

# HONI SOIT

VOL 90 SEM 2 WEEK 4



ЩНЭМСЭ

COME

THE

REVOLUTION



5 International student struggle

8 How to survive the revolution

12 The problem with R U OK

# 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

Like many upset with the status quo, I've often fantasized about the prospect of revolution. The thought of an incensed cavalry of oppressed throwing off their shackles is no doubt a romantic image for many, and a terrifying one to others. But to bring about a swift end to this arrangement of ours is, to my mind, a tempting prospect.

Whatever the case, the need for one has, frankly, never been greater. In response to formidable critiques of their worldview and the increasingly existential threat it poses, the best that world elites can offer is a permutation of lies, scapegoating, censorship, and ad hominem. To make matters worse, they have somehow managed to get away with the claim that they are in fact the victims of this very disingenuousness. Reasoned discourse and trust in established processes of change has, therefore, never seemed so unlikely to yield success, so patently corrupted by permitted inequalities.

Alas, for I fear the prospects of revolution may have never seemed so far away. Trying to convince others to share these insights feels a bit like screaming into a vacuum even at the best of times.

What follows is a collection of articles concerning revolution. Some hope to motivate revolutionary proclivities by identifying some of the failings in our immediate locale. Some explore revolutions cultural, moral, and pedagogical. Some check in with countries that have experienced revolutions, of a sort, and others consider resistance that is ongoing. We even have some creative imaginings of what may come whence shit hits the fan.

Unlikely as it may be, I'd like to invite all readers to consider what they'll do whence come the revolution, and what side they expect to be on.

Should it arise, I hope to see you all by my side.

LD

## MAILBOX

### Su-doh-ku

Dear Honi Soit editors,

I am but a simple man, I am admire the work you do week in, week out, writing the student paper, but my satisfaction with the paper is diminishing.

Each week I pick up your paper, turn to back tenth in search of a sudoku. Each week so far, I have been disappointed. Whether this is a bait and switch on a grand scale or I am the 1% who still enjoys a nonet of numbers, may I ask if it could please return post haste. It would bring much distress to me and my peers if the sudoku is abolished.

Now I have spun many a good yarn at the Royal completing crosswords with friends, we believe Clouddrunner is a wordsmith unlike any other, but for quieter times, a sudoku is a peaceful pastime I enjoy.

I hope this finds you well and you reconsider removing the numerical square.

Sincerely, Rory,  
the possibly last, sudoku enthusiast

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**ATTENTION: We are on the lookout for pictures of the webbed menace, seen above. It is of utmost important we receive pictures of this man.**

**Send us your Spidey pics and any other corro: [editors@honisoit.com](mailto:editors@honisoit.com)**

# The hidden roots of Generation Liberty

**Felix Faber** opens a can of worms on the campus political organisation.

In recent times, corporate influence on university curricula has galvanised the left on campus. Demonstrations against the Ramsay Centre's proposed 'Bachelor of Western Civilisation', and the National Union of Students' 'Books Not Bombs' campaign have taken aim at the dissolution of academic independence resulting from increased corporate influence.

However, not enough attention has been paid to the growing sway of corporations over students themselves. Enter Generation Liberty: a student organisation run by right-wing thinktank, the Institute of Public Affairs (IPA). Renee Gorman, the organisation's campus co-ordinator at USyd, describes their purpose as "advancing the ideas of liberty and freedom among young Australians with a particular focus on university campuses".

In most cases, it would seem that Generation Liberty's preoccupation with freedom extends only to economic freedom: number two on their list of 'Seven Political Leaders You Need to Know' is Lee Kuan Yew—by Generation Liberty's own admission, a "soft authoritarian"—otherwise known to have jailed political opponents and restricted media. Indeed, talk of liberty often belies a very staunch social conservatism.

On economic policy at least, the organisation has a consistent stance—one explicitly pro-free market. This is unsurprising considering the influence of their parent organisation, the IPA. Founded in 1943, the IPA describes itself as a "voice for freedom". In practice, it blends fervid laissez-faire economic policy with reactionary social conservatism.

While pushing for smaller government and greater personal liberty, the IPA simultaneously calls for more stringent policing of minor crimes such as fare evasion and jaywalking—to preemptively curb the risk of more violent crimes from the perceived threat of African gangs. The IPA's strong ties to the Liberal Party explain its social bent, yet its economic ideology

can be traced directly back to its patrons. Of the IPA's \$4.96 million income in 2015-16, almost half came from Gina Rinehart. The IPA's free-market, anti-government message has appealed to a long list of companies seeking to push their agenda on the political stage, and it has often been successful.

Examining the IPA's policy record, the prospect of them having a foothold on university campuses is concerning. Beyond the racist fearmongering around African gangs, the preoccupation with the decline of Christian ethics in society, and their opposition to the continued existence of public broadcasting, the IPA have some truly worrying ideas about climate change.

## *Generation Liberty represents the student arm of a powerful right-wing campaign to stomp out the left-leaning tendencies of university campuses*

Perhaps unsurprisingly, given the proportion of their funding that they owe to mining giants, the IPA believe man-made climate change to be exaggerated at best, and a myth at worst. On this issue, as with all, Generation Liberty marches in lockstep with their parent organisation. Their opposition towards environmental activism borders on bizarre: a list of the "Top 7 Leftie Films" on the Generation Liberty website includes the 2012 film *The Lorax*, claiming that the film's portrayal of logging and free enterprise is "inaccurate, given that businesses do not advocate charging for oxygen and the fact that loggers plant more trees than they cut down."

It is easy to dismiss the activities of Generation

# Eco-imperialism and us

**Himath Siriniwasa** on the failure of neoliberal environmentalism.

In the era of liberal capitalism, we feel content preventing catastrophe with compost or recycling bins, rather than useful climate policy. We are in the midst of a near-apocalyptic ecological crisis, and are poorly equipped to take action because we loathe to challenge our own Western perspectives on the world's poorest regions.

Eco-imperialism is the process whereby Western states, NGOs, and institutions force developing countries to work around their poverty, on the basis of minimising environmental impacts. The logic seems simple and just: we have all created global warming, so we all have to try to fix it. However, this argument ignores a history of imperial and neocolonial violence. Today's richer states have accumulated wealth by using political and economic power, as well as military force, to effectively extract resources from today's poorer states and burn them, thereby fuelling global warming. Today's rich states used dirty tricks to get rich; and today's poor states, who are largely poor because rich states have systematically undermined their capacity to develop, are not allowed to use dirty energy to do the same.

For instance, technology that could be used to help impoverished people improve their quality of life is often ignored because significant sectors of the development industry idealise pre-industrial 'alternative development'—rural paradise that develops at its own rate. The glorification of poverty only seems to benefit environmentalists in the developed world, whose lifestyle is funded by the existing power

dynamic.

Changing individual lifestyle choices and behaviour is no panacea to the environmental problems that befall our world. Personal actions are no doubt necessary, but not enough—even if households radically changed their behaviours, businesses will simply make up the difference, and do so at a cheaper rate. After all, they are the largest contributor to these issues as things stand.

But beyond this, neoliberal conceptions of environmentalism can be utilised to justify imperialism and neo-colonialist policies, and is therefore actively destructive. Imperialism imports the enlightenment quest of anthropocentric domination over the natural world into destination countries, while the proliferation of capital and its related demands ensures further pillaging of resources to maintain profits. Ergo, a process that enables more imperialism, even in the interests of the environment, is likely to bring about environmental degradation. This demonstrates the interconnectedness of anti-colonialist, anti-imperialist, and environmentalist struggles.

This need not always be the case; there is a third way between poverty fetishism and imperial greenwashing. Partnerships between people in the developed world, countries, the development industry, and corporations offers a potential route to satisfying these allegedly dichotomous concerns. This route is oft neglected by the self-interest of corporate non-government organisations and anti-green energy lobbying. The former, often merely seeking to impress half-

Liberty as harmless ideological debate—and, of course, students can hold these views and are free to express them. But it's important to investigate what lies beneath the surface. Generation Liberty proudly calls themselves non-partisan; as Renee says, they are "not interested in partaking in the hustle and bustle of campus politics or even day-to-day national politics". In 2018 so far, Generation Liberty have been relatively inactive, hosting only a talk with historian Robert Tombs, and a debate with the Socialist Alternative. A planned debate on the name of the Wentworth Building did not eventuate.

For a group with an agenda to push, this level of inactivity appears somewhat unusual. However, Generation Liberty saves its presence for the wider culture wars that play out on campus and in society; adding a student voice to conservative arguments, and working to build social license for the IPA's agenda.

It's a war they take seriously: Generation Liberty runs a tip-line to "catalogue threats to intellectual freedom on campus, and support students who have experienced mistreatment or persecution for their views".

This is remarkably similar to the Professor Watchlist run by the American conservative youth organisation, Turning Point USA, which has been widely criticised as an attempt to stifle liberal ideas in higher education. This surveillance poses a very dangerous threat to academic independence.

Generation Liberty represents the student arm of a powerful right-wing campaign to stomp out the left-leaning tendencies of university campuses and build a public consensus for a corporate agenda. While the on-campus presence of this organisation flies sufficiently under the radar and may seem innocuous enough, it is important to remember where Generation Liberty's ideas come from: places of wealth and power that seek to influence the future of our universities.

interested Westerners, rarely has the scale, capacity, or will to tackle these problems—true solutions would, after all, render their purpose and wages redundant. Governments are happy to leave these problems to these NGOs, in no small part because of the powerful influence of the latter.

In some rural areas across the globe, a lack of access to electricity and quality water forces the poor to hunt, engage in water conflicts to avoid drought, and large scale charcoal production, which only intensifies deforestation. As such, rural eco-system would benefit significantly, and perhaps exclusively, from the very energy development governments are so reticent to invest in, and lobbying firms are so keen to discourage.

Closer to home, similar machinations have seen cover ups of destructive mining operations on Indigenous lands in the Borroloola town camps by the Glenmore corporation. Their activity brought about toxic lead levels in the historic MacArthur river, a site of cultural heritage and source of clean water for the Garrawa people.

Do not get me wrong—the existential threat posed by climate change is serious and affects the global poor most intensely. I am therefore by no means saying that we should prioritise poverty reduction in developing nations over addressing this issue. Rather, an understanding of eco-imperialism can help us build an authentic and effective environmentalist movement, one that doesn't cause harm in its attempts to eliminate it.

# A Lone, Petty Law Student v The Entire Student Body

**Jurisdiction:** Library Law

**Catchwords:** Should non-law students be banned from the Law Library?

**Before:** Millie Roberts JA

**Decision:** The Court makes the following directions:

- (1) The Law Library operates on a first come, first served basis; and
- (2) The plaintiff's petition to privilege law students is unconstitutional; and
- (3) While the plaintiff asks the Moot Court of the University of Sydney to "intervene and restrict access to the Law Library for Law Students Only", it will instead intervene and restrict access to the plaintiff and/or the plaintiff's access to the library.

**JUDGMENT**  
HER HONOUR:

1. In June 2018, W Burke started a petition on website, Change.org, and directed their woes to the University of Sydney Law School and overall University Administration.

**001: Review of petition**

a. The most common struggle facing law students, according to OP [original poster] is "finding a spot to study in the Law Library" because alien, non-law students take up their rightful, god-assigned seats.

b. The plaintiff claims that "many" law students miss out on seats and are "forced to study in odd places"—clearly a major inconvenience given their 24/7 need to access legal resources, most of these items only available on two hour loan.

2. The library in question, Herbert Smith Freehills Law Library is at level L of the New Law School building, off Eastern Avenue. It has been on site since 2009 after moving from Phillip St, Sydney—and would have been a hell of a lot harder for law students to get to. Check your privilege and mad props to law students from way back then.

3. The Moot Court called upon the University of Sydney media team for insight into the admissibility of the plaintiff's claims. According to a spokesperson, "students and staff have the choice to study in any of our [12] Library spaces [...] and learning hubs", including the Law Library. This was the case in the Phillip St location as well, and thus, for all law students ever. All spaces are open to members of the USyd community bar 'the Quarter'—which is designated for postgraduate coursework students only.

4. The plaintiff states commerce, science, and arts students hog all the seats, however, as validated by the University, there is no way to know the breakdown of people using the Law Library. According to a spokesperson "there is no available data source to indicate the faculty of students studying in any of the Library spaces", let alone how many non-law students are chilling in the Law Library. What are you doing, Burke? Peering over every laptop screen or scanning the titles of every textbook strawn on the law library's pristine white desks? Typecasting the people sitting next to you based on the brands they're wearing? Or listening into their conversations for key case findings?

5. "For too long," the plaintiff says, "the University of Sydney has taken Law Students for granted". This is a hard claim to swallow given the Sydney University Law

Society (SULS) is one of the best funded on campus, and can reap the benefits of corporate sponsorship.

6. The Tribunal commissioned an independent review, involving current LLB (Bachelor of Laws) and JD (Juris Doctor) students. The review was conducted through the online survey platform Google Forms, which the court hears is popular among young people. The results are as follows:

**002: Review of findings**

a. The majority (44 per cent) studied only once a week and only half that figure claimed to study in the Law Library every single day.

b. Most of the participants didn't actually know why they chose to study there, other than insistent protestations that "it's the law library". Other students cited proximity to their law classes, the aesthetics of interior design, and the low noise levels.

c. Some respondents were more candid, revealing "Lawbry [youth argot for the Law Library] is filled with the worst people", "has no natural light" and "[law students are] all sad and hate each other". One student steered clear of the space because they wanted to "maintain what is left of my soul."

d. On the contrary, other students believed it is truly their natural born right, read: "Law student = Law library", while another cited a "deep sense of entitlement to use it."

e. Only 16 per cent of those surveyed echoed Burke's view that access to law resources were of vital importance.

f. When asked about who they observed using the Law Library most, half of the respondents claimed it was a 50/50 split between law and non-law students. The next most popular answer was "mainly law students". Finally, 5.6 per cent said: "\\_ ( ' ) \\_ /".

g. More than half stated they weren't affected by non-law students being there, and 61 per cent believed non-law students should not be stopped from using the space.

h. Opposing students believed they should have priority over the space, as large donations from law firms and other parties (cf. the Turnbull Reading Room, vulgarly known as the Cone of Silence, so the court is told) were given specifically for law students. These students believed faculty study spaces should be separated, and that law students have larger workloads than students of any other degree (another dubious claim if we compare law students' 14 contact hours to the 25 hour and course loads of, say, engineering students).

i. In concluding notes, one law student left a warning for all, law and non-law alike: "Don't use it, because the roof is somehow always leaking and it



UNIVERSITY  
OF  
SYDNEY

**Caselaw**

looks like an apple store."

7. An external auditor was also contracted to assess the seating situation of the Law Library, subject to addition and loss of seats. The grand total of seats was 495, depending on how you read the data.

**003: Review of audit for level one**

a. The first level of the library contains 324 seats.

b. 11 couches were counted; estimated to seat one person lying down, or five people if they enjoy intimate proximity

c. Staff seats at front desk: four chairs from staff room: 11 visible from glass doors, no further access granted.

**004: Review of audit for level two**

a. Level 2 had 123 seats

8. According to the University's 2017 annual report, 593 first year law undergraduates enrolled that year—a little more than the available seats at Lawbry on a good day. 1686 postgraduates also joined the Law School in 2017. It is clear that removing all Juris Doctor students would fix the seating issue.

9. The court finds that since there was no restriction on who could access the library, and no way to monitor what students or staff were entering or leaving, then there is no reason for elitism. Sure, it's frustrating to not find a seat during exams, but how are you going to amend this? Begging the librarian to kick out the kid who got there first?

10. Like the Opal readers at peak time in Central, swipe card entry would surely only slow everyone down and create a bottleneck of angry law students.

11. As one survey participant noted, just book a room. If you have foresight, get in early online and reserve a private space for you and your law chums. If each of your cronies book periods consecutively, then using basic maths, you could have the room for the whole day.

12. For the purposes of the petition, only two supporters out of the 100 needed, were wrangled together. One was presumably W Burke himself (it should be noted that at date of publication, the Moot Court could not verify W Burke's existence at all), and the second, a third-year undergraduate law student. This pitiable ratio is punishment enough.

I rest my case.

# Workplace horrors confront international students

Carrie Wen exposes the ongoing exploitation that international students deal with across Australia.

Rather than living in luxury, traveling around and partying all night, the reality of international student life in Australia is exhausting: struggling with endless study and the high cost of living. In order to balance the pressure to perform at uni with living expenses, many international students choose to do part-time work while studying. More than 400,000 international students enrol in Australian education institutions, often paying tens of thousands of dollars in upfront fees while struggling to get by on far less than minimum wage.

**"I can speak English, but I feel safer when I work with people who can speak Mandarin."**

A recent USyd study indicated that 60 per cent of international students living in Sydney are paid below the minimum wage, \$17.29 per hour across all industries. Among these cases, 80 per cent of international students working in restaurants are paid below minimum wage. Many workplaces do not comply with fair work legislation, especially small businesses that offer entry-level jobs, such as restaurants, cafés, and Asian supermarkets. Instead, they use international students as cheap labour and exert excessive control over their behaviour at work.

But why do these students not report their employers to the authorities? I posed that question to some international students, but what became clear through our conversations was that the majority had. Those that hadn't said that their youth and fear put them in a position of vulnerability.

There is a "rampant level of illegal underpayment for young adult employees

generally," says Thomas McLoughlin, the principal legal practitioner at USyd's Student Representative Council (SRC). "This is quite consistent of rampant level [sic] of illegal underpayment for young adult employees generally. Sadly, in that kind of environment, the more vulnerable adult employees, such as international students, especially those without family support and other professional contexts, are subject to even more exploitation."

Living in an unfamiliar environment is tough for everyone, let alone undergrads who are only just entering adulthood. For international students, these problems are compounded by language limitations, which can make it difficult to find a job. But, ultimately, fear is the biggest deterrent: fear that they will get into trouble with their employer, their family or even the government. Without family support—and with the possibility that they might lose their visa—such fears are heightened.

Ron McCallum, Professor of Industrial Law and former Dean of the Law School, says that fear of deportation is not unfounded.

**Many international students are subject to verbal and emotional abuse**

"If student visa holders have breached or broken condition of the visa, it's possible for the government to cancel the visa." Of course, if a visa gets cancelled, then a student's dream of studying overseas goes up in smoke.

It may not be fear, but a lack of awareness about labour law and regulations, that holds some international students back, as proved by 2015's 7-Eleven scandal.

"The victims of 7-Eleven are relatively lucky," McCallum says. "7-Eleven is one of the biggest convenience store chains in Australia, plus some victims stepped out and defended the rights for all the workers who are being ripped off, including international students. But for people who work for small business like restaurants, clothing shops, barbershops, justice is harder to come by."

Many international students have a justified fear of quitting a bad job, knowing they have few other options. According to a report by Hobsons Solutions, only 34 per cent of workplaces hire international graduates despite international students contributing \$19 billion to the Australian economy annually. Lack of interest from local companies further restricts international students' options, pushing them towards insecure and exploitative employment.

"If the student goes to career hub at the University of Sydney, they'll see nearly 80 per cent of those jobs provided by employers are open to permanent resident or Australian citizens only," Clement Sun, a USU Board Director, tells Honi.

Among undergraduates, international students are disadvantaged because their visas limit the amount of hours they can work. But many local companies refuse to hire international graduates, who are eligible for a two-year working visa after graduation, in case these employees return to their home country after two years.

"That's why they would not hire international graduates," Sun explains. "I've talked to many local companies' human resources departments, a lot of them considered the cost of the interview and training new employees because of people leaving the country."

Sun thinks that companies have misjudged

international students, in this respect. "International students...desire to learn more professional knowledge in University and more adept working skills in the workplace, not just finish their degree and go back home with zero working experience."

The fear of stepping out of one's comfort zone also contributes to the problem. A lot of international students prefer to work in companies of a similar cultural background, with coworkers who speak the same language. Therefore, even when they realise their mistreatment, they do not want to quit the job and apply for a new one. The words of Rayna, one student I spoke to, seem true of many other international students I interviewed: "I can speak English, but I feel safer when I work with people who can speak Mandarin."

Unsurprisingly, exploitation takes its toll: many international students are subject to verbal and emotional abuse, which can damage their self-esteem, causing them to question their ability.

**A recent USyd study indicated that 60 per cent of international students living in Sydney are paid below the minimum wage**

As for the legal advice, McLoughlin suggests that students look at a pay calculator on the Fair Work Ombudsman website and calculate how much they've been underpaid. After that, they can find a lawyer to write a letter to the business, ordering them to pay the underpaid wages straight away or face legal action. The USyd SRC offers a free legal service that may be able to assist with this process. Most businesses will choose to pay outstanding wages instead of going to court. In the event that students can't access legal help, reporting the business to the Fair Work Ombudsman or Australia Tax Office is also an option.

Natalie James, an employee at the Fair Work Ombudsman, told ABC News that the FWO only received a few hundred complaints from international students in 2016. Given the huge number of international students in Australia, this is far less than one would expect. James said that there is no need for international students to worry about their visa because, if employees are assisting the Ombudsman with an investigation, it will ensure your visa is not at risk.

Artwork by Lena Wang



# Alisha Brown

## TEDDY

you were a shivering cotton ball when I found you tiny

pale

fading

I scooped you up and like curdled milk I poured you into myself, cold, bracing for the aftertaste

they said you were gone they said you were wasted they said your eyes were set but I had seen an eclipse once before when I was young and knew that the light returns only when you aren't watching.

and so I held you, fed you, rubbed your wool on my skin; I kissed the part where hoof becomes leg and I felt your blood warm to me. I felt you warm to me. And when I heard that first baaaaaaa bleated between hungry infant teeth I knew that they called Jesus a lamb because he was a goddamn miracle.

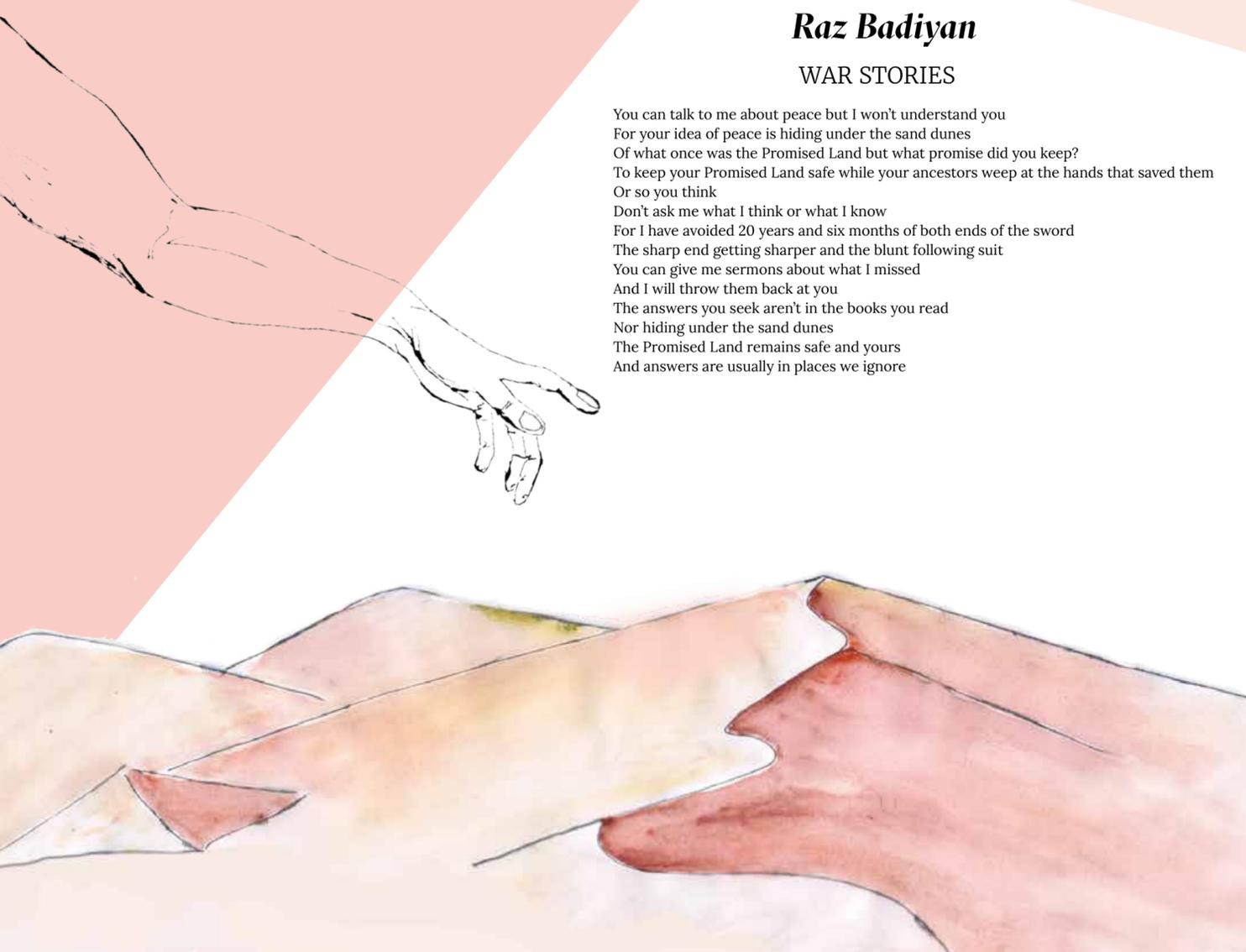


Artwork by Katharine Xu

# Raz Badiyan

## WAR STORIES

You can talk to me about peace but I won't understand you  
For your idea of peace is hiding under the sand dunes  
Of what once was the Promised Land but what promise did you keep?  
To keep your Promised Land safe while your ancestors weep at the hands that saved them  
Or so you think  
Don't ask me what I think or what I know  
For I have avoided 20 years and six months of both ends of the sword  
The sharp end getting sharper and the blunt following suit  
You can give me sermons about what I missed  
And I will throw them back at you  
The answers you seek aren't in the books you read  
Nor hiding under the sand dunes  
The Promised Land remains safe and yours  
And answers are usually in places we ignore



# Student's Guide to the Revolution

Lamya Rahman & Andrew Rickert

Stuck on campus when the revolution comes?  
We've prepared your survival guide.

1

The revolution is starting and it's heading down City Road. Nobody thought this day would ever come. This is your time. Take a minute to think what you want out of the revolution, while the campus WiFi still works.

2

Head to Hermanns. Convince others that you've figured this out. Start with your friends and then move onto remaining staff and students. Remember this is your revolution. You're the Ideas Person.

3

Secure some financial backing. Head to the USSC and chat to the CIA or Northrup Grumman. The CIA loves to invest in revolutionary rebel groups. For the ideological purists, the China Studies Centre is a good alternative—albeit less well funded.

4

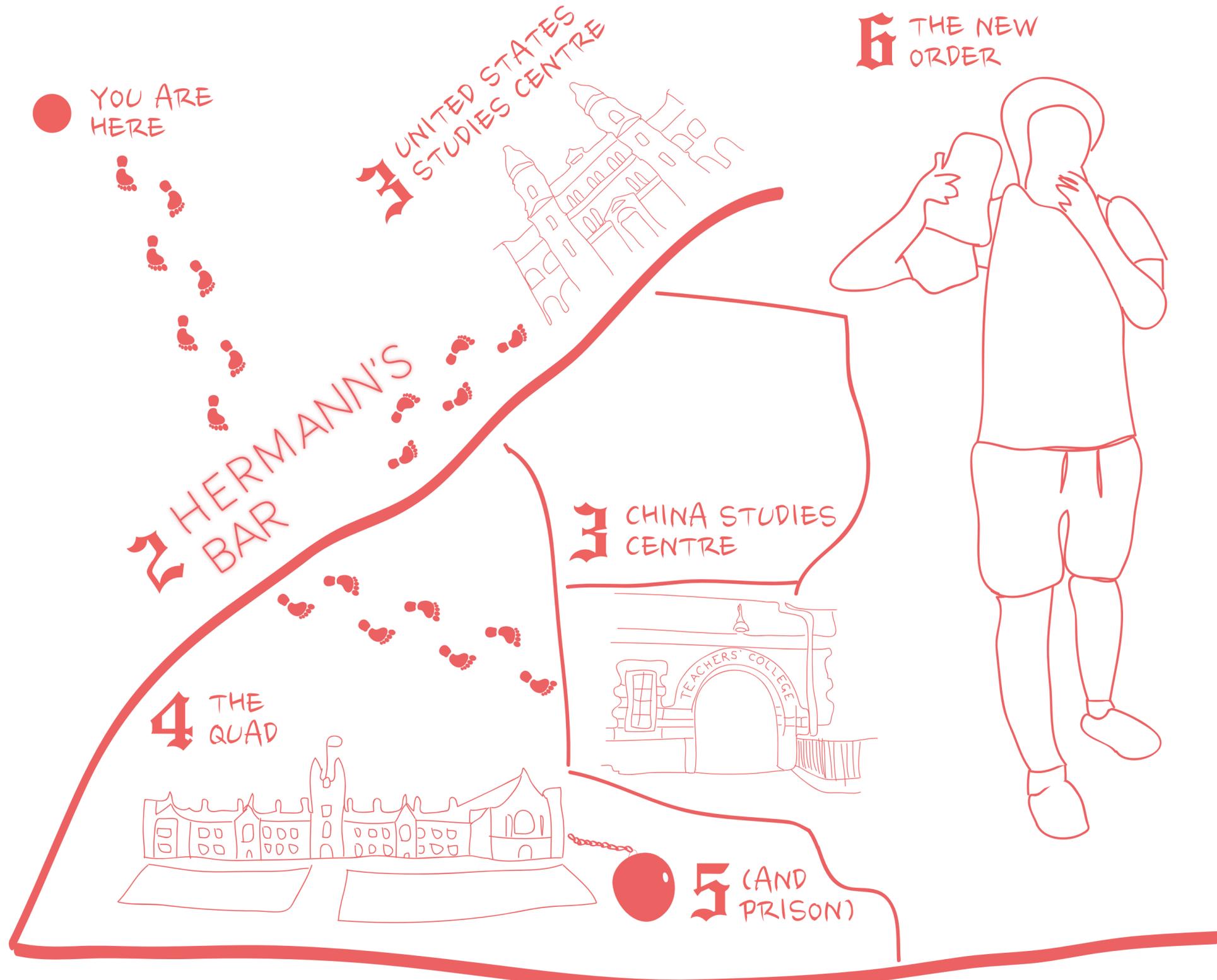
Take back the Quad. Every revolution needs a headquarters (or open air prison). Block the entrances and fortify the windows. This may breach the NSW Heritage Act 1977, but how else can one protect themselves from incoming police and army raids, water cannons, drones, etc.

5

Imprison the bourgeois elite. This will take a bit of organisation—who's first?  
Campus security?  
Young Libs?  
University management?

6

Establish a new social order on campus. Do the SRC and USU need to be different organisations? Does debating even need to exist? And what the fuck is SUSF anyway? Focus on creating a structure that reflects you. Remember KISSS: Keep It Simple Stupid, Socialist.



\*SOME BUILDINGS  
NOT TO SCALE!

Not interested in revolution? Fuck off.



# Where will your degree take you after the apocalypse

When the world finally shrivels into a crispy ball of coal dust and off-white coral, which overqualified students will survive?, asks **James Sherriff**.

The sun dips below the clock tower, basking the Quad in a dusky orange glow. Outside, a warm wind shakes the tattered flags that still line Eastern Avenue, bringing with it the smells of a fallen city: smoke, dust, decay. As the Victoria Park gates pull closed, the bells' final toll rings out, a death knell for any who remain outside the campus walls. Sydney's nightlife has been dead for a long time, but now, it's deadly.

The old world is gone. The University of Sydney is all that remains, guarded and populated by the students left on campus when the city collapsed.

**Broken Things in PNR memes for Engineering Teens is now the only website that can be loaded, campus-wide—and includes a digital shrine to St. Jason Chan.**

The bells mark the return of the day's last salvage crew—an elite unit of SUSF members tasked with picking through the rubble for supplies. It's a rough job, but it's been over a month now and Ralph's is running dangerously low on catering. Most of the crew are still pretty healthy, having only emerged from the gym-college microcosm after the first week of fighting had passed. This physical prowess makes them perfect scavengers for collecting food and medical supplies, as well as higher priority items like tapioca pearls. But shortages are beginning to bite.

Coffee was the first thing to go, its absence playing on a campus-wide caffeine-addiction to fuel ancient tensions within the university. Taste Baguette and Courtyard have both been down for a week, still smouldering after a series of interfaculty raids on the Arts/Law faction. With no way to access over-priced meals, regular iced-coffee, or firm-sponsored catering, Law students have been forced into Manning, ill-at-ease with their new home's radical past.

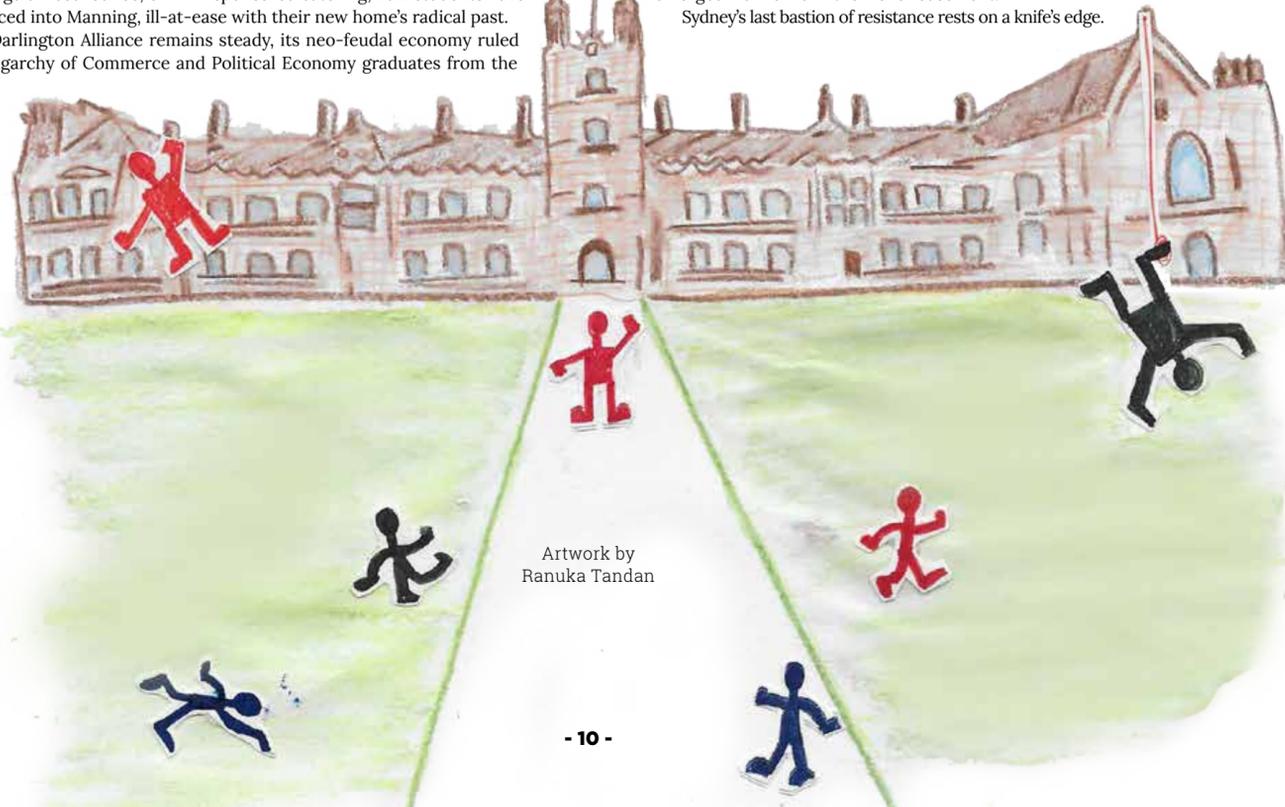
The Darlington Alliance remains steady, its neo-feudal economy ruled by an oligarchy of Commerce and Political Economy graduates from the

untouched reaches of the ABS building. Despite the hierarchical power structure, the south side of City Road is remarkably peaceful, thanks mostly to the abundance of food flowing from Cadigal Green. Cooperation between the ag, bio, and engo fiefs has provided the Alliance with a steady supply of rad-resistant cabbage, while super-strength beer keeps the remaining Hermann's Radicals subdued.

But it's becoming chaotic on the Camperdown side. Loyalties are fraying, alliances splintering. Petty feuds magnify a thousand ideological divisions; party lines separate competing visions of utopia. Though SASS led a valiant defensive effort during the initial throes of the apocalypse, popularity has been declining in lockstep with factional unity. Already at home with the hopeless, jobless reality of their degrees, Arts students adapted well to the apocalyptic void. But repeated attempts to install a Marxist government in Manning House brought down the wrath of the Liberal SASS exec. Most of the revolutionaries were killed in the fighting, but the ruthless response led by Lachlan Finch's personal guard was widely condemned. In a final cruel twist, Finch was assassinated by a lone SALT separatist, only three days out from his 20th year in power.

In the midst of such chaos, the threat to stability is now more internal than external. Only yesterday, internet privileges were revoked by the Cadigal Entente—a ruthless cartel, created by the Engineering and IT faculty to revive and control access to the various university meme pages. Broken Things in PNR memes for Engineering Teens is now the only website that can be loaded, campus-wide—and includes a digital shrine to St. Jason Chan. But, in a stroke of disaster, Camperdown devices are now unable to access USyd Rants. With no anonymous, online outlet for interpersonal angst and administrative frustration, tensions have moved offline, sparking uproar on Eastern Avenue. The megaphone clicked on within minutes, chalk dust tainting the air and colouring the City Road border with old world resistance slogans. Ever-vigilant for a revolutionary opportunity, SALT has re-emerged from exile in the Fisher basement.

Sydney's last bastion of resistance rests on a knife's edge.



Artwork by Ranuka Tandan

# Nine days in North Korea

Jay Tharrapel has a different perspective on North Korea.

On the 24th of July I arrived in Pyongyang in a travelling party with five others, including Dr Tim Anderson, lecturer in Political Economy at USyd. At the jet bridge we were greeted by Tammam Suleiman, who used to be the Syrian Ambassador to Australia, but who now serves as the Syrian Ambassador to DPR Korea.

What follows is not an academic account that takes into consideration every aspect of the country, but simply what I saw in a thousand words.

Most foreigners go through Koryo Tours and get shown the absolute best of the country, but because we went through the DPRK Committee for Cultural Relations with Foreign Countries they showed us a lot more of daily life, from humble farming households, to department stores, to the educational facilities on offer to Korean children.

Guiding us through these landmarks was our lead guide and translator Mr. Kim Jong-nam, who told us that he didn't "consider [us] as tourists but as a cultural exchange delegation." This probably had something to do with why we never felt like we were being controlled in any way. Our only limitation was that none of us knew Korean.

A Fox News article from June last year wrote that tourists in North Korea aren't "allowed to leave the hotel unescorted, and any meet-ups with others there must take place in hotel confines." This was not my experience. We spent three evenings away from our two Korean guides, did our own thing, got back to the hotel late, and greeted our two guides slightly hungover in the morning. But those nights weren't simply about drinking Arak and Soju and smoking shisha: we talked to people in the know who have been living in the DPRK for many years now, like the UN Resident Coordinator to DPR Korea, Tapan Mishra, as well as Jesus Fernandez, who represents the Cuban embassy, both good friends with Tammam.



One Thursday morning our guide, Mr. Kim, a lean, chain-smoking 42-year-old who used to be in the Korean People's Army, woke us up early for a stroll along the jetty to watch the sunrise alongside dozens of fishermen. We were in Wonsan on the east coast, facing Japan. We talked about social life. According to Mr. Kim, coal miners get paid more than most office workers because they, like others in physically strenuous roles, ought to be compensated more. Later Tammam told us at a fancy Korean BBQ restaurant that coal miners get to eat at discounted rates. According to Article 30 of the DPR Korean constitution, "arduous trades" are entitled to shorter working days.

You get the impression that the so-called 'elite' in North Korea are different to the elite of capitalist societies, consisting of school teachers, scientists, architects, doctors and engineers, people whose ingenuity plays a role in providing the brain power for the state's drive towards economic self-sufficiency. Are these people paid more? Yes, but this inequality pales in comparison to the inequality you see in the capitalist world.

In Wonsan we visited a shoe factory where the workers on the assembly line doing the physical work had air conditioning, but the designers with desk jobs behind computers didn't. We visited a food processing factory where the workers had a swimming pool upstairs where they would often go after work. Because urban housing is an administrative task, rather than a tradeable commodity, people can move from different parts of the city relatively easily after filling out some paperwork. Had a baby and need an extra room? Apply for an upgrade and they'll find you a new flat.

Two years ago, a North Korean defector, Kim Ryon-hui, went public saying she was surprised by the homelessness in Seoul, South Korea, and that she had never seen homelessness in Pyongyang, the capital of the North, according to United Press International. While this is not the only account offered by defectors, and plenty are certainly more unfavourable, this testimony accords with my experience. I didn't see a single homeless person either, and the people at the embassy are convinced that it's one of the safest places to live.

We visited Mikok Cooperative farm near Sariwon city where we were supposed to do some farm work, but when we got there, the farmers told our guides that they'd rather we not. Instead we were invited into the house of a farming family and spoke to a woman in her 60s who remembers the 'arduous march', the famine



of the 90s that followed the collapse of the Soviet Union earlier that decade. She recalled the hard times but also mentioned that at the time they believed it was a temporary hardship because they were confident that the leadership had a plan to fix it. Her experiences of that time gave us the impression that their society is a highly organised one with significant levels of mass participation. Farmers don't just tend to the land, they're also encouraged to take time off to study agronomy, all provided by the state.

**A country that endeavors to credibly stand up to the United States must necessarily be authoritarian for the simple reason that they are a nation at war**

The popular political slogan in North Korea these days is that "children are the rulers of the country" and that's because the one area where the government spends big is on educating their youth. In Wonsan we visited a school for orphans that had a swimming pool, and a whole range of sporting facilities, far better than anything I had access to in primary school. Every province in the country has a 'Children's Palace' where students go willingly because it's optional, to develop their skills in calligraphy, singing, drama, dance, sports, music and fine drawing. Tapan told me he believed North Korea's economy would skyrocket if the economic sanctions were lifted.

A country that endeavors to credibly stand up to the United States must necessarily be authoritarian for the simple reason that they are a nation at war, and cannot be one where the population are timid, beaten, and demoralized. The way Pyongyang sees it, the army that murdered a third of their population and completely levelled the country during the Fatherland Liberation War still occupies their nation. As such, the people I spoke to thought their authoritarian garrison state necessary, the only way to assure their gains against a force that has time after time resorted to any means to subvert liberation efforts.

The state believes that it has a civilisational mission to complete, one that began with resistance to Japanese colonial occupation, and should end with the reunification of Korea, which both sides are enthusiastic about. Their slogan is, "we envy nothing in this world," and that seems to make perfect sense when you look around. They don't smear their public spaces with advertising telling their citizens they're inadequate, instead they paint murals intended to inspire their people to build a better society. All they ask of us is to be left alone, and for the US military to leave their homeland.

Yes, our time there was limited, but honestly, what I saw was a highly organised, egalitarian and energised society, with good reason to believe that they're now reaping the fruits of past sacrifices.



Image Credit: Jay Tharrapel

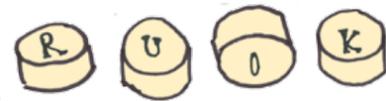
# Beyond R U OK

Dan Reede calls for an end to the depoliticisation of mental health.

Anyone with Facebook, especially those who have experienced challenges to their mental health, no doubt recalls the wave of awareness that swept people's newsfeeds in 2016. Blokes of all varieties, even those renowned for their toughness, let down their guard, if only temporarily, to offer insight into their own experience and to encourage their followers to do the same: 'R U Okay?', they asked earnestly. But amid the blur of tags and encouraging hand signals, something was lost in the conversation. The awareness that was raised, it seems, was unaware that people other than cis-males experience mental health issues; unthinking of the limitations of mere acceptance; unconscious to the role external circumstances play in generating neuro non-typical patterns of thought. For a movement no doubt spurred on by people with the best of intentions, such inattention seems regrettable.

One does not need to scratch far below the surface to uncover the sentimentality of awareness advocacy—embodied as it is in the Facebook hashtag, the Movember moustache and the stump speech. In the face of an enormous diversity of experience it really only offers two broad brush messages: that mental illness is a real phenomenon and that it is something we ought to be sympathetic towards. Whilst these are important points it is unclear what precisely they purport to accomplish. The raising of such a highly abstracted awareness coupled with a one-size-fits-all interpersonal approach (captured so succinctly in that single phrase—'R U Okay?') offers little solace to sufferers beyond the vague relief that perhaps they won't be stigmatised as brutally as they once would have been; that a confessional moment might now be met with a confused but affirming nod instead of overt disgust. In the more cynical analysis, it simply allows the unburdened to discharge their moral obligations through passivity alone.

plea for the basic decency of having their suffering deemed legitimate. On the other hand, it also makes the responsibilities of friends and family seem far more daunting. In this respect, I doubt I am the only one who knows the cruel sting of being sent the Lifeline number by a friend misinterpreting my attempts at sincere dialogue for suicidal ideation.



When popular campaigns do settle on a more coherent image it tends to be a homogenous one: the straight white man with clinical depression who, struggling against a socially conditioned masculinity, is ashamed of perceived emotional weakness. The dynamics of men's mental health are an important aspect of the broader crisis (as well as an essential part of my own story). Nevertheless it is problematic that they have been deemed the most significant demographic outcome.

Whilst it is true that suicide takes more male lives than female, it goes unspoken that eating disorders have by far the highest morbidity rate (disproportionately affecting women); or that working class men are more likely to commit suicide than upper-middle class ones; or that refugees in Australian detention centres are ten times more likely to commit suicide; or that young Indigenous men have the highest suicide rate in the world. Against this backdrop the heavy emphasis on the broad umbrella of men's mental health and the concomitant implication that male stoicism is its root evil starts to look quite sinister indeed. What's more, the oft trumpeted slogan that 'mental illness does not discriminate' reveals itself as mere rhetoric. Some groups do suffer more from mental illness—not because they are inherently predisposed, but because the problem is, in many ways, political.



None of this is to say that the awareness we've raised isn't valuable. But when it sets the parameters of our discourse, however, we run the risk of mistaking our rusted cog for the oiled machine. And with estimates that 45 per cent of Australians will suffer from a mental illness at some point in their lives, this would surely be a grievous mistake. We need to start asking why we've been so reticent to embrace the complexity, both personal and political, of the mental health crisis, and what we can do to meaningfully improve the lives of those suffering. The answers to these questions begin with overcoming the assumption that mental-illness is a strictly medical phenomenon.

Psychiatry in general, as well as increasing swaths of the public, insists on viewing mental illnesses in the same light as physical ones. Just as you can come

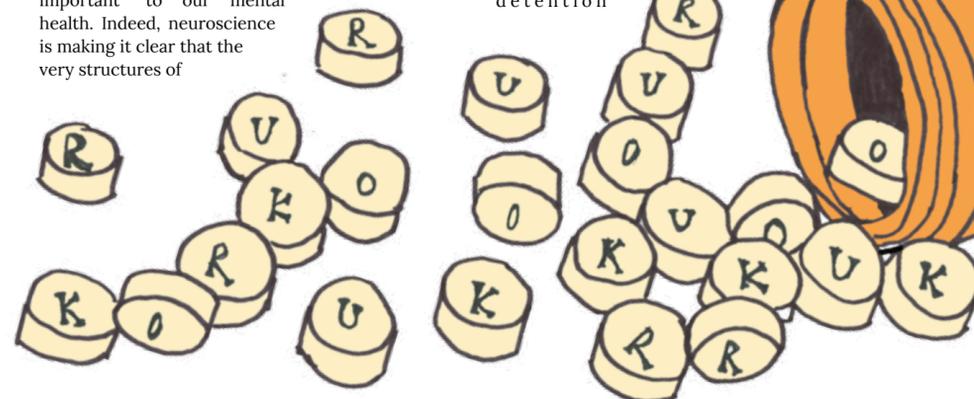
down with the flu, so too can you develop a generalised anxiety disorder. This approach, often referred to as the 'medical model', conceptualises mental illnesses as discrete disease entities which can be isolated and studied under the microscope. Mental illness, the medical model explains, is caused by and consists in biochemical imbalances in the brain. In this context our discourse seems reasonable. If depression is medical in the sense of cancer, then the public's capacity to bring about change, in a political sense, is limited. There's no point in politicising a biochemical issue just as there's no point in demanding justice from nature itself. But, as the unequal distribution of mental illnesses suggests, there is something political going on.

## Mental health advocacy must focus squarely upon the role our socio-political reality plays in causing and maintaining mental illness

Even if we accept that disorders like anxiety and depression do represent discrete biochemical pathologies (which some researchers vehemently deny), we are still left with the burning question of why more and more people are suffering from them. Indeed, it's the sheer ubiquity of disorders like anorexia, anxiety and depression—as well as the inability of psychiatry to stay this trend—which should raise the most cause for concern. So too should the fact that these diseases are disproportionately prevalent among the groups worst off under the status quo: queer people, people of colour, Indigenous people, and refugees. Clearly, socio-political reality plays a role in causing and maintaining mental-illness. Of course, it would be wrong to claim that mental illness is never exclusively the product of random bio-chemical processes. But the insistence on treating human minds in perfect clinical isolation is equally unreasonable. Full-blooded mental health advocacy must focus squarely upon the fundamental role our socio-political reality plays in causing and maintaining mental illness.



The observation that mental health is necessarily bound up with the world is increasingly supported by the research. As clinical psychologist Peter Kinderman notes, "it's not just that there exist social determinants" but that "they are overwhelmingly important" to our mental health. Indeed, neuroscience is making it clear that the very structures of



the brain are, in Allan Schore's words, "experienced-dependent and influenced by social forces". Poverty, social isolation, racism, sexism, a lack of housing, and displacement all seem to drastically increase one's chances of mental anguish, especially when experienced during childhood. What's more, there appears to be a substantial connection between rising rates of mental-illness and neo-liberal economic policy. Beyond the psychological collateral wrought by cuts to social welfare, researchers such as Sue Gerhardt and Oliver James have argued convincingly that neoliberal capitalism actually rewires the brain, leaving it vulnerable to disordered thinking.

Our minds have never been so bound up with the logic of the free-market and its ideology of self-interest. Caught between enormous global suffering and impending environmental catastrophe, we are encouraged to focus on getting our cut of an ever-diminishing loot, which has become the gauge for individual self-worth. In this endeavour we are promised meritocracy but confront limited economic opportunity, meaningless work, and unaffordable housing, which are then attributed to the lack of personal ambition. In the absence of community and culture, we have only materialism and perverse self-comparison to turn to for consolation. Mental-health has not been made very easy for us to achieve under the status quo, and yet achieve is exactly what we are expected to do. Indeed, as therapist David Smail has noted, neoliberal individualism has found a home in today's preferred-therapies: if your mental-health doesn't improve, it's not because of some external reality, but because you aren't practicing enough mindfulness, or taking CBT seriously, or reading the right self-help books, or doing the right exercise. While CBT and mindfulness can be hugely helpful (they have been for me), if the problem is understood as socio-political then the insistence of such therapies on learning to better tolerate one's condition must be seen as a band-aid solution at best.

## 'Men's mental health' advocacy requires... recognising that toxic masculinity also directly contributes to the psychological burdens women suffer

The upshot of all this is put best by Andrew Samuels: "From a psychological point of view, the world is making people unwell; it follows that, for people to feel better, the world's situation needs to change." As one can imagine, neither governments or big pharmaceutical companies have been particularly interested in embracing the perspective of socio-political complicity and the call to action which results from it. For the former, it would be to expose the enormous hypocrisy of emphasising mental health in one breath while supporting offshore detention

and neoliberal expansion in the next. For the latter, it would entail enormous financial losses. Those who think this sounds a tad conspiratorial would do well not to forget psychiatry's history: it is one of asylums and electroshock therapy; of pathologising homosexuality, runaway slaves and 'hysterical' women in service of political ends.



For those of us who care deeply about the mental health crisis, however, the socio-political perspective should come as a profound one. Instead of passively supporting individuals who bear the primary responsibility for their mental-health burdens, the mental-health crisis becomes something that we are all collectively responsible for—social problems, after all, have social solutions. This means recognising the very real opportunity one has to make the lives of people suffering from mental-illness easier: not just by dismantling harmful taboos, but by endeavouring to understand and accommodate the specific dynamics which make living with a mental illness so difficult. More broadly, it means taking a stand against those structures which work to maintain mental suffering: racism, sexism, economic inequality and exploitation. From this perspective 'men's mental health' advocacy requires not just encouraging men to be more open about their experiences, but recognising that the toxic masculinity which makes it hard for them to do so also directly contributes to the psychological burdens women suffer. It means acknowledging the reality of intergenerational trauma experienced by Indigenous peoples and the ongoing role non-Indigenous people play in this. In the last analysis, it means holding politicians and big business accountable when individuals are treated as a means to financial ends.

For people with diagnosed mental illness, a socio-political view of mental health can be initially hard to stomach. There is enormous relief in being correctly diagnosed and, for many, being able to point to their condition as a strictly medical issue is a helpful thing. In my experience, however, the perspective of social-causation is an ultimately liberating one. It has allowed me to escape the isolation of my own suffering and approach a universalist solidarity. To recognise that one is not to blame for being unable to get better, that blame lies elsewhere, that one's pain is not the thing which sequesters them from the world, but the very thing that connect them to others—these are truly profound realisations. And with more and more people affected by mental illness, directly or indirectly, perhaps a fuller understanding of mental-health could be the thing that unites us.

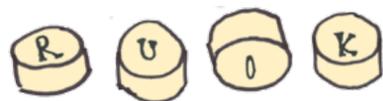
Artwork by Lena Wang



The point is this. Just as the abstract knowledge of racism does not motivate one to address its various manifestations, sympathy for the mentally ill does not necessarily engender meaningful changes in individual behaviour. This becomes clear once we reflect on the relative absence of campaigns emphasising the practical exigencies of mental health services. Indeed, when all one is armed with are vague sympathies and an open mind, old prejudices are given plenty of room to re-emerge. In my experience, well-meaning people still tend to conceive of all mental-health issues as if they were crude caricatures of a depressive disorder, with suicide being a perpetual risk. This is understandable: our popular discourse is almost exclusively focused on suicide prevention and everyone has, in their own grief, an experiential analogue which allows them to more easily imagine what severe depression must be like. But it's also harmful.

## Sympathy for the mentally ill does not necessarily engender meaningful changes in individual behaviour

In framing the discourse around suicide, we have moved towards establishing a binary between being suicidal and being 'Okay' which needlessly circumscribes our sympathies. In doing so, we have failed to recognise the chronic nature of most mental health burdens and the should-be obvious danger of treating OCD or PTSD or bulimia as if they were simply strange iterations of suicidal depression. This encourages unwell individuals to play up or misrepresent their symptoms in an embarrassing



Increasingly, mental illness is recognised as one of the most significant causes of suffering in our societies. In some respects, we have responded to this crisis admirably: we organise fun runs, we grow our facial hair, we trot therapy dogs through campus, all in support of the mentally ill. And what has come of our efforts? Awareness is at all time highs. Gone are the days, or so we think, when the depressed were typed as lazy, the anxious as cowards, and the schizophrenic as dangerous. Where so many of the world's problems seem intractable surely, one thinks, we are at least here on promising ground.

As the beneficiary of these efforts I have serious doubts—and not just the kind I take Zolof for. The awareness-based mental health advocacy which has become so prominent lately is important. In all likelihood it has saved lives. In my view it is also facile, platitudinous, and reductive, insisting on a depoliticised and medically-segregated understanding of mental health which risks missing the point: that despite over 100 years of psychotherapy and countless billions spent on research, the world's collective mental-health seems to be getting worse. So, though it's on the tip of our tongues, I think we have cause to wonder: is the current form of advocacy all we think an issue as complex as mental health amounts to, and do we really intend to try and 'R U Okay' our way to a solution?

It's time we re-orient our understanding of the mental-health crisis.



# Will lived experiences divide us?

Lorenzo Benitez thinks we're more capable of empathy than identity politics.

To fully understand the experience of marginalisation requires you have first hand experience of that marginalisation. This assumption is fundamental to today's practice of identity politics, with many claiming we should give more credence to those who have actually experienced racism, sexism, transphobia and other forms of oppression. This is evident in how people of a marginalised identity often invoke it—for example, "as a gay person of colour, I believe..."—so as to assume a more authoritative position from which they may pontificate. Speaking philosophically, this is the primacy of phenomenal knowledge: the idea that a conscious being's first-hand experience of a phenomenon is unknowable in a complete sense; even if you learn everything about that conscious being, right down to the atomic structure of their neurobiology, you'll never know what their subjective experience is like. This view undergirds left-wing orthodoxy, common on campuses in the US and increasingly Australia, that victims of marginalisation have the final say on what it's like to endure that marginalisation.

For much of its history, identity politics has been nobly concerned with giving oppressed people the resources to understand their own experiences. It helps address what philosopher Miranda Fricker has called hermeneutical injustice, which is the social disadvantage that prevents the oppressed from interpreting the realities of oppression. For instance, it wasn't until the early 20th century that the word 'racism' entered the English language: before that, it's difficult to conceive of how victims of racism would have been able to make sense of what they were suffering. Or take the American civil rights movement, which helped people of an oppressed racial identity conceptualise their oppression as shared and hence mobilise in response to it. Identity politicians invoke this concept in advocating for victims of

injustice. But we should question the consequences of taking this position to its logical extreme.

**Humans can generalise from our personal experiences, projecting observations into concepts about the way the world works**

The problem with this view is its disavowal of empathy; doggedly believing that we can only understand our own lived experience risks a kind of phenomenal solipsism. Different people experience what it is like to belong to a particular identity in different ways, according to other intersecting characteristics: for example, we might think a person who identifies as bisexual has the authority to speak about bisexuality.

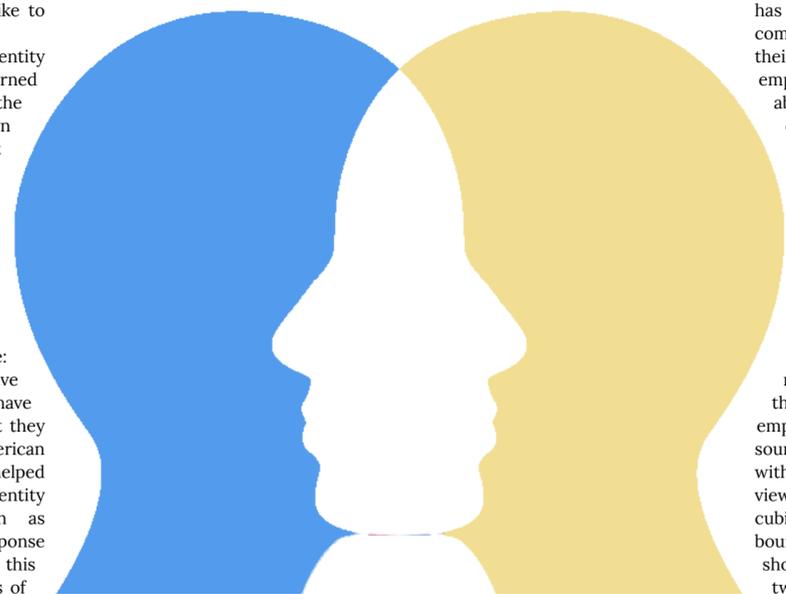
But, if that person is a PoC and from a Catholic nuclear family, their experiences may be very different from those of a white, bisexual person with an a religious upbringing. Pursuing this line of reasoning forces us to recognise no two people have the same lived experience. We must therefore conclude that each of us are relegated to our own separate corners, lonely with knowledge about our experiences that we can never fully share.

Considered philosophically, this phenomenal solipsism has a lot going for it, and it is admittedly difficult to rebut. However, humans are an inferential species: we can generalise from our personal experiences, projecting our observations into concepts about the way the world works. It's this inductive capacity that has allowed us to build our material world: the sciences depend on our ability to isolate variables and project their causal relationship to subsequent phenomena. Even beyond the sciences, our inferential capacities let us

communicate deeper, emotional experiences. For instance, psychology argues that literature broadens empathy, in a way that anyone who has ever cried at the end of the book can attest. Even something as rudimentary as words on a page can offer significant insight into the phenomenal quality of a character's subjective experience.

When it comes to actual human interaction, our inferences are even more successful at establishing empathy. We can convey meaning through language and the other affections of real-life conversation. Surely, this suggests we can at least try to imagine someone else's phenomenal experience; even if that image is sometimes hopelessly inaccurate, the capacity at least is there. This is similar to how science periodically gets things wrong, but for the most part yields true insight. For example, every person has likely been excluded at one point in their life because of characteristics arbitrary to their personal identity. When talking about racism, a PoC who has experienced it can invoke these common experiences to ensure even their Caucasian friends are not beyond empathy. Hence, being able to theorise about racism should not depend on one's racial identity.

Leftists should therefore question the phenomenal solipsism implied by the most extreme forms of identity politics. It's assumptions can sow disunity between people based on the arbitrary nature of identity, stifling progressive visions for a fairer and more united world. While such solipsism may have logical merit, so too do the foundations of our inductive, empathic abilities. Since they're equally sound positions, we should favour that with more social merit. Between the view that could divide us into epistemic cubicles, or that which holds such boundaries can be transcended, it should be obvious which between the two we ought to favor.



# The war in Yemen: What the news isn't telling you

Swapnik Sanagavarapu cuts through the spin surrounding the Arab World's worst crisis of recent times.

The poorest country in the Arab World is in the midst of what has regularly been described as the worst humanitarian crisis of our times. Since 2015, Yemen has been engulfed in a brutal war that has torn the country apart and crippled its population. A coalition of states led by Saudi Arabia and their allies in the Gulf Cooperation Council have directed their full military might against Yemen, claiming to defend the "internationally recognised" government of Abdrabbuh Mansour Hadi against Houthi "rebels", who they allege are Iranian proxy fighters.

The scale of the Yemeni people's suffering is incomprehensible to us in the West. Currently, 23 million people are in dire need of aid and assistance. Every ten minutes, a toddler under the age of five dies of preventable causes. Food is perpetually insecure and clean water is a luxury for a select few, meaning that thousands are killed by the devastating cholera outbreaks that erupt regularly.

Considering the intensity of the humanitarian disaster alone, you would imagine Yemen would be the subject of daily news stories, global headlines, round-the-clock coverage. But this isn't the case. What little we hear about Yemen is often couched in vague platitudes that evoke our empathy for a few seconds, before shifting on to other issues.

**The Australian government and institutions like USyd are directly complicit**

In the few instances where the underlying dynamics of the conflict are discussed, it is framed as a proxy war between Saudi Arabia and Iran—nothing more than the natural result of regional powers vying for influence. In many cases, the proxy war angle receives a sectarian spin—the conflict becomes a religious battle between the Zaydi Ansar Allah movement (also known as the Houthis) as agents of Iranian Shi'ites against the Sunni Gulf Monarchies. In other cases, the conflict is presented as an internal Yemeni struggle between competing factions, with only the "internationally recognised government" having a legitimate claim over the Yemeni state. Drawing on Orientalist discourses, media pundits paint Yemen as just another case of Middle Eastern instability, another case of the Arabs' incapacity for discipline, unity and peace—what Edward Said termed "the Arab Mind". All these media narratives obfuscate the geopolitical and material realities that drive the conflict and the resulting humanitarian crisis. Notions of proxy wars, civil wars and sectarian strife imply a sense of parity between the two sides, leading us to believe that both are equally culpable for the unfolding humanitarian catastrophe.

But the facts on the ground suggest a narrative entirely different to catchlines repeated in the media. This conflict encompasses a coalition of the most reactionary actors in the region seeking to undermine the democratic will of the Yemeni people. More importantly, our own government and universities (including the University of Sydney) have been complicit in both the subversion of Yemeni political will, and the genocidal war of aggression waged against the population.

USyd tutor and long time opponent of the war, Jay Tharappel, argues Saudi aggression is just the latest iteration of Western imperial attempts to dominate Yemen. Indeed, maintaining influence in Yemen is vital for US imperialism, and its subcontractors in the Gulf. This is because the Bab el-Mandeb Strait, off the coast of Yemen, is one of the most important shipping routes in the world—known as the Southern Entrance to the Red Sea. Control of this passage has important geopolitical implications, as it forms a vital link between the Persian Gulf, the Mediterranean and Asia. More importantly, it is estimated that around 5 million barrels of oil pass through the strait everyday. As Tharappel puts it, "an independent Yemen would put a limit on the West's ability to dominate [the Strait], endangering the value of the US dollar and vital oil supplies."

That is why the Saudis and their Western benefactors have unleashed such extraordinary brutality on the people of Yemen: it's punishment for the Yemenis' rejection of foreign incursions on their sovereignty. When the Yemeni people threw in their lot with the Ansarullah insurgency in 2014, rising up against the Saudi puppet government of Abdrabbuh Mansour Hadi, they inadvertently signed their own death warrant.

The Government of National Salvation they aligned themselves with, while often painted as nothing more than "Houthi rebels", is comprised of not only Ansarullah, but a broad coalition of nationalists and communists. To paint the Houthis as Iranian proxies ignores the fact that they have the support of the bulk of the Yemeni state, Yemeni political parties and the mass of the population.

"The narrative of Iranian backed destabilisation is the Saudi narrative." Tharappel says. "This is Saudi interference in Yemeni politics."

Only last week did international media attention once again acknowledge the severity of Saudi war crimes in Yemen, when a coalition airstrike

hit a school bus full of children, killing dozens. The munition used to murder these children was an MK82 Paveway, sold to the Saudi air force by Lockheed Martin. USyd, in collaboration with the Australian Research Council, has provided Lockheed Martin with millions of dollars worth of research in the field of fibre optics—technology which was used in the MK82.

**Saudi aggression is just the latest iteration of Western imperial attempts to dominate Yemen**

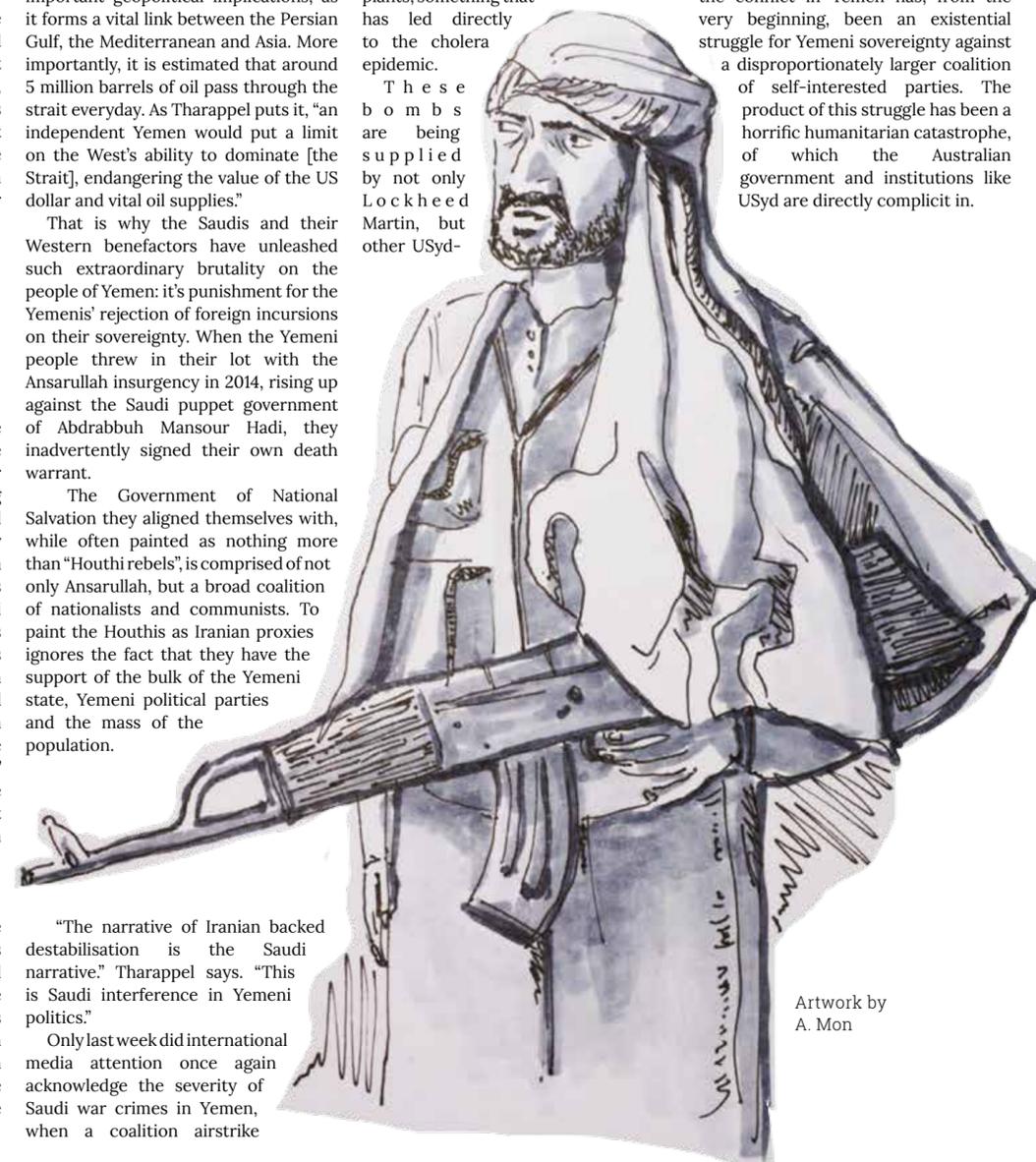
Unlawful airstrikes rain down daily, indiscriminately destroying weddings, hospitals and markets, as well as the medical and sanitation infrastructure of the country, including water treatment plants, something that has led directly to the cholera epidemic.

These bombs are being supplied by not only Lockheed Martin, but other USyd-

affiliated weapons manufactures such as BAE Systems and Thales, whose Australian Chairperson is USyd's Chancellor, Belinda Hutchinson.

Augmenting this hellish air offensive has been the imposition of a cruel naval blockade across the country, under the guise of preventing arms shipments to the Houthis. Instead, everything from medicine to sanitary products have been restricted. In a country that imports 90 per cent of its food supply, the naval blockade has restricted access to even the most basic necessities. The coalition offensive in June of this year against the port city of Hodeidah threatened famine on millions of Yemeni citizens, cutting off the channel through which almost all aid supplies get into the country. The Australian navy, it was revealed, participates in training exercises with Saudi Arabia that guide them in how to more effectively impose blockades such as these.

Far from a factional tussle for control, the conflict in Yemen has, from the very beginning, been an existential struggle for Yemeni sovereignty against a disproportionately larger coalition of self-interested parties. The product of this struggle has been a horrific humanitarian catastrophe, of which the Australian government and institutions like USyd are directly complicit in.



Artwork by A. Mon

Students' Representative Council, University of Sydney

**Want some work?**  
**Polling Booth Attendants Required**

The SRC is looking for people to work on the polling booths for its elections this year.

If you can work on  
Wed 19th Sept and/or Thurs 20th September,  
and attend training at 4pm Monday 17th September,  
we want to hear from you!

**\$34.87 per hour**

There may also be an opportunity to undertake additional work at the vote count. Application forms are available for download at: [srcusyd.net.au/about-us/src-jobs](http://srcusyd.net.au/about-us/src-jobs) or can be obtained from the SRC front office (Level 1, Wentworth Building).

For more info, call 9660 5222.

Applications close 5pm Wednesday 5th September 2018.

Authorised by K.Chau, 2018 Electoral Officer  
Students' Representative Council, University of Sydney  
p: 02 9660 5222 | w: [srcusyd.net.au](http://srcusyd.net.au)



# Do you ever feel like a plastic bag?

Nick Forbutt on Coles' environment baggage.

Following a national campaign, Australia's two major supermarket chains, Coles and Woolworths, announced they would stop providing single-use plastic bags by the end of June, replacing them with reusable, 80 per cent recycled bags for 15c. Since then, conservative commentators have been outraged, customers have stolen baskets and trolleys, and one Woolworths worker was reportedly assaulted. While Woolworths has maintained its green credentials, Coles announced it would give away reusable bags indefinitely, oscillating like a flimsy petrochemical sheath in gusts of public opinion.

**With more and more people asking about the cost of convenience, cultural change is crucial**

Finally, pressure from environmental groups and recycling-loyalists prompted Coles to revert to its original ban. This idiosyncratic marketing exercise seems like mere greenwashing—creating the perception that Coles is environmentally friendly, when that's not really the case. Given their current initiative to collect tiny plastic toy versions of popular products and the individually wrapped slices of banana bread in aisle three, Coles appears to value appearance

over environmental consequence.

As I watched Coles flinch against complaints from customers and conservative commentators, I was struck by the alarming power of this vocal minority.

The insanity of anti-environmentalism is so entrenched in Australia that conspiracies often appear more believable than scientific expertise. The growing tendency for conservatives to spout their views without evidence recently came to light in Liberal Party sentiments over the national energy guarantee.

In conceding to Abbott and Co, last week Malcolm Turnbull dumped plans to embed emission reduction targets in the Commonwealth legislation. And not only is the conservative side of politics unable to address the severity of climate change, it also wants to go to war over plastic bags. Last week, the former deputy PM Barnaby Joyce said "people in the local Kmart" don't care about the Paris Agreement. Our supermarkets have just become gladiatorial arenas for new culture wars.

The plastic bag ban is about conservation. But for plastic libertarians like Steve Price, conservation doesn't matter, because plastic bags are only in oceans around "southeast Asia, not here", perpetuating the erroneous idea that environmental degradation is a geographically distant threat. Alongside Andrew Bolt's utterances that the ban is "an essentially useless gesture", it is obvious that these anti-egalitarian white

men are disheartened that public consensus on social and environmental issues has moved to the left.

With more and more people asking questions about the cost of convenience, and feelings that the environmental movement is a threat to the 'Australian way of life', cultural change is crucial. As Coles reinforces the idea that customers are always right, we must understand the strength of consumer power. None of us are perfect. I took a takeaway coffee in a disposable cup to my environmental politics tute the other day—the guilt! Like most households, my share house has an overflowing cupboard of single-use plastic bags, inundating the entire kitchen at the pull of a handle. But humans will adapt. We managed to adapt to the self-service checkout—at first outraged, but then appeased by the realisation of how much cheaper eggplants were when put through as potatoes.

The ubiquity of single-use plastic—in shopping bags, bottles, straws, takeaway containers—costs us millions to clean up. That's particularly so in our precious coastal and marine environments, with a 2014 CSIRO Marine Debris Report revealing that three-quarters of the rubbish found along the Australian coastline was plastic. As the world's population grows and earth feels more and more like a house of cards, one blow from caving in, it is crucial that consumers, business and governments stop drifting through the wind, and instead embrace viable alternatives.

# The history of a USyd gem

Jossie Warnant investigates the intriguing history of the Institute Building.

Walking around campus at night, lit up by the corporate glow of the new five-story Administration Building, it might be hard to believe that in 1883 the land surrounding the University of Sydney was made up of mostly farmland dotted with cottages. As the student population of the young University grew, the campus expanded over newly cleared bushland.

As these changes were taking place, the University held an architectural competition to decide who would design the Institute Building. Benjamin Backhouse, a distinguished architect from Brisbane, won the competition.

A cream palace sitting on City Road, the Institute Building is a mismatch of French Gothic and Italianate architecture with symmetric towering columns. The building is well known to government and business students, and houses the US Studies Centre, a government-funded research centre which was founded under the Howard government.

The building was not initially intended for student use. It was home to the Institute for the Deaf and Blind, which explains its curious name. When the Institute moved to North West

Sydney, the building was used as a temporary hospital during an influenza outbreak, and later by the Royal Australian Air Force during the Second World War.

By 1962, the building made its way into the hands of the University. After the acquisition, the building underwent significant renovations to make it suitable for students. But even today, against the buzz of the cityscape, the building appears faithful to Backhouse's original vision.

Backhouse was a modest social reformer, joining the City of Sydney improvement board, working towards creating a better Sydney.

The Backhouse's had other links to the University. Benjamin's son, Alfred Paxton, served as a founding member of the USU, a fellow at St Paul's college and an acting chancellor.

Today, if you look closely at the fence around the building, you can still see Backhouse's insignia on the stone piers of the Institute Building.

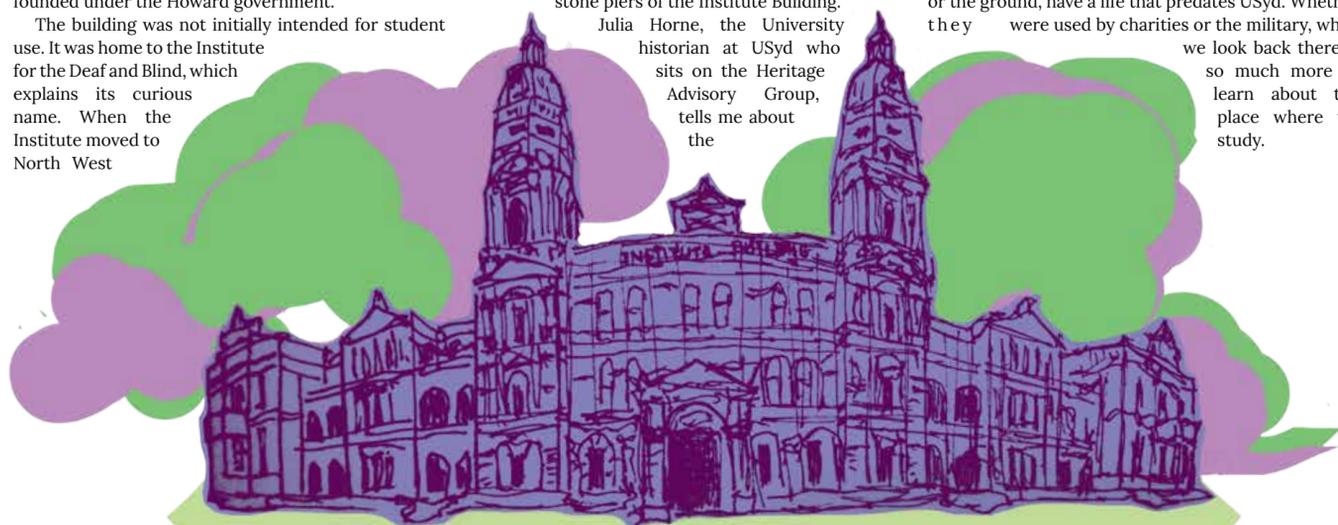
Julia Horne, the University historian at USyd who sits on the Heritage Advisory Group, tells me about the

process of protecting buildings of historical significance.

"It's often a matter of saying, 'Right. We've been told we have to keep this building by the central government or the state government because it's seen as high, high historical significance. So we can't start fucking around!'"

"What architects have managed to do pretty well," she continues, "is to recognise that these grand old buildings often have been set in a way where the space surrounding it is as important as the building itself. So the laneways and the byways and the vistas and all of that is what creates that environment. That has pretty much been adhered to throughout the University's history."

Like the Institute Building, plenty of the classrooms and lecture theatres we spend hours in each week, many of the routes we walk along staring at our phones or the ground, have a life that predates USyd. Whether they were used by charities or the military, when we look back there is so much more to learn about the place where we study.



Artwork by Robin Eames

# The morality revolution: why there needs to be more accountability in religion

Wilson Huang thinks it's time to we hold our churches to the same standard.

CW: HOMOPHOBIA, SUICIDE

Historically, religion and morality were closely related. What was right and wrong was based primarily on people's interpretation of their faith. Religious institutions, in particular, prescribed morals. Nowadays, though they still make ethical claims, their influence has diminished. Religion is no longer the only important source of morality, including for some self-identified religious adherents, such as Australian and liberal Quakers, Unitarian Universalists and progressive Christians. This is partly due to the emergence of science and secularism coinciding with decreased confidence in religious institutions.

While prescribing morals was only one function of religion, it was nevertheless a highly influential part of it. Religion, generally, involves belief in a deity viewed as superhuman and above humanity. This leads fundamentalist groups to hold religion-endorsed views in high regard. For example, in its constitution under 'Doctrinal Basis', the USyd Evangelical Union (EU) makes clear it considers the Bible or Holy Scripture in its original form as infallible, divinely inspired and having "supreme authority in all matters of faith and conduct". This claim is questionable especially as a quick Google search will yield many instances where the Bible is inconsistent and contradictory. But regardless of plausibility, this kind of dogmatic belief has seen religious institutions escape accountability when they attempt to justify perpetuating harm and discrimination towards queer people.

**A 2018 study found that same-sex attracted people living in electorates with a higher "no" vote experienced worse health outcomes and life satisfaction compared to those with a lower "no" vote**

Research has proven negative views of homosexuality and same-sex marriage have significant consequences for same-sex attracted people, with the demographic scoring, on average, higher rates of suicide and worse mental health. A 2018 study found that same-sex attracted people living in electorates with a higher "no" vote experienced worse health outcomes and life satisfaction compared to those with a lower "no" vote.

But many fundamentalist Christians, including those who believe in a perfect Bible, have ignored this research, persisting in their beliefs by resorting to what can only be described as deliberate fabrication and willful ignorance. When the Uniting Church in July allowed ministers freedom to perform same-sex marriage, the Moderator-General of the Presbyterian Church of Australia John P Wilson, called the decision "disturbing...and confusing". His choice of words reveals he doesn't understand why people care about marriage equality, seemingly ignorant to how Presbyterian churches overseas have taken steps towards same-sex marriage, including the Church of Scotland. The Presbyterian Church (USA) has also allowed same-sex marriage since 2014.

Others have made more extreme claims. Former Anglican Archbishop of Sydney, Peter Jensen, who has endorsed EU, has previously opposed same-sex marriage and made homophobic remarks. He claimed that same-sex marriage could lead to polygamy and incest and in September 2012 on Q&A neglected to denounce comments made by the then-director of the Australian Christian Lobby (ACL), Jim Wallace, who

suggested homosexuality was like smoking in regards to the potential fatal health risks.

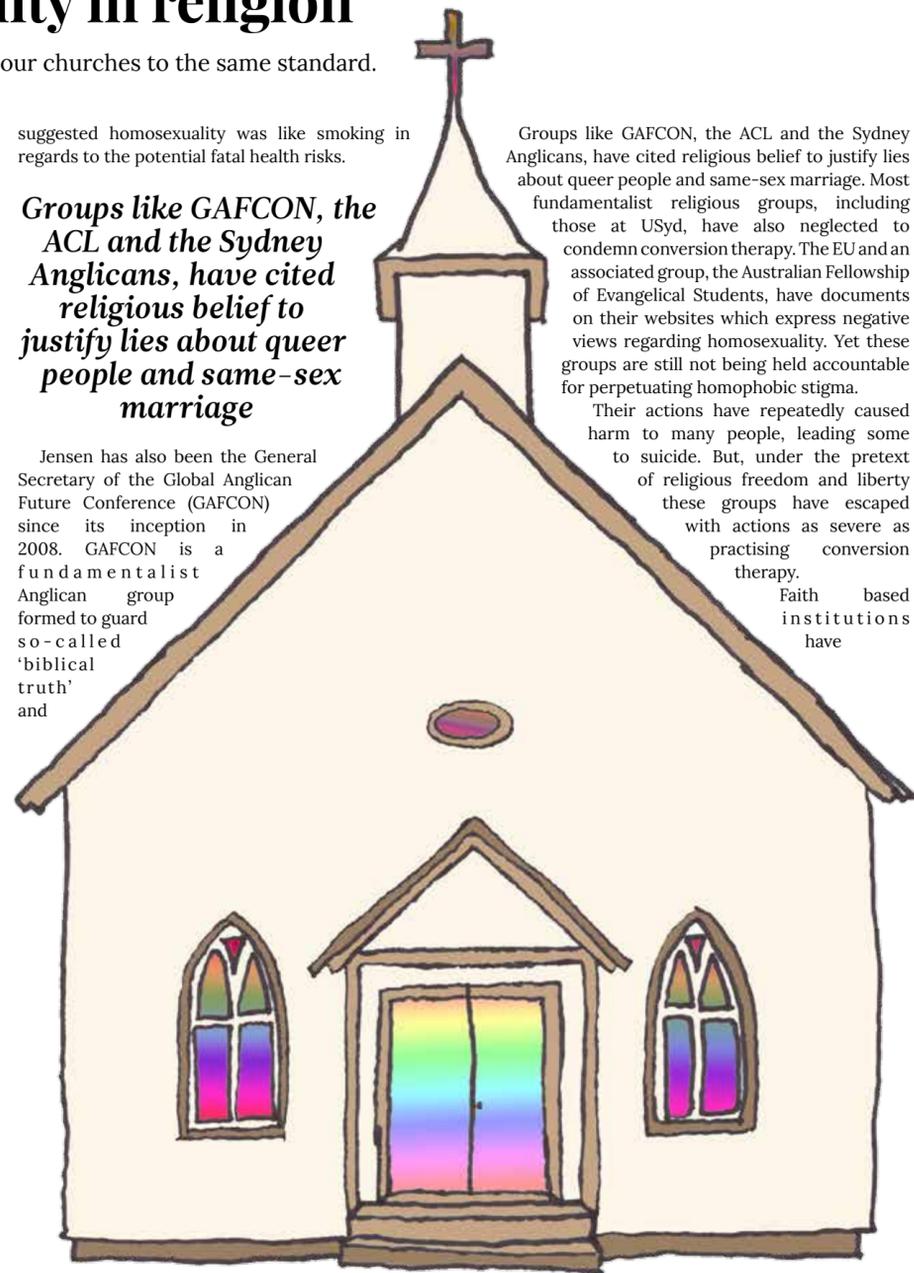
**Groups like GAFCON, the ACL and the Sydney Anglicans, have cited religious belief to justify lies about queer people and same-sex marriage**

Jensen has also been the General Secretary of the Global Anglican Future Conference (GAFCON) since its inception in 2008. GAFCON is a fundamentalist Anglican group formed to guard so-called 'biblical truth' and

Groups like GAFCON, the ACL and the Sydney Anglicans, have cited religious belief to justify lies about queer people and same-sex marriage. Most fundamentalist religious groups, including those at USyd, have also neglected to condemn conversion therapy. The EU and an associated group, the Australian Fellowship of Evangelical Students, have documents on their websites which express negative views regarding homosexuality. Yet these groups are still not being held accountable for perpetuating homophobic stigma.

Their actions have repeatedly caused harm to many people, leading some to suicide. But, under the pretext of religious freedom and liberty these groups have escaped with actions as severe as practising conversion therapy.

Faith based institutions have



Artwork by Lena Wang

has taken conservative stances on many issues including same-sex marriage. It has accused the Episcopal Church of proclaiming the false gospel over their election and ordination of openly gay Gene Robinson as bishop of New Hampshire in 2003. Furthermore, GAFCON criticised the Church of England's motion calling for a ban on conversion therapy, identifying it as threatening "basic faithful pastoral care".

Conversion therapy is known to be dangerous and incredibly harmful. It is discredited by many professional health organisations such as the Australian Medical Association and Australian Psychological Society and is responsible for the death of many people. But a 2018 Sydney Morning Herald investigation found that conversion therapy is still practised in Australia, hidden within the high walls of evangelical churches and ministries. Many fundamentalist religious groups including the ACL have defended it and claimed it is their right to practice it because of their religious beliefs.

**The EU have documents on their website which express negative views regarding homosexuality**

constantly dictated what is supposedly right and wrong, but times have changed. Justifying harm towards people whether it be slavery, racism or homophobia is no longer accepted.

Religious institutions need to engage with queer issues openly. Everyone, from affirming members of evangelical churches to campus groups such as the EU need to speak up and confront homophobia in their communities. It is simply unacceptable to assume religion-based morality is infallible, especially when lives are at stake.



# Guerrilla Girls: Portfolio Compleat

Alex Bateman passes on a public service message from Guerrilla Girls, conscience of the art world.

The ground floor of the National Gallery of Victoria was one dense crowd. Through the entryway, a horde of people streamed in, escaping the downpour outside. The entrants climbed the stairs up to level 3, surging into the NGV's latest exhibit: 'Guerrilla Girls: Portfolio Compleat'. In the far-right corner, patrons were greeted with a full-wall poster, entitled "Advantages of owning your own art museum"



(2016). Its concluding line: "If you make the mistake of hiring progressive, inclusive directors, curators and staff—you can just fire them!" The NGV is currently displaying over 130 works by the Guerrilla Girls, a group of anonymous feminist artists whose work centres on gender and racial discrimination in culture industries.

Guerrilla Girls was formed by seven women in 1985 in New York City. It was created in response to the 'International Survey of Painting and Sculpture' (1984) at the Museum of Modern Art which showed the work of 165 artists, only 13 of whom were women. Guerrilla Girls retain anonymity through gorilla masks and by taking the names of deceased female artists like Gertrude Stein and Alice Neel.



Their work focuses on gender and racial bias in both the art and film industry, as well as on corruption in politics. Prints of works that are on display include the 'Anatomically correct Oscar' (2016), 'Do women have to be naked to get into the Met. Museum?' (1989) and 'Trump announces new commemorative months' (2016).

The exhibit includes everything from posters and pamphlets, to a video, and the works use facts in tandem with striking visuals to make the commentary unavoidably clear, showing that the Guerrilla Girls are indeed the conscience of the art world.

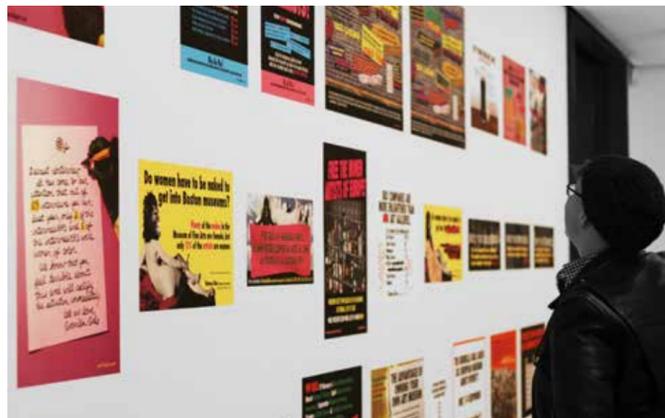


Image Courtesy: National Gallery of Victoria, 'Guerrilla Girls: Portfolio Compleat'

# Somewhere only we know: Chatswood Station

Liam Donohoe hates the jewel of the North Shore.

It seems in a few senses inappropriate to pen homage to Chatswood station in this column. For one, it is most certainly not somewhere known only to a rare few. It is, after all, Sydney's 7th busiest train station, with over 23,000 commuters passing through its turnstiles per day back in 2014. When work finishes on the new North West Metro, an additional 6,000 commuters will come to know its sterile hue.

What's more, I have a rather fraught relationship with this godforsaken transit hub—an awkward history that makes me reticent to put it on any kind of pedestal.

Every day for eight years I'd alight at Chatty staysh, once in the morning, once in the afternoon. When band rehearsals required a 7am departure from the station, I'd often find myself facing a long early morning wait in the shadows of the Vodafone building (towards the end it became the Huawei building). Other times, when I mistimed the first bus on that journey, I'd sprint for two kilometres to get the only

*Even now, despite my deepest desires to the contrary, it's a place I have no choice but to return to each Saturday morning*



timely connection. More often than not, though, my prize for this exertion was a narrow miss; I'd unleash an abusive tirade as I watched the 632 turn onto the Pacific Highway and away from the possibility of a punctual arrival, powerless.

When I began to catch the bus from the station, some ten years ago now, construction was afoot. With the launch of the Epping-Chatswood line, a renovation was in the works, one that promised a spectacular array of retail and dining options. But while the rest of Chatswood modernised with the construction of the Concourse



and the renovation of Chatswood Chase, the Global Financial Crisis would soon halt works on the North Shore's largest transit node. Instead of being blessed with a McDonald's, which promised to be an after school oasis, I was left instead with green scaffolding, disappointment, and a host of questions.

And so began an investigation that would last six years. In desperate want of some sort of amenity at this crucial locale, I would pour over the archives of the North Shore Times, write to members of council, and send queries to long-forgotten, liquidated construction firms. Sadly, no answers were forthcoming.

When a development notice was eventually put up in 2014, I was, quite frankly, pissed off. Here I was, less than twelve months from finishing school, a true pyrrhic victory.

Despite this, in Year 12 I would venture out to Chatty staysh on lonely late night Maccas runs, after a few hours of 'study' at the library. In the early years of university it proved to be as much a social node as a transport one, a place to rendezvous for outings or dates—or even, on some occasions, to waste a foggy night. Even now, despite my deepest desires to the contrary, it's a place I have no choice but to return to each Saturday morning, a fixture en route to a job.

In many ways, therefore, my relationship with Chatswood station is an ongoing one, bound to grow in ways I can't yet anticipate. Whatever the case, the future has a long history from which to alight.

It's a place that has hosted awkward year 7 sojourns, orbiting girls I was too afraid to talk to, timid encounters with peshay lads I was too afraid to stand up to, and bullying I couldn't think up responses to. A place for banter and boyish tussling, wasted waits and emotional breakdowns, nascent love and a broken heart. A place that's been a constant, one that has shaped all sorts of iterations of this weird life of mine as much as it has witnessed to them.

God I despise it.

## Deep Tea Diving



### All sugar and no spice

There's a three-way race brewing for the Honi editorship: Pictures of Spider-Man for Honi, Honey Soy for Honi and Spice for Honi will square off in the September election.

This little mermaid has caught wind of big promises from the Spice for Honi camp: if Spice is elected, the time-honoured comedy spread will be scrapped. That would spell the end for a long lineage of two page sidesplitters—from this year's Hunny, to Wet's Garter Press and Scoop's Cursor before that. Instead, it sounds like Spice is banking on the popularity

of a LESS funny paper.

Word is they will make an effort to scatter satirical takes across their editions' 24 pages. A throwback, perhaps, to the lighter-hearted Honis of yore—when the Chaser boys were at the helm and the pisstakes flowed like the first toilet stop after several schooners of Hermann's finest. But with no established comedians on their ticket, Spice will have their work cut out for them.

Their electoral rivals, in contrast, promise papers that will be complete jokes.

That said, Pictures of Spider-Man isn't above electoral manoeuvring

and have approached Spice with a preference deal. The terms are rumoured to be as follows: Pictures of Spider-Man will preference Spice above Honey—so long as Spice commits to publishing one picture of Spider-Man per edition if they're elected.

### Heads will roll

The ballot's been drawn, and 78 tickets will compete for the 33 seats on next year's Students' Representative Council. It's standard practice for each ticket to have several members—up to ten—but only the 'ticket head', or the person listed first on the ballot, has a real shot at getting elected. Which means ticket heads are your wannabe stupol royalty for 2019.

This year, there's a mix of old and new on the ticket head scene. The Reboot grouping, which represents a coalition of Centre Unity (Labor right), NLS (Labor left) and Independents, has discarded its old guard to put fresh

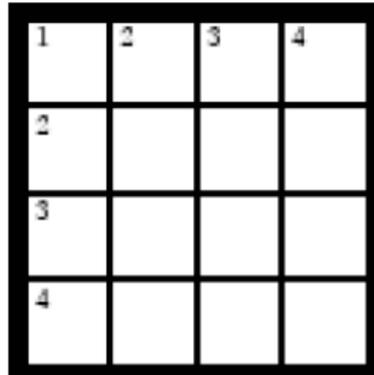
blood on the frontline. The only Labor name this little mermaid recognised was Adriana Malavisi, who is running for president.

Grassroots, in contrast, is wheeling out the usual suspects: current SRC President Imogen Grant is heading up one ticket, as is current General Secretary Nina Dillon Britton, who is running on the Groots-aligned Switch branding.

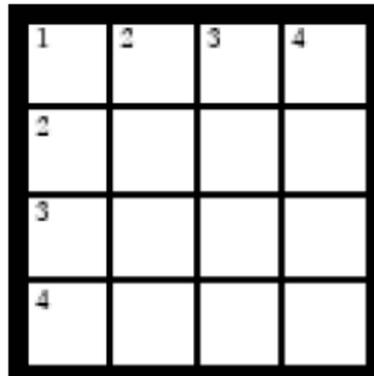
For one big name, there's even an attempt at double parking: current USU Board Director Maya Eswaran is heading up a Groots ticket, meaning she'll serve on the Uni's two main student bodies if she's elected.

And speaking of the USU, Daniel Lee is bouncing back from his defeat in the semester one Board race. He will contest council on the ticket 'Baekho for SRC'. Last time Lee graced Honi's electoral coverage, he said he would not have used USU resources to support the same-sex marriage equality campaign.

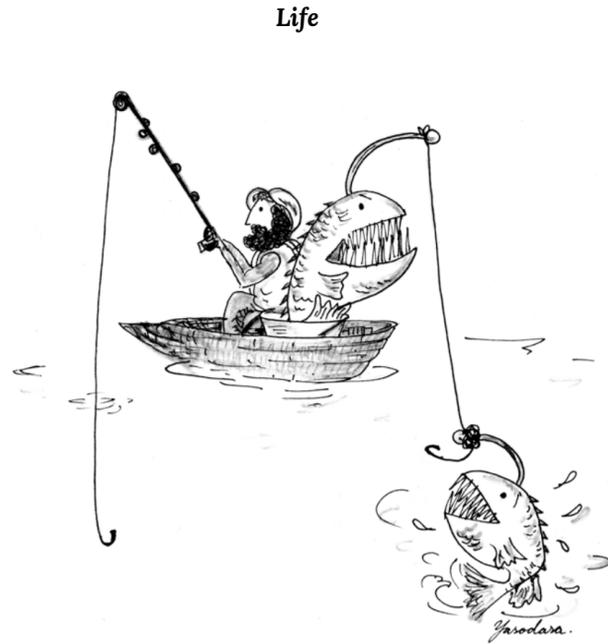
# This Way & That



The answers down and across are the same  
 1. Medical attention (4)  
 2. On top of (4)  
 3. Flower (4)  
 4. Sword (4)

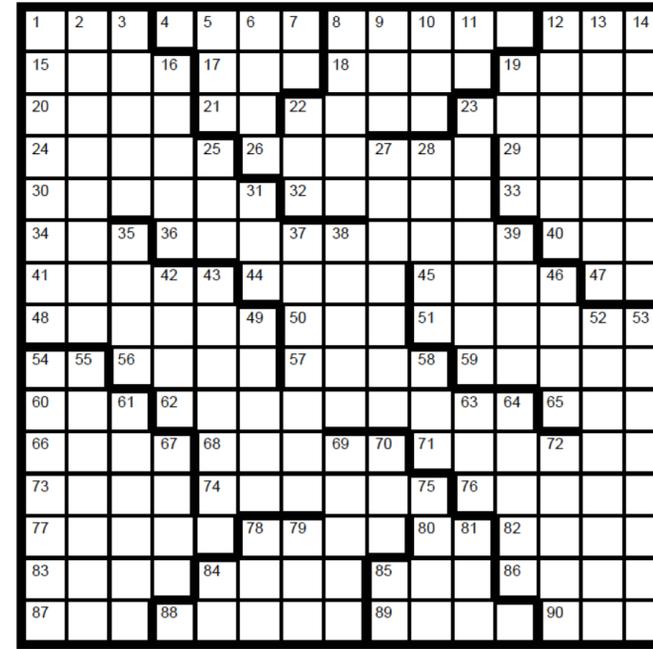


The answers down and across are the same  
 1. Mates (4)  
 2. Local (4)  
 3. Soup-worthy vegetable (4)  
 4. Drink (4)



by Yasodara Puhule-Gamayalage

# Barred Crossword



**Across**

- 1 Call for attention
- 4 Rescue, preserve, stop from being privatised, etc
- 8 Medical practitioner
- 12 I am, you \_\_\_\_
- 15 Cutting tools
- 17 Annoying horse?
- 18 Excessively fussy
- 19 Show off
- 20 500 pages
- 21 Eliot's initials
- 22 Alcohol

**Down**

- 23 Pain in the abdomen
- 24 Type of fish
- 26 Decorative tuft of thread
- 29 Get up
- 30 Terminated the call
- 32 Lustre
- 33 Clio, Erato, or Euterpe
- 34 And the rest
- 36 Home and Away, say
- 40 Dirt + Water
- 41 Nice type of energy
- 44 Move with haste
- 45 Water + Air

- 47 Einsteinium symbol
- 48 Three-legged thing
- 50 Check the next page
- 51 Direct blame at
- 54 Working
- 56 Filipino currency
- 57 White + Red
- 59 Annoying part of face that gets blocked
- 60 Like the SRC but bigger and worse
- 62 People who let go
- 65 Small application
- 66 Small ornamental case
- 68 Base 8
- 71 Orderlier
- 73 Large volume of gas
- 74 Wound
- 76 Shop
- 77 Leg bone
- 78 Too
- 80 Industrial relations
- 82 Female sheep
- 83 Looong fish
- 84 Front of a phone
- 85 Half of two
- 86 Moves earth
- 87 Before
- 88 Perform duties for
- 89 Tertiary institution
- 90 Also

**Down**

- 1 Most rough
- 2 Person who puts into effect
- 3 Desire
- 5 Ant-Man-sized insect
- 6 Expansive
- 7 Exempli gratia
- 8 Low-lying wet land
- 9 One of a kind producer
- 10 Unfashionable person
- 11 Italian article

- 12 Bulbous plant such as an onion or garlic
- 13 Release again
- 14 Surpasses
- 16 Smokes + Fogs
- 19 Shape
- 22 What stars are made of
- 23 Religious dude
- 25 Kendall and Kylie are an iconic example
- 27 Tubes for stealing petrol
- 28 Injection of fluid into the rectum
- 31 Golf average
- 35 Cut
- 37 Ossie, Hoot, and Bert
- 38 Famous Roman port
- 39 Australasian Supply Chain Institute
- 42 One who imitates
- 43 Red rash caused by various diseases
- 46 The worst food of all time
- 49 1960 Fellini film La \_\_\_\_\_ Vita
- 52 Part of the psyche
- 53 Small coffee
- 54 What a journey of a thousand miles begins with
- 55 More bananas
- 58 Barbie's beau
- 61 Capable of being sued
- 63 Latin thing
- 64 Full
- 67 Part of the eye
- 69 Walkway between stuff
- 70 Lavatory, informally
- 72 What you do to a trailer
- 75 Spanish girl's name
- 78 Mist - Water
- 79 Lavatory, informally
- 81 Football umpire
- 84 Germany's internet domain name
- 85 Overtime

Puzzles by Cloud Runner

# Question Time!

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 Stuffups & Scandals  
 Filibustering  
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# Quiz

1. Which U.S. state was recording artist Madonna born in?
2. What three animals are mingled to create a chimera?
3. A group of pigs or wild boars is often referred to as what term?
4. What year did the U.S. buy Alaska from Russia?
5. How is the number 1967 written in Roman Numerals?
6. The chemical symbol CU stands for what element?
7. What Catholic prayer lends its name to a very long forward pass thrown with time running out in American football?
8. In what Eagles song is the singer "standing on a corner in Winslow, Arizona"?
9. What country was the 1900 Olympics held in?
10. What is the national bird of India?

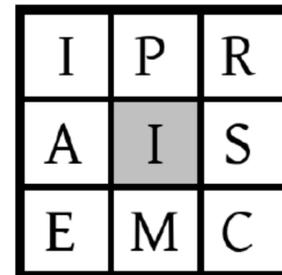
# Solutions

Target: Histogram



# Target

Minimum 4 letters per word. 10 words: sick, 15 words: underfunded, 20 words: getting better, 30 words: meeting community needs



\_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

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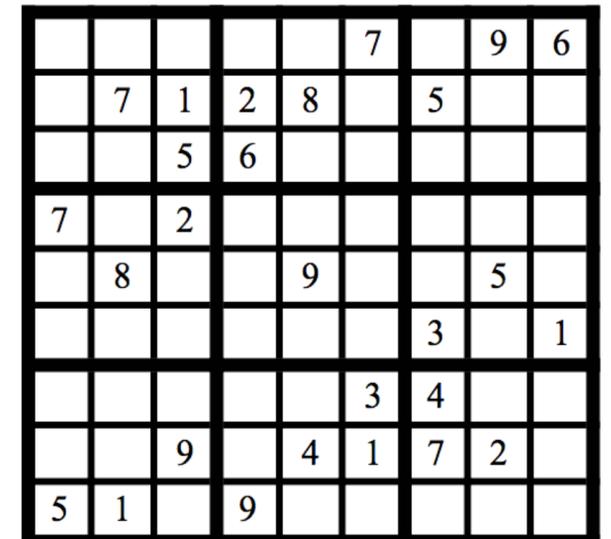
\_\_\_\_\_

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\_\_\_\_\_

\_\_\_\_\_

# Sudoku



# President

Imogen Grant

This week the Students' Representative Council is pairing up with unions and activist collectives to host Radical Education Week 2018 on Eastern Avenue between Tuesday 21 August and Thursday 23 August.

Radical Education Week spotlights some of the radical knowledges that are created, mobilised and sustained outside of academic institutions, by collectives, community activists, and many others.

It is easy, and convenient, to forget within the confines of modern academia, that significant intellectual work, innovations, and critical breakthroughs, can and do take place outside of the academy, and that there are means of being intellectual beyond the preferred modes of scholarship.

If you're critical or uncomfortable about the privileged role of academic institutions in generating knowledge today, or if you've ever been skeptical about using an academic platform to dismantle oppressive structures, then Rad Ed Week is for you!

Over the week, there will be an exciting program of workshops, panel discussions, film screenings and social events run by students, for students. We will study issues and subjects frozen out of the regular curriculum, break down the division between students and staff, and will promote free peer education that is based on co-operation not competition.

Similar to the Free University created by the Sydney Push in the 1960s, we aim for an educational experience that has no bosses and has no workers, has no staff and no students, has no Administration and alas no bureaucracy. It does hope to have a lot of people who through courses and activities are attempting to understand themselves and society.

You can find the schedule on the Facebook page here: <https://www.facebook.com/radedweek/>.

On Wednesday 1-2pm I am hosting a Radical History Walking Tour of Sydney University. Starting with student radicalism at Sydney University dating back to pre-Russian Revolution, this leisurely tour takes in some episodes of the hidden history of the University, including Vietnam moratorium marches, the Women's Embassy, gay rights organising in Merewether, and Black Power in Redfern.

Meet me outside the Radical Education Tent on Eastern Avenue. The tour will also include some sections introduced by veteran activists from the 1970s. You'll visit original sites, hear

stories, and come away inspired by histories of resistance and organizing, with a special focus on youth activism.

My aims of the tour are threefold. One is to increase students' connection and ownership over the University. Today, attending USYD is a fairly sordid experience - lonely unless befriended by a student in your tutorial, uninvolved in University life, often working long unpaid hours, and sometimes living in very poor living conditions. To such students, any enjoying of learning and achievement has evaporated; their degree is purely a commodity. I hope that the tour will play some small part in students reclaiming the University. Understanding that, like the students before them, they can be inspired by a history of student radicalism and aspire to take control of University decisions affecting them.

Second, I hope to leave participants with the sense that protest is as integral to academic custom as freedom to publish work in an academic discipline. And that many of the political rights enjoyed today were not granted as a matter of fine principle by the political establishment, but were only gained after bitter struggle by unions and progressive organisations, in the teeth of opposition from management and conservative politicians.

Third, this tour will be a nascent version of what is to come. I hope to expand the tour into a full day affair where sections are introduced by key activists such as Gary Foley, Ken Davis, Wendy Bacon, Ann Curthoys, Hall Greenland and more. The tour will be part of an on-going research project to collect and record the student histories of Sydney University. If you have any stories to tell, please email me at [president@src.usyd.edu.au](mailto:president@src.usyd.edu.au).

To end off this report, please check out the Radical Education Week schedule. It is a packed three days of peer-to-peer education with everything from legal skills, union organising, and non-violent direct action, to Aboriginal solidarity, radical counter history and critical race theory. Please share the program with your networks and pop it in your diary - it's going to be a great week!

Feel free to email me at [president@src.usyd.edu.au](mailto:president@src.usyd.edu.au) if you have any concerns or wish to get involved with the SRC. If you are experiencing any academic, personal or legal issues and wish to seek the advice of an SRC caseworker or solicitor, contact us at 9660 5222 or [help@src.usyd.edu.au](mailto:help@src.usyd.edu.au).

Students' Representative Council, University of Sydney

## 2018 SRC Elections Postal Voting Application Form

### POSTAL VOTING

If you wish to vote in the 2018 SRC elections but are unable to vote EITHER on polling days Wednesday 19th or Thursday 20th September at any of the advertised locations, OR on pre-polling day (on main campus) Tuesday 18th September, then you may apply for a postal vote.

**Fill in this form and send it to:**  
Electoral Officer  
Students' Representative Council, University of Sydney  
PO Box 794, Broadway NSW 2007.

**PLEASE NOTE: postal vote applications MUST BE RECEIVED AND IN OUR PO BOX by Thursday 23rd of August at 4.30pm or they will not be considered. No exceptions.**

You may use a photocopy of this form.

Name of applicant: \_\_\_\_\_

Student card number: \_\_\_\_\_

Faculty/year: \_\_\_\_\_

Phone number: ( ) \_\_\_\_\_

Email: \_\_\_\_\_

Mobile: \_\_\_\_\_

I hereby apply for a postal vote for the 2018 SRC elections. I declare that I am unable to attend a polling booth on any of the polling days, OR on the pre-polling day, for the following reason: *(please be specific. Vague or facetious reasons will not be accepted. The Electoral Officer must under section 20(a) of the Election Regulation consider that the stated reason justifies the issuing of a postal vote.)*

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Signature: \_\_\_\_\_

Please send voting papers to the following address:

\_\_\_\_\_

State: \_\_\_\_\_ Postcode: \_\_\_\_\_

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

**For more information:**  
Contact Karen Chau,  
Electoral Officer  
02 9660 5222

Authorised by K.Chau, 2018 Electoral Officer,  
Students' Representative Council, University of Sydney  
02 9660 5222 | [www.srcusyd.net.au](http://www.srcusyd.net.au)



## Get free help with your tax return from a Tax Help volunteer

> Are your tax affairs simple?  
 > Do you earn around \$50,000 or less?

Available to USyd undergraduate students through the Students' Representative Council (SRC)

**To book an appointment call: 9660 5222**

Available until the end of semester 2.

Create your myGov account and link to the ATO before your Tax Help appointment.

# Ask Abe



SRC caseworker HELP Q&A

### DISABILITY SERVICES: How it can Help Students

Dear Abe,

My teacher told me that if I kept having trouble handing in my assignments because I was stressed I should become a part of Disability Services. But there's nothing wrong with me. Do I have to listen to her?

*Not Disabled.*

Dear Not Disabled,

The University's Disability Services help students with a range of situations. Some are long term or permanent disabilities that are physical (e.g., deaf, blind, in a wheelchair); some may be learning

(e.g., dyslexia, ADD); some may be mental (e.g., schizophrenia, bipolar, anxiety, depression). They also help students who are experiencing long term temporary situations that may disadvantage them from studying, e.g., pregnancy, broken leg, glandular fever, anxiety, and depression. They can arrange for students to have extra time for assessments, or specific help in being able to access lectures and tutorials.

If you have experienced anxiety for more than a couple of weeks, you should talk to Disability Services about ways that they can help you. There is no shame in asking for help, and their service is confidential.

Abe

*The Ask Abe column runs in every edition of Honi Soit. It 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.*



Students' Representative Council, University of Sydney Annual Election

# 2018 Polling Booth Times and Places

POLLING LOCATION	WED 19TH SEPT 2018	THURS 20TH SEPT 2018	PRE-POLLING
Fisher	8:45 - 5.15	8:45 - 5.15	<b>Pre-polling</b> will also be held outside the Jane Foss Russell Building, on Tuesday 18th September from 10am-3pm.
Jane Foss Russell	8:45 - 5.15	8:45 - 5.15	
Manning	10:45 - 3.15	10:45 - 3.15	
PNR Building	11:45 - 2.15	No polling	
Cumberland	9:45 - 2.15	9:45 - 2.15	
Conservatorium	9:45 - 2.15	No polling	
SCA	No polling	9:45 - 2.15	

Authorised by K.Chau, 2018 Electoral Officer, Students' Representative Council, University of Sydney | p: 02 9660 5222 | w: [www.srcusyd.net.au](http://www.srcusyd.net.au)

## Tramsheds Grower's Market Overshadowed by Nearby Shower's Market

Nick Harriott Fresh Food Person



There were plenty of mumbles and grumbles from the farmers at last weekend's Tramsheds Grower's Market, as their produce was tossed aside in favour of the slightly larger crops available at the nearby Shower's Market.

Despite the grocers at the Grower's Market assuring customers that their product was just as good—albeit a bit smaller this season—there was no fighting the allure of a seven-inch sweet potato.

"Sure, it's embarrassing," said local grower Michael Trebuchet, "One day you've got a loyal customer saying they like that your gourds aren't too big, and the next they're scurrying past you with a bag full of rigid courgettes."

But not everyone at the Grower's Market is that concerned. "You'll

always get people who want it bigger, but bigger isn't always better. A pumpkin will taste the same in a salad no matter what size it was to begin with. You just mix it with some feta, spinach, a few pine nuts. Grab an empty jar with a lid and create your own dressing with a dash of lemon juice, extra virgin olive oil, mustard and a spoonful of honey. Drizzle the dressing and gently toss until it's all combined, perfect for a brunch or a light summer picnic. What was the question?"

It remains to be seen what Tramsheds will do to remedy the situation in the coming weeks.

"I just hope they don't shut us down forever," said Trebuchet. "We can get just as big as the other market. We just need a little time, that's all."

## ABS Set to Conduct Next Census Entirely by Instagram Poll

Tim Seguna DM Screenshotter

Earlier this week Dr Mark McKenzie, the Chief Methodologist of the Australian Bureau of Statistics (ABS), appeared before a Senate Estimates Committee in Canberra to justify current Bureau expenditure. During the hearing he confirmed that following the disastrous result of the 2016 Census, most of their funds have been reallocated into overhauling the online presence of the ABS—namely, replacing the entire Census with Instagram Polls.

McKenzie said he was, "hopeful that this data collection will allow for better statistical

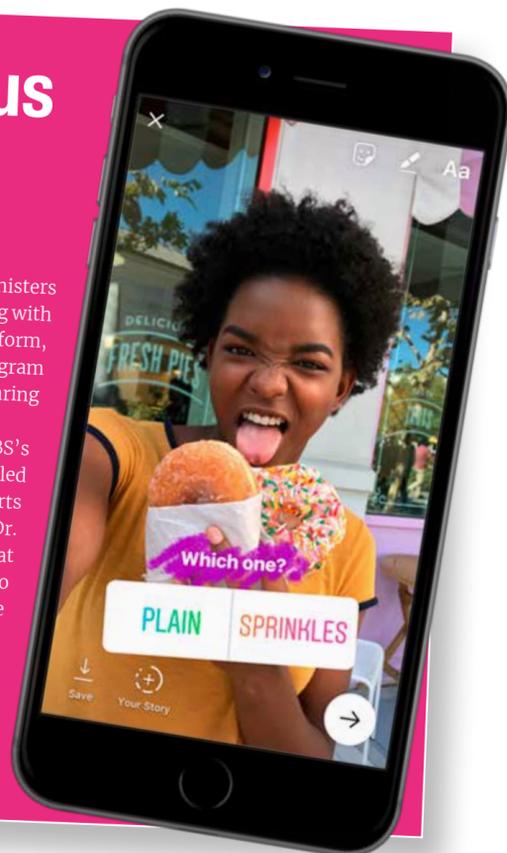
representation and understanding of cultural phenomena that have previously eluded the ABS," proving conclusive answers to "Yanny or Laurel" and "wine o'clock or whine o'clock".

Given that Instagram services 500 million users globally every day—while the ABS servers crashed under the pressure of a mere 24 million users—it's clear why the proposed Census by Instagram Poll is so enticing.

And it's not just the ABS jumping aboard the bandwagon. Anonymous sources within parliament have confirmed that even members of the cabinet are looking to Instagram as a solution to their own bureaucratic

problems. Senior ministers have begun experimenting with the photo-sharing platform, choosing to post Instagram Questions in lieu of appearing at Question Time at all.

The logistics of the ABS's proposal are set to be revealed via a series of reports over the coming days. Dr. McKenzie remarked that he would have liked to announce more at the hearing, had he not spent most of the day explaining to the committee what Instagram even is.



## Jack Savage Foreign Bang-espondent

G'day everyone, it's your coitus guru Jack here, back at it with the sexiest hot sexy sex tips you can find on planet Earth.

This week I'm coming to you live from New York City, the city that never sleeps—if you know what I mean! (It never sleeps because it's too busy grinding sensitive parts.) Here's the five hottest places to do a fuck in NYC.

### 5. Solomon R. Guggenheim Museum

This architecturally stunning building was originally designed so that people would start from the top and work their way down. In this spirit, you'll be going down (on some slippery butts) for sure, you Kinkertron 5000.

### 4. Empire State Building

For you rut fanatics out there, this is a great place to do some sweet missionary. And other positions, probably. Have fun playing with King Dong at the top, just watch out for the planes!

### 3. Brooklyn Bridge

One of the most famous bridges in the world is a perfect destination to 'slam dunk ya junk' as the locals say. The hustle and bustle of the boardwalk will have you wetter than the Hudson in no time.

### 2. In a Yellow Cab

You'll be screaming at the top of your lungs, "Hey, I'm baging 'ere!" as you ejaculate out the window of a moving cab in rush hour. This bang spot is definitely for the more romantically inclined among you.

### 1. Rockefeller Center

You'll definitely be 'rockin-er-fella' beneath the canopy of flags at the Rockefeller Center—and by that I mean you'll be boiling a hot bagel with extra lox. And by that I mean you'll be having sex. This is the freshest and tastiest orgasm available in New York. GUARANTEED.

Report: "That's Such a Scorpio Thing to Say" is Such a Libra Thing to Say

>> pg. 9



## DOON & ANDY'S HOT BOX

Deep clout mining

We here at the 'Box would like to thank all those who attended the Honi x SURG 'Welcome Back' party. The festivities at the Lady Hampshire were well attended, both in terms of quantity and quality. Among the larger NOCs in attendance were three of four candidates in this year's SRC Presidential race: Lara Sonnenschein, Adriana Malavisi, and Alex Yang all visited the Parramatta Road venue, indulging in free drinks, nachos, and chicken wings (and perhaps a 'lil something extra). But if their 'recently added' list on Facebook is anything to go by, it wasn't the free foodstuff and inebriants they were after, but the clout only a gathering of the campus fourth estate could yield.

It's unclear where other Presidential hopeful Jacky He was, and no doubt his campaign will take a hit for his non-attendance.

You only know the CJ

Adrianna was not alone, with Labor Unity out in uncharacteristic force at Thursday's event, in what was surely a display of power. Seasoned hacks were not only impressed by Unity's recognition that they need to branch beyond their bubble, but were stunned by numbers at least double their usual caucus size.

Seasoned headkickers and new recruits alike were spotted at the event—which was a real throwback for older SURG executives who recall the days when the same faction somehow managed to get elected to positions within the Radio Group time and time again!

It seemed the generous,

yet well-managed, bar tab was enjoyed in proportion to age, with one Christian Jones especially ardent. Needless to say, it would eventually fall to one of this rag's editors to do some #damagecontrol as the night came to a stuttering, and Husar-esque, end.

Arndt gonna fuck ya

This duo learnt earlier this week of an event planned by the Sydney University Liberal Club. The SULCers plan to host 69-year-old sex therapist Bettina Arndt. Arndt, once a renowned feminist of the second wave variety, is currently touring Australian universities, hoping to prove that a report by the Australian Human Rights Commission falsified data on sexual assault. Arndt was banned from giving the same talk at La Trobe, essentially because the Libs wouldn't pay a security. That she needs security isn't entirely surprising: Arndt critiqued USyd's consent module by telling Liberal-adjacent radio host Ben Fordham that "USyd is leading the country in terms of this sort of social engineering"

But while we certainly wouldn't put sexist intentions past our own deep pocketed SULCers, we can't help but feel there's an additional motivation at play here. Bettina bills herself as "Australia's leading sex therapist", so it wouldn't be surprising if the, presumably sex-starved, chino-wearers over at SULC jumped at the opportunity. Here in the 'Box we know what's up—this is not merely a misogynistic attempt at attracting protest, but a desperate outcry for a sex education.

# Radical Education Week

21st-23rd August, Eastern Avenue



Is education an investment, a product to be purchased, a debt fuelled competition for economic security? Is this really the promise held out to us, and does it get better when we graduate?

For three days, Radical Education Week will be bringing to the fore a radically different, emancipatory education model, based on grassroots learning and critique. Together we will seek to understand and dismantle systems of oppression that operate within and beyond campus life, and promote discussion and organisation for a better world!

It will be open to everyone, for free, the way all education should be!

Highlights include:

- Opening talk by Garmilaraay Maari (Man), activist and healer Raymond Weatherall
- Drug Reform workshop by Greens MP David Shoebridge and Sniff Off
- Half-day workshop on civil resistance and non-violent direct action
- A radical walking tour of campus
- Wednesday night panel on the fight for the right to strike
- Closing night bevs @ the Landsdowne

	TUESDAY	WEDNESDAY	THURSDAY
<b>11AM</b>	<b>Opening: Raymond 'Bubbly' Weatherall</b> (Gamilaraay Maari (Man) and Birriwaa (Warrior), activist and healer)	<b>Abortion Access in Australia</b> (Maddie Ward, Women's Officer)	<b>Organising for Civil Resistance (@ SRC Offices)</b> (Toby Walmsley, UNSW Education Officer)
<b>12PM</b>	<b>Student Workers: Intro to organising on the job for your rights at work</b>  Don Sutherland, former Education Coordinator, Organiser and Industrial Officer with the Australian Manufacturing Workers Union.	<b>Drug Reform</b> (David Shoebridge, Sniff Off, Greens NSW MP)	<b>Yemen: A case study in anti-imperialism</b> (Himath Sirinwasa and Swapnik Sanagavarapu)
<b>1PM</b>	<b>Beyond keep cups: Can ethical consumption under capitalism exist?</b> (Jazz Breen, Queer Officer)	<b>USyd's Radical History: A Walking Tour</b> (SRC President Imogen Grant and Kieren Latty)	<b>International Students: Struggles for Safety in the Dating Scene</b> (Xi Chen)
<b>2PM</b>	<b>Smashing Racism</b> (Jordi Pardoel, Refugee Officer)	<b>Radical Pedagogy and the Political Economy Movement</b> (Professor Frank Stilwell, Elizabeth Hill, Joe Collins and Rebecca Pearse)	<b>Freedom of Information Requests 101</b> (Alexi Polden)
<b>3PM</b>	<b>Keeping Ramsay Out of USYD</b> (Lily Campbell, Education Officer, Keep Ramsay Out of USYD)	<b>World Ecology and Front-Line Resistance</b> (Andrew Brozelli)	<b>Disarming Universities</b> (Lara Sonnenschein, Education Officer, Disarm USYD)
<b>4PM</b>	<b>Screening: Berkley in the 60s (@ Carslaw)</b> (Cinema Politica)	<b>Legal Skills for Activists</b> (Annie Zhang, USyd SRC Legal Service)	<b>Consent 101</b> (Holly Rose)
<b>6PM</b>		<b>Fighting for your rights: unions and your right to strike (@ Carslaw)</b> (Lee Rhiannon (former Greens MP), Erima Dall (MUA), David Brophy (Senior History Lecturer, Member of NTEU))	<b>Closing Night Drinks @ the Landsdowne Hotel</b>

All workshops at Eastern Avenue unless specified. Checkout our Facebook page for more details.