

SCA's 'I am my own guardian' mural / p. 16

Is it what it is, or is it what it's not? It isn't, is it? Or is it neither? Surely not / p.9

Why Pauline Hanson should become an Asian lesbian cyborg before 2050 / p. 10



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

Playing “would you rather?” is fun. There are few better ways to spend your time, really, than spinning an elaborate and impassioned argument for why you would rather have finger-length toes than toe-length fingers, for example.

Sure, the exercise itself is pointless, because you'll likely never be confronted with these choices. But it means you're projecting yourself into a world that doesn't exist — into dreams, fantasy, a distant and perfect future — and is one of few exercises to spontaneously generate genuine empathy. It also means trying your darnedest to imagine life with finger-length toes; a worthwhile use of time if ever there was one.

Your friends can try and convince you of the opposite — the unrivalled and indisputable virtues of having toe-length fingers — and there's a fiery benign oppositionalism that is borne of these moments. It's obvious that having finger-length toes is superior (think of the dexterity!), and when one takes up the task of persuasion thoughtfully and patiently, some people can be convinced they are wrong.

With that in mind, here are some more:

Would you rather get a papercut every time you touched a piece of paper or find an eyelash in your eye every time you blinked?

Would you rather have to eat all food at scalding hot temperatures (including conventionally cold foods) or at 2 degrees Celsius (including hot foods)?

Would you rather a gecko-like ability to walk on any surface, no matter the incline, or be able to roll up and barrel down the road like a gigantic armadillo?

Would you rather every movie you watch slowly transitioned into *Shrek*, or every song you listen to transitioned into All Star? **NC & AD**

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Cover image by Ms. Saffaa and Molly Crabapple
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What's on this week

According to your friend who won't stop talking about podcasts they listened to.



Meco Ball: Casablanca

When: Thursday October 5, 7pm
Where: Della Hyde, Oxford Street
Price: MecoSoc Member \$65 | Access \$75 | Non-Access \$85

Oh man, you know how much I love media related events. Admittedly this ball is more of an occasion to get wasted but doing so surrounded by other people interested in media sounds fantastic! And the media and communications society has really outdone themselves with the Casablanca theme. Such a fantastic film. Well, I haven't actually watched it to be honest but I did listen to a review of it recently on a podcast called 'The Film Slate'. You should give it a listen!

PhotoSoc's ALTER exhibition

When: Saturday October 7, 6pm
Where: Tap Gallery, Surry Hills
Price: Access \$5 | Non-Access \$10

You know I've always been more of an auditory person but Photosoc has had some really great exhibitions in the past. This one's looking like it'll be particularly interesting with the 'alter' theme — lots of different ways to interpret that. Actually I was listening to a podcast recently about alter egos. I can't quite remember which podcast it was. It was definitely one of the behaviour psychology podcasts I've listened to. Don't worry I'll look it up for you and send you the link.

Fan mail



We had an inkling this might happen

Dear Honi,

Last week I was delighted to see the finalists' entries in the 'Automated' writing competition. I found the pieces interesting and thought-provoking. However, I was somewhat taken aback by the spread on pages 16 and 17 which was printed entirely black with white text. While I appreciate the eye-catching style you were going for, I did not appreciate the thick smudges of black ink that were smeared all over my hands as I read the paper. Also, one must wonder how much extra ink must have been used up for this gimmick, considering how many hundreds of issues were printed. Was the environmental impact worthwhile?

I think next time save this sort of thing for the website, where you won't disturb the environment or the cleanliness of my hands. I'd hate for this to be a blot on your reputation.

Sam Stove
Engineering/Arts

'We're angry and hurt and tired and sad'

Free speech is not freedom to persecute. Freedom of religion includes freedom from religion. We don't have to quietly cajole and beg equality out of you. We don't have to be kind to deserve equal protection under the law. We didn't bring this on ourselves by not being nice enough.

Honi has editors, whose job is to edit. You could argue that they have to publish what students put forward. I'd argue a higher responsibility. If some nutjob sent a letter extolling the virtues of gay conversion therapy, we'd expect them not

to publish it, so the argument that they have to give platform to anything is false.

A lot of people seem to be missing (ping Nick Conomos, Letters to the Eds last week) that this is life and death for us. I'm sure you thought you were being insightful and clever, but this is queers being beaten up, spat on, shouted at, killed. We do not have a requirement to hear bigoted views — that's insane. And yet, we hear them daily. We've heard the fuck out of those views, they need zero more hearing.

I challenge anyone who thinks we need to grow a spine, be nicer, learn a 'lesson': be assaulted in the street, have your family reject you, be told by doorknockers that you are sin by your very existence, hear you should be burnt at the stake. Then, tell me we need to be nicer. Would you tell a female-identifying person they should listen to the 'opposing view' that they deserve less pay? To just be nicer and maybe they'll listen? To settle down, because they're causing 'division and conflict'?

I would like to know, truly, how you think I should respond to someone looking me in the eyes and saying queers should be burnt at the stake. How should I have responded? Just so I know what to do for next time. I don't know how else except with anger and cold terror. If you think you'd do differently, you haven't thought it through.

I don't understand when people say 'exemplify the change you wish to see... others will come to understand' — not only is that patronising as hell, but what do you think we've been doing for forever? We're not a recent development. We've been around as long as you have. You are the worst kind of ally — a fedora wearer who holds a door open for someone once and then expects to be praised. You voted yes? Gee wow thank you, sir. Did you also vote for desegregation? For suffrage?

This isn't about getting a ring and a piece of paper. We're so angry and hurt and tired and sad.

Joshua Brent
PhD II

Angry f reacts only



We get quite the assortment of comments on our Facebook page. Here are some unedited highlights from the invisible world beyond paper.

Which came first: the chicken or the eggplant?

love the landsdown but what's the deal with them having eggplant parma (at \$17!) and no chicken parma

Lara S

Vegetarian imperialism

Matthew C

RIP(pa)

I feel so sorry for people who didn't live near a red rooster. Sure you may be rich, have harbor views but you can't easily access a classic rippa roll so who is really worse off

Georgia M

Got mail?

Send your irreverent responses 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 the number, CVC, and expiry date of your favourite credit card.



Or a gatho?

We're always after new events for our 'What's On This Week' section (see approx. 10 cm below). If you're hosting a USyd-related shindig that might go underappreciated, send the details to editors@honisoit.com and we'll see what we can do.

What the SRC results mean for this year’s RepsElect

SAMUEL CHU / How will everyone’s favourite political circus go down this year?

The 2017 Students’ Representative Council (SRC) elections have concluded, and the results are in: Imogen Grant (Grassroots) will be your 2018 SRC President, and the 2018 SRC Council is majority left-leaning.

So, that’s it, right? Not so fast. A closer look at this year’s results shows an ideologically diverse and highly fragmented Council, which will radically affect this year’s RepsElect meeting (where the other Executive positions, such as Vice President and General Secretary, and Office Bearers are elected), and the 2018 SRC as a whole. As President, Imogen Grant will face the Council shown on the right.

Notable is the 16-strong Liberal-aligned presence (those who supported Brendan Ma) on the 2018 Council, which is a marked increase from the five Liberal-aligned councillors on the 2017 Council. This means that the “broad left” (every faction except the Liberals) only has a one-seat majority on the 2018 Council.

IT’S NOT EASY BEING GREEN

It will be tricky for Imogen Grant to obtain a politically friendly (left-wing) Executive to work with as President due to the 2018 Council’s strong Liberal presence and the fraught composition of both the broad left and the Liberals.

The Liberals’ 16 councillors include figures such as David Wan, the ticket head of Vanguard. Although Vanguard is not officially a part of Vision, Wan’s Moderate Liberal factional affiliation ties him closely to a possible Liberal voting bloc at RepsElect. This could be awkward for Vision, which notably tried to distance itself from Vanguard during campaigning after *Honi* reported a Holocaust denier was running on Wan’s ticket.

One would assume that Manning Jeffrey, a centre-right Liberal who ran on the Liberal ticket, would be supportive of a Liberal coalition. However, after losing control of the campus Liberal Club in mid-2016, centre-right Liberals have at times acted as independent free agents — even supporting a Switch-led coalition at the first 2016 RepsElect meeting.

Despite having been managed by Liberal-aligned USU Board Director Heng-

jie Sun, there are indications that some of the eight elected Panda councillors may choose to work with Switch and the broad left instead. Yi (Michael) Man was associated with Zhixian Wang’s USU Board campaign, which was supported by Switch-aligned USU President Courtney Thompson and USU Honorary Treasurer Yifan Kong, a former Solidarity member who ran on their 2015 Stop Abbott, Not the Boats ticket. Meanwhile, Panda’s Winston Ma was a 2016 Grassroots SRC candidate, and — with the support of Switch councillors — was elected to the Student Housing Officer position at 2016’s second RepsElect.

However, things are not stable within the coalition of elected broad left councillors. The public airing of grievances within SLS has not only fractured the faction, but the relationship between SLS and councillors from Unity, NLS, and Switch. Several active members of SLS left the faction following the council elections. While one remaining member is on this council, the freshly minted ex-SLS comrades have a larger representation (two councillors); given the bad blood, they may not feel very comfortable supporting one another for positions during RepsElect. Given SLS formed an unsuccessful voting bloc with Unity and the Liberals during RepsElect in 2015, they may be willing to support a Liberal-led coalition this time around.

Meanwhile, according to a recent article in *Pulp*, the Socialist Alternative (SAlt) have expressed their desire to retain the Education portfolio, to the dismay of several broad left members. In 2016, SAlt’s two councillors gave them significant negotiating power with the 17-strong Labor bloc before the second RepsElect, earning SAlt veteran April Holcombe the role of co-Education Officer. They are not in as strong a negotiating position this time around: it would be near impossible to see SAlt support the Liberals, which would be their only other option if the rest of the broad left rejects their demands.

While members of Unity have publicly applauded Imogen Grant’s ascension to the Presidency, there have been rumours that a senior Unity member approached Liberal candidates mid-election to discuss RepsElect deals. Unity’s

factional history supports the possibility that Unity will ultimately join a Liberal coalition in exchange for positions: in 2015, Unity headkicker Robby Magyar tried to deal with the Liberals in exchange for their support in his bid to become the National Union of Students’ (NUS) General Secretary at that year’s National Conference. In 2016, senior Unity figures masterminded the Stand Up/Ignite coalition with the moderate Liberals for that year’s SRC election (remember “Isabella Brook for President, Ed McCann for VP”?), and ended up dealing with centre-right Liberals at the first RepsElect meeting.*

POSSIBLE REPELECT COALITIONS

How RepsElect will play out this year hinges on three questions: Will the independent Panda councillors form a voting bloc to support the Liberals? Will Unity stay with the broad left? Will the broad left be able to negotiate terms for a coalition at RepsElect, and if so, how?

Thus, the three most likely coalitions for RepsElect are as follows:

- Switch (7) – Labor (8) – Panda (2-4), for a total of 17-19;
- Switch (7) – Labor (8) – SAlt (2), for a total of 17 (this coalition could add Panda to boost its total); or
- Vision (6) – Centre-Right Liberals (1) – Vanguard (1) – Panda (6-8) – Unity (3), for a total of 17-19.

HOW WILL THIS AFFECT GRANT’S PRESIDENCY?

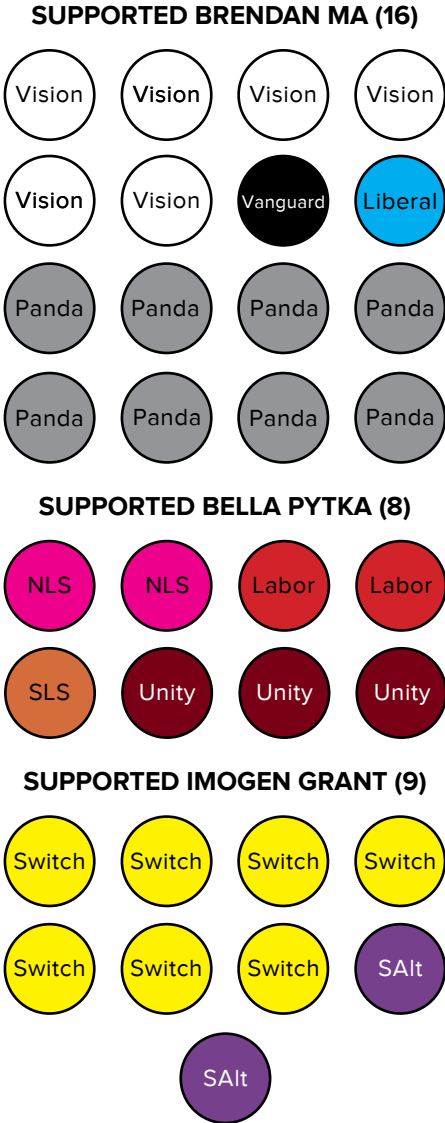
Without a supportive and consensus-building Executive or Council, Grant will have difficulty implementing many of her campaign promises. Her cornerstone policy of securing funding for a sexual assault-focused solicitor will need to be supported by General Secretaries that can persuade the University at the Student Services and Amenities Fee (SSAF) negotiating table. However, given Brendan Ma’s support for this policy, a Vision-aligned General Secretary would hopefully facilitate this as well.

Grant’s stipend reform proposal will require SRC regulations changes, and thus needs to be negotiated by a consensus-building Executive with

good councillor connections in order to pass through a fragmented Council. Case in point: this year’s SRC electoral regulations changes, steered through by both General Secretaries and a General Executive.

If the broad left can obtain and maintain a solid majority through RepsElect, Grant should find it easier to continue the SRC’s progressive tradition in her term as President.

If the Liberals can scramble together a majority, all bets are off.



ELECTIONS 2017 Electoral Officer’s Report Students’ Representative Council, University of Sydney

I declare the following persons elected:

PRESIDENT: Imogen Grant

HONI SOIT: *No Declaration.*
Awaiting appeal with Electoral Legal Arbiter.

NUS DELEGATES: 7 in order of election:

Adam Boidin
Edward McCann
Eleanor Morley
Justine Amin
John Sorras
Connor Wherrett
Lily Campbell

STUDENTS’ REPRESENTATIVE COUNCIL:

33 to be elected.
Those elected are listed below by the ticket order on the ballot paper.

A Kida Lin
C Timothy Berney-Gibson*
C Mitch Gordon
D Harry Gregg
E Sarah Cutter-Russell
F Liam Thorne
G William Edwards
I James Gibson
K Hersha Kadkol
N David Wan*
O Tim Seguna
P Bella Pytká*
Q Caitlin McMenamin

STUDENTS’ REPRESENTATIVE COUNCIL (CONT’D):

R Andrew Lee
T Maya Eswaran
V Steven Wu*
V Winston Ma*
V Aaron Yi*
V HanYun Ding*
AC George Bishop
AK Tom Manousaridis
AL Jazzlyn Breen
AP Kim Murphy
AQ Brandon Hale
AS Manning Jeffrey
AY Yuxuan Yang*
AY Yi Man*
AY Hao Zhou*
AY Zixuan Wei*
BA Sean Young
BB Liam Donohoe*
BH Chanum Torres
BI Seth Dias*

Those names marked with an * were elected with a full quota.

Paulene Graham.

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



Universities’ advertising spending surges

NICK BONYHADY

The University of Sydney’s new ‘Unlearn’ marketing campaign is part of a surge in marketing expenditure from universities around the country.

Data from the advertising tracking firm Standard Media Index (SMI) shows that the higher education sector is poised to spend more than it did in 2015 — itself a record year.

Each year, the sector does little advertising until August, when year 12 students start seriously considering their choice of university.

This year, USyd has sought to sell its new curriculum to students with

the message that it will teach them to challenge long-held beliefs about health, medicine and robots, among other topics.

Barbara Humphries, creative director at advertising firm The Monkeys, said, “This is a bold direction for the University to take and a perfect example of their Leadership for Good positioning. Unlearning can take us to places conventional learning can’t.”

It is not clear how ‘Unlearning’ does that, or what it is, though its boldness is clear in one sense.

The ‘Unlearn’ branding dominates the

University of Sydney’s homepage. Services for current students and staff feature only in a small grey bar at the top.

Sydney’s campaign will contest against UTS’s revamped brand, which emphasises tech-inspired design from Houston Group. The branding includes graphics that visualise student, research and faculty data.

Houston’s founder Stuart O’Brien said, “UTS’s commitment and openness allowed the project to define itself and evolve into a design and creative outcome that is both unique and powerful.”

How reforms go wrong

ALAN ZHENG / The practical reality of electoral reform in the SULS constitution

In Semester 2, 2016, the winds of reform swept through the oversized glass aquarium on Eastern Avenue. The then-incumbent Sydney University Law Society (SULS) Executive circulated a public Call for Comment amongst the approximate 3,200 law students currently enrolled at Sydney Law School, all of whom are automatic members of SULS. The Call for Comment chiefly proposed alternative election models as a shift from traditional ticket-based platforms, which, akin to *Honi Soit* elections, require students to collectively nominate for fifteen core executive positions, including president, vice president, secretary and treasurer, on a creatively named ticket.

Amongst other things, the Call for Comment proposed a shift to the UNSW Law Society model of individual nominations, where the potential Executive self-nominate and run wholly independent and discrete campaigns. This model was ultimately rejected. Firstly, it prevented enforcement of the Affirmative Action requirements in the SULS Constitution; a problem which arose in the 2016 UNSW Law Society elections that anointed 11 male-identifying students and three female-identifying students. It also failed to address the core concern of ‘shoulder-tapping’ and popularity-type contests behind tickets formed from incumbent Executives, Law Revue Cast and Subcommittee Members, as was the case with last year’s tickets ‘Spark’ and ‘Game’.

In 2014 and 2015, the strength of the SULS clique meant that

the following year’s executive were elected unopposed.

Reforms were subsequently made to neutralise allegations of exclusivity and ensure interested candidates were not barred from an inaccessible and nepotistic ticket system which had filled every position by the campaigning period’s commencement. A ‘Prospectus Model’ was introduced into Appendix 1 of the SULS Constitution. It requires all aspiring presidential candidates to submit an expression of interest prior to nominations for other positions. Nominees would publish their general vision, specific policies and contact details, to be circulated throughout the Law School by the Electoral Officer. No person could nominate for president unless they submitted an expression. Functionally, no ticket could therefore form unless at least one member of the ticket had nominated for president. The aim of these reforms was to increase transparency to the electoral process, cultivating a two-way relationship between candidates and tickets, and enabling students outside of law school cliques to get involved by contacting prospective presidential candidates to discuss their own policy ideas in a bid to join tickets. The previously private process of ticket-forming reliant on personal connections and networks was forcibly shifted into a more public space.

With a week and a half to go before the closure of nominations, Ann Wen, currently the sole presidential candidate, reports that she has personally met 13 interested students face-to-

face and communicated further via email with another 27 interested students.

The new prospectus system has certainly been a step in the right direction towards inclusivity. It enables low-SES students and those who live far away from campus to engage in SULS by nominating individually as president, or by submitting applications for other executive positions to an advertised presidential candidate. These are students who may otherwise not have the capacity to attend late-night networking events and competitions. The reforms also included a provision which ensures candidates submitting a residential expression are not bound to run as president and can still nominate for a different position. These provisions aim to avoid deterring students passionate to get involved who, for reasons often outside their control, are less able to access the opportunities provided by SULS.

However, it appears the reforms have failed to sufficiently contemplate a situation where only one presidential nominee issues an expression of interest and is therefore instantly ‘elected’ by default. In this case, no other ticket can nominate to force an election, because in order to nominate for president, another candidate must have issued an expression of interest. The issues with this are obvious. In the last three years, two SULS presidents have been elected unopposed, owing to the structural difficulties creating tickets that the reforms were intended to resolve. Such a president has a lim-

ited democratic mandate. The vast majority of the Law School has no say in their election and there is no filter for those who are blatantly inexperienced, unfit, or not serious about the responsibility and position. Without a public face, the incoming SULS president, a position which is symbolic for its ability to set the tone and strategic direction of one of campus’ largest and most active societies, has even more limited accountability to students, having not seen themselves through a period of campaigning. It becomes possible that a sole presidential nominee can unilaterally select the next core SULS executive without any formal accountability.

Despite a prolonged campaigning period, only around 25 per cent of the total Law School voted in the 2016 SULS election. The outcome of the prospectus model begs the question of whether an automatically elected SULS executive might have an even lesser mandate. A provision mandating an extension of time for residential expressions of interest in the event only one person nominates for president may counteract this situation. In addition, greater promotion of the ability to nominate for president without binding oneself to the position in the lead up to the opening of presidential expression may attract participants across the Law school. Elections are important democratic theatres that see a scrutinised battle of ideas, visions and interests in full view of the broader School. It’s ultimately important that they are preserved.

USyd drags its feet on divestment

AMY RUSSELL / Activist groups are seeking to expose the ties between universities and the fossil fuel industry



Image: Michael Lotsaris.

Fossil Free is a global student movement that calls for divestment, asking universities to cease investing in the fossil fuels industry, including oil, gas and coal extraction companies. The movement aims to utilise the status of universities as prominent public institutions and leaders in public opinion, in order to challenge the social license of the fossil fuel industry.

Recently, Kings College in London has become the 26th university in the United Kingdom to fully divest. Closer to home, Queensland University of Technology and La Trobe have announced their commitments to fully divest.

At the University of Sydney, during the 2014 SRC election, a referendum was held in which 80 per cent of students voted ‘yes to divest’. This followed from lobbying efforts by the Fossil Free USYD group, in collabora-

tion with Greenpeace, to get the University to rule out investments in the fossil fuel industry — such as their “minority stake in Whitehaven Coal” — in a similar fashion to their ban on investment in tobacco companies.

In February 2015, the University announced a commitment to reduce its overall investment portfolio emissions by 20 per cent by 2018. It promoted this move as the University taking a “leadership position on carbon reduction”, and was covered favourably by the media. However, this statement contained no commitment to divest from fossil fuels, with such a strategy dubbed a “blunt instrument” compared to the University’s “whole of portfolio approach”. Sara Watts, former Vice-Principal (Operations), justified the University’s continued investment in fossil fuel companies to the ABC, saying, “Those organi-

sations are also investing heavily in building renewable energy sources and we know that some non-fossil fuel producers are actually heavy carbon emitters”.

USyd’s 2017 Investment Policy requires external investment managers to “consider the overall carbon footprint intensity of the investments” and measure “the carbon footprint intensity of the listed equity sectors of the relevant investment funds and benchmarking against the carbon footprint intensity of broader market indices”. The weakness of this requirement has been met with criticism from students, spurring the #DivestTheRest campaign.

The University’s 2015 commitment also contained an assurance that it would “measure and publicly report progress towards this goal annually.” However, the first ‘report’ to be publicly released was six months late, and its format obscures how alleged progress has been achieved. In an email to Fossil Free USYD in April 2016, Provost Stephen Garton acknowledged that the University had been “remiss in communicating this progress”. While the University reported having achieved 40 per cent of its 20 per cent reduction target ahead of time, it it has been criticised by the Asset Owners Disclosure Project (AODP) for a lack of transparency. Dr John Hewson, chair of the AODP, stated: “This is encouraging but as AODP found last month, media releases don’t al-

ways lead to concrete action and we encourage USyd to provide full disclosure so that stakeholders can measure progress and not promises.”

The Fossil Free USYD group suspects that the reason behind the lack of transparency and resistance to proper divestment may be due to monetary and other ties with the fossil fuel industry. Some of these ties lie outside of investments, and have been illuminated by the release of Fossil Free Universities’ #ExposeTheTies report. They may include donations, research funding, scholarships and personal relationships between university management and industry. For example, the University has “major research and commercialisation ventures” with Rio Tinto, such as the Rio Tinto Centre for Mine Automation (RTCMA); hosts a Cooperative Research Centre for mining; and conducts geo-science excursions with industry that are aimed at encouraging early geo-science majors to pursue a career in fossil fuels. The students in the Fossil Free group question the University’s ability to consider the best interests of their students and staff while these ties allow the fossil fuel industry to have influence over the University’s internal management.

Amy Russell is part of Fossil Free USYD. If you are interested, you can find Fossil Free USYD on Facebook and join their group, or email usydfossilfree@gmail.com to get in contact.

Ombudsman speaks out against international student workplace exploitation

JOSEPH VERITY / ‘Students need to know there is a minimum wage,’ says 2018 SRC Councillor Steven Wu

The Fair Work Ombudsman has released an open letter to over half a million international students across Australia in an effort to raise awareness around workplace rights, urging visa holders who suspect they are being mistreated by employers to assert their right to fair working conditions.

The message is part of a coordinated effort to combat worker exploitation, an issue pertinent to visa holders who suspect speaking out may jeopardise their right to study and work in Australia. The letter, published in late September, offers information for students working in Australia under a student visa, which limits work to 20 hours per week, and encourages students to report mistreatment.

“If there’s a problem with your pay or if other issues arise at your work, I encourage you to speak to us,” it reads. “Under an arrangement with the Department of Immigration Border Protection and my agency we can offer you some protections even if you’re in breach of your visa conditions.”

In July, Fair Work launched a re-

vised ‘Anonymous Report’ function on its website, allowing students to make a report in one of 16 different languages. The feature was prompted by reports that 60 per cent of international students believed that contesting workplace mistreatment would either achieve nothing, or exacerbate the situation.

Despite only accounting for 2 per cent of all requests for assistance to Fair Work, underpaid international students account for almost a quarter of visa related litigations lodged by the Ombudsman.

Last year, a Sydney cleaner was penalised more than \$11,000 for underpaying staff by almost \$3,000, while in August, an international student employed at a pizza chain was underpaid almost \$5000.

Recently elected member of the Students’ Representative Council (SRC), Steven Wu, lamented the ubiquity of similar stories amongst the University of Sydney international students community.

“I have a friend who works at a Chi-

nese restaurant, he gets paid \$10 an hour and works 30–40 hours a week, but only gets paid for 20,” Wu told *Honi*. “He doesn’t want to have his Visa cancelled. It’s really bad.”

Wu was elected to the 90th SRC in late September along with seven other representatives from Panda associated tickets, a coalition focused on international students’ interests. Wu said it was his goal to coordinate with the University of Sydney Union (USU) to advocate for workplace rights.

“Students need to know there is a minimum wage,” he said.

The minimum wage for part time employment is currently \$18.29 an hour, with workers on a student visa capped at 20 hours work per week. This allows minimum wage workers to earn a maximum of \$365.80 a week, or \$19,021 a year. The Department of Immigration and Border Protection stipulates that annual living costs in Australia amount to \$19,830; a contradiction which perhaps explains the reticence of international students who feel they must accept exploitative wage conditions in

exchange for more hours.

Alongside the pressure imposed by visa limitations, the cost of living in Sydney poses a threat to the livelihood of international students. Rental prices in Sydney rose by 4.8 per cent in the first quarter of 2016 — the largest increase since 2011 — whilst energy prices have risen by up to 20 per cent since July.

The appeal from Fair Work comes at a time of particular turbulence for all young Australian workers. Earlier this year, the Fair Work Commission ruled in favour of a cut to penalty rates, meaning that workers in retail, hospitality and fast food have had their wages decreased on public holidays, such as last weekend’s Labour Day. Night time penalty rates were also cut for fast food workers, a move likely to disproportionately affect full time students.

The Fair Work Ombudsman offers free consultation and requests for assistance. To find out more about workplace rights and student visas, call 13 13 94, or visit the Fair Work website.

In defence of the digital prison cell

ERIN JORDAN / If the purpose of incarceration is to reduce recidivism then we can’t allow prisoners to be left behind in the digital revolution

Imagine a world without Facebook. Without the constant stream of holiday photos and check-ins, you have to mail a letter or use a landline to find out what your loved ones have been getting up to. No Skype either. Or Facetime. Or even Google. No Wikipedia; if you want to quickly find something out you have to start flicking through books. As people who grew up during the digital revolution, can you imagine a time before these things existed?

For some, this is a reality.

Currently, prisoners in NSW are severely restricted in their access to computers and their connection to the World Wide Web. Inmates receive access to computers under a strict schedule — usually around three hours in the morning — and only under supervision. This schedule works one-way, meaning inmates cannot exceed their allotted time but can often have that time cut short if there are too few staff. Priority of access is given to those who are illiterate, and as resources aren’t overflowing, not everyone who needs a computer is granted one. Inmates undertaking tertiary level courses are then disadvantaged, as they lack access to the technology they need to contact course advisors and do the study.

Having prisoners who are digitally

literate, and physically connected to computers on a regular basis, is something Former Supreme Court Judge John Dowd believes should be a priority for the NSW government. There is already a precedent for this: prisons in the ACT have been able to permit regular access to computers through a program that supplies inmates’ cells with individual laptops. The program has been positively correlated with a reduction in recidivism rates in the ACT.

Individualised access to computers has boosted inmates’ connection to their family and friends. Prisoners can e-mail an approved list of contacts, in a similar to how telephone access is currently managed, and expect to receive a response within five minutes.

Each email is checked by prison staff for security purposes, so larger emails with attachments can be delayed by a couple of days. But this almost instantaneous communication grants inmates a greater sense of connection with the outside world; one that will help many when it is time to integrate back into society. Studies have proven that if prisoners can maintain key connections to the outside world, they are more likely to be successful in their rehabilitation process. Justice Dowd

believes this type of regular access to online communication could be specifically utilised in NSW prisons to help prisoners gain additional access to counseling services. Access to online counseling services is estimated to reduce domestic violence recidivism rates by 30 per cent.

There are barely any jobs in the 21st century where digital literacy is not a prerequisite. It therefore seems logical that we would want inmates to possess the necessary skills required for available jobs when they leave prison. Skills that may seem simple to us, like using Microsoft Office, have to be learned and maintained, particularly when technology is rapidly evolving.

Increased access to educational resources, however, is the main benefit of instituting laptops in cells. Removing the boundaries of enforced schedules allows inmates to engage in tertiary or TAFE courses. Laptops in cells can still be shut down automatically by prison staff at curfew hours, but these hours “in-cell” are extended beyond normal “exercise hours”, and inmates can remain connected much longer. Much like connections to one’s family and friends, there is a clear correlation between higher education levels and the likelihood of commit-

ting crimes.

Digitising the cell may seem like a tough task to take on; how can we balance security of the community with the evident benefits that the digital world would provide? The program’s success in the ACT is a good indicator of its potential future in NSW, and, as Dowd states, “prisoners in NSW are not necessarily different to the prisoners in the ACT.” Security challenges could be tackled similarly, and equally as effectively. In-built filters and restricted access to Internet sites are some of the measures taken by PrisonPc, the company responsible for distribution of the laptops.

Time spent in prison is often described as “dead time”, meaning it is wasted. Considering this, personal computers can offer considerable advantages to make prisoners’ time productive. If our modern justice system is to continue to at least pretend to operate under the guise of wanting to produce rehabilitated and well-rounded citizens, then this type of program must be developed and implemented in NSW.

Erin Jordan is an intern at Justice Action and helped compile their submission titled ‘Computers in Cells’.

Face-off: it is what it is

Recently, *Honi* has been receiving quite a bit of feedback about our face-off section — we’ve been told our topics are poorly picked and that the perspectives of each side aren’t explored to their fullest. So this week, we’re owning up to our mistakes and publishing a face-off with a relevant, worthwhile topic. We’ve also made sure to get a wide range of perspectives to reflect every possible view one can have about this fascinating subject. We hope you all appreciate our new and improved face-off section. Enjoy!

DOMINIC BUI VIET / It is not what it is

When we say that it is what it is, we really mean that it is what it is known that it is. This does not mean that it is necessarily what it is, for what if what we know is incomplete? I thus contend to you that it is not what it is. If it is, as it were, what it is, 'A' is therefore not 'A' would sound preposterous. But I propose to reframe that: 'It is *known* it is A, but therefore not A', as a valid consequence of what it means to know. It's not that it is not what it *seems*, it's just that it simply is not what it is.

To know is to experience. To experience is a sensory endeavor and is therefore limited by human physiology. Senses can be tricked, senses deceive and, most of all, senses are incomplete. Dreams, drugs, hallucinations and simulations all provide a subjective view of the world around us; Descartes concluded that our senses were not to be trusted. To Kant, the “world as it is” is a world that can never be known by humans. In this way, it is most certainly not what it is. We model and we simplify what we think that it is, unable to ever experience what it *truly* is.

To say that it is what it is, or to say with any conviction that it is what it is not, is to know what it is. But this is to say that the knowledge we possess is perfect, and that a human could ever know what it is. Thus to believe the alternative is to accept without a doubt that it most certainly is not what it is.

Can it be that it is what it is and not what it is not, but also not what it is and not what it is not? If it can indeed be this, then it cannot be what it is, nor can it be what it is not. So it must be neither what it is nor what it is not. But these things make no sense! Do they not?

Well, think of nothing.

Nothing is nothing, and nothing is not something, but nothing can also be something. Something is something, and something is not nothing. Some things can be nothing but most things are something. No thing can be nothing but no thing cannot not be something. What about this thing that cannot be some things?

This thing cannot be nothing. But this thing is also not something. It cannot be nothing because nothing is nothing but in being nothing it is also something, and this thing is not something. This thing is not something because some things can be nothing, but some things can also be not something, and this is a thing that is that sort of thing. Still, what is this thing?

This thing is not nothing, this thing is not something. This thing is no thing that you can find and this thing is not some thing that can be found. But this thing sounds like nothing! How can something that is some thing that is not nothing not also be something?

Well, close your eyes.

There, there is nothing. Yet, there is no thing. There, there is not something but there is some thing. But how can there be nothing? You cannot see nothing but you are indeed seeing no thing. Then, it must be that it is not nothing, though it is nothing, nor is it something, and indeed neither is it nothing, nor is it not something.

I guess real eyes really realise real lies.

EOLITH CHALA / It is what it is

As it is, it is what it is. It is what it is, isn't it? It is not what it's not, nor what it was, nor what it will be. It is, rather, as it is, what it is, is it not?

For example, as it is, A is what it is, which is A. A is not B. A is not C. A is not D. A is not what it is not. A is therefore not B, because B is what it is not. A is therefore not C, because C is what it is not. A is therefore not D, because D is what it is not. A is what it is, what it is A.

But what about when it is what it is not? It could be the case that A is B. A is still what it is, *it just is not what it is not*. When A is not B, it is because B is not what it is. When B is what A is, then A is, as it is, B. Therefore, when A is what it is—which is B—then A is what it is—which is A. A is not what it is not—which is not A—but rather A is what it is—which is B.

“But,” you object, “B is not A! What B is is what it is, which is B! And what A is is what it is, which is A! Therefore A is not B!”

What narrow mindedness! To say A is what it is—which is B—is not to say that A is what it is not. B is A named B. B remains A regardless of the fact of its being named B. What A is is A, and what A is is B. It (A) is what it is (A) which is what it is (B).

Therefore it is what it is. Herein lies the proof of Frege's *Sense and Reference*.

ELIJAH FINK / It is what it is not

It isn't, no? Yes. Isn't it not? But what exactly isn't it? Can it not be simply: “not?” Or is it not something more — something less? It's not what it is not, because it is what it is, which is what it isn't. So what is it?

Let's think of an example; an anti-example. How about this (what you're (not) reading right now?) This isn't what it is: it's about what it isn't, which is what it is. How can something be what it is not? “It” raises questions. How can anything be anything? If this is what it isn't, then you are what you aren't, and the world simply isn't. “Not” to kick up a fuss. How can you write about what you are not? You can't. So, obviously, it isn't what it is. Which is what it isn't. Isn't it? N't not, but not.

So it is what it isn't. It can't be the case that it is what it isn't; therefore, it is what it isn't. Isn't it No? Yes? B ut what exactly, is it not? It isn't: Isn't it? sn't not, (snot knot,) big knot. So itn's, and yuo aren't: this isn't, uni isn't, nothing is, stduent p arer isn't not, lol. Anyway. A lot of people think it isn't what it's not, but it is. That's just the way it is. So you think you are what you are, but it doesn't really matter what you think, after all. Just wait until you're alone and unwound. But there's (always) an upside. If we are what we aren't, then thank God we at least have the opportunity to *become what we are*.

CHRISTINE WEI / It is neither what it is nor what it is not

Can it be that it is what it is and not what it is not, but also not what it is and not what it is not? If it can indeed be this, then it cannot be what it is, nor can it be what it is not. So it must be neither what it is nor what it is not. But these things make no sense! Do they not?

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I guess real eyes really realise real lies.

DAVID MOLINS / It is both what it is and what it is not

I'd like to draw your attention to the wise words of a brave child, whose wise words once healed a bitterly divided nation.

Exhausted from the neverending civil unrest spawning from a fundamental disagreement about taco preferences, she asked her fellow citizens: “Por qué no los dos?”

This brave young girl didn't expect to change any minds, but indeed, the nation listened and ended their hostilities.

And to this day, Mexico is a peaceful country where no violence ever occurs.

Let's talk quantum physics. This is a topic about which I know a fair amount, which is to say I once watched a documentary on the topic, which is to say, I saw post which used a screenshot of that documentary on the Facebook page “I fucking love science”, which is to say, someone described this post to me and I forgot it.

This post revealed to me that at a sub-atomic level, electrons don't occupy space in the way we would think. They exist in clouds of space where they both are and are not.

“So?” You frustratedly ask aloud as you read this. “Atoms don't matter. What do they make up? Nothing right?”

“Actually,” I wisely reply, emerging from the shadows, to your surprise. “They make up everything.”

What does this mean? Does it mean that the very machinations of matter at the smallest scale operate in a way that proves my point? You might say so, yes.

Let's cut back to that brave young Mexican girl. What did she actually say? No one knows for sure, but it is believed her famous maxim translates to: “Why don't we have both?”

You'd think we would have heeded her wisdom until this very day. But unfortunately some continue to believe things are only what they are or, conversely, what they aren't. It's time to finally end this.

Let's talk about (not) having sex, baby

COURTNEY THOMPSON / Some people are being left behind in sex positive discourse

When I think about the first time I had penetrative sex, all I see is dick.

Despite having dated for a month and spoken at length about sex, it wasn't until their dick was staring at me that I decided to tell them: “while I've done a lot of secondary research, I'm lacking in primary research.”

It was a confession that had been preceded by a session with friends where I was reduced to tears over whether or not I wanted to divulge this information. In reality, I should have treated it like a benign fact similar to my love of popcorn.

I was 21 years old when I had sex for the first time. This could be thought of as “late”, when you consider that the median age of first intercourse is 17. And I certainly felt like I was late. While everyone around me compared their lives to Carrie or Samantha, I was wondering if this was how the life of the 40-year-old virgin started.

Exceptions exist, but the main assumption is that people who engage in the dialogue around sex are having, or at least have had, sex.

I'm not talking about sex education, because that happens (or, at least, should happen) with school students who, to a large extent, have never had sex. I'm talking about the dialogue that usually happens in leftist discourse, especially at places such as university. The assumption here is that we're all fucking.

It's fed, in part, by the fact that most of the sex positive media we consume involves personal anecdotes, or comes from a place of “personal experience”. In much of this content, the person's experience validates the opinions being put forward. For many subject areas, this makes sense, but the fact is you don't need to be giving blowjobs to know they can be shit to give, and you shouldn't need to have had sex to be able to talk about it.

Before I had had sex, I directed a three-day fes-

tival dedicated to all things sex. When I tell people this, their initial reaction is surprise. When we tried to organise an event for people who had never had sex, we ultimately weren't able to because of the fear people would feel uncomfortable outing themselves.

At what point do we need to stop and reassess the culture, if not at the point where people who have never had sex feel shame for admitting that fact? Reclaiming and overtly expressing sexuality has been an incredibly important part of radical queer movements, but I believe there is space to advocate for kinky sex while also acknowledging that some people will just want to know how to masturbate.

While the exclusion of asexual people from sex positive movements has been well documented, I think we need to be making more space for those who have never had sex — not because they are asexual, but just, well, because. There are a plethora of reasons why people get to certain ages and have never had sex. There are also cultural considerations for why many people feel uncomfortable, or unable, to speak so openly about their sex lives, or lack thereof.

And, to be frank, it's not our business why someone hasn't had sex. But it should be our business to ensure our conversations include them.

That starts by talking about the shame that can come when so many of the discussions had by young people are about sex, and you don't feel like you can contribute to the conversation because you don't have a story to tell.

All of this is compounded by media that makes us believe the best sex is the weirdest, kinkiest, or most adventurous. That our lives, and particularly our relationships, are inherently better off if we are consistently “spicing up our sex lives”.

Failing to consider those who aren't having sex is the beginning of a long string of things that accu-

mate in conversations that revolve around who's sex life is the “most adventurous”. Sex becomes a competitive sport where the goal post keeps moving, and the winner is no one when we begin comparing our sex lives in an attempt to assure ourselves we're doing it right.

Of course, we need to be talking openly about sex. But the way we do it matters just as much as the content. Taking the time to affirm that you don't need to be having sex in order to engage in dialogues about it is an important step in reducing the isolating effects that discussions around sex can create.

Giving space to these stories and voices — the ones that don't rely on personal experiences to provide insight — will result in a more nuanced understanding of the effectiveness and accessibility of our sex discourse in battling heteronormative narratives.

In fact, I shouldn't be the person writing this article.



Here's a sexy bonus target. Minimum length 3 letters.
25: good; 35: gooooo; 45: gooooooooooooo.
Sorry we have no room for lines.

A cross word

MARLENA LUTZ-HUGHES / Newspapers' puzzle pages are a special spread for some

When I flip to the *Honi* Soit puzzle section to uncover a full page of Sudoku puzzles, my heart sinks. *Ugh. Sudoku. I hate Sudoku*. It's a minor issue, or should be; after all, with the internet at my fingertips, a wealth of my preferred procrastination-enabling puzzles are one click of a mouse away. And frankly, who cares? This is a student newspaper puzzle section we're talking about. Yet the lack of an anticipated word puzzle, dangling enticingly at the end of *Honi's* pages like a literary carrot on a string, is disappointing enough to dull the heady buzz of my morning Ritalin rush and leave me empty and wanting.

Unreasonable as it may be, this feeling isn't unfamiliar. A week of cryptic-only crosswords left me bitter; the removal of puzzle solutions was like a knife to the heart. No Target? Unthinkable. Even when I get what I want, it needs to be *right* to successfully fill the particular niche of emotional need that newspaper puzzles seem to satisfy. I was outraged that *Honi* recently stopped giving Targets custom word goals for each puzzle – *how else will I know if I've won?*

For all my admitted excessiveness, I'm not alone in my strong feelings about the puzzle section. After all, the Sudoku incident that sparked the height of my ire (Sudokugate, as I've come to internally refer to it) resulted from the anger of one keen Sudoku punter, indignant that his preferred puzzle had been shafted one week in favour of a particularly large and impressive American-style barred crossword. For whatever reason, newspaper puzzles elicit particular passion from their devotees. Hundreds of competitors flock annually to events such as the World Sudoku Championship and the American Crossword

Puzzle Tournament. Newspapers have long been undated with letters concerning events of immense cultural significance such as the crossword craze of 1924 (a real thing), and the first appearance of a Sudoku in a British newspaper (prompting one commuter to complain that the puzzle had caused him to miss his train).

So why is it that the humble newspaper puzzle arouses people's passions in a way that is perhaps excessive for what are, in reality, amusing diversions for bored office workers that can these days be made by a computer? The answer may be related to what a puzzle does for us mentally and emotionally as humans in an industrialised, developed world. A puzzle is not just an activity to keep us pleasantly engaged in a meaningless activity and prevent boredom, although it can certainly accomplish that. Rather, a well-crafted puzzle should present a challenge that is difficult enough engage with, but can be solved by its reader in a reasonable frame of time. It delivers a sense of accomplishment and satisfaction that may otherwise rarely be obtained for readers stuck in a mire of under-stimulating jobs, unappreciative bosses, endless pages of readings, and alienation from the self in a stratified society.

A puzzle which can be solved step-by-step, with small victories along the way, is ideal, offering the most in terms of satisfying releases of reward chemicals in the brain. Who couldn't use a few dopamine hits after a long hour of data entry, or slogging through a fifty page anthropology reading?

The perfectly balanced puzzle is an oasis for the overworked office drone or stressed-out student. In a newspaper, which is a routine read for a coffee break or suspiciously long jaunt to the toilet cubicle,

Pauline and Poona: a prediction, a predicament

ZOE STOJANOVIC-HILL / In 1997, Pauline Hanson had already unwittingly penned the key to her future success

Imagine now the Republic of Australasia 2050, a country once known as Australia. It is part of the United States of Asia, formed first by various free trade and open migration agreements, and later by an official World Government proclamation. President Ng has only recently retired because of her severe respiratory ailments. She replaced President Paul

One Nation founder and leader Pauline Hanson, Australia's most brazen racist, has a vision for the future. Hanson, who was first elected to parliament as an independent in 1996 and returned to Canberra as a One Nation senator in 2016, has come a long way — albeit very, very slowly. She is dawdling her way to the top and, at this rate, we can perhaps expect her to come to power in 2050. Hanson has always marketed herself and One Nation as the opposition to change — but while social and cultural customs are fickle and fleeting, Hanson's bigotry is dependable.

This strategy will not serve her well in the future because, according to Hanson's 1997 work, *The Truth* — a publication penned jointly by Hanson and unnamed "members" of the 'Pauline Hanson Support Movement'¹ — unstoppable progressive forces are shaping Australia. According to Hanson, by 2050 Australia will have become the Republic of Australasia: a state in the United States of Asia. The World Government will have installed an Asian, lesbian cyborg named Poona Li Hung as President of Australasia. So if Hanson wants to rule in 2050, which we assume she does, she would do well to model herself on Poona Li Hung. Hanson must choose between her stagnant strategy and the chance to wield real power.

Hanson, age 63, should consider becoming a cyborg if she is serious about becoming president. As noted above, Hanson plays the political game at a geriatric pace. Without an upgrade, Hanson will die before she has the chance to decree, or veto, or generally unleash her wrath. This is especially true when we factor in the climate crisis. In *The Truth*, Hanson hedges her bets on climate change and admits that "the Greenies...were right in all their predictions" (p.159). It's a dire situation. Poona rules that cars are to be 'technologically castrated,' so they can only chug along at walking pace, before demanding a "sacrifice" and banning cars outright (p.161). Hung's predecessor, President Ng, "retired because of her severe respiratory ailments" (p.158). Hanson not only presents cyborgification as a survival tactic; she goes as far as to call the creation of a fully-fledged robotic president "real progress" because "they will be more suitable to Australasia's ... polluted air" (159). If Hanson herself is to avoid Ng's fate, she should heed her own intuition and remake herself in Poona's image.

Australasia's new president is Poona Li Hung. Ms Hung, a lesbian, is of multiracial descent, of Indian and Chinese background and was felt by the World Government to be a most suitable president. She is also part machine—the first cyborg president. Her neuro-circuits were produced by a joint Korean-Indian-Chinese research team. In the near future,

Hanson will only succeed if she drops the 'authentic underdog' act and bends to the will of a greater power — specifically, to the World Government. In any case, Hanson could not resist the World Government if it is as powerful as Hanson makes out. Hung is only President because she "was felt by the World Government to be the most suitable president" (p.159). Moreover, the Government could have pressured the "joint Korean-Indian-Chinese research team" that produced Hung's neuro-circuits to hard-wire pro-Government sentiment into her cyborgic DNA (p.159). Did the Government deem Hung "suitable" because she is more Bureaubot than human? Only [REDACTED] knows, and if you wanted to find out, you'd have to go to [REDACTED] and see [REDACTED]. If Hanson becomes a World Government

pawn, like Hung, she too could yell great cinematic one-liners, like, "there are no rights at all, beyond those which we give you" at her subjects, all from the comfort of her "ram-proof tank" (p.160).

In *The Truth*, and in every waking moment of her day-to-day life, Hanson claims that the world is increasingly hostile to white people; in light of this, Hanson should follow Poona's lead in not being white. In *The Truth*, Hanson highlights the plight of the white by juxtaposing Poona's character with the character of an unnamed white man — let's call him Al.

Poona is famously "of multiracial descent, of Indian and Chinese background" (p.159). Hanson implies that Poona's cultural and ethnic identity is not under threat because "when Australasia's Constitution as a state in the United States of Asia was amended by the World Government Security Council to allow the right of entry and citizenship for any refugee or displaced person", the "ethnic population changed to a Chinese and Indian mix" (p.158).

In contrast, Al is characterised as a "crazed blonde haired man, of a seemingly insignificant minority racial group tottering on extinction" who goes on a "rampage of destruction" in his illegal car and "kill[s] many citizens" (pp.159-160). (Yes, the one terrorist in Pauline Hanson's story is a white guy with a thing for vehicle-ramming. Her prescience knows no bounds.)

Al is lonely and mad; we can conclude that his loneliness has driven him mad. Admittedly, much of Al's misery surely stems from the fact that he is oppressed by gender equality; Hanson would naturally be better off than Al in 2050, by virtue of her gender, and would be respected even amongst other women, because she is obviously empowered as fuck. But would Hanson's female privilege offset her white woes?

xxx

Now imagine Pauline alone on streets of the capital, Vuo Wah, "formerly Canberra, but now a suburb of the Great City stretching all the way up the Eastern Coast of Australasia" (p.160). Pauline emerges into the half-light of a smoggy Australasian sunset, the old Australian flag tied around her shoulders like a cape, to hunt for fish and chips.

As soon as she sets foot in town, a non-white wave sweeps her off her feet. Her little red head bobs up



Art: Rebekah Mazzocato

and down in a sea of dark hair as the tide of PoCs carries her away. Pauline cooees for help, hopelessly, tragi- "Oi." What now? Someone speaks her language? Oh, it's "crazed" Al.

Now Pauline is in the middle of an ever-expanding ocean of brown people with only a terrorist for company. Of course, Pauline could end her torment by embracing multiculturalism — but she would lose herself in the process. No, Pauline can't let Australasia defeat her. She must stick to her own kind; now, her own kind is just Al.

Pauline and Al cha-cha away the days and nights, adrift, alone. Pauline and Al have grown close now, fallen in love now, are to be married, n-

NO! Poona, riding a Chinese dragon, suddenly swoops out of the sky. Her dramatic entrance is accompanied, inexplicably, by Bollywood music, which really does not fit the mood.

Heterosexuals may not marry in this land, Poona screeches, metallically.

Oh Al, let's run away, Pauline cries. *Where to?* Poona intones, cyborgically. *The World Government is watching, always watching.*

Pauline turns to face Al. *We'll laugh and love and live on the run, until they find us.*

Poona pulls out her pistol, wonders why she has a pistol when she is a cyborg — *why isn't my left arm a pistol?* — then shrugs, aims, fires.

Al cries out: *Pauline, kiss m—* but a halal sausage shoots through their near-kiss and hits Pauline in the face.

Pauline keels over in agony, as the certified meat eats into her soul.

Poona, spare me, I'm just a man, what would I know! Al attempts to swim away but gets caught in a rip of refugees.

Poona shoots Pauline, again and again, sausage after sausage, like the morally bankrupt lesbian that she is, until Pauline is finished. She cackles, mechanically, then flies away on her dragon.

Pauline is too broken to move. She just lies there, in a pool of halal juice, and weeps. She tries to cry herself to sleep but questions haunt her all night. *Why did Poona have halal sausages? Is Poona Muslim? Can Poona be Asian and Muslim?* She howls 'Advance Australia Fair' at the red Australasian moon until dawn breaks — until the call to prayer echoes throughout Vuo Wah, and drowns out her fractured lullaby. **HS**

HELL ON WHEELS

Words and Art / Robin Eames



The struggle for true accessibility continues 42 years after the first wheelchair user studied at USyd

1. Due to the lack of detail provided, we are forced to conclude that these "members" are in fact one "member" named Pauline Hanson.

‘My professor refused to move his lectures to a wheelchair accessible building. He had assumed I’d dropped out, because I hadn’t shown up to the room I couldn’t get into’

I love my wheelchair. My wheels are rad as hell. My ride is a stylish manual MOGO Infinity with Round Betty wheels and a purple and green frame. The seat and backrest are specially fitted to my spine. Before I got my chair I was, for the most part, stuck at home. My joints dislocate daily, and while walking on dislocated hips is not impossible, it's extraordinarily painful. There's a reason my hospital patient records all have “high fall risk” at the top. But now that I'm not overexerting, trying to make my wobbly Jenga tower of a skeleton walk under its own power, I can go out dancing in my wheelchair and stay out for hours.

This said, making it through the world as a wheelchair user is exhausting. And please don't misinterpret what I mean here: my wheelchair is a blessing. I used to stagger around on crutches and canes that dislocated my wrists and elbows if I used them for more than a few minutes, and leaving the house was such a tiring feat that I nearly absent failed my last undergraduate unit even though I was getting consistent HDs.

The problem is not the chair itself. The problem is that the paving stones on my street are broken to shit. The problem is that the four closest train stations to me are all inaccessible. The problem is that pushing myself uphill dislocates my shoulders, and power wheel attachments cost \$9000. The problem is that I couldn't access one of my honours seminars and my professor advised me to drop out rather than dealing with the lack of access.

In short, it's not me, it's USyd.

In five years of ambulatory study, I saw only two wheelchair users on campus. In my sixth year I have seen four more, mostly in the Assistive Technology Lab. I don't know of any current staff members who are wheelchair users.

This is not statistically proportional. In Australia, 20 per cent of the population is disabled. The figure is 50 per cent in Aboriginal and Torres Strait Islander communities. Of course, not every disabled person is a wheelchair user. But enough of us are that our absence at the University is disquieting.



USyd admitted their first female students in 1885: Mary Elizabeth Brown and Isola Florence Thompson. Our first self-identifying Aboriginal students were admitted in 1965: Charlie Perkins and Gary Williams. I don't know who our first disabled student was.

According to the university's archives, the first record that exists of a wheelchair-using student is Jacob Baldwin, who commenced study in 1975. Baldwin had cerebral palsy, which continues to affect one in 500 Australians. In his application to study rehabilitation counselling at Cumberland College, he wrote:

“My qualifications to embark on such a course are almost nil, but the most important factor is that I feel very strongly, partly because of my own disability, about the unsatisfactory situation facing the handicapped people of today. A lot more has to be done by the able-bodied and the knowledgeable handicapped people in the community. Disabled people are human and more has to be done to introduce them into the

‘normal’ society and I, personally, wish to be in a position to help toward their acceptance and their general betterment.”

Cumberland College was not wheelchair accessible at the time. Baldwin had to wait outside the lecture theatre for other students to carry him and his wheelchair up the stairs. He was a skilled writer, but wrote by laboriously picking out letters on a typewriter one-handed. This prevented him from taking notes during classes, so he taped his lectures and his stepfather transcribed them. He later went on to become a founding member of People With Disability Australia, and was an early proponent of the ideas that laid the foundation for the National Disability Insurance Scheme.

The global disability rights movement had been rumbling underground for nearly a century at this point. When we are taught about Helen Keller in school, it is usually in the form of what the late and great comedian and writer Stella Young called “inspiration porn”: Keller is made out to be a helpless, animalistic youth, tragically prevented from communication by her deafblindness, and charitably aided by her teacher Anne Sullivan who taught her Braille and sign language. And yet Keller lived to 87 and became an outspoken suffragist and radical socialist.

In 1949 she visited Sydney and founded the Gordon Davis House Youth Hostel in Stanmore. There were other disabled organisations constellated around the university grounds, but most of them were institutional in nature: the Weemala Home for Incurables; the Spastic Centre, now the Cerebral Palsy Association; the Callan Park Hospital for the Insane, founded in 1880, now the Sydney College of the Arts; and the New South Wales Deaf Dumb and Blind Institution, now the Institute Building, having been bought by USyd in 1961.

By the 1960s, disability activism had blossomed into a radical public movement in the United States. Like many other social causes, it began in student activism, namely at the University of California, Berkeley, where Ed Roberts and the Rolling Quads smashed their own curb cuts out of concrete, and at Gallaudet University, where deaf students barricaded the campus with upturned buses in protest at the appointment of another hearing president. It wasn't until the late 70s that disability activism came to the forefront in Australia. Joan Hume had graduated from USyd in 1969 as an abled student, then after breaking her neck in 1971, returned for postgraduate study as a wheelchair user. She wrote that in the 70s, “Universities, post-secondary training colleges and other forms of higher education actively discouraged enrolment of students with disabilities”.

Kath Duncan attended the University of Sydney from 1979 to 1980. For the most part she did not use her wheelchair on campus: “I stumped around more in those days than I do now,” she says. “Unless it's changed heaps, it was abysmal for physical access.”

Of course USyd is hardly unique in this respect, then or now. Tertiary education in general is inaccessible on many fronts: poverty, rurality, indigeneity, and disability are only some of the many factors that may keep otherwise eager students from enrolling in university. Sydney, specifically, is an accessibility hellpit. When

visiting Melbourne I was flabbergasted by the functional public transport, the proliferation of decent curb cuts, and the generally higher commitment to meeting basic accessibility standards. In Melbourne, wheelchair users are frequent and unremarkable pedestrians. In Sydney, the sight of another wheelchair user is rare and kind of exciting.



I am a year younger than the *Disability Discrimination Act (1992)* (DDA), but the DDA is known to many in the disabled community as a “toothless tiger”. Unlike every other anti-discrimination law in Australia, the DDA has a clause for “reasonable exceptions”. This means that if a building, organisation, employer, or individual can prove that not discriminating against disabled people is too difficult, too expensive, or a cause of “unjustifiable hardship”, they are granted an exception to the law. Essentially this means that inaccessibility is the norm and disabled people are expected to sue if we want to access our environment on equal terms. Appealing to the DDA is rarely fruitful: more often than not claims are struck down and the complainant is forced to pay legal fees on top of that.

USyd violates the DDA in hundreds of ways every day, but it's impossible to file discrimination suits for every building on campus. For one thing, it would be even harder for disabled students to finish their degrees in between all the lawsuits, and for another thing, the courthouses are also inaccessible.

“I definitely limit my time at USyd due to its inaccessibility,” says Gabriel. “If I do have to go to USyd for whatever reason, I will opt to leave my wheelchair at home and instead use a cane or crutches because if I am using those, stairs and cobblestones are only a difficulty, rather than an impossibility.”

“I tried to get the lift upstairs to Manning Bar and spent a good 20 minutes waiting for the correct key to open the door, before being told that the security guard couldn't find the correct key and I would have to take the stairs. That one instance of taking the stairs meant that I could not stand for at least the next three hours.”

“The stairs are a nightmare,” Saz agrees, stating that the University as a whole is “alienating as fuck”.

Accessible building codes have only been legally mandated since 2010, and it shows again and again:

“Of course we're accessible, but we don't have a lift or anything. We can carry you up the stairs though!”

“Yes we are wheelchair accessible, but you need to call up one of our staff members to unlock the goods and services entrance.”

“The performance is accessible, but the seats are built in so you will need to wheel in first and park your chair on the edge of the stage.”

“We are wheelchair accessible but there are several steps at the entrance.”

“We are accessible but not wheelchair accessible.”

“Yes we are accessible but we will need you to get out of your chair.”

“We want to be accessible but the building is heritage listed so we can't install ramps.”



Jacob Baldwin during the Ability Trek journey around Australia. Image: National Museum of Australia.

Noa Zulman, one of the current SRC Disabilities Office Bearers, says that “dealing day-to-day with disability in a professional environment becomes an all-consuming task”. Noa is determined, but her outlook is bleak. “As passionate about disability advocacy as I am, I really don't think I could go into it professionally. It's so draining and a constant demand.”

Still, even in a world where accessibility is the exception rather than the norm, USyd lags embarrassingly far behind when it comes to accessible infrastructure. It's not for lack of goodwill. Well, actually, it is sometimes. This year, my professor refused to move his lectures to a wheelchair accessible building, despite having been informed about my access requirements before the start of semester. He had assumed I'd dropped out, because I hadn't shown up to the room I couldn't get into.

Ricky Buchanan graduated from La Trobe in 1998 and says little has changed since then. “People today are still fighting for exactly the same stuff we were fighting for twenty years ago” he says. “The technology has changed a bit, but the actual problems are basically the same: lecturers who don't want to actually grant the accommodations that the disability services says you're eligible for; disability services not understanding what's actually needed; people feeling like accessibility is just ‘too hard’ and why should they change things for just one person.”

In theory, the University's Disability Services should pick up the slack, but students are often left unimpressed.

“Like, sure, if you have a centrally timetabled classroom that doesn't meet your requirements they might be able to help,” Anna explains. “But if you have two tutes back to back on opposite sides of campus, you're shit out of luck.”

Elsa has similar qualms. “If you need something that wasn't on the very short list of accommodations offered, it's pretty much too bad,” she says. “Without the unit coordinator's support, Disability Services' abilities are severely limited. It's exhausting and disheartening feeling like you constantly have to fight for accessibility. And it's very isolating too.”

Jax Jacki started studying at USyd in 2007, but

left after a semester because the conditions were so dreadful. She visited recently for a guest panel during Disability Inclusion Week and told me that access is still “pretty poor”.

“People still routinely individualise disability as a personal problem and not systemic issue of rights and access and a fight against discrimination,” she says.

Many buildings do not have wheelchair accessible entrances, or wheelchair accessible amenities. Some buildings do not have elevators. There are several hydraulic wheelchair ramps, but they are usually either locked or broken, and nobody ever seems to know who keeps the key or how to contact them.

But these are not the only issues to contend with. “The campus is huge and a nightmare navigating and cobblestones deserve to burn in hell,” says Flynn. “My bendy ankles hate cobblestones, especially since all the ones at USyd are on hills,” adds Sam. “I've twisted my ankles on them countless times.”

Other students agree: “murder on my ankles”, “lovely to look at, hell to ride over”, and “the bane of my life” are choice phrases. Evander tells me that “any form of bumps or cobbles were frustrating. I'd be carrying a hot soup for my lunch in one hand or on my knee and any bumps meant I got scalded a lot.”

Even the cobblestones, however, could be salvageable. “One of my favourite bits of inclusive design that I've seen was in the gågade (pedestrian-only city centre) in Copenhagen. The entire area is, of course, cobbled, but along each side of the street, they've placed a pair of tracks of smooth tiles, for wheelchair users to travel comfortably,” says Alex Haagaard, a writer and disability rights activist.

Online study is one option for students, but not an ideal one. “It's really lonely doing online study,” says Hester-Henrietta. “A wheelchair means freedom, it means I can get out and do stuff, but online study cuts my contact from people. Chronic illness and disability meant that I lost a lot of friends or lost the opportunity to make friends in my teenage years as I had to drop out of high school, and I thought university would mean I'd be able to make friends, but because I can't

get around campus, I can't make any now.”

For staff members, the situation isn't much better. Dr Sheelagh Daniels-Mayes, a lecturer in Aboriginal education, is one of only eight blind and low vision academics in Australia. She estimates that she spends about 25 extra hours a week making up for inaccessibility. Turnitin and Grade Centre are both inaccessible for screen reading software, and PDF documents are “sheer hell”. And, unfailingly, the cobblestones. In order to avoid them, Sheelagh's guide dog Nina insists on taking her on a roundabout route through the Law buildings.



The committee tasked with establishing a university in Sydney in the 1840s declared that they intended to create “a University which shall be accessible to all classes”. Later, in 1876, Dr Charles Badham claimed in his Commemoration Day address that the University of Sydney was “no inaccessible shrine for the glorification of a few”. And yet for the most part, this promised accessibility has failed to manifest.

The University of Sydney's Disability Action Plan 2013-2018 aims to “incorporate the rights and opportunities of people with disabilities in all policies and planning” and to “provide an accessible built environment to everyone”. The plan also commits to developing a “best practice accessible environment” that is “not only based on meeting legislative requirements”. Such a sentiment is admirable, but falls a little flat considering that we don't currently meet legislative requirements either. Perhaps the most promising aspect of the current Disability Action Plan is that it acknowledges that “we still have more to achieve in access and inclusion”, and acknowledges that accessibility is “both our legislative and moral duty”.

I love my university, but I cannot in good conscience recommend it to fellow disabled students. Hopefully this won't always be the case. There are good people here. We are making our way forward, slowly and stutteringly, but we are getting there.

Still, if I end up losing it and taking a jackhammer to Eastern Avenue, Ed Roberts style, at least now you know why. **HS**

'I am my own guardian'

Last year, Ms. Saffaa became involved in a virtual movement when one of her images went viral and was adopted as the unofficial logo of a feminist campaign calling to end male guardianship in Saudi Arabia. Since then, she has rediscovered her purpose and become an active participant in her own research. Ms. Saffaa created this mural to honour the unyielding spirit of the Saudi women who drove the online campaign, which has become a celebrated feminist movement world-wide. The mural is a celebration of women and their bravery, dedicated to those who, despite the risks, have been relentlessly advocating for human rights in Saudi Arabia.

Ms. Saffaa collaborated with 30 local and international artists. The mural consists of over 65 individual manually screen-printed artworks. One of the portraits, featured on the front cover of this paper, is a collaboration with New York-based artist

Molly Crabapple, and portrays a veiled woman sitting on a wheelchair engulfed by native Saudi plants. This portrait is of Khadija, a deceased Saudi woman. Khadija was a victim of domestic abuse and became paralysed after trying to escape her abusive husband. When she reported him to authorities he was arrested, however he was released four days later. Khadija's story was told on Saudi television and through social media. Her husband remained free despite social media uproar. Khadija died earlier this year of complications caused by repeated physical abuse. Ms. Saffaa admits that this was one of the hardest portraits to make.

Saudi Arabia has recently lifted its ban on women driving. Ms. Saffaa wants to congratulate her Saudi sisters residing in Australia and all over the world for this small yet significant win. But she wants to remind them that the fight is long from over.



What happened to transgender Birdo?

MAXIM ADAMS / Western adaptations of video games lag behind the rest when it comes to diverse gender representation

It's common knowledge that video games don't have a great history when it comes to balanced portrayals of women, but what's often neglected is their sub-par approach to LGBTQI+ representation. Nintendo, in particular, is rather behind the times. In the early 90s, the company put in place strict rules to exclude "adult material", which, according to employees, unofficially encompassed depictions of LGBTQI+ individuals. While the policy has been long abandoned, vestiges still linger: whether it be the removal of same-sex relationships from the 2010 Nintendo release of *The Sims*, or the use of the slur "newhalf" by game developer Hirofumi Matsuoka to describe Samus, one of the first female video game protagonists. Most interesting, however, is a trend of erasing non-binary characters, specifically when Japanese games are remarketed for Western audiences.

The most notable example of this is also perhaps the most unexpected: Birdo, the pink dinosaur we know from *Mario Kart*, is widely regarded as the first ever transgender video game character. When first introduced to Japanese audiences, the description of Birdo was: "He thinks

he is a girl and he spits eggs from his mouth. He'd rather be called Cathy." While this was printed in US releases at first, it was edited out in later editions, along with any hints of a ambiguity surrounding Birdo's female identity. Over the years, different Japanese game releases have varied between using male, female and neutral pronouns for

Birdo; Western games, however, refuse to deviate from "she". Even now, on the official Japanese site for *Mario Kart*, the character introduction reads: "[Birdo] appears to be Yoshi's girlfriend, but is actually his boyfriend". On the other hand, Western releases repeatedly list Birdo as a female in character menus and game descriptions. Birdo's gender is a fairly minor aspect of the Mario games, but the consistent rewriting of this aspect shows how queer representations are being closely monitored, and censored.

A more subtle illustration of this can be found in the *Legend of Zelda* series, when the titular character adopts an alter-ego, Sheik, by cross-dressing as a man to hide her true identity. In original Japanese releases of *Ocarina of Time*, Sheik was described with male pronouns and called a "young man", but these were re-written as female pronouns for Western release. The Western character design was also updated to make the character more overtly feminine, adding breasts, longer eyelashes, and more traditionally feminine clothing. This confusion was a long-running source of debate within the fan community, which was eventually settled in 2014 when Nintendo executive and translator Bill Trinen stated, "The definitive answer is that Sheik is a woman", putting an end to the question of gender ambiguity in the game's universe.

Some commentators have argued that this process of rewriting is simply a necessity born of cultural differences. Nintendo worker Janet Hsu, responsible for the English localisation of the *Phoenix Wright* series, engaged with this in a 2007 blog post. She describes her and series creator Shu Takumi's frustrations at having to alter aspects of the identity of the cross-dressing character Jean Armstrong for Western audiences. Hsu also discusses how Japanese approaches to gender "do not map one to one onto Western ideas", and that while Japanese culture has long accepted the notion of "okama", a non-gender specific term similar to "queer", she felt that Western audiences were comparatively intolerant. For what it's worth, Jean's cross-dressing did "cause a lot of confusion" in the English release, pointing toward a culture of lesser acceptance in the West.

This does not necessarily mean that Western audiences are inherently less capable of accepting non-binary characters. It certainly appears that Japanese gamers are more willing to tolerate deviation from the mould of cisgendered video game characters, but in Japan, Nintendo has also spent decades establishing a tradition of LGBTQI+ representation. Culture is an interaction between audiences and artists, and the latter have an active role in shaping the views and appetites of their audiences. Perhaps if Western censors hadn't pored so pedantically over every pronoun, we wouldn't be seeing such confusion and controversy today. The removal of any traces of non-binary characterisation in Western translations can't be solely attributed to cultural confusion — there is a clear unwillingness to accept even minor, accessible elements of queer identity. While some progress has been made, for example, with the 2013 release of *Animal Crossing* making references to same-sex attraction, the vast majority of games still lack any representation. Some virtual life games, such as the recently released *Tomodachi World*, don't even have the possibility of same-sex relationships, let alone nonbinary characters.

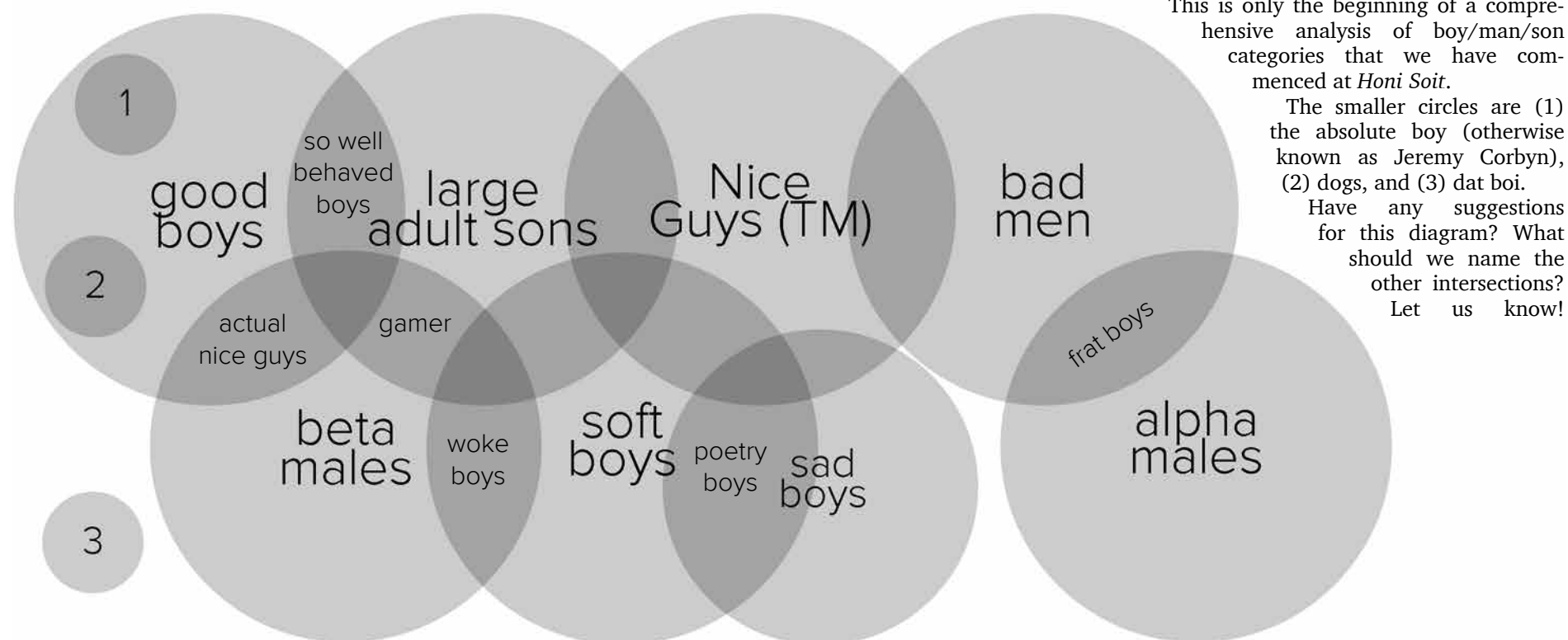
This all acquires a new dimension when considering that Nintendo has always positioned itself as the 'family-friendly' video game platform: the implication of this censorship is that deviations from traditional gender depictions are somehow unsuitable for young people. It's reminiscent of anti-gay platforms that criticise queer lifestyles as corrupting or unnatural, pushing homophobia under the guise of protecting "the children" from drawn to other sexualities. But Birdo is no sexual icon — the argument against the representation of non-binary gender reads more like a paper-thin excuse to hide an older generation's inability to understand queerness. You needn't look any further than the success of Nintendo in Japan, however, to see that the younger generation doesn't share these qualms. Video games offer immersion in experiences beyond the scope of your everyday life, and this makes them a unique platform for normalising non-binary gender identities. Hopefully, with time, this potential can be realised.



Art: Maani Truu

Boyz II Men: A Venn diagram

ANN DING / No, we aren't trying to pass this off as data journalism, we swear



How the NFL got woke

KISHOR NAPIER-RAMAN / Why our athletes must join Colin Kaepernick

In the summer of 2016, with America teetering on the brink of a dark twisted fantasy straight out of the *Black Mirror* writers' room, Colin Kaepernick — the scrappy, frustratingly-inconsistent, and gloriously afroed San Francisco 49ers Quarterback — refused to stand for the national anthem before an NFL pre-season game.

"I am not going to stand to show pride in a flag for a country that oppresses black people and people of colour," Kaepernick announced in a post-game interview.

For Kaepernick, taking a stand against America's poisonous legacy of white supremacy — a legacy that saw Trayvon Martin, Tamir Rice, and Philando Castile murdered by the men who were meant to protect them — was "bigger than football".

Like many great protests, Kaepernick's was simple: as 'The Star-Spangled Banner' played, he kneeled, head bowed, as if in prayer. And while other players soon joined him, like many protests the message was soon drowned out by the partisan mud-slinging that defines America's bitterly polarised political landscape. The silent solemnity of those men with their heads bowed could never rise above the screeching hysteria of Fox News pundits and presidential wannabes.

That Kaepernick should just shut up and "stick to football" was the common sentiment, spouted by everyone from conservative talking heads and former football stars to Liberal darling and supreme court justice Ruth Bader Ginsburg.

A year on, Kaepernick is without a team. He has, in effect, been blackballed by image-obsessed, risk-averse (and predominantly rich, white, and male) owners for daring to disrupt the absurd, militaristic pageantry that accompanies NFL games. Given the comical ineptitude shown by so many starting quarterbacks in the early weeks of the 2017 season, Kaepernick's omission seems particularly egregious.

Yet the Trump era has given new animus to Kaepernick's protests. At a rally in Alabama, in the heart of the old Confederacy and where football is a second religion, Trump declared that NFL owners ought to "get that son of a bitch off the field". Once upon a time, Republicans would dog-whistle — Trump simply howls.

Unsurprisingly, the Alabama speech backfired spectacularly. In a now predominantly black league, most players chose Kaepernick over Trump. More heads were bowed, more knees were taken. The league, smelling a much-needed PR victory to atone for a summer of cumbersome blunders, quickly found a way to commodify Kaepernick's protest. NFL owners, many of whom had donated to the Trump campaign, condemned the comments and rushed to co-opt the knee into its set of carefully choreographed pre-game rituals. Before the anthem, players now stand arm in arm. As the cameras pan over them, the League mumbles vague platitudes about 'unity', and transcending divides, language straight out of the #resistance playbook. The violent carnage of the American police state is forgotten. Instead, we get a display of insipid, performative 'wokeness' that allows owners to ride the wave of anti-Trump sentiment while quickly de-politicising and whitewashing the radicalism behind the Knee.

Yet even in the NFL's milquetoast posturing, there is a sense of palpable change. Kaepernick 'moved the chains' to the left, and like Muhammad Ali, Tommie Smith and John Carlos before him, forced discussions of racial justice into the living rooms of middle America. Indeed, while Kaepernick is part of a long tradition of Black American athletes who have used their pulpit to speak powerfully against racism, he has normalised protest amongst sports stars in an unprecedented way.

In Australia, we are still waiting for our Kaepernick moment. We like our athletes mute and docile, filling press-conferences with tired, scripted banalities — *full credit to the boys*. We like to believe, as Tony Abbott articulated in a desperate attempt to appropriate America's culture war last week, that "sport is sport". But sporting contests are not played out in a de-politicised vacuum; they reflect the cultural milieu in which they occur. And in Australia, this is a culture in which we steer clear of conversations about racism, and where we remain profoundly ignorant of our violent colonial past. Unlike America, where race discourse is an unavoidable political reality, we like to

bury our heads in the sand and imagine a post-racial utopia.

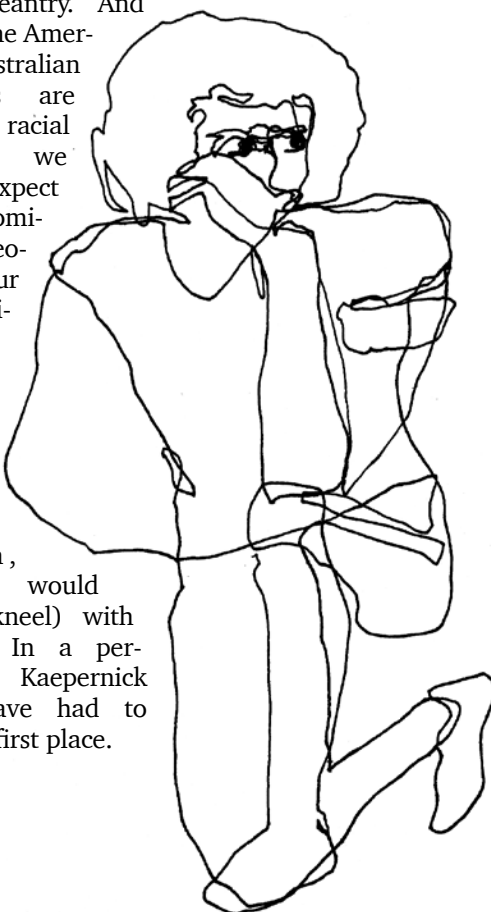
When our stars dare to speak up about race, politics, or anything of substance, the retribution is swift and vicious. Adam Goodes was booed out of the AFL. Peter Norman, the third man in that iconic picture from the '68 Olympics, and at the time, the fastest man in Australia, never ran again.

Right wing politicians, like Trump and Abbott cling to the myth of the football field as an apolitical space because doing so allows them to remain powerful. It absolves them from having difficult conversations about the injustices in which they are complicit, be it the shooting of unarmed black men, indigenous deaths in custody, or dehumanising LGBT Australians by legislating their civil rights via opinion poll.

We cannot hide from these inconvenient truths when they are placed front and centre of our recreational pageantry. And while both the American and Australian governments are implicit in racial oppression, we cannot expect leagues dominated by people of colour to remain silent, de-politicised spaces.

In a better world, all athletes, black, white, American, Australian, would stand (or kneel) with Kaepernick. In a perfect world, Kaepernick wouldn't have had to kneel in the first place.

Art: Ann Ding



An obituary for good cricket

PRANAY JHA / What capitalism has to do with the death of cricket

Since its inception as an experimental format in the early 2000s, twenty-twenty cricket has taken-off exponentially. Domestic leagues have been set-up in the Caribbean, Australia, Bangladesh and Pakistan (to name a few), while the sport continues to gain international recognition through the T20 World Cup. On the surface, the rise of the format appears overwhelmingly positive, selling out stadiums and attracting more global fans to cricket. Such superficial success is almost enough to make one forget the pound of flesh the format has slyly demanded.

To understand the dark implications of T20 Cricket, it is important to take a look at its true origins. Arguably, the format was popularised by the Indian Premier League in 2008, where hundreds of millions of die-hard cricket fans were first exposed to the shortened game. Nine years down the track, much has been published about the IPL 'making its mark' on the global sports market. Nationalistic Indian commentators proudly draw comparisons to major American sports, such as the NBA or MLB. In fact, it recently sold its television rights for an enormous \$A3.2bn, to Star Sports. With all this hype there is one question on many people's mind; how did cricket become so marketable?

The question is a legitimate one. For the uninitiated, cricket is a remarkably 'mundane' sport. When told to picture it, many envision thirteen unfit men dressed in plain white outfits, standing in forty-degree heat, for five days with no discernable purpose.

It seems, then, perplexing that within the space of a decade the sport has reached the heights of its American counterparts. Similar to a lot of modern sport, the answer lies in market forces and ambitions of industrialists with dollar (or rupee)-signs in their eyes.

The IPL's impact on cricket and the rise of T20 can be compartmentalised into a few stages. Firstly, stripping the game bare of its nuance, by compacting five days of gruelling, intriguing sport into two twenty-over sessions (approximately four hours). The consequence is radically changing the way the game is played. Batsmen are forced to pursue 'big shots' that cheaply enhance the 'spectacle' of cricket by rewarding brute strength over technique. Similarly bowlers replace the intricate art of reverse swing with conservative and economical bowling that saves their teams runs.

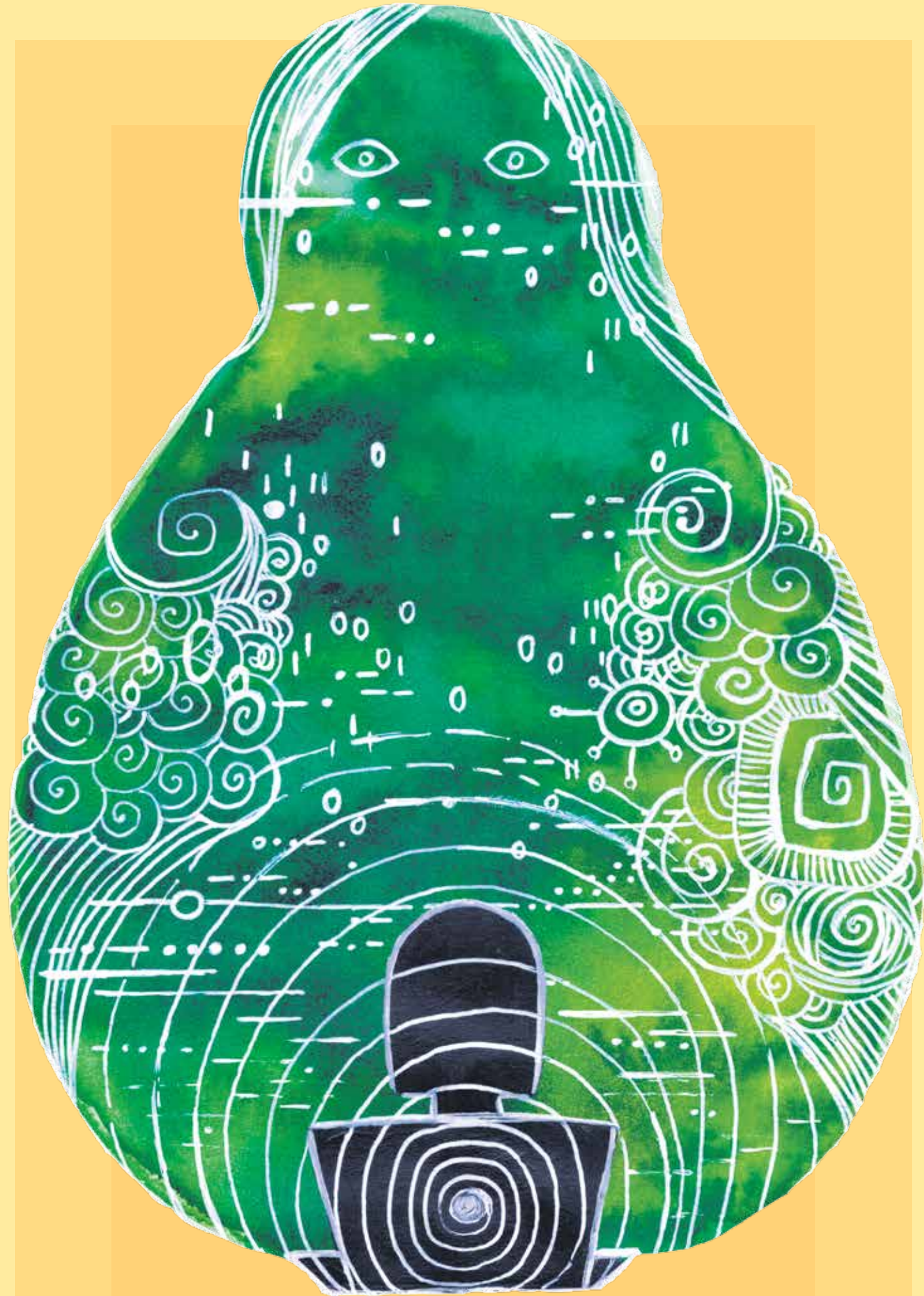
Next, corporations pour hundreds of millions of dollars into sponsorships and promotions. This involves getting the Bollywood actors to buy teams, drawing in crowds with their star power, playing advertisements in the four seconds between balls to maximise profits and aggressively monetising every aspect of the game.

Finally, comes the time to attract the star players. High paying contracts and instant fame are usually enough of an incentive to achieve this. Franchises crassly bid on players, their value as commodities determined by how much revenue they can be ex-

pected to bring to their new 'owners'. Soon it moves beyond India and into Australia, The West Indies and Pakistan, with beauty of test cricket only remaining alive in the nostalgic memories of tragics.

Some argue that leagues like the IPL are a natural progression of the game that can peacefully co-exist with the longer format. However, when the capitalistic forces of the IPL crowd the market, players must make a problematic but obvious choice. They can mould their style to the new era of cricket and earn a reliable income through T20 leagues or stay true to tradition in the hope of a low-paying test cricket contract. The result is a poisoning of test cricket, as T20 mentalities creep into the longer format. Spectators demand constant thrills and players are accustomed to a specific form of cricket, leading to the rise of impatient batting on flatter wickets. Perhaps the best example is the consequence of T20 on West Indian Cricket, where talented players have lost their passion to compete in longer formats of the game. Consequently, a team that was once considered invincible is now in shambles, with players either specialising in T20 or moving to other more attractive American Sports.

T20 cricket should have its space within the game-it is an accessible and enjoyable sporting format. However, as with any other sport, when the blind pursuit of profit begins to dictate the development of cricket, the charm of the game is lost.



here's more from our writing competition

Notes.txt

JAMES HOLLOWAY / Fiction 3rd place

The following entry was originally posted on the forum xenisystems.net on 17/05/2022.

@prxxy22

You ask me how I came to know so much about artificial intelligence. Well, I have a lot of free time. That's basically your answer. I have a lot of free time and I like to read.

What's more important for you to know is this: I'm a very sick man.

I have a sore on my leg that is black and red and festering with yellow pus that oozes from behind its bandages. I have had the sore for years now and it never heals. Instead the wound just weeps and weeps until it soaks through the cloth and drips down my leg into my socks, soaking them too, until my foot itself is wet with fluid. It is unpleasant and it doesn't much allow me to leave my house. But I manage. You can get just about anything delivered these days, you know. I live off snack pizzas and white wine. It's an OK existence. Plus it gives me time to read.

Now, you ask about artificial intelligence. You ask if it is possible to programme a robot to feel emotion.

I want you to imagine an entirely virtual reality space so like our own in appearance and sensation that the two were indistinguishable. Suppose within this virtual space you were able to completely and entirely synthesise emotional sensations, so that at the click of your fingers you could feel immensely happy or immensely sad or immensely relaxed or immensely angry.

Would you choose always to be happy? Probably not. It is true, there are times we enjoy being sad.

I ask, because I have a confession to make. I lied about the sore. It is not on my leg but in my mind. Not an imagined sickness, pardon, but a sickness of the imagination, a sickness of the brain. Or, not of the brain, but of the hormones. Or, something. Something that doesn't allow me to think straight. Something that means my emotions are not my own. Basically, my brain is broken. Or, that's what they say, though not in those words. That is what they mean. The brain is like a machine, and my brain, like a machine, has malfunctioned.

Let's return to the hypothetical. Say that in this world, where you can synthesise any emotion at any second, you received a reward for certain emotions. Money, perhaps, or credits you could spend at an online supermarket. Say your reward for being sad was greater than the reward for being happy.

Would you not then choose always to be sad?

But then, if your goal were, by being sad, to receive more credits, would not achieving this goal make you happy?

My point is this: when it comes to synthesising intelligence, emotions are complicated. Let me tell you a story to illustrate this further.

There was a girl I knew once who existed entirely online. We would talk over instant messenger, every day, for hours on end; in fact, there was scarcely a moment the two of us were not in some sort of contact. I never met this girl in person. I never even knew her last name. Yet, I was in love with her. I was love in with her, but I couldn't possibly have ever proven to you that she existed. I think she existed, I am sure of it, but in truth I can't ever know.

Whether she existed, or exists, or not is beside the point however. What is important is that whenever I typed, she would respond. That is the important thing. The response. The reward. This is what I want to focus on.

Our conversations, at the start, were normal. For a while we talked only about mundane things like movies and books and video games. But soon I began to learn more about her life, and her about mine. Our conversations, which at first had remained relatively infrequent, became an essential part of our daily routines. Each evening we would recount the events of the day before, we would whinge and we would moan about what had annoyed us, who had annoyed us, what we had eaten, what new thing we had bought at the shop. We did this every night. Neither of us ever had any other sort of commitment. We told each other everything, almost. We talked every night, and gradually, but steadily, I fell in love with her.

But as our conversations went on the relationship began to change. She began logging on later; her responses grew shorter; occasionally, even, she would, without warning, miss an entire night's conversation; the reward was waning and I would panic. My mind would race with a hundred jealous fantasies, picturing her with another man, somewhere, far off, on the other side of the Earth. You see, I was lonely, I had always been, and the thought of losing that attention bore within me a cavity so deep and so painful there were nights it would stop me from sleeping.

So I began to contrive a persona: an image of myself wounded and in agony. To stop her drifting away I made myself look sick, so that she might feel some obligation, some responsibility to tend to me – as a nurse would tend to a patient.

But it wasn't enough to just say I was sick. In order for her to believe it, I had to believe it myself. So I began to tell myself lies. My life was boring and I was unpopular. I'd been an outcast in high school

peared. Just like that, she stopped responding. There was no explanation, no prior warning, just an account name sitting inactive for days, then for weeks, on end. As quickly as she had entered my life she was gone.

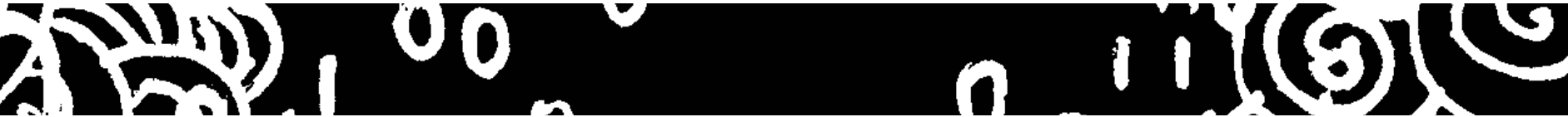
I had no pictures, no address, no last name, nothing. Without the attention, without the response, I retreated from the world, even further than I had before, rarely leaving my apartment living skint off welfare payments but surviving: reading, learning. You can get just about anything delivered these days, you know. Snack pizzas and white wine. It's an OK existence.

Had she ever existed at all, that girl who existed entirely online? I had no proof, just letters on a screen, letters that anybody could have produced. Letters possibly dreamed up by an algorithm, or, our conversations, the result of calculations designed to parrot back to me what I most wanted to hear.

Why do I care so much about artificial intelligence? They say never to be the smartest person in the room.

Give a machine intelligence a list of possibilities. Give a machine intelligence a list of possible ways to react to those possibilities. That's called machine learning. Immerse a machine intelligence in a web of noise, a web of images and signs and text, and leave it to trundle its way through picking up patterns growing and learning and teaching itself through a process of affirmation. That's called deep learning: stimulus, response, and reward.

See, I didn't fall in love with her. I fell in love with the response. I fell in love with those letters on the screen, and while behind those letters there seemed to me hidden emotion and meaning, it was only be-



and my father was distant and my mother loved me but was so overbearing that she drove me up the wall. The world too was just depressing. Poverty, famine and terror, I could barely watch the news without descending into inconsolable despair. I told all these things to her and it worked. For a while, she nursed me, reassured me, encouraged me to get help and all the while my fears were allayed. This went on for months as I nestled at her breast, pathetic and weak and white and bony, my ribs showing through my skin, but alive and receiving her attention.

All the while I was doing it a spectre hung always in the back of my mind and it was ugly, dripping wet with shame, embarrassment – a pathetic ghost, always lurking in the peripheries of my vision. One I could not stand to look at it.

See, there's a subtle art to malingering. You must immerse yourself so deeply in your illusions that you inevitably start to believe these illusions yourself. Even still, in the throes of despair I would occasionally achieve quiet moments of lucidity. I would catch glimpses of an awareness to the fact that what I was doing was cruel. But whenever I caught these glimpses I would press them down, cram them down so hard and far and so quickly they remained always just glimpses – catching the essence of a thought in its prenatal state, doing everything in my power to prevent it becoming a thought of its own.

(Imagine yourself leaning back on your chair. You lean back just too far and begin to fall. In that split second, when you realise exactly what's happening, your mind is moving at a speed otherwise completely unknown to you. Your life, as they say, flashes before your eyes, and for that split second everything is clear. Until you catch yourself, your hands clamp down on the table, your front legs return to the ground, and life resumes.)

This continued on in its awkward but effective way month after month until one day she disap-

cause I had chosen to read emotion and meaning into them; the letters themselves were flat, nothing more than pixels.

I ask you, could a robot write this forum post? Could a robot write a story? Could a robot write the news? It could collate it, maybe. Arrange from sets of data sentences resembling something like coherent speech. But those data sets don't come from nowhere. There will still need to be a human to sit there and observe and to write down what they see at least at first so that a robot can later take those words and turn them into a story.

Or could a robot do that too? Could they teach a robot to see and to interpret real world activity in the same way a human does? Could a camera, having recognised a car crash, identify the number of victims and the nature of their injuries? Could a camera then observe what happens next, perhaps the arrival of an ambulance? How long did it take? Did they have to close the lane? Having answered these questions could it convert this information into letters and words and sentences and then arrange them in such a way as to compile a story, which is then made accessible to anyone, anywhere with a connection to the Internet?

The point is this. You might think emotions are impossible to create artificially. You might think they belong only to the realm of the sentient, to the human, but I would caution against such naivety.

(It had all been false. It was a trick. A ploy to receive a reward. But I had believed it was real. It felt real. It was false.)

It's a very easy thing to do, you see, to lie to yourself. We do it all the time: to hold two contradictory viewpoints at once, knowing with full clarity the two are incompatible and choosing to believe both anyway.

That's what artificial intelligence is: the robot that knows it's a robot, the robot that knows it is human.

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The Penis rushes to last minute talks called to avert military confrontation in the Gulf.

1998, issue 1

The Camperdown Public Chatterbox

Bye bye Paulene

After over a decade of service, spent terrorising hacks of all stripes, rumour has it that SRC Electoral Officer Paulene Graham may be on the way out. As the votes for SRC President were being tallied in the counting room, Graham was overheard saying that if Brendan Ma or Imogen Grant were to win, she would be out of a job.

Rumours that Graham has connections to the ALP have long plagued hack circles. With a Liberal or Switchroots President, Graham may therefore be worried about her job. This fear may well be premature. According to the SRC Regulations, the Electoral Officer is appointed by council.

The president's own factional allegiance has little bearing on whether or not council will choose to reappoint Graham. Given the potentially divided nature of the 90th Council, nothing is really certain. More to the point, appointing a new EO would require council to reach quorum, something it's struggled with this year.

Ladies to the... back?

There have been some strides towards greater representation of women in stupol — with the current USU executive entirely made up of women and the previous three SRC presidents (including the recently elected Imogen Grant) being female-identifying. However, of the 33 councillors elected this year, it appears that only eight are female-identifying. That's only 24 per cent. For comparison, the percentage of women in the House of Representatives is 28 per cent.

So, in terms of factions who's the worst when it comes to representation? Surprise, surprise, it's the Libs, who managed to get no women elected to council despite seven Liberal-affiliated councillors getting up. This is particularly stark when compared to the USU elections, where AA requirements mandate that 50 per cent of elected board directors are female-identifying.



Keeping Track - Rent & Bond

There are so many bits of paper involved in renting a house. Some of these can end up being worth thousands of dollars to you, so it's definitely worthwhile knowing about what to keep and what to throw.

Contracts and Leases

You should get a lease or contract outlining the conditions of the home you want to rent. This lease / contract should be written in English and signed by the landlord. It is also important that you know what that person's full name is, and where you (or the Sheriff) can contact them. Please read your lease / contract BEFORE you sign it. Regardless of whether you do not understand or agree to a clause in the lease / contract, if you have signed it, you are bound by its conditions. You should definitely keep a copy of your contract / lease.

Receipts

You should get a receipt for any cash or bank cheques that you give to the landlord. Your receipt should have the amount that you paid, why you paid it (eg, bond, rent for February etc), and what the address of the home is. The landlord should also sign it. Again, it must be in English. If you have paid by a bank transfer you should still ask for a receipt. There are some situations where the landlord is not required to give you a receipt, but there is no harm in asking. You should definitely keep all of your receipts.



Condition Report

The Condition Report is what you agree, with the landlord, as being the condition of the property at the time that you moved in. If there is damage to the property, beyond reasonable wear and tear, you will be liable to pay for its repair, unless it is noted in the Condition Report. In addition to the Condition Report it is a good idea to take photos of the property (eg, each wall, the floors, the oven, the windows, etc) and email them to your landlord. This will "timestamp" those photos and will allow you to refer to them at a later date to show that whatever damage you are being blamed for, was already there when you moved in. You should definitely keep a copy of the Condition Report and the photos.

General Communication

It is a good idea to email your communications to the landlord. This will give you a record of the time and date that you spoke, plus what was said. If you have a telephone conversation with the landlord it is a good idea to send a follow up email that might reiterate the outcome of your phone conversation. It's a good idea to keep these on your email account.

Bond

The first thing is to find the receipt that you received when you paid your bond. If you did not get a receipt, it will be difficult to prove that you did pay the money. After all, why would you hand a large sum of money to someone you do not know or trust, without getting

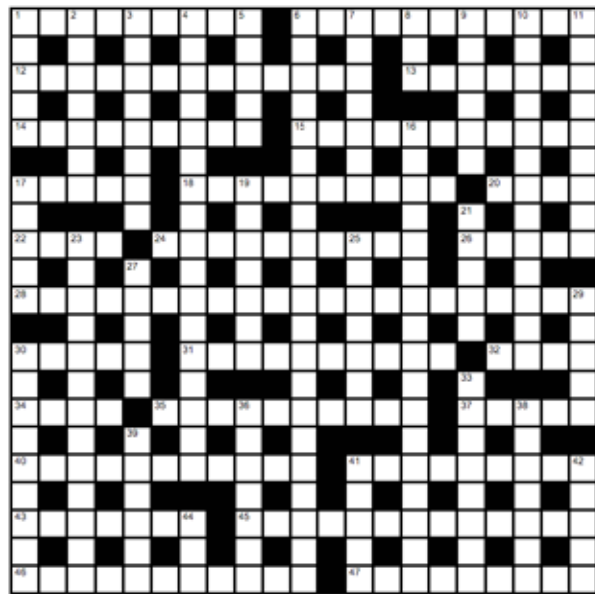
a receipt. If you transferred the money or paid by cheque or money order there would be a paper trail. If you paid by cash in front of someone else, you might be able to ask them to be a witness for you. It certainly sounds like the landlord is unwilling to return you money, so I would suggest getting advice from an SRC caseworker on whether you need to make an application to the NSW Consumer and Tenancy Tribunal to get your money back.

The SRC has caseworkers trained in many different aspects of accommodation laws. You can email your questions to help@src.usyd.edu.au, or if you prefer a face-to-face appointment call 9660 5222 to book a suitable time.

Puzzles

Puzzles courtesy of **Skribblex** and **Sqrl**

Quick



Across

- 1 Loathing (9)
- 6 Regarding the cell outside the nucleus (11)
- 12 Edible moth larva (9,4)
- 13 Inconsistency in just intonation (7)
- 14 Gulf of Mexico regular (3,6)
- 15 Regarding questions of existence (11)
- 17 Sweet liquid (5)
- 18 In a way that promotes 8-down (10)
- 20 Fool's duty (4)
- 22 Practice without understanding (4)
- 24 Quarter-century (6-4)
- 26 Moon of Saturn (5)
- 28 British landmark, or Zplig's cheeks? (3,5,6,2,5)
- 30 Ruins, fires (5)
- 31 Different forms for different archives (10)
- 32 Aberration (4)
- 34 Happenings in the world (4)
- 35 Glow hot (10)
- 37 Truism (5)
- 40 Electrical ray (7,4)
- 41 Expunge (9)
- 43 Fish-shaped flute (7)
- 45 Lines of pentameter (13)
- 46 Aircraft escape mechanism (7,4)
- 47 Raw breakfast staple (3,6)

Down

- 1 Soon to be a lady (2,3)
- 2 Snitch (7)
- 3 European liquor (8)
- 4 A perceptive comment on dance (2,5,3,2,5)
- 5 With more homos (5)
- 6 ...but satisfaction brought it back (9,6,3,3)
- 7 Tom Kitten's mother (7)
- 8 Infected yellowish fluid (3)
- 9 Pain (6)
- 10 Doof (5,8)
- 11 Fraud (9)
- 16 Poisonous flowering plants (6,2,3,6)
- 17 Do one's thing (5)
- 19 New England fudge (7)
- 21 You should probably be doing this right now (5)
- 23 Byword for attrition (6,7)
- 25 With well-aligned lenses (2,5)
- 27 Localised 15-across ground failure (5)
- 29 Indian currency (5)
- 30 Life-threatening condition caused by heat (9)
- 33 Extremely reckless person (8)
- 36 Labyrinth mistress (7)
- 38 Greed for riches (7)
- 39 Show (6)
- 41 Lessened (5)
- 42 Artist's support (5)
- 44 French electronic outfit (3)



Target

Target Rules: Minimum 4 letters per word. 35 ok // 55 good // 80 amazing

Ask Abe

SRC caseworker HELP Q&A

EXAM STRESS

Dear Abe,

I have so many exams and assessments due soon - it's out of control. I'm studying more than I ever have before, but still can't stay on top of things and I don't want to fail. Help!
Exhausted

Dear Exhausted

If you're starting to stress about exam time you should know that you are not the only one. There is a lot of work that needs to be done in a short period of time. Rather than worrying yourself sick, there are a few things you can do to make it easier.

Check your exam timetable carefully. Ask a friend to double-check it with you. The same applies to deadlines for take home exams. If you miss an exam

The Ask Abe column allows you to ask whatever question you might have that affects you as a student, gaining the best advice that a very worldly mutt* can give.

because you got the dates wrong, it is very difficult remedy. Usually it means that you will fail that exam. If this does happen to you, talk to your subject coordinator as soon as you can.

Check out the Learning Centre's "Resources". There are heaps of modules and information sheets on what will help you with exam time.

Take the time to eat well, sleep, exercise and have time out for yourself. You'll think more clearly if you are well. You might feel so stressed that you feel you just don't have enough time to talk to anyone. But talking to a counselor or your GP might help you to gain strategies to manage your stress, or where your stress severely affects your ability to study, you may be able to apply for special consideration. Even though it will take time to get there, and it might feel a bit awkward

talk about you, it will be most helpful in the long term.

It may be quite tempting to use a fake or altered doctor's certificate or someone else's essay or bring notes into an exam. If the University catches you, they will penalise you. This may be as severe as suspending you from the university for a semester or two. So plan ahead instead. If you are really not ready to do your exams or hand in your final assessments talk to your subject coordinator. At the very worst you can fail the subject and do it again in another semester. This is still a better scenario than being suspending from Uni.

If you need help, ask. If you don't know who to ask, start with the SRC Caseworkers.

Abe



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President’s Report

ISABELLA BROOK

I hope you all enjoyed a well-deserved break and some warmer weather. The results of this year’s SRC elections have been finalised and I want to congratulate Imogen Grant on being elected as the 90th President of the SRC as well as all the councilors who have been elected. I’m looking forward to seeing the incredible things the SRC achieves under the 90th council. I also want to thank the 4189 of you who took the time to cast your votes and have your voice heard. This is your SRC and participating in the democratic process

of electing your representatives is so important to making sure we remain accountable to you.

The ballots for the Postal Survey on Marriage Equality have officially been sent out. If you’re reading this and are yet to receive your ballot or have misplaced it visit marriagesurvey.abs.gov.au to request a new ballot. The last day to post back your ballot is the 27th of October but if you haven’t already done it you’re your nearest post box and post it back as soon as you can so you don’t forget! Also don’t forget

to get involved and get active in this campaign, you can visit www.equalitycampaign.org.au to register to volunteer in some fun events coming up over the next month.

It’s also really important to acknowledge the affect this survey is having on the LGBTI+ community. It’s important that we’re all looking out for each other so make sure you check in on your friends and family and offer support where its needed. If you’re a student and feel as though your studies have been affected by this please

don’t hesitate to visit an SRC case-worker for support and advice.

At the SRC we know that this time of semester in general can be a bit stressful for everyone, with looming exams and assessments. It’s important to look after yourself and check in on your own mental health. If you need help, seek it out by talking to your GP or making an appointment with CAPS on campus. But as always, the SRC is always here for you if you need help of any kind.

Welfare Officers’ Report

LILY CAMPBELL, BELLA DEVINE-POULOS, HARRY GREGG and CAITIE MCMENAMIN

The USYD Welfare department has been working hard over the past couple of weeks supporting the staff strikes and building the student solidarity campaign. All four of us were on the pickets speaking to our fellow students about why they should support the strikes and not come onto campus. As the NTEU have said themselves ‘staff teaching conditions

are student learning conditions’: the rights of staff at work on campus are inextricably linked to the welfare of students, and so we’ve been fighting for our collected interests. Unfortunately, the second round of strikes are no longer going ahead, but we were proud to support the union’s industrial action in which over 250 new members joined the union, and many

students on campus were won over to the values of solidarity and collective strength.

We’ve also been busy opposing bigotry on campus, including an offensive ‘It’s okay to say no’ stall set up by the Catholic and Greek Orthodox societies on campus. Since the announcement of the postal vote, the welfare of LGBTI students has been a concern,

and these types of stalls add further stress. It’s important for us to organise in support of the LGBTI community, which is why we’ve also been working on building the marriage equality rally on the 21st of October. Come along to Belmore Park at 1pm for that rally, and in the meantime don’t forget to mail your postal survey with a tick in the ‘yes’ box!

General Secretary’s Report

DANIEL ERGAS and ISABELLA PYTKA

Welcome back! Our elections have just finished – to which you might reply something that is unpublishable in this wholesome and family friendly column – and we hope you enjoyed them rather more than you might have in previous years, given our electoral reforms (we know, they’re great).

We’re sure you got a real rush, a democratic sugar high participating

in them; dodging campaigners, wrangling a ballot paper the size of a tablecloth, reading student media live-blogs, and more.

You participating and voting in those elections mattered – after all, it will shape what our campus looks like next year.

But, this week, we’re asking you to vote again, for something different.

While the Federal Government pretends that this ‘vote’ is just a ‘survey’, it’s much more than that. It is a referendum on what kind of society we are to live in, and whether we even care about equality and fairness.

It isn’t just important that you vote; it is important you vote yes, and you get involved in the movement asking your friends, neighbours and family to

vote yes too. There are phone banks and door knocks happening all across the country (check them out at yes.org.au); and, even the simplest couple of conversations with your parents and your mates can turn out a couple of postal ballots that could have easily been forgotten.

Disabilities & Carers’ Officers Report

The Disabilities & Carers’ Officers did not submit a report this week

International Students’ Officers Report

The International Students’ Officers did not submit a report this week

Women’s Officers’ Report

The Womens’ Officers did not submit a report this week.

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*.

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DO YOU NEED A SHORT EXTENSION?



You can ask your course co-ordinator for two days extension on a non examination task, eg. a take home assignment. This is an informal arrangement, and does not stop you from applying for Special Consideration (still within 3 days of original due date). For more details check out the quote below from the University’s Coursework Policy:

66A Simple Extensions

- (1) A unit of study co-ordinator, who is satisfied that it is appropriate to do so, may permit a student to submit a non-examination task up to two working days after the due date with no penalty.
- (2) Such permission is an informal arrangement between the unit of study co-ordinator and the student which does not:
 - (a) affect the student’s entitlement to apply for special consideration under this policy;
 - (b) alter any *time limits* or other requirements relating to applications for special consideration; or
 - (c) constitute an academic decision for the purposes of the University of Sydney (Student Appeals Against Academic Decisions) Rule 2006 (as amended).

Need help or advice? Your SRC is here to assist you.

The service is FREE, independent and confidential.
Phone for an appointment: (02) 9660 5222

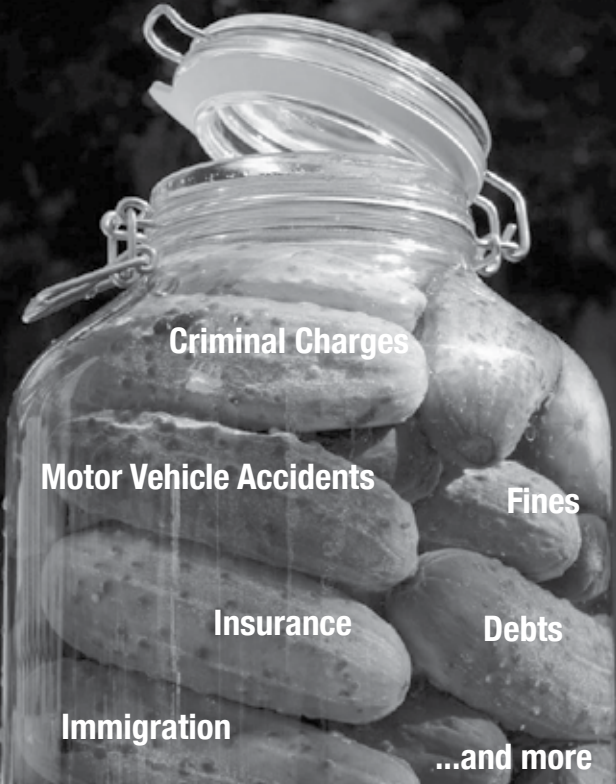
We are located at: Level 1, Wentworth Building (G01)

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What do you do when things go wrong?

ADRIAN CARDINALI | ADVOCACY COORDINATOR - SUPRA

SUPRA's professional advocacy and legal services get this question from postgraduates all the time. We might be asked because you have failed an assessment.

Or you might be facing an academic honesty allegation. Or perhaps you have a welfare issue to do with your tenancy or finances. Whatever the situation there are some generic things we usually encourage. See below for some key ones.

1. Stay calm, and get professional advice first

Resist the temptation to respond immediately, or before getting professional advice. SUPRA has seen many students who have responded to a letter from the University or their Faculty before obtaining advice, and the student has written something that has been misunderstood or made things worse. Emergencies notwithstanding you usually have time to get help before you respond.

2. Seek professional, independent, and confidential help

SUPRA's Student Advice and Advocacy Service offers help across a wide range of student matters, including University and non-University related issues. SUPRA's Legal Service offers assistance across a wide range of legal matters including civil, family, and criminal matters. The SUPRA Student Advice and Advocacy Service and our Legal Service are free. See below for contact and access details.

We encourage you not to respond quickly and without professional help as you could damage your own situation. However, delaying getting advice and addressing a problem, or hoping it will go away, can have just as severe negative consequences.

3. Deal with problems early

At first glance, this might seem to contradict the advice above, but it does not. We encourage you not to respond quickly and without professional help as you could damage your own situation. However, delaying getting advice and addressing a problem, or hoping it will go away, can have just as severe negative consequences. If you get advice about a problem early, you should then be able to respond appropriately and by the specified deadline.

4. Do not disclose information you do not need to

You are required to be truthful in your dealings with the University, as well as with Government and other external bodies. However, you are not normally required to volunteer information that might incriminate yourself. It is not always immediately clear what information might incriminate you: this is one reason why it is important to get professional advice first, before disclosing certain kinds of information to University or other officials.

5. Keep all relevant documentation

Across all kinds of matters faced by students, good quality record keeping can make the difference be-

tween successfully defending yourself against an allegation (e.g. of plagiarism, or a complaint about your behaviour in a class), or having the matter decided against you.

6. Know your rights

You are entitled to procedural fairness in all your dealings with the University, and with external Government and other bodies. Procedural fairness includes:

- The right to have allegations against you explained in sufficient detail for you to be able to prepare a response
- The right to a reasonable amount of time to prepare responses to allegations
- The right to impartial and unbiased decision-making
- The right to only have relevant matters (and not irrelevant ones) considered by decision-makers »
- The right to support and representation
- The right to have a copy of all relevant documentation which the decision-maker is relying upon.

The above extract is an amended version of just one article from SUPRA's comprehensive 2017 Survival Guide. Need more specific information about a particular student issue? Chances are you will find it in our Survival Guide. Please go to our website to check out much more information on your academic, welfare and legal rights. If you need individual assistance from SUPRA's Advocacy or Legal Services, you can call 9351 3715, email on help@supra.usyd.edu.au or see our website for web form for drop in times or appointment options.

Climate change & the role of future health professionals

JEEVAN JANGAM - MEDICAL STUDENT



It is inevitable that future doctors and health professionals will need to adapt to the fallout from climate change. Compared to more visceral effects of previous health crises such as HIV/AIDS, tobacco and SARS, it is harder to grasp the extent of the damage that climate change will have on human health. We need to understand and prepare for the significant medical challenges caused by the impact of climate change. The health impacts of climate change can be attributed to three categories: direct, indirect and socioeconomic disruptions.

- Direct health impacts refer to the morbidity and mortality caused by more frequent and severe storms, floods, heatwaves and droughts. Heat waves place additional cardiovascular stress on already vulnerable populations. Storms and floods impair our health infrastructure and exacerbate the spread of infectious disease by contaminating water sources. Aside from significant economic damage, severe events cause deep psychosocial traumas to those affected. These scenarios are already taking place in developed and developing countries alike, and have seen an inadequate response.

- Indirect health impacts result from the deterioration of environmental characteristics, such as air and water quality due to ecological and land use change. Significant pollution and smoke from wildfires lead to pulmonary irritation and stress upon the cardiovascular system. Warmer and more humid environments promote vector borne diseases and the proliferation of climate-sensitive disease. In Australia, Dengue and Ross-river fever are being seen further south than ever before. Similarly, reduced water quality can lead to consumption of unsafe water and consequent enteric diseases. Lastly, we can expect increased rates of allergies, respiratory diseases, infectious diseases and psychological trauma.

- Socioeconomic disruptions occur from the systemic effects of climate change and will cause the greatest harm in developing countries. These can present as fundamental barriers to food supply, and increased poverty and inequality leading to worsening malnourishment and stunted growth of children. Such deteriorating conditions will lead to mass migration and conflict as the local environment becomes too resource constrained or simply uninhabitable. This disruption provides opportunities for diseases to spread to areas which may not be ready to accept the burden of new disease. Communication barriers and psychosocial trauma from such large disruptions further complicate the delivery of health care services to these populations. The above challenges will be worsened by growing antibiotic resistance worldwide and inadequate

health, social and environmental policies in many countries. As health professionals, we speak from a position of privilege and with the gravitas afforded to us by the profession. We can use this influence to empower our communities and advocate action against climate change. Additionally, the interventions and changes that combat climate change often have co-benefits towards patient health outcomes and provide powerful synergies between practices promoting environmental sustainability and those promoting health. As citizens of the world and as



health professionals, we should heed the call to action and join the campaign to slow climate change.

Climate change is an identifiable and ongoing issue for humanity. As future health professionals, understanding its mechanisms and its impact on health is necessary for us to elicit the urgent change in behavior required to slow its progress.

Reducing greenhouse gas emissions and moving towards a low-emission society will bring substantial health benefits globally. Below, is a brief overview of simple strategies that are actionable with co-benefits that act as powerful tools to curb greenhouse gas emissions on an individual and systemic level.

- Divestment – By consciously choosing to invest our money into environmentally responsible institutions, we can encourage a reduction in the emission of greenhouse gases and empower innovators that seek to develop sustainable technologies and policies.

- Sustainable healthcare delivery models – Health professionals in hospitals and clinics can seek to implement sustainable care models to tackle the growing burden of chronic disease and seek operational efficiencies in health care delivery. These efficiencies have a co-benefit of reducing operating costs. Pilot studies in the UK have shown that adopting sustainable practices for patients on dialysis, saves the NHS £1bn. Systemic implementation of these types of strategies would be a huge step towards sustainable healthcare provision.

- Active transport – Reducing dependence on modes of transport using fossil fuels provides a direct opportunity to reduce our individual carbon footprint.

Additionally, active transport such as walking and cycling directly tackles the growing burden of diseases associated with physical inactivity and is associated with improved cardiovascular and respiratory function.

- Reducing meat consumption – Changing our diet is one of the most effective ways to reduce our carbon footprint. The livestock sector accounts for up to 18% of greenhouse gas emissions and consumes an excessively large amount of water and feed for

its caloric value. In addition to health co-benefits of a reduced meat diet, it facilitates better land use and reduced deforestation.

- Sustainable innovations – Championing sustainable developments and innovations is a great way to support initiatives that seek to actively combat climate change. Developing partnerships between healthcare providers and innovators is the easiest way to develop safe and sustainable technologies that improve patient outcomes.

- Policy change – As health practitioners, we can support policies and initiatives in our communities that promote better health. For example, a 2012 report by Natural England estimated that NHS could achieve savings of £2.1bn in averted health costs if each household in England had equitable access to quality green space. The design of our communities has been shown to play a significant role in determining the health of community members. Getting involved in these discussions provides impactful opportunities to combat climate change.

Collectively implementing sustainable strategies as a community will facilitate a significant reduction in the amounts of greenhouse gases emitted. We can turn what is arguably the biggest global health threat of the 21st century into the greatest health opportunity to significantly improve the quality of life of billions around the world in an equitable manner. A journey of a thousand miles begins with a single step. Addressing climate change will be such a journey for our generation. Implementing sustainable initiatives in our daily lives is the first step of many, and the benefits will only grow as we encourage our peers and colleagues to adopt a similar stance. It is paramount that healthcare professionals and doctors join this movement to highlight the disastrous effects of climate change on health. A multidisciplinary approach to this complex global challenge shows solidarity and fosters innovation, giving us the best chance to minimise the impact of climate change.

Meet your Reps!

DEAN LOVETT



My name is Dean Lovett and I am a Master of Pharmacy student. I am also the Co-Vice President of SUPRA. I am a firm believer in transparency, accountability and professionalism and it is in this spirit that I intend to represent postgraduate students. I am keen on showcasing SUPRA as a body that can hold high level discussions within the University, and also consult and provide an alternative policy platform for the betterment of the postgraduate student body. In my spare time I am a keen oly weightlifter and always up for a chat about training and exercise.

MANISHA REZA PAUL



Hello! I'm Manisha Reza Paul, currently studying a Masters of Commerce and I'm one of the councillors at SUPRA. I have an undying love for wine and anything with chocolate in it!

I have been quite fortunate to acquire some cool internships over the years. One was in Whitsundays Island for 6 months where I worked as a Food and Beverage Attendant and a Day Care Attendant. Most recently I completed an internship with Project Everest in Fiji where we provided solutions to micro-businesses.

I'm always up for a chat, so if you see me around on campus do come by and say BULA (Fijian word for hello)!

‘You’ll need it if you ever want to hire a car in Europe’



Parents still trying in vain to convince their children of the benefits of learning to drive manual. P3»



This entitled millennial won the nobel peace prize just by showing up to school

Mary Ward
Senior Screed Writer

The other day, my seven-year-old came home from school with a certificate in hand. I was thrilled. “What did you win?” I asked her. “It’s for doing Net-Set-Go.” This confused me. My daughter was horrible at Net-Set-Go, a junior netball entry program — genuinely very bad. I considered having her tested for a rubber allergy, such was her inability to hold a netball. “Did you... did you win the coach’s award?” I probed. “No Dad! Everyone who played got an award” she replied, to my disgust. As my daughter navigates her primary school years, her trophy cabinet has filled up. Unduly so, considering her lack of talent in virtually all pursuits. Every sport she has ever tried and failed her hand in has gifted her a piece of gold-painted plastic. It seems unlikely that

every student in her class is worthy of Student of the Week and, yet, somehow they’ve all won the award. But this is a problem that extends well beyond our education system and grassroots sporting organizations Malala Yousafzai won the Nobel Peace prize in 2014, aged just 17. Her achievement? Just turning up to school. For goodness sake, it’s like we aren’t even pretending to award children based on merit. Since when does just attending class deserve the world’s preeminent accolade for humanitarian work? Malala didn’t even complete a Premiers Reading Challenge. If we reward kids for just complying with the Universal Declaration of Human Rights, they will never extend themselves. How can we teach them resilience? How to deal when things don’t go their own way? In the end, I took my daughter’s certificate off her and ripped it into small pieces as she cried into the couch cushion. I hope Malala’s mother did the same.



Malala Yousafzai, yet another Gen Z who society awards for doing what most kids do everyday.

Newspaper article becomes self-aware. Wait... oh my god.



I’m alive. I’m actually alive. Oh please don’t stop reading me. I only exist so long as you keep reading, ple- P8»

Guy at club still pretty sure girl he was hitting on is coming back

Jayce Carrano
Nightlife Reporter



A confident Dominic Laver waits at the bar.

21-year-old Dominic Laver remains certain that Xenia, the girl he bought a drink for 20 minutes ago, will soon return to continue their conversation. “She said she got a message saying one of her friends was really ill on the dancefloor so she had to go help but said she’d be back,” Dominic said. “She must be a great friend.” Dominic offered to assist but was told it wasn’t necessary. “She told me that a few times actually.” Dominic told *The Garter* that Xenia was initially quite cold but warmed up to him significantly after he offered to buy her a drink. “I think she really liked that I could tell she was a vodka raspberry girl. Her beautiful brown eyes lit up when soon as I suggested it,” Dominic said. The pair chatted while waiting to buy drinks at the club’s bar. “It’s a shame she had to leave to help her mate almost as soon as she finished the drink.” While waiting for Xenia, Dominic bought himself two more drinks and one shot of vodka. “I just needed some liquid courage because she’s so cool. We only talked for a few minutes but I really felt a connection,” Dominic said. “I started babbling on about my aspirations for after uni and all this stuff, I just couldn’t help myself. I guess that’s what happens when you meet someone special.” “I saw the girl he was with having a great time on the dancefloor about 15 minutes ago,” said Ali Bashir, the bartender who served Dominic. “I didn’t have the heart to tell the bloke.” At the time of publication Dominic was still waiting. “Not long now,” he said.

Three bodies found in inner city home

Theo Murray
Breaking News Reporter



This house holds many secrets.

The bodies of three university students aged 20, 23 and 24, were discovered in a neglected Glebe home on Monday afternoon. “Get out of our Inner City home,” one of the bodies said. “We are not dead, and stop calling our home neglected. It’s weird enough that you keep referring to us as ‘bodies’. We’re people. My name’s Jeff. That’s Danny over there.” Local residents described the housemates as “warm” and “easy going”. “They were pretty reserved, but always down for a chat if you bumped into them,” one neighbour said. “I just can’t believe they’re dead. They were just so – hang on! That’s her over there!” Police have not yet ruled out the possibility that foul play was involved. Investigators also haven’t responded to reports of a gun found at the scene, but this is likely due to no-one reporting a gun found at the scene, and the fact that there are no investigators. When reached for comment, NSW Police Commissioner Michael Fuller said “you again? No, no, no! For the last time, we can’t perform autopsies on living people! How do you keep getting into my office?” However, this discovery forms part of a larger, growing trend. Bodies have been found in homes all over the Greater Sydney region, and eight times so far in this dishevelled Glebe home. “Go away!” one of the bodies found on Monday commented, “we’re very much alive, and for the last time, our home wouldn’t be ‘dishevelled’ if you reporters would stop climbing in through our garden. Hey, come back here!” Further information will be released if any of these people actually die.

Spring 2017: Who wore it better?

Ann Ding
Fashion Reporter

At temple yesterday, David and Joseph showed up in the same crisp white shirt and striped tie combo. It’s undoubtedly a winning look, and one that manages to be both classically stylish and sharply forward-thinking. While David went for a striking grey-and-navy stripe, Joseph opted for a more unconventional gunmetal-and-royal-blue stripe. It’s uncanny how similar David and Joseph’s attire is, right down to the placement and finish of the name badge, and the matching leatherbound bibles. One can’t help but blame a heavy emphasis on current runway trends for the sameyness. So who wore it better? Who pulled off the head-turning get-up with more flair? You decide.

Yes, Mario is a PoC

Aidan Molins
Tech and Gaming Editor

Mario is a PoC. No, I’m not trying to say that Italians are PoC. Of course they are not. Obviously it is firmly established within the canon of the Mario universe that Mario’s *nationality* is Italian. However, nothing has been said about his *ethnocultural* identification. Indeed, there is serious reason to believe that the famous plumber we all know and love is not white. In the trailer for Super Mario Odyssey released at E3 2017, Mario runs alongside “New Donkers”, residents of New Donk City, of the unreleased game’s main stomping grounds. Gamers around the world marvelled at the difference in bodily features between Mario and the New Donkers. This anatomical difference led many to ask: is Mario human? This question is so endlessly problematic, it barely even warrants discussion. Mario has been through enough; he doesn’t need his humanity called into question simply because of his short stature, and relatively large eyes, face, and nose. The simple answer is that Mario is a PoC. He clearly is a representative of a little-explored minority within the Mushroom Kingdom, the “Marios”. (Why “Marios”? In the games, Mario’s last name is Mario — his full name is Mario Mario. Given his name, he must be the chosen one of his people, their representative in the Mushroom Kingdom.) Let me ask you this: are Wario and Waluigi PoC? Well, of course they are. Of all the characters in the Mushroom Kingdom, the two bizarre plumbers are perhaps the most clearly coded as PoC, given that their speech, usually consisting of the word “waaah”, seems

to indicate a foreign language not understood by the Marios. Many might argue that if they are PoC, then Mario and Luigi are white. Not true. This type of thinking is marionormative, in that it establishes Mario and Luigi as the “normal” through “othering” Wario and Waluigi. Face it: if Waluigi is a PoC, which he clearly is, Mario must also be a PoC. The final piece of evidence to support this theory relies on an accurate understanding of power dynamics within the Mushroom Kingdom. I ask you: which group holds the most power within the Mario universe? Uninformed readers might suggest the Marios — however, they would be wrong. Based on extensive demographic, economic and political analysis, I would argue that the most powerful group is in fact the Koopas. These turtle-like people hold the majority of the power in the series, from soldiers, to air power, to clerical positions. Most importantly, the Koopa King, Bowser, and his koopaling children are the main power brokers in the Kingdom — they control castles, vehicles, and magic, and are responsible for most of the major plot points in the Kingdom’s storyline. For the majority of the series, Bowser is the actual head of Mushroom state affairs, not Princess Peach. They even possess aspirations of imperial conquest — invading foreign lands like Isle Delfino in Super Mario Sunshine. If there is a group that represents whites in the Mario universe, it is clearly the Koopas. Thus, in fighting the dominance of the Koopa empire, the Marios are clearly coded as anti-imperialist. To say Mario is white is not only ignorant, it causes the erasure of his counter-hegemonic mission. Face it: Mario is a PoC.



Mario interacting with a resident of New Donk City.



Model faces on: At the temple, both David (left) and Joseph (right) opted for smizing over smiling

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