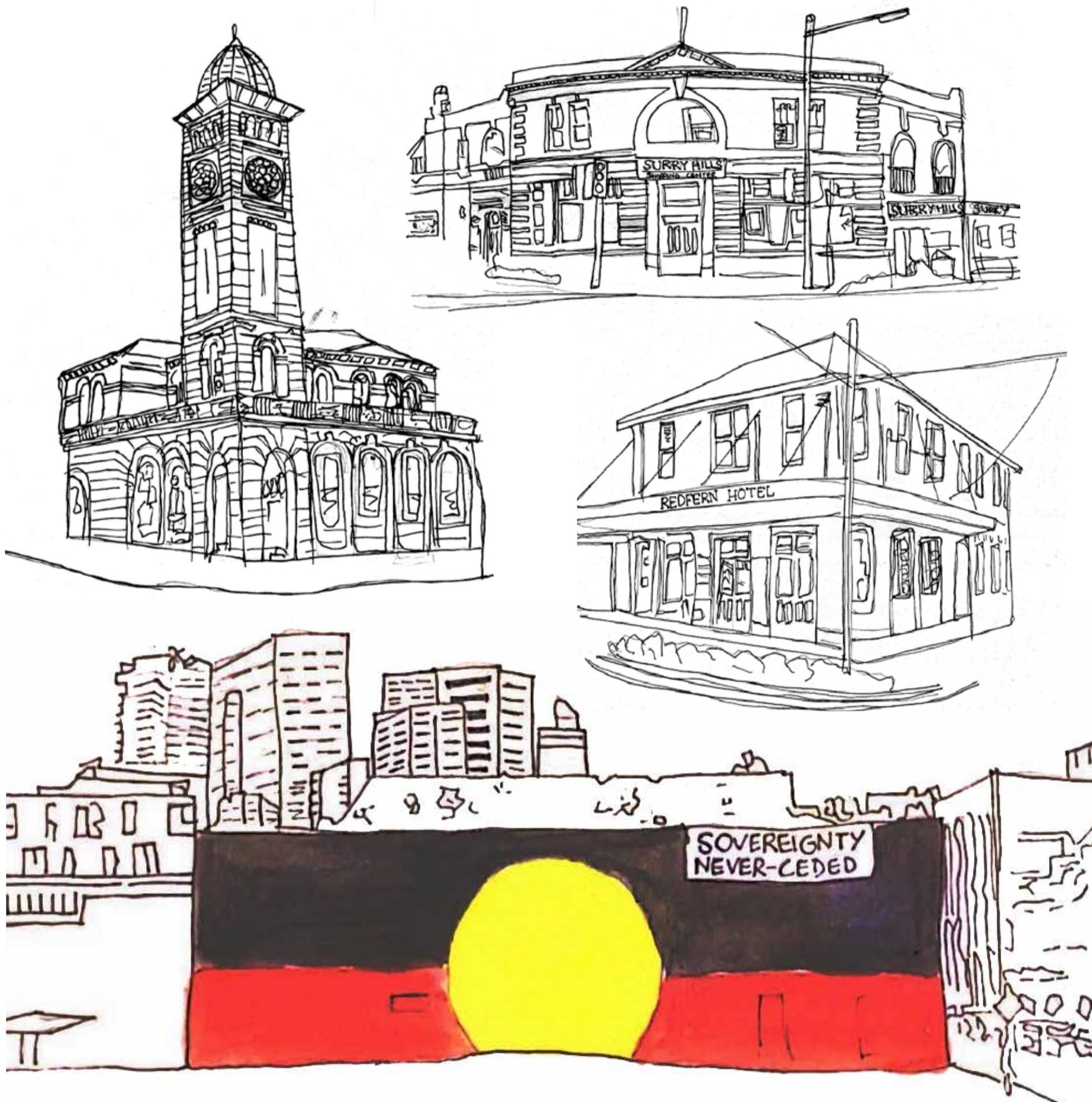


Honi Soit

Week 6, Semester 1, 2020 / First printed 1929



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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

As the lockdown continues and COVID-19 lingers, disruption is everywhere. Within our homes, we fall into routine. But the world around us is changing - often irreversibly. In a world of ever increasing consumerism and workplace alienation, as the brain is cleaved from the hand, a world where we live through our phone screens, coronavirus further isolates us. It is easy to lose hope in an environment like this.

Conservative warlords such as Peter Dutton and Boris Johnson coming down with COVID-19, meanwhile, give us hope that God(s?) may exist.

In these trying times, Honi Soit is a sign of continuity. It is something habitual, something to cling onto, like a kitten in the middle of a cyclone. For those of you who don't read Honi - yes there are a lot of you - now is your time. After all, what else is there to do in this lockdown? (I resisted a 'Honi makes decent toilet paper joke' here - it's been done just a few too many times.)

With nowhere to go on a Saturday night, we were better prepared than ever for the weekend lay up of this edition. That is, there were no hangovers for the other editors. But I personally somehow managed to

not sleep for two days. Some habits never die.

We have a good range of articles in this edition - some to stimulate your mind (Aiden Magro's makes the case for a Young Workers Centre, for instance, p. 9), some to relieve your mind of stress (Alvin Chung's eloquent piece on relicing guitars, p. 18), some to offer escapism (Khanh Tran's reflections on Sydney's disused train stations, pp. 16-17) and some to find shared pain and catharsis in (Madeline Ward's personal essay on the hospital industry in the time of COVID-19, p. 10).

I extend special thanks to Alice Trenoweth-Creswell for the masterful feature on the changing face of Redfern. Her particular connection to the suburb helps shine a light on Redfern in a way that few others could achieve. Thanks also go to Shrawani Bhattarai for the beautiful front cover.

Yours, in solidarity,
Robbie Mason

Letters

“Oh, Dear Corona...”

Binds us together yet holds us apart;
Amidst fear and panic,
In a time like this, consternation is profound.

Holding onto hope in a time of fear and panic
Is a remedy to fight this pandemic.
Let's not forget to count our blessings and express our gratitude,
In a hope of combating this hysteria.

Oh, Dear Corona...
You've taken lives yet taught us the meaning of life;
A dark lesson, not to be forgotten.

With isolation filled with connection and reflection,
Let's stay positive and Let the world heal!
For the first time ever,
We can save humanity by staying indoors.
Let's not forget to wash our hands and practice social distancing,
As it is a way to flatten the curve.

And maybe when this is all over,
We'll look back and appreciate the teachings of COVID-19.
United yet d i v i d e d; We stand equally,
No matter what religion we belong to or how powerful we are,
Across the globe;
Together we stand in solidarity,
In a fight to curb this pandemic.

By Fibha Frameen - 2020

Write, create and produce for Honi Soit

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

We Have a Proc-blem

Hi there,
I am sending this email in regards to the announcement of using ProctorU for examinations, and the potential privacy concerns that come with it.

I hope that Honi Soit will be able to bring to light the problematic nature of such a service, as well as the misinformation that saying that “An online proctor will not

be able to access your computer without your express permission”, a statement that can be easily swept away with a EULA for using the service itself, giving a student no real control over access to their own personal computer.

Thanks for your time. Sincerely,
- Benson McClelland

Proctor Me, ProctorU

Hello,
My name is Ben Pollock, I am a current student at the University of Sydney, and as I'm sure you are aware, as part of the transition into an online learning environment, the University of Sydney has started to use the third-party company, ProctorU, to perform online assessments. Unfortunately, part of this company's methods requires the student to install software on their computer that is intrusive and does not respect their privacy or

security. I am writing in to let you know that there are students who are displeased with the University's choice of using this software, and would wish to see alternatives available, or at least a statement from the University acknowledging the issue. Please see attached document for an elaboration on my position.

Thank you,
- Ben Pollock

An email a day, the Protctor's astray

Hey, I'm not sure if you guys have received messages in regards to ProctorU being used for online examinations for students at Usyd. I'm really not comfortable with this and not happy with how the VC

handled things in his most recent email.

- René Ni

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

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What's on this week

For the recently class conscious.

Centrelink

When: A week or two from the date you begin your claim, maybe more! No one knows.
Where: On the phone? Online?
Price: The hours you spend softly crying on hold

Whoa, how good! The hundreds of thousands of workers laid off in the wake of COVID-19 are now eligible to wait indefinite periods of time to receive the princely sum of \$1100 a fortnight.

Bricking your landlord's window

When: After your centrelink claim is finally submitted
Where: Your landlord's house
Price: Free

Celebrate your reliance on our notoriously unreliable welfare system by launching a brick through your landlord's window. I know, your real estate agent is also a class traitor. Brick theirs next! All out of windows, with lots of bricks to spare? We hear the Lord Gladstone has some lovely Sticky Fingers themed stained glass.

What's not on this week

Eating the rich

When: After you brick your landlord's window
Where: Everywhere
Price: Nothing

We're banned from eating out, the shopping centres are bedlam and we've all lost our jobs. Whatever are we to do? I'll tell you what: we'll eat the rich. Can't buy rice or pasta at your local Coles? Eat the rich. Run out of toilet paper? Eat the rich, and then use theirs. Craving a tasty snack from your local Merivale establishment? Find Justin Hemmes, and eat him.

FANFIC: Harry Styles is in Socialist Alternative

We recieved this tantalising fanfiction, in which British pop sensation Harry Styles runs for the USU Board, through the email of an anonymous source.

I throw my long, brown hair into a messy bun. I check my appearance in the mirrors of the New Law bathrooms. Not great, but it'll do I guess. Gathering my library books, I hurry out of the bathroom. I'm late for class!

As I exit the bathroom, I run into someone. Embarrassed, I glance from beneath my fringe to apologise. When I look up, I gasp in shock. It's Harry Styles!

"I'm sorry Harry!" I say, barely concealing my stutter.

"Don't worry about it," he smiles, placing his hand on my arm. "Hey, do you mind if I take a moment of your time? It's about the upcoming USU elections."

I can barely contain my excitement. Harry Styles is trying to give me a walk and talk?

"Yeah, sure. I mean I guess! Go ahead" I say nervously, hoping none of my friends in Student Unity see me talking to the Socialist Alternative candidate for union board.

He briskly walks me toward the voting booth at Fisher, but I've tuned out. I'm staring deeply into his eyes.

"Anyway, I guess you could say that Adore You is inspired by my admiration for Karl Marx" Harry stops, awaiting my response. He chuckles as I don't say anything, handing me a how to vote card.

"Just follow the instructions on this. I'll see you later." He winks at me, watching as I walk toward the line.

Two hours later, I'm studying in the stacks when I get a text from my friend Conrad.

"Hey Bitch! I heard u were talking to that filthy trotskyist Harry Styles outside Fisher 2day. Hope u know who to vote for!"

Conrad is the current USU President. He's pretty much the Regina George of the University of Sydney. He's in Student Unity, with all of my friends from SASS. I go to reply to his text, when

I get a new one from an unknown number.

"Hey [your name]! It's Harry. I got your number from that petition you signed last month. Would you like to get a coffee with me before council tonight?"

I'm hot and flustered all of a sudden. Harry Styles wants to get coffee with me? I send him a reply, trying to act cool.

"Hey, sounds good. Let's meet at Courtyard."

I'm waiting at Courtyard for Harry to arrive when I realise that I should have picked a more discreet location. Some of my friends from SASS are there, and they wave me over.

"Hey [your name]. Conrad told me you were seen speaking to that Harry Styles. I hope you didn't vote for him!" Melinda looks at me with hurt in her eyes. I instantly feel guilty.

"I voted for you Melinda, of course! How is your petition to save Manning Bar going?"

I know that Melinda's petition only has 22 signatures, but I need to change the subject.

"It's going fine!" she snaps. "I have to go. I'll see you later [your name]." Melinda and her friends march away, just before Harry gets there. Relieved, I walk toward him.

"Hey! Let's get takeaway and walk to council? I think you'll really enjoy it." I'm instantly worried — what if Conrad and Melinda see me with him! Harry senses my fear, drawing me into his arms.

"Don't worry [your name]. You can sit with your SASS friends, and I'll text you. It'll be our secret." I'm blushing furiously, as Harry releases me to pick up our coffee. He passes me mine and grabs my hand, as we walk toward council.

Two hours into council, and nothing interesting has happened yet. I'm sitting next to Melinda, trying to act casual. Harry

locks eyes with me from across the room, and I feel my phone buzzing in my pocket.

"Want to get out of here?"

He motions for me to follow him out of the room, so I turn to Melinda and tell her I'm going to the bathroom.

"Okay. Just make sure you stay away from those filthy commoners. They have germs." She points toward where Grassroots and SAIt are sitting, and I nod my head.

I leave the Professorial Boardroom and walk down the steps into the Quad. Wandering through the cloisters, I wonder where Harry has gone. Suddenly, I feel two strong arms around me. Harry turns and pushes me against the wall, leaning over me. I blush as he caresses my cheek with a single finger, winding an arm around my waist.

"I've wanted to do this for so long."

Youth allowance, Austudy and ABStudy to be included in new Coronavirus Supplement

Chuyi Wang reports.

The government has circulated amendments in a Senate meeting tonight to the Coronavirus Supplement announced yesterday by Prime Minister Scott Morrison. The new amendments will regulate to include those currently on Youth Allowance, Austudy or Abstudy payments.

From the 27th of April, eligible students will receive \$550 per fortnight in addition to their regular support payments for a period of six months.

The decision has come as a result

of pressure from the National Union of Students (NUS) to also allow full-time students and those training in apprenticeships, who were notably missing in the announced program, to access increased welfare payments.

“The government’s announcement was an awesome, necessary, and politically significant victory for the NUS National Union of Students and the student movement more broadly. This will help many survive the coming months of hardship, and should also

demonstrate, to students and the public, what we can achieve through political action, even under such challenging circumstances,” SRC President Liam Donohoe commented.

“We hope that students across the country are inspired by the collective action and continue to fight just as hard for fixes to eligibility requirements, improvements to the DSP and NDIS, and reductions in mutual obligations. Alongside an escalation in our broader demands, students should focus this

momentum into housing protection and mutual aid initiatives, which are emerging across the country.”

While this decision comes as a great benefit to financially struggling students in the current coronavirus crisis, there remains some vulnerable parties who are yet to be included in the Supplement. Particularly, those on disability and carer support will not be able to access the additional payments.

More to come.

Research students call for thesis and dissertation extensions amidst COVID-19 disruption

Lara Sonnenschein reports.

Research students on campus are calling on the University of Sydney (USyd) to grant a six-week extension on their thesis or dissertation due dates as a result of the coronavirus pandemic.

Over the past two days, USyd Honours, Masters and PhD students have drafted an open letter which addresses their concerns regarding the ability to carry out research on campus due to social distancing policies. This includes the recent closure of all University of Sydney libraries and study spaces as of Wednesday.

Sent to University management today, the demands also include: an extension of the census date,

appointments to borrow from the libraries or access archival material, access to financial assistance, and a two-week extension on all coursework assignments.

Social distancing policies and library closures mean that research students will no longer be able to access all the materials necessary for their assignments, theses and dissertations. In the absence of this, students will either have to pay out of pocket for them or not have access at all.

Students who had originally planned on undertaking fieldwork are also now unable to do such for the foreseeable future. For those in the Theatre and

Performance Studies Honours and PhD programmes, ethnographic fieldwork is a mandatory component of courses.

“For many students this means completely restructuring thesis research that they have been planning and working on now for months, which is a major disruption,” the letter states.

Bella Devine-Poulos, a Political Economy Honours student who spearheaded the response, told Honi, “We are disappointed that the University hasn’t been more proactive in reaching out to us about these issues and creating solutions to them.”

“While some individual academics and Honours coordinators have been

considerate and offered extensions, others have been too busy to do so at best and negligent at worst. For this reason we see a clear need for a blanket rule approach coming from Faculties in the interests of equitably protecting all students and ensuring they have the time to restructure their projects and find new ways of accessing resources they vitally need. If the university cares about the quality of the research it puts out it should listen to our demands.”

The open letter notes that if these demands are not met by the University, many students are prepared to drop out of their courses.

UNSW engineering faculty to move to pass/fail system

Angad Roy reports.

UNSW Civil and Environmental Engineering has become the first Australian university faculty to transition to a pass/fail system in response to the ongoing COVID-19 crisis. This follows in the steps of several major Ivy League Colleges including Harvard.

An email circulated to students cited “the high level of disruption to teaching, the high levels of anxiety caused by the COVID-19 and the lack of integrity of online quizzes,” as the major reasons for the move.

The new assessment criteria does not apply to theses, project courses

and where the course coordinator has been granted an exemption. The mark a student receives at the end of the semester is either SY (success) or FL (failure). Students still earn 6 credit points and must achieve an aggregate mark of at least 50%, but the subject does not count towards the student’s

overall WAM.

The pass/fail debate has grown significantly in Australia over the past week, with a petition organised by USyd students attracting over 3300 signatures so far.

由于COVID-19干扰 做研究型课程的学生生要求延期硕士和博士论文的提交

Lara Sonnenschein 报道 Lei Yao 和 Zhiquan Gan 翻译

在过去的两天中，悉尼大学荣誉学士学位、硕士和博士学位的在读学生起草了一封公开信，以解决他们受限制社交距离政策而对在校园进行研究的能力的担忧。这包括截至周三最近悉尼大学所有图书馆和学习空间的关闭。

今天发送给大学管理部门的要求还包括：延长最后退出课程的日期，从图书馆借书的预约服务或访问档案材料的，获得财务援助以及所有课程作

业的两周延期。

限制社交距离的政策和图书馆关闭意味着研究学生将不再能够获得其作业，论文和学位论文所需的所有材料。在这种情况下，学生要么不得不花费额外的费用，要么根本无法使用这些教学资源。

最初计划进行野外作业的学生现在也无法在可预见的将来这样做。对于戏剧和表演研究荣誉和博士学位课程的人来说，民族志田野调查是课程的

必修部分。

信中写道：“对于许多学生来说，这意味着要重新架构他们已经计划和研究了几个月的论文研究，这对他们来说是一个重大的影响。”

率先做出回应的政治经济学荣誉学生 Bella Devine-Poulos，她对Honi说：“我们感到失望的是，大学在与我们联系并提出解决方案方面没有采取积极主动的态度。”

“虽然有些学者和荣誉学位的课程

教授很体贴的提供延期服务，但有些教师却因为最近忙乱的现状而疏于应对。因此，我们需要院系采取统一的应对措施，以公平地保护所有学生并确保他们有时间重新构思项目并找到获取他们急需的资源的新方法。如果大学关心研究的质量，那么它就应该听取我们的要求。”

公开信指出，如果大学未能满足这些要求，许多学生准备退出课程。

There is nowhere left to go but the streets

Pranay Jha’s speech for the CAA rally.

Friends, brothers, sisters, and of course most importantly, our enemies. Allow me to begin with a basic question; why are we truly here?

Do we honestly believe that the Australian government will condemn, in the harshest possible terms, the actions of the Indian regime? Of course not. How could they? Not two months ago, our Prime Minister was willing to abandon this country during one of its worst climate crises, to lick the boots of the Butcher of Gujarat in India. And, if it’s not that scyophant’s free will that impels him to cosy up to India’s fascists, his American masters have just announced their ‘love’ for India and a desire to strengthen ties with the Asian superpower.

Do we think that the Australian government will open its borders to the thousands of Muslims, likely to be rendered stateless and stripped of their rights in the face of a violent nationalist government? Of course not. This is the government that puts Rohingya children in off-shore prisons. The government which turns a blind eye, as children on Manus set themselves on fire. The government which exists on stolen land, subjecting first nations communities to domination, subjugation and every other type of malicious ‘ation’ one could possibly imagine. Make no mistake. There is no

delusion amongst us, that Australia will develop a set of morals today.

Why then are we here? Standing outside the consulate of India — few and far between — demanding an end to the system of Hindutva that takes the lives of our Muslims brothers and sisters daily. The answer is simple. For those of us who wish to take a stand, who wish to challenge the fascist government in Delhi, there is nowhere left for us to go. What do I mean by that?

I mean that we face a media, who have a tendency to align themselves with the conservative and sinister interests of the state. Which, as Malcolm X told us, has a tendency not to place the proper importance upon what they hear, especially when they’re hearing it from persons they can’t control. Which will have you believe that the price of toilet paper, should be of greater importance to you than the millions of Muslims in India, being hosed down daily with the gagging perfume of fascism.

I mean that we face a state that will have you believe that they are the moral arbiters of justice. All the while smiling and shaking the hands of genocidal maniacs around the world in the pursuit of their unjustified economic wars. Who put their hubris and commitment to ‘fighting communism’ ahead of the obligations they owe to the world’s most persecuted communities. Who were

USyd Disabilities Collective’s statement on COVID-19

Disabled people are always disproportionately affected by coronaviruses. Our community possesses valuable knowledge and skills that are urgently relevant toward the formulation of an effective community response to the current pandemic. Our survival strategies are now the survival strategies of the entire population. We are already familiar with effective hand washing techniques, social distancing whilst sick, and navigating overloaded hospital systems. For many of us, flu season is an annual crisis that the community at large is ill equipped to handle. We know how to respond to COVID-19 because we do this every year.

Over the past weeks, much of the institutional, medical, media, and activist response to the COVID-19 outbreak has been informed by an underlying rhetoric of eugenics. This rhetoric positions disabled and elderly people as expendable and disposable. The logic of eugenics is the logic of capitalism: those who do not possess productive worth are considered worthless. It should go without saying that this is unacceptable, not only because every life has inherent worth but because ranking members of a community by perceived value is detrimental to everyone. We should not have to point out that disabled people are valuable, or that the sacrificial reasoning of eugenics would have robbed the world of great minds like Albert Einstein, Stephen Hawking, and Frida Kahlo. We should not have to argue that we are capable of greatness, because the most profoundly ordinary disabled person still deserves to live as much as anyone else. A society where only the fittest survive is a society that has lost what it means to be human.

Positioning disabled people as

inevitable casualties of COVID-19 strips our community of agency and obscures the structures that inhibit our survival. Crucially, it also ignores the valuable insights of a group of people more equipped than any other to understand and effectively respond to medical crises. We have had to develop networks to deal with financial precarity and lost working hours due to illness; nearly 40% of Australians living in poverty are disabled. We have had to fight for healthcare access in medical systems that are overcrowded, understaffed, and held hostage by the indifference and cruelty of capitalism, leading to the systems themselves becoming indifferent and cruel. We have kept each other alive through trauma and isolation. We have been fighting for each other because nobody else will.

Medical institutions hold a dominant position within capitalism and are often complicit in structures of marginalisation. Uncomplicated narratives of hospitals being places of healing ignore the real harm that capitalist, eugenicist and neoliberal logics are causing within them every day. It is incredibly important that we begin working towards a community based approach towards health, which takes advantage of the science, but also gives people agency and allows them to access care on their own terms. We note that public hearings and forums for the Royal Commission on the abuse and neglect of disabled people has been suspended. This has been done at a time in which exposing the harsh cruelties and realities of being a disabled person in this country has never been more important.

University bureaucracies around the country are struggling to respond effectively to closures and online access requirements. These requirements have always existed for disabled people,

happy to peddle a policy of ‘divide and conquer’ while they bankrolled their colonies from stolen wealth, only to then turn a blind eye to its effects when they had taken everything we had left to give.

In the face of those factors, we cannot rely on any traditional methods of communicating our message. The time has come for us to speak directly to our comrades in India. To let our friends on the front lines know that we will no longer remain in blissful oblivion to the harsh realities of their true condition. To let them know that we stand here, before the Indian government, declaring in no uncertain terms that we support the emancipation of India’s Muslim communities. That we are willing to make whatever sacrifices are necessary to fulfil that cause. And that, around the world, people like us will take to the streets to ensure our voices are heard.

I see amongst the host of communities in this crowd, a lot of students much like myself. Take for a second, the opportunity to place yourselves in the shoes of those calling for justice in India. Many of them, youths and university students just like us. Shahid Khan Alvi, an auto-rickshaw driver shot in the stomach. Mehtab, a 22-year-old, the same age as me and many of my friends burnt to death. The hundreds of students at Jamia, sitting in a library,

as Indian police officers stormed their campus and beat them mercilessly. The 9-month old baby, burnt alive in her house, as the Indian government sadistically watched on. What was the India she would have grown up in?

India’s Muslim community has been pushed to their limits for far too long. They’ve been subjected to every possible atrocity imaginable and told to be thankful that they’re living in a ‘secular state’. These protesters are not anti-Indian. They have every right to be, but they are not. The BJP government should thank their Hindu gods that the 200 million Muslims in India have not become anti-Indian. But do not blindly demand peace from the protesters. Not when you have burnt them alive. When you have robbed them of their brothers, sisters, parents and children; of an entire generation of thinkers, mentors and cultural leaders. When you have given them every reason to turn violent. This is a community that is ready to define freedom on its own terms. A community that has the desire for revolution in their hearts. A community that is ready to test the strength in their executioner’s arms. A community that, after 73 years of subjugation will no longer remain silent. You have reduced their houses down to rubble. There is nowhere left for them to go but the streets.

fighting for justice, to be elevated and heard. We need to understand that “the vulnerable” includes all of us, because nobody is invulnerable. We need to be interdependent, because nobody is independent. We need to build a community that cares for its own; we need love and solidarity, and we need to give a shit about each other.

This is not a complete list of demands. The two people writing this statement are both considered “high risk”; if either of us catch COVID-19 it is very likely that we will experience severe complications or die. We are not representative of all disabled people, nor of all the people worst affected by the outbreak. Pandemics work along vectors of marginality, and other “high risk” groups include people in prison, people in institutions and group homes, elderly people, and Aboriginal and Torres Strait Islander people. An effective community response requires consultation with the entire community. This statement is a necessarily incomplete component of an ongoing conversation.

Disabled people make up around a fifth of the general population, and around half of Aboriginal and Torres Strait Islander communities. We are not an irrelevant fraction of society; we are not identifiable on sight; we are not inherently separated from the non-vulnerable population; we are not all neatly contained in hospitals or institutions (and those of us who are hospitalised and institutionalised are even more disempowered). We live among you. We live in the world and we want to continue living in it. The responsibility for effectively responding to this pandemic belongs to the entire community, not just for our survival, but for the survival of the community itself.

The Zoom classroom: Privacy and pedagogy

Lara Sonnenschein interrogates the new centre of online learning.

After weeks of uncertainty as to whether campus would remain open, the University announced that all face-to-face classes would cease, coming into effect last Monday, two days after *Honi* broke the news that a first-year student had tested positive for the coronavirus. A week in, with the switch from the physical classroom to the virtual one, it is clear that the higher education sector is undergoing its biggest transformation in years.

As the novelty of being able to wake up ten minutes before class, attend in pyjamas and change screen backgrounds like a 12-year-old on Photobooth wears off, it is important to interrogate what this digital transformation means.

Most classes have been going ahead on Zoom, a video conference and online meeting space. Previously a platform of choice for both multinational corporations and fledgling activist collectives, Zoom is now being used by universities worldwide as calls become digital classrooms. As of Wednesday, the University told *Honi* that the University's Zoom has hosted 378,107 users this semester. According to the University, "feedback shows that it is working well."

However, the students and staff *Honi* spoke to paint an altogether different and more complex picture. All staff and an overwhelming majority of students *Honi* spoke to preferred face-to-face classes.

Students find Zoom classes harder to concentrate in, less enjoyable, and slow sometimes to the point of awkward. There is consensus that people are contributing less than in comparable face-to-face classes, and more select people are dominating the discussion.

For example, one male law student who noticed a boys club culture (encouraged by the tutor) in his class, which is roughly split even along gendered lines, noted that this problem had become worse online. Many students are also having accessibility issues, either with their own internet connections or Zoom itself, due to the exceedingly high traffic. One student told *Honi* her Zoom "crashed several times in half an hour."

Of course, there are students with more positive experiences. These generally include: those with smaller classes (such as honours cohorts), those with mobility issues and people who live far away from campus who now don't have to spend hours commuting. Nonetheless, it is clear that the student experience is considerably worse for the vast majority of the student body than it was the week before.

Yet, there is a group who've had to adapt far more than students. Staff are seemingly finding the shift even worse than students thus far. Staff told *Honi* that they were provided with little training on online teaching, with the exception of sending online materials to read over. Unlike universities like the University of Technology, they were not given a week break from classes to transition online. Further, one staff member said that administrative hours (which are usually used for meetings) for Graduate Teaching Assistants were cut in their department this year, and were only added back as a result of the additional workload because of the COVID-19 crisis. They note that four hours does not make up for the time needed to keep up with the everchanging coronavirus information,

and the flow-on adjustments that need to be made to teaching.

According to our lecturers and tutors, Zoom classes are no genuine alternative for in person face-to-face classes. Ultimately, this is not just because of technological concerns, but because of the intrinsic social dynamics that being together in a building on campus brings. In bedrooms, instead of classrooms our educational experience becomes atomised. As one Senior Lecturer put it, "since the purpose of education is the collective benefit of society, it should be a collective experience." Staff have also noticed less students willing to contribute to discussion.

Yet, one aspect of Zoom which has been somewhat overlooked — likely because a lot of people aren't aware of it — is its potential use for surveillance and breaches of privacy. With the University having an institutional account used by staff, the University as a Zoom administrator has immediate access to view "a snapshot in real time" of whatever is occurring, analytics capability of ranking users based on various categories, data which shows where and how people are logging onto Zoom, access to view any meeting going on under the organisation's license, and seemingly the ability to log directly into any meeting (in this case, class) going on. With a range of administrative tools to surveil and categorise users, the online classroom begins to resemble a digital panopticon.

When *Honi* put these Zoom features to staff, most were largely unaware of the specific tools institutional Zoom accounts have. However, there was a widespread belief that the implications of managerial surveillance are genuine,

and could be used to harvest data, performance manage or enforce student attendance with an iron fist.

Zoom analytics aren't even all that accurate. As one casual tutor told *Honi*, "Given that I, the tutor, was given the lowest 'attentiveness' score in the whole class by Zoom for a tutorial that I taught last week should tell you enough to distrust such crude analytics. Having said this, I'm under no false impressions that higher-ups actually believe such measures are valid. They'll only lean on them when they want to get their way and punish staff that aren't in their favour."

When the University announced that all classes would move online, Vice-Chancellor Michael Spence told the *Sydney Morning Herald*, "we've put a lot of effort and thought into how to do it. I think this is a tremendous opportunity. This could be an interesting pedagogical experiment." But staff have been left without the support they need to make an effective transition, harming student learning in the process. Alarming, this crisis thus represents "a tremendous opportunity" for the University to shift more classes online and reduce teaching and learning costs, while splurging on consultants, administrative buildings and their own salaries.

Ultimately, if there is one positive to be gleaned from this crisis, it is rising consciousness amongst students and staff. More than ever throughout my time on campus, we are thinking critically about how the University functions, who this benefits and how to change this. It is absolutely essential that we keep this up post pandemic.

Eco-fascism and COVID-19

Kowther Qashou analyses the eco-fascist response in the time of COVID-19.

Following the rapid spread of COVID-19, social distancing and self-isolation measures have been implemented worldwide, leading to a wide shutdown of society. As a result, the lack of human activity has led to a "cleaner" environment, or so it seems. Images of crystal clear rivers and animals flourishing, matched with record low levels of air pollution have been widely circulated on social media. More often than not, these posts are followed by the assertion that all of humanity is to blame for climate change; that we are the disease.

It's pertinent to ask who contributes to climate change the most and how?

Some of the content that has circulated widely on social media have included images of the canals in Venice being clear and animals returning to these habitats. This was soon matched by responses such as "Earth is healing," including by a far-right group posing as environmental group Extinction Rebellion who had stickers proclaiming that "Corona is the cure, humans are the disease." However, these images were soon proven to be misinformation.

Perceptions that humans are "the virus" play into eco-fascist sentiments about the environment and reinforces notions that mass immigration and poor people are to blame. This is dangerous for several reasons. But what exactly is ecofascism?

Defined very loosely, ecofascism combines white supremacy and environmentalism and advocates for conservationism through any means necessary, including eugenics and

mass murder.

This also feeds into other harmful ideas like the overpopulation myth, which argues that resource scarcity is due to population growth. Overpopulation discourse is rooted in eugenics, primarily focusing on the Global South to the exclusion of nations in the West. This rhetoric is disputed by statistics which show that half of carbon emissions are produced by half a billion of the world's richest people who comprise 7% of the global population, while 50% of the world's poorest only produce 10% of carbon emissions.

The foundations of fascist ideology are rooted in the idea of security. Climate change threatens environmental security whereby their aim is to preserve it in which they can establish a future white ethnostate. As elements of society, such as the economy are starting to crumble due to the widely-implemented shutdown, fascists are taking advantage through the spread of propaganda.

An investigation into Neo-Nazi networks on Telegram and other channels by The Guardian has shown that fascists often rely on narratives of systemic and societal failures, some of which have been highlighted by the COVID-19 crisis, to spread disinformation, recruit and organise. The survivalist element in fascist ideology advocates that only the strongest and fittest will survive. Through the assumption that COVID-19 is the "cure," the vulnerable such as the elderly, disabled, and those who are immunocompromised become collateral damage in the fight

against climate change.

Ecofascist narratives such as population-control have also been peddled by more 'liberal' environmentalists in the past which only further reinforces Western hegemony and dominance, particularly when it comes to potential environmental solutions.

This also largely obscures the fact that it will be working-class people who will pay the price, especially in less developed countries where they may lack the necessary resources and infrastructure to survive the drastic effects of environmental and ecological crises.

Environmental degradation and exploitation are a global issue and there have been very few attempts by governments to transition to clean, green energy. Globalisation and increased trade facilitate the need for constant manufacturing and production to fulfil the market's constant supply and demand, particularly across developed, wealthy countries. In Australia more specifically, ongoing colonialism and land exploitation and profiteering by industry giants have resulted in marked environmental impacts such as extreme weather conditions, resource mismanagement and temperature increases.

As climate change becomes more of a pressing matter, it becomes easy to latch onto simple narratives. Combined with the rising tides of fascism, migrants, especially from the Third World, become an easy scapegoat. This kind of rhetoric also helps justify harsh, strict immigration

policies and border closures, particularly in places like Europe, the US, and Australia, some of who are greatly responsible for carbon emissions. These measures have great consequences for many from surrounding underdeveloped nations who are at risk of becoming climate refugees due to potential environment devastation.

Additionally, assigning blame to humanity absolves those who actually wield power - from the coal industry to politicians in Canberra - of the harm they are actively doing to the environment. It also places the burden of environmental responsibility on the Global South and peoples resisting ongoing colonialism, especially those who are directly impacted by climate change.

Racist approaches to environmentalism are far from the solution. While the shutdown has placed a temporary halt on society, and by extension, industrial activity, this is not sustainable in the long-term, particularly as it has costly economic and health impacts. It is imperative that a just transition into green energy is embraced, rather than looking towards genocidal solutions.

This is why anti-colonialism, anti-capitalism and anti-racism are essential to the fight for climate justice. An environmental movement that fails to consider the nuances of history, class, and colonialism will only exacerbate existing inequalities by reinforcing fascist notions of who is and isn't worth saving in the fight for a better future.

They paved paradise (and put up a fancy courtyard)

Tom Williams investigates the University's decision to destroy a grove of native Tallowood trees.

"Save the Darlington Trees" is an ongoing campaign to stop the University of Sydney administration from demolishing a grove of Tallowood trees behind the Civil Engineering Building. The fate of the 19 trees has become a hotpoint for the local community, with the campaign gaining support from local MPs and university academics. But why are these trees important?

The Darlington grove supports a range of wildlife, and the local community values the ecological diversity it creates. Peter Prineas, an organiser of the campaign, describes the "possums and flying foxes, rainbow lorikeets, white cockatoos, kookaburras, currawongs, butcher birds, Australian miners, wattle birds, magpies, ravens and at least one migrating koel." Moreover, a 2014 paper (source) co-authored by USyd professor Dr Dieter Hochuli, who has been involved in the campaign, argues urban biodiversity is important to the wellbeing of nearby residents. These trees are crucial for the

local ecosystem and the wellbeing of those around them.

The local community has been organising since 2015, with ongoing support from Newtown MP Jenny Leong to oppose the demolition. The demolition was brought to the attention of Lord Mayor Clover Moore, who in a letter to the "Save Darlington Trees" campaign, shared sympathy at the demolition, stating she had "serious concerns to the Department [of Planning, Industry and Environment] about the trees, opposing their removal." In a separate letter to the campaign, Leong promised to "raise the issue with the Liberal Government" in January this year. However, since the development was approved by the Department, neither politician was able to directly intervene in the approval process.

In a letter to Leong, the University justified the demolition as necessary to redevelop the Electrical Engineering Building, to create "a place where...

the most promising students can tackle the problems of the future." The development will be a four-storey building stretching beyond the current Civil Engineering Building, with the carpark and hence the grove replaced by a "landscaped courtyard, the design of which references the constellations above Sydney."

But students at the nearby Civil Engineering building, which was constructed in the 70s and has not seen major renovations since then, have raised concerns that the University has prioritised shiny new buildings over upkeep of existing ones. "The university is currently too concerned with constructing new buildings than maintaining its current ones," administrator of popular Facebook page "Broken things in PNR" told *Honi*. A quick browse of the page indicates the building deserves urgent attention. "Engineering has always been a little in disrepair, though the last 18 months have seen several things go

beyond the realm of general disrepair," one engineering student says.

Though the project is now on hold due to COVID-19, the development is still scheduled to go ahead with Sydney City Council. Vice Chancellor Michael Spence has offered only empty words to the campaign. "We deeply value our neighbours and I welcome all ongoing discussions of our operations and plans," he states in his letter.

"It is crucial that Sydney University is a 'good neighbour' and shows respect to those who live in the surrounding suburbs," Leong wrote in a letter to Spence. "[The University must] reflects the environmentally sustainable values held by the students, staff and local community who are the heart of the organisation." It's unclear with this move, whether the University values anything but new buildings for its promotional pamphlets.



Art by Claire Ollivain.

How student bodies have responded to COVID-19

Vivienne Guo and Ranuka Tandan scrutinise the effectiveness of student representative bodies in the time of COVID 19.

With the announcement of the COVID-19 pandemic by the World Health Organisation (WHO) on 12 March, universities around the world have been plunged into mayhem. Classes have been moved online, facilities have closed, and the University of Sydney is scrambling to find its legs as it is suddenly cut off from sources of revenue. In the midst of all this, students are feeling the socio-economic disaster first and most acutely. A lack of response from university management has left student organisations to mobilise in order to fight for protections and support for students on a number of issues: from jobseeker payments and rental assistance, to academic support. Some have done this more successfully than others.

The Students' Representative Council (SRC)

The USyd Students' Representative Council (SRC) responded swiftly to the huge upheaval, setting up a COVID-19 response group as soon as the first case of the coronavirus was confirmed in a first year student at USyd. The SRC's services, including access to caseworkers and lawyers, were moved online so as to maintain physical distancing measures and accessibility to students, who will now need these services more than ever. SRC President Liam Donohoe encouraged the SRC COVID-19 Response Group to come up with key demands of the government and the University.

From the beginning, the group took a strong political stance that prioritised the safety and needs of students. As a part of the SRC's response, Donohoe wrote an article for Honi condemning the government's prioritisation of businesses over the vulnerable in its initial \$17.6 billion stimulus package. A petition titled "Contain the virus and protect the vulnerable" was created to the same point. These actions were vital in getting the message out to the student body, and getting students involved in the group and campaigns to come out of it.

The SRC has pushed mutual aid hard from the start, necessary in a time where communities have been disrupted by social isolation and thousands have lost their jobs. Notably, some of the Office Bearers of the SRC, such as the Education Officers, Women's Officers, Ethnocultural Officers, Queer Officers and Disabilities Officers, have been involved in groups like Inner West Mutual Aid and have also been responsible for setting up mutual aid groups in other areas including South West Sydney. The SRC will be helping with storage and resource distribution for Inner West mutual aid activities, and has been organising ways to source masks, hand sanitiser, gloves, and other

essential items which will be distributed by volunteers once they are collected.

The USyd Education Action Group (EAG) fought to extend the government's welfare stimulation package, which originally had gaping omissions to student welfare, Youth Allowance, AUSStudy and ABStudy. EAG members took an active role in Twitter bombing, calling and emailing politicians in order to fight for this. Donohoe also reached out to the mainstream media and put pressure on them to report on the student element of the struggle, which has largely been overlooked by mainstream media reporting.

Since the coronavirus supplement was expanded to students, the SRC has turned to international students, who have not received the same financial

It was not until students at universities like USyd mobilised that the national student body put out a press release. The NUS had not set up a working group until 20 March, after many Australian universities had begun the transition to online classes and students were beginning to feel the socio-economic impacts of the pandemic.

support while paying exorbitant fees. The SRC has formed a WeChat mutual aid group and are designing flyers in Mandarin to promote the Inner West mutual aid group and SRC WeChat mutual aid group, aiming to distribute these to students in campus accommodation.

The National Union of Students (NUS)

For all intents and purposes, the NUS functions as an SRC on a national scale. The NUS, in contrast to the USyd SRC, were slow to get on their feet.

When the travel ban against non-citizens travelling from mainland China was announced in February, it was swiftly condemned as racist by the NUS Ethnocultural Department in its "Chinese Students are Welcome, Racism is Not" campaign. The Ethnocultural Department created Facebook profile picture frames against the initial first wave of Sinophobic vitriol.

However, the NUS did not seem to respond to the broader dilemma of student welfare as swiftly or comprehensively. It was not until students at universities like USyd mobilised that the national student body put out a press release. The NUS had not set up a working group until 20 March, after many Australian universities had begun the transition to online classes and students were beginning to feel the socio-economic impacts of the pandemic. The NUS' first media release since universities closed, addressing the government's COVID-19 stimulus

package, echoed the demands of the USyd SRC's petition and demands that had been published earlier that week. But it left out mention of reforms to the National Disability Insurance Scheme and increased funding to frontline medical services.

Despite their slow start, the NUS have now put together the #SaveOurStudents campaign, to demand that students, as one of the most vulnerable demographics impacted by the socio-economic effects of the COVID-19 pandemic, be prioritised in government actions like stimulus packages and university actions like academic leniency. In the past week, effective explainer graphics made by the NUS have generated large amounts of interaction, with one post reaching over 750,000 people.

Like the SRC, their next step is to advocate for international students, calling for reduced fees, amended visa conditions, better health insurance coverage and a delay of census dates in universities across the country. Aside from a brief press release, the NUS has put out a survey, circulated through Facebook and WeChat, asking international students to outline their struggles and opinions about the situation. By 25 March it had already received over 1000 responses.

The University of Sydney Union (USU)

Unlike the SRC and NUS, the USU has hesitated to call for student welfare-focused responses to COVID-19.

While the USU stated in their response to the COVID-19 outbreak that their "highest concern remains the wellbeing of the entire University community," a recent USU board meeting seemed to focus largely on their own finances rather than advocacy for students. USU President, Connor Wherrett, argued that student advocacy was largely the responsibility of the SRC, despite Wherrett himself having previously appeared in a University ad which condemned coronavirus-related racism. The Board has not formally discussed their stance on potential changes to academic regulations — such as delaying the census date or expanding special considerations — as of yet. However, they did approve signing the NUS petition calling for a range of measures to protect student

welfare, including delaying the census date.

Additionally, workers do not seem to be at the forefront of the USU's concerns, with the organisation standing down many of its casual workers and laying off several full-time workers in the past week. This comes after weeks of uncertainty, and an undertaking by Wherrett that casuals would have access to sick leave. During the meeting, the Board passed an amendment that changes the wording of the Regulations so that the Board is no longer obliged to fill student leadership positions such as Campus Activity Coordinators, PopFest Creative Directors, or Pulp Editors. This amendment, according to CEO Alexis Roitman, would allow the Board to have more discretion from a financial and staffing perspective, especially given the precarious state of the USU's finances. This amendment fares poorly for many of the USU's staff, who now face uncertainty in their future with the organisation.

In a blow to the student media, contributions to the USU's own student media Pulp have also been indefinitely suspended by the USU due to a large-scale budget cut, meaning that only the current editors are still able to write and publish content.

Ultimately, the USU's dedication to student wellbeing seems to fall short. This is especially evident from the USU Board discussion about how they would find "creative ways" for members to receive online rewards instead of having to give students cash refunds. The six \$50 Woolworths vouchers that the USU will be giving away to Rewards members seems to be little more than a tokenistic show of care, and the emails to members promoting online discounts reads as a cheap marketing ploy for corporate sponsors dressed up as compassion. At the very least, these vouchers could have gone to the USU employees who will no longer receive shifts for an indefinite period of time. It is unmistakably clear where the USU's priorities lay, and it is not with the wellbeing of students and workers.

Undoubtedly, the coming weeks and months will be incredibly difficult for us all, and much more action is required from these student organisations. Some, like the SRC, have stepped up to bat. It is essential we remember that these student organisations have a responsibility to advocate for the students they represent, whether that be on political grounds or through material relief and mutual aid. To sit back and assume that someone else will pick up the slack is simply not good enough. There are still many fights to be won, and there is no space to let up the pressure we're putting on the government from all angles.

The case for a Young Workers Centre in NSW

Aiden Magro imagines what a Young Workers Centre in NSW would look like.

When I originally pitched this article, I had anticipated that COVID-19 would present new challenges that called for entirely new approaches to organising workplaces. For instance, organising a workplace is usually more productive when you can have political conversations in person in order to create collective demands to level against your employer. Living in a time of self-isolation has meant that the use of online avenues to organise have been necessary in the face of the current issues posed by the pandemic, which workers have bore the brunt of. What I did not anticipate was the more critical engagements with unionism that would arise and the surge in rank and file organising that has ensued. COVID-19 is not the specific reason we need a Young Workers Centre in New South Wales - it has merely rendered existing unfair structures such as the casualisation of the workforce that affects young workers more visible. The importance of young workers being able to access resources that truly engage them in the union movement is now more fully realised.

The goal of a Young Workers Centre, at its core, is to recognise the necessity of providing specific resources on organising the workplace, legal advice and tailored education to young workers. On top of this, a Young Workers Centre can reach out to the next generation of workers through visiting schools in order to empower them against exploitation. Currently in Australia, Young Workers Centres have been established in Victoria, South Australia and most recently in the

Australian Capital Territory. With the 2016 launch of the Victorian Young Workers Centre, then coordinator, Keelia Fitzpatrick stated that the centre would address a gap in support available for young workers, citing an analysis undertaken, which indicated that more than half of young people seeking legal assistance about their workplace were being turned away due to lack of dedicated services.

In NSW, just as any other state in Australia, young workers make up a large percentage of the hospitality and retail industries. Just this year, it was reported that hospitality giant, Merivale, had underpaid a largely young workforce to the tune of \$126 million. Merivale's exploitation of workers does not exhaust the problems that young workers face. Indeed, many hospitality and retail groups have been embroiled in similar court claims and there are also those smaller groups who slip under the radar. The young people who work in these industries in NSW have not been provided adequate and dedicated resources or platforms to organise their workplace. Court claims against businesses who underpay or mistreat their staff are effective to a point but there must be particular avenues in place in order to affect meaningful change for young workers. There is also the issue of the disproportionate exploitation that young apprentices in all industries face which has not received proper, tailored attention thus far.

This is not to say that the current model of existing Young Workers Centres around Australia do not need

improving themselves. As NSW does not have one yet, we are in a unique position to demand an effective model, reshaping them to better support young workers. There is a tendency for these centres to follow a model that focuses on recruitment and individual servicing. While it is important that young people join their union, the focus on recruitment and individual servicing ignores the question of why young people should join their union. We want young people to be critically and ideologically engaged in the union movement, so we should be emphasising the importance of rank and file activity in unions over the union's own activity. Ultimately, the main goal of a union is not what it can do for its members individually but rather what it can allow its members to do through collective organising. A Young Workers Centre in NSW has the opportunity to provide a very unique and crucial engagement with young workers that could really change the way unions operate in NSW.

So this leaves a very important question: what should a Young Workers Centre in NSW look like? The Young Workers Centre in the ACT, which first launched in 2019, provides an excellent case study for a centre that NSW should be striving for. Crucially, they are largely campaign based. In one of their first campaigns, they discovered that 77% of students who worked on campus were not getting paid the correct wage. It was through having conversations with students about the importance of organising and giving them the tools to do so that allowed these young workers to level

demands against their employers. Just last week, they set up Young Workers COVID-19 Response, a weekly online discussion group aimed at developing strategies to call for an evictions ban at the Australian National University and the University of Canberra for students living in residential halls. It is this deep connection with what union organising is all about that I want for NSW. It is this emphasis on connecting young workers that I imagine a Young Workers Centre in NSW would have to centre in its work for it to be a meaningful contribution to the union movement. What a Young Workers Centre in NSW should centre in its mission is facilitating the empowerment of rank and file organisers in the struggle against exploitation and engaging young workers with specific resources that are tailored for them. However, it must also realise the importance of a generation of union minded young workers to the entirety of the union movement.

Most importantly, a Young Workers Centre in NSW should be focused on the way young workers can contribute to the strategic direction of unions. An ideal Young Workers Centre should be training and educating young people, but ultimately following their lead. A new Young Workers Centre in a time where people are becoming more critical of the way unions currently operate has the possibility to create a new generation of unionists who are not just simply members of their unions but are more actively involved in organising workplaces.

Privacy concerns raised over exam provider ProctorU

Robbie Mason questions the university's use of ProctorU for online exams.

The University of Sydney's choice to use third-party contractor, ProctorU, for online exams has caused widespread outrage amongst students who fear the ways the software (read: spyware) invades privacy.

Downloading the software for ProctorU gives offshore proctors access to personal information and data on students' computers. Though ProctorU claims it "does not use any student's personal information for any reason other than the proctoring of online exams," proctors can access far more information if they so choose, since sitting through an exam with ProctorU involves handing over control of personal computers to proctors.

The company also claims that it "never sells any personal information to third parties," but in its privacy policy it acknowledges it may sell or transfer information collected from students in the event of a "bankruptcy, merger, acquisition, reorganization, or sale of assets." That information includes students' name, email address, educational institution, phone number, country of residence, IP address, internet service provider, browser extensions and video and audio recordings of the examination.

When using ProctorU's services, students must present an ID card on camera. ProctorU uses the image from this ID card in conjunction with biometric facial recognition software to confirm a user's identity. ProctorU may monitor online exams live with a proctor via webcam but the process can also be automated via technology that tracks and records eye movement, noise and keystrokes. Users must then download a program, LogMeInRescue, to obtain "remote support" from a technician. ProctorU disables the screenshot function, the copy and paste function and all sounds outputs (aside from verbal instructions from proctors), takes control of your mouse, turns off any running apps and prevents you from opening new internet tabs or windows.

Users have described having to show a 360 degree view of their bedroom, including each corner of the room in which they sit the exam, as well as the spaces under desks and on the floor. One user reported doing the exam on his bed after his desk was considered too cluttered. This involved removing the bed sheets to prove that no materials for cheating were lying nearby.

Unsurprisingly then, students have heavily criticised the proposal. Our

email inbox at Honi has been inundated with messages from concerned USyd students, one of whom wrote "a person in their right mind wouldn't ordinarily tolerate this level of privacy breach."

In a statement to Honi, however, the University stood by its position to use ProctorU. "We're confident ProctorU will be able to fulfil our exam needs, given the platform's ongoing and similar work with many universities globally. However, if we do experience any technical or other issues we'll work hard to manage and mitigate any potential impacts as the particular circumstances demand."

More than 1000 institutions, including hundreds of universities, use ProctorU, raising ethical questions around the broader normalisation of privacy breaches. In 2019, Australia was downgraded by global research organisation *CIVICUS Monitor* from an "open" to a "narrow" democracy, in part due to severe limits on press freedom and whistleblowing. Mandatory metadata retention laws were introduced in 2015 with bipartisan support. The Greens, minor parties and academics have criticised these moves, highlighting the numerous ways in which law enforcement agencies have

abused and stretched the boundaries of these laws since their introduction.

These moves come despite a lack of evidence for growing terrorism threats. Clearly, powerful institutions care more about authoritarian regulation than protecting civil rights.

Students need not blindly follow a status quo that erodes our right to privacy and commodifies our personal information. We need to push for alternatives to ProductU: take home exams, online assignments or suspension of exams for some units altogether. The University has previously been more responsive to student complaints over invasions of privacy. In 2017, the University decided against adopting cheating detection software Cadmus, which would have analysed keystroke patterns on students' computers. Security concerns have also caused companies like Amazon — no champion of workers' right to privacy — to abandon their use of ProctorU. Perhaps this gives us hope that USyd too may cave into the demands of (what the university hierarchy views as) customers, or think twice before using ProctorU in future.

Farewelling Hospo

Madeline Ward mourns her job.

The hospitality industry fell in under a week. There were rumblings of things about to go wrong on Monday, and by Saturday almost everyone had lost their jobs.

It's hard to describe the grief I feel at the loss of my own. I feel foolish for trusting there to be work in an industry known for its precarity at the best of times. In Sydney, restaurants close as frequently as they open. How could I assume they would survive a pandemic?

Hospitality in Sydney is a more interesting study as a scene than as an industry. On the business side of things, it's much the same as anywhere else: companies are profit-driven, workers are exploited. I'm among the lucky few that work for establishments that pay correctly and treat their staff well. Most others are the victims of missing payslips and an award system that is frequently "misunderstood." There is very little in the way of union support, despite the successes of Hospo Voice in Melbourne. Like Melbourne, exploitation is rife.

This is perpetuated by a media class more interested in Neil Perry's burgers than the workers from whom he has stolen millions of dollars of wages. The workers that make any of these places worth writing about in the first place — the waiters, the glassies, the bartenders and the chefs, are ignored in the face of the latest celebrity opening. It is these people that create the culture of hospitality in Sydney, and it is for them that I mourn.

The hospitality scene in Sydney is tight-knit. You know everyone. You either worked with them, know someone that worked with them, or met them at 4am at the Strawberry Hills Hotel. In a demanding, high pressure service environment, the relationships that are formed can become those most important in your life. There's also a camaraderie in being "hospo," heightened by the sense that people outside the industry don't really understand it.

Friendships that aren't formed behind a bar are formed over one, on shared breaks and drinks after shifts. The bars and restaurants that we visit on and off shift, as well as the ones we work in, are the physical base of our community. Their staff become an extended part of our working lives, as much a part of it as the people we actually work with. The loss of these spaces has contributed considerably to our

shared grief — though some will reopen, many will not.

I think that I am grieving the loss of these spaces the most. This loss, though temporary, is more than an absence of places to drink in. Their walls hold the memories of departed friends, of people I won't be seeing for a while. Many won't make it back to Sydney, even after the pandemic abates.

Those with a job in hospitality are the lucky few. For most of us, it's over. Many will have to return home, whether that be interstate or overseas. The rest of us are left waiting for Centrelink, watching as the government stutters over decisions that will determine how we survive the next few months.

I am also feeling a deep sorrow at my lack of work. I miss my customers. I long for their conversation and their company, their familiarity. I miss even the worst of them, not for themselves, but for the solidarity they unwittingly created between me and my coworkers. I feel the loss of every hour of my working week as keenly as I did in the moment I knew my job was lost.

COVID-19 may have sounded the death knell, but it wasn't what killed hospitality. The structures of power and oppression that control

our society are ever present, if not amplified by the nature of our work. Merivale mournlessly stood down the same workers they have underpaid for a decade. Racism and xenophobia is rife, with migrant workers largely left out of the COVID-19 discussion, even as it affects them the most. Many workers are currently existing in Fair Work Act limbo, unsure if they have been stood down

or made redundant, or what either term means.

Though many workers are individually political, the invisibility of the union movement in Sydney hospitality means that most aren't unionised.

Watching their response to the unfolding crisis, it's easy to understand why many workers are disillusioned with the left and their respective unions. The university educated, middle class left condemn those that fail to practice social distancing with religious fervour,

whilst ordering Ubereats. It would seem that there is no greater evil than going outside, unless you're a delivery driver bringing the outraged their food. All the while, many of the recently unemployed see social distancing as the direct cause of their situation — and who can blame them?

Those with a job in hospitality are the lucky few. For most of us, it's over. Many will have to return home, whether that be interstate or overseas. The rest of us are left waiting for Centrelink, watching as the government stutters over decisions that will determine how we survive the next few months.

In some senses, COVID-19 has been transformative. The response to the crisis has revealed an overwhelming sense of solidarity and community. Those lucky enough to still hold their jobs have provided for those without, as free meals are offered across the city. The economic devastation of the pandemic has instilled a more furious and immediate class consciousness amongst my co workers than I have ever encountered before.

Though I am filled with sorrow, I am also filled with hope: hope for my community, for my friends, for our lives.

Art by Ash Duncan



Public transport: a hotbed for racism

Jemma Daley questions why we sit back when we witness scenes of racial abuse.

You're sitting on a train. The humming of the vehicle is causing you to feel a little drowsy, the people and buildings outside are passing in a blur. It should be comforting, sinking into your chair while barrelling towards your destination. But the seat beneath you is like sandpaper against your thighs, the window is painted with hateful words, and in the distance, is the sinister sound of racism pervading the carriage.

We've all experienced it. If you're a regular commuter you're bound to have witnessed at least one act of racism on public transport. In my first year of university I was headed home on the 412 when a man began hurling obscenities at people of Asian ethnicity for having the audacity to step foot on the bus.

I've watched at least a dozen videos online that have made me feel like I'm watching back my own experience. Moments of hatred shared on social media. We watch and we think 'how terrible,' and then, we move on with our lives, comforted by the thought that if we had been there that day, we would have stopped it.

But standing on the bus, gripping the metal pole, trying to maintain balance as we zipped through the city streets, I did not. I watched the man spew revulsion and disgust at ordinary people for no reason at all. People who were

the same as me; my classmates, trying to get home. And I said nothing.

Instead I felt transported to another time. I was 14 years old again, travelling home on the bus after a hot, sweaty day at school, the older boys in front of me snickering and making pointed glances my way. When the bus finally skittered to a halt and I shuffled towards the sliding doors, I faintly heard the word 'gorilla' come from their direction. It hung over me like a shadow.

This particular memory rendered me utterly frozen. I stood there listening to this man spread vulgarity and chaos on the bus, no longer an intelligent, confident woman but a frightened schoolgirl. I had no voice, and so the cycle was perpetuated. Those people on the bus left feeling as powerless and alone as I had so many years ago when nobody bothered to speak up for me.

Why has public transport become an unrelenting breeding ground for racism? Why, when we are surrounded by so many people, do we feel the most afraid? Maybe it's because train carriages and buses are enclosed spaces that leave us feeling trapped. We're surrounded by hideous beige-coloured walls, sticky floors, and an inescapable musk, with nothing but our own reflection staring back at us. We're forced to see our own faults and imperfections and instead of confronting it, we deflect that feeling

of hatred onto someone else. Race is an easy target. Without ordinary pleasantries to distract us, do we become nothing more than selfish, ignorant discriminators? In these unsettling times, when people have resorted to hoarding toilet paper, and brawling over the last can of tomato soup, it's scary to imagine that humans are incapable of common decency under extraneous circumstances.

I can't give you a definite answer as to why people behave this way. All I can say is that I wish somebody had stood up for the 14-year-old girl struggling to comprehend why the word 'gorilla' was being thrown at her all those years ago. All it would have taken was one person. And then perhaps, I might have been able to return the favour for those students on the bus who most likely left feeling as lost and alone as I once did.

The virus sweeping our nation has only worsened this pre-existing issue. New incidents of racism on public transport are emerging every day. These new outbursts stem from the naive misconception that those of Chinese descent are carrying COVID-19 microbes everywhere they go and so, we are left with racist upsurges and people moving seats on the bus to get away from Asian Australians out of irrational fear. Political and economical instability fosters xenophobia. Trump

continues to refer to COVID-19 as "the Chinese virus."

European right-wing political parties have been using the virus as a ploy to halt immigration. Other news sources have reported a collective feeling of villainisation. A Taiwanese woman riding the train in France recounted her experience of racism; "I sat down with my headphones and suddenly heard the word 'Chinese!' and a mother and child got off to change carriages." While Eunice, a woman living in NYC spoke to The Atlantic about people overly distancing themselves from her on public transit. Similar stories have been surfacing all over the world. These global challenges should be uniting us against the faceless foe that is a deadly virus, but even as national leaders from around the world urge us to be kind and considerate, we are still divided.

Maybe a little time spent at home in self-isolation will lead to some self-reflection, so that when this is all over and we're next faced with a beautiful array of multicultural Australians crammed into a moving metal box, we won't be afraid, we'll embrace it. But at the very least, my hope is that we can all ride the bus feeling a little safer than before.

Redfern Now

Alice Trenoweth-Creswell searches for the Redfern where she grew up among the boutique gyms and hipster coffee shops.

Redfern erupted like a wildfire that Sunday. It was 5 October 2014, and the annual heatwave was in full swing. Everyone had been sweating over their TV screens for hours. The Tudor Hotel on the corner of Redfern and Pitt was packed to the rafters, old timers and blow-ins all jostling for beer in their green and red jerseys. Just like when Whitlam was sacked or Cathy Freeman won gold, any Redfern resident can tell you exactly where they were when the South Sydney Rabbitohs took out the Grand Final, 30-6 against the Bulldogs, their first NRL premiership in 44 years.

I, for one, was sitting in the lounge room of my family's George Street terrace. I don't think I'd watched a football game in my life. Nor had my sports illiterate parents. But when Greg Inglis scored that final try, we were on our feet shouting like die-hard fans. There was an audible roar from the street and we raced out our front door, just as Sam the local hairdresser and his wife Nadia did; just as Lisa, who was my age, 15, and her mother Chuntao did; just as Uncle Max Eulo rounded the corner in his cowboy hat, wide smile, twinkly eyes; and crazy Jennipher ran up the street brandishing a red and green flag as big as she was. The chant rose up: "Glory, glory to South Sydney / South Sydney marches on." After years of being underestimated and pushed around, the suburb of the underdog was finally on top.

I grew up in Redfern, two blocks from the station, a block and a half from Reconciliation Park. But the Redfern I grew up in is changing by the day, and the State Government's proposal to demolish and develop the housing commission at the end of my street will change it beyond recognition. The government plans to knock down 2,012 dwellings for people on low incomes and replace them with 6,800 apartments, in towers up to 40 storeys high.

"The plans are shockingly dense," says Sydney Lord Mayor Clover Moore. "They will triple the current density in the area to something more akin to development in Hong Kong or New York. It's a scale and size that's completely out of character for Waterloo and surrounding Redfern."



This won't be the first big change to have swept through Redfern. People who live here can pinpoint the date they moved in by changes in the neighbourhood. There are people who moved in when the Surry Hills shopping village was still the Redfern Mall. There are the people who arrived before the Redfern Hotel became the Byron Map Gallery. There are people who remember when the Post Office was still a post office and you could buy heroin on The Block. My family history in Redfern precedes all that.

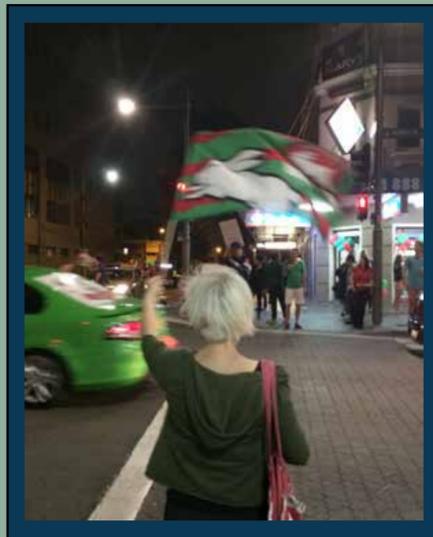
My great uncle Pietro arrived in Redfern in 1909. He came from a tiny town in northern Italy, called Toppo, and set up shop in Regent Street, already a slum, soon to be known as Sydney's badlands. He created the mosaics for the Chapel of Irish Saints in St Mary's Cathedral, carting his heavy tiles and tools from Redfern into the city every day in a wheelbarrow. One mosaic and 200 pounds later, he brought the rest of the family out from Italy, including my great grandfather.

In the early 1990s, my mum first moved to Redfern. She was sharing a house with a violinist on Wells Street, between a funeral parlour and a laundromat (now a gin bar). "The only bars then were on the doors and windows," says Mum. "Kids from the housing commission would stick their hands through and grab anything in reach: jewellery, chocolates, small change". The main drag was filled with local shops, representing the melting pot of multiculturalism that was Redfern at the time. There was the Portuguese butcher, the Vietnamese bakery and the Lebanese family grocer, known for their good conversation and fly-covered fruit.

When I was two, my parents moved from their Potts Point rental apartment into our terracotta terrace on George Street. Just like the neighbours to our left and our right, we'd bought in Redfern because it was the only suburb a young family like ours could afford. "We couldn't afford Newtown or Darlinghurst or Surry Hills, but people were still scared of Redfern," Mum explains.

The hustle and bustle and sense of community on Redfern Street extended around the corner and we Redfern kids stuck together. Samia Piper-Larkings lived a few minutes away on Regent Street. Her dad was an architect, and helped out Mick Mundine at the Aboriginal Housing Company. We met in Ms Yanakouros' kindergarten class in Ultimo and walked to school together almost every day. We strolled down Cleveland Street, took a right at Regent and wandered past the Lord Gladstone Hotel, then a sleazy pub with sticky carpet floors, and a ragtag group of old men leftover from the night before. I spoke to Samia again just recently. "Remember at school," she said, "people would be like, 'oh... you live in Redfern', but we didn't think anything of it." In high school, girls changed trains at Central to avoid Redfern and were too scared to catch public transport to our houses.

I don't remember when I first met the Pedersens (the neighbours two doors to our right). They're a family of long-haired, long-limbed, blonde athletic types. The eldest daughter Isabel was born 10 days after me and we were fast friends. We spent our Saturdays sitting outside our houses flogging goods to the neighbourhood. It usually involved baking.



Our street distinctly lacked foot traffic but we didn't let that get in the way of good salesmanship. Eventually we'd tire of sitting on the stoop, pool our earnings and head to the corner shop, which was run by a Palestinian guy called Ali, who arrived in Redfern not long after we did. Dad set him up with an immigration lawyer to help bring the rest of the family to Australia, back in the days when that was possible. One by one, sons and daughters, his wife and the occasional cousin started to pour in. Hazem, Ali's eldest son, had a penchant for imported sweets, which was great for us kids, and an ambition to achieve Instagram fame. He now runs the Redfern_Convenience_Store Instagram page, which boasts 15,000 followers and a writeup in The Sydney Morning Herald. Redfern's always been the place to go if you were looking for a break.

Redfern is Gadigal land. It's been the location of corroborees and trading routes for thousands of years. When the gangs of convicts and settlers rendered the tank stream undrinkable, some Gadigal people retreated from the harbour and made Redfern their home. The Eveleigh Railway Workshops brought Indigenous people, seeking work, from across the country all through the 19th and 20th centuries. It offered job security and the prospect of a stable home to people who had been forced off their traditional country.

Redfern was at the forefront of the Civil Rights Movement in the '60s and '70s. It's where Mum Shirl established the Aboriginal Medical Service, and where the Aboriginal Legal Service and the Aboriginal Housing Company were born. It's home to Paul Keating's Redfern Speech, where he declared: "It was we who did the dispossessing. We took the traditional lands and smashed the traditional way of life."

I meet Pam Jackson in the cafe beside Redfern Oval, halfway between the Rabbitohs' training ground and the spot where Keating gave that iconic speech. Pam moved to Redfern in the early 1950s. She was 13 when her dad got a job at the railway. In the 1960s, she was one of the first people to live in the Matawai and Turanga Housing Commission towers at the bottom of my street. Curiously, the

towers that provided social housing to members of the Indigenous community were named after spots where Captain Cook stopped on his voyage through the South Pacific.

At the time of construction, the towers were state of the art. The brochure that accompanied them said they embodied "the best and most modern thinking about the way... people should be housed to give them the most pleasure and enjoyment as well as safety and comfort in their surroundings." Over time, conditions deteriorated and they gained a reputation as Sydney's 'Suicide Towers,' but despite the negative perceptions, the neighbourhood spirit prevailed.

"It's just the community, always," says Pam. "Walk down the street and know someone, walk into the shop and know someone. It's just that. Always."

In January 2019, the New South Wales Government announced its plan for the redevelopment of the Waterloo Tower Apartment

plan. It would give the Matawai and Turanga towers a much needed refurbishment and develop the rest of the area with 4 to 13-storey apartment blocks. It would deliver 5,300 homes in total, of which 70 per cent would be social and affordable, and there would be dedicated affordable housing for the Aboriginal community.

"Bring it back to the days when social and affordable housing was easily available to Aboriginal people," says Pam. "Their children are growing now and they're having to move out to other suburbs. Redfern's always been their heart and soul. That's what I think and that's what nearly all of [the tenants] have said."

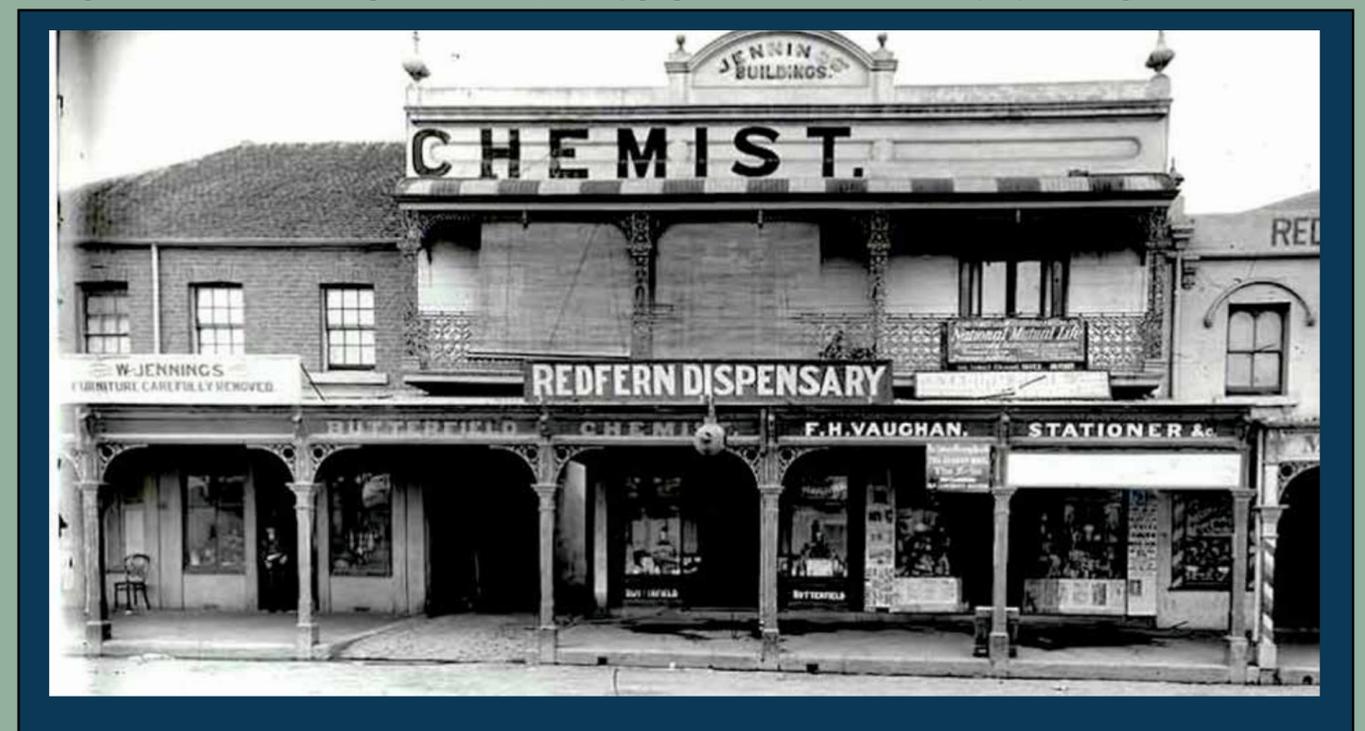
According to Homelessness Australia's 2017 report, while Aboriginal people make up 3 per cent of the Australian population, they make up 23 per cent of people living in homelessness. Despite the demand, the government has included no reference to specific Aboriginal social housing within its plan. "This is, from my perspective... from how I can

what have you, that there was a sense of safety".

Lani has lived in Redfern for about 28 years. She started doing some cleaning and minor administrative work at the Tony Mundine Gymnasium on The Block. Today she's the chief operating officer at the Aboriginal Housing Company. "Redfern's a place that, when your Lucks down, you cross paths with people. That's my story," she says.

Lani's perspective on the Waterloo development reinforces the community sentiment. "What we want to see is more housing," she insists. And more housing for the Aboriginal community and other diverse communities that have traditionally made Redfern home. "...It would be good to see more [of these people] being represented, not just in murals, in artwork, but in providing housing for people and employment."

In early 2015, we moved out of Redfern. The property market was starting to boom and Redfern was Sydney's hottest spot. We sold our house to



Blocks, where Pam has lived for decades. The government aims to demolish the entire Waterloo community housing precinct and replace it with a "mixed urban village" up to 40 storeys high.

Sixty-five per cent of the new development will be privately owned, 30 per cent will be social housing and only 5 per cent will be considered affordable housing. Despite boasting increased social housing, the government is only providing 28 new social housing units.

"With a social housing wait list of over 50,000 in NSW, I believe this is a missed opportunity, and against the wishes of the community," says Clover Moore.

Pam is the Aboriginal Liaison Officer for the Waterloo Tower Apartment Blocks. She brings the community's concerns to the government with hopes of being heard. "It will trickle down, it will trickle down," she says. The community feedback echoes Clover's call for increased social housing.

The City of Sydney has proposed an alternative to the high-rise, high-density State Government

see it, but I think they're still teetering around on eggshells," says Pam.

From 1973 when the Aboriginal Housing Company bought its first six houses with a grant from the Whitlam Government, 'The Block' provided refuge and accommodation for the Aboriginal community. However, since 2004, when the bulldozers rolled in to level it for redevelopment, Aboriginal housing in Redfern-Waterloo has been scarce.

Lani Tuitavake first arrived at The Block as a kid. She used to venture out from her home in Botany to the Aboriginal Medical Service with her mum.

"My background is Tongan," she explains. "My mum, in the '70s, she was an illegal immigrant and wouldn't be comfortable going into a doctor's surgery. She had an idea that the doctors would report her to immigration."

Redfern, and its services, offered Lani and her mum security. "The Block, to me, is a safe haven," she says. "Everyone knew everyone. Everyone knew your kids. It felt, for me, despite all the hype and

a family from Avalon, whose Northern Beaches mansion had featured in Vogue Living. They wouldn't have set foot in Redfern ten years prior. They've now rented it out for a small fortune to a young couple and are negative gearing my childhood home.

Since then my dad has refused to return to Redfern. It sends him into a depressive spiral. It takes an army to get him to cross Abercrombie Street. When you drive down our old street now, you pass a PR firm, two boutique gyms and three hipster coffee shops. Sometimes we take a peek at properties for sale in the neighbourhood with hopes of moving back. But Redfern now isn't what it was back then. And if the State Government has its way, it certainly won't be the same tomorrow.

I acknowledge the Gadigal People of the Eora Nation, the Traditional Custodians of the land on which Redfern stands, and recognise their continuing connection to land, water and community. I pay respect to Elders past, present and emerging.

Ambassadors of oddity

Samuel Garrett explores the obscure sites of national psyche.

An embassy is a most interesting place. Typically relegated to the sterile back streets of national capitals, they tend to only burst into the collective consciousness at the centre of dramatic and unusual news stories – Jamal Khashoggi’s murder at the Saudi consulate in Istanbul and Julian Assange’s confinement in the Ecuadorian embassy in London spring to mind. Yet there is something particularly curious about these places that sit at the intersection of two states, which due to the peculiarities of extraterritoriality, exist in a sort of jurisdictional limbo, oddly removed from their surroundings not only physically, but legally.

In recent years, I have begun to deliberately seek out embassies while travelling. A walk around a diplomatic district becomes a visit to a sort of live gallery of national psyches run wild on the well-to-do streets of national capitals the world over. Their dressings of pomp and decorum are often undercut, upon closer inspection, by the bemusing, quirky and mildly alarming. Presented here is a selection of the most intriguing.

There are a few necessary ingredients that make for a good embassy to visit.

First and foremost, an embassy must naturally represent its home country.



The Belgian Embassy in Beijing.

Exhibit A: The Belgian Embassy in Beijing. A small detail can make a big difference. Here, a fairly nondescript embassy block is transformed into a cultural ambassador with the simple



A Michelin Man chained to a tree. A veiled threat to France?

addition of a portrait of Tintin in The Blue Lotus, a respectable effort at finding a China-Belgium link which probably represents the pinnacle of their cross-cultural relations. Nice going Belgium.

Across the road from the Belgian embassy, we find a scale model of the Michelin Man, unceremoniously chained to a tree. A veiled message to



The Supreme Leader demonstrates his strength on the North Korean Embassy in Berlin.

their French neighbours up the road perhaps? The language of diplomacy can be abstruse at the best of times.

The North Korean Embassy in Berlin, proudly displays images of the Supreme Leader himself strolling over sun-dappled garden bridges and travelling in magnificent convoy behind a phalanx of police motorcycles.

The North Korean Embassy in Berlin, proudly displays images of the Supreme Leader himself strolling over sun-dappled garden bridges and travelling in magnificent convoy behind a phalanx of police motorcycles.

Heartwarming.

Meanwhile, the Australian embassy in Beijing presents more of a study in crusader-inspired defensive architecture than an exercise in open diplomacy, complete with anti-vehicular moat along one side. Though its concrete form appears to physically represent a xenophobic national psyche, points must be granted for the rare and oh-so-Australian Tim Tams sold at a nearby overpriced corner store that presumably only caters to homesick diplomats.

Sometimes the representations of home are less deliberate than are intended. The Cuban embassy in Buenos Aires presents a wonderfully



The Australian Embassy in Beijing: a true blue Aussie security apparatus.

detailed example of colonial architecture reminiscent of the buildings of Old Havana, though regrettably also transplants the mould that typically accompanies them.



The Cuban Embassy in Havana. Mould presumably imported.



Momentoes from the Kazakh Embassy in Latvia.

A good embassy must also be open and welcoming.

The eagerness of the Kazakh embassy in Riga, Latvia, to lavish me with travel brochures seemed surpassed only by their surprise that someone had actually wanted to come in.

In the Fijian embassy in Beijing, the bustling staff of one kindly took time out of her busy schedule catering to the needs of the no doubt sprawling Fijian diaspora in China, to provide me biscuits and a complimentary bottle of Fiji Water.



The haul from the Fijian Embassy to China.

Finally, a good embassy needs a certain X-factor, something uniquely ‘embassy’ that speaks to the randomness and absurdity of an international system built on occupying fancy houses in other countries’ capitals.

We come to the honorary Ethiopian consulate in Helsinki. Opened by order of a magnificent brass plaque; closed by the power of the humble post-it note. If ever there were a more apt illustration of the fragility of international diplomacy, I am yet to hear of it.



The Ethiopian Consulate in Helsinki: opened with a plaque, closed with a post-it note.

The Australian embassy in Buenos Aires reveals to the curious that it was once home (for 29 days) to Albert Einstein. Not the most spectacular claim to fame but suitably quaint.



The Australian Embassy to Argentina, and brief home to Albert Einstein.

So, while our borders may be closed and all outbound flights cancelled, head down to Canberra and take a stroll around the embassies of Capital Hill some time. There may be more to discover there than you expected.

‘Don’t read the comments’

Felix Faber reckons YouTube comments have a lot more to offer than they appear to.

For as long as I’ve been aware of YouTube comments, I can remember knowing that they are shit. It seems to be one of those commonly understood truths, some part of the canon of the internet, lodged as deep in the online psyche as Chuck Norris jokes and Impact font.

I never quite understood why YouTube comments specifically seemed to attract such unique disdain. Of course, they can carry vitriol, but it’s no more than the standard level of spite

aggressively showing content like SCARING KEVIN HART WITH A SNAKE down your throat. I can’t help but think that sterile, emotionless content designed to target a certain viewership leads to similarly lifeless comments.

But despite all this, I’ve come to realise that the comments section of YouTube can be beautiful and human. The first comments section that stood out to me was that of CLAUDE DEBUSSY: CLAIR DE

the username RayzeDark makes the observation that the song is what will play when the ‘credits are rolling on the universe,’ and people agree. The mood is calm, based on a shared

of the truest parts of us, not just the hate. And just like stale, corporate content brings out pointless comments, honest and emotional content brings out something human. I fully recognise



that you find people reach when they’re given anonymity and a platform.

There is something to be said about the pointlessness of many YouTube

LUNE. Despite the loud title, the comments section is more restrained, more emotional. People share stories about listening to the song



comments. I put this down to what my housemate calls “YouTube content” - videos that couldn’t survive on any platform that didn’t have an algorithm

with people they love, sometimes people that they’ve lost. One or two people reference an anime that the song appeared in. Someone with



appreciation of the way that the song makes them feel. To me, it feels like sitting, staring at the stars with a group of strangers. I became immersed in

that it’s the sappy, overly emotional part of me that is willing to invest this much energy into analysing YouTube comments - the same part of me that



the habit of scrolling down to the comments when a video made me feel a certain way, and I realised that this was more common than I’d thought. Other people were feeling the same

cries at ads. But I like them; I like their earnestness, I like the stories people tell, I like how publicly stupid some people can be. I like the feeling of shared joy, as though I’ve just made eye contact



way, and sharing how they felt very freely.

YouTube comments sections are good for many of the same reasons they’re bad. Anonymity brings out all

with someone while fireworks are going off. And I love how I can come home from a shit day, put on a video, scroll down, and have it feel like I’m staring at the stars.

Games to cure the ‘rona blues

Marlow Hurst is really into Animal Crossing.

Quarantine can be a lonely time, but that doesn’t mean it can’t be the fun kind of lonely. And nothing is more fun than a game. While you might like to read a book, talk to your family or do some arts and crafts, doesn’t that all seem a bit productive? It does to me. With these games you can effortlessly sink your time into them and have very little to show for it, just like God intended.

First on the docket is the newly released Animal Crossing: New Horizons. Thank the gods Nintendo delayed it, cause right now, all across the world, millions of people are being given meaning by this one single game. It promises a virtual world free of COVID-19, with clothes to wear, furniture to rotate, animals to talk to, and enough mental tasks to constantly distract your mind from the world’s many problems. It’s a difficult game to pitch to people because on paper it can seem a bit dry, but let me assure you, this game is dripping with content. Feel free to buy this cracker of a game if your first response to increased social distancing measures was to plant a herb garden or bake an entire nation of muffins (or if you are literally an-

yone else, as Animal Crossing is truly universal).

In a similar vein is Stardew Valley: basically Animal Crossing with more story and less time restrictions. This is a truly binge worthy game. You can farm, fight, mine and romance for hours on end and still be left wanting more. Grab this game if your pandemic instincts told you to head out to the country and farm parsnips till this whole thing blows over.

“Consider this an unofficial, entertainment stimulus package but without all the money.”

The Sims! Everyone knows The Sims. Which is why I won’t bother talking about it, because come on, it’s The Sims. If you don’t know this game you probably live under a rock, and if you live under a rock you’re probably not reading Honi because I don’t believe we service rock homes, and therefore such an explanation isn’t necessary.

The next game worth mentioning is more of a genre of game: simply, any city or kingdom builder. I’m talking

Civilization 5 (or 6), SimCity, City Skylines, so on and so forth. Essentially any game which broadens your mind to the bigger picture. When you’re directing a vast army or setting up essential services for your urban metropolis, the smaller things tend not to matter. It really puts things into perspective. What does coronavirus matter when compared to the majesty of global, political, three dimensional chess? Not a whole lot, at least in the world of the

game. These are the quarantine games for you if you keep 5 news tabs open at once to monitor every aspect of the crisis.

Moving on, what would a collection of quarantine games be without Minecraft? Its importance to this discussion is clear it allows for personal world building, endless play, and supports online interactions. It’s simple, hearty fun, like a great big bowl of minestrone that supports both LAN and online

multiplayer.

Finally, what I consider to be the comfort food of gaming: Lego. Lego games are as old as time itself. And somehow, in that time, they’ve managed to create a genre of their very own, characterised by Legoese (a collection of grunts, sighs and ahhs), endless collectibles, numerous characters, and a form of slapstick comedy which leans very heavily on people getting hit with croissants. For some childhood nostalgia and the comfort that can only be provided by a game designed to challenge 8 year olds, pick up a Lego game (my personal suggestion being Lego Lord of the Rings) and enjoy the ride.

These games are all reasonably user friendly, expertly distract the mind, and have a long term element which can provide structure, purpose and goals to your life. So why not spend some time in quarantine discovering the true gamer at heart? Consider this an unofficial, entertainment stimulus package but without all the money. Just what the doctor ordered.

Sydney's disused stations: A tale of three fates

Khanh Tran takes a tour of Sydney's abandoned railway stations.

Scattered across Sydney's network of railways and light rail are remnants of former railway stations. Three of these — Woollahra, Enfield South and Ropes Creek — tell their own individual stories about the characters and histories of each suburb and the vicissitudes of local politics.

Woollahra Station

Disembark from Edgecliff Station and turn right on the posh and reserved Ocean Street where curious Tudor windows dress red brick flats. This opens up to a tree-lined residential enclave. Once you've passed the quaintness of the Polish and Russian Consulates on Trelawney street, head onto Edgecliff road. Be prepared to be greeted with an unassuming bench with stunning views of a railway line. It is here that holds the only remnants of the abandoned Woollahra station project.

The unassuming nature of Woollahra Station is partly due to affluence. A 2-bedroom house in Woollahra typically commands around \$2.25 million. Indeed, the view that this bench affords arguably stretches all the way to the exclusive manse on 77 Wallaroy road that the University owns.

The story of why and how Woollahra Station was abandoned is both intricately connected to Woollahra's wealth and a state government that struggled during the 1960s. Archives from the Sydney Morning Herald suggests that the proposal of Woollahra Station - and by extension, a plethora of others constituting the Eastern Suburbs line - was made during the Heffron premiership between 1959-1964. Evidence from the Herald's Archives in



A view over Edgecliff Road towards the abandoned Woollahra Station project. Photo: Khanh Tran.

1963 indicates that the Eastern Suburbs line was delayed and the government had projected that the line would cost 29 million pounds. This was to be one amongst other delays in the chequered history of Woollahra Station and much of the Eastern Suburbs railway project.

This diagram depicts the Askin Government's vision for the Eastern Suburbs line in 1968. Had Askin and Morris succeeded in persuading the residents of Woollahra, it would be likely that Sydneysiders would have been able to alight at present day King's Cross and connect to landmarks such as Rushcutters Bay and UNSW. Indeed, one can argue that a station for Randwick in proximity to UNSW came nearly 45 years late in the form of the newly opened light rail by the Berjiklian government.

However, the latter half of Askin's Eastern Suburbs line caused several

instances of delays owing to fierce local resistance from the suburbs affected - a notable one being Woollahra. This sentiment is perhaps best summed up by a combative response from the then Transport Minister Milton Morris to Woollahra in August 1973 as reported by the Herald: "No matter what the residents on the picturesque higher levels feel about it, hundreds of families near the site want that station for convenient rapid transport, and they'll get it."

Finally, besieged by local rancour and the election of Neville Wran as the NSW Premier, the Eastern Suburbs line was revised. The Wran government's revision thus excluded Woollahra Station alongside the vast majority of the southern portion of 1968's proposal — from Rushcutters Bay to Charing



View from the Enfield Intermodal Lookout towards the Fleming-Campsie Goods Line and Enfield South. Photo courtesy of Khanh Tran.

Cross, Frenchman's Road, Randwick, and UNSW — with Kingsford existing as Kingsford Smith.

Enfield South Station (Enfield Intermodal Lookout and Intermodal Logistics Centre)

Amongst Sydney's collection of lost stations, Enfield South stands as one of the city's most obscure platforms. Located just off the intersection between Punchbowl and Cosgrove Road, Enfield South has all but vanished, leaving

Despite its closure, the Enfield South site is today home to several significant architectural artefacts considered to constitute "state significance" by heritage experts in a 2009 report to NSW Ports advocating the conversion of the derelict Enfield site into a public historical nature reserve.

behind key remnants of its past as a railway workers' train.

Intimately connected to the nearby Enfield Tarpaulin Factory and Flemington-Campsie Goods Line, Enfield South never served as a railway

line for the public. Rather, according to the NSW Rail and the Railway Digest (2008), it served as a railway platform for workers at the Enfield Tarpaulin Factory until 1996, connecting Campsie to Lidcombe Goods Junction- with similarly purposed platforms such as Enfield Loco, Hope Street, and Delec decommissioned in the same year.

All these facilities were put forward in 1914 by John Harper, the then Chief Commissioner of NSW Rails to enhance Sydney's industrial prominence amidst a dramatic increase in rural productivity in NSW at the time. The chief purpose of Enfield South was to service railway workers who worked at the Tarpaulin Factory. This was a facility that specialised in manufacturing tarpaulin — a highly durable, water-resistant

or waterproof cloth that drapes over containers in order to protect their contents.

Despite its closure, the Enfield South site is today home to several significant architectural artefacts considered to constitute "state significance" by heritage experts in a 2009 report to NSW Ports advocating the conversion of the derelict Enfield site into a public historical nature reserve. One of these is the Enfield Intermodal Lookout, opened in 2017 by NSW Ports, providing a wooden walkway,

ecological reserve and a lookout. The walkway bifurcates the austere cast iron of the derelict Tarpaulin Factory and the vast Enfield Marshalling Yard. The latter comprising an impressive complex boasting artefacts such as two



Photograph of one of the two locomotive sheds at the former Enfield South and Loco stations featuring its signature turntable. Photo: National Library of Australia.

large locomotive turntables to facilitate the turning of steam locomotives as without them these trains would clock substantially lower speed in their return journeys.

Other notable structures still standing on the Enfield South Station and Marshalling Yard includes the Yard Master's Office, Administration Building, and Pillar Water Tank.



A 2018 masterplan of the proposed expansion of the Enfield Intermodal Logistics Centre. Photo: NSW Department of Planning and Environment.

The Yard Master's Office, as its name implies, once hosted the Marshalling Yard's Master and were responsible for tracking wagons alongside ensuring that they are properly sealed prior to departure. On the other hand, the Administration Building served routine administrative purposes and have since been subject to deterioration and graffiti. Of these structures, NSW Ports expects to retain the Pillar Water Tank and Tarpaulin Factory citing the low significance and derelict conditions of other buildings.

Contrary to concerns that the absence of steam locomotives and opening of the Intermodal Lookout suggests that the future of the Enfield South, Loco, & Marshalling Yard is in decline, its contemporary incarnation as the Enfield ILC (Intermodal Logistics Centre) means that the

complex maintains its role as a key artery in Sydney's logistics network. At status quo, the Enfield ILC is NSW's largest railway-based intermodal logistic centre. Furthermore, the NSW Government, since at least 2018, has given NSW Ports the permission to expand the Enfield ILC to form which is estimated to cost about \$190 million by SBA Architects - the firm that won

the Enfield ILC design competition.

Thus, although traces of Enfield South Station have amalgamated into the lives of the busy Sydney Metropolitan Freight Network and Logistics Centre, its future looks bright and will maintain considerable significance to the community in Strathfield, Enfield, and Belmore for years to come.

Ropes Creek Station

Alighting at St. Mary's Station along the Western line, strolling north for nearly an hour past quaint streets and the tree-lined Ropes Crossing precinct, I arrived at the former Ropes Creek Railway Station. Cleverly camouflaged amidst a quiet residential quarter, the former railway station now doubling as a local recreational park and historical artifact. A small stair connects the

street to the platform, with a signpost clearly labelled: "Ropes Creek Station" seemingly inviting contemporary passengers to contemplate trains terminating on either side of the tracks.

Unlike most of Sydney's other disused stations, Ropes Creek's platform is remarkably well preserved with remnants of railway tracks still visible today around the platform. Albeit the

Mary and by extension, Ropes Creek and its sister stations — Dunheved and Cochrane.

The last regular passenger trains to alight at Ropes Creek and its two sisters did so on March 21, 1986. The rationale — according to the Sydney Morning Herald - behind Ropes Creek's demise was that the footfall to the station gradually dwindled due to the decline

End of the line for the Ropes Creek railway



Photograph of Ropes Creek Station as it would have appeared during the 1980's. Photo: Sydney Morning Herald Archives.

headhouse has clearly been restored since closure to remove seats. Instead an I-beam and related machineries are displayed behind fenced enclosures now replacing the interior.

At first glance, one might wonder why the line perished. After all, the modern day St Mary's precinct is a firmly residential area and a pedestrian journey from Ropes Creek to the station entailed a fifty minute ordeal. Ropes Creek was constructed during World War Two in 1942 under Curtin's prime ministership, serving the Department of Defence in order to transport workers and service members who worked at the nearby St. Mary's Munition Factory. The factory was built to supply ammunition and related weaponries to the Australian war effort. Following the outbreak of the Korean War, the site was once again utilised to manufacture munitions until the post-Cold War era saw a period of terminal decline for St

in servicemen serving St. Mary's munitions factory alongside the closure of the factory itself. This, in turn, meant that after World War Two there was seldom demand for transport on the line. Indeed, the Sydney Morning Herald reported that the Federal Government spent approximately \$250,000 to maintain the Ropes Creek line. This is a major loss given that fares collected from the line were a mere \$5,000 per month, and thus significantly smaller than the government's investment. There were only three scheduled trips a day on the line until its closure.

Thus, today Ropes Creek Station and her sisters stand as a living remnant of Sydney's role in the Second World War. Today, the station serves the local community at Ropes Crossing as a public space to rest and play, with children's slides adorning its once sombre surroundings.



Signage in Ropes Crossing. Remnants of leftover railway tracks and platform remain amidst Ropes Crossing's neighbourhood. Photo: Khanh Tran.

The allure of relics

Alvin Chung critiques the trend in relicing guitar.

Relic guitars are an increasingly popular trend in the musical instrument market: guitar brands charge a premium price to make dents, scratches, and sanding off paints on new instruments, rendering them with a vintage look. Artificial ageing had become more prevalent and accepted since the historic brand Fender introduced its high-end 'relic' series guitars in 1995, which quickly became a cult status symbol. Some musicians also "relic" their own instruments in order to fulfil their desire for an ancient guitar for a lower price. Why do so many people love old and worn objects — to the extent of distressing new acquisitions?

I asked members of the "Guitar Players on Facebook" group for some insights. "Aesthetics is part of our love for the instrument," one member commented. Another bought a 'Roadworn' Telecaster because "it sounds and plays awesome" and has "the right colour." Hence, although aesthetics is important, it is often not the priority for many guitar buyers — playability and tone are often the most valued elements.

But many players are willing to pay a steep price for a look. Relic'ed custom shop guitars are often double or triple the price of standard factory-made professional guitars. According to the official Australian Fender Custom Shop website, the Postmodern Stratocaster Journeyman Relic, one of the more affordable models, costs \$6599. For those in the know, therefore, relic'ed guitars have become an exclusive status symbol for players to show off their wealth. It is important to note, though, the premium price is not charged for the relic finish alone, but for the expert craftsmanship as well.

Because of the prohibitive cost, many guitarists adapt a DIY ethic to age their instruments. Many YouTube and other online tutorials are available — owners could learn to distress the metal, strip off the finish, sand the neck, hammer some dents. Despite the abundance of instructional resources, relic'ing remains an art to master with patience. Go too far and make the vintage markings look too obvious, the instrument becomes ugly, too subtle and no one will notice. To relic a guitar, then, requires a developed sense of aesthetics that combines tasteful restraints with technical prowess.

Some argue an antique appearance

could also improve an instrument's sound. John Mayer, a blues guitarist and pop singer-songwriter, used his Black1 Fender Stratocaster to record and tour his 2006 album, *Continuum*. In a documentary about the guitar, Mayer said the stripped paint is not intended to make the guitar look old,

Many guitarists argue that a sense of authenticity and history in a guitar could be more important to some than an artificially-crafted look. "It's a personal preference to relic, but I would want to have memories with every paint chip and fade in my guitar," one guitarist commented on Facebook.



but rather "allowing the wood to sort of breathe," thereby producing a purer tone through a more resonant body. Although a professional musician could sometimes tell the tonal difference, the improvement might be extremely subtle for the general audience. Mayer said the guitar sounds like it's "from heaven" and has inspired songs such as Gravity. The Black1 was crafted by the famed guitar builder John Cruz in 2004.

Its official limited-edition replica is currently priced at over \$45000 AUD.

In the documentary, Mayer admits Black1's design is partly influenced by his hero, Texas bluesman Stevie Ray Vaughan, who had made famous another worn-looking Stratocaster: the Number One. The difference,

such as a 'Lucy' Gibson Les Paul he used to record with the Beatles and a 'Brownie' Fender Stratocaster he played in the classic love song, Layla. People often prefer these replicas because it takes them a little closer to their heroes, to a golden age they had missed.

Many guitarists argue that a sense of authenticity and history in a guitar could be more important to some than an artificially-crafted look. "It's a personal preference to relic, but I would want to have memories with every paint chip and fade in my guitar," one guitarist commented on Facebook. "Vintage guitars that have been played and show honest wear look great, but modern relics... PASS... not the same as an old guitar," another said.

Although I would still gaze at those worn beauties in guitar shops, I guess for now I'll just hang on to my well-cared, shiny electric guitar and focus on becoming a better performer. After all, ancient facades wouldn't add more soul to songs. I know if I had John Mayer's Stratocaster, I would still sound like me. The tens of thousands of dollars spent on a relic'ed guitar can never buy the ability to connect with the audience. While a beautifully worn axe could inspire you to practice more, it's the player, not the instrument, that makes the music great.

Guitars are like people, each with their own strengths and limitations and quirks. Their qualities, like people's, could evolve with age—it's often said that aged wood produces a warmer tone. Following this analogy, I wouldn't understand why a young person would want to appear beyond their age. Because often, youth is as sublime as the trail of experience. For me, guitars are most attractive when they are true to themselves, just like us. I prefer embracing new guitars' youth and then growing old with them.

I imagine one day, in my greying hair and thinning skin, I would graze my fingertips on this beautiful instrument sitting on my lap now, and caress its dents and faded paint with a tenderness reserved for old friends. True sentimentality, I think, could only be nurtured with years; and sincere tenderness, could only grow with thickening memories.

Art by Janina Osinsao.

The Quarantine Quandary

Words by Aisha Abdu

The Sinister Screen

Twitching
Blinking screens
Graphs
Grace news bulletins
Like Gospel

Cabinet chaos
Preaches calm
But retreats into walls
Of a capsizing Canberra

And
Cold tiles tell tales of
Supermarket conundrums
Reassurances swim in
Black crevasses
Of canned food aisles

Pushing trolleys with fists
Mayhem scribbled into shopping lists
We crave
Apocalyptic air
The shoves and shuffles
The hustle
The bustle.

The only noise
In the quietness of quarantine.

The falcon flies between
Ravaged rainbows
Watches us spill out
Like octopus ink
Shameless self-poison

She lands
Cries
Calls for a caress of her wounded
Wings.

Rewind

We waited for the play-next button
But didn't realise
This was the series finale
Cliffhanger
Ending
Everybody waiting
Everybody watching.

There is a quietness in quarantine
A slowness
I cannot quite grasp.

No morning rush
With makeup brush
Just feet fiddling with carpet fluff
Forcing ourselves to wake up
Face the day
Of TV on
TV off
Facebook
Fridge
And the funny feeling of
Quietness

Without
Gedo bellowing through the front door
Shouting in Arabic
Cigar smoke kisses his chin
Prickly beard
The little ones giggle and wriggle
As he pulls them in.

Carrying boxes of mango and peach
He guards our kitchen
Like Pharoah.

The quietness in quarantine
I know, is hard for him.

The falcon dips over train rides
Where school girl cliques
And small smiles to brown haired boys
And businessmen in boujee black button
ups
And rows of cross-legged
Coffee-breathed
Mornings
Live only in the echo of empty carriages.

The falcon flies over
Hozier nights
Where mothers divide
Pots of popcorn
And Sunday barbecues battle on
Without grandma's
butterscotch
pudding.

Our bodies are unfit
For the quietness in quarantine.

They crave the times
When knowing
Was no novelty.

Are we selfish?

Is this how we got here?

It's Quaint and It's Quiet

Who knew
A coffee needed wind?
Needed the blue-eyed barista with a deer
tattoo
As the backdrop?

There is a quietness in quarantine
That riddles my bedroom walls.

I notice the mirror's wooden frame
Parallel grains
A Peruvian prize
I muse
At how long I have missed this
And why?

And why
I didn't know Mama was greying
Until sunlight caught the silver strands
Sipping cinnamon tea
Her Aphrodite hair
Teases the azaleas
At our feet

In the quietness of quarantine
Nature unfurls
Like grandmother willow
Waiting for her turn to speak
After we
Wasps and termites
Tantalised her roots
Tested her.

But with one microscopic menace
She has silenced us.

Falcons circle her
Like a flower crown.
Our eyes bow
Sanctify her sanctity
In the quietness.

But I wonder
Will we need
Reprogramming?
Will quick breaths in crowded restaurants
Haunt us?
Will we flinch before turning door
knobs?
Will I love you's dwell in aluminium
phone lines?
Will -

The morning chirps.

Falcons flutter on our fences
Smell of Italian balconies
Sing Turkish songs
And fly low
In the Australian air

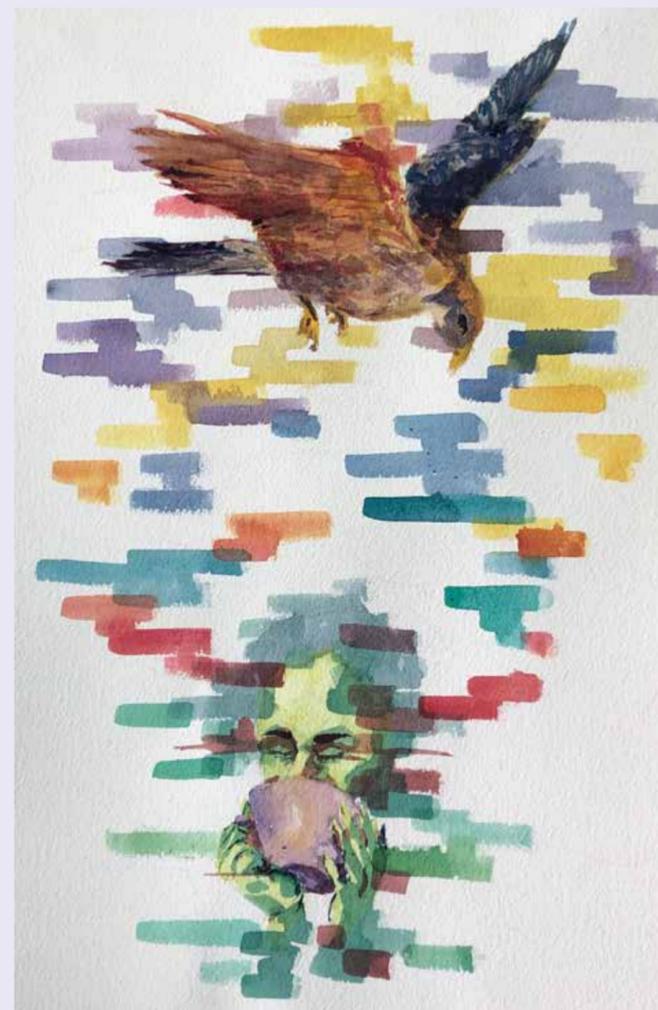
'Look out your window,'
They sing

'So long as I fly,

You can never be alone.'

The peregrine falcon lives on every continent in the world. The word 'peregrine' translates to 'wanderer', as the falcon migrates over land and sea each year, crossing paths with other falcons, before returning home - which could be anywhere in the world.

Art by Alex Mcleay.



President

Liam Donohoe

This week was a strange and difficult week for the SRC and, it seems, the student body more widely. The sudden transition to online learning for students, and to work from home for the SRC, has been manageable, for the most part, but alienating as well. The caseworkers and legal service are working hard as ever from home, and our Legal Service's new solicitor, Cade Badway, is set to join us from Monday before print (the 30th). The publications team and Honi are also producing quality content despite the challenges of the work from home environment. Administration, as usual, is holding everyone together and assisting students with mutual aid initiatives. And Office Bearers are finding new ways to conduct activism, holding large meetings via zoom, executing broader social media campaigns, and, in some cases, assisting with brash political stunts alongside workers.

It is interesting to see how activism is changing under these strange conditions. There has been a deluge of good will and earnest initiative among many groups, not least the SRC, but without obvious leadership or coordination it hasn't yet turned into anything very effective or urgent. Nonetheless, a few big achievements were achieved this week as a result of social media action and good old-fashioned lobbying.

After much lobbying and social media campaigning, the National Union of Students managed to force the government into including Youth Allowance in its welfare expansions. This will more or less double the fortnightly payments of over 200,000 students, and comes off the back of relentless pressure from the USyd SRC

Education Officers

Jazzlyn Breen and Jack Mansell

Firstly, we hope that everyone is staying well and looking after each other in this time of crisis. We could never have predicted everything that has happened over the last couple of weeks. We have seen a huge shutdown of the country, and have had to fight to force the government to meet people's basic needs.

As the EAG we played an active role in the campaign to include students on Youth Allowance in the increased COVID-19 crisis

Women's Officers

Ellie Wilson and Vivienne Guo

With the outbreak of COVID-19 in Australia, our lives have descended into mayhem. In order to minimise the spread of COVID-19 and prioritise the safety and well-being of all students, the USyd Women's Collective has postponed or moved most of our events online for the foreseeable future. Our weekly meetings, which take place at 1pm on alternating Wednesdays and Thursdays will now be on Zoom.

This week, we collaborated with the USyd Enviro Collective to run a non-autonomous reading group on Deborah Bird Rose's 2017's article

Environment Officers

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

ACTIONS WEEK 3-5: The beginning of Semester has been a busy time for the Enviro Collective, underlined by record turn-outs at our Tuesday weekly meetings. In Week 3, an Enviro Collective contingent joined the Uni Students for Climate Justice march, and member James Sherriff spoke at the event. In Week 4, online meetings commenced, and are ongoing. Fridays for Future still go ahead as per Greta Thunberg's online statement - if you can't strike in public due to health

Indigenous Officers

Matilda Langford and Leroy Fernando did not submit a report this week.

Disabilities Officers

Margot Beavon-Collins, Charlotte Lim and Steff Leinasars did not submit a report this week.

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

and other student unions for the past few weeks. However, as satisfying as that win was, we're going to need even more support if students and the ordinary people of this country are going to avoid significant hardship during the crisis. We need relaxed eligibility criteria for all welfare payments, and elimination of mutual obligations — perhaps a Universal Basic Income would do it. We need an amnesty on bills, so expenses don't grow uncontrollably. And we need a moratorium on eviction, so people have a roof over their heads (and walls within which to quarantine.) Hopefully the NUS and other groups around the country can cohere around these sorts of demands, helping to support rent and labour strikes achieve the significant structural change we need to secure people's lives.

These broader political battles sit alongside tussles at the University of Sydney, of which there have been many this week. From behind computer screens, via email and Zoom, myself and other senior Executives engaged in a consistent conversation with University administrators about a range of topics, including the Census date, use of ProctorU software to invigilate online exams, use of alternative grading systems, reforms to special considerations, and other topics. I also had conversations about these initiatives in formal context at the Academic Board's Academic Quality and Standards and Policy committee(s) on Tuesday. But while we made contact consistently and seemed to be making inroads each time, the University seems intent on pushing ahead with an opaque agenda which largely keeps business as usual. That said, our prosecution of the

support payment. This campaign was successful, thanks to the efforts of countless students around the country, and the NUS. Over 200,000 students who are in precarious employment or living situations will now have access to the support they need. We have also supported the SRC in various other campaigns in relation to COVID-19, and we encourage those who have the capacity to help out, or who need help, to reach out to the SRC.

Going forward we still have a lot to win. In

'Shimmer'. This reading group aimed to further an understanding of ecofeminism and the intersections between environmental and feminist activism. Special thanks to Amelia Mertha, Telita Goile and Claire Ollivain for facilitating a lively and engaging discussion! Though online reading groups are new for us, we hope that it was an open and educational experience. Community right now is more important than ever. We will run more reading groups in the future, so keep updated by following our Facebook and Instagram!

Women's Honi will be going ahead for Week

concerns/restrictions, post a photo of your strike sign on social media and caption #climatestrike. In Week 5, we held an ecofeminism reading group in collaboration with the Women's Collective via Zoom, and ran a free yoga class for Earth Hour, led by Daisy Caterall.

ACTIVISM IN TIMES OF CRISIS: COVID-19 has drastically undercut our ability to engage in physical protest, but this is not stopping us - environmental issues are ongoing (particularly

student case, and upswell of grassroots outrage and organising among the broader student body, has made them amenable to alternative, post-hoc remedies for the things making students concerned. We will fight for significant improvements to the ease and accessibility of special considerations, generous and compassionate awarding of Discontinue without Fail grades, automatic awarding of refunds for fail and DF courses, and other academic and financial remedies which achieve functionally identical outcomes to those demanded this week. We will also start encouraging students to push their Unit of Student coordinator to devise alternative assessments which don't involve ProctorU, and to employ alternate grading schemes where possible.

The SRC and life itself will continue in its strange form throughout week 6, as yet more University committee meetings take place from behind screens and activists refine their strategies for these conditions. With any luck we will advance our mutual aid efforts further, and also develop a more structured approach to our strategy and assistance.

University quality, and an enormous injustice to the young people who depend on them for their future. And finally, accommodations around census date, HECS repayments, and visas would be the least the government could do to allay the significant stress this period is causing for students.

We welcome the NUS' latest statement and set of demands on the matter, and look forward to working with them and student unions across the country to build a campaign which brings the issues students are facing to the forefront of the

a university context we need to see the census date pushed back, relaxed special consideration requirements, support for students living in university accommodation, fair grading systems, extended time for those currently completing honours, masters or PhD research, and further support for staff impacted by changing working conditions. More generally we need to see rent suspended, mortgages paused, a suspension of utility payments, housing for all, extended welfare

8! Women's Honi is autonomously written and produced by women and non-cis men and will reflect the anti-colonial, anti-capitalist and intersectional feminism that WoCo stands for. If you are interested in contributing to Women's Honi, fill out the form in the pinned post on our Facebook page.

On a final note, WoCo expresses solidarity with workers and marginalised communities who have been made especially vulnerable by the pandemic, either by the virus or by the government's insufficient response to it. Right now, mutual aid

the use of the pandemic as a way for governments to silently repeal environmental protections). We urge all readers to join the SRC COVID19 Response Group on Facebook to engage in mutual aid actions for those immediately affected by government restrictions, rent issues, job losses or health problems. Our digital library has also been updated with specific COVID19 related material. Head to the Enviro Collective Facebook Group to access and contribute.



national conversation. Moreover, we will continue to pressure the University to provide appropriate course fee discounts, grants to affected students, and total, unconditional support for all staff, even if that requires increased borrowing and liquidation of assets.

Beyond this political advocacy, the SRC hopes to play a leading role in mutual aid and community solidarity efforts. We are looking into how our resources, space, and labour power can be used to respond to the specific needs and requests of the most vulnerable in our community. If you would like to join these efforts, please let me know at president@src.usyd.edu.au. With any luck these short-term measures will help contain the immediate harms of the crisis, while our broader political advocacy will help create the thorough, long-term response needed to ensure the basic survival of our economy, our institutions, and the vulnerable.

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

f /usydsrc
t @src_usyd

STUDENTS' REPRESENTATIVE COUNCIL LEGAL SERVICE

Did you know Sydney Uni undergraduate students can get FREE advice from our registered Migration Agent? Ask the SRC Legal Service!

*SUPRA offers assistance to USyd postgraduate students.

SRC Legal Service
Level 1, Wentworth Building (G01), University of Sydney NSW 2006
PO Box 794 Broadway NSW 2007

ACN: 146 653 143
p: 02 9660 5222
w: srcusyd.net.au

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SRC Services Still Available to Students

The SRC has suspended all face to face interactions to protect the health of all students and staff. However, almost all of our services are still available to you.

Tenancy

We know that this is a very difficult time for students, especially whose income is affected by COVID-19. We are currently campaigning together with other community groups, to stop evictions during this time. There are a few other measures that we might be able to take, if you find yourself at risk of homelessness. We are, of course, still answering any other tenancy and accommodation questions that you might have.

Centrelink

Caseworkers can advise on Centrelink payments, including Youth Allowance, Austudy, Abstudy, NewStart, and the Disability Support Pension. Remember to keep a record of any receipt numbers from conversations with Centrelink, and do not ignore their correspondence.

Visa

The SRC Legal Service can offer advice about visas. Call for an appointment to speak to our migration solicitor.

Academic matters

As usual we can give advice on Show Good Cause, appealing a grade, applying for DCs, academic honesty, enrolments, and any other academic issues. The threat of COVID-19 has brought a lot of uncertainty around academic matters, including, the online delivery of classes, particularly ones with a practical component; the possible extension of the DC deadline; and how exams will be conducted. The SRC is in regular contact with various decision makers at the University and will continue to advocate for the rights of the student body. SRC Caseworkers will also continue to provide advice to students on any academic matters.

SRC Caseworkers

The SRC's caseworkers are independent of the University, and provide a professional, free, and confidential service to USyd undergraduates. Postgraduates should contact SUPRA for a similar service.

Contact

You can call, Skype, or email Caseworkers to get advice about your situation. If you would like a phone or Skype appointment call 9660 5222 during office hours, Monday to Friday, 9am to 5pm. Alternatively send your question together with any supporting documents to help@src.usyd.edu.au.

Ask Abe

SRC caseworker help Q&A



Ask Abe – COVID 19 fear

Dear Abe,

I'm really stressed. I don't really know what's happening, and I am getting some conflicting information from the Uni. The threat of covid is big enough for the uni to change to online classes only, but nobody from the government is stopping us from going out. I've seen lots of conflicting articles on Facebook, and frankly I don't know what to do to protect myself. Please help.

Fearful

Dear Fearful,

I am sorry to hear that you are stressed; it is completely understandable. There is always going to be conflicting information in social media and even on the news. It is probably best to listen to "trusted sources", like the NSW Health Department, and ABC News. They have clear information on how to do "social distancing", and what to do if you feel unwell.

If you can keep up with your studies, that might help to keep your mind busy. Email your subject coordinator about what arrangements have been made for your subjects, especially if there are practical components. If you feel too distressed to maintain your studies talk to an SRC Caseworker about it by emailing help@src.usyd.edu.au.

Take the time to have online meetings with friends. You could meet on Skype or zoom or messenger, and you could have a meal, watch a movie (e.g., Netflix Party), or do a virtual tour of a zoo or museum. If you are feeling distressed, and don't find it helpful to talk to a friend, try talking to a counsellor. There are plenty available through the telephone (Lifeline 131 114) or online (Head-space).

Most of all look after yourself and your friends.

Abe.

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

SCOMMO

MAKES US SICK



FOSSIL FUEL SUBSIDIES

\$29B



HEALTH RESPONSE TO COVID19

\$2.4B

