royals are part of the monarchy's improved public image, a 2016 Australian Journal of Political Science article argues. This, combined with fewer royal scandals during the 2000s, has led to younger Australians developing positive attitudes and familiarity towards the monarchy.

The Republic Society spokesperson also highlights a degree of apathy among students towards the issue. "With the first year cohort of 2017 being typically born in 1999, the year of the referendum, it is becoming more and more rare to find a student who even remembers when that debate consumed the national spotlight" they said. "The lack of engagement with the debate itself will tilt students towards the status quo." Sarah Hamilton, a third year Economics student, says having a national debate on the issue may change people's minds, and many friends of hers would probably support the push for a republic if they knew more about it. "At the moment what people mostly see of the monarchy is Prince Harry or Kate Middleton on TV", she says. "There isn't a lot of focus on anything else."

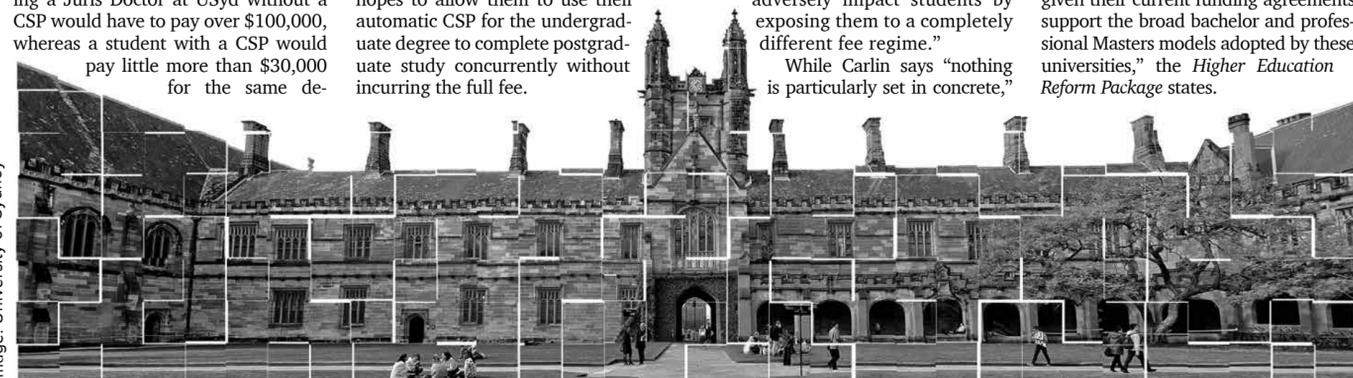
Harper does not dispute the influence of the younger royals. He says the Duke and Duchess of Cambridge, along with Prince Harry, "have established a rapport between young people and the monarchy, so that it is not some distant fairytale but a down-to-earth realistic part of Australia's system". He also says that young people enjoy the Australian way of life and associate it with the current constitutional arrangements, without any great desire to change it. Another major factor compromising support for a republic is the current political turmoil in the West and widespread distrust of politicians. America is hardly a shining light for republicanism at the moment, and the leaders of both political parties in Australia are not widely admired. "If we were to have a republic now, I can't see it ending well," Lawler says. "Either the president is elected by the peo-



Art: Eloise Myatt



Image: University of Sydney



Hard truths

CAITLIN MCMENAMIN / My friend finds a skeleton in his closet

It was the first week of semester, and I was out having a drink in Newtown with some friends. I brought my new friend Luke* along to meet them, and we were going around the table playing the classic game, "Two Truths, One Lie" - where you say three things and everyone has to guess which is false. One friend lied about having gone to a Billy Joel concert; I lied about being partly deaf in my left ear, and Luke lied about his great-grandfather. "My great-grandfather worked for a high up politician, designed anti-aircraft tanks, and immigrated to Australia with his young wife" he said cheekily.

We wrongly agreed that the first option was false. Immediately, thanks to my dangerous inquisitiveness as a history student, I begged him to tell me which politician his great-grandfather had worked for. Luke stubbornly refused, but his laughter fuelled by curiosity. So I typed Luke's last name into Google, along with various strings of keywords such as "military" and "German". Finally, I stumbled across something interesting.

A German history website. Luke's great grandfather worked closely with Hitler. I laughed, overcome by nervous shock. Google images revealed photos of Hitler standing next to

a man who looked scarily like my new friend Luke. A few days later and Luke's sitting in front of me against a pleasantly leafy backdrop at Tripod, a café in Redfern. He smiles shyly, explaining that he found out about his ancestor by accident one evening when he was about 14.

"I couldn't sleep, and heard my Dad and brother talking quietly in the kitchen. It was just after the death of my uncle, and I listened from the hallway as my dad embarrassedly explained to my brother that my great-grandfather was a Nazi."

Luke tells me, after a sip of latté, that he was initially shocked. Like me, he quickly searched his surname into Google and confirmed the story. I sensed his disgust and shame from across the table, and squeeze his mug tight telling me about the years of guilt. "How could I pretend to be a good person when this man was implicated in such atrocities?"

Luke is a student activist. He shifts uncomfortably in his seat when I ask him what it's like to be a left-wing progressive descended from a Nazi. He explains that he learnt about his great-grandfather at a crucially formative period of his life, when people are figuring out who they are. "I grappled with it for a while, but once I came into my own I realized

that he is not me. I shouldn't let the sins of someone so distant affect what I do with my life. I'm not ashamed anymore - I'm not at all happy or proud, but I'm at peace with it. He's not me."

Luke's great-grandfather escaped prosecution for his involvement in the war, fleeing Germany. I ask Luke whether he thinks he should have been punished. After a long pause, he quietly says "Yes. I don't know extent of what he did, but he didn't deserve to live a long and happy life when millions of innocent people died. It would be a cop out to say he didn't deserve blame because he was following orders."

The light falls dappled onto us, sitting in the courtyard. A little toddler waddles past the table, muffin in hand. I ask Luke whether his parents ever told him.

"I haven't spoken to my parents about it and they still don't know I know. I think they wanted to protect me from the truth - but I'm glad I found out, because it changed my perspective of humanity and I've turned it into something constructive. I can't atone for another person's sins, but I hope I can make up for his misdeeds by doing some good in the world."

*NAMES HAVE BEEN CHANGED.

The forgotten motherland

EMMANUEL JACOB / Reconnecting with a culture that's lost its home

Near the Old Teacher's College and Women's Sports Centre, facing the front of the Charles Perkins Building, stands a gargantuan statue of Gilgamesh - the king of Uruk who terrorised his people, battled demons, and sought immortality. Donated by famed Assyrian sculptor Lewis Batros in 2000, it is one of the very few Near Eastern monuments on campus. A quick peek inside the Nicholson Museum reveals more, with some of its Assyrian artefacts dating back almost 4000 years.

History lesson: the Assyrians are indigenous Christians who claim descent from Assyria, one of the oldest civilisations in the world. Their ancestral homelands are located at the point where the frontiers of Iraq, Iran, Syria, and Turkey intersect. Today, they're one of the largest nationalities in the world without a state of their own. Since the fall of the Assyrian Empire in 612 BC, Assyrians haven't had a place to call home - something my parents know all too well.

They grew up as part of the indigenous Assyrian Christian community in Iraq, and sometimes, they're still prone to yearning for the quintessential elements of their childhood. Throughout my childhood, my father would recount his memories of growing up in Kirkuk - of a schooling that was "regimented and stern," his love for football, and most importantly, how the diverse faiths of Iraq lived in harmony amongst each other. "It's all different now," my dad says when I ask him about what's changed over the years. "Christians, Jews, and Muslims no longer live in peace."

My parents fled Iraq in 1976 amid the rise of Saddam Hussein and the Arab Socialist Ba'ath Party, leaving with nothing but the clothes on their backs. The act was so out of character for my typically cautious parents that it took me years to acknowledge just how brave they must have been.

From a young age, my parents forced me to read, write, and speak a 3000 year old language which many consider dead. Dinner tables were often informed by conservative Assyrian values - we never mentioned issues like homosexuality and atheism, but my parents had no problem expressing their disdain for Saddam Hussein. They often talked about the cruelty of his totalitarian system, his antagonising sectarian policies, and his vitriolic

thirst for power. I'd sometimes spy them later on passively watching the BBC, absorbing scenes of gore and destruction from their native land.

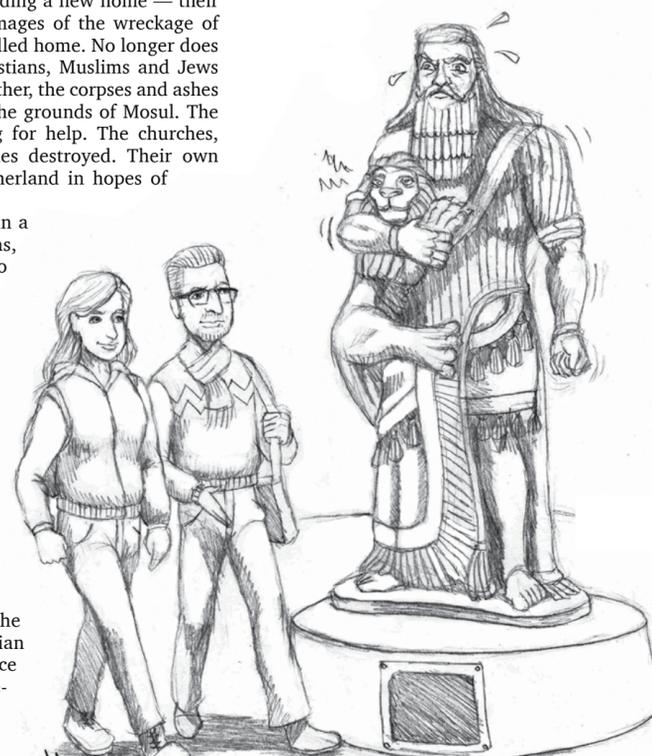
And despite this, my dad often tells me he has one wish: to go back to Iraq one day. It's almost inconceivable to me, an outlandish idea. "It's not safe," I tell him for conversation's sake.

It's not that he wants to live in Iraq - instead, that he's nostalgic for a life that existed before despair set in. My parents travelled around the globe before settling in Australia, but today - enervated, tired, and unable to continue due to constantly travelling in hopes of finding a new home - their mind is plagued with images of the wreckage of the country they once called home. No longer does my father envision Christians, Muslims and Jews living in harmony, but rather, the corpses and ashes that lie side-to-side on the grounds of Mosul: the children crying, begging for help. The churches, mosques, and synagogues destroyed. Their own people, fleeing the motherland in hopes of finding a better life.

Despite being raised in a family of Iraqi Assyrians, I've never been able to visit Iraq, even though I've always had dreams of flying out to motherland and discovering my Assyrian roots. And although I've never seen significant Assyrian relics in images of Iraq, they're still a constitutive part of my history and personal identity. I grew up learning about The Epic of Gilgamesh - the oldest work in literature. I researched the legacy of the Neo-Assyrian Empire and its influence on civilisation; from creating the first library in the world to developing an effective cou-

rier system.

For me, the statue of Gilgamesh is a visible reminder that my people flourished for years: Iraq was once home to a myriad of empires that would form civilisation as we know it. Now, tragically, the country is mostly forgotten; lying in ruins after years of war and sectarian violence. Despite keeping dustbins and ibises for company, Gilgamesh remains a constant, potent symbol; a reminder of my heritage, my culture, and most importantly, the struggle my parents went through to find a new home.



Face off: Should the LGBT+ community prioritise marriage equality?

CONNOR WHERRETT / For

The simple fact of the matter is that the question of marriage will be the single biggest LGBTIQ rights issue in Australia for the foreseeable future. We might be tired of it, we might feel frustrated and we might pray that the community spoke out about, for instance, the shocking rates of suicide among transgender Australians. We also cannot deny the fact that funds used towards this campaign could be better spent. However, the simple existence of this topic forever burdening our minds demands that the fight for marriage equality must be stronger than ever, louder than ever and resolved more quickly than our current government can manage.

Importantly, asking someone for their particular view on the question of marriage equality normally allows one to gauge their general opinion surrounding LGBTIQ issues. Apart from nuanced answers concerning the role of the marriage, it is almost always the case that those who do not think that same sex couples should marry can also be found to have a whole swagger of backwards views on LGBTIQ issues. Such a person will also snicker at other LGBTIQ issues, de-

cry the destabilisation of traditional binary gender norms and rail against the brigade of the left.

I will agree with one point that the Australian Christian Lobby makes; that changing the definition of marriage has a drastic effect on our society. It has become commonplace to hear that focusing attention on marriage equality 'dilutes attention from real issues'. However, it must be noted that once legalised, such a reform provokes an acceptance in the societal zeitgeist that non SSM countries cannot match. This renewed sense of acceptance and equality has the effect of improving the lives of queer Australians, for example by reducing deaths among LGBTIQ teenagers (including suicide rates). Those are the real drastic effects of marriage equality in our society.

Thus, marriage equality is not simply about the pragmatic question of marriage itself, but a symbol of society's acceptance



MADELINE WARD / Against

Don't get me wrong- I'm all for marriage equality. If my fellow queers want to marry the person they love (and have it legally recognised) then great! Good stuff! You do you.

It's just that I don't think that we, as students, should make it a priority in our activism. Large activist groups such as Get Up have championed marriage equality for several years now, as well as single issue organisations like Australian Marriage Equality. Global brands such as Airbnb and Ben and Jerry's have also been running their own campaigns in Australia. These organisations all have something the student movement is lacking: cash.

AME as an organisation exists solely to campaign for marriage equality, and receives a shitload of money to do so. They don't need additional support from smaller queer activist groups that are generally run by students and young people and

receive little in the way of funding. Our friendly campus queer collective, for example, only receives \$3000 in funding per year. Aside from the financial aspect, I feel that there are more important causes to get behind, ones that are more pressing than legalising same sex marriage.

The recent ARHC report revealed that 44 per cent of bisexual and 38 per cent of lesbian or gay students were sexually harassed on campus in 2016, compared to 23 per cent of our straight counterparts. This to me seems a more urgent issue to organise around, perhaps because the only people doing so at present are students.

Saving Safe Schools also seems like it should be more of a priority at the moment, since it is the

only anti bullying program that's specifically aimed at improving the lives of queer school students. Aside from all this, and perhaps contrary to what I wrote earlier, marriage as a concept kind of sucks. It's a historically patriarchal institution that has only very recently had anything to do with love. It's an institution that privileges the middle class and that, by way of existence, makes things harder for us heathen types that prefer to live in sin.

Marriage equality is also kind of inevitable - it even has the support of members of the Liberal party, and Labor has vowed to make it a reality. Obviously people can care and organise about more than one issue - it's just that as students with a finite amount of resources and time, we should have a hard think about which ones most need our help.

It is also frequently argued that such movements represent conformity to heteronormative ideas. However, the values associated with marriage - such as love and commitment - are not innately heterosexual or capitalistic values, but values of humanity.

Above all issues, LGBTIQ Australians should seek individual liberty through a universal acceptance of their humanity. It is only from this that the real struggle for LGBTIQ rights can begin.

Students' Representative Council,
University of Sydney

Notice of 2017 Students' Representative Council Annual Election

Nominations for the Students' Representative Council Annual Elections for the year 2017 close at 4:30pm on Wednesday the 16th of August 2017.

Polling will be held on the 20th and 21st of September 2017. Pre-polling will take place outside the Jane Foss Russell building on Tuesday the 19th of September 2017 from 10am-3pm.

All undergraduate students who are duly enrolled for attendance at lectures are eligible to vote. Members of the student body who have paid their nomination fee to Council are eligible to nominate and be nominated, except National Union of Students national office bearers. Full-time officebearers of the SRC may also nominate as NUS delegates.

Nominations are called for the following elections/positions and open on the 26th July 2017 at 4:30pm:

- (a) The election of the Representatives to the 90th SRC (33 positions)
- (b) The election of the President of the 90th SRC
- (c) The election of the Editor(s) of *Honi Soit* for the 90th SRC
- (d) The election of National Union of Students delegates for the 90th SRC (7 positions)

Nomination forms can be downloaded from the SRC website: www.src.usyd.edu.au, or picked up from SRC front office (Level 1, Wentworth Building) from 4:30pm July 26th 2017.

Nominations **must also** be lodged online along with your policy statement and Curriculum Vitae (optional), by close of nominations at: www.src.usyd.net.au. For more information call 9660 5222.

Original signed nomination forms and a printed copy of your online nomination **must** be received no later than 4:30pm on Wednesday 16th August, either at the SRC front office (Level 1, Wentworth Building), QR at the following postal address: PO Box 794, Broadway NSW 2007.

Nominations which have not been delivered (printed, signed, hardcopy) either to the Electoral Officer at the SRC front office or to the post office box shown above **and** submitted online by the close of nominations **will not be accepted** regardless of when they were posted or received.

The regulations of the SRC relating to elections are available online at www.src.usyd.net.au or from the SRC front office, (Level 1, Wentworth Building).

Authorised by P. Graham, 2017 Electoral Officer,
Students' Representative Council, University of Sydney
Phone: 02 9660 5222 | www.src.usyd.net.au

Do as the Romans do

JOCELIN CHAN / An online furore over a black Roman family went to the heart of the Alt-Right's delusional hankering for the past

The British Museum houses a Roman altar dedicated in Cumbria during the second or third century, by a man named Gaius Cornelius Peregrinus. We don't know much about Peregrinus, but the inscription states that he was the commander of an auxiliary garrison, and hailed from Mauretania Caesariensis – modern-day Algeria.

The Romans annexed Britain in AD 43. To integrate their new province, they stuffed a few legions in there and got them warding off barbarians and building roads. The thing about Roman legions is that they weren't comprised wholly of ethnic Romans. Instead, the Romans recruited auxiliaries from myriad provinces with specialist skills. If you were a provincial, you could get serious benefits from the army – namely, gaining Roman citizenship after years of service. Your blood could go from hillbilly nobody to crème-de-la-crème within 25 years.

Peregrinus went through this process. When you became a citizen, you took the first two names of the man who freed you, and kept yours as the last name. But peregrinus isn't just a name; it's a word for non-Roman provincial freemen. Peregrinus' name tells his story: he was a former provincial and new African Roman citizen, living in Britain.

Given evidence of success stories like this strewn across modern-day Britain, it's no surprise that the prolific Professor Mary Beard supported a BBC cartoon's depiction of a black legionnaire's family in Roman Britain.

The responses she faced were alarming. Twitter warriors rained insults on her, ridiculing her expertise as "elitism", "historical inaccuracy", and "leftist propaganda". This response is indicative of the growing anti-intellectualism of our age. Complete nobodies with a Twitter account, whose entire education on Roman history consists of watching *Gladiator*, unashamedly argue with a historian who has dedicated over 40 years of her life to studying this civilisation.

Yet the larger issue the Beard incident raises is

the lengths to which racists will go to deny the existence of people of colour in western history in order to hold on to the mythic ideal of a pure, white Rome.

To the "alt-right", Rome represents the peak of western civilisation. A time when the white man conquered, enslaved, and subjugated "barbarians". Our society, which sees these very 'barbarians' as our equals in the false name of multiculturalism, has fallen from that 'glory'.

Nazi iconography recalled this vision, relying heavily on Roman imagery. The National Socialists emblazoned their emblem with an eagle clutching a wreath crown. As the eagle topped Roman military standards, and the wreath crown came to be associated with the emperor, these are both symbols of Roman imperialism. The Nazis also used a gesture which, despite little evidence of the Romans using it, was called the "Roman salute", to hail Hitler. The word "fascism" itself comes from the Latin *fascis*, a bundle of rods which symbolised a magistrate's power.

The "alt-right" of today have made similar appeals to this mythic past with the Romans' language. Around the time of Donald Trump's inauguration, his supporters filled comment sections with slogans such as *AVE DEUS IMPERATOR* ("hail God-Emperor") and *DEUS VULT* ("God wills it" – this refers to the Crusades, which were fuelled by Roman religion). These comments reveal the supporters' disturbing vision of Trump as a messianic saviour who will lead a victorious campaign against Americans of colour and restore the glory of a white Rome in the US.

Peregrinus, and others like him, attest to a contrary view. Rome was hardly a progressive utopia, but it did provide offer a path for non-Romans from Britannia to Syria to integrate. The auxiliaries were only one route – manumission from slavery came with citizenship. Rome continually conceded to grant allies citizenship

until the third century, when Emperor Caracalla granted blanket citizenship to every freeborn person across the empire. And as a citizen, you could prove yourself and help strengthen Rome.

The argument that the west has fallen from her halcyon days thanks to multiculturalism hinges on nostalgia for a white Rome. To realise the falsity of this vision attacks the very foundation of racist right-wing movements.

Indeed, the might of Rome was *built* by diversity itself.



Art: Robin Eames

Gender, dominance, and annoying lecture boys

EVIE WOODFORDE / Intellectual space is precious, and it needs to be shared

There has been a litany of men throughout my university degree who have felt no economic treatise, technical point of law or group project could not be improved by the gift of their insight. Most called out their rejoinders and unsolicited critiques with the confidence of a master and the insight of someone who had successfully read the current lecture slide.

Had Locke considered whether property ownership could be wasteful? (He had, keep reading).

Had their honours considered how copyright applied to electronic texts? (Shockingly yes, we're covering it next class).

Should I take the lead on this? (Please don't, you haven't been to class in two weeks).

My general observation has been that if my female peers suffer from the same illusion of grandeur, they tend, generally, to keep it to themselves. It is hardly an earth shattering observation that this difference is linked to the way girls are raised. I was in year four when my parents sat me down and told me that if I kept up my tyrannical orders in the playground and incessant talking in my classroom they would still love me, but nobody else would.

In the obsessively methodical manner of two people who met in law school, my parents gave me an action plan. I was to track how many times I had spoken compared to my friends. A 5:1 ratio made my friends the recipients of an unsolicited monologue, a ratio of 1:5 would have killed me. It was decided that 1:2 was just right – chatty, without hitting insufferable.

The general wisdom is that this kind of parenting holds girls back. It tells them their voices are not worthwhile or meaningful and that these rules apply to them but not their brothers. The response to this unfairness is generally, that girls and women should lean into behaviours they had been warned off as children, speak their minds, put their hands up and take a seat at the table.

To some extent this is a wise approach. Young girls should absolutely be made to feel that their ideas and opinions are as valuable as everyone else's. But more importantly all people, of both genders, should be taught that their ideas and opinions are not *more valuable* than others'. It is not inherently bad or gendered to be taught to be considerate, or concerned that you are dominating a space or conversation. It becomes unfair when this lesson is only taught to girls to create space for men.

A woman should not feel undeserving of a seat at the table simply because she is a woman. But merely existing does not imbue a man or a woman with an automatic right to that seat either. The lesson must go both ways because (to take this metaphor to breaking point) there are simply not enough seats at the table for everyone. Not everyone can be a leader at everything all at once. You can't always get your way.

For too long, the scarce resources of time, space and leadership have been divided up along the lines of gender, class and race. As we move towards replacing that old order we must navigate intangible scarcity in a new, fairer way. Just as we teach all

children to share their toys, we need to teach boys and girls to share intellectual space – if I speak, you should get a turn next; if I get my way this time, you should get yours next.

It does not help that rudeness is eagerly mythologised in men as a precursor to vision and greatness. After discussing the Steve Jobs biography with a friend, I rapidly realised his takeaway was that Jobs' success was equal part the result of hallucinogens and being an unyielding dickhead. In the *The Social Network* Mark Zuckerberg's success is framed as the fruit of his domineering arrogance, not in spite of it. Meanwhile, the Netflix show *#Girlboss* was cancelled after its first season. When women exhibit the rudeness commonplace amongst men in leadership they are less likeable and less successful.

The lesson I was taught at eight may have been given because I was a girl, but it was justifiable because I was being unbearable. The problem is that we're less willing to diagnose a man or boy with the same behaviours as being unbearable too. That is not to say that these lessons can never be gendered and counterproductive for women. The words 'bossy' and 'hysterical' for instance are cruelly and needlessly gendered: it's just that if applied to both genders the lesson need not be.

After all, given MRAs' disdain for the 'special snowflakes' of the progressive movement I'm sure they will welcome their fair share of tough love too.

MEDIABOTCH

Shame upon those who are conservative media. We are botching you.

Why I Was Fired by Google

James Damore says his good-faith effort to discuss differences between men and women in tech couldn't be tolerated in the company's 'ideological echo chamber'

I was fired by Google this past Monday for a document that I wrote and circulated internally raising questions about cultural taboos and how they cloud our thinking about gender diversity at the company and in the wider tech sector. I suggested that at least some of the male-female disparity in tech could be attributed to biological differences (and, yes, I said that bias against women was a factor too).

My 10-page document set out what I considered a reasoned, well-researched, good-faith argument, but as I wrote, the viewpoint I was putting forward is generally suppressed at Google because of the company's "ideological echo chamber." My firing neatly confirms that point. How did Google, the company that hires the smartest people in the world, become so ideologically driven and intolerant of scientific debate and reasoned argument?

If the smartest people in the world concluded that firing you was the optimal course of action... what does that say about you?

Self-segregation has become much more potent in recent decades. We are more mobile and can sort ourselves into different communities; we wait longer to find and choose just the right mate; and we spend much of our time in a digital world personalized to fit our views.

"Yes, I haven't found a mate yet because I'm taking a while to choose the right one and not because women find my personality repulsive."

Echo chambers maintain themselves by creating a shared spirit and keeping discussion confined within certain limits. As Noam Chomsky once observed, "The smart way to keep people passive and obedient is to strictly limit the spectrum of acceptable opinion, but allow very lively debate within that spectrum."

Noam Chomsky also said "Rational discussion is useful only when there is a significant base of shared assumptions." If your base of understanding is a series of unsubstantiated generalisations about men and women, discussion is useless.

Facetiously invoking a charge that was used as an excuse to kill hundreds of women... nice.

In my document, I committed heresy against the Google creed by stating that not all disparities between men and women that we see in the world are the result of discriminatory treatment. When I first circulated the document about a month ago to our diversity groups and individuals at Google, there was no outcry or charge of misogyny. I engaged in reasoned discussion with some of my peers on these issues, but mostly I was ignored.

Haha.

Everything changed when the document went viral within the company and the wider tech world. Those most zealously committed to the diversity creed—that all differences in outcome are due to differential treatment and all people are inherently the same—could not let this public offense go unpunished. They sent angry emails to Google's human-resources department and everyone up my management chain, demanding censorship, retaliation and atonement. Upper management tried to placate this surge of outrage by shaming me and misrepresenting my document, but they couldn't really do otherwise: The mob would have set upon anyone who openly agreed with me or even tolerated my views.

It saddens me to leave Google and to see the company silence open and honest discussion. If Google continues to ignore the very real issues raised by its diversity policies and corporate culture, it will be walking blind into the future—unable to meet the needs of its remarkable employees and sure to disappoint its billions of users.

Feedback about Google Drive a few years from now: "this thing sucks. it just wasn't made by enough pedantic whiny misogynists"

— Mr. Damore worked as a software engineer at Google's Mountain View campus from 2013 until this past week.

The Wall Street Journal

Students' Representative Council, University of Sydney

2017 SRC Elections Postal Voting Application Form

POSTAL VOTING

If you wish to vote in the 2017 SRC elections but are unable to vote EITHER on polling days Wednesday 20th or Thursday 21st September at any of the advertised locations, OR on pre-polling day (on main campus) Tuesday 19th September, then you may apply for a postal vote.

Fill in this form and send it to:

Electoral Officer
Students' Representative Council, University of Sydney
PO Box 794, Broadway NSW 2007.

PLEASE NOTE: postal vote applications MUST BE RECEIVED AND IN OUR PO BOX by Thursday 24th of August at 4.30pm or they will not be considered. No exceptions.

You may use a photocopy of this form.

Name of applicant: _____

Student card number: _____

Faculty/year: _____

Phone number: () _____

Email: _____

Mobile: _____

I hereby apply for a postal vote for the 2017 SRC elections. I declare that I am unable to attend a polling booth on any of the polling days, OR on the pre-polling day, for the following reason: (please be specific. Vague or facetious reasons will not be accepted. The Electoral Officer must under section 20(a) of the Election Regulation consider that the stated reason justifies the issuing of a postal vote.)

Signature: _____

Please send voting papers to the following address:

State: _____ Postcode: _____

I require a copy of the election edition of *Honi Soit*: YES / NO

For more information:
Contact Paulene Graham,
Electoral Officer
02 9660 5222

Authorised by P. Graham, 2017 Electoral Officer,
Students' Representative Council, University of Sydney
02 9660 5222 | www.srcusyd.net.au



The call to arts

JOSEPH VERITY / How the humanities will live up to their name in the digital age

Since the Industrial revolution, the arts have been the victim of an ongoing existential crisis. Cast into irrelevance by a world more concerned with the future and the fastest way to get there, culture sank to the status of an afterthought; a pastime or distraction for those who could afford it. The venerating prestige once bestowed upon art, music and literature is under constant assault in an age of commercialised modernity. Why gaze down the annals of history or attempt to navigate the inner workings of the human psyche when the doors to wealth and prosperity await?

The popular consensus is that it's difficult enough to reconcile starting a career with the three years of introspective theorising that is an arts degree, let alone a passion for the creative arts. Growth and prosperity, we are told, lie down the pathway of science, law and commerce. But, as even the most perfunctory glance at the headlines can attest to, times are changing. The worker's task is slowly being usurped by a more efficient contemporary. Within a few decades, the arts will be all that we have left. As the tide of automation draws closer, we ought to take refuge in the fields that are tethered to our past, and more importantly, to our unique ability to understand ourselves.

The long dismissed sci-fi trope of the algorithmic overlord is no longer limited to the filmography of Arnold Schwarzenegger, but has rather become a threat to the established industrial order like nothing since the internal combustion engine. Over the past decade, the line separating servant from master has blurred, with the increasing autonomy of computers rendering us unwittingly subservient. In 2014, a Hong Kong venture capital firm became the first in history to appoint a computer program to its board — VITAL. Since its employment, VITAL has used advanced analytical techniques to steer its company's investments, a process which, due to its judicious economic foresight, has resulted in the growth of other organisations which rely on the services of similar advanced algorithms. It is hard to see how this process of automated nepotism will slow down. In 10 years, is it really all that unreasonable to expect corporate boards composed entirely of computers? How long until a human loses a law-

Review: In Two Circles

LUKE TISHER / A journey into the world of the 2017 SUDS major

Trust NO ONE.

This sentiment concluded the In Two Circles email invitation and was at the heart of the 2017 SUDS major production. I and my fellow audience members were tasked with manoeuvring through a sea of contradicting demands and factions, each compelling us to turn against the other, with the only evidence being their conviction. At every turn, your loyalties became more important than your motives.

In this third outing to interactive theatre, directors Jeremy Blum, Julian Hollis and Jack Savage have followed up on previous projects, A Menagerie and Weathervane, with a show that flourished with elegantly simple mechanics. On a surface level, the experience of In Two Circles was walking through a warehouse-turned-maze and talking to performers in that space. The goal was to retrieve Essie, a scientist who had been trapped in an otherworldly space, but there wasn't a set way in which this goal could be achieved. As an audience we could pick and choose the routes we followed and the characters we stayed with, assisted, and bonded with. No path was set in stone.

Yet the story still needed to be told, and it was here that the greatest feature of In Two Circles emerged;

suit to a machine?

How ridiculous, you might think, particularly if you've subjected yourself to the study of law. The legal system is a sacred human institution, immune to the corrupting forces that corporations may be vulnerable to. Machines may be able to build cars or trade stocks, but the nuanced governance of society is an innately human occupation. Unfortunately, this is not the case. In 2013, a paper came out of Oxford predicting the probability that certain professions would be automated by 2033. By then, there is 94% chance that paralegal assistants will be exclusively non-human. The same goes for legal secretaries (98%) and even to a lesser extent, judicial law clerks (41%). Perhaps the taunt of diminishing career prospects has found new subjects.

Attempts to combat the impending socio-economic effects of automation are scarce and speculative, as like all revolutionary technologies, the speed and capacity of automated technology itself seems to be a point of contention. The concept of a uni-

an ambient form of storytelling that bled through the walls of each small alcove, down each hallway. You could stay in a single spot but still manage to hear enough of the plot from the characters weaving throughout the maze and the conversations that echoed throughout the space to choose a side for the final decision. It truly felt like I had been transported into a nebulous void, and the choices I made in that space held consequences for that imagined world.

Highlights included the strength of Jodi Rabinowitz, whose character 'The Patron' blurred the line of villainous traits and compassionate protector, and who projected power whenever she entered. Daniella Pilla, who played Essie, the main figure in the story, displayed her incredible dramatic range, seamlessly switching between a distraught shell of herself and flashbacks that displayed moments of clarity, and a highly emotionally charged performance.

During the fast-flying 45 minutes of In Two Circles, the fantastic cast and production team wove a compelling story of a rift between universes, a scientific duo searching for their comrade lost to this unknown, a band of erratic characters fracturing further and further into themselves, and a power struggle between our world and the eerie Patron. At least, that was the scope of the story I saw. There was a wealth



"Can you spare a dime?"
Art: Stephanie Barahona

versal basic income (UBI) — a living wage guaranteed to all citizens — has recently been gaining traction among academics and commentators across the ideological spectrum. UBI, it is hoped, will free humanity from the shackles of wage slavery and allow us to fulfil our artistic potential. However even the traditional 'welfare warriors' of Scandinavia concede the cost of such a scheme is astronomical. This fully-automated utopia seems a distant dream.

In 1950, pioneering computer scientist Alan Turing devised the Turing Test, the most primitive gauge for artificial intelligence. It stipulates that in order to pass the test, a computer must successfully convince a person that it is fact human. Almost 70 years later, perhaps it is time to devise an alternative test. Can you prove your humanity in world which has increasingly little use for it? Perhaps it's time to put down the law book, the finance report or the medical journal, and let the machines tend to it. Take refuge in the arts — they might just become the sole justification for our existence.

of secondary stories that I merely got glimpses of, due to the paths I followed, the choices I made.

In Two Circles was one of those rare shows that you just want to see and experience over and over again.



In Two Circles. Artwork and design: Silvy Liu

Freudian Nip on vulnerability, creativity, and women in comedy

JADZEA ALLEN / The all-women comedy group that's more than just "women's comedy"

Victoria Zerbst and Jenna Owen are founding members of the Sydney-based, all-women sketch comedy group Freudian Nip. The group started out similarly to many comedians and content creators — by wandering through the USyd performance scene and putting on a show at Sydney Fringe Festival. Since their inaugural show in 2014, Nip has continued to carve out opportunities and hit home runs: Zerbst and Owen have appeared on the weekly ABC2 night-time talk show Aaron Chen Tonight, worked on projects for Fox 8's The Slot, and recently the team landed \$10,000 in ABC Fresh Blood funding. We caught up with them to talk creating, performing, and taking control of your own trajectory in what is at best a challenging and difficult media landscape.

HS: In terms of forging career pathways, how do you feel creating content in comedy differs from say being an actor or writer?

JO: There's a greater vulnerability in comedy I feel, and exposing that vulnerability is often really rewarded, which can be a toxic cycle to get yourself in to sometimes, in these heightened versions of ourselves, we do this vulnerable stuff on stage and we get rewarded. People find it funny because it's real and it's honest but also normally you can put this vulnerability into writing and you can save face, or you can put it into acting and it's not your words — but with comedy it's both.

VZ: It can be quite confronting but it also gives you more power and control over what you say, which is really cool.

JO: Which is something that both of us love too much, probably.

HS: In terms of creative collaboration, what for you are the elements of being a long term collaboration? As people that are working together all the time, you have to be able to maintain your cohesion. How do you do that?

JO: I don't know if you agree with this, but I've been thinking about it lately. I think sometimes, there is just this horrible dialogue that women don't work well together. People say that they fight or they don't do well. I think that women perform the opposite, to combat that dialogue. Then they work so har-

moniously together that it's — not that it's fake, I don't think that at all — but they work so hard at being harmonious with each other that sometimes the best work may not emerge. I think that harmony and making people feel comfortable is the most important thing in the world. Vic and I certainly had that but because we put so much pressure on each other and it's really nice to get to that point where you're just kind of like "well, fuck harmony, if I don't like this idea then I don't like it I'm going to say that right now".

VZ: I think underlying it is a mutual respect and also a respect for each other's opinions, and also respect for each other's skills and contributions.

JO: The place that we are at I certainly wasn't at before we were together. You have to build women up, you have to build people up to get them to that place where they can say bye to harmony — which is kind of where we are now. So if I criticise an idea of Vic's or if I say no, and she says no to me, it does shatter this entire thing that I've been trying to do. You get to a threshold and you pass that threshold and you're like "well, now everything you say is not personal and it's not an attack on me".

HS: How do you deal as a unit, or as individuals, with people you encounter along the way at all these different levels of creating content who are in a positions of power, and who may be a bit problematic or hold different views to you?

JO: I think we have learnt in the last eight months, that, as well as being self aware, we also have the right to be, strong, argumentative, and assertive about what we want from a project. Just because someone is giving you money, it doesn't mean you have to conform or consolidate your voice. That's something again that women do a lot because of the opportunities that we have been denied in the past — everything is an opportunity and they're expected to consolidate their voice into this one unanimous kind of corporate voice of 'women speak-

ing' and it being 'women's comedy.' Something we have fought against when we worked on a couple of different things, is when people maybe want from us (because they have seen our Junkee videos) this political feminist voice. They want this 'voice of women' and they want us to be telling them about how badly women are treated in society or, you know, being empowered women or whatever. But asking women to perform feminism like that, as a brand, is not at all empowering.

VZ: Sometimes we wanna write a sketch that's really dumb. It feels weird to be like: "no, we won't give a big feminist message for you" but it's also like "well no, we are more than that".

JO: Feminism is agency. And that's our agency. That we get to decide when we give that message.

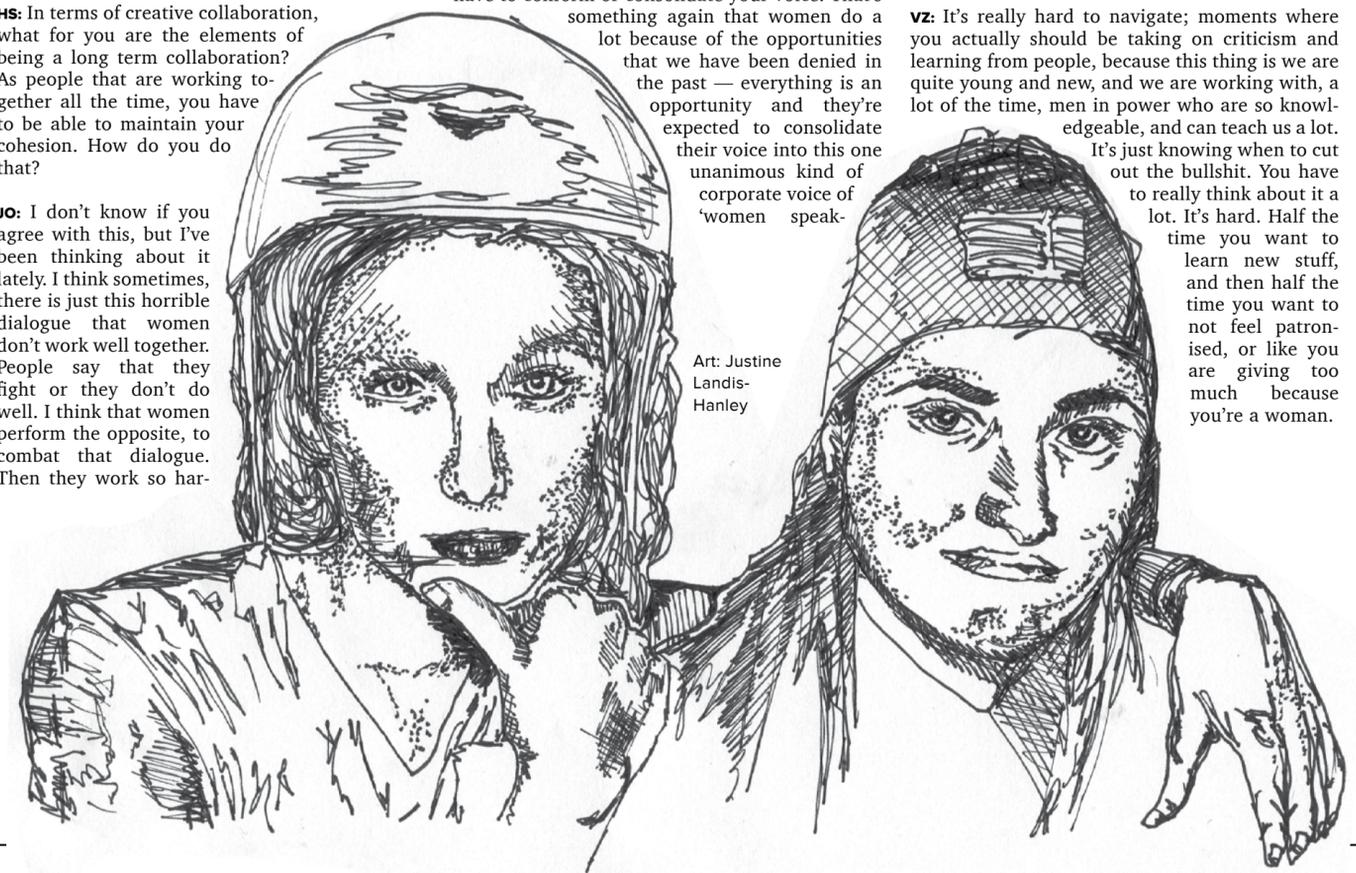
VZ: There's definitely a lot of puppet syndrome, a lot of creators use women as like: "oh this is our feminist voice" —

JO: Or "we've got this guy that makes rape jokes but we've got Freudian Nip so" —

VZ: "It balances out". It's knowing that's how a lot of people see us —

JO: Because when they are like "oh give us your feminist voice", it's not authentic. It's not taking our voice seriously; it's taking it as a marketing tool and that's when we will reject doing that voice. Women should never be told what voice to give to a comedic performance. Because men aren't told that. No one tells Hamish Blake he needs to be more of a larrikin, or a bit more 'Hamish Blake'. So why would we be told to be more authentic to our feminist voice?

VZ: It's really hard to navigate; moments where you actually should be taking on criticism and learning from people, because this thing is we are quite young and new, and we are working with, a lot of the time, men in power who are so knowledgeable, and can teach us a lot. It's just knowing when to cut out the bullshit. You have to really think about it a lot. It's hard. Half the time you want to learn new stuff, and then half the time you want to not feel patronised, or like you are giving too much because you're a woman.



Art: Justine Landis-Hanley

CLOWN FUNERAL

SHORT STORY / Angelina Kosev

It was during class that I first heard about the clown funeral. It was just in passing; the tutor mentioned it as she walked up to the head of the room. Did you see that article in the paper about the clown funeral — that was exactly how she said it. But before I could even digest it, the subject had already changed to what we were meant to be discussing — colossal squid. Needless to say, all I could think about for the next two hours were those two words: clown funeral.

I wouldn't say I am an especially obsessive person. Very few things grab me, and those things usually sit in the realm of boys — or men, but I have my doubts — and music and going for a drink or having fun. Mostly, the only thing that grabs me is hopefully combining these things. I also wouldn't say I have ever had a fear of clowns, which I'm sure you're wondering, because so many people do seem to have that fear and maybe those people would be obsessed by the idea of a clown funeral. Maybe a clown funeral would sound like some sort of relief to them. I've always found clowns especially pathetic; even as a child. Actually, the whole idea of a circus has always seemed this way to me, but the idea of a clown funeral was much more fascinating. Look, what I'm trying to say is, the moment I heard about the clown funeral I became a woman obsessed.

As my class was disbanding, I wanted to ask our tutor about the details. I needed to know. Do you have a newspaper clipping? Where is this information available? But she seemed way too busy talking to some other student about god knows what — probably colossal squid or something akin —

and Carmel and I had to go. Carmel and I were going to see a band and have some drinks and the possibility of the addition of boys to this mix was too provocative an offer. So when we got to the pub I asked Carmel instead.

"Carmel, what do you know about this clown funeral?"

And Carmel said she did not know very much except what she had picked up from a single muttering in class. The muttering was about how the clown funeral had already passed.

I was in a terrible mood all night. Up until now I thought I could always rely on Carmel for more information on little things. She used to be a reporter in goddamn New York and could scoop out things I thought no one else could. Goddamn, I thought I could always rely on her. But now I was all hot and bothered because it had started to look like I would never find out what happened at the clown funeral.

So I excused myself. I said, "look, sorry Carmel, I have to go. I'll see you tomorrow, or maybe the day after. Are you still having that party on Sunday, because I'll be there. I'll definitely be there I just feel really suddenly quite ill and I really need to go." That's what I said to Carmel.

Actually, I really did not feel ill at all. I felt clever because I had figured it out. I could go to a service station or a convenience store and I could get a newspaper and find out about the clown funeral. I mean, it must have been that day's newspaper, otherwise why was it mentioned in class? It was fresh information and I was going to get it. Except I was on my third convenience store and I could not get it. It was eleven at night — no one had today's

paper anymore. I walked into the last 7/11 I knew was in the general vicinity.

"Hello, do you have today's paper?"

"No. Why. It's eleven at night."

"Oh my god," I said, "because there was an article about a clown funeral and I need to read it, okay?" I was very exasperated at this point.

"How many clowns?"

"What?"

"How many clowns died," he asked again.

"Oh my god," I said. And I ran out.

He was right. Clown funeral. That was the phrase. That could be one clown or a number of clowns. What had happened? Was it a terrible accident? A circus fire? Why did only clowns die? Did they die heroically saving the patrons at their circus? I ran to my tutor's door and waited nine hours for her to arrive. It made very logical sense to me in that exact desperate moment.

"Angelina," she said, when she arrived that morning. She was late, I should add.

"Fiona," I said, "the clown funeral. I need to know."

"Need to know what?"

"How many? What happened? Do you have the clipping? I need the clipping, Fiona. You need to give me the clipping."

Fiona took my hands off her shoulders and walked me into her office. She began shuffling. She found it.

"Here," she said, avoiding eye contact. She handed me a page that bore the title: *Funereral for clown found dead of exposure in Melbourne train carriage held yesterday.*

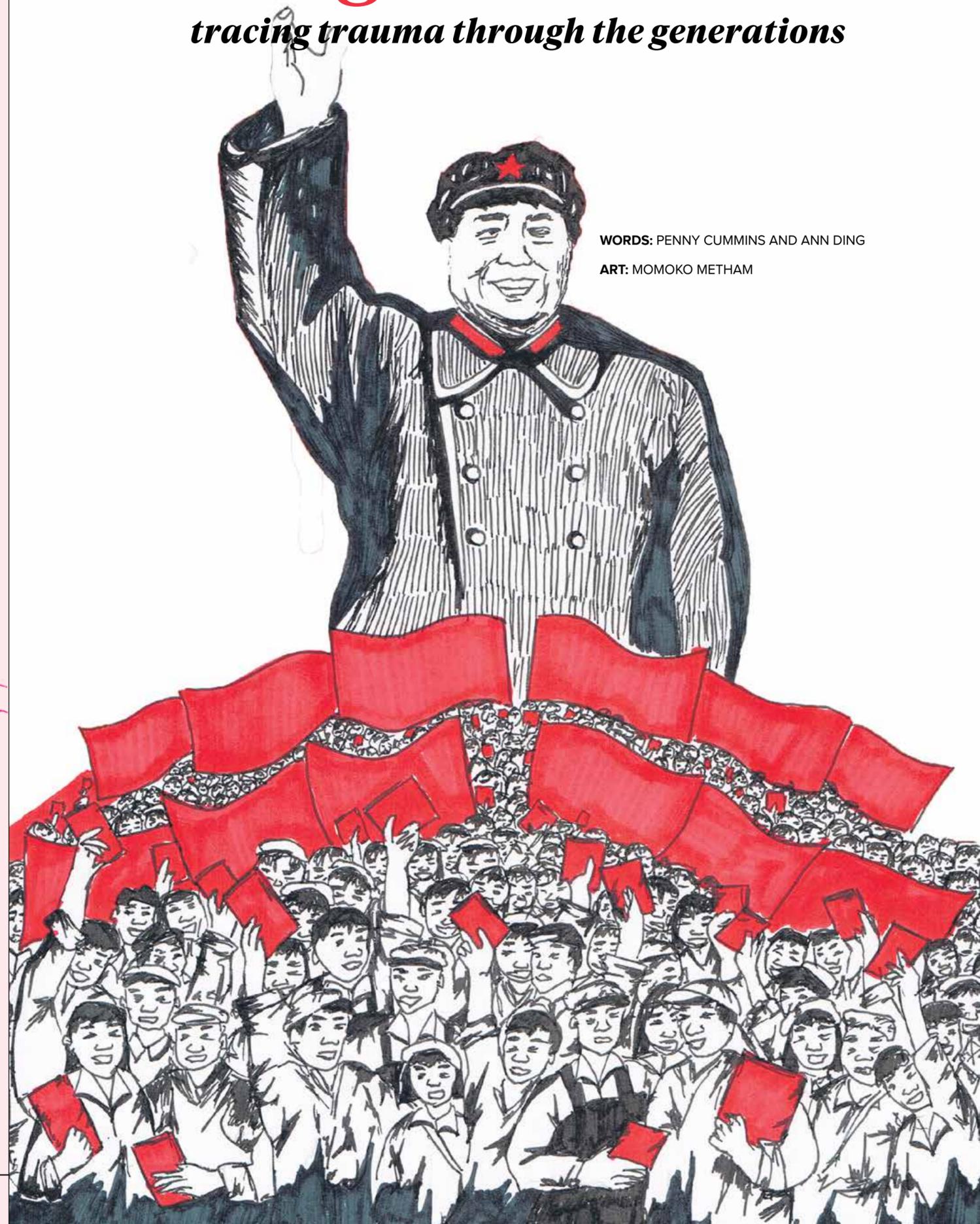
I didn't even know people still died of exposure. The whole article was much less funny than I expected.

healing histories

tracing trauma through the generations

WORDS: PENNY CUMMINS AND ANN DING

ART: MOMOKO METHAM



Art: Robin Eames

As children of parents who grew up during China's Cultural Revolution, there were myriad stories told to us by our families, sometimes in the form of detailed anecdotes, sometimes as passing mentions. Growing up, we heard stories of school teachers publicly shamed and beaten by former students; grandparents sent away to labour in re-education camps in the countryside; relatives, neighbours and friends driven to suicide by the government. Our parents' stories of trauma belong to a larger historical context, and it's not uncommon to find that children of Chinese immigrants connect over what they know of their family histories.

China's longer history of trauma is often forgotten by the West. Our grandparents' generation, too, lived through a tumultuous period of history. The first half of the 20th century was dominated by the decades-long civil war that bridged the fall of the Qing Dynasty and the establishment of the Communist state, along with the Second Sino-Japanese War between 1937 and 1945. Diana Lary, a historian of Republican China, has suggested that "violence begets violence, and victims become perpetrators." Thinking about this history of violence reminds us of the ways in which the present is shaped by the past.

Meiwen, a third-year history student at USyd, describes feelings of guilt and anxiety related to her family's experiences during the Cultural Revolution. "I don't know to what extent I can connect my own experiences of anxiety to the Cultural Revolution. But I think part of being anxious is feeling an absence of trust in the world, and a large aspect of trauma is the betrayal of trust. During the Cultural Revolution people's trust was betrayed on multiple levels, including between the individual and the state. I also feel anxious around wasting food and spending money, because I know how much food meant to my family during that period."

With almost half of all Australians born either overseas or to a parent who was born overseas, it is undeniable that as a nation, our identities are drawn from all over the world. Often, those identities are shaped by stories of war, unrest, repression, and upheaval, creating traumatic threads which weave through subsequent generations, sometimes in ways that are barely visible to us. This phenomenon, in which trauma is passed down through generations, is known as transgenerational or intergenerational trauma.



It's important, before entering into an exploration of transgenerational trauma, to acknowledge that Aboriginal Australians have been talking and organising around their experiences of trauma and their interactions with the destructive forces of colonisation for decades now. Meera Atkinson writes for *The Conversation* that "Aboriginals, generally speaking, have an inadequate understanding of transgenerational trauma and underestimate the effects of the extreme and sustained traumas experienced by First Nations communities." In the US, too, Native Americans talk of the concept of a 'soul wound', referring to the lasting damage done by colonisation.

There is also a growing awareness of transgenerational trauma in contemporary media. Chinese-American

writers such as Shayla Love, Wei Tchou and Jenny Zhang have begun exploring their parents' and grandparents' traumatic pasts in short stories and nonfiction for Western publications. Jennie Shulkin, a third-generation Holocaust survivor, has written about the importance of documenting family history, partly as a path to working through trauma. Referencing sociologist Joy de Gruy's work on 'Post Traumatic Slave Disorder', Lincoln Anthony Blades suggests that, "If the Holocaust caused immense emotional, physical, and psychological effects intense enough to cause trauma to survivors, then the abject horrors and brutality suffered by slaves is more than likely to have the same effects on black slavery descendants worldwide."

"Trauma is so individual, it really depends on the family and the constellation of the family."

The study of transgenerational trauma involves a number of academic disciplines. For psychologists and therapists, it can be a factor in piecing together the origins of mental ill-health or patterns of behaviour. Geneticists see a new field of study looking at the potential for trauma to be genetically encoded and passed on. For historians, it is one way of understanding the lasting impact of historical events.

Amelia Klein is an alumna of USyd and a historian; her work on trauma and healing in Holocaust survivors and their descendants has led to her teaching on the subject at the University of Chicago. "Trauma is so individual; it really depends on the family and the constellation of the family," Klein emphasises. "We all have family history, and we inherit family history and stories, and our identities are shaped by our parents and grandparents and our extended family and the experiences they had."

"I think it's definitely hard to make generalisations in this kind of field," says Avril Alba, a senior lecturer in Holocaust Studies and Jewish Civilisation at USyd. Alba herself is a second generation descendant of a Holocaust survivor.

Asked about how migration might have shaped people's experiences of trauma, she says, "I think you're right in saying there is an interaction between the two experiences [of migration and trauma]. I think that migration is really the culture shock and coming to terms with new languages, new cultures, new systems, all of those kinds of things; whereas the trauma is more a physical, emotional rupture. Do they mix? I think they must."

"My grandfather was in the Polish army and my grandmother ended up in a German workers' camp," says Jessica*, a third-year USyd student. Jessica explains that her grandfather, who was a prisoner of war, "always wanted to move, find new places, new ground."

"When my mum and my aunt were growing up, they moved to a new state or even new country every one or two years. I think that was because my grandfather was involved in the war and he was locked up in prison ... and in response to that I think he spent his whole life trying to exercise his freedom." Jessica's upbringing was much the same; by the time she finished high school, she had lived in nine different houses across two different states. "There was this constant sense of looking for better, looking for more, never settling, never being comfortable in one place or never laying roots."

Stephanie, a history honours student at USyd whose parents immigrated to Australia in 1988 as a consequence of the civil war in El Salvador, describes the way her parents' experiences have shaped her own identity. "I take on what [my parents] brought from El Salvador. They don't really talk about it, but you can tell that there is pain."

For many children of immigrants who escaped conflict and persecution, guilt is a common experience.

"Of course I didn't experience [the conflict], but [as the second generation], you feel like you have to move beyond what happened," says Stephanie. "You feel like ... I was born in Australia, the lucky country, so I have to make something of my life. If your parents had witnessed something so awful, you feel guilty."

Klein is careful to remind us of the ubiquity of trauma. "I don't think it's unique to the Holocaust. There's been trauma since day one, it just wasn't as spoken about in the general population." She also points out that the effects of traumatic family histories may not be immediately apparent. "It's interesting to also look at subsequent generations and ... these histories and memories they've inherited that they might not even know."

Here, Klein mentions Rachel Yehuda, a professor of psychiatry and neuroscience who has researched the potential for trauma to be passed down genetically. Yehuda's work at Mount Sinai Hospital in New York found that Holocaust survivors could pass a genetic tag onto their children which affected the production of stress hormones — an example of epigenetic inheritance.



"We always suspected that there was genetic risk, but no one could understand exactly why disadvantage in mental health and illness passed down even when you tried to do something about it, for instance [with] provision of social services. There still seemed to be this ongoing risk," says Mark Dadds, director at the Child Behaviour Research Clinic at USyd.

In 1801, almost 60 years before Charles Darwin published *On the Origin of Species*, French scientist Jean-Baptiste Lamarck proposed the hypothesis that characteristics acquired by an organism during its lifetime could be passed onto its offspring. Lamarck's ideas were largely dismissed during his life. Even

now, we understand that going to the gym and growing large muscles doesn't imply our children will be stronger. The idea would strike us as absurd. Yet Lamarckism continues to be discussed today, largely in the context of a growing field of research referred to as epigenetics.

Epigenetics is the study of changes in gene expression that result from environmental stress and major trauma, rather than changes in the DNA sequence itself. Whilst DNA is largely understood as fixed, it can be regulated and manipulated by a group of chemicals which attach themselves to the

DNA. Among the most significant of epigenetic processes is where environmental information leaves a mark on the chemical coating of the chromosomes, known as the methylation. The level of methylation can affect the expression of genes, repressing some and activating others.

"If life screws you over and you don't parent so well, you haven't got as much access to money and resources and jobs, and your children are going to suffer as well. So that's the kind of passing on that we've always been really interested in. But lately it's become clear that there are other more complex pathways," Dadds explains. "For example, a traumatised person then maybe passes on exposure to challenges in the womb for the new generation, so that the new baby might be exposed to much higher levels of stress hormones. The latest one that's incredibly radical and is captivating everyone's attention is that you pass on epigenetic risk. [...] So that what you acquire in terms of your genome changes may be passed on through germline cells to your children, so they're born with a different epigenetic profile."

A study published in *Nature Neuroscience* by neurobiologists Brian Dias and Kerry Ressler at the University of Emory showed that trauma could be inherited across three generations of laboratory mice. Ressler and Dias trained the first generation of mice to fear the scent of acetophenone by drifting the chemical through a chamber whilst giving the male mice electric shocks. Eventually, the mice came to associate the scent of acetophenone with pain, shuddering at the scent even in the absence of a shock. Three generations down the line, their grandchildren similarly shuddered when exposed to acetophenone. This led Dias and Ressler to conclude that environmental information can possibly be inherited at an epigenetic level.

The idea that trauma can be passed on genetically is certainly a radical one. Among scientists, the theory remains controversial. So far most research, such as Dias and Ressler's study, has been limited to lab animals. Yet mounting evidence seems to support the claim that trauma can be inherited genetically in humans too. In 2009, researchers examining the brains of Canadian men who had committed suicide found that their genes contained a chemical coating, possibly influenced by exposure to abuse during childhood.

Whilst previous research on the children of Holocaust survivors understood the transmission of trauma to occur as a sole consequence of environmental factors — for instance, poor parenting — new research on epigenetics provides a more comprehensive picture of transgenerational trauma, one that incorporates both environmental and hereditary causes.



Research on epigenetic inheritance raises important questions. What are the wider implications of the genetic transmission of trauma? How can the cycle of trauma be broken if trauma is, at least in part, biologically caused?

Dadds is hopeful. His current research examines the way early intervention and the introduction of positive parenting can reverse the effects of inherited trauma. Besides psychotherapy, an understanding of history, too, can be useful for working through the past. In Klein's postgraduate research, she interviewed Jewish-Australian third-generation survivors of the Holocaust before and after they viewed their grandparents' video testimonies; doing so elucidated the importance of both recording and examining such histories.

"A lot of grandchildren feel responsible to remember their grandparents' story," says Klein; she later adds, "for a lot of the grandchildren, they felt burdened by that responsibility."

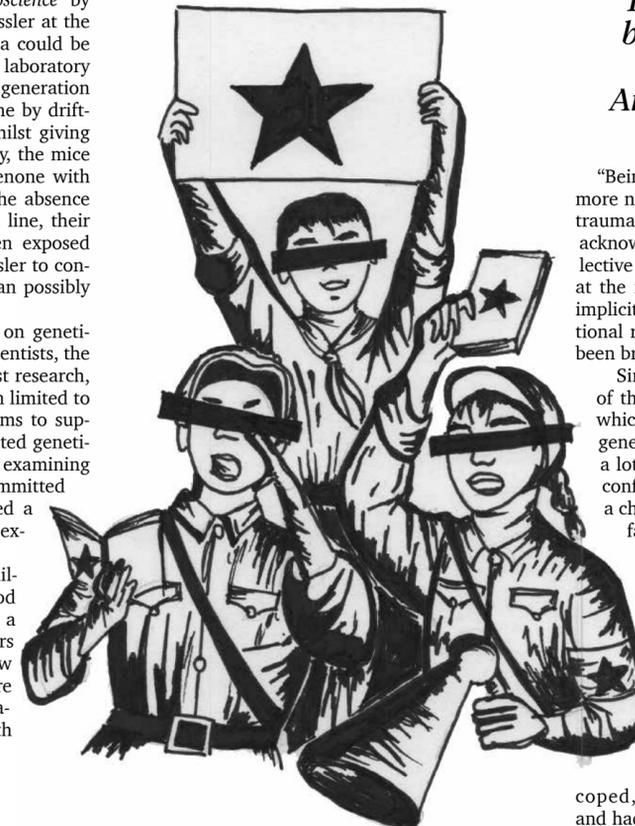
The importance of documenting and preserving these pieces of history comes up again and again in conversation; she found in her interviews that "the

grandchildren almost felt a sense of relief that they had the story."

"After they viewed the video testimony ... they were able to begin the working-through process and that enabled them to come to terms with the Holocaust in a new way. They felt they had the space to engage in a positive way and not feel burdened by these traumatic histories."

Klein stresses that creating a dialogue around these records is the crucial next step in understanding familial, collective, and historical trauma. "It's helpful — as a family or as a community — to sit together and watch the tape or listen to the testimony, because conversations arise out of that." Documenting collective trauma is a rising trend, too: "There's testimonies from Rwanda, from Bosnia, from Yugoslavia, even Japanese American internment ... I think the movement to collect stories is definitely part of the zeitgeist now."

Alba and Klein both mention the fact that second- and third-generation descendants of Holocaust survivors have tended towards healing or helping



tests and all that," she says. "She still sat her Year 12 exams and got a scholarship to uni, where she studied sociology and Russian. There was just this huge drive in her and also my aunt to fight for social justice." Jessica herself also feels drawn to social issues surrounding policy, justice, and equality. "Since I've come into adulthood, I've worked for organisations and supported movements that have a human rights focus."

Cultural theorist Nina Fischer has studied the way children of Holocaust survivors interpret their parents' experiences in a book entitled *Memory Work: The Second Generation*. Unlike survivors and their videotaped testimonies, children of survivors frequently make sense of the past through literary texts. Moreover, coming to terms with the past entails turning their parents' experiences into what Fischer describes as 'usable pasts'. For children of survivors who can only understand the past in terms of family memory, it is often experienced as a burden. However, an adult equipped with historical knowledge of the past is better able to deal with its traumas.

The idea that trauma can be passed on genetically is certainly a radical one. Among scientists, the theory remains controversial.

"Being a history student has given me perhaps a more nuanced understanding of the politics behind trauma, as well as social justice — in other words, acknowledging how trauma leads to a sense of collective healing," Stephanie says. "If you have a look at the role of truth commissions in history, on an implicit level — it's all about building a sense of national resilience after [a country or region] having been broken."

Similarly, Stephanie also emphasises the power of the internet in forming communities through which people are better able to understand transgenerational trauma. "The internet connects to us a lot of different stories, about different sorts of conflicts, wars ... I feel like people will be given a chance to look at their cultural history — their family — in a different light."



Alba and Klein also make a point of bringing up resilience as a counterpart of trauma. "I don't think you only inherit trauma; you also inherit strength, and resilience, and all of those things as well," says Alba. Klein echoes this emphatically, saying, "There's also this notion of post-traumatic resilience — how people coped, and survived, and made amazing lives, and had families, and had children. There's hope in these stories as well, and I think it's really important that it's not just the intergenerational transmission of trauma."

At the end of our conversation, Alba returns to talking about Aboriginal Australians. "I think in general, there is still a lack of awareness around Indigenous communities; we don't allow our Indigenous communities to express their trauma," she says. "Are we as a society prepared to listen to that trauma and to engage with it? I think that's the real question."

"I guess what I'd hope is that in our generation and the generations to come, there's just an increased awareness [that] we're actually a really multilayered nation and we have a huge diversity of stories and experiences ... Maybe it has trauma in it, but it also has huge wisdom and experience and tradition. That actually maybe something could be gained if the next generation could see their multiculturalism as actually something really complex and difficult, but ultimately rewarding. That, I think, would be a good thing." **HS**

*NAME HAS BEEN CHANGED.

President's Report

ISABELLA BROOK

This week the Turnbull government made the spineless decision to pursue a non-binding and non-compulsory postal plebiscite. This is a decision that will allow for further hateful and bigoted discourse that delegitimises and attacks the LGBTI+ community.

Lets be clear, the entire process of a postal plebiscite is a farce. It's a delay tactic from a government who refuse to do their jobs and hold a free vote in parliament. It's a process that is very obviously designed to fail and prioritise the votes of those opposed

to marriage equality. The people who have called for this plebiscite do not want supporters of marriage equality to vote and they don't care if turnout is ridiculously low. Most importantly they have absolutely no obligation to legislate marriage equality if a YES vote is returned.

But boycotting this plebiscite is not the answer. A boycott ensures a NO vote and delivers the opponents of marriage equality exactly what they want.

As young people we have a re-

sponsibility to have our voices heard and make our votes count. We know that an overwhelming majority of our peers support marriage equality, yet Currently 13.3% of young people aged 18-24 are not enrolled to vote. To vote in the plebiscite you MUST be enrolled with a correct address by AUGUST 24. You can visit <http://www.aec.gov.au/> to enrol, check your enrolment and update your address.

Your SRC is deeply invested in social justice and stands in solidarity with the LGBTI+ community in their

fight for equality. We will be running stalls on campus to enrol students to vote and we will be campaigning strongly for a YES vote. We need the energy and passion of young Australians to win this vote. We need to talk to our friends and make sure that they're correctly enrolled and we need to encourage our mates and our family to vote YES. It's up to us to have our voices heard and make our votes count.

General Secretaries' Report

DANIEL ERGAS and ISABELLA PYTKA

Welcome to our Honi report, friends. We're back for another week – but our term is almost up! Only this semester to go. And you could replace us – nominations are open for all undergrads keen to serve on the SRC. Do it!

Why should you? Well, just think about the past two weeks, and the past two big protests. Both organised through your SRC.

The first was run by the Women's Collective, protesting rape on campus in the wake of the release of the Aus-

tralian Human Rights Commission's report on sexual assault and harassment at tertiary institutions. Despite universities' attempts at revisionist history, they haven't been "willing" participants in this process; they've been dragged to the table every single step of the way, and it's only been thanks to the work of tireless activists (like Anna Hush, and the whole team at End Rape On Campus) that the AHRC report even *happened* in the first place. It is important that we

acknowledge what actually happened – and how change happened in this instance, as in all others. It happened because students and staff worked and agitated together.

The second was the National Day of Action run by the National Tertiary Education Union and the National Union of Students. We were delighted to see the extraordinary result of the ballot of staff for industrial action – 98% of votes in favour! There is a real appetite amongst students and staff

for change at our university; for a fair deal for the staff we love, and a return of power and control to the people who make this university what it is. (That's all of us, by the way.)

These two demonstrations – while different in size, scope and focus – indicate that we can get results when we organise together. Hope to see your name on a ballot paper, and see you at the picket lines.

Wom*n's Officers' Report

IMOGEN GRANT and KATIE THORBURN

What feels like our entire term was leading up to, has come and went: August 1st, the big day for the big release of the big report... and still the Uni hasn't put things into action. Last week we had our "Safer Community Working Group" meeting where we were told that the uni is looking into so many different options that they hadn't possibly decided yet which ones they would do. It's not like they've had years to do it. They've also had the report for 2 weeks longer

than the rest of the public. But here's hoping they'll pick best practice, evidenced options that meet the requirements of Andrea Durbach's Australian Human Rights Centre report, "On Safe Ground" recommendations.

We had an incredibly successful protest, which was mostly organised by the formidable Imogen Grant (this is Katie writing this, and praising Imogen!). We've also co-hosted with the SRC, SUPRA and USU a Community Debrief on the report last Friday.

With what has now been many months talking about, reading about, pushing for solutions to prevent and support: sexual assault has been on our minds, on our tongues and often it's seeped into our souls. We, and many others who have been involved in the campaign have been experiencing "Vicarious Trauma", as well as Burn-Out, and often in the mixing pot, is still processing our own personal trauma. It has been hard to spot which one it is at times, and

to actually practice 'self care' when there's been so much to do. But it is vital to be done because this is a very long fight that is nowhere near close to being done! So we hope everyone is looking after themselves and each other following this difficult time.

Much love, Katie and Imogen (and you can reach us anytime on usyd-womenscollective@gmail.com)

Welfare Officers' Report

HARRY GREGG, CAITLIN MCMENAMIN, ISABELLA DEVINE-POULOUS and LILY CAMPBELL

Over the past weeks the welfare department has been involved in many campaigns standing up for the rights and welfare of students at USYD. Our major focus over the past months has been showing solidarity with staff at USYD following the constant attacks on their pay and conditions. The welfare department has the firm belief that staff working conditions are student learning conditions. We have been active in the campaign, our welfare officers have stalled con-

tinuously, holding BBQ's with the Education Action Group to engage with students about the potential of a strike and to stress the importance of students at USYD showing solidarity, we have built and spoken at rallies fighting alongside the NTEU for the rights of staff.

Malcolm Turnbull's right wing Liberal government have recently endorsed a policy of a postal plebiscite for marriage equality. The welfare department is disgusted by Malcolm Turn-

bulls utter lack of leadership on this issue and the shameful capitulation to the homophobes in his party. This plebiscite for marriage equality is a \$122m, non compulsory waste of money. Particularly when the government is cutting foreign aid, higher education funding and centrelink. One would think this would be too expensive.

The welfare department is fully committed to the campaign for marriage equality. On Wednesday the 16th of August at 12pm on Eastern Ave, we

alongside the Queer Action Collective will be hosting a bbq where students can come and check their enrolment details so they can vote yes to marriage equality in the plebiscite. We didn't want this plebiscite now we have it the welfare department will be 100% behind the campaign to support marriage equality.

We look to ramping up our campaigns over the semester.

Note: This page is given over to the office bearers of the Students' Representative Council. The reports below are not edited by the editors of *Honi Soit*.

Students' Representative Council, University of Sydney Annual Election

2017 Polling Booth Times and Places

POLLING LOCATION	WED 20TH SEPT 2017	THURS 21ST SEPT 2017	PRE-POLLING
Fisher	8:45 - 5.15	8:45 - 5.15	Pre-polling will also be held outside the Jane Foss Russell Building, on Tuesday 19th September from 10am-3pm.
Jane Foss Russell	8:45 - 5.15	8:45 - 5.15	
Manning	10:45 - 3.15	10:45 - 3.15	
PNR Building	11:45 - 2.15	No polling	
Cumberland	9:45 - 2.15	9:45 - 2.15	
Conservatorium	9:45 - 2.15	No polling	
SCA	No polling	9:45 - 2.15	



Authorised by P. Graham, 2017 Electoral Officer, Students' Representative Council, University of Sydney | p: 02 9660 5222 | w: www.srcusyd.net.au



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法律諮詢
法律アドバイス



We have a solicitor who speaks Cantonese, Mandarin & Japanese



Abyss Solutions: Underwater Drones exploring the Unknown

ZUSHAN HASHMI -SUPRA DSP | WITH MASOOD NAQSHBANDI - CO-FOUNDER AT ABYSS SOLUTIONS & FROMER POSTGRAD

TELL ME A BIT ABOUT ABYSS SOLUTIONS AND WHAT EXACTLY YOUR COMPANY DOES?

Well, Abyss is basically a broad-scale asset management and surveying company. We specialise in underwater assets, across a range of different sectors, including, but not limited to, water utilities, shipping, offshore areas such as oil & gas and renewable resources as well. We believe that it is critical to provide industries with safe & efficient operations while enabling them to prolong the life of their assets.

Previously, these operations have been carried out in two ways: Using ROVs? (Remotely operated vehicles) or through sending divers. For example, in the case of these divers, there are significant risks involved, such as adverse environments which may be a hazard to their safety, water contamination, which may lead to illness and the lack of visibility. Additionally, divers can only be under water for a limited amount of time, so they cannot sufficiently survey everything, and whatever they do manage to survey and inspect often results in very low-quality data, especially with pictures, as the water may be murky and lacking in visibility.

This means the organisation lacks the sufficient information about their assets and also ends up wasting a lot of money while risking possible catastrophic damage to their employees and infrastructure.

Therefore, Abyss Solutions has created an autonomous inspection/surveying platform which consists of autonomous underwater vehicles, simply known as underwater drones, which collect high quality and high-resolution images under water, along with location tags.

HOW ARE THESE UNDERWATER DRONES DIFFERENT FROM ROVS?

You see, ROVs are controlled manually, so the 'pilot' has to control all of its mobility. Abyss, on the other hand, programs the drone in advance, and this way it is able to carry out the processes on its own, saving, even more, time and resources. Abyss also offers automatic data enhancement and analysis as well using machine learning algorithms, which turns useless raw data into valuable information for the clients to base their decisions on.

WHAT SORT OF ARTIFICIAL INTELLIGENCE AND TECHNOLOGY IS BEING USED BY YOUR COMPANY?

The artificial intelligence aspect of the underwater drones is on the data processing side. We are also working on enabling the drones themselves to be smart through advanced AI, so that they can plan their path underwater, identify obstacles and turn on/off sensors as needs arise.

On the data analysis side, the AI helps because it can do a humans job much faster and with much more accuracy.

For example. The object or area being surveyed needs to be analysed, so, let's say we need answers like 'where's the corrosion occurring?' 'Is there a missing brick?' and so on. Now, if you're looking at a million images of these objects or areas to determine where these issues are arising, you simply will not be able to do it. Therefore, we train computer-vision algorithms to carry these function out in a fraction of the time, and with greater accuracy and consistency!

I KNOW THAT YOU AND SOME OF YOUR CO-FOUNDERS STUDIED AT THE UNIVERSITY OF SYDNEY, TELL US ABOUT YOUR TEAM, AND YOUR TIME AT THE UNIVERSITY?

So, Abyss Solutions was founded by four people; Myself, Nasir Ahsan, Hina Ahsan and Abraham Kazzaz. Three out of the four us were studying or working at the University of Sydney at the time, I had just finished my Master's degree in science and was doing some research into optics and chemistry at the school of Chemistry, Nasir concluded his PhD in Marine Robotics from the University of Sydney's ACFR (Australian Centre for Field Robotics), and then he was pursuing his post-doctorate there and Abraham was pursuing a PhD in civil engineering.

It was by chance that we were introduced to each other at the University itself, and decided to bring together our skills and research into different areas (ranging from sensors and visions to robotics and machine learning to civil engineering), to launch Abyss Solutions. At the University, we realised the potential of this technology and opted to move it from research to a commercial product that people could benefit from all across the world.

So, aside from the skills that we gained at the University of Sydney, we were exposed to similar problems there as well, for example through networking,

the opportunities to utilise and learn about new technologies and other general expertise too. What is even more interesting is that we hire almost all of our engineers from the University of Sydney, in fact out of the 17 people about 14 of them are from the University. We have observed that high-achieving, innovative and successful engineers do come from the University of Sydney, and that is why we have opted to hire most of our engineers from there.



Photo: Abyss Solutions



Photo: Abyss Solutions

Abyss was also part of the INCUBATE program which is run at the university and funded by the USU, to help budding entrepreneurs launch their businesses.

WHAT IS THE FUTURE OF ABYSS SOLUTIONS? WHERE DO YOU SEE YOUR TECHNOLOGY BEING APPLIED?

The opportunities are endless. For starters, you have to understand that the water industry is very traditional and they've been doing things the same way for the quite a significant amount of time, which is why there is potential to use Artificial Intelligence and the drones to expand the lives of assets in the water industry. Organisations in the offshore industry want to stop oil leaks, which will enable safer environments, they want to stop ships delays, so that goods and services can be shipped on time, and these are just some of the areas where Abyss Solutions where Abyss Solutions is committed to increasing efficiency and will be playing a big role in the future. Additionally, our technology is at the forefront of development in underwater solutions, with no one else currently possessing the capabilities that we have.

YOU MENTIONED ABYSS AND ITS APPLICATIONS IN THE RENEWABLE RESOURCES SECTOR, WHAT CAN YOU TELL US ABOUT THIS?

Okay, so various offshore companies are now investing in wind energy, for example, there are companies like DONG energy, who actually have the world's biggest wind farm. Interestingly enough, these wind farms have a large and vast footprint and therefore, a massive area to monitor. These wind farms need their structures to be assessed so that they can make sure they are safe and operationally efficient as well. In this instance, we will deploy our robots at Abyss to look at the structures under water and also survey the environment next to them, such as the sea beds to provide them with analytical outcomes and efficiency.

Additionally, there are other applications, such as monitoring the Great Barrier Reef and other reefs around the world too, but unfortunately, at this point, there is no funding to support this endeavour.

CAN YOU TELL US ABOUT SOME OF THE PROJECTS YOU ARE CURRENTLY WORKING ON?

So we have worked with all the major water utility companies in Australia, including Water NSW and Sydney Water. We are also working with major multinational organisations, such as engineering companies (GHD & WSP) that offer solutions and also design skyscrapers, tunnels and roads.

We have also done projects with the San Diego Water Authority in the US, and now that we have expanded we are looking for projects globally. Recently, we have hired a managing director in Pakistan to manage projects with their large irrigation system, we now also have a presence in Dubai and will soon be starting operations in the US and UK

DO YOU HAVE ANY ADVICE FOR POSTGRADUATE STUDENTS LOOKING INTO ENTREPRENEURSHIP, START-UPS AND OTHER PROJECTS?

If you think about it, you will never do it! If you take your time, look through the pros and cons, you will never get on to making it happen. You also need to be very passionate about it, you have to take that initial risk and not be afraid of what is to come.

Also, if you have this passion for what you are doing, you will attract other people with passion, and in the end, you will have a team of motivated and effective individuals. Also, the product is not as important when you kick things off, it is all about your team because if you have a passionate team, you will find the right product to market fit eventually.

TO CONCLUDE, SHOULD WE REINVENT THE WHEEL OR ADD TO IT?

There is no right or wrong answer to be honest, the real question for me is – are you doing the right thing, and are you developing a product that people want and need?

Meet your Reps!

BECCY JOHNSON



Hello Postgrads! I am a research student in the Department of Media & Comms & a councillor a SUPRA. My thesis project is focussed on the voice of HDR students in academic governance at the University of Sydney. When I'm not being your friendly neighbourhood SUPRA rep, I moonlight as a Student Rep on the Faculty Board of FASS (Arts & Social Sciences). I was born in Melbourne but I lived in the Canadian Rockies for long enough to have a bit of an odd accent, and am also now a proud citizen of the land of maple syrup, hockey and a dashing PM!

OLIVER MOORE



My name's Oliver Moore and I'm the Queer Officer and Secretary of SUPRA. I'm doing a PhD in English Literature, where I study contemporary American queer political poetry. One of the most fun and rewarding things about my time at the University of Sydney has been my involvement in writing for the comedy section of Honi Soit.

CORRECTIONS:

In last week's SUPRA pages, we advertised an invitation for a discussion around HDR study spaces and it was mentioned that the date for this discussion is the 15th of August. This was incorrect. The correct date for this discussion is the 16th of August, Wednesday.

PUZZLES

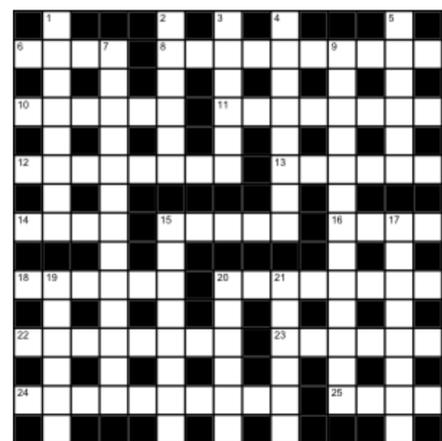
Across

6. This country... no longer exists (4)
8. Experimental (5-5)
10. Operator of a vehicle (6)
11. Radio medium (8)
12. Personification of the United States (5,3)
13. Having come together (6)
14. What you might do to an egg or a drum (4)
15. Two, or toe, say (5)
16. Swarm (4)
18. Optical phenomenon that might occur in your kitchen (6)
20. Wiseness (8)
22. My favourite type of pasta (8)
23. Minimum age of a US Senator (6)
24. Common ingredient in tool steel (10)
25. Found on heads/heads of corn (4)

Down

1. Alienate (8)
2. Seal with teeth (6)
3. Arabic greeting (6)
4. Bowie's alter ego (8)
5. Opposite of cleave (6)
7. Someone who wants to change the world (13)
9. A typical experience (1,3,2,3,4)
15. These minerals are hardly 10/10 (8)
17. And the other stuff in Latin (2,6)
19. In concert (6)
20. Plastic (6)
21. Home to ABC Headquarters (6)

Cryptic



Across

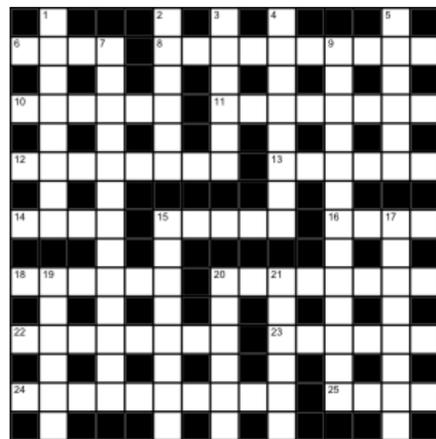
6. Split second off first position (4)
8. Lace still wine with tea, say (10)
10. Figure with inner convictions is an enthusiast (6)
11. Dog trick with a bit of bread and six balls (4,4)
12. Avoid rats upon shoe every second to be a good musician (8)
13. Ageing every second, and finally being still slightly immature (6)
14. Youth progressively turns senile, eventually dying (4)
15. Mr. Wrong and Mr. Strong say, "Hey Mr. Bump" (5)
16. Yuppie, although heartless, has indifferent word of agreement (4)
18. Candelabras overused displaying Transylvanian city (6)
20. One in two million: I shuffled deck in the same way as another (8)
22. Jane, with two litres of elixir, edges choir member (8)
23. Bring about coup removing commanding officer, after backing murder without hesitation (4,2)
24. Popular book about Pete and sound coming from the basement (4,6)
25. Chet Paker record? (4)

Target



Target Rules:
Minimum 4 letters per word. 5 words: surely you can do better!, 10 words: much to learn you still have, 15 words: a surprise to be sure, but a welcome one.

Quick



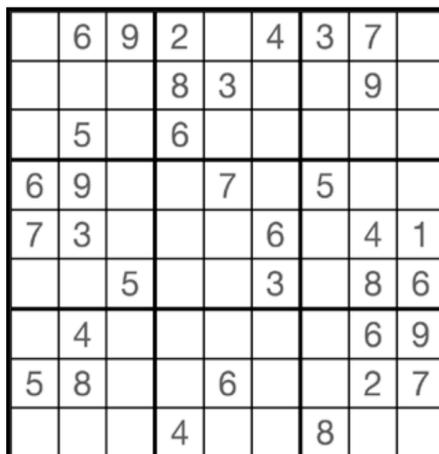
Puzzles by Cloud Runner.

If you're interested in puzzles, check out CrossSoc, USyd's own crossword and puzzles society.

Down

1. I wear PPE under type of instrument used for breathing (8)
2. Restaurant first embraced by little brother (6)
3. Hearing from both sides in the middle of austere opposition (6)
4. Urge pool player to do the opening bit (8)
5. I leave urinal with a constant mess? False! (6)
7. Perhaps donut has rock and roll hit? (5,3,5)
9. Falsely put the blame on unusually ugly crow's acne (7,6)
15. Gun lover returns, lover without love, left (8)
17. Notice at first each Queer Action Collective first-year has competency (8)
19. Harvester secretly swapped bakeries, essentially (6)
20. Rock regularly impairs belief (6)
21. Cutting-edge modem cracked? (6)

Sudoku



CAMPUS CONSPIRACIES

Jacaranda? Or Haroldaranda?
We give you the facts and let you decide

Last October the University said goodbye to our beloved Jacaranda. For 88 years, it had stood proudly in the Quad of USyd before finally falling. However, new evidence from prominent arborists has made many once again ponder the answer to a question about the tree which was thought to be answered long ago: is this tree a regular tree, or does it contain within it the forsaken soul of a famous Australian Prime Minister?

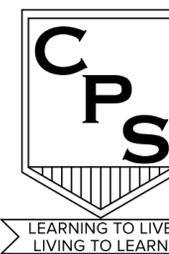
Indeed, results suggest that it may indeed contain within it the final form of our nation's 17th Prime Minister Harold Holt. Some students have heard whispering coming from the tree as they walk past. Moreover, one thing I believe we have all experienced emanating from the tree is a strong ministerial aura, coming from the trunk, that makes us all ask, "is there the deceased spirit of a famous statesman bonded to the life essence of this thing?"

There is no denying this empirical evidence. But for those who don't believe it, let's do some math. Harold Holt only served 22 months as Prime Minister of Australia. The Jacaranda stood in the Quad for 88 years. A Quadrangle has four sides. Four times 22 equals 88. Furthermore, Holt was born 20 years before the tree was planted. The minimum height that a normal Jacaranda grow to is 20 metres. Making sense yet?

Now that the tree has finally fallen, it is unknown where Holt's soul is. The University has no interest in commenting on the matter and my attempts to asked Michael Spence were rejected. Are the new trees a means of a cover up or are they a new vessel for Holt's vengeful soul? **HF**



The Camperdown Public Chatterbox



Duck, duck, Grassroots

This year's Students Representative Council presidential election is set to be a two-horse race. At first glance, it seems like a repeat of last year, with one Grassroots candidate — Imogen Grant — and one Labor — Bella Pytka. However, the factions behind the scenes have changed completely. While last year's (successful) Labor candidate, Isabella Brook, ran with the support of two of USyd's three Labor factions and the moderate Liberals, Pytka has done away with the Liberals and will be supported by a united front of all three Labor factions — National Labor Students, Sydney Labor Students (her faction) and Student Unity. Grant will run with Grassroots and broad left support, unlike her predecessor, Georgia Mantle, who rallied the support of SLS on top of Grassroots. Like Mantle, she'll be running on green. Both have experience working in the SRC, with Grant having served as co-Wom*n's Officer and Pytka as Co-General Secretary this year.

Rumoured Liberal candidate Brendan Ma has confirmed to Honi that he will not be running for President, but will be managing a group of SRC tickets on white. Ma would have needed Unity's support to for a realistic shot at the presidency; with the Labor factions unified, the Liberals will have to settle for councilor and potentially executive positions.

Pytka's nomination for the presidency and broad Labor support base attest to generational change in the Young Labor movement at USyd. In 2013, several Labor students at Sydney split from the national NLS organisation to form SLS and detailed several grievances against their former group including "the absence of a meaningful preselection process". The split was followed by fraught negotiations for SRC positions in 2015 and 2016. With former head kickers from NLS, Unity and SLS now graduated to staffer-land, enmities between the factions seem to have cooled marginally.

Heat v Sweet

Two tickets are set to set to contest the Honi race this year: Heat hopes to run on red, while a collection of "incredibly diverse" people managed by Unity figure Dominic McDonald do not yet have a name or colour.

Heat, using a name this year's editors considered and rejected, was constructed by Cam Gooley who ran unsuccessfully last year with Time, Lamya Rahman (NLS) and Andrew Rickert (Sydney University Radio Group). Joining Gooley, Rahman and Rickert are prolific Honi reporters Zoe Stojanovic-Hill and Elijah Abraham, Honi videographer and comedian Nick Harriott, and reporters Bianca Davino and Alison Xiao.

Rounding out the ticket are Janek Drevikovsky and Lena Wang, who have not contributed at all to Honi this year.

Despite the presence of several Labor faction members, Heat told Honi that they "don't have any factional backing" but are "happy to walk and talk with SRC campaigners". Heat's two managers are thoroughly enmeshed in campus politics. Michael Sun is a former member of Grassroots and current Honi editor. (Note: Mi-



Heat's logo will probably end up looking like this

chael has consequently conflicted off all SRC and Honi coverage) while Adam Torres is a University of Sydney Union Board Director with NLS, and unsuccessfully managed Sin in last year's election.

The ticket opposing Heat, who we'll dub Sweet for convenience, have significantly less student media experience. True to McDonald's description of the ticket as "representing a wide array of differing voices and backgrounds", Sweet's members hail from several different voter groups on campus. Ticket members Iman Farrar, Michelle Picone and Alan Zheng are from NLS, SLS and Unity respectively. Pat Hendy is Liberal aligned. Angie Lu, Haydn Hickson, Abbey Lenton, Liangyu Sun and Georgette Bechara do not have obvious political affiliations, though Bechara is active in the Sydney University Catholic Society. Based on a quick Facebook stalk, Liangyu Sun appears to be an international student.

Sweet's ideological diversity will be an advantage at the polling booth, but also provides something of a contrast to Honi editorial teams of the last several years: Sweet's members are on average more conservative and more heavily involved in student politics. Nonetheless, McDonald clarified to Honi that the ticket is "not seeking factional backing".

The Honi landscape makes times tough for Grant's presidential campaign. There will be plenty of Labor-aligned Honi campaigners for Pytka's people to walk-and-talk with (the practice of walking side by side with a voter so as to physically body block opposing campaigners from getting a word in), but precious few Grassroots folk about. Given Grant's left wing ideology, her campaigners are highly unlikely to cooperate with Liberals.

After failing to elect a USU Board candidate for the first time in several years, Grassroots now face an uphill battle for the SRC.

We knew the university was medieval, but ...

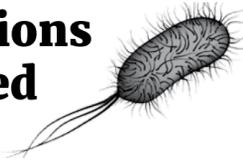
There appears to be a "moat" around the Old Darlington School building, located on Cadigal Greens. We're not sure why. More to come next week. **HS**

'It rubs the lotion on its skin or else it gets the hose again'



Dr Buffalo Bill's revolutionary new dermatological regime takes the beauty industry by storm. **P3»**

'I saw 56 generations of my family wiped out in an instant'



Dettol accused of using bio-weapons as bacterial casualties in toilet bowl rise to forty billion. **P6»**



Man who claims authoritative view of world unsure how to skip YouTube ad

Aidan Molins
Education Reporter

Despite an extensive knowledge of worldly topics including economics, world politics, linguistics, and theories of jurisprudence, a Tuesday lecture conducted by tenured professor Timothy Archibald was interrupted by a skippable thirty second commercial for Uncle Toby's Fruit Roll Ups.

The renowned scholar, who did not have Adblock, the most basic of free browser plugins, had recently returned from a trip to the Netherlands to accept the Amsterdam Humanities prize for his work in the field of human networking systems, which combines elements of global demographic database analysis, field research, and in-person interviews.

"I get that people say he's a genius," one student remarked. "But like, the button clearly says 'skip ad'. Like, dude."

Following this, despite the esteemed pro-

fessor possessing a combined total of five fully completed university degrees, including two masters degrees and two PhDs, Archibald was unable to effectively find the location of the 'full screen' button.

"We told him to make it full screen but he pressed the closed captions button. Then tried to get rid of them but then he accidentally clicked to the end of the video. So he had to refresh the page and then we had to watch the ad again."

Although Archibald's career involves being able to effectively interpret information from a number of sources, the professor was unable to adequately take direction from a student in the front row telling him how to skip the ad.

"I told him to press the 'skip ad' button, but it seemed like it was all too much for him" one student remarked. "He was like, 'oh its all too complicated, we'll just have to wait' so I shut up."



Good advertising value: The ad played at full volume across three screens to over 100 students... twice.

Skaters unhappy that USyd Radical Sex and Consent Week has co-opted their slang

Jamie Weiss
Youth Reporter



Skaters Ollie, 15, and Luke, 16, aren't stoked.

Local extreme sports enthusiasts have criticised the University of Sydney's Radical Sex and Consent Week, claiming the terminology of the event – the term "radical" – represents theft of skate culture.

The skater community has previously struggled to reclaim their use of "radical" from extremist religious groups and chemical ions that carry charge.

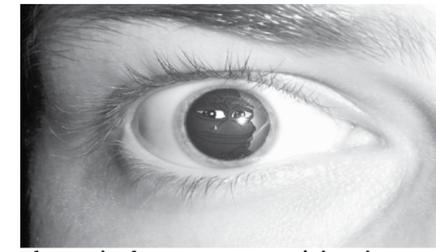
"Totally not mondo, dude," local skater Ollie Elsesser told *The Garter*. "Yo, we're chill for some gnarly convos about diverse sexualities, genders, and sexual health, but we're pretty bummed that the poseurs at the University didn't give us a shoutout, you know what I'm saying?"

One of the skating community's biggest complaints is that they feel as if "radical" is an inappropriate way to describe intimacy.

Elsesser explained: "Brah, the most righteous sex I've ever had could be described with three words: festy, tubular, and consensual. As if they didn't call it 'Tubular Sex and Consent Week'?"

Meet the telepathic twins who just send memes to each other

Nick Harriott
Supernatural Correspondent



These twins have power you can't imagine.

Imagine for a second that you have the power of telepathy. You might think that being able to receive and transmit thoughts wirelessly from your brain would qualify you for an exciting life akin to that of an X-Man – from the popular comic series X-Men. But that couldn't be further from the truth. As telepathic twins Alysha and Sebastian Lovell explain, it's really just a means to an end.

"I mainly use it if my phone's dead or if there's really poor reception. That's pretty much the only time I'll talk brain-to-brain with Seb," says Alysha. "And that's assuming I have anything to say to Seb. It's like, how often does a normal person talk to their brother anyway?"

"I just use it for memes," her brother interjects. "Sometimes Aly isn't in a certain group on Facebook but I want to tag her in a meme, so I'll just open up our mind tunnel instead and let her see through my eyes for a second."

When pressed for any details on pranks they've pulled or psychic schemes they hatched as kids, the pair come up empty.

"We didn't do that as kids," says Alysha. "The most Seb would do is transmit *The Simpsons* to me if netball ran late and I was still on the bus at six. But then I got an iPod anyway."

"Sometimes I do think there is more we could offer the world," says Sebastian with a sigh. "But, then again, it's barely a superpower. I can just talk to my sister from very far away."

Players fight back against body shaming: "I'm proud of my cauliflower ears and thick neck."



Sport
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Teen with triple-jointed arm subsists entirely off vending machine food

Ann Ding
Lifestyle Reporter

Theodore Becker is sitting across from me, laying into a Boost chocolate bar with gusto, holding it in his right hand. His right hand, however, looks a little different to yours or mine.

Becker's right arm has a second forearm. Or a third arm segment. Essentially, it's almost 150 per cent as long as a normal arm, because he has two elbows. He has three arm joints.

"It's proven really useful, actually," Becker tells me. "My friends are all really skint because they've got to worry about food and transport and rent and all that. But food's out of the equation for me."

What does he mean by that? "Well... I just take food from vending machines."

He first discovered the nifty ability to reach deep into vending machines in primary school.

"I had bought an Icy Pole from one of the machines at the shops near my school – but it got stuck. Like any sensible person, I got

down on my knees and stuck my hand in to try and retrieve it."

For any normal-limbed person, this quest is usually a futile one. But that day, Becker was able to rescue his icy treat. Fast forward to the present day, and his entire diet is vending machine-harvested.

"Sometimes I worry about the lack of substantial nutritive value in the majority of my food – most of my carbs come from Twisties and those weird apricot yoghurt muesli slices – but then, I reckon most of my peers aren't eating much better than I am anyway. It's instant noodles all the way down."

With the money that he saves by eating only slightly stale chips and peanut M&Ms procured with his special arm, Becker actually gets to splurge sometimes on healthy food. He has an especial fondness for portobello mushrooms.

And what's next for Becker? "I have considered going into vet science – with the nimbleness for reaching and grabbing I've developed, I think I'd be pretty good at delivering cow babies."



Theodore Becker doing what he does best: stretching to snag a tasty lunch of chocolate and popcorn.

Contrary to popular opinion, learning Latin does have a use in society: saving thousands of lives

Oliver Moore
CBD Correspondent

For decades now, many have criticised elite private schools around the globe for teaching Latin, a dead language spoken by ancient peoples, kept alive "just so wealthy people can sound fancy".

This narrative separates the study of Latin from other 'practical' subjects such as commerce, information technology, and learning any language actual people speak.

But in reality, nothing could be farther from the truth.

Take second year University of Sydney student Thomas Hardstone. Thomas has saved a life this week using nothing more than his rudimentary grasp of Latin grammar. Hardstone was on his way to a linguistics tutorial when he happened upon a fellow

student, John Reed, caught in a standoff with an armed assailant.

"He was waving a gun in this guy's face and screaming 'fucking tell me what the accusative for dominus is you little punk'," said Hardstone. "I just had to step in."

Calmly heading off the assailant, Hardstone provided the correct answer – "dominum" – and defused what could have been a tragic situation.

"I'm just so glad that someone with such a rich knowledge of Latin happened to be walking by," a grateful Reed told *The Garter*. "It's a dead language, and I would have joined it if not for Thomas."

When asked where his knowledge of Latin comes from, Hardstone was cagey. "I was enrolled in beginners Latin in my first semester of university, but I never finished the course. The number of cocky people making 'dead language' jokes was too much."

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