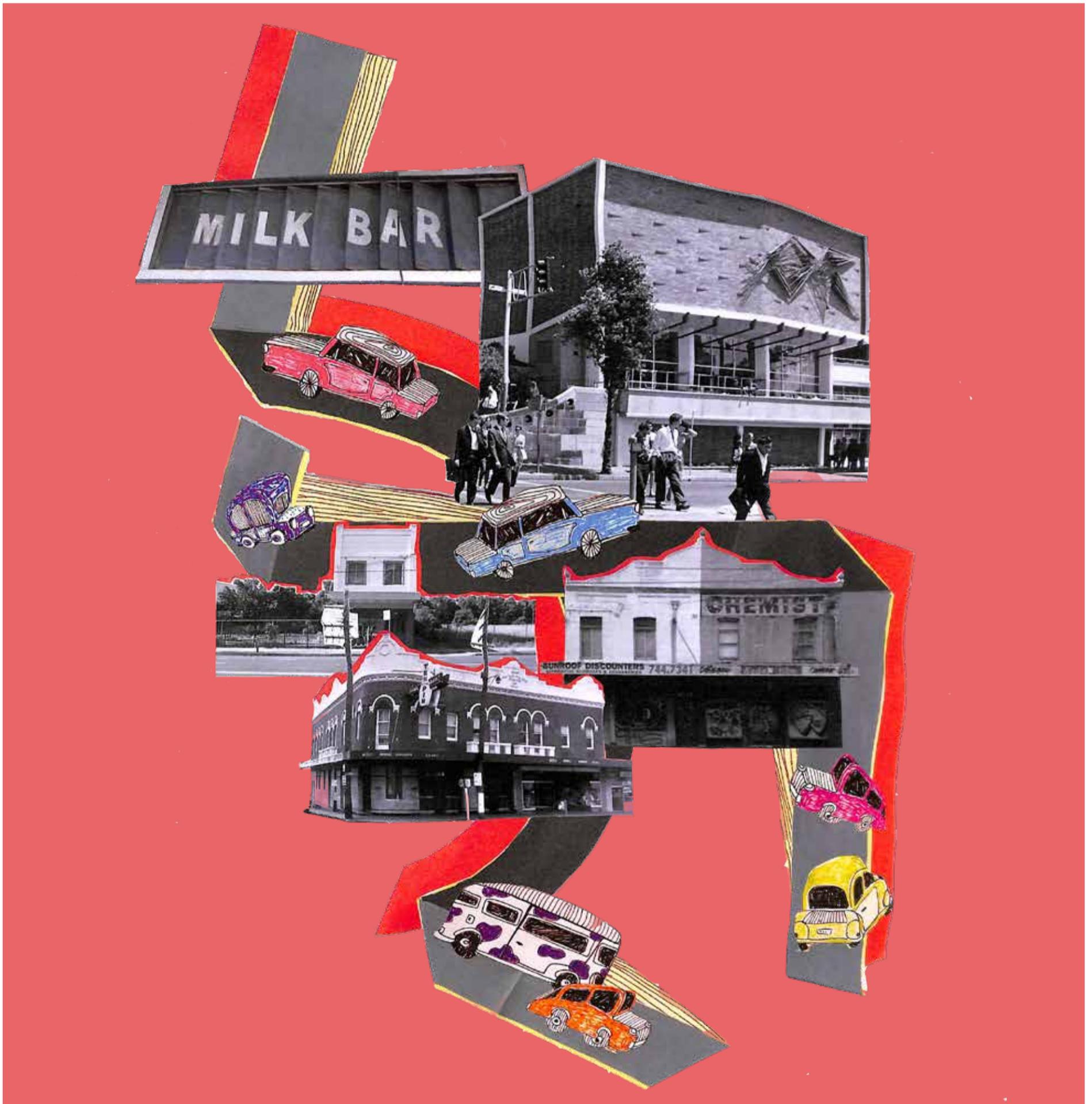


Honi Soit

Week 3, Semester 1, 2020 / First printed 1929



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The "Judeo-Christian"
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Acknowledgement of Country



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

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Editorial

This week, we witnessed the converging of a liberal Death Star unlike this world has ever seen. With some backdoor deals orchestrated by the international club of billionaire boys, a grandpa without so much as the ability to string together a coherent sentence is now the closest he's ever been to becoming god-emperor of the West. This is like if you finally found all seven Dragon Balls and all you got was a cool branded hat.

Can we really be surprised? We are hurtling towards a neo-lib-fucked oblivion, and yet I still found myself debating the merits of buying Boiler Room tickets for over three hours last Tuesday. Maybe this time, I'll finally transcend to the astral plane with the rest of my bros.

And so, the world keeps turning. *Parasite* finally gets the HBO television show starring Mark Ruffalo all the fans have been clamouring for. Grimes endorses Bernie whilst continuing to date a very handsome and oh so very rich techno-fashie. Behringer keeps ripping off open-source and DIY circuits to mass-produce and sell to poor musicians. Elizabeth Warren rakes in paychecks to play septuagenarian *Bachelorette* live on television.

This week's edition of *Honi* is full

of stories on the corrupting impacts of the all-powerful corporation. From hideous boutique dresses (pg. 11), to exploitative groundwater management (pg. 16), to the USU's brand new and very appetising cereal bar (pg. 17), we slowly come to terms with our status as ants in a world where profits rule all. Yet, little bursts of resistance can still happen in the seams - whether that be from French film journalists (pg. 15), or medical test baboons (pg. 8).

I would especially like to thank Jacob Shteyman for his incredibly thorough investigation of Parramatta Road's glamorous history and not-so-glamorous decay for our feature article this week, as well as Ranuka Tandan and Janina Osinsao for their beautiful pieces of accompanying art.

Hopefully this edition gives you some respite from your endless acquisition syndrome in the coming days. In the meantime, I'll be trying desperately to convince myself that I really need to buy a new synth. Maybe this time, I'll finally get signed to Warp Records.

Yours, in rage,
Chuyi Wang

Letters

An open letter to the editors of Honi Soit, part one.

Dear editors of Honi Soit,

It probably wasn't your intention to invite an open letter of thanks when you published anti-Semitic, anti-Christian and generally anti-religious items designed to insult Jews and Catholics (and apparently to provoke religious hostility between them as well) in the student newspaper you produce at the University of Sydney. But here it is. On behalf of Catholic students at Sydney University, staff attached to the Catholic chaplaincy and Catholics in general, I write to thank you for what you did.

Normal people everywhere would describe what you published as vile

and juvenile for the sexualised and crude language you used which is still regarded by many as obscene. Your reported behaviour in communication with Jewish student representatives was especially reprehensible. This presents me with a unique challenge: how do I respond to people who are - apparently - obstinately unwilling to understand what they have done? How does one respond to seeming brats who are convinced they are cleverer - and therefore more entitled - than those they attack?

Honi Soit's editions to open the student year at Sydney University. Articles ridiculing Catholics and

Jews caused controversy. The editors have refused to apologise despite calls from Jewish student representatives and Catholic students.

While you may not care at all (and judging from what you have published in your Orientation edition, that seems highly likely, at least), you need to understand that while a searching scrutiny and criticism of any religious faith or philosophy is entirely justified, insulting it is not.

-Mr Peter Rosengren

Who? Weekly

That's not a strike, this is a strike

Petition wielding Trotskyites were out in force on Eastern Avenue last week. Rival factions, Socialist Alternative (thems) and Solidarity (whos) have been engaged in a war of words, stickers and Facebook comments. What is it that has gotten our favourite socialists so hot under the collar? The precise meaning of the word "strike," and whether or not the SAIt organised action on the 13th of March constitutes one. Guerilla Solidarity fighters have been scuttling the length of Eastern Avenue, sticking over any SAIt posters in sight. SAIt have responded in kind (with memes).

BYE LOSERS!

Dodgy Dane is apparently no longer in the race to be a Board Director later in the elections later in semester, as he is now employed by the USU as Secretary to the Board. Always

a bridesmaid, never a bride, Dane cements his reputation as a stickler for the rules. Capricious Carrie is also no longer in the running, a decision she

Holme Building last Thursday for the least anticipated social event of the year, Glitter Gala. As per, it was a classic cross factional piss up, with



came to once her hangover cleared.

Who is the glitter galah?

Campus hacks came together in the

all the drama missing considering the event is no longer held in semester two after election season. Highlights of the evening included Naughty Nick Forbutt fucking up his

Declaration of Affection

Henlo Honi,

Just wanted to say I really enjoyed the Week 2 edition of Honi. I laughed several times, and found a fair amount of it interesting and thought provoking. That is all.

In appreciation,
James

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

acknowledgment of country when he said "we recognise this land was terra nullius," seemingly oblivious to the error. Ah, what a glitter galah he is! People were also seen snorting substances during a (not so rousing) poem delivered by Colonial Connor Wherrett.

Forgive me daddy, for I have sinned

Yours truly were condemned again last week, this time by God Himself, through the mighty pen of his fierce disciple, Peter Rosengren of The Catholic Weekly. Whomst is this Mr Rosengren, you ask? A former editor of Pelican, the UWA student publication, and Australia's least read student newspaper. According to Mr Rosengren, we are "vile, juvenile and obscene." He also invoked the word of the Absolute Boy in saying that our heresy would be yeeting all good Catholics to the Kingdom of Heaven.

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What's on this week

For those fighting the good fight!

250 years of resistance - '88 film screening

When: 11th March, 5:30pm - 8pm

Where: TBA (USyd)

Price: Donation

If the stupidly long name of the new *Birds of Prey* movie turned you off 'cinema' forever, then venture to Sydney University Education Action Group's film screening of '88. Raise funds for the Gweagal-Bidjigal gathering in April. The film documents the historic protests during Australia's 1988 bicentenary and will provide useful context for anyone keen to show support for First Nations communities. Don't waste money on exorbitantly priced popcorn here either; it's BYO snacks.

Cathsoc Monthly BBQ

When: 11th March, 1:00pm - 2:00pm

Where: Eastern Avenue

Price: Prayer

Are you a tradwife wannabe with a burning desire for some thick Catholic meat? Your future husband is waiting for you, sausage in hand.

As it says in Galatians 5:19, "The acts of the flesh are obvious: sexual immorality, impurity and debauchery." Enjoy all three this Wednesday!

Uni Student Climate Strike

When: 13th March 11:30am - 1pm

Where: Front of Fisher Library

Price: Free

It's a win-win situation. Miss class and feel morally righteous about your decision! This strike is part of broader strikes across Australian university campuses. The intention is to tackle climate change and our current federal government's complete ineptitude in not completely fucking our nation's beautiful landscapes.

Protest: Solidarity with Victims of Modi's Fascist Regime

When: 15th March, 1pm - 2:30pm

Where: Consulate General of India

Price: Free

If your only relationship with the Indian community is drunkenly eating naan and bhaji at Indian Home Diner in Paddington, then it's really time to be aware of the severe injustices marring the country right now. Organised by USyd's Autonomous Collective Against Racism, this protest is an expression of solidarity with Muslim communities in India, who have endured violence, riots and the desecration of sacred sites by Hindu nationalists.

Let Berlin-based DJ Objekt bamboozle you with a set of techno and edgy club music after a hard week of fighting the system. Support comes from the all-female collective Nectar (Andy Garvey, DJ Scorpion, Jemma Cole and Natalia). This gig shows promising signs of genre-defying music for such a large venue. Embrace the confusion as normies realise they won't hear any Chainsmokers.

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

Write, create and produce for Honi Soit

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UNSW to divest from fossil fuels by 2025

Lara Sonnenschein reports.

The University of New South Wales (UNSW) is set to divest from all fossil fuel company investments by 2025. The University's current portfolio includes approximately \$16.2 million in companies "that directly own fossil fuel reserves", per UNSW's sustainability policy.

Today's decision also follows a partial divestment announced last year.

The resolution comes after six years of sustained campaigning from campus environmental group Fossil Free

UNSW, who have led the divestment campaign at the University.

A spokesperson from Fossil Free UNSW told Honi, "we are so excited that UNSW has committed to divesting from fossil fuels. This announcement has been the result of countless petitions, rallies and sit-ins organised by students and staff, and highlights the power of ordinary people coming together and demanding climate action."

Fossil Free UNSW has also had success in electing student candidates

who campaigned explicitly on divestment to the UNSW Council, the University's chief administrative and financial body.

Fossil Free UNSW UNSW now joins La Trobe and the Queensland University of Technology (QUT) in committing to divesting from fossil fuels.

The University is also aiming to be carbon neutral in its electricity usage by the end of this year.

Meanwhile, the University of Sydney

has so far refused to divest from fossil fuels. Information obtained under freedom of information laws last year highlighted that the University has \$22.4 million invested in fossil fuel companies.

Fossil Free USyd has called on the "University of Sydney to make the same right choice on behalf of its students and fully divest from fossil fuels."

University cancels semester exchanges in response to the coronavirus

Ranuka Tandan reports.

In a travel advice update, the University of Sydney (USyd) has cancelled all semester exchange programs in mainland China, Hong Kong, Iran, South Korea and northern Italy, and is encouraging students in these areas to return to Australia and self-isolate for 14 days.

This is part of a broader policy to suspend all student and non-essential staff travel until further notice, and includes exchange programs, field schools and all other overseas placements in affected areas.

Tim Livingstone is one student who had already flown out of Australia for his exchange at the University of

Pavia, Italy. He told Honi, "Before waking up to this email, I received zero communication from the University of Sydney regarding the COVID-19 situation and zero warning that my exchange might be cancelled. Up to this point, all I had heard from USyd was regular COVID-19 messages from the Chancellor that were sent out to all students, but I received nothing from Study Abroad to check up on myself or other students in affected countries and we certainly had no warning that the University was going to shut down exchanges."

Students were given two options to ensure that their study is not affected:

complete the coursework from their exchange university online, or pull out of the exchange and re-enrol in classes at USyd. However, as the latest date that students can add or change units for Semester 1 is this Friday, 6 March, it's likely that this will be impossible for some students and that it will disrupt their study significantly.

This comes as the University evaluates the financial impact of COVID-19 and introduces five key savings measures.

In an email sent out to staff yesterday, Vice-Chancellor Michael Spence announced that USyd will be activating a financial shock recovery plan as it expects to fall short of its \$2.8 billion

budget by more than \$200 million.

The measures include limiting capital spending on equipment and infrastructure, deferring project spending that is not a priority, reducing money spent on entertainment, international travel, contractors and consultants, and putting a pause on recruitment. The University has also advised that Faculties and Schools should review their casual teaching budgets, though they have emphasised being mindful of the impact that this will have on employees.

UNSW将在2025年之前放弃投资化石燃料

翻译 Zhiquan Gan & Lei Yao

新南威尔士大学 (UNSW) 计划在2025年之前从目前所有化石燃料公司的投资中撤资。根据UNSW的可持续发展政策, 该大学目前的投资组合总额 (包括直接拥有化石燃料储量的公司) 约为1,620万澳元。

此决定的实施还取决于去年宣布的部分撤资。

该决议是在校园环境组织 Fossil Free UNSW过去六年的持续抗议运动之后

作出的, 该组织领导了新南威尔士大学的撤资运动。

UNSW Fossil Free 的一位发言人对 Honi说: "我们感到非常激动, 新南威尔士大学 (UNSW) 已经致力于从化石燃料中撤资。该公告是学生和教职员组织的无数请愿, 集会和静坐示威的结果。同时也强调了普通人团结在一起, 以及气候抗议行动的成功依赖于集体的力量。"

同时, UNSW Fossil Free 中的一些在此次石油撤资活动中出力的成员在新南威尔士大学学生会 (即新南威尔士大学主要的行政和财务机构) 的竞选中也成功获得一席之地。

新南威尔士州立大学现已加入拉伯筹大学 (La Trobe) 和 昆士兰科技大学 (QUT), 共同致力于从化石燃料中撤资。

新南威尔士大学还力争到今年年底

在用电量方面实现碳中和。

但是, 迄今为止, 悉尼大学一直拒绝从化石燃料的投资里撤资。根据从去年信息自由法中获得的信息表明, 悉尼大学已向化石燃料公司投资2,240万澳元。

Fossil Free USYD 基金会同时呼吁 "悉尼大学做出同样正确的选择, 并完全放弃化石燃料的使用。"

悉尼大学取消了部分学期交换项目, 作为对冠状病毒的回应

翻译 Zhiquan Gan & Lei Yao

在最新的旅行建议中, 悉尼大学 (USyd) 取消了中国大陆, 香港, 伊朗, 韩国和意大利北部的所有学期交换课程, 并鼓励这些地区的学生及时返回澳大利亚并自我隔离14天。这是一项更广泛政策中的一部分, 该政策将暂停所有学生和非必要人员的旅行, 直至另行通知, 其中包括交换计划, 短期实践性学术研究和所有其他在海外受灾地区的安排。

Tim Livingstone 是一名悉尼大学学生, 他已经从澳大利亚飞往意大利的 University of Pavia 进行交换。他

告诉Honi: "在收到这封电子邮件警告之前, 我没有收到悉尼大学关于COVID-19情况的任何信息, 也没有被告知我的交换可能会被取消。到目前为止, 我从学校获得的只是大学校长发送给所有学生有关COVID-19的常规消息。但我从Study Abroad中没有得到任何有关自我检查, 亦或是关于其他在受病毒影响地区交换学生的有用信息。而且我们确定没有被警告, 大学将取消交换。"

学校为学生提供了两种选择, 以确保他们的学习不会受到影响: 从他们

正在交换的大学中完成网络课程, 或者退出交换并重新注册悉尼大学的课程。但是, 由于学生可以在第一学期添加或更改课程的截止日期为3月6日 (星期五)。因此对于某些学生而言, 这很可能是不现实的, 并且会严重干扰他们的学习计划。

这也是源于悉尼大学评估COVID-19的财务影响后果, 并且引入了五项关键的节流措施。

在昨天发给所有工作人员电子邮件中, 副校长 Michael Spence 宣布, 悉尼大学 (USyd) 将启动一项从目前财

务低迷的困境中复苏的计划。该计划预计从目前28亿美元的财务预算中削减2亿美元支出。这些措施包括限制设备和基础设施等固定资产支出, 推迟不必要的项目支出, 减少在娱乐、国际旅行、承包商和学术顾问上的支出, 以及暂停大学教师的招聘。悉尼大学还建议, 各学院应审查其临时教学预算, 虽然也同时强调避免对教职工产生负面影响。

Notice of Student General Meeting for Climate Strikes

When: 1pm, 1 April 2020

Where: MacLaurin Hall

This meeting has been called by the University of Sydney Students' Representative Council in response to a statement signed by 400 students.

School Strike 4 Climate has called their next major climate strike for Friday, 15 May. In addition, trade unions are taking action for "workers, rights, social justice and climate action" on Friday, 1 May.

The meeting is to:

- Hear an introduction from student strike activists and unionists building May 1 and May 15 actions.
- Vote on the following motion:
 - We express support for the May "month of mayhem" – the global climate strike on May 15 and the May 1 union protest action for "Workers' Rights, Social Justice and Climate Action".
 - We call on the Vice Chancellor Michael Spence to publicly commit to a position of no penalty for staff and students who join strikes on May 1 and May 15.

Mover: Raul Haagensen. Seconder: Margot Beavon-Collin

Authorised by Liam Donohoe, president@src.usyd.edu.au.

Why join the climate strikes?

By Kelton Muir and

Frieda Rzewnicki

The climate crisis is upon us. Severe bushfires have destroyed swathes of Australia, killing 34 people, over one billion animals and destroying 3000 homes. The impact will be felt for years to come and future summers will be worse.

The response from our Prime Minister Scott Morrison has been disgraceful. He has escalated the cause of the fires by bribing the NSW government to lift its production of coal and gas.

A coalition of former Fire Chiefs says the climate crisis is making bushfires deadlier and bushfire season longer.

People see the crisis and are ready to take action. Last year, the September climate strikes drew millions of people into protest for climate action around the world. 80,000 gathered in Sydney. Over 2,500 USyd students and staff marched to the protest in the city. 191 classes passed motions to join the strike, dozens of classes and assessments were cancelled or moved.

Over the summer tens of thousands protested in response to the bushfire and smoke crisis. Workers at Port Botany shut down their job site in response to the horrendous smoke. On February 22 tens of thousands attended a national day of action to demand publicly-owned renewable energy by 2030 and a just transition for workers and Indigenous communities. School Strike for Climate will be launching their next major strike on May 15 and a massive student strike can help give workers confidence to

strike.

But the protests need to escalate. Street marches, high school and university student strikes alone will not force action on climate change. What is needed is hundreds of thousands of workers striking to shut the economy down. Strikes are effective, workers taking mass strike action was an important reason behind Australia's withdrawal from the Vietnam War.

The coming months offer the perfect opportunity to begin the major task of building towards such an escalation. But workers can face \$12,600 fines if they strike for political causes like the climate.

On May 1 workers in Sydney will challenge these anti-strike laws, demanding "Workers' Rights, Social Justice and Climate Action". These include the construction and maritime divisions of the Construction Forestry Maritime Mining and Energy Union, workers from the Electrical Trades Union and Plumbers Union. It will be the first large-scale workers' strike action for climate action in Australia.

Unions have called university students to join their action, and this will be only the beginning of a month of mayhem. First we defy the anti-strike laws with workers on 1 May, then we go all out for a massive climate strike on 15 May!

The campaign to build the Month of Mayhem in May is already taking off. Over 1000 USyd students have signed a statement supporting the action and calling on the Vice Chancellor to agree to no

penalty for staff and students who strike. We forced him to do this for the climate strikes last year, and we can do it again. The USyd branch committee of the National Tertiary Education Union has also voted to support the "widest possible stoppage" for the May strikes too.

We need to build on momentum by passing masses of strike motions in classes like we did for the 20 September climate strike last year.

We also need to step things up. Our petition for action in May included a call for the SRC to back an official Student General Meeting (SGM) on April 1 to vote on a motion in support of the May strikes. Action from our student union will mean more pressure on the Vice Chancellor and more support for strike action across the uni.

Our Vice Chancellor is attacking staff by cutting jobs in response to budget shortfall from the Coronavirus. We can't rely on him supporting the 1 May strike: he

depends on the anti-strike laws to prevent staff striking against his cuts. We need to use the SGM to build the power and confidence to strike regardless.

SGMs have a proud history. When the apartheid South African football team toured Australia in 1971, there was a militant campaign to boot them out of the country: A 3000 strong SGM at the University of Queensland voted to strike for the duration of the tour. The Springboks were chased out of the country and didn't return until the fall of Apartheid.

You can help make this escalation happen. A minimum of 200 students must attend the SGM for it to be official. We need every student interested in fighting for climate action to attend this meeting, become part of the Month of Mayhem campaign and help SHUT DOWN the campus on 1 May and 15 May. Find "Spreading The Climate Strike – USYD" on Facebook and join us at the SGM to get involved.



About 2000 USyd students joined last September's climate strikes. Photo: Claire Ollivain.

The offence of female Muslim dissent

Misbah Ansari champions the women leading the anti-CAA protest movement.

When someone asks me to define myself, I reply, confused, "I would say, someone who has grown up waking up to the morning azan?" The morning call from the minaret was usually infused with the rosary breaths of my mother, the lunchbox clamour of Farah aapa from the neighborhood, groans of morning obligations, and other womanly sounds. You would expect the colony to ring with the domestic callings of women, but hardly expect to hear words like Inquilab and Azadi.

India has witnessed an already tumultuous political situation flare up in the past three months following the BJP government's decision to pass the Citizenship Amendment Act, a discriminatory act which provides citizenship safety to people of religions other than Islam. This act has been received with dissent from all over India, and the world. Women, and especially Muslim women have been

The offence arises when the right wing see women who carry any trace of their Muslim identity - a hijab the Qu'ran in their hands, some Islamic chant, or simply the statement "as a Muslim woman..." - out and proud.

at the forefront of the dissent that is circulating throughout the country. My goal here is not to say that only female protestors should be glorified, but to reflect upon how seeing women I have grown up with out on the streets made me feel something in my gut. There was just something about seeing them with their fingers up in the air that made me wonder what offense they will stir amongst the rigid right-wing.

Shaheen Bagh has gained popularity for being the longest running peaceful protest in India. This idea of 24-hour sit-in protests was proliferated to places like Lucknow, Mumbai, Bengaluru and Varanasi. I could not physically attend the Shaheen Bagh protests, but attended Mumbai Bagh, a similar 24-hour protest that happened in Mumbai. However, I need not be physically present to tell you about the reactions that people (read - privileged upper caste Hindu men and women) have thrown at me for talking about it.

There is this sense of discomfort among people when they see overtly Muslim women being the face of something dynamic. Mind you, the issue is not with women, or Muslim women who are latent about that identity. The offence arises when the right wing see women who carry any trace of their Muslim identity - a hijab, the Qu'ran in their hands, some Islamic chant, or simply the statement "as a Muslim woman..." - out and proud. It is like we are matchsticks and can only escape their matchboxes when they want to

light a cigarette. The discomfort that Muslim women bring to the right wing is clear not only in high-profile politics, but also in day-to-day interactions.

The women-led protests are happening in Muslim neighborhoods and are led by Muslim women; a combination of topographical and gender anomaly in the Indian society. It is this game of image that comes here. If you are a Muslim woman in India, the assumption is that you are either an uneducated, submissive wife or a sensuous, promiscuous woman. The former comes from a place of geographical and societal history of oppression.

My family grew up in the chawls of Nagpada in Mumbai and women of my family do not have much formal education. I have seen the women of my house in hijab all my life, and I have always associated them with sewing machines, spoons, and pots. However,

when I see the current protests in Mumbai happening in the same area, and the clinking of pots and pans on protest grounds, I shiver. I hear my grandmother, and think about how the women were up all night in solidarity



during the 2002 Godhra riots, how their spines twitched at the radio updates, and how they prayed through the political tumult that night. The fragility of the right winger does not see this. There is this image which has settled in their minds, of us growing up by the sewage, being imbued with jihad. If we ignore politics, we are docile. If we talk politics, we are terrorists who will burn down your shops on the orders of the men in our lives. If we try to sensitise our fellow sisters, we are wayward thinking people dismissing our religion.

I have had all sorts of conversations with people, with some questioning how the "poor" Muslim women know about the political reality of the act. My discomfort with that term is another tale, but the lack of efforts from the opposition to understand the reality of the protests is appalling. Protests

like these stimulate volunteer and educational circles, sensitising people about the issues and making them understand their stakeholderhood in the revolution. These circles are a feminist conundrum of shared understanding and transferring of information from women with more access to those with lesser access. When I tried to explain this to some acquaintances, they dismissed this by saying, "anpadh auratein dusre anpadho ko padhayengi?" (how can a group of uneducated women teach another group of uneducated women?). The assumption that we are uneducated comes from the sight of the hijab, the assumption that we cannot have a different life while living in such areas. My aunt, a chemistry professor, who lives in Nagpada and runs a volunteer group at Mumbai Bagh tells me how everyone assumes she is a nobody because she wears a hijab and communicates in Urdu. "Wo kehete hai ki maine mera inquilab mardo se seekha hain. Par mai toh bachpan se hi meri behno ke sath azadi ko pyar samajhti hu." (They think that I have learnt resistance from the men in my life. But I have romanticized revolution with my sisters right from my childhood).

When I went to Mumbai Bagh to protest, I saw girls of the age 12-18 sing azaadi in chorus until 10 pm. They then resorted to simple learning circles after the time. All I saw was an unquenchable female anger that I wish I had when I was 12. They say we protest for their money, and I ask how, how do you get the audacity to make such claims? For a large circle in Indian society, Muslim women are still the money hungry tawaiffs and prostitutes. We are either our names, beauty, or poverty. I ask here, a simple question to all -

Tumhara inquilab, inquilab. Par hamara inquilab jihad kyu?

Your resistance counts as resistance, so why does our resistance count as terrorism?

Art by Misbah Ansari.

Photo: Hamara Times, depicting students from Jamia Millia Islamia University.

The right and the "Judeo-Christian" myth

Lara Sonnenschein on how a term which sounds inclusive promotes exclusion.

In a 2017 speech at the Values Voter Summit, American President Donald Trump addressed the crowd by saying, "We are stopping cold the attacks on Judeo-Christian values... we're saying 'Merry Christmas' again." It seems patently absurd to assert there is an intrinsic Jewish value in celebrating a Christian holiday, not least when the holiday in question largely revolves around eating a huge hunk of ham and copious amounts of prawns (in Australia at least). Nonetheless, the term "Judeo-Christian" has come to be deployed fairly frequently by those on the political right, from Republicans to alt-right message board dwellers. So, what does it all mean?

On the face of it, it might seem like an act of good faith inclusion to incorporate Judaism into an imagined set of 'Western' values. But this has not been how the term has operated. Instead, the term has functionally served to exclude rather than include. Indeed, it is clear that Trump has no genuine intentions to be pluralistic or pro-Jewish. This is, after all, the same guy who labelled neo-Nazis at Charlottesville's 'Unite the Right' rally "very fine people" and trafficked in antisemitic tropes when he questioned the loyalty of most of America's Jewish population to the Democratic Party.

Majority Christian nations, particularly those in the Anglosphere — such as Australia, the United Kingdom and the United States — like to assert themselves as being grounded in a Judeo-Christian values system. However, it is critical to acknowledge that Jews have been historically persecuted and excluded from these countries. Whether it's the 13th century expulsion of Jews from England, the 1905 British Aliens Act, or the cap on Jewish immigration to such countries even after the Holocaust, it is abundantly clear that for the vast majority of history, Jewish people have been deliberately treated and cast as unwelcome in the Christian world.

It is only recently that Jewish people have been, for the most part, welcomed within Christian countries, albeit on someone else's terms. Of course, now Muslim people, especially Muslim immigrants and refugees, are receiving similarly racialised and exclusionary treatment. Accordingly, the term Judeo-Christian is now most frequently used as a way to be falsely inclusive of Jews whilst excluding Muslims.

The phrase operates in drawing a false distinction between a set of imagined "Christian," "Western" values on the one side, and Islam, as an 'ideology' alongside the perceived threats of Muslim immigration on the other. This framing is encapsulated by right wing populist Nigel Farage, who in denouncing the Islamic fundamentalist,

Anjem Choudary, stated "my country is a Judeo-Christian country. So we've got to actually start standing up for our values."

Here, Farage is linking his fears about Islam with Judeo-Christian values. However, it's apparent that he is not really concerned with including Jews, but with excluding Muslims. Further, seeing as Farage has been roundly criticised for antisemitic comments, including complaints about the impacts of "the Jewish lobby" in American politics, it's seemingly unlikely that he places much value on Jewish people, Jewish culture or Judaism as a religion. Instead, the "Judeo-" functions as a useful shield with which to attack Islam



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and Muslims.

When those on the right, like Trump and Farage, deploy the term they are fundamentally engaging in an "us versus them" division regarding the West and Islam. Importantly, this is not about incorporating Jews within this, but about the deliberate and xenophobic exclusion of the "other." Additionally, it is often used to propagate a mythic narrative of Christian persecution in the West.

It is not just those on the populist right, but those on the more radical right who are beginning to embrace

Judeo-Christianity as a framework through which to propagate their views. Their willingness to embrace the term represents a strategic shift in how the right deals with Jewishness. Of course the radical right remain enchanted by the antisemitic fiction of Jewish financial control, a centuries old conspiracy theory largely embodied in the modern George Soros myth. Further, as Robert Bowers, the Pittsburgh synagogue murderer outlined in his manifesto, many on the radical right view Jews as supporting non-white (particularly Muslim) immigration, casting them as the real force behind "white genocide."

However, whilst this is the case, Israel is often held in high regard within

phenomenon in the Anglosphere. Hungarian Prime Minister Viktor Orban and French National Front leader Marine Le Pen also propagate antisemitic myths about Jewish financial control and "globalism," whilst at the same time musing on Judeo-Christianity and cuddling up to Israeli Prime Minister Benjamin Netanyahu.

Even a cursory search on social media will show that while large sections of the right have embraced the term, Jewish people have overwhelmingly rejected it. Jewish people are not falling for what is fundamentally a right wing dog whistle, and the myth that Judaism and Christianity are one and the same when it comes to values. Indeed, "Judeo-Christianity" represents a longer, historical trend of erasing Judaism and Jewishness by subsuming it into Christianity. As K. Healon Galston, a lecturer at Harvard Divinity School explains, some Christians "have for many years viewed Judaism as the dead root of the flourishing branch."

It is clear that the notion of Judeo-Christianity functionally excludes both Jews and Muslims whilst centring Christianity. The phrase implicitly excludes Jewish people by subsuming Judaism into Christianity and explicitly excludes Muslim people in its intention to justify anti-immigration rhetoric and Islamophobic policy. Practically, "Judeo-Christian" values make reference to a specific form of right wing Christian values. As Rabbi Jill Jacobs wrote on Twitter: "Much of 'Judeo-Christian' tradition involves centuries of Christians trying to kill us. If you mean 'not Muslim' say it."

Ultimately, the popularising of "Judeo-Christianity" is part of a broader political trend within the right, wherein progressive terms are weaponised for their own political gain. For example, "freedom of religion", meant as a universalist term and practice has been appropriated by the Christian right in defence of conservative values. This is currently the case with the Federal Government's "Religious Freedom Bill" which seeks to allow for sexist and homophobic discrimination. Indeed, the same parallel can also be drawn when it comes to those weaponising the right to free speech. Deployed by disgraced figures such as Milo Yiannopoulos or Bettina Arndt, "freedom of speech" is strategically used as a shield to harass and insult minorities and survivors, rather than being used as some great defence of liberal values.

If we are to celebrate religious pluralism and inclusion, rather than exclusion and bigotry, we should reject and retire the word "Judeo-Christian" immediately.

Art by Jocelin Chan.

Knowing other animals: Through science or solidarity?

Bella Devine-Poulos on how we should join with animals in resistance.

When three baboons escaped from Royal Prince Alfred Hospital (RPA) two weeks ago, in their reporting on the event, The Guardian repeatedly used the same stock image of an olive baboon, found throughout equatorial Africa, despite the escaped male baboon's obvious mane of grey-white fur and red face announcing him as a hamadryas baboon from the Horn of Africa and Arabian Peninsula. While a mistake as obvious as this should reveal poor journalistic standards, it is likely to go unnoticed by readers as the majority of us know very little about any other animal species: their forms of embodiment, social and kinship structures, dietary habits, lifespans, preferred habitats, technologies, means of communication and self-expression.

This is the result of the entrenchment of urbanisation and industrialisation, which has transformed space in the European imperial core and its colonial outposts including the Australian settler-colony, razing other animal habitats and constructing our own out of concrete, timber and steel. In the process, other animals have been banished from their own homes to make way for ours. Those that remain such as rats, pigeons, ibises and cockroaches, are seen as 'pests' in their defiance of human attempts to banish all other animals (besides our pets, eugenically curated to suit our aesthetic preferences) from non-'wild' space. While in many other parts of the world, including more remote parts of the Australian continent, people and other animals still coexist and share their environments, most of us in the Global North have never engaged in an organic relationship with a non-domesticated animal. And through colonisation, First Nations peoples' totemic cosmologies have been removed from their original context, involving relationships with and knowledge of animals and the land.

It is partially because we have learnt to never see non-domesticated, non-bird species in our midst that the sighting of three hamadryas baboons was so shocking to passersby. Of course, a great part of the shock came from the knowledge that baboons are not native to Australia and do not exist in the Australian bush or urban landscapes. But that does not mean that they, and other primate species, are not prevalent within Australian borders. Most readers have likely seen various species of baboons, gibbons, orang-utans, and gorillas imprisoned within some of the 61 zoos currently operating in Australia. But behind locked doors, razor-wire fences and security clearances are a number of medical testing facilities which often use primates like baboons because of their relative 'closeness' to humans in terms of DNA.

The Aussie Farms 'Farm Transparency Map' reveals 10 medical testing facilities in Australia, including the Australian Animal Health Laboratory which does research into

emerging infectious disease threats to livestock and aquaculture fish in order to bolster the profits of these industries; the DPI Elizabeth Macarthur Agricultural Institute, which contains and researches upon animals for the purposes of Australian biosecurity; the National non-human primate breeding and research facility at Monash University; and ozGene, which breeds 'customised genetically modified mice'. Evidently, the common use of animals in research does not take place purely out of the goodwill of scientists trying to make the world a 'better place' by alleviating human illness—it is directly related to the need to maintain Australia's profitable livestock sector despite its negative environmental impacts, its



ongoing role in colonial dispossession, and its brutalisation of other animals.

The baboons came from the National Baboon Colony at Wallacia which is part of the Sydney Local Health District, a division of the NSW Government Department of Health. Amongst other organisations it has historically received funding from the National Health and Medical Research Centre (NHMRC). According to data available on the NHMRC website, during its 2017 Grant Application Round, the NHMRC allocated University of Sydney researchers at least six grants using so-called 'animal models', totalling \$5 million.

While no 2018 University of Sydney (USyd) grants from the NHMRC mentioned animals, at least 35 grants from universities across Australia did, including Monash, the University of Queensland (UQ), UNSW, and Adelaide University. Most grant descriptions did not specify which 'animal models' they intended to use—those that did mentioned 'mouse models' and one grant awarded to Professor Mark Walker from UQ mentioned the use of non-human primates in research into a Group A streptococcus vaccine.

The grant description advises that the use of animal testing "will underpin commercial decisions by our industry partner (GSK) leading to human trials and the development of a safe group A streptococcal vaccine for human use." GSK—Glaxo Smith Kline—is a British pharmaceutical company which was fined US\$3 billion in 2012 for bribing doctors to prescribe their antidepressant medications to children and failing to report safety problems with diabetes drug Avandia. USyd also collaborates with GSK, through an 'Industry-Based Learning Program' offered to undergraduate students in their final year, reflecting the rise of public-private partnerships in the education sector.

While mice are traditional in vivo

test subjects, primates are often used as alternatives where transgenic mouse models fail, due to their closer physiology to humans. Due to the size similarity between human and pig organs, researchers at USyd including Alexandra Sharland have been doing research into xenotransplantation between pigs and baboons, with the ultimate goal of using animal organs for transplantation into humans. Sharland has been part of 6 research teams receiving grants from the NHMRC spanning 2000-2015 for research into xenotransplantation. It is highly likely that this research has involved baboons from Wallacia.

In this way, other animals are constantly being evaluated for their exploitation and commodification based on their proximity to humanness—in some cases primate closeness to humanness leads to concern for their 'conservation', in other cases it makes them research subjects to have their reproductive functions controlled, bodies mutilated and existences confined to labs and cells. Historically, racialised, colonised and criminalised populations have also been used as test subjects due to their perceived

loss of proximity to humanness, such as human vivisection experiments carried out by Germany and Japan's fascist regimes during World War Two, or the infamous Tuskegee Syphilis Experiment carried out on African-American men. In Australia during the 1920s and 1930s, First Nations people were subjected to medical experiments by the University of Adelaide justified by a regime of scientific racism.

While many student-led campaigns emphasise the importance of showing solidarity with university staff and defending the right to university education, I think we also need to recognise the way that the academy has been the originator of many discourses and practices that intellectually bolster colonial regimes, develop techniques of power for capital and the state, and deepen the hierarchies of class, race, sex, ability and species which make up our world through knowledge production and technological development.

There are other ways that we can know other animals than through the disciplines of natural science which seek to objectify and instrumentalise their bodies, the voyeuristic spaces of zoos and aquariums, or shallow pop culture representations. When I saw the footage of the baboons' escape, I saw three agents affirming themselves against the speciesist power of the medical institution that they were escaping from. I read their activity as a form of protest, a way of thwarting the people who depended on their bodies for research funding and clout within their discipline. Although they were eventually captured, on some level their protest was successful: it generated discussion in Australian news media about animal testing, sparked a protest outside RPA last week, and created new knowledge of vivisection.

However perhaps what was missing from the news and from the animal rights protests was a knowledge of the baboons as agential subjects with whom we can stand in solidarity, not simply pit or feel the need to 'save'. I heard fellow vegans describe how scared the baboons must have felt on the streets of Sydney, when really I think they would have been relieved and overjoyed to be out of the confines of the hospital being able to move about on their own terms. Ironically, it was this welfarist idea that was used to legitimate Taronga Zoo handlers recapturing them.

Ultimately, what propels forward my politics as an animal liberationist is the desire to know other animals as they know themselves: as subjects of their own experience. I would encourage anyone who currently views other animals as alien to their existence to cultivate that curiosity.

Art by Sophia Perez.

What's the link between microchipping and Satanism?

Shrawani Bhattarai interrogates the religious resistance to human RFID technology.

In 1998, British scientist Kevin Warwick conducted the very first experiment with RFID (radio-frequency identification) implants and became the first human to host a microchip. Lodged just under the skin, the implant was used for meagre tasks like opening doors or switching on lights with just a wave of a hand. When Warwick strolled through the front door of his office, a computerized voice would be activated by the implant: "Good morning, Professor Warwick. You have five new emails."

These implants are now used to store digital identity information, medical records or to gain access to buildings. Martijn Wismeijer, Dutch marketing manager for Bitcoin ATM manufacturer General Bytes, placed RFID chips in both of his hands to store his Bitcoin private keys and business card. Jonathan Oxer, a programmer based in Australia, self-implanted an RFID chip in his arm using a veterinary implantation tool. Thousands of Swedes are implanting microchips under their skin to speed

up their daily routine.

Whilst Warwick believed that a human-computer hybrid has many applications, both negative and positive, Katherine Albrecht, an anti-RFID evangelist, has been very vocal on the negatives. She believes that such technology may unfold to become the mark of the Beast and wrote a book - *The Spychips Threat: Why Christians Should Resist RFID and Electronic Surveillance* - warning other Christians about the technology. It is believed that the mark of the Beast is a way to distinguish those who worship the Antichrist, indicating the end of times; a future time period when the world will cease to exist. A passage in the Book of Revelations 13:16 states,

"[The Beast] causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name."

RFID has been linked to the mark for about 15 years now. Back in 2006, Katherine Albrecht told C/net that her goal as a Christian is to enunciate the alarm. The connection between this technology and the mark has been established for two reasons. First, the microchips have been implanted onto the palm of the right hand for ease and convenience. This mimics the phrase from the passage where all are "to receive a mark on their right hand". Second, some of these chips have been used to store credit card information, which Biblical theorists believe is true to the phrase "that no one may buy or sell except one who has the mark." This has led some people to infer that those without the implant/mark will not be able to earn a living.

In 2017, a company based in Wisconsin offered to pay for their employees to get RFID implants if they wanted one. This action received grave backlash from religious advocates, who voiced their displeasure on the

company's Facebook page, and accused the company of being the Antichrist and "doing the dirty work for Satan." The company received hundreds of one-star reviews, and were accused of committing a sin by using RFID as a form of identification or payment.

This is not the first time that end-times theologians have portrayed the apocalypse in reality. Some believe that the WWW (World Wide Web) would bring forth the end-times, on the basis that in Hebrew www is 666, the mark of the Beast.

Rev 13:18 states, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is Six hundred threescore and six."

Grant R. Jeffrey, bible teacher of Bible Prophecy, wrote in his book *The Prince of Darkness*: "The number 666 indicates that the letters in the Greek form of the name of the Antichrist will add up to 666. There is a slim possibility that his name will equal 666 in the Hebrew language since the Antichrist will be Jewish. The numeric system does not work in English, or in languages other than Greek or Hebrew, so it is useless to calculate the values of names in these modern languages." Further, the www is not imprinted on the right hand or forehead, making it improbable to claim it as the mark of the Beast.

Worried evangelists have had this terror about salvation and apocalypse - a feeling now commonly known as the "salvation anxiety." Predicting and understanding the first sign of the Antichrist has always been a topic of fascination among them, which is why the aforementioned lines of Revelations have been so often scrutinised. These lines however, are obviously so ambiguous that no definite interpretation can be discovered. These so called marks would be ubiquitous and seen many times over if one was to apply a broad scope of interpretation. Bracelets, smartwatches, tattoos - you name it. After all, there is no correct way, or a doctrinally acceptable way to foretell what's to come and prevent the rise of an Antichrist.

While the religious concern about the mark of the Beast might have evangelists worrying about technological advancements, the origins of the matter do suggest an intriguing question about merging the human body and computing.

Art by Lilly Aggio.



The science of sex and gender incongruence

Nisha Duggan on why the science proves that gender is absolutely non-binary.

As the last specks of glitter (biodegradable, of course) disappear from Oxford street, and the flurry of rainbow, feathered and leather outfits are pushed to the back of cupboards, it is clear that Mardi Gras 2020 is over.

The celebrations in Sydney were spectacular and the overall attitude of the city was joyful and inclusive. This may give the impression that LGBTIQ+ welfare is at an all-time high but it is important to remember there is still a long way to go.

According to the National LGBTI Health Alliance, transgender people over the age of 18 are still nearly 11 times more likely to attempt suicide in their lifetime than the general population. Transgender people are also far more likely to experience violence, homelessness, unemployment and barriers to healthcare access.

Poland's recent adoption of LGBTIQ+ free zones and of course the Trump administration's proposal to roll back the transgender protection legislation adopted by Obama proves that discrimination still exists on a global scale.

Last year *The New York Times* infamously reported that in a memo they obtained from Trump's health department, it was proposed that "sex means a person's status as male or female based on immutable biological traits identifiable by or before birth." Shockingly, even the World Health Organisation (WHO) classified being transgender as a 'mental health condition' until May last year. This is simply false.

Scientific understanding of the basis of sex and gender is still growing, but one thing is absolutely clear: gender is non-binary and gender incongruence, the feeling that your assigned sex does not represent your gender identify, is real. We also know that people can be intersex, that is, they have natural variations of their sex characteristics. Thus not even genitalia fits into the binary categories of male or female.

The research in this area is complex, revolving mostly around genetic factors, hormones and neurobiology, and their interplay.

Let's talk genetics.

Genes are segments of DNA which dictate body features including hair colour and height. There's no single gene that encodes for sexual preference or for gender identity. However, large population studies have shown that being transgender can run in families, which means that genetic factors certainly come into play. Recent genome sequencing studies have expanded on this finding and have suggested that genes that make up certain hormone signalling pathways are likely to be involved in gender incongruence.

Genetics determine whether an

embryo will develop to have XX or XY chromosomes. Embryos with XX chromosomes will generally develop ovaries while XY will lead to testes. We now know that XX and XY are not the only possibilities, as people can be born with natural variations of these chromosome combinations. And chromosomes aren't the only important factor impacting biological sex determination, hormones play an important role too.

Oestrogen for girls, testosterone for boys?

We are taught as we grow up that females have high levels of oestrogen, while boys have a lot of testosterone. This is not entirely true: all people have oestrogen, progesterone and testosterone. During puberty these hormones are generally present at higher levels and do tend towards one end of the spectrum. During this time, hormones cause the development of secondary sex characteristics including external genital and other physical features. What we are often not taught is that adults generally have similar levels of these hormones, irrespective of sex or gender.

Furthermore, a multitude of environmental, social and behavioural factors also influence hormone production. This can lead to variations in development throughout puberty, as well as hormone levels over a lifetime, supporting the theory that hormone levels and physical sex characteristics determine sex and gender.

A male or female brain?

While there is no such thing as a male or female brain, various studies have found that there are certain structural differences between the brains of cis males and cis females. These include differences in cerebral cortex thickness (the thin neuronal tissue that surrounds the brain) and composition of white and grey matter (tissue components of the central nervous system that consist of various neuronal cells). Both of these features have roles in neuronal signalling.

Another feature of the brain that is generally structurally different in cis men and women is the central subdivision of the bed nucleus of the stria terminalis (BSTc). This part of the brain is involved in emotional and behavioural responses to stress. In a range of structural brain studies of trans women and trans men, it was consistently found that the BSTc of a trans woman more closely resembled the BSTc of a cis woman, and the BSTc of a trans man more closely resembled that of a cis man than a cis woman. So trans men and women have brains that are more similar to their identified gender rather than the gender they were assigned at birth.

Genes + hormones + brains

Research conducted in the 2000s showed that during brain development, exposure to particular brain hormones can cause 'masculinization' (or 'defeminization') of the brain that will cause the developed brain to have so-called typically 'masculine' brain characteristics. This is part of the sex determination pathway of the developing foetus just before or after birth. Furthermore, a recent study that involved sequencing the whole genome of trans men and trans women identified variations in 19 of those genes, which were associated with the hormonal signalling pathways involved in the 'masculinization' process. This data suggests that variations in these genes could mean that someone who was assigned as male at birth due to physical sex characteristics may not have undergone the hormone signalling required for 'masculinization' and thus will develop a typically feminine brain, or visa versa.

It's a spectrum.

There is plenty of scientific evidence that proves that gender incongruence is real. What the science also shows clearly is that sex and gender are in no

way straightforward or binary and there are many complex factors involved. The terms 'cis female', 'cis male', 'transgender male' and 'transgender female' are not even adequate to describe all the members of the gender-expansive community. Intersex people can also be born with a wide range of natural variations in their sex characteristics, including chromosomes, hormone profile, genitals and more.

So what does this mean?

While an understanding of the relevant science may be one way to help support people facing issues related to gender incongruence, we cannot simply minimise the complexity of the condition into facts and figures. What is perhaps more important is an empathetic understanding of the social and political issues still faced by trans people as well as other members of the LGBTIQ community and the work necessary to break down barriers.

In a society that can truly support and celebrate natural diversity within the human race, the joyful and inclusive attitude adopted during Mardi Gras should not be limited to only one night a year.

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Coming back to university with a chronic illness

Sarah Jasem reflects on the health issues that are out of our control.

Year 8. The talk of the year would usually be assessing the attractiveness of a new student, but this year it wasn't the case. With a locked door in the centre of the changing room muffling our gossip from the boys, we spoke openly about who else started their period in the summer and who believed in their 13-year old bone structure enough to shear their hair into a pixie cut this time.

But we were closed about other, physical things like our starchily ironed armpits stuck rigidly by our sides, lest we let out the result of that dark damp hotbox seep out.

The hushed talk of that year was my petite friend's face sprouting cheeks like raised bread dough, whilst the rest of him remained the same: petite, birdlike.

Our smelly bodies belonged everywhere, so we couldn't understand why his face didn't belong to the rest of his body anymore.

I remember being at his house. He was angry at his dad a lot, which confused me because he had given him a kidney.

It's been almost a decade since the day when he came in with cheeks puffed as a result of steroid side effects, a common medicine given to organ

transplant receivers, and only now does his anger make sense to me.

After realising that being tired and feeling 'not normal,' was a chronic illness and not just a result of being twenty and a student, I try to waft a sense of guilt towards the specialist doctor from behind the desk like this is somehow his fault. He's old and white and rich, and I'm the sky but I pay him to tell me the report of my own body's weather.

Chronic illnesses are defined by their longevity and likely progressive nature if not managed. According to the Australian Bureau of Statistics, chronic illnesses account for 9 out of 10 deaths in Australia. Around 50% of men and women in Australia present with one or more chronic illnesses, spanning from progressive diseases like COPD and diabetes mellitus to autoimmune diseases, disabilities and mental illnesses.

Some chronic illnesses, like cystic fibrosis are purely inherited whilst others like mental illnesses and autoimmune diseases may be largely a result of genetics, environment and chance. What is worrying is that despite this, nowhere in government guidelines

like the 'Australian Institute of Health and Welfare' does 'health' equate to anything outside of the sum of an individual's choices. This idea of health can be helpful in progressive conditions like diabetes, where 45-49 year-olds are at higher risk, but it doesn't necessarily relate to the 20-30% of young people with chronic illness. Diseases can also develop beyond individual control, and otherwise healthy young people likely haven't lived long enough for all-nighters to drastically affect the body's physiological mechanisms.

Therefore, if health does stray beyond the individual's control, it can feel like the body isn't your own. Being told that I was ill regardless of my individual efforts to be healthy, makes me feel like I'm personally fine. But the sick person uber pooling around in my skin isn't.

The dominant biomedical model of health focuses on the sick body's pathology rather than other aspects of personhood. However, integrating sickness and health, rather than purely labelling people as one or the other is particularly important in people with chronic illnesses, who, by being the antithesis of health, face the heavy connotations of mortality. A change

in government funded discourse where room is made for the fluctuating states of both sickness and health for chronically ill patients, can surely help mental and physical health far better than the biomedical model alone.

I don't remember my friend being ill. Even when we skipped queues because of his disability card at theme parks. The best rollercoaster was vampire themed and painted loud purple, with kitsch gravestones scattered throughout the queue. At the end of the queue you could see segments of the roller-coaster coming in, offloading and picking a new set of people like clockwork. There was a robot playing the organ. We found him terrifying, until the tenth time we clammily went on the ride.

Coming back to University, where there is so much emphasis on the future, has made me realise that one of the only certainties in my life, and others going through similar circumstances, is the illness.

Life has always been too short. Being ill has just made me recognise it sooner. But, like the roller-coaster accented with death, there is enjoyment to be found in the strangest of places.

Peacocking, but for women (or why Gorman sucks)

Nina Dillon Britton is only kinda kidding.

For decades sleazy pick up artists have relied on the tried and true method of "peacocking": dressing in something so outlandish and offensive that women have no choice but to ask them about it. Though perhaps the trick has gone out of vogue as the pick up industry moves on to darker strategies, it remains at the heart of one fashion brand's business model: Gorman.

The model is simple. First, take a woman devoid of taste and dress her in something so garish, so deeply offensive, that other women are forced to comment on it. Second, (because women's social interactions are reliant on small compliments and confrontation is rare) another woman will feel obliged to compliment her hideous outfit. Third, the wearer, incapable of creating her own sense of style, mistakes these prompted comments for affirmation she's dressing well. Fourth, the misguided, and now validated designers create even more horrifying prints for the woman to consume in a depressing race to the bottom.

What is so horrifying about Gorman? Most obviously, the prints. A purple snake print, technicolour plaid and mismatched stripes and spots (featuring on an incredibly unattractive piece titled the 'Hotpotch Jacket') are particularly offensive additions this season. The staples of Gorman's prints are illustrated patterns and cartoons, often

created in collaboration with emerging Australian artists. On their own, many are quite pretty. You could imagine them being sold as mass-produced IKEA prints that end up tastefully decorating Annandale rentals. But many are psychotic – collaged stripes, cartoon animals and flowers are mixed together in a bewildering mess. More importantly, neither type has any place on clothing. An inoffensive purple floral print is ruined by being blown up and forced to cover a two-piece suit.

The cuts though are not much better. One is given the impression that the designers have, at most, only a loose approximation of what a human body looks like. Gorman sells tapered cropped, tapered, pleated jeans: for the woman who wants to look shorter, bow-legged and accentuate her cankles. The paradigmatic printed Gorman sack dress bears special mention. Market research must have indicated to the brand that women object to highlighting their waist or curves. Coupled with the brand's prints, it gives the effect of an Amish acid trip.

But of course, one cannot go past the raincoats. Despite the fact that the raincoats are ugly, unflattering, not long enough to keep one dry in a downpour, not insulated enough to keep one warm in lieu of an ordinary jacket and made of a sweat-inducing plastic, they are somehow now acceptable as "stylish

and practical" outerwear.

The sack dresses, infantile prints and (fucking) raincoats create the overall aesthetic of an overdressed toddler. In fact, in a savvy business move, Gorman recently expanded to include a children's line. If you didn't know this, you'd assume it had expanded from a children's line to include an adults' line.

Gorman carries an oversized presence in the fashion of young professionals. Frumpy enough to fit into an office setting but garish enough to appear "quirky" and therefore substitute as a personality, Gorman dominates the wardrobes of young media professionals. In a disturbing anecdote, a friend tells me that she'd been encouraged by a MeCo professor that she needed to invest in Gorman. "It's what everyone's wearing!"

This highlights the central contradiction of Gorman. Though its aesthetic is centred on prints that appear hand drawn and one-off, this is a mirage. Meander down King Street during the Sunday brunch rush and you will realise it's a strict uniform. There is about as much original thought that goes into wearing head-to-toe Gorman as there is for tweens in General Pants uniforms. There is a small army of women throughout the Inner West ruthlessly committed to looking terrible, and looking the same.



A technicolour plaid dress that'll leave him thinking "does she have a body under there."



Clothes tell a story. This dress screams "I'm fucking unhinged, cunt."



A Gorman monogram is considered in several countries a crime against humanity.

The rise and fall of Parramatta Road

Words and Photos by Jacob Shteyman

Parramatta Road. Many of us travel down it every day on the way to work or uni, but the mundane quotidian never dulls the enigma of this mysterious and storied stretch of bitumen. What happened to this once thriving high street? The Gateway to the West. The King's Road. Now, the "varicose vein of Sydney." Seemingly all that remains in amongst the abandoned buildings and boarded-up shop fronts are bridal stores, bead emporiums and bordellos.

The Annandale Hotel is a hold-out of Parramatta Road's thriving past. A man I spoke to who only goes by Fish has been a regular at the Annandale for longer than anyone else at the pub could remember. He still describes it as "the centre of the universe." The legendary live music venue played host to the likes of Jimmy Barnes, The Dandy Warhols and Jet in its heyday, and despite having gone into receivership twice over the past decade, it remains one of the only places on Parra Road that still showcases live music on a regular basis. Now owned by hospitality chain Oscar's Hotels, which also owns the Empire Hotel, the Camperdown Hotel and the Petersham Inn, the Annandale has certainly fared better in retaining its heritage than its sister venues along the strip, which have been reduced to dingy pokie dens and strip joints. This comes on the back of a gradual disintegration of music venues' rights to operate as council interventions; noise complaints and fire regulations have caused a widespread decline in the viability of live music venues around Sydney.

Fortunately, music venues in the Inner West have a willing ally in the form of their mayor, Darcy Byrne. He introduced the Good Neighbour Policy that "requires all noise and amenity complaints about pubs, clubs and small bars to be mediated before costly compliance action is initiated," as a measure to prevent live music venues getting shuttered in response to the Annandale Hotel's 2013 collapse. This policy, along with the NSW government's removal of lockout laws and newfound appetite to foster live music, is encouraging for venues like the Annandale, even though Parramatta Road is a long way from the bustling incubator of arts and culture that advocates want it to be.



In 2013, the former Leichhardt Council, along with other organisations with an interest in the area, conducted a report into the viability of developing Parramatta Road around Camperdown, Annandale and Leichhardt into a live music and cultural precinct. It called for promoting the viability of cultural venues such as small bars, music venues and artist studios and galleries, and improving public domain to "complement increased pedestrian traffic" and "improve access and safety for pedestrians, cyclists and public transport users."

Shop owners such as Phil Thomson of The Vintage Record in Annandale were consulted for the report but have seen no increase in pedestrians walking past their shopfronts. "You don't get foot traffic out here, man," he tells me as we sit in his empty record store at around lunchtime on a Friday. "This is basically a destination area for people. You need to have a specialty shop and good quality service and good quality products that will encourage people to drive here."

Mr Thomson has managed to stay alive through a niche but dedicated cohort of regulars, but many of the music shops, bars and record stores around him have shuttered in the 16

years he's been on Parramatta Road. "Jackson's Rare Guitars was two doors up from us, Gallin's Guitars was next to that, the Base Player was next to me here, the shop after that was a Sydney Guitar Setups, so we were basically surrounded by music stores. Slowly but surely they've all just disappeared."

The State Government has also had its turn at drawing up a plan to reinvigorate Parramatta Road. The Parramatta Road Urban Transformation Strategy, released in 2016 under the guise of the now-defunct UrbanGrowth NSW, also details improvements to be made to public domain amenities such as bike paths, pedestrian walkways, seating and parks. The \$198 million government has set aside for it will supplement opening up to developers 8 precincts along the road from Camperdown to Granville, which will see an additional 60,000 apartments by 2050. The strategy has also set an affordable housing target of 5%, well below Inner West Council's target of 15% that they have set for the area.

According to NSW Greens MP Jamie Parker, the strategy doesn't address the core root of the problem – inadequate public transport that has left Parramatta Road a "transport sewer." He says that Parramatta Road has been "killed by shopping centres and the focus on using it as a thoroughfare," and by years of policy that has "maximised the volume of traffic on the road."



Parramatta Road is already fatally clogged up with cars, with the only public transport being the slow and unreliable bus service. Adding another 60,000 new apartments over the next 30 years without improving public transport infrastructure will only further increase the congestion on the roads. WestConnex may reduce some heavy vehicle traffic on Parramatta Road, but the induced demand created by the motorway will still result in clogging up bottlenecks that feed Parramatta Road and cars using it as a rat run to avoid the tolls.

The NSW government announced last Friday that it would be selling off its remaining 49% stake in WestConnex to help extend its \$97.3 billion infrastructure program, most likely to fund the currently unfunded Western Harbour tunnel and Northern Beaches link motorway. While WestConnex is a fundamental part of the government's strategy for revitalising Parramatta Road, it's dismaying to see new toll roads once again being prioritised over public transport infrastructure and further adding to the inequality inherent in Sydney's transport network. Sydney already has the world's most extensive and expensive toll road network, with some commuters from Sydney's outermost – and generally less affluent – suburbs straddled with upwards of \$35 per day in tolls.

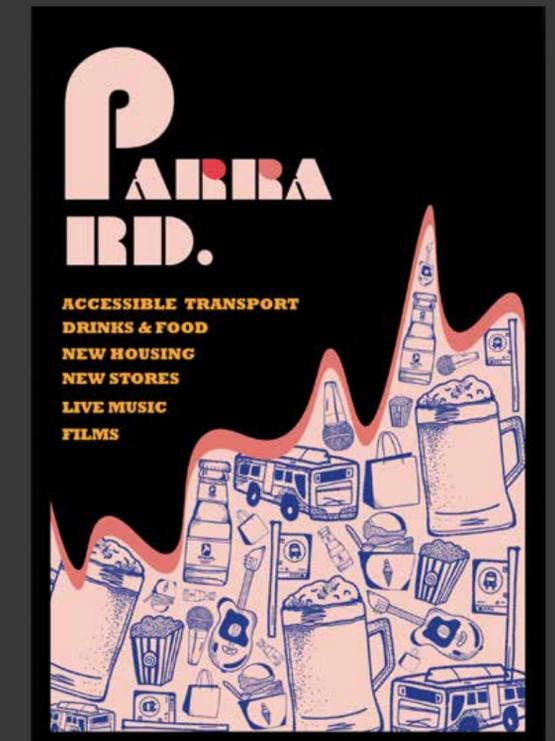
While the government has promised greater public transport spending alongside building new roads, they have seemingly gone back on their commitments to improve public transport on Parramatta Road. Planning condition B34 of the WestConnex approval stated that "at least two lanes of Parramatta Road, from Burwood Road to Haberfield, are to be solely dedicated for the use of public transport unless an alternative dedicated public transport route that provides an improved public transport outcome for the area, when compared to two dedicated public transport lanes on Parramatta Road, is approved." In 2016, Transport for NSW developed planning documents for a Parramatta Road light rail line, extending from the CBD to Burwood, before scrapping them without

allowing for government consideration. Current Leader of the Opposition and then Labor transport spokesperson Jodi McKay said in 2019, "They were required to have some form of public transport in place when the M4 East tunnel opens, and if that is not the case then they are clearly in breach of the consent conditions." The Department of Planning and Environment themselves have maintained that "the condition does not specify a timeframe."

As the government waits for WestConnex to be completed, their inaction on improving public transport on Parramatta Road will only further hurt the struggling businesses that remain. While buses are an important component in a public transport system, they are best when making up the capillaries of a city's transit flow, not a major feeder road like Parramatta Road. Whilst buses are slower, have a lower capacity and are more susceptible to traffic than rail, their advantage is in their lower implementation cost and increased flexibility, meaning more routes and greater coverage. But this is incumbent on having a reliable, high capacity arterial system to feed the capillaries. For high density areas where you also want to encourage foot-traffic, street-level light rail that doesn't require travelling down stairs or escalators is ideal.

One proponent of the Parramatta Road light rail line is Colin Schroeder, Co-convenor of Ecotransit Sydney, a public transport advocacy group that has been speaking out against the government's transport strategy for years. "The government has dismissed the Parramatta Road light rail even though we've been proposing it for over ten years," he said. Ecotransit has listed the light rail as a priority project and estimated that it could remove tens of thousands of vehicle movements per day from the road, with the 7,500 per hour carrying capacity of tram lanes dwarfing that of a general traffic lane at 2,000 per hour. Such a development would be a godsend for businesses along Parramatta Road, who have seen foot traffic dwindle to near non-existent levels, driven away by the hostile landscape and its constant flow of heavy vehicles.

According to Mr Schroeder, the neglect of Parramatta Road is just one instance of a deeper trend in the state government's approach to public transport. "The transport projects this government has introduced are mainly development driven, not transport driven," he said. "And it's not just this government, it's been previous Labor governments as well."



Essentially, the way public transport projects are selected in NSW comes down to how profitable they are for developers. Governments are no longer willing to acquire debt to construct large infrastructure projects, especially for public goods such as public transport. Public goods, in this neo-liberal political climate, effectively do not exist. Instead of developing the North West Rail Link as a heavy rail line as it was originally planned to be, and refusing the Gillard government's offer to fund 80% of a proposed Parramatta to Chatswood line,

Hong Kong-based development firm MTR Corporation were contracted to build and operate a metro line in a similar model as the MTR Corp has constructed elsewhere in the world.

The model of MTR Corp is something we are likely going to become accustomed to over the coming years. According to Mr Schroeder, "it gives Sydney Metro corporation rights to develop all the property along their transport routes, rights to develop properties over their stabling yards and around stations... It's set up for privatisation, and if it is privatised MTR Corporation will come in and complete the metro and have the property development rights along the route."

The North West Rail Link's conversion into a metro line has no clear justification. Metro lines are ideal for servicing high density areas and closely spaced stations. The carriages have longitudinal seating to allow easy access for large quantities of passengers and riders with disabilities, but this comes with less seating capacity. This means they are better for hop-on-hop-off, shorter distance travel. For example, the Paris Metro has an average of 582m between stops. The Metro Northwest averages 3.5 km between stops. A metro system is ideal in the high density, short distance geography of inner-city Paris. In the sprawling, suburban northwest of Sydney, the existing double-decker heavy rail lines would provide higher capacity service and would integrate with the rest of the heavy rail network without needing for passengers to change lines, or for the government needing to acquire buildings in the CBD. The decision only makes sense if you consider the government's plans to privatise the public transport system.



Effectively, the Urban Transformation Strategy as it stands, without a light rail down Parramatta Road, is akin to applying a band-aid over a septic, dilapidated, graffiti-ridden wound. Inner West Council and Jamie Parker have both endorsed centre-running light rail or Autonomous Rail Transit, which would have the benefit over curbside rail in that it allows for on-street parking, creating a traffic barrier for pedestrians. Autonomous Rail Transit (ART), also known as Guided Electric Transit, essentially refers to electrically powered trams with rubber wheels instead of tracks that are guided along a dedicated lane by a similar technology to that in self-driving cars. Advocates claim ride quality and capacity matches traditional light rail without the disruption or cost of installing light rail tracks. By all accounts, initial performances of ART in the Chinese city of Zhuzhou have been successful. Trackless trams are predicted to cost around \$6-\$8 million per kilometre to install, compared to the \$240 million per kilometre cost of installing the CBD light rail.

Mr Schroeder maintains the relative value of tracked light rail over the trackless variety, "if you're going to invest in public transport you should be investing in the best infrastructure at the most reasonable cost. You want to get the best result for the long term." He contends that the costs of installing ART infrastructure are still substantial, and the energy efficiency and operating costs are higher than light rail as steel on steel of rails is more efficient than rubber on bitumen.

Given the state government's reluctance to invest in public transport and their failures to deliver light rail projects on time and under budget, ART might be the best option to ensure Parramatta Road doesn't end up missing out on the vital infrastructure that it desperately needs. With businesses continuing to struggle and investors further turning away, it's essential that the government doesn't abandon its responsibilities under the WestConnex agreement. They must either commit to funding one of these options or face the permanent death of a once thriving high street.

Until then, Parramatta Road will remain solely inhabited by specialty stores and vacant shop fronts waiting to be leased. As to the question of why so many bead and bridal shops? Well, perhaps some mysteries are best left unsolved.

Art by Jasina Osinsao and Chuyi Wang.

The joy of lock picking

Alvin Chung explores the hidden world of competitive lock picking.

Many people have never heard of locksport. It's a niche hobby, some might say a strange one; we can even call it underground for its obscurity. Yet, people around the world are meeting up—in seminars, conferences, and competitions—to practice it.

Simply put, locksport is recreational lock picking. It is the hobby of opening locks without keys for fun. It is a bit like solving jigsaw puzzles. Each lock, like each set of puzzles, has a different personality that poses a unique challenge. Locksporters need to first understand how each lock works. Then, with their hands and tools, they try to conquer their locks of choice. Some purchase lock picks on the internet or in retail stores; some make their own. Most of the time, they pick their own locks and they do it for enjoyment. It has nothing to do with thievery or breaking in. Although locksport is a global phenomenon, I will focus on the Australian scene here.

Nowadays, lock picking enthusiasts call their hobby locksport — opening locks without keys for fun. Although we can find many historical examples of recreational lock picking, the exact origin of modern locksport is contestable. The term “locksport” was probably first used by a community with the forming of Locksport International in 2005. The word “locksport” itself, though, might have been coined years ago. The purpose of the term was to distinguish hobbyists from thieves and other unethical lock pickers. The modern hobby of organised recreational lock picking dates back to the late 1980s and early 1990s. David De-Val's book, *Lock Picking*, was published in 1987. In 1991, a Roof and Tunnel Hacking group based in Massachusetts also published a pamphlet, *The MIT*

Guide to Lock Picking. It was one of the first widely available lock picking instructions. The rise of recreational lock pickers also coincided with the rise of the internet. With Facebook groups, YouTube channels, blogs, and websites, locksporters grouped their own communities and shared knowledge. TOOOL (The Open Organisation of Lockpickers), one of the first international locksport communities, was first formed in 1999 in The Netherlands. Now, TOOOL

Perhaps due to the constraints imposed on us by our world, we yearn to loosen our shackles. In proving that no locks could restrain us, lock picking acts as a cry of freedom — it becomes an act of defiance.

communities around the world hold monthly meetings. Notably, there are over 1000 official TOOOL members in Berlin. They gather for seminars, general meetings, and competitions. In Australia, the TOOOL community meets up in Melbourne. Lock and security enthusiasts also hold regular conferences around the world.

Last year, the OzSecCon, a “conference dedicated to locksport and physical security,” was held from 14th to 16th of June in Melbourne. The conference included talks, professional training, workshops, and competitions. I talked to Topaz Aral, an organiser of the event. Topaz is a computer security and penetration testing professional. He said although many lock picking enthusiasts are IT professionals, locksporters often come from diverse and surprising backgrounds. “We have one person coming in presenting at the conference who I believe is a mechanic or a tow truck driver,” Topaz said. “He's done some amazing research.”

Topaz was 13 when he picked his

first lock. “It's kind of like a puzzle,” he said. Usually, beginners learn to use lock picking tool sets first. “It requires a little bit of practice, a little bit of time, to get competent at it.” Most people think Topaz's hobby is cool when they first learn about locksport. Others get “surprised it's a thing” and question its legality. “I'm not a lawyer but the legal advice tends to suggest that it is perfectly legal to have this as a hobby,” Topaz said.

The TOOOL website has outlined

the laws of many countries and states in relation to lock picking. Its legality, therefore, depends on where you are in the world. In general, as long as locksporters are picking their own locks and not using their skills to commit theft, trespass, or other criminal acts—it is likely to be legal. Morally speaking, I would compare lock picking to martial arts. Hobbyists can choose to use their skills to challenge their mind and body, or they can be used for dubious means. As most skills could be adapted for questionable deeds, I think lock picking itself is not a concern. Instead, we should worry more about the moral quality of those involved. The TOOOL website points out if something from the locksport community is likely to endanger public safety, such as the development of a new, dangerous technique; then, ethical and possibly legal actions should be taken. Locksporters, in general, use their skill only in recreational ways—they are decent humans from diverse backgrounds who have discovered a

love for lock picking in different ways.

Alex Holmes, a member of the Facebook group, Australian Locksport Guild, shared his experience with me. Alex, a private investigator, could already pick a lock when he was in junior high school. His interest in locksport originates from seeing it in a movie or a video game during childhood. He emphasises that private investigation work “should never need lock picks.” Mr Holmes' skills would enable him to “identify levels of security” and “enter vehicles and other obstacles within a few minutes.” His favourite type of lock picking is single-pin picking, preferring quieter methods over noisy tools like bump keys and snap guns.

Another Facebook group member, IT professional Sean Rodden, first discovered locksport through the YouTube channel LockPickingLawyer, which has over 60,000 subscribers. He enjoys picking locks because it enables him to use his hands and it provides an outlet for creativity. He finds crafting his own lock picks very rewarding. The “craft side” of locksport offers a relaxation away from the routine of his office day job. It is more convenient than other workshop hobbies such as carpentry because the required tools are portable. He added that he never picked locks outside of the hobby. For apartment residents like Sean, locksport is ideal because it doesn't take up space; practicing it requires only a lock and a lock pick.

No one can give an exact reason for why, throughout history, some of us are so fascinated by lock picking. In a way, our desire to open locks without keys is a metaphor for humanity's longing for freedom. Jean-Jacques Rousseau wrote at the beginning of *The Social Contract*: “Man is born free, and everywhere he is in chains.” Perhaps due to the constraints imposed on us by our world, we yearn to loosen our shackles. In proving that no locks could restrain us, lock picking acts as a cry of freedom — it becomes an act of defiance. In another way, locks can also symbolise security. Through always challenging the concept of impregnable security, we find that nothing can really be kept safe. Paraphrasing Shakespeare, lock picking shows us the world is an oyster: there's always a way to crack it open.

While the illusion of perfect security is dead, recreational lock picking is becoming more popular. Locksporters must use their intellect, their hands, their skills to meet every challenge each lock poses. I think part of being human is to be playful, to solve puzzles, and to create challenges. So, as long as we are human, some of us are bound to pick locks. Not necessarily because it means anything, but only because it makes us feel alive. Lock picking is — like many things we do — a source of pleasure and a way to fulfil our human potential.

Art by Ben Lopes.



Class politics and *Downton Abbey*

Marlow Hurst has a problematic fave.

Downton Abbey is a master class in sumptuous design, compelling stories and aristocratic aesthetics. But whilst one sits down to see how the Crawleys combat the Spanish flu, what one is really doing is betraying their social and economic class in order to adopt themselves into the noble house of Grantham. Not that there's anything wrong with that. Playing class dress up is a perfectly innocent pursuit that, when restricted to the privacy of your own home, has little to no effect on the world at large.

It's another form of escapism, except this type is mired in a great deal more political context. While fantasy and sci fi often serve as a convenient release from the dreariness of the modern nine to five grind, shows such as *Downton Abbey* (and other similar prestige period dramas) offer an escape from one's social station. Everyone wants to be the 7th Earl of Grantham, the Viscount Downton, Lord Lieutenant, and Colonel of the North Riding Volunteers. And of course they do: when they're not floundering due to a risky investment in Canadian rail, the Crawleys live a charmed life.

The exact same can be said for the Windsors in *The Crown*, or the Queen

herself in *Victoria*. And in *Downton's* case, the audience is invited to join in on the all rigidly structured, hierarchical fun. It's easy to lose yourself in the moment and drift into a catatonic state of nobility: one where you observe the narrative of *Downton* as a simple Earl or Baron watching from the wings. Which



is good for the viewer, as much of the show's villainy tends to arise from the poor and nouveau riche.

Thomas and O'Brien are perfect examples of the former. No episode is complete without a close zoom on the two concocting some devilish scheme in

the stairwell. Nor is it complete without us seeing some up-jumped, self made rapsallion impugning the good name of England's rich and powerful. The nouveau riche, championed by their symbolic leader Sir Richard Carlisle, are often depicted as cruel, money-hungry, merchants of misery.

With all this in mind, let's crunch the numbers. *Downton Abbey* invites you to masquerade as a member of the British ruling class for a crisp hour and a bit while encouraging you to go after the poor and nouveau riche like a pack of well trained hunting beagles. After

crunching those numbers (which on reflection look suspiciously like letters), you're left with a whole lot of nothing.

At the end of the day, everyone needs to feel like an oligarch every once in a while. It's good for the soul. *Downton Abbey* lures the viewer into a social structure which no longer really exists. One might argue that it's going strong today but simply by another name. Which is a perfectly valid, perfectly incorrect point. The allure of *Downton's* fantasy is not so much the substance of aristocracy but its aesthetic. An aesthetic which is undeniably delightful. If only we could keep the velvet drapery and grand staircases of a ruling nobility without the class oppression.

While at first glance it may seem like *Downton's* viewers are traitors to their class, it's important to remember that at its peak *Downton* had 13.3 million viewers per week in the UK alone. It's difficult to be a traitor when everyone else is a traitor too. One can enjoy fictionalised portrayals of unjust power structures and their associated aesthetics without betraying anyone. All it really shows is that you like sandstone castles.

Photo: Radio Times.

The death of *Cahiers du Cinéma*

Tristan Dearden reflects on the final days of the seminal French film magazine.

Emilie Bickerton, author of a history of the magazine, declared *Cahiers du Cinéma* a “dead sun” in 2006. *Cahiers* has therefore achieved something really remarkable in the past week - a death from beyond the grave. On the 27th of February, its entire staff resigned in protest against the magazine's sale to a group of shareholders led by banker Grégoire Chertok; these shareholders included eight film producers.

The magazine was begun in the 1950s, under Andre Bazin, and with a roster of no-name critics including Jean Luc-Godard, Eric Rohmer, François Truffaut, Jacques Rivette, and Claude Chabrol. Despite the publication's decline in reputation in recent years, the more irreversible nature of this self-destruction seems tragic for film culture. And yet, also stirring: an act containing something of the quality of those energetic polemics which made *Cahiers* the most important journal in film history.

It wouldn't, however, be too difficult to find the actions of the editorial board excessive. At least two items of protest may strike one as business as usual. The new managerial team wanted to make the magazine “a little more chic” and “convivial... critical without being insulting,” as well as looking into new partnerships with organisations in the film industry, in particular the Cannes Film Festival. It should be noted that the two pre-eminent English language film magazines seem already to have succumbed to such directives

- *Sight & Sound* and *Film Comment* are published by the British Film Institute and the Film Society at Lincoln Centre respectively. The more obvious problems are the conflicts of interest created by having film producers on the board, as well as fears that the boards ties to the Macron government would restrict *Cahiers* critical attitude towards the administration. Overall, it seems worth conceding that the situation itself is not exceptional - it is firmly within the bounds of what we'd expect to occur in modern journalism - but the act of quitting is quite remarkable, especially when considered as continuous with the history of the journal.

A fierce independence is at the heart of *Cahiers du Cinéma*. The initial group of critics were held together by a set of shared tastes and beliefs that were considered, at the time, quite radical and which had to be fought for to be accepted. Most important were the “politique des auteurs” and the concept of “mise en scène.” To establish film as a personal art, they uncovered the signature of certain “auteurs” throughout their oeuvre. To establish the merits of cinema as an art form, they were attentive to what was cinema's own - the organisation of visual elements into mise en scène. The two lines of argument enriched each other. In contrast with that impoverished, dominant criticism concerned only with ideas and themes, auteurist criticism took the film, or in fact the auteur, as a whole and elucidated an attitude

towards the world. Their guiding lights were Renoir and Rossellini, but their taste was particularly influential in the re-evaluation of Hollywood filmmakers like Alfred Hitchcock, Howard Hawks and John Ford as serious artists.

By the 1960s, *Cahiers* had essentially won the war. The major critics of the 1950s period had become world-renowned filmmakers in the French New Wave. Their theories and tastes were spreading. The magazine was seen to be in decline - Godard claimed that it was “due chiefly to the fact that there is no longer any position to defend.” And yet *Cahiers* found new life in the 60s by refining, revising, and overturning the ideas of the 1950s - in particular, by politicising them, with an increasing urgency up to and in the wake of May 1968. *Cahiers* was thus heavily influential in the move towards structuralism in film studies. This was the magazine's second Golden Era, but it wasn't to last. By the mid-1970s, there was a feeling that *Cahiers* had to become commercial again, and this is seen as the beginning of their decline proper.

The 1960s period is instructive, because it shows us that independence is not merely to do with concrete threats, such as those facing the journal today. There are impediments to independence, but independence is not achieved simply by their removal. It is an act in itself. It is the taking up of a position.

What masks the absence of independence in film writing is that

phenomena Jonathan Rosenbaum calls a “cultural confusion of criticism with advertising.” As cinema becomes a more marginal form, its institutions necessarily integrate. Distribution and criticism become entangled economically, but also philosophically, both seen to be engaged in a noble battle to preserve cinema. There is scarcely any effort though to define what that cinema being preserved is. In other words, cinema's excellence is assumed, and explained in received terms. It is not necessarily that critical values are all wrong, but rather that films are received in terms of a continuous proof of the medium's vitality, rather than a gesture towards its potentiality. This prepares the way for the ecstatic reception of academic films like Bong Joon-Ho's *Parasite* and Celine Sciamma's *Portrait of a Lady on Fire*, but leaves Angela Schanelec's unclassifiable *I Was at Home, But... unattended*.

In Jean-Luc Godard's 1960 film *Breathless*, a very memorable Jean-Pierre Melville claims that he would like to “become immortal and then die.” All brands, including *Cahiers*, are of course immortal. Now though, *Cahiers* have done the decisive, fulfilled Melville's maxim, and died. Other publications shouldn't follow suit, but certainly the relative similarity in their different positions should be considered, and our appreciation for and recognition of independence strengthened.

Chennai's Water Crisis: A perspective through film

Maya Eswaran muses on her grandfather, his films and modern lessons for groundwater extraction.

A gaunt young boy wearing only a loincloth walks barefoot in the scraggly foreground, carrying a pot of water on his head. He sees a note nestled in the sand. On one side is a photo of Rajnikanth, a famous Indian actor. He bends down precariously but carefully to inspect it. A gust of wind blows the paper out of his hand, causing him to stumble. The water on his head crashes to the ground and is rapidly swallowed by the parched clay ground. The boy crawls desperately towards the soaked dirt, frantically digging with his bare fingers to recapture what is now the uncapturable.

This is the opening scene of the film *Thaneer Thaneer* ("Water, Water" in Tamil) released in 1981, which depicts life in a village in Tamil Nadu, India, affected by severe water shortages. The plot follows the desperate attempts of the villagers to improve their water supply and highlights the apathy and corruption of politicians and broader society towards their plight. It was directed by K Balachander and produced by my maternal grandfather PR Govindarajan, a man I never met. It won two National Film Awards and a Filmfare Award South for its empathetic depiction of rural India and its scathing portrait of the political elite.

I recently watched it, as part of a holiday goal to see all my grandfather's movies: a flailing attempt to improve my comprehension of my mother tongue, Tamil, and to contextualise the stories I had heard about my Thatha. Our family's claim to fame was that my grandfather introduced Rajnikanth into movies, who started off as a bus conductor and is now one of the most iconic Indian actors of his age: an ironic allusion to the opening scene of *Thaneer Thaneer*, where Rajnikanth's fame sits heavy against the gravity of the water shortage.

What struck me about *Thaneer Thaneer* was its parallels to life today. But with research I realised that these parallels were not unique, but rather indicative of a cycle of exploitation, greed and political dislocation in the southern Indian state.

Tamil Nadu's capital, Chennai, now approaches Day Zero, where demand for water will outstrip supply, threatening the lives of millions of people in India's 6th largest city.

Chennai was originally a rich network of wetlands, which have since been polluted or paved over by overdevelopment and an expansion of the automotive industries which hub the city. The four main catchment areas which supply the city's water have shrunk dramatically to less than 1% of their capacity.

In part this was due to dryer monsoon seasons, but largely, it is a story of

government mismanagement.

Lax regulations on groundwater drilling has seen an 85% decline in Chennai's bore water levels over the last decade. India's use of groundwater exceeds that of both China and the US combined. Whole new sections of Chennai like the "IT corridor" are not even connected to the main water grid, relying instead on expensive private tankers to deliver water.

Yet for the poorest areas of the city, the price of private water deliveries is out of reach. People have to travel tens of kilometers for wells and line up for days to receive a measly supply from



Like many diaspora, I must consume my culture through things like movies, language, family and music against the overwhelming Western hegemony which permeates all other inputs in my life.



municipal lorries. The ability to drink, bathe, cook and clean is now a luxury for some families. Coextensively with climate change, this will only worsen

Water scarcity has never seemed like something that could threaten my life in Sydney. But watching Warragamba Dam fall to its lowest levels in 15 years over the most recent catastrophic summer reminded me of the preeminence of water to human existence.

Water in the motherland has always been precious, contested, scarce. A site of much political energy. Norms around water use are different: in knowing that you cannot drink tap water, people are generally more discerning in how they

use water, you'll likely have a bucket bath instead of a shower. Yet in writing this, the salience of my outsider's gaze becomes clear. I have only ever experienced these things as a visitor, from the perspective of an upper middle class Tamil Brahmin family.

Thaneer Thaneer aptly mocks this profound caste and class divide, through the arms-length way in which journalists and politicians interact with the most vulnerable in such crises. In one scene, a city-slicker in all-white, speaking a more "polished" Tamil hitches a ride into the remote town, Achipati, on the back of a bullock cart which the locals had built

the loyalties of the political class are contained to each other; the villagers have only themselves to rely upon.

Further, the actress Saritha's character in the film embodies a markedly feminine and nourishing figure: a symbol of a divine Mother Earth. A scene shows her character swiftly but strongly juggling three pots of water and an infant child, as she crosses kilometres of barren land in search of water. The use of the ghatam, a Carnatic instrument made of an earthen pot in the score produces a rhythmic, guttural sound matched only by her quiet intensity. The way her character's needs are deprioritised, despite carrying the stresses of the village, are a metaphor for the treatment of the Earth: an enlightening comment on both the gendered divisions of labour in India and the state of its environmental conservation.

Like many diaspora, I must consume my culture through things like movies, language, family and music against the overwhelming Western hegemony which permeates all other inputs in my life. But this deepens on a personal level where my grandpa's movies not only serve as a conduit into village life (a life familiar to my grandparents), but also between the space I inhabit and the imagined space which I reconstruct from my family's (hi)stories.

The movies my grandpa produced often had transgressive political themes: I wonder was this just expediency or did they speak to his political persuasions? What would he think of me or this article? The Tollywood of today is commercialised, slick and sanitised, like most modern mainstream cultural industries. To enjoy the caliber of his movies is also to appreciate a different era of filmmaking. When he passed away, my mum had just married and migrated to Australia at age 20. I think of another possible world in which my Thatha hadn't died so young, where my family had stayed in Chennai.

Climate change exists in this liminal state in our collective consciousness — happening around us, hurtling towards a point of no return. Yet, *Thaneer Thaneer* focalised an experience of disparity that left my throat dry. Rich people are bathing in swimming pools while the poorest die from deprivation. India's reliance on, and exploitation of, groundwater is unsustainable. Until this baseline stress is addressed with sustainable management, rather than a feckless race for growth, people will continue to suffer. As regenerative as it has been for me, personally, to explore my grandpa's film, I do not want *Thaneer Thaneer* to remain a relevant reflection of the world we live in.

This indifferent approach of politicians, where villagers are left to fend for themselves, derided in the movie is reproduced in Chennai's political scene today, which has been criticised by activists, NGOs and the scientific community. It is clear that

Stills taken from *Thaneer Thaneer*.

The Politics of Plaid

Kate Scott on plaid's history and conscious fashion.

You need only walk past the windows displays of ASOS to see some mini skirt or flannie covered in plaid print. The criss-cross of woven wefts always makes an appearance at this point of the year; the rain and growing chill of autumn encourages many to seek out cosy grid patterns that whisper of crackling fireplaces in a highland log cabin. However, a 90s fashion revival is seeing more and more individuals adopting a myriad of tartan plaid prints.

In contemporary fashion there tends to be a general ignorance surrounding this heritage print and the historical struggles that they evolved from, prior to being assumed by the 1970s punk movement and contemporary lesbian culture. For Scottish people, tartan or plaid has been at the cornerstone of their culture and a very dark part of their history. For centuries, Scottish Highlanders used tartan and plaid as a symbolic representation of their ties to their clan, their families, their friends and their land. Each clan had their own unique pattern and their own unique colouring.

However, in the 18th century, a shaky new union of Great Britain caused strong divides among Scottish Highlanders and the English. The Battle of Culloden

in 1745 was the culmination of decades of violence and political instability that saw the massacre of Scottish Jacobite rebels and began a dark era in Scottish history. To quell any further uprisings, the English began a campaign of



cultural genocide; they evicted many highlanders from their ancestral lands, banned their native Gaelic language and made the wearing of tartans illegal. Penalties for insubordination ranged from imprisonment without bail,

conscripted, or even transportation.

It is easy to dismiss the experiences and hardships of Scottish culture. As a result of integration into Great Britain, Scotland has become engaged in colonisation and imperialism.

identity), plaid and tartan remain a symbol of a dark time in Scotland's past. However, this cultural significance and the fight to reclaim Scottish practices is not something that is advertised in contemporary fashion.

This is not to guilt anyone away from buying those cute plaid pants. This serves only as a reminder to shop in a thoughtful and conscious manner. Within the past century, fashion has turned from a personalised experience where fit, fabric, and style were deliberately chosen with a certain individual in mind, to a constant momentum of mass producing, mass purchasing, and mass throwing away in a month or two before the process starts over. Current fast fashion sees garments flit through wardrobes before the words "cultural heritage" or "factory conditions" can be spoken. But the fashion you engage in, the clothing you wear in is a primary element of how you represent yourself. You have a duty to take a genuine look at the processes and history behind any item you pick; understand the past you represent, the industry you support. Make a conscious choice.

Art by Ash Duncan.

However, this does not discredit the deaths at Culloden, and the erasure of ancient traditions that did occur in the Scottish Highlands. Whilst the laws were eventually appealed (after the satisfactory deconstruction of Scottish

Cereal Lab: 5 stars

Max Shanahan reviews the latest breakfast-themed offering on campus.

The news that Manning Bar had closed cast a pall over my summer. The evening I heard the news, storm clouds rolled in with the southerly buster, and it rained for five days straight. My memories of that period are largely amorphous. I took long walks. The press made it worse. "Dying campus life" bemoaned *Honi*; "rigatoni and wine at Courtyard Cafe" lamented the *Herald*; "what the hell is going on!" raged Albo. I dreaded the new semester.

But, just days before the start of classes, salvation arrived. The party animals at the USU, who for weeks I had cursed, provided deliverance in the form of a Fun! and Cool! new venture. On Facebook, the students praised it: "let me in!" demanded one, "!!!" exclaimed many, "GUUUUUYSSS LOOK WHAT OPENED AT UNIIIIIIIII" cried another. Thus, it was with vigour restored that I returned to Camperdown for another semester, looking forward to whiling away time with friends at the USU's brand new establishment: "Cereal Lab": "Your favourite cereals... only \$8"

And so, with time to kill on a dreary Tuesday, I gathered some friends to celebrate the beginning of another semester. The metal tables were deserted, so we took prime spot beside a sad-looking potted plant, with uninterrupted views of the impressive

greyness of the Footbridge thoroughfare. While the new venue does not share the same vistas as Manning, one does have a front row seat to a parade of depressed students, set against the belching of trucks from Parramatta Road.

Inside, only a six year old child is ahead of us in the line. From a woman in a lab coat (Cereal Lab — ha ha), the boy orders Nutri-Grain with milk, yoghurt, soft-serve ice cream and honey (\$8.50). I feel sick on his behalf. I lean in to try to read the menu, but it takes my eyes some time to adjust to the ecstatic colour scheme. The light from a giant Froot Loops poster refracts off the metallic laboratory-imitation furnishings, giving the unsettling impression of a fever-dream disco. Overwhelmed, I order without thought: the "Healthy Start" - Special K with raspberries and honey. I throw \$7.50 in loose change at the strange woman in the lab coat.

There is something not quite right about watching somebody prepare you a bowl of cereal. Like asking someone to draw you a bath. It seems inappropriate. The lab coat woman is unnecessarily deferential as she asks me which type of milk I would like. There is a choice of seven varieties, which is more choice than Manning ever had in beer. My bafflement must have been evident, as she just served me milk which looked like, and tasted like, real milk.

Of the cereal, it tasted - like all cereals do - of nothing. I tried to converse with my friends, but the cardboard cereal in its cardboard bowl kept drawing us in, a black hole into which all *joie de vivre* and other nice Romantic ideals had been sucked. With some grief, it dawned on me that I lived in a time where a breakfast cereal cafe is a more viable business proposition than a bar on a university campus. A brave new world in which I could be charged \$7.50 for a single cardboard bowl of Special-K. I was rattled. The illusions and lights of my universe had gone out, and, during a brief moment of clarity as I drank the milky dregs, I think I understood the wisdom of Silenus.

It would be wrong to say that I felt empty upon leaving the cereal cafe — I felt, in fact, very bloated. Instead, I felt *nothing*. I discarded my friends and made a beeline straight for the library. For days on end, without distraction, I imbibed the dullest regulations and the most verbose judgments. I opened a stock portfolio and conspicuously checked its progress in class. I threw myself into my OLEs and came to appreciate the endless group mind-mapping exercises. By the end of that week I was, to my own surprise, eminently *employable*. Potentially distracting brain activity did not eventuate, for the feeling of nothingness remained concreted to the

pit of my stomach, supplemented by a weeks worth of supply stuck in my molars.

At first, I was skeptical of the cereal cafe. But I have realised the ills of my past ways, and embraced prudent asceticism. I know now that "loss of time through sociability and idle talk... is worthy of absolute moral condemnation." Thus, I have spurned the memory of the sinful Manning Bar, and now find myself a reformed dilettante. I will therefore continue to return to the "Cereal Lab" for my fix of the lab-produced nothingness which will see me thrive at Sydney University in 2020.



Photo: University of Sydney Union (USU)

Returning to Monkton Combe – on dropping out

Will Solomon

How do you begin to tell the ones you love that you have decided to change the direction of your life? I tried to write an essay for *Honi Soit* and decided to drop out, or rather, to drop out of one of two degrees and completely refocus the other. Right now, I'm enrolled in Arts / Law, but I will be recommencing my studies in semester two studying Arts alone, in pursuit of becoming an English teacher.

The faster an object moves, the greater the force required to divert it. We grapple with this law each time we tell ourselves: "I can't stop doing x, I've already gotten so far." We can only change course if we break free of this momentum lock. The process by which mine was broken took a month, and I did not notice it was happening. Everyone who has made a radical change of plans has a story to go with it and while theirs may be much more interesting than mine, the experience was nonetheless strikingly profound.

This is how I broke the lock: I spent this February traveling. I was exhausted and needed to extricate myself before returning to university and work. I hoped to spend my long hours in transit writing an essay for *Honi*. What you're reading now is more or less that essay, though far morphed from what I had first intended. The thesis was about memory – the way that I believed revisiting the geographic settings of childhood memories can form a gateway to experiencing childlike thought. I wanted to argue

that these gateways were paths to the subconscious because the unicameral mind of a toddler has thoughts without the cluttering of verbalised, rationalised thoughts that we encounter once older.

The evidence I was using was my relationship with the English city of Bath. I lived there as a toddler for near three years from 2000 and made return trips in 2005, 2006, 2008 and 2017. My parents are English teachers. When we lived in Bath, they were on a teaching exchange at a school called Monkton Combe, in a village of the same name, on the city's edge. I wasn't visiting Bath on this February trip but it was weighing heavily on my mind. It was the perfect case study for my thesis; the city has a mythology in my mind, composed of colourful pigs, a flying fox, and a red and blue sword of plastic. The further back I dive into my memories of the city, spread across four return journeys, the more mesmeric and the less articulate these memories become. The nostalgic glimmer we give our oldest, fading memories has been rendered incredibly bright for Bath, as these memories are made more distinct by the thousands of miles I must traverse to unlock them.

As my February holiday progressed, I ran into trouble with figuring out the conclusion. I was spending weeks thinking about, and reliving memories from, my childhood, but I believed that because I wasn't actually visiting Bath, I wouldn't be able to prove my thesis correct. I couldn't quite make sense of

the memories, rationalise them. I wanted so badly to be in the physical space of that city and to have the wonders I felt there as a kid come jumping back out of the recesses of my memory as they had with each return visit. What I was failing to remember was that with each return visit, like a teenager first learning how addictions form with caffeine, that the effect would be lesser with every coffee, or every visit. Bath continued to hold its magic only because I wasn't visiting. It was the moment that I realised this that I broke my momentum lock and realised that I did not want to be a lawyer.

In a stupor on the Dutch coast I became fascinated by the realisation that once upon a time I was a boy in a village. I repeated to myself and to others, "I was a boy in a village... I was a boy in a village." This simple fact that I had known my entire life seemed startlingly new, not because I had visited that village once again but because, by removing myself from Sydney and the hallmarks of my day-to-day life, I had envisaged another life, if only for a month, more closely aligned with what I desired than I had in the years I had lived in Sydney since leaving high school. I had, by trying to rationalise my childhood memories in an essay, attempted to do to those memories exactly what would have happened if I had visited the city – sterilise them and strip them of their majesty.

The longings of my subconscious thought, which I believed would be

unlocked by the physical places of my memories, were revealed instead in my inability to verbalise my longing for Monkton Combe. Removed from Sydney, I understood the unhappiness of my life there; out of reach of Bath, I realised that what I longed for so deeply was not a physical place, but a life lived – a life of calm, of teaching and learning, of travel and a comfortable home. I longed to be a boy in a village. I felt, for once, an incredible certainty, which I continue to feel as I write, that I was returning to Monkton Combe.

I imagine that I will return to the physical Monkton in the future. When I do, I'm sure it won't be the place of my memory, and yet I will be certain the idea of Monkton Combe, the life it represents, will remain worth chasing. By meditating on my childhood, isolated by travel, I could answer so clearly the question of what I want to be when I grow up: a teacher.

I was a boy in a village,
I lived in a school.
I left the village to be a lawyer,
But I returned to be a teacher.

Matrilines

Claire Ollivain

After all the golden painted mothers and the cathedals that made me shudder (ant-like on cold floors) why is it that I see the face of God with my back turned to the burning bush that unfolds bright leaf-flesh silently as if she had made up her mind to keep growing in the cracks of her <i>hard, dead cinders?</i>	And how is it that the birds of the morning whose songs my grandmother mourned in the afterimage the after smoke and after fire learn to sing again? And all this is very pleasant to think about until I realise there might be a morning where all is silent and the trees and birds won't have a mother to teach them again.
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Hayfever

Rhian Mordaunt

To all the boys I've slept with,
Albeit, there's not as many of you as I would have hoped for by 21,
Because my teenage dreams would have thought that every night I'd be drowning in ecstasy,
But instead I fell for you and I thank every day for that.
To all the boys I've slept with,
I'm sorry that I said thank you every time we had sex.
Because I just don't get how I could be good for you,
Or why you'd choose me,
And so I question both your eyesight and your sanity,
But why wouldn't I,
When you look like that.
To all the boys I've slept with,
I'm sorry that my dirty talk, Sounds like a chipmunk reading *Fifty Shades of Grey*,
And I'm sorry that I tell jokes during sex,
Because my thick skin makes vulnerability seem like as much of an impossibility as an orgasm.
I'm just kidding.
No really, you're great.
To all the boys I've slept with,
No, I don't have hayfever,
Which in retrospect is such a weird thing to lie about,
Because of all the lies that I could have told you,
I wish that I had thought of something sexier,
Like that I own a private jet or that I'm not still on my Ls.
To all the boys I've slept with,
No, those weren't antihistamines,
Because instead of clearing out my throat,
I'm clearing out my head,
And instead of sneezing,
I'm crying,
And unlike springtime allergies,
My eyes burn all year,
And so I can't see shit,
But somehow I managed to see you.
To all the boys I've slept with,
I didn't mean to lie,
It's just that when you said you wanted my D,
I didn't think you were talking about depression,
And I'm sorry about being confused about why you'd want me to give you head,
Because I can barely get my own to function.
And who would have thought that these two pills,
Could cause this much trouble.
And who would have thought that these two pills,
Could save my life.
And who would have thought that these two pills,
Could have me questioning whether or not I could ever feel happiness without them.
Until I met you.
To all the boys I've slept with,
I'm sorry for never saying goodnight.
It's just that goodnight would mean letting you go,
And allowing for the morning sun to release you from my arms,
And you,
Walking out the door,
And locking it behind you,
And leaving me wondering if you'll ever come back.

To all the boys I've loved,
Don't wake me up.



Art by Shania O'Brien.

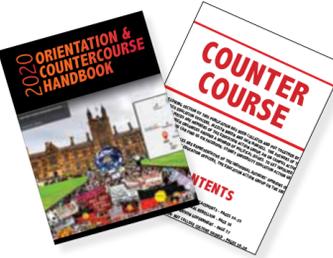
President

Liam Donohoe

With the rigours and routines of semester firmly in motion, the SRC remained busy as ever, with all of our professional staff and Office Bearers working frantically to remedy an abundance of local and global challenges. The Environment Collective has continued to pull enormous crowds to their meetings, and recently had a meeting at the Conservatorium, a rare and promising move for a Collective. The Autonomous Collective Against Racism has been staunch and diligent in their organisation of a significant protest against Modi and India's descent into fascism, which will be on Sunday the 15th of March at the Indian Consulate General. The Women's Collective had a large contingent at International Women's Day, while the Queer Action Collective brought a large and colourful group of students along to the Pride in Protest float at Saturday's Mardi Gras. And, as if all that weren't enough, all the Collectives came together for a large bake sale on Thursday, which raised money for Indigenous communities that have been affected by black deaths in custody.

With the Office Bearers and Collectives setting such a fast pace, the SRC has had no time for lassitude. This week, the Sydney Legal Service board concluded our search for a second solicitor, which should relieve our Principal, An Li, and deliver greater capacity to the student body. In

addition, staff have been particularly hard working as they assist students grappling with Covid-19's impact on study and this University, and we hope to soon start producing translated versions of SRC pamphlets and information to increase engagement and reliability of assistance.



Beyond these small-scale improvements to the SRC, week 2 also saw us begin the long process of Constitutional and Regulatory reform, which will hopefully culminate in a 200+ student General Meeting in Semester 2. The SRC has an open working group, and invites participation and feedback from anyone with thoughts on either documents. Our meeting on Monday was the first of many as we seek to give the regulations

their most comprehensive shakeup since the introduction of VSU in 2006.

Though Constitutional and Regulatory reform is a large undertaking, it is not the 92nd SRC's only big project that commenced this week. On Wednesday evening international and domestic students from a variety of different political groups and factions met to start work on the Fair Fares campaign, which is demanding concession Opal cards for international students. Though campaign strategy is still being formulated, at our meeting on Thursday we thought it'd be good for it to involve a protest in early May. Week 3 will see meetings for the SRC's other major projects for the year, the SRC Feeds and SRC Informs programs.

On top of these SRC-oriented meetings, I also had a fair few with the University over the week. I had a Safer Communities Advisory Group meeting and induction to the Academic Board and University Executive on Monday, Academic Board on Tuesday, and a Thematic Review meeting on Wednesday, though at this early point in semester nothing major has yet been discussed at any of those.

The Education Action Group is close to launching their new exciting campaign for the year, and are mobilising around the NTEU's March 25th rally. This protest challenges some elements



of the University's austerity measures which have been introduced to mitigate the financial impacts of the Covid-19 outbreak. These measures include a freeze on new hiring, and generally seem to promise greater precariousness for casual staff and must therefore be resisted by students out of solidarity with and concern for our own learning conditions.

The EAG and SRC is also actively organising to support the Gweagal-Bidjigal Resistance events between the 26th of April and 6th of May, which will acknowledge the 250 years of colonial brutality and inspiring resistance which began with Captain Cook's first landing at Kamay (Botany Bay) in 1770. This will be a once-in-a-generation act of dissidence, and will be followed by what will be one of the largest months in the history of environmental activism, with International Workers' Day (May 1) and May 15's climate strike likely to give a large platform to industrial Green Left politics. In anticipation of those events, the SRC has received enough student support to call a General Meeting, which will be on April the 1st. This will be the first General Meeting since the introduction of VSU in 2006, and will be one of two this year. Find out more on the official notice, which is on page 5.

Student Housing

Klementine Burell-Sander and Julie Zhang did not submit a report this week.

General Secretary

Liam Thomas and Abbey Shi

With Welcome Week all done and dusted we have been able to dedicate more of our time to working on essential tasks in the SRC office.

Over the past two weeks Liam, along with President Liam Donohoe and the rest of the SRC Legal Board, has been busy sitting down and interviewing a number of shortlisted candidates for the position of the second SRC solicitor. We are pleased to report that we have been incredibly impressed by the standard of applicants for the job, with many candidates catching our eye. This hiring

process is in the final stages now and we can't wait to announce soon the candidate we've selected!

We have now had the opportunity to sit down and work on the SRC budget for the year. We will be delivering this at the upcoming council meeting on Tuesday 10th March.

We also wrapped up our SRC UE Wonderboom prize draw, announcing the winners on Thursday! Congratulations to everyone who won and thank you to everyone who entered. This prize competition has been a resounding success with hundreds of entrants

and the SRC social media seeing huge increases in likes/followers. We look forward to continuing to explore ways to expand our social media presence throughout the year, ensuring that all students are aware of the SRC services available to them.

We have also attended the first meeting on the campaign for international student opal card concession. We look forward to further meetings to plan this campaign.

We have been continuing to deal with the unfolding COVID-19 Coronavirus situation and its

impacts on University of Sydney students. Abbey has been working with SUPRA to organise a survey for students who require financial subsidies. We have made demands to the University that they turn on lecture recordings for all units of study and for the University to come up with better measures to ensure that information is being circulated to all students. Abbey also attended a panel with Michael Spence and Jenny Leong MP on combatting racism arising from COVID-19.

Vice President

Felix Faber and Charlotte Bullock

Over the course of the last two weeks we have been working on a number of projects, separately and with other office bearers. We recently attended the inaugural meetings of two SRC working groups established to carryout the major projects of the SRC for this year. The first of these meetings was about constitutional and regulatory reform. This is an area of particular interest for us, and we were very pleased with the outcome of the meeting. The meeting begun with a broad discussion of our ideas and aims for constitutional and regulatory reform, with maximising

both the efficiency and potential of the SRC as our core aim. From this discussion, we were able to identify a number of goals and a timeline outlining the progress we hope to make on this project throughout the year. The second meeting we attended was with regards to the SRC's campaign for concession Opal cards for international students. This campaign is an important one as the NSW government continues to discriminate against international students, who are particularly vulnerable to financial difficulty already given the increased fees they are expected to pay and limits placed

on their working hours by their visa. We were able to identify some key strategies we hope to employ over the course of the campaign, with particular thought given to how to engage both domestic and international students in the campaign. We were also able to develop a timeline for how the campaign will develop. We have also been working on a number of smaller projects. Charlotte is in the early stages of developing a review of the university's 2018 curriculum change. Through this process, she hopes to conduct a survey of students affected by the curriculum change, addressing the introduction of

OLES, Advanced Studies and Interdisciplinary Impacts units in particular. Felix has been continuing in his efforts to re-establish the Faculty Societies Committee. He is currently in the process of confirming an initial meeting with the President of each faculty society. We are looking forward to detailing the progress of both of these projects in our next report.

Environment Officers

Prudence Wilkins-Wheat, Shani Patel, Sophie Nicholson & Lily Campbell

ACTIONS SINCE WELCOME WEEK
Following a successful Welcome Week stall, drinks, and attendance at the 'Solidarity with the Wet'suwet'en' & 'Climate Crisis National Day of Action', the Enviro Collective has run weekly meetings with amazing turn outs!

In Week 1, we attended the coronial inquest of Eric Whittaker, a First Nations man who died in custody because he was denied medical assistance by police. Nothing substantial was changed despite the judge explaining that Indigenous individuals disproportionately die in custody.

In Week 2, we ran a cross-collective bake sale

fundraiser for First Nations families affected by black deaths in custody. It was massive success with \$750 raised - huge thank you to all the volunteers, bakers, and buyers! If you would like to donate to the cause, there is a 'Go Fund Me' on the USYD Enviro Collective Facebook page. This week, the collective also had our first presence at the Conservatorium of Music, where we signed up 100 new members and helped build a mass walk-out for the May Climate Strike!

FUTURE PLANS

On Friday of Week 3, two important climate actions will occur and the Enviro Collective has

contingents to both - one by Uni Students for Climate Justice and one by School Strike for Climate.

Currently we're planning an educational/ upskilling month starting from Week 3, which will include cross-collective reading groups, film screenings and stalling. Message the page if you would like to get involved, or join the 'USYD Enviro Collective 2020' group on Facebook!

The collective has also recently opened expressions of interest to edit an Enviro pullout for Honi Soit. This will be released the week of the May 15th Climate Strike - join our organizing

group to apply or contribute!

From then on we shall be building the MONTH OF MAYHEM which begins with the Gweagal-Bidjigal Resistance at the End of April, then the May 1st Worker's Strike and May 15th Climate Strike! Watch our space for the Enviro Collective contingents to these important actions!

GET INVOLVED: The Enviro Collective is a welcoming and non-hierarchical space with a huge range of ways to get involved - contact us anytime!

STUDENTS' REPRESENTATIVE COUNCIL UNIVERSITY OF SYDNEY

Do you need help with CENTRELINK? Ask the SRC!

The SRC has qualified caseworkers who can assist Sydney University undergraduates with Centrelink questions and issues, including: your income, parents' income, qualifying as independent, relationships, over-payments and more.

Check out the Centrelink articles on our website or book an appointment if you need more help.

srcusyd.net.au/src-help/

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

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

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- Important University dates & deadlines
- Clear layout of teaching weeks, non-teaching weeks and exam periods
- List of services and activities offered by your SRC
- Fun fruity background!
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Available from the SRC offices:
Level 1, Wentworth Building, City Rd.

Tips for Effective Time Management at Uni

Time management allows you to achieve the most within the limited time you have available. At University that might mean balancing all of your readings and assessments, with work, a social life and home responsibilities. It's like a budget for your time.

There are many resources you can access to help you manage your time effectively. Both the University's Counselling and Psychological Services (CAPS) Unit and Learning Centre have online resources, workshops, and one-on-one consultations that will teach you the skills to manage your time. They will help you to create a weekly timetable that charts all of your class times, your study time, work time and free time for yourself. This will allow you to quickly see if you have allocated enough time for study, and if you have enough time for sleep, and fun. Try this for a few weeks, and make whatever adjustments you need to ensure that it is a helpful document. A semester planner sets out all of the assessments you have in all of your subjects. This will help you to anticipate when your busy times are, giving you the chance to start assessments early when necessary. It also prevents assessments from being unexpected. Nobody needs that stress.

Sometimes poor time management can be caused by other factors, such as perfectionism and procrastination. CAPS have some leaflets and workshops on how to deal with both of these. If this is not helpful, consider talking to a counselor to get some strategies.

Sometimes you cannot get things done, because there are too many demands on you. If you need to work, or have other responsibilities, consider taking a reduced study load. If you are on a Centrelink payment, or a student visa, you will need to

talk to an SRC Caseworker before dropping any subjects. Some students think that having a smaller study load will mean they will graduate later, but the reality is that you will progress more quickly, and at less cost, if you do three subjects and pass them all, than if you attempt four subjects and fail some.

Both the University's Counselling and Psychological Services (CAPS) Unit and Learning Centre have online resources, workshops, and one-on-one consultations that will teach you the skills to manage your time.

No matter how busy you are it is not worth plagiarising. Be careful about how you reference your work, and don't risk an academic misconduct charge by using a false medical certificate or copying someone else's work.

Time Management Tips: Check out the Learning Centre's Module 10: sydney.edu.au/content/dam/students/documents/learning-resources/learning-centre/managing-your-time.pdf

Book in to see a CAPS counselor: sydney.edu.au/students/counselling-and-mental-health-support.html

Drop into the SRC & grab a free semester wall planner!

Ask Abe

SRC caseworker help Q&A

Disability Services / Help with Anxiety



Dear Abe,

Every semester I do really well in the first few weeks, then as the assignments start to come in, I get really stressed out to the point where I stop eating and have insomnia. I don't have any friends to talk to about this and my mum just thinks I'm being a sook. I really want to do well this semester so I can graduate and get a job. What advice would you have for me?

Determined.

Dear Determined,

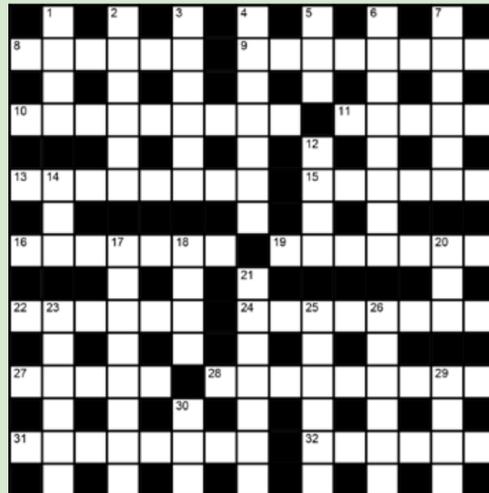
I'm sorry to hear that you have been so stressed for so long. It sounds like you

may suffer from anxiety. I would urge you to see a doctor to talk about it. Some doctors aren't very good at helping people with illnesses like that, so if you need help finding a good doctor that bulk bills try the University Health Service or ask an SRC caseworker. You can also register with the university's Disability Services. You might be able to get later deadlines for assignments and extra time in exams. Try to be realistic about what you can achieve in a semester. It is far better to enroll in 2 subjects and pass them, than to enroll in 4 subjects and fail 2 of them. Most importantly, ask for help. If you are not sure where to start, make an appointment with an SRC caseworker.

Abe

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

Film Quick



If you like films, be sure to come to FilmSoc trivia!
This Thursday 5pm at Manning Bar.

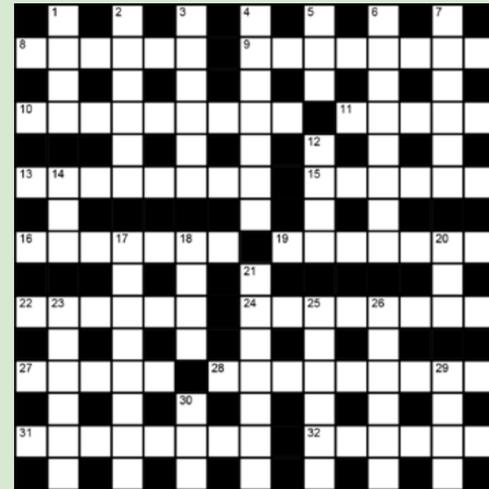
ACROSS

- 8 Classic and indie film streaming service free for USyd students! (6)
- 9A/10A 27 Across? (8,9)
- 11 Classic Ryan Gosling sadboi movie (5)
- 13 Director of last year's miniseries The Irishman (8)
- 15 Orphan musical! (6)
- 16 Filmic technique stunningly employed in Battleship Potemkin and Rocky (7)
- 19 Highest grossing film ever (7)
- 22 A thrilling movie might make you do this! (6)
- 24 Very well blocked? (8)
- 27A/18D Sandler and the Safdies' snubbed silver screen sensation (5,4)
- 28 Billy Wilder's film about a sharehouse of sorts (9)
- 31 Lulu Wang's 2019 film starring Awkwafina (8)
- 32 This hit film paid off for 13 Across (6) ross? (8,9)

DOWN

- 1 Film is structured to please this sort of gaze (4)
- 2 Vertigo's Scottie and Body Double's Jake embody this sort of spectator (6)
- 3 Moaning magical maiden (6)
- 4 Characteristic of Snake Plissken, Elle Driver, and Mike Wazowski (3-4)
- 5 First name of the director who made Gemini Man and Life of Pi (3)
- 6 What a good score should be (8)
- 7 Body of work (6)
- 12D/25D Magnificent romcom with icon Cher and Face/Off legend Nicolas Cage (10)
- 14 Ravenclaw quidditch player and first girlfriend to Harry Potter (3)
- 17 Homages (8)
- 18 See 27 Across
- 20 1930's sex symbol West (3)
- 21 Director of Lost in Translation and Marie Antoinette (7)
- 23 Face/Off legend John Travolta is an ambassador for this airline (6)
- 25 See 12 Down
- 26 Expose one's true character (6)
- 29 The Winter Soldier, Live and Let Die, and The Rise of Skywalker (4)
- 30 Number of times Robert Downey Jr has portrayed Ironman in a film (3)

Cats Quick



ACROSS

- 8 Pop superstar who gives an enthralling performance as Bombalurina (6)
- 9 Venue for the Jellicle Ball (8)
- 10 20 Down, really (9)
- 11 You might visit the Tomb, Blimp's, or the Siamese for this meal (5)
- 13 This Latin-named Jellicle is Rum Tum Tugger's biggest fan (8)
- 15 Mr Mistoffelees' catchphrase (6)
- 16 Skimbleshanks' haunt (7)
- 19 Jennyanydots is Macavity's first (7)
- 22 Oh, well, I never, was there ever, a cat so ___ as Magical Mr Mistoffelees? (6)
- 24 My mind may be wandering, but ___, I believe it is Old Deuteronomy! (1,7)
- 27 Condition of the Hidden Paw's coat (from neglect) (5)
- 28 Actor who delightfully portrays Macavity the Mystery Cat (5,4)
- 31 Francesca Hayward gives a wonderful debut performance as this cat (8)
- 32 These ___ productions are all very well! (6)

DOWN

- 1 What Cats is about, according to Andrew Lloyd Webber (4)
- 2 Characteristic of Deuteronomy (3,3)
- 3 How you might describe the rituals of the Jellicles (6)
- 4 These kittens do not get drilled in the ___ troupe (7)
- 5 Organ glass-green for Skimbleshanks, sunken-in for Macavity (3)
- 6 Bustopher Jones, compared to the other cats (8)
- 7 Apt description for the St. James's Street Cat (3,3)
- 7 Up up up ___ the Heaviside Layer! (2,2)
- 12 Morning beverage you can have weak or strong (4)
- 14 (3)
- 17 Macavity, Mr Mistoffelees, and Skimbleshanks can do this (8)
- 18 Old Deuteronomy has a strong one in her first scene (4)
- 20 The Theatre Cat (3)
- 21 Grizabella perhaps (7)
- 23 Actor who portrays the Marvelous Magical Mr Mistoffelees, ___ Davidson (6)
- 25 Yes, no, ___ Eye! (1,2,1,2)
- 26 Macavity and Firefroreffield (6)
- 29 The Rum Tum Tugger is a terrible one (4)
- 30 Garment played with by Mungojerrie (3)

Target

Minimum of 4 letters per word.
10 words: You've got plenty of soul
20 words: I believe you truly are a Jellicle cat
30 words: You are the Jellicle Choice

C	A	T
S	I	S
L	O	V

Week 2 Edition Solutions



Target: Celebrate

Sudoku

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

Get it Combine the two images shown to find the answer!
The solution is also the answer to 31 Across in this week's film crossword.



Sudoku

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

Puzzles by Cloud Runner.
Solutions next week.

Crossword Society meets in the ISL at 1pm on Mondays and 3pm on Thursdays.

THE RODENT REVIEW

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

Underground "Sight Club" uncovered at USyd

Sarah Jaseem, Eyeballs Editor

Students' overwhelming unresponsiveness in tutorials and seminars is largely due to the thriving "Sight Club", an underground student-led staring competition, an investigation by *The Rodent* has found. Seminar and tutorial groups across faculties have been competing against each other during lessons via social media.

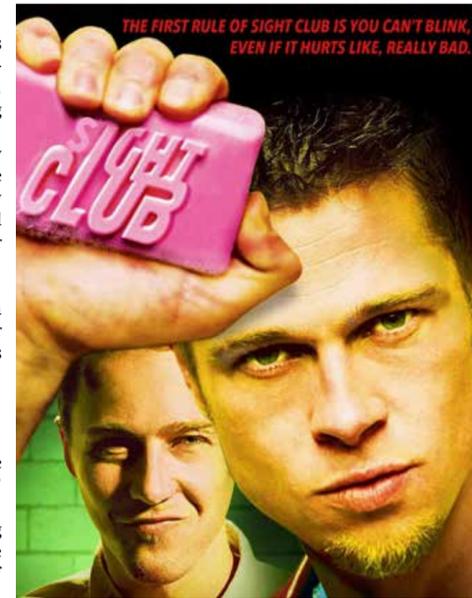
The uncovering comes after years of investigative reporting by student journalist Betty, 45, who states that "Being the loudest voice in the room makes you wonder if all of the students are actually struggling. Then I noticed they were *livestreaming* themselves. Kind of related actually, when I left Tassie I was a monk in Malaysia for quite some ti."

This quote has been shortened for clarity. The controversial "Sight Club" is being viewed by some as a low-level scandal plaguing the University for years. Vice Chancellor Michael Spence, soon resigning to publish his poetry, agrees stating:

"They look like turkeys,
Or big wagyu cows in drought,
Oh woe is the smart."

Postgraduate lecturer Mark emotionally delivered his gratitude to the investigative team. "I don't cry after every tutorial anymore." Here he gestured to his skin. "More hydrated now."

Considering the alleged goal of Sight Club is that the winning seminar /tutorial group are somehow lifted up the ranks of the University's mental health service waiting list, there is no sign of the club stopping anytime soon.



In this issue:

USU hosts ladies jelly wrestling tournament for International Women's Day / p. 7

Elizabeth Warren drops out of Democratic race to focus on ACAR convenor election / p. 8

USyd funding shortfall due to Spence spending millions on toilet paper / p. 8

VIDEO: Massachusetts MILF gets pounded by two old white studs / p. 69

International Annoying Instagram Bitch's Friends Day celebrated / p. 40000

What are board games really teaching your non-existent children?

Marlow Hurst, Little Babies Editor



Cluedo: This unregulated bonanza of death explicitly promotes vigilante justice and extra-judicial investigation to a dangerous extent. Up to 6 "players", or should we call them "outlaws", investigate the murder of a dear friend. Do they call the police? No. Do they telegram the police? No. Do they send out some kind of messenger with an oil lantern in search for the police? No again. Just to prevent my conscience from being eternally stained I introduce an extra unofficial character to the game called Inspector Indigo. He wears a purple trench coat, loves to knit and most importantly of all is a trained and authorised agent of the law. Please visit my Etsy shop for the Inspector's figurine. Bulk purchases will be discounted.

Jenga: Construction codes and building industry regulations are critical to the safety and wellbeing of all. Why then is Jenga allowing the unauthorised renovation and subsequent demolition of a brutalist (and most likely heritage listed) high rise building? I don't recall the proper permits being granted by the Jenga tower's local council (Presumably the City of the Dining Room Table, which after amalgamation merged with the City of the Lounge Room Coffee Table). And I certainly don't recall them seeking a materials exemption with the Department of Planning, considering that the double thick wooden planks they're using could spell another cladding crisis. Shame on Jenga and shame on Hasbro for encouraging such dangerous behaviour!

Monopoly: This game is perfect. It represents the majesty of free market capitalism in its purest form. The rule book is the ever present invisible hand and the two dice (found in the game box) which exactly replicate the unquestionable fairness of unregulated markets. And like all good public transportation systems, taking the train can potentially bankrupt you (depending on how concentrated its ownership is). What this adds up to is a highly educational experience which teaches humans aged 8 and up what truly unregulated bliss feels like.

Chinese-Australian mum wins Pulitzer for live coverage of coronavirus in family Wechat group

Baopu He, Chief Mum Correspondent

The 2020 Pulitzer Prize for Live Coverage has been awarded to Chinese-Australian mother and Wechat extraordinaire Linda Wang (53) for her "fearless, persistent and multi-faceted reporting on the Coronavirus outbreak."

Speaking for Columbia University, a representative from the Pulitzer Prize said the judging committee was "blown away" by Wang's sheer dedication to reporting, citing that her live coverage in her family Wechat group averaged at approximately one update every two minutes - vastly outstripping any mainstream media outlet.

The Pulitzers further praised Wang's ability to synthesise both English and Chinese language sources in her reporting, and her speed in breaking scoops hours before mainstream newspapers. When asked how she knew there was a coronavirus case at Ryde Hospital, Wang was equally swift in her reply.

"Oh that? That's simple. My daughter's high school friend's boyfriend's mum's colleague's mahjong partner is a nurse at that hospital."

Speaking to *The Rodent*, Wang's daughter Mary (21) was proud of her mother's achievements, but wished she would tone it down a little.

"I get that she's worried but a phone call update every hour is a bit ridiculous... Every time I check my phone there are like 100 notifications."

"Honestly I haven't seen her this preoccupied with something since I finished my HSC."

Wang was unable to travel to New York and accept her award, having placed her whole family in lockdown based on an article she read on Wechat about how the Australian government is hiding the true extent of the virus.

FIGHT FASCISM IN INDIA

STAND IN SOLIDARITY WITH VICTIMS OF MODI'S FASCIST REGIME

**SUNDAY MARCH 15TH 1PM
OUTSIDE THE CONSULATE GENERAL OF INDIA**

WE CALL ON THE AUSTRALIAN GOVERNMENT TO:

Condemn the actions of the Indian regime

Provide safe haven to any Muslims fleeing persecution

Immediately cease military cooperation with the Indian regime

WE CALL ON THE INDIAN GOVERNMENT TO:

Dismantle the CAA and NRC

**Carry out inquiries into the role of government officials in the
violence**



Artist: Nilanjan Chowdhury