

Honi Soit

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UTS gives marketing team “approved messaging” on cuts during Open Week

Lara Sonnenschein reports.

The University of Technology Sydney (UTS) has given its marketing department “approved messaging” on staff and course cuts for Open Week.

Whilst held online this year, Open Week traditionally sees thousands of prospective UTS students visit the Ultimo campus, and is a key time for the University to market itself.

The approved messaging document seen by *Honi* includes pre-written answers to questions such as: “I’ve seen media reports that UTS will have to lose staff and there will likely be redundancies coming to the organisation — what does this mean for prospective students?”, “Will UTS need to sell off buildings for financial

reasons?”, “With classes continuing online will student fees be reduced?”, in addition to questions on potential restructures, mergers and course cuts.

The approved answers are deliberately vague, pointing to UTS not being “immune to the impacts of COVID-19,” and attempting to offset anger about cuts to courses by gesturing to “new courses based on demand and interest.” The University explains that cutting some courses will be a result of low demand or costing too much.

The answers also show that UTS has no current plans to sell off any of the main buildings including the Tower, UTS Central, the Chau Chak Wing Building or the Engineering and

IT Building, but that other land assets purchased prior to COVID-19 may need to be sold.

Whilst the University does not have any current plans for faculty mergers, they admit that these are possible in the future months or years. UNSW recently announced that the Arts and Social Sciences, Art and Design and Built Environment faculties would be merged into one.

UTS has no plans to reduce fees for online subjects, with the University’s approved answer attempting to dispel any concerns that online learning is worse for students, saying students are “overwhelmingly satisfied.”

UTS has lost \$60million in revenue

this year as a result of the coronavirus pandemic, with predicted losses of between \$80 to \$250million next year. Up to 500 staff on campus risk losing their jobs.

Honi reached out to UTS for comment on why the University saw approved messaging as necessary, whether the University would consider pursuing disciplinary action against employees who deviated from the script, and whether the University actively monitors what employees say, in addition to asking what specific land assets the University would consider selling. UTS did not respond in time for publication.

University considering permanent shift to 12-week semester

Lara Sonnenschein reports.

With a delayed start and end to this semester as a result of the three week winter holiday extension, Sydney University is seeking to delay the start of Semester One by one week and shorten the semester to 12 weeks.

However, in a proposal spearheaded by Deputy Vice-Chancellor (Education) Pip Pattison, the University is also controversially considering making this a permanent shift, telling *Honi* this is “in line with many other universities.” A decision on whether this will be permanent is set to be made early next year.

The University last attempted to shorten semesters to 12 weeks in early 2017, but the proposal was roundly defeated at Academic Board, largely due to a coalition of SRC, SUPRA and NTEU Academic Board members opposing the motion.

2017 SRC representative on

Academic Board Imogen Grant has told *Honi*, that there was a “strong backlash from student and staff unions because it both waters down our degrees and reduces the income of casual academics.”

2017 FASS representative Georgia Mantle said that “myself and other students saw this as an opportunity to rip students off by charging the same amount for less content. Staff members also felt that it would put them under a lot of pressure to reconfigure courses to ensure they met the same learning outcomes with one week less of teaching.”

Whilst the University seems to be pursuing somewhat of a more rigorous consultation process this time around, including emailing all students on Monday with an invitation to provide feedback, there are still concerns.

Staff and student representatives

remain unsupportive of the proposal.

“How do we know this is not simply lip service before management just implements ongoing 12-week semesters anyway,” Toby Fitch of the USyd Casuals Network tells *Honi*.

SRC President Liam Donohoe told *Honi*: “The consultation process isn’t awful, but ultimately it’s far too rushed for such a big decision... they would like to finalise the consultation process within a few weeks. This is clearly not enough time, no matter how many representatives from key stakeholder groups they chat with about this.”

Donohoe and Fitch see the proposal as a cost saving measure.

“The proposal by management to shorten semesters is yet another move to dilute our education to enrich themselves,” Fitch told *Honi*.

In addition to having to squeeze content into 12 weeks, the shift would also see one less week of pay for casual staff, a cohort who are already under immense pressure at the University.

“Given the lengthy breaks between semesters and with no leave entitlements, casuals would be left adrift for even longer periods of the academic year,” Fitch said.

When asked whether the University would decrease fees proportionally in line with a shorter semester, a spokesperson told *Honi* that such a measure was not under consideration because management believes students will “gain the same educational outcomes.”

A reduction in semester periods to 12 weeks would bring Sydney University closer to UNSW’s 10-week and UTS’s 11-week trimesters.

The Sydney University branch of the NTEU did not respond with comment in time for publication.

Staff cuts proposed in the Faculty of Medicine and Health

Robbie Mason reports.

Head of the School of Medical Sciences, Professor Sarah Young, has proposed staff cuts within the Faculty of Medicine and Health under the guise of restructuring and streamlining teaching. The cuts would see the number of full-time equivalent staff in physiology reduced from 30 to 17, from 15 to 7.5 in pathology and 16 to 14 in pharmacology. The proposal estimates that this restructuring will save the Faculty “between \$4m and \$8m”.

The draft proposal indicates that the university wants to “minimise duplication [in teaching requirements] across the Faculty” and to create more “flexibility” and “agility” within the Faculty. The proposed alterations represent “a move away from disciplines and into interdisciplinary themes/programs for both research and education. This will enable a blended learning environment and greater connectedness for Academics and Students and will create broader opportunities for our staff to develop and evolve.” These proposed changes will further specialise staff roles, bringing pharmacology and pharmacy together into one school, for instance.

Positions not impacted by the proposed restructuring include: leadership roles, such as Heads of Departments, casual staff, Robinson Fellowship holders and staff recently appointed via merit selection processes.

This news comes just days after the university announced that a voluntary redundancy process in response to revenue shortfalls.

University to launch voluntary redundancy program, Executive to take 20% pay cut

Chuyi Wang reports.

In an email sent to all staff this afternoon, Vice-Chancellor Michael Spence has announced two financial decisions to be undertaken by the University in response to the expected revenue downfall precipitated by the COVID-19 pandemic.

The first is that all members of the University Executive, including the Vice-Chancellor, Senior Deputy Vice-Chancellor, Deputy Vice-Chancellors, Vice-Principals, Executive Dean and Deans, will take a 20% salary cut for the year 2020.

The second is the launch of a voluntary redundancy program, which will be offered to staff on fixed term contracts with more than 6 months of their contract remaining. The email notes that the program is only in a ‘preliminary consultation’ process, and that there is no target currently set for the number of redundant roles that the program intends to achieve. The program is expected to be complete by November, with staff departing from

the end of this year into next.

The justification provided for these further financial austerity measures is the continuing impacts of the pandemic going into 2021, especially in relation to restrictions on international travel. As a result, only 65% of the planned number of commencing international students are expected to enrol next year.

However, due to a lack of access to the University’s financial modelling, it is unclear what exact impact the voluntary redundancy program will have alongside Executive salary cuts in saving jobs and staff hours.

Honi contacted the University for comment, who could not provide anything beyond the text of the original email from Spence.

The decision follows proposed 30% staff cuts in the Faculty of Arts and Social Sciences as well as a hiring freeze on all new staff appointments.

Honi has reached out to the USyd branch of the NTEU for comment.

Student and staff speak out against police presence on campus

Chuyi Wang reports.

In response to the heavy police presence, arrest of activists and \$10,000 total fines issued against protesters at the education NDA rally in late August, student and staff gathered outside F23 Administration Building to speak out last Tuesday afternoon.

Called by the USyd Branch of the NTEU, the snap action drew attention to the need to fight for the democratic right to protest, and against the silencing of protesters by collaboration

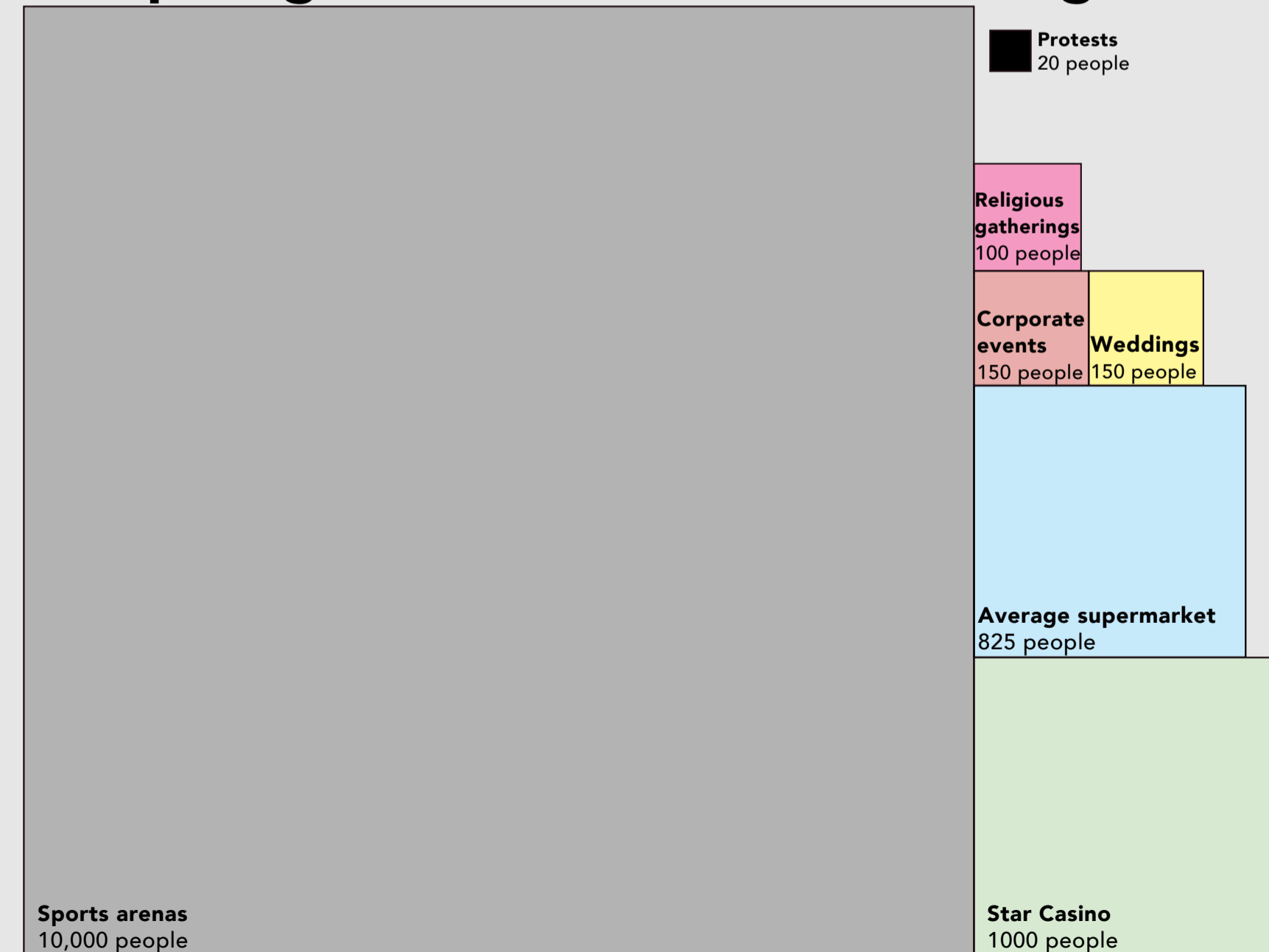
between university administration and police.

Speakers included NTEU activist Joel Griggs, who openly criticised Vice-Chancellor Michael Spence for not condemning or even commenting on police brutality at the protest, and alluded to USyd as a ‘fascist campus’.

After a short demonstration at F23, protesters marched and chanted down Eastern Avenue, concluding the rally outside Fisher Library.



Comparing NSW’s COVID-19 limits on gatherings



Graphic: Nina Dillon Britton.



Students opposing a 12-week semester proposal in 2017.

USyd managment: Friends of the police state

Robbie Mason on the targeted assault on dissent and police intimidation during COVID. Cops off campus now.

Australian police, judiciaries and state governments are working in tandem to present political activity and privacy rights, on the one hand, and public health, on the other, as a zero sum game. Advertisements encouraging us to download the COVIDsafe tracking app and to do in neighbours breaching coronavirus restrictions bombard our news cycle daily, alongside images of Australian Defence Force personnel in camouflage gear and face masks, signifying the realisation of techno-totalitarian state surveillance. The Morrison government has exploited the pandemic by introducing a bill to beef up ASIO's capabilities, receiving criticism from lawyers and the Australian Humans Right Commission in the process. Expanded compulsory questioning powers, which represent a shift from ASIO's focus on terrorism towards politically-motivated violence, could be used to target Black Lives Matter (BLM) protesters.

Just this week, Victorian police bashed Aboriginal man Corey Penny who was on his way to work when officers racially profiled and misidentified him. Penny has an exemption for mobility restrictions during Victoria's stage four lockdown thanks to his role in Melbourne's Metro Tunnel project. You might forgive USyd students, then, for being distrustful and wishing cops off campus.

As COVID-19 has set in, police have come down even more heavily-handed than usual on protests, despite significantly more people congregating at professional sports matches – 7051 at the recent A League Grand Final, for instance – and shopping malls. Invoking the Public Health Order (No. 4) 2020, police have issued move-on orders and fines to disperse crowds before some protests have even begun, often outnumbering the protesters in number and failing to social distance themselves.

At a peaceful counter-protest to a far-right "Free Raimond Kelly" rally in Newtown on 15 July, anti-fascist protesters, cordoned off from the far right activists and numbering no more than twenty, were shocked when police arrested a Sydney branch member of the Australian Communist Party (ACP) for "offensive language." When another ACP member tried to intervene, the police charged her with "assaulting a police officer." Video obtained by *Honi*, however, shows no aggression or resistance on her part.

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The strict bail conditions for the former of these two ACP members includes not attending "unlawful gatherings/protests." Similarly, police have sent letters containing official warnings about attending further rallies to certain local activists.

Police pressure on leftist organising culminated on 28 August in the most disproportionate police presence witnessed for a protest at USyd in recent memory. As the crowd at the National Day of Action education rally scattered, obeying police orders to disperse, riot police descended, fining attendees indiscriminately. A phalanx of horses left behind a shit-smeared Eastern Avenue. As *Honi* recently reported, one police officer taunted a student he

had apprehended and bruised over a previous sexual assault report she had made to police.

By allowing law enforcement to enter university grounds, university management cannot guarantee students' emotional and physical safety. When questioned by *Honi*, the University failed to make any immediate or concrete pledges to prevent police from entering campus grounds or to reduce future police presence. A USyd spokesperson stated: "We share concerns about the police response to the small and peaceful

Newtown police station and campus security is so entwined that Hardman was later employed as the Head of Campus Security and Emergency Management (2018-2020). Allegations of homophobia plagued Hardman across both roles.

That the university was set to host "Coffee with a Cop" sessions last year specifically intended for international students – a community especially vulnerable to police discrimination – speaks volumes.

* * *

Our neoliberal state has broken up protests and platformed digital technologies including the COVIDSafe app, while leaning on contract tracing, private security firms and defence force personnel ill equipped for a public health crisis. These measures have a dual purpose. In some cases, they may improve public health. But they are also a smokescreen hiding the limitations of privatising hospitals and smaller government.

COVID-19 has exposed the idiocy of forever pining after a budget surplus and glorifying austerity measures, privatisation and deregulation. Private security firms – and an industry rife with pay disputes and "sham contracting" – are responsible for Victoria's hotel quarantine disaster, for instance.

It's lazy for state authorities to blame protests as hotbeds for COVID-19. This is a cop-out response. Despite Liberal Party politicians and conservative media outlets promulgating the narrative that active political organisers are reckless and self-indulgent, there is no evidence linking BLM protests in Australia to COVID-19, just as there is little to suggest that BLM rallies in the US have become spawning grounds for the disease. The National Bureau of Economic Research suggests, in a paper published in August this year, that BLM protests have not caused a spike in the number of American cases of COVID-19. Based on extensive research into 315 US cities, the study showed that urban areas with BLM protests concurrently saw a rise in social-distancing and stay-at-home behaviour. While neoliberal states platform individualism and the nuclear family, these facts expose yawning fissures in neoliberal architecture. They indicate that socially-responsible citizens can self-organise and prevent a public health crisis without the express authority of the state or a need for excessive totalitarian measures.

It's about time university management stopped pointing fingers at protesters and stood against police brutality. Continuing university support for police – the shock troops of neoliberalism – perpetuates a model ill-suited to our current crises.

In 2013, *Honi* uncovered emails between university staff and Newtown police, obtained via freedom of information laws. These emails indicated that university management had worked with police to break the picket line during staff strikes. Emails included an offer to Simon Hardman, the Superintendent of Newtown Local Area Command, to go for a "milkshake." The relationship between

protest last Friday. The Vice-Chancellor has written to the NSW Police Regional Superintendent seeking an explanation as to why such an extensive police presence and operation was deemed to be required, and the disturbing allegations about the treatment of one of our students. We have offered to discuss options for different approaches, so we can try to avoid a similar situation occurring at future events... We were aware of plans for the protest on Friday but did not try to prevent it from taking place, and did not initiate contact with NSW Police about it."

One attendee who requested anonymity expressed shock at the sight of ten to twelve riot trucks and mounted police in a place he normally associated with "status" and "freedom of thoughts and expression". This was "jackbooted thuggery – authoritarianism in the most blatant and in your face form."

Many believe police arrived at this rally with a predetermined list of targets, speaking to a siege mentality among politically-engaged youth. SRC Education Officer Jack Mansell has penned an opinion piece for *Honi*, theorising that university management, campus security and police are once again collaborating.

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On the persistence of racism on campus

Shania O'Brien drops the mic.

As an arts student who majors in politics and spends a lot of her time around circles who vocally claim to be progressive and anti-racist, I have experienced a lot of racism. If there were a map of the university and a red 'x' to mark the spots where I have received unsolicited comments about my racial identity and English-speaking ability, the ink would bleed from Courtyard on Science Road all the way past Carlaw Lecture Theatre 157 to Victoria Park, right opposite the SRC offices.

I was provisionally elected as an editor for *Honi* *Soit* two weeks ago. The pre-election negotiation processes were characterised by tense back and forth discussions that circulated around the same issue: "the ticket needs an international student," people would say repeatedly. "It's a very important base to cover."

"I am an international student," I responded every time. And every time, I got the same response: "oh, you know what I mean," or "oh, I meant a popular Chinese international student," or "oh, it's just how elections work."

It never seems to matter who these students are, how much experience they

have under their belt, or if they even want to edit. Student politics maintains its obsession with the tokenistic and superficial, all in the name of *electoral image* and *voting potential*. And this reductive attitude is blatantly racist.

The international student experience at this university has been homogenised. Representations of it have been limited to a very specific kind of Chinese international student: rolling in money, closets so full of designer clothes and bags the doors barely close, a nonchalance that only comes with affluence. This stereotype is extremely harmful, ignoring that a more realistic portrayal would be a combination of hardworking parents who have saved for decades and the exploitation of international students in the workplace because of strict visa conditions. Not only do international students have to take a 24-credit course load every semester, but their working hours are capped at 40 per fortnight.

Earlier in the year, SUDS put on a one-woman production. I was asked, twice, by people I considered closer than acquaintances, how I found being in a solo play. "No, I wasn't in it," I had

to say, "that was a *different* Indian girl."

"Oh, are you sure *that's* what they meant?" people ask me when I recount [an experience of racism]. "But, they're *such* a nice person!"

"You don't really look like an international student," someone once told me in a politics lecture. "It's because you're not Chinese. Wait, are you? You said you were Asian, right?"

That exchange was ignorant and offensive, but I am also tired of white Australians thinking every East or Southeast Asian person is from China. Every Asian country has a unique cultural heritage and distinct physical features, and 'Chinese' cannot be used as a blanket term.

On another, separate occasion: "I thought you were a domestic student because you speak English so well. It's a compliment!" Sometimes, I wish I had been brave enough to ask why the alternate was meant to be an insult, but the incredulous look I gave them instead seemed to suffice at that moment.

In my experience, international students are subject to a process of 'othering' that serves to alienate them from the domestic university

community. The international student character is built on a series of empty assumptions and ignorant questions like "did you learn English before you came here?" and "how much money do you have in your bank account, then?" Why are we not granted the nuance that domestic students are? But more importantly, why do these things matter?

No matter how progressive one claims to be, racism is still racism even if it is latent. And it is the most insidious form of the beast, as it goes unchecked at every utterance. I am tired of having to explain to people how I did not go to high school in Australia, and am regularly appalled by how being told that I could "pass as a domestic student" is considered complimentary. International students deserve the dignity and humanity that is so easily ascertained by domestic students; they are more than ticks on an election ballot, more than what country they are from, and definitely more than the credit they are given.

Students' Representative Council, University of Sydney

2020 Students' Representative Council Annual Elections

REGISTER TO
VOTE!
TODAY

Election Notice

Elections for the positions of:

- Seven (7) Delegates to the National Union of Students
- Thirty-five (35) councilors for the 93rd Students Representative Council, University of Sydney

Polling will be held on

Tuesday 29th September 2020
Wednesday 30th September 2020
Thursday 1st October 2020

Register to VOTE!

In order to vote you will need to register as a voter prior to 6:00 PM Monday 28th September 2020.

To be eligible as a voter you need to be enrolled in an undergraduate course (degree or diploma). Students who have deferred their studies are also eligible to register as a voter.

Full details of how to register as a voter for these elections can be found at: srcusyd.net.au/elections

At this stage it is still proposed to conduct a form of in-person polling, and considerable work is being undertaken to obtain the necessary permissions required to do so. Full details of how and when to vote will be made available at a later date.

Authorised by G.Field, 2020 Electoral Officer,
Students' Representative Council, University of Sydney
p: 02 9660 5222 | w: srcusyd.net.au



How my housemate accidentally joined a cult

Llewellyn Horgan reflects on his friend's experience with the Shincheonji church.

Prologue: Where Alex thinks he may have joined a cult

A few months ago, I had just gotten home from work when I noticed my housemate Alex sitting on our couch, a stunned look on his face. He often looked like this, so I paid it no mind. He had recently completed his law degree at the University of Sydney and was working 90 or so hours a week at a small law firm, so he often looked pretty shocked with the world and his place in it. However, it was clear that this night was a little bit different when he looked up and said:

“Llew, I think I may have joined a cult.”

I dropped the onion I had just removed from the pantry. It was ruined because our kitchen floor was filthy. I felt rage at this cult for what it had apparently done to Alex and my onion.

Part 1: Approached by cool looking strangers

In December 2019, with Christmas carols in the air, Alex had been walking through Central Station, returning home from his volunteering session at an Inner West legal centre. He was going back to the welcoming bowels of his sharehouse in the rarely talked about but often travelled past Wolli Creek, which he and I have the pleasure of cohabiting. He had been approached by a pair of hip young people. At first Alex had thought they were arts students doing some sort of street research. He had been ready to throw a shoe at them and run as fast as he could in the opposite direction, when they had asked him if he was religious. “Yes, I’m Catholic,” he’d said, carefully putting his shoe back on his foot and lowering his leg. The hipsters invited him to come

It appeared the group was trying to isolate him from his beloved friends, which was of course very hurtful for me.

along to a non-denominational bible study group they were holding. Alex always loved a good interpretation of the bible, so he accepted.

The first few sessions were casual, and held in coffee shops around Central. There were three other people at these meetups – also apparently new recruits for the study group. These early meetings would involve little more than chats about faith, the bible, and their lives. At these early meetups, Alex met a handsome young man named Michael who would say little else about himself other than the fact he

was studying pharmaceutical science at UTS. Michael presented himself as another new member of the study group, and quickly befriended Alex, often asking him about his faith and what he thought of the group.

Part 2: Moving up in the cult!

After two months of attending the small casual get-togethers, Alex and the other new recruits were invited to complete a test, which basically asked them to declare their commitment to the course in writing. The test asked applicants to fill out what possible reasons there may be that would stop them from attending the classes, and then identify solutions to ensure that the group meetings were prioritised. Alex apparently passed this test, and was invited to attend large group sessions, held in an office building in Surry Hills. These sessions featured over 100 ‘students’ studying in a large study hall, with a lecturer speaking from a lectern at the front of the room. After the lecture, the room would be split into several smaller groups, each with a homeroom teacher to direct them through a digestion of the night’s lessons. Alex soon found himself attending three 6pm to 9pm sessions a week, going there after PLT sessions and his volunteer work at a legal centre. He also found himself paying \$60 a fortnight in contribution, apparently for the space that the group rented. Regarding what he was taught at these classes, and what their religious beliefs were all about, Alex had this to say:

“I think one of the fundamental principles they rely on is based on their interpretation of Genesis verses - that because Adam was tempted by the demon and betrayed God, God cannot dwell in the world

anymore because God is perfect but the world no longer was. Hence, the world has been ‘taken over’ by demons because Adam has sinned.” Heavy stuff.

Alex realised there might be some issues when the bible study group leaders encouraged him not to tell his friends and family that he was attending ‘bible study groups.’ He was told to lie and to tell people that he was merely studying late, or engaged in some other non-religious pastime. He was told that anyone who attempted to stop him attending the sessions was possessed

by a demon, and were trying to prevent him from receiving the word of God. Finally, it was stated that anyone who questioned any of the teachings was similarly possessed by some sort of a demon. There were a lot of demons around, clearly.

Alex kept attending the sessions because he figured it was still an opportunity to learn about some other points of view and make stronger connections around Sydney. Also, he hadn’t gotten any more enticing offers from any other mysterious bible study groups, so he figured he couldn’t be too choosy. Upon COVID-19 hitting Australia, four months after Alex first started

He was told that anyone who attempted to stop him attending the sessions was possessed by a demon, and were trying to prevent him from receiving the word of God.

attending the sessions, the bible study group moved its study sessions online but asked that everyone keep paying their fortnightly contributions. Alex, now a junior lawyer, offered to take a look at their rental contract and suggested that they might want to try to ask for a rent reduction, and seek legal advice. The study group leader shut this suggestion down with little explanation – a somewhat odd reaction for an apparently financially strained non-denominational study group.

Apart from this, the strain of attending nine hours of bible study session a week, on top of the demands of full-time legal work had begun to take its toll on Alex. The bible group was insistent that Alex not miss any classes. Although the now-online and social distanced classes were recorded, Alex was required to view the classes ‘live-streamed’ over Zoom while being supervised by the bible study group teacher. They were remarkably flexible and able to fit within his schedule, no matter the hour, so he soon found himself getting back from work at around 10pm, and then watching a three-hour bible study class, and not getting to sleep around 1am. It appeared the group was trying to isolate him from his beloved friends. I very rarely saw him around the house – which was also of course very hurtful for me.

Part 3: Escaping a cult in the least exciting way possible

Late one night, after an interminably long study session,

where Alex briefly forgot his own name, he was lying in bed with a pounding headache and bloodshot eyes. Not being able to sleep, Alex googled some of the interpretations of the bible that the group had introduced him to (it was all around tree metaphors, and God having abandoned the earth to demons, if you’re interested) and realised that he had inadvertently become a loyal and regular devotee of the Shincheonji church.

It turns out the Shincheonji church, which gained a reasonable amount of infamy this year due to its role spreading the coronavirus in South Korea, and whose

leader believes himself to be the second coming of Christ, has been recruiting innocent Sydney students for years and doing their utmost to indoctrinate them.

Upon his discovery, Alex was briefly intrigued about joining a cult. However, after some consideration, rather than attempting to snag himself an all-expenses-paid trip to South Korea, he opted to instead send a message to all the church members whose numbers he had, saying that he’d realised the nature of the group and wanted nothing more to do with them. He then blocked their numbers.

He thought that this would be the end of it, and was glad to have avoided being brainwashed. A few weeks later, he got a message from ‘Michael,’ his friend from the initial study group, texting from a different number. “I want to leave the group as well,” Michael had written. “Will you meet up with me so we can talk about it?”

However, Alex had come to suspect that Michael was actually a senior member of the group who had been planted at the lowest level to keep tabs on and help win over new members. Because of this, Alex did not find the offer particularly enticing. Indeed, Alex had read enough on Reddit to realise that this was a common ploy of the group to try and convince members to rejoin – he did not reply to the message, as he did not particularly want to be kidnapped and reprogrammed. Another innocent life saved by Reddit.

Not just a girl’s disease

Rhian Mourdant destigmatises men’s eating disorders.

“Don’t guys your age want to be bigger and not smaller?”

Many friends and family members asked me this question whilst I was in the midst of an eating disorder. I genuinely don’t think they had bad intentions — most of the time it seemed as if people were just asking out of mere curiosity, whereas others used it as a way to encourage me to eat. Of course, if male attractiveness is largely determined by how physically strong one looks, why would a man actively strive to look weak and frail?

A large misconception surrounding people with eating disorders is that we are obsessed with our appearance, which is what propels us to go to such extreme lengths to alter our bodies. I never really felt that. Whilst my body dysmorphia somewhat warped my perception of my appearance, I was always cognisant that I was looking sicker and worse every day that I was ill. For me it was never about vanity, it was about control. When I was at my sickest I had been struggling with homophobic responses from certain family members after coming out, in addition to being a victim of emotional and financial abuse. Unlike my

sexuality or finances, my weight was something that I had ultimate control over. However, on reflection I came to understand that it was never just about my weight and this obsession with control manifested itself in many different ways. I was studying to the point of exhaustion trying to control my university marks. I was checking my bank account numerous times throughout the day to ensure that I had control of my finances. I had reached a point where I was trying so hard to control everything that I ended up spinning out of control.

Ultimately though, the worst part of my eating disorder was the lying. I would constantly lie to my then boyfriend to try and cover up the fact that I was still struggling with my relationship to food. I would often ask myself: “who would want to date a man obsessed with something so narcissistic as weight?” Much like my eating disorder, my lies also developed in severity. I pretended that I was busy when I was actually in bed, too weak to move. I pretended that I had already eaten to get out of events where I knew food would be involved. I pretended to be allergic to certain foods so that

people wouldn’t ask me why I wasn’t eating. However, the most fatal lie I told was, “I’m getting better.”

I was oblivious to it at the time, but no one ever believed my lies, especially him and we eventually broke up.

It was at that low point that I decided to get help. I was incredibly lucky to have had an incredible support network of family members, friends and medical professionals who made the recovery process a whole lot easier than what it could have been. As I was beginning to recover, I noticed that most of the symptoms that I had been blaming on various medications, such as nausea, my low mood and lack of sex drive, were caused by my terrible food habits. Although there were many difficult days, I eventually saw myself returning back to my empty shell of a body.

My advice for recovery: don’t get better for others, get better for yourself. At the start of recovery my goal was to simply ‘get better’ and beg my ex to take me back. Yet whilst that goal motivated me to initially seek help, it wasn’t sustainable. I truly started to see results when I focused on what I wanted to get out of recovery. I was

20 and had a never-ending bucket list of things that I wanted to tick off. I wanted the energy to finish my law degree, land my dream job and keep on travelling around the world.

Whilst I was recovering there were so many YouTube videos and documentaries that I watched about eating disorders, though the overwhelming majority of them were from the perspective of wealthy, white, young women. On the rare occasion that there was a video about a man with an eating disorder, it centered around the novelty of being a man with an eating disorder rather than focusing on their actual experiences. Whilst women are more likely to suffer from eating disorders than men, we must interrogate whether men are underrepresented in such statistics in part because we are too afraid to speak out.

It is imperative that we create space where men are free to express their struggles with eating and their body image.

I know for a fact that the strongest I have ever been was when I was at my weakest: it was when I asked for help.

Between two worlds

Chloe Jade Singleton reflects on her Fijian background.

Shaping my identity in my early twenties has been difficult since I am currently dealing with this nagging feeling that I’m stuck between two worlds. I am known among my relatives as the “white girl in a black girl’s body,” since the way I speak and my mannerisms make me seem very foreign. At the same time, the Black Lives Matter movement and recent conversations surrounding race have also made me painfully aware of my unavoidable blackness. No matter how educated I am or how “white” I apparently act, I am still a black woman and will still be seen as such.

Growing up in Australia, it has been hard to assert my identity as an ethnically Fijian person. Apart from attending Fijian churches when I was a kid, I have remained largely disconnected from the community. Whenever anyone asks me where I’m “really” from, the answer gets stuck in my throat. I may be born of Fijian parents, but I have no real connection to their homeland. As irrational as it seems, I don’t feel comfortable claiming an identity that doesn’t belong to me.

A great deal of this disconnection goes back to language. Being understood and being able to communicate helps me to feel a stronger sense of belonging. I was never taught Fijian, which didn’t pose an issue in communicating with my parents since they were both educated in English. I’ve asked my parents many times why I was not taught the language, but have received different answers over the years. I was once told by my mother

that it was a “useless language.”

This idea continued to play in my head whenever I ended up in situations where I was the only person who couldn’t speak Fijian. A cousin of mine lived with us for a few years. Whenever he and my parents spoke the language to each other at the dinner table, it effectively locked me out of the conversation. It was hard to not feel like a guest in my own home. I know that it’s never personal, but it was still a greatly upsetting and isolating experience. My dad makes a point to primarily communicate with me in English, but I hear my mum speak more Fijian than English. The fact that she primarily speaks a supposedly “useless” language that I don’t understand makes me feel very distant from her.

As one of the primary ways of maintaining a connection to one’s heritage, the fact that I don’t know the native language of my parentes makes me feel like I have no right to claim my Fijian identity. I have heard stories of people in a similar position to me being able to reconnect with their cultures through language lessons. While I find that to be beautiful and inspiring, there aren’t many resources to help me learn the language in a way that will stick with me long-term, apart from a Fijian-English dictionary I’ve found in my house.

Nonetheless, I know that language isn’t the only way to engage with one’s culture. I used to try to do this primarily through religion, since Christianity

is another strong pillar of Fijian culture. Though since discovering my bisexuality when I was 16, even that avenue feels compromised now. After the media storm concerning Israel Folau and his religious opinions concerning homosexuality, which most of the Pacific Islander community stands by, it is clear to me that I will face scrutiny and criticism from my family if I were to be open about my sexual orientation. It now also raises the question of whether I will be able to remain connected to my Fijian family in the future, or whether my identity and my values will further distance me from them.

Sometimes I fear I’m overthinking this, but these worries and thoughts still feel so real and tangible to me. I can’t simply ignore them or pretend they’re not important. I don’t want to end up completely cut off from my family in the future. I love them and cherish them despite our differences. But continuing to hide parts of myself means further cloaking myself in shame, and it’s not fair to continue to force that on myself either.

I don’t know how to talk to my parents about this. I fear doing so would make me sound like I am ungrateful for everything they have given me. Their hard work is the reason why I am able to live comfortably, and I hope they know how incredibly proud I am of them and of everything

they’ve achieved since moving here. I also fear that I might come off like I am blaming them for this, but I know there is no one to blame. I know that this also has a lot to do with the ways I think and make sense of the world, as well as how my parents raised me. I know that my parents love me wholeheartedly and unconditionally, even if they disagree with or don’t understand some of my lived experiences, growing up here. I know that they’ve done the best that they could with what they knew, and I love them for that. I have become an honest and well-rounded person and a lot of that is thanks to them.

Part of it is wishful thinking. Even if I were to start intensively learning Fijian today, there’s no way I can make up for roughly twenty years of cultural disconnection. I sometimes wish that things had turned out differently, though maybe I will find a way to feel comfortable and secure in my identity whilst staying connected to my family. I might not know how that will work, but I’m eager to figure it out.



Rock & roll, riches and the Refectory

Matthew Forbes explores the history of live music in one of USyd's most suave yet sterile spaces.

There are bizarre elements within the 107-year-long story of the Holme Building's Refectory. The striking, slightly erotic murals on its back wall, for example, or the fact that their creator reportedly died for a few minutes during the process of creating the final mural. This grand hall has an eccentric flair and a history that links it to the more vibrant and unusual aspects of student culture. These elements are, unfortunately, not exactly reflected by what takes place there now.

The university-related functions that take place underneath its unsettlingly high roof are usually sit-down dinners, cocktail parties and balls. "The kind of USU events you have to google dress codes for," to quote Sam Langford's 2016 *Honi* article. But external events, such as weddings and receptions, corporate dinners and networking nights, are also common. This is all overseen by HostCo, a self-described "boutique catering and venue space nestled in quiet, picturesque gardens." The company sells itself through the 'elegance' and 'charm' of the various venues found in the Holme Building, the Refectory being the second largest of these.

My initial feelings towards the Refectory were characterised by a slight grudge regarding soundproofing. For students involved with the Dramatic Society (SUDS), The Refectory is best known for emitting the muffled yet consistently distracting noise that can often be heard from above during performances in the Cellar Theatre.

Usually, it's during a Saturday night wedding reception, throughout which the oh-so-irresistible grooves of whatever wedding band is playing can be heard as they undoubtedly fill up the dancefloor with a slightly funk-oriented pop song. If there was one thing that SUDS' 2019 production of *Relative Values* needed, it was a cover of Robin Thicke's 'Blurred Lines' scoring the play's final act. With a corporatised, dolled up venue encroaching upon a dingy yet communal space of immeasurable significance to student culture, it's difficult not to see this situation as symbolic, and equally

difficult to imagine anything fun happening there.

Hence my surprise late last year when I discovered that some of the most important figures from the Australian rock music canon - Midnight Oil, INXS, You Am I and Hunters & Collectors - had all played the Refectory on several occasions. Not only that, but international bands such as the Smashing Pumpkins, The Lemonheads and They Might Be Giants graced the venue's stage during their Australian tours. Raymond Ahn, bassist for the seminal Australian punk band Hard-Ons, describes the venue as "a legendary hub of university life, in terms of entertainment."

As a venue located within a university, the Refectory was part of a larger trend that was occurring at the time where on-campus venues were moved to the centre of the live music scene, both in Sydney and in other major Australian cities. Ex-*Rolling Stone* editor Toby Creswell says that a lack of venues in Sydney in the 1970s resulted in university shows being a "critical part" of the gig circuit.

"The university was kind of the only place where you could get much by way of cultural activity in Sydney," he says. "The student union ran everything - they were obviously motivated towards the interest of their members, but also making a very vibrant culture. So venues at universities became an important part of that."

At that time, many Australian universities would have Entertainment Officers employed through their respective student unions. A "de facto" circuit, as Creswell describes it, involving on-campus venues was formed through communication between these Officers, and became an important stepping stone for up-and-coming bands.

"Uni venues were regarded by musicians as being at the same stature as regular large capacity venues," says Amanda Brown, formerly of the Go-Betweens. She also notes how beneficial university campuses were for small acts. "A lot of local independent bands were hired because the students booking them were fans... Lloyd Swanton from

The Necks says they were given a room at Sydney Uni to practise in for free. That sort of thing is unthinkable now."

The ideal nature of these campus venues was heightened by the fact that, as music writer Clinton Walker says, they weren't "at police attention."

"Uni gigs always had a great vibe because they were kind of... I hesitate to say 'safe spaces'... but they sort of were."

"It's such a different time for me to think about now," journalist Caleb Cluff says, reflecting on the notable lack of police presence on campus during his time at the University. "There were no security guards everywhere."

It's hard to imagine that now. Let's not forget the words of ex-Head of Campus Security, Simon Hardman in 2013 (when he was the Superintendent of the Newtown Local Area Command): police "do not require any invitation from the University management to enter the grounds and conduct police operations." If the current lack of live music on campus wasn't enough to indicate how much less exciting this campus has become since the 70s, the plans to introduce 'Coffee with a Cop' sessions last year certainly were.

Back then, the university was a cultural breeding ground; a campus with creativity oozing from even the most unlikely of places. Shows took place in the middle of the day out on the Front Lawns. Tim Freedman, lead singer of The Whitlams, once witnessed Hunters and Collectors playing 'Throw Your Arms Around Me' in the Engineering Building (!) before its release.

The Refectory's visual splendour, size and acoustics made it the ideal space for shows that could be considered "events" - such as the well attended 'End of Semester' shows - rather than the smaller "gigs" and band competitions that would take place at other spaces around campus.

Keith Welsh, the manager and a founding member of Icehouse (or Flowers, as they were known during most of his time in the band), reflected on the Refectory's status. "When it became a regular venue for rock bands, it became one of those points from an artist's career where they're getting bigger, or they're able to play bigger shows."

The band played at the venue in August of 1979. "We probably would have been headlining that show because we'd hit a point where our album was coming out, things were going well... we could feel a momentum."

The presence of a "proper stage" in the venue was a great assistance to the band on the night, especially in terms of sound. "So many places that we played would have a pretty loose idea of what a stage was - it could be something on milk crates."

The shows at the Refectory would often boast a 3-band bill, with headliners

needing to have some sort of substantial following. Up and coming bands or acts were far more likely to have their 'first discovered' moment elsewhere on campus.

But that's not to say the Refectory wasn't enjoyed and remembered fondly by USyd students, indeed the opposite is true. Both Cluff and Ahn named a Go-Betweens show in 1987 as their favourite Refectory story. "It was around the time Robert Forster had taken to wearing slinky sheath dresses and channeling Prince," Cluff described. "Amanda Brown had joined. My friend Phil Garrett was rather taken by her stage presence, and there ensued a protracted long staring session between Amanda and Phil, which was not unnoticed by Robert. He stopped the gig between songs and with great headmasterly aplomb looked down his nose and pointed directly at Phil. Hilarious and beautiful, like the band."

Adam Spencer, former president of the USU, recalls seeing The Jon



Spencer Blues Explosion "tear the place apart on more than one occasion," as well as great performances from "real darlings of the indie scene," such as The Hummingbirds and The Clouds.

What could be considered as a 'watershed' moment for the Refectory came in 1977 on May 11, when Brisbane punk band The Saints played the venue with Johnny Dole & The Scabs supporting them. These were two of the leading figures within the Australian punk scene, which was just burgeoning when this gig took place. The Saints had released their debut single, '(I'm Stranded)', in September of the previous year, but with that song alone had predated any recorded musical output by UK punk rock contemporaries such as The Clash, The Buzzcocks and Sex Pistols, and launched the punk and new wave movements in Australia. The explosion of these movements were greatly assisted by the accessibility and inviting and relaxed atmosphere of on-campus venues.

Welsh holds the gig Flowers played at the venue in similarly high regard. "Physically I remember the venue



being fantastic because it was packed, and, as those gigs used to be, it was just fantastic, the response we would get from various people."

As Welsh suggests, live music was met with a great deal of enthusiasm across campus - an enthusiasm which largely stemmed from the same question that propelled pub rock forwards during this era: what else was there to do? Often costing only \$4 or \$5, and in a convenient location for those who studied at the university, it was a perfect source of cheap entertainment at a time where there was little else of it - or any kind of entertainment - and an example of the unifying and energising effect of live music and legitimate student culture.

"The whole idea of the audience being that into it - they were all ready to have fun," Welsh says, "and if the band was good... it was that wonderful symbiotic relationship between the audience and the artist where everybody winds one another up and things get better."

The social quality of these gigs, as Freedman remembers, was only enhanced by the presence of the Courtyard area (which, at the time, was essentially a set of wooden tables, rather than the open plan café current students know and love). Located just behind where the Refectory's stage would have been, it was "a great spot to escape noise, drink and talk."

And on that 'noise', one particular feature of the venue was the subject of differing appraisal amongst those who attended gigs there: the sound.

For Welsh, as mentioned before, the experience in this department was nothing but positive, and he believes that "the room was built for there to be good sound."

"I can recall our front-of-house guy used to be quite specific about trying to get the best sound everywhere, and I remember him remarking that it sounded great that night, whether it's those old wood panels or whatever it was that was in the room."

Ahn stated that the 'blueprint' strategy employed by sound technicians was to have bands play quieter so that the sound could be 'pushed out the front' by the P.A. system. "With that tiny extra bit of reverb... it was a really-good sounding room."

Ahn recalled seeing Sonic Youth at the venue and witnessing them go into a "free-form segment of their set where they were just playing anything they wanted, it was just pure noise, but it was blissful. Whoever was mixing them did it perfectly."

However, without a decent crowd, as Freedman says, the same conditions that made the venue's acoustics optimal for larger gigs ("high ceiling, all hard surfaces") were its downfall.

Putting it more bluntly, Creswell mentions that he "always found the sound to be really bad in there, it was a pretty horrible experience."

A particular gig highlighted this for him: in 1979, Skyhooks, who were "on their way out" by that point, played the venue to an audience of what he estimates to be around 12 people. Between the tirades that the band's bassist subjected their audience to, Toby noticed that "if you don't have a lot of people in that room, it just sounds terrible, it all bounces around."

This is, as former USU employee Alistair Cowie confirmed, at least part of the reason why the Refectory no longer hosts gigs. Manning Bar's multi-million dollar renovation and expansion, finished in 2000, turned it into an ideal, ready-made space for the kinds of gigs the Refectory was known for, but without the need for the expensive and tiresome process of loading in the stage, lights, sound, etc., nor the sound issues that that venue was perceived as having.

What's more, the safety of the considerably old, wooden-floored Refectory was, according to Cowie, questionable. "I don't quite know what the capacity is, but I can assure you that the capacity would have been exceeded in those days. I think I remember an INXS concert in there once that had maybe 8 or 900 people crammed in... the floor could only take so much."

As the heyday of the pub rock phenomenon continued throughout the 80s, more venues began to emerge - specifically, venues that were more successful in meeting the criteria of the industry at the time, which Toby believes "was built around how much beer you could sell."

While the decision to can gigs at the Refectory may not exactly be part of a grand conspiracy involving the University's endless quest to ban fun, there were other factors at play aside from

those cited above.

Live music in Sydney has been experiencing what Clinton Walker labels a "death by a thousand cuts" for several decades now. Some of these "cuts" included regulations regarding the safety and noise levels of venues, and, of course, poker machines.

But the bigger blow to campus culture was the introduction of Voluntary Student Unionism and, subsequently, the USU's ACCESS program, in 2006. The reasonable budget that universities had allocated to cultural and social events before this was no longer seen as viable. Thus came a decrease in students' engagement in the campuses' cultural offerings.

Amanda Brown, formerly of the Go-Betweens, saw live music on campus as one of the "first casualties" of "the introduction of broader fees and the pressure to turn a profit rather than offer a well rounded education (including a vibrant campus social life)."

Going back further, a political shift occurred on campuses during the late 1970s and beyond. Creswell describes watching on "as this sort of conservatism started to sneak further and further into [the student body]". On-campus demonstrations decreased and an activist culture was "leached out." Both Creswell and Walker stressed the impor-

"I don't quite know what the capacity is, but I can assure you that the capacity would have been exceeded in those days."

stance of this aspect of student culture to the live music scene on campus. "Music was completely intrinsic to political activism," says Walker.

But the Refectory was more separate from this culture than other venues on campus. It did not have the same grassroots agenda as, for instance, shows at the Tin Sheds, an art workshop near where the Wentworth Building currently is that was completely run by students at the time.

The gigs that occurred in the Refectory weren't as frequent as other spaces, nor did they showcase that much by way of 'underground' music. The kinds

of events that take place at the Refectory now aren't new. Graduation ceremonies, weddings, college functions - they were all happening during the day (though corporate events weren't as common as they are now).

Live music on campus is no longer the cultural force it once was. Of course, musical societies will organise their own performances, and take the stage during O-Week, though the collective organisation that was inherent to live music in the past is nowhere to be found.

The live music that does go on at Manning and Hermann's Bar feels distinctly separate from student culture. You'd be lucky to see any sort of substantial promotion of these shows from the student union that was once running them.

According to setlist.fm, the last gig to take place at the Refectory was as far back as April 7, 2000, when The Whitlams played there to a "full house." Tim recalled seeing the crowd through the large windows which line the venue's 'colonnade' while walking through there to get to the stage. If this was, in fact, the last gig to take place there, at least it would have been a packed one.

The birth of the idea behind this article came from a perception of the Refectory as a victim of gentrification - a symbol for the demolition of an

authentic student culture that has been replaced by corporatised schmoozefests and boring cocktail parties for college kids.

In some ways, this is true. Yet, as Toby described it, USyd used to be a "melting pot university," and that is, perhaps, what the Refectory was actually symbolic of. It can still be said, though, that what the pot cooks up nowadays doesn't have as much spice as it used to.

Maybe the Cellar Theatre's roof can be thankful for that, at least.

Art by Jocelin Chan.



BTS' 'Dynamite' — Western pop or paradigm shift?

Zara Zadro on BTS' rise as symbols for a transnational identity of youth and optimism.

BTS' latest single 'Dynamite'— a glittering funk fiasco released August 21— marks the septet's second record-breaking release this year since March's album 'Map of the Soul: 7'. The group currently dubbed the biggest boyband in the world became the first Korean act to top the Billboard Hot100 songs chart on September 1, outselling the next 49 songs in America combined with the chart's biggest first-week debut in 3 years. But 'Dynamite' is also BTS' only all-English release, sparking controversy, not for the first time, over whether the group has been 'Westernised' by their global fame.

I believe that, far from conforming to the standards of Western pop, 'Dynamite' consolidates BTS' status as a global cultural phenomenon.

'Dynamite' is a serotonin boost in music video form. Think 70s flare pants and pastel diners, 90s streetwear and choreography reminiscent of Michael Jackson's Billie Jean. Though 'Dynamite' has no singular visual style, era, or musical genre it pays tribute to, the message is clear; as darkness looms, we must resist by "light(ing) it up like dynamite."

For the group, whose main message, if at all condensable, is one of authenticity and resistance; 'Dynamite' may just be a quintessential BTS song. (At least, since they began dishing out brighter, poppy-er title tracks with 2017's 'DNA'). That's with one exception; it contains no Korean.

But for BTS, so-called 'Western validation'— competitiveness in the American pop market as a measure of success— has never been the objective. Originating from a small, previously bankrupt company outside K-pop's 'Big 3' (YG, SM, and JYP), the rise of BTS has triggered a shift in the K-pop industry. More than 'music in Korean,' K-pop was born with 1992 act Seo Taiji and the Boys, the first to combine hip-hop and youth-focused political messaging with Korean popular music.

Yet throughout the 2000s, K-pop metamorphosed into an assembly-line of staggeringly high-quality

performance, glossy aesthetics, and in-house musical production style, as entertainment companies trained and produced 'idols.'

Debuting in 2013, BTS, though undeniably a product of this industry, diverged by writing most of their own song lyrics encoded with socially conscious and political messages, like 2017-18's 'Love Yourself' series, actively using social media, and talking openly about their struggles instead of maintaining a polished image. The comparison to K-pop's fathers is hardly imagined; the group covered and even performed with Seo Taiji in 2018.

Credit to this organic ascension, BTS have refused to create English music to appease a Western market in recent years; "We don't want to change our identity or our genuineness to get the number one," said leader RM in a 2019 interview when the topic was raised.

Whilst 'Dynamite' surprised followers of BTS, English lyrics simply "fit the melody a little bit better," member V explained at the recent press conference. "Dynamite is a song that can lift anyone's spirits," added Jimin.

I'd add that, rather than compromising BTS identity or cultural impact, Dynamite symbolises their semiotic disruption of the Western pop industry.

In Dynamite's first scene, main vocalist Jungkook dance-improvs in denim-on-denim around a bedroom plastered with the Beatles and David Bowie posters, like the star of an 80s American drama. Shooting the camera a cocky side-eye, he sings, "King Kong, kick the drum, rolling on like a Rolling Stone."

Dynamite exudes Western retro-revival. One Forbes article says it's "crafted specifically to be a chart-topper." Yet it's also, undeniably, K-pop. From perfectly synchronised choreography, to designer-brand outfits and infectious melodic hooks, to looks that transcend the aesthetic binaries of masculinity and femininity still dominant in Western pop, Dynamite is

no exception to K-pop standards.

But the single's successes also represent the emergence of a new cultural identity unique to BTS, who sold out Wembley stadium last year (one of only 10 artists to ever do so — the only in 90 minutes), and matched a feat achieved by only the Beatles and the Monkees when album 'Map of the Soul: Persona' became their third in a year to top the Billboard 200.

Throughout their seven-year career BTS have consistently decontextualized and fused cultural content. Rather than devaluing cultures, this task equalises them. Adapting texts and styles from Western canon while consciously rewriting the metanarratives embedded within them is a prominent part of BTS' artistry.

'Dynamite's disco sound, for instance, actually originates from the 70s American disco subculture formed of Black, Latino and LGBTQIA+ people. It's not the first BTS song to reference elsewhere; 2016's 'Blood Sweat & Tears' video mixes biblical imagery with Hesse's 1970 novel Demian. 2019's hip-hop hype track 'Dionysus' pays tribute to the Greek god of wine and festivity while referencing Korean folk song 'Ongheya.'

In fact, reworking elements of Korean culture is something BTS have done since debut, from older songs like 'Paldogangsan' and 'Baepsae,' to 2020's 'Daecwhita,' or 2018's 'IDOL'. In 'IDOL,' BTS wear gat and modernised hanbok (traditional Korean dress-wear), and weave in elements of traditional Korean culture, like 'ulsoo,' an expression encoding joy originating from traditional pansori performance. As academic Sujeong Kim has stated that "it is not because the Korean-style attraction helps spur the popularity of BTS but because BTS' popularity helps spur the Korean-style attraction."

BTS was awarded a fifth-class cultural merit by South Korea's president in 2018 for spreading Korean culture to the world—the only K-pop act to receive such.

Like Dynamite's English lyrics, this re-contextualisation of Korean and Western traditions displaces the power hierarchies and divisions that have long defined East-West cultural interactions.

"Rather than be recognized as the rise of a genre or the rise of K-pop as a genre, I would like more talented Korean artists to be better known around the world," said Member SUGA in a 2019 Grammy interview, alluding to generalisations and stigmas surrounding the K-pop world.

What's more, BTS proves not only the commercial success of this task, but how 'soft power' can re-focalise Eurocentric lenses of globalisation and capitalism through legions of devoted fans.

A 2018 report found that 1 in 13 tourists come to South Korea because of BTS — roughly 800, 000 people. BTS accounts for \$4.65 billion of South Korea's GDP, putting them in the same league as Samsung and Hyundai.

Riedel also writes, "K-Pop shows that not everything related to globalization is about homogenization or Americanization," as social media adjusts the tastes of global fans."

Many argue BTS' success should be treated separately from K-pop due to their divergence from industry norms. But answering such a question becomes difficult when those norms are shifting in real-time, as producers seek to mirror BTS' global popularity and the industry recognises the consolidation of a new 'idol' image. New groups including ITZY and Stray Kids are pushing songs about self-love and personal struggles and there is more artist involvement in songwriting.

However, it's safe to say the septet, with their new world records, remain untouchable for now in their pastel-hued bubble of flashing disco lights.

'Dynamite,' despite being an all-English song, is just the next step in BTS's journey. As they rewrite Western pop-cultural history, other K-pop acts will likely follow in their footsteps.

Art by Shrawani Bhattarai.



Locking down and levelling up with Duolingo

Baopu He thinks language-learning apps might have the edge on uni.

Earlier this year, I wrote an article about how you shouldn't learn a language at university. In it, I argued that while learning a language is an enriching intellectual endeavour, studying one at university probably won't make you fluent, so those thinking of doing it should go in with tempered expectations. Much of this was based on my own experience of studying Japanese at USyd. Never would I have guessed that this article would be the most controversial thing I've ever written.

"This is such a poor take. I've finished Japanese 2 and I have some ideas of how to express my daily thoughts pretty simply in Japanese" one comment reads. A particularly angry reader even sent a letter to *Honi* warning them against posting "one-sided articles" like the one I had written as it would "dissuade people from studying what they're really passionate about." One comment that did stick with me though was from someone asking where else you would learn a language if not at university? Of course, immersion is the best way to go, but not everyone has the luxury of time or money to move to a different country for a year.

Many argue BTS' success should be treated separately from K-pop due to their divergence from industry norms. But answering such a question becomes difficult when those norms are shifting in real-time, as producers seek to mirror BTS' global popularity and the industry recognises the consolidation of a new 'idol' image. New groups including ITZY and Stray Kids are pushing songs about self-love and personal struggles and there is more artist involvement in songwriting.

Cottagecore, colonialism and the far-right

Claire Ollivain takes a look at the darker side of our obsession with picnics and cottages.

It is hard to deny that there is something soothing about the images of cosy, flower-covered cottages, home-made bread and hand-picked mushrooms that proliferate across 'cottagecore' social media. I have always felt the appeal to this aesthetic; it evokes comforting memories of reading fairy books with my grandmother, watching Studio Ghibli films and dreaming of running away to the woods as a child.

The shared desire many of us have for a stronger connection to nature and a simpler way of living speaks in some ways to an anti-capitalist sentiment, but the romanticisation of the pastoral has a darker political history which we should be vigilant of.

Cottagecore's fantasy of escaping to an idyllic life on a farm has roots in the cultural division of the urban and the rural. While the modern city has been constructed in discourse as a site of degeneracy and moral decay, rural life has been imagined as a more 'natural' and wholesome way of living. This is a common right-wing dog whistle. Visions of national identity and traditional, patriarchal gender relations are often grounded in a mythology of the rural. This distinction is also heavily racialised; immigration to cities has been met with fears of the deterioration of the 'white race.'

Social media users who are sceptical of cottagecore have observed that those who uncritically embrace the aesthetic will often romanticise settler colonialism, many without realising it. In a Tumblr thread titled 'time to stop tagging cottagecore alongside solarpunk,' one user observes that in another's defense of cottagecore they

So I took it upon myself to see if there was a better way to study a language. I decided to start learning French and promptly enrolled in classes at the Alliance Francaise. But given the lockdown which happened afterwards, I soon had no choice but to go with Duolingo. Much maligned as nothing more than a technological gimmick, I was initially skeptical of how useful it would be. Little did I know that it would soon become the only thing keeping me sane during lockdown. Like most people, I struggled to maintain any sort of routine while stuck at home. Duolingo was the only thing keeping any semblance of structure to my days. I would try to spend at least twenty minutes a day on it, give or take a little depending on how busy I was with my studies. Some days, caught in the depths of lockdown despair, I felt like I spoke more to "Duo," the little green owl mascot, than I did to anyone else.

More than 160 days have passed since I started learning French on Duolingo. I know because the app keeps a streak counter for everyday you complete a level on it. Though many people who have tried Duolingo report finding it hard to stay motivated

and continue learning, I had built up enough momentum around day 30 that I now feel anxious if I don't do my daily Duolingo. Not all of my motivation has been out of pure linguistic curiosity, admittedly. Sometimes the only thing compelling me to open up the app is the fear of losing my streak. Other times it's the simple joy of seeing my name overtake others on the in-game leaderboard. Reflecting on this, I realise that I've spent more time studying French on Duolingo in five months than I ever did in two years of studying Japanese at USyd. Had I taken the same consistent approach to my university language studies, I might have got more out of it.

That said, there are parts to Duolingo that I genuinely prefer over in-class learning. The freedom to learn at your own pace, and the ability to get immediate feedback are obvious ones. More importantly, the underlying pedagogy it uses to teach languages suited my learning style much better. Traditional language learning often revolves around learning rules or vocabulary and then doing exercises so they stay in your memory. Children on the other hand learn their first languages

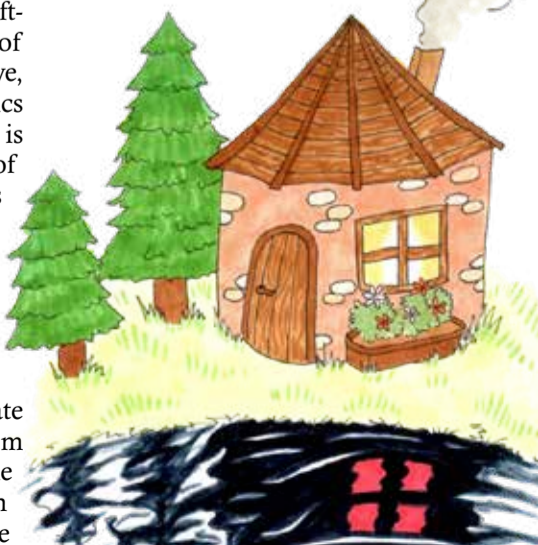
very differently — they aren't formally taught it, they just hear it so many times that it becomes second nature to them. Duolingo is somewhat similar to this. It doesn't give you much guidance in terms of grammar rules or vocabulary, and instead encourages you to develop an intuitive understanding of what they are yourself through repetition. After doing lots and lots of exercises, linguistic patterns become clear to you even though you've never actually learnt what they are. And because you've actually had to make these links yourself, they're much harder to forget.

So how's my French? Well, there are eight levels in Duolingo and I'm about to start level five. After doing a whole heap of online diagnostic tests, it seems that I won't have any problems passing the first level for the Diploma in French Language. This is around where I would be after a year of studying French at university. Of course, Duolingo still has its problems. It's not the best at fostering listening or speaking skills, and I don't think it's possible to become fluent solely from using it. But for a free application, I'd say it's pretty impressive.

supremacy and colonialism? Ideology is effective because it doesn't always present itself as such; what might appear to be a wholesome utopian ideal can obscure a history of genocide, theft, and violence. For many who are fond of cottagecore, these horrors are a far cry from fields of flowers and gingham picnic blankets. Whether or not we choose to continue enjoying the aesthetic—and I'm not calling on anyone to pack away their floral cardigans into boxes—it is important that we are aware of its historical precedents and how it might be weaponised by the far-right, particularly given the rise of eco-fascist rhetoric in recent years. Fighting for Indigenous liberation and being conscious of whose land we are on is something we should all strive to do and we must be open to criticism; lest we allow our escapist fantasies divert us from the important work of transforming reality.

A common response to these criticisms is that they don't apply in European nations which haven't been colonised. Yet, the nostalgic romanticisation of an agrarian lifestyle also has historic associations with fascism. The parallels between the Nazi 'Blood and soil' idealisation of rural values and the aesthetics of cottagecore has led to some startling cross-overs in online spaces. As one twitter user has commented, "I love cottagecore but I always have to check if I'm reblogging from Nazis." Regardless of the left-wing political leanings that many of us who enjoy cottagecore might have, its similarities with the aesthetics of white supremacist propaganda is alarming. With the rising popularity of cottagecore accompanied by feelings of disgruntlement with modern life, some have expressed concern that Neo-Nazis are exploiting it as a recruitment base targeting people who already accept "white, westernised beliefs about nature."

Art by Claire Ollivain.



A weary accountant's view of a day in the city

Words by Angad Roy



Pre-dawn

Electric gaze transferral from cyber tap-tap-tap through long night seen through faint lights peeking inside reinforced windows, and onto the real end-of-night hand-in-hand with real-day (dawn), walking beside churning rubbish trucks groaning along roads like tanks with emphysema. Walk beside the menacing, big-bodied mechanic lumps and it's hoarse cough flushes one back into a non-cyber presence, free and flushed, free and flushed from the whirlwind of numbers and monitors and the deadening reflection of the face in said monitor or all monitors – it may as well be fragmented for the night-dawn identity of a pluck plucking accountant is nothing more than an identity divested into screens and taps and the obscene figures for the people of means sitting in hefty watchtowers built by the sweat and the fissures of pre-arthritis fingers. Soon enough, the slow gurn of the emphysema truck waddles away and a shitty black uber replaces it. Sit in the car and murmur a half-language caught between the verbal and the numeric and drift off to sleep in the one-hour drive home to the suburbs, trying not to suffocate on the odorous stench of a 24-hour cigarette smoke fest and to faint as the lights of the office building and other buildings transform from mere flickers to a hogwashing, swashbuckling swirl of whirlpool-like intensity as the car skittles away...

Morning

... and the train skittles into the Wynyard cave. Cramped like thousands of dirt particles between the tubes of a Connect 4 board game, the open sliding doors beget a flurry of white-collars. In India, peak hour trains often leave late passengers floating above the floor and require no effort of the muscles as they float along the tracks suspended in the

hold of sweaty bodies. They wade out in a similar way when the doors decide to be begot. In the less civilised or the more modernised Sydney trains the standing trip is a test of strength and patience, and an unfriendly descent back into the acute finger-strained and eye-strained confines of tall towers. The eventual escape from the snaking Wynyard cave off the platform and through to Barangaroo greets the face with a much-needed dose of fast-paced, fresh air complementing the shimmering blue waters of the Harbour flashed across generic tourist leaflets that the emphysema truck usually picks up in its loud churn. Lines snake out from coffee shops and acrid coffee smells drift between clean fingers or covert cigarette fingers plonking away on phones. The aggressive, caterpillar-leg like flurry offsets the invisible movement of gargantuan cranes and the roaring wall of machinery beautifying and modern (tourist)-ising the city...

Lunch

... that enlivens at the midday rush between lunch breaks and between shopping and between quick snapshots taken beside seagull shit and seagull swoops. The salmon poke bowl with a generic tasting mayonnaise and chilli that wasn't ordered but is too spicy to be a mistake is the most colourful thing that graces the eye all day but the most unpleasant thing to eat. A sloppy burger from Bar Luca would have been preferred but those patties have the same dead dryness and thinness of the questionably beef McDonalds patties and a kebab from the generic kebab store would be too embarrassing to eat in front of all the midday office runners and sweaty gym heads and RM Williams'd and power-suited workers feigning a health obsession. The oily sloppiness of junk food would be the only robust, knowingly satisfactory event of the

day but even that must give way to the nutrient filled, non-chemicalised mode of sustaining the brain and the focus. Everything lives in fast forward but not one that sweeps by like trees in a fast car. It is instead a quickness that resembles that of a shit popcorn movie watched absent-mindedly and one which sits in the mind with a heaviness catalysed by the regret and dissatisfaction that one just spent two hours watching it. The lunch time rush amalgamates with the pre-dawn and the morning and with the upcoming soup o'clock and night and leaves the weary accountant living in the gunk of a two-hour popcorn movie of The Rock's pecks on endless repeats for 24 hours a day, and 21 not 7 days a week. The watery mayonnaise at the bottom of the poke bowl quakes in reaction to the walk back to the office and after throwing it out, the rays of the sun bouncing off the freshly cleaned windows of the tower glisten...

Soup o'clock

... as the afternoon sun rays at soup o'clock slant across the water of Sydney Harbour. The fatigue at soup o'clock is the worst part of the day as the realisation dawns that while the other salad-eaters and shopping-eaters will head home or to bars for fun beers and other emancipatory post-work events, the changes in the gradients of the sky commingling in various shades of orange and grey and blue will be overpowered by the white glare of the screen. Colours are the easiest way to track days, to track one's own progression, to realise reality in its constantly shape-shifting forms. Colours themselves are the easiest sources of transmigration. Transmigration, as Doris Chon writes, "encompasses a twofold meaning: it can signify the migration or passage of something or some person(s) through time and physical space at the same time that it can allude to the transcendence

of spirit or soul from a corporeal to other less tangible forms of existence." Look into orange, migrate to dawn or night or see the smiling recesses of the soul. Look into blue, migrate to dawn or night or see the frowning recesses of the soul. Look into grey, migrate to dawn or night or see the melancholy recesses of the soul. Stare into white and evaporate to one times three x six seven eight eleven point zero three zero three repeater or heavy annoyed breathing on the ends of people who hate pesky accountants or blank void dormant recesses of the soul...

Night

... (sole) of the wearisome leather shoes constricting the toes. OH&S signs recommend toe-wiggling and half an hour breaks but what is the point if the pain is perpetual? Another pesky salad sits in front except it has to be eaten inside, inside the small, toilet-like room beside eight other members of the team all plugging along and trying to stay plugged in. Some float optimistic thoughts like the consumption of alcohol once it's all done but it falls on deaf and tired ears. Sit back momentarily away from the computer and see the pieces of air in the room mingle and dust settling everywhere and screens and their contents increasing in acceleration and the little pieces of lettuce even giving a little dance and smiling and all the sights above and below and beyond the panoptics of the vision encircle the body like a coffin. They breathe heavily on the face and provide momentary respite and reveal in themselves some hidden order constituting the space beyond the screen but even that revelation soon becomes confronting and dizzying as it enlivens the awareness that a manic and fluctuating world exists outside of the...

Art by Janina Osinsao.

被淹没的人也可以写诗

Words by Lei Yao

羞愧

只有惊蛰天能唤醒我
其余时间都在沉睡
春夏假装成绩斐然
秋冬继续一场迷醉
没有一个日子比我更羞愧

南国与我

缱绻与千千万万
许是白马非马
一条河流倾倒而下
我被滚滚的红尘清洗

决定

你决定离家出走
把午后的午夜的心事搁置
呼吸声漫过梦中的浪潮

望着门的缝隙
缝隙回望着你

失望或悲哀藏在行李箱
沉默比话语和月光美一些

我的夜

不谈论政治与自由
万物枕着诗的柔软入梦
偏爱风雨云
微妙细节于泥土的呼吸声

说声晚安开始重生
感官和思绪编织另一种现实
每晚的连续剧才刚刚开始
我永远风情又乖张
即使死于一桩饱受非议的谋杀

Driving at dusk

Words by Genevieve Couvret

There were no stars in the sky, but there was rain
Like shards of glass caught in two tunnels of light
The wind held the car like a coin it could flip
Across lonely lanes of endless highway.

Time races and resists with bold indifference:
Thoughts linger, like breath caught by cold air
Songs you've never heard before fill eternities
Hours blur like the wipers on the windshield

The trees are shrouded in darkness that echoes
Like a dream brought to life where sense loses meaning
And space is more metaphor than something between us
We learn the madness of going forever in a straight line

We promise Elton we won't break his heart
And tell our parents we'll get to the church on time
Silences between songs as warm as heated conversation
And whatever we are is now infinite

It would have been so easy to break down or get lost,
That to keep going is enough.
Those nights where you can't see past the high beams
And the only reason you're not scared is because you're not alone.



Art by Shania O'Brien.

President

Liam Donohoe

The comprehensive repression of the August 28 National Day of Action Friday's protest cast a long shadow over what was a comparatively quiet week. Angered by the brutality of the NSW Police, the defence against the Liberals' attacks on higher education was, unsurprisingly, the week's theme. Solidarity rallies raged across campus, organising meetings were well-attended, and plans were put into motion for further new campaigns which address police repression specifically. But while education activism was the focus, the week was not without its usual mix of committees, operational challenges, and new initiatives.

Fresh off the heels of the August 28th fracas, on Monday I attended a speak out in front of F23 on Monday organised by USyd staff and NTEU members to condemn the police's heavy handedness, demand greater protection from USyd management, and, of course, condemn the savage attacks on our sector. It was incredibly encouraging to see the large display of solidarity at such short notice—many thanks to the staff who organised and attended the speak out for your solidarity.

Not to be outdone, student activists continued to build our campaign against the attacks, with the Education Action Group's organising an Open Forum on Fighting Campus Cuts, which I attended on Tuesday night. Political Economy tutor Joel Griggs and

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.

SRC Education Officer Jack Mansell spoke in what was a really informative session. It was particularly encouraging to see a bunch of new faces, and the compelling discussion served as useful reminders and motivation for the coming months. I encourage all students to attend the Student Strike assembly THIS TUESDAY (the 8th) at 6pm to contribute to planning around a mass student strike, and encourage everyone to stay tuned for further actions in the coming weeks.

Unsurprisingly, police repression was a recurring theme of both events. But instead of merely complaining about the repression, student activists have gotten work to ensure it's not repeated. At a general level, this week saw the new "Democracy is Essential" campaign launched. This campaign, which has been spearheaded by USyd's own Vinil Kumar, draws attention to the anti-democratic double standards of the NSW government's health orders, and demands the restoration of the right to publicly protest. I am really chuffed to have been asked to play an organising role in the campaign, and excited to build for a campaign with such high stakes. Stay tuned for more information about this campaign, which will be of central importance to other interrelated fights, like the fight for our education, the fight to guarantee that Black Lives Matter, and the fight for climate justice.

On a more local level, I raised the SRC's concerns about the Police's presence and conduct at the NDA at

Tuesday's Safer Communities Advisory Group meeting, seeking assurances that the University did not call the Police on protestors. While the members of the committee were critical of the Police's conduct, and sympathetic to students who had been fined / brutalised, the reality is that high-level decisions about interactions with the Police are beyond their remit. I will raise these concerns with the Vice-Chancellor and senior management to clarify USyd's involvement and ensure steps are taken to prevent further repression and brutality.

But while the cops may have cast a long shadow, we still managed to shine some light on some important non-activist initiatives. The inaugural SRC Informs session took place on Tuesday, with SRC caseworker Mel de Silva pre-recording a session on tenancy. The useful session covered topics like recovering one's bond and dealing with landlords, and is available on our Facebook page (and, soon, our website) as a permanent resource. There will be further SRC Informs sessions in the coming weeks about a range of topics—I encourage all students to attend the sessions, which will take place live over Zoom.

Beyond that, I also chaired a Mutual Aid program meeting, which hoped to be the first step towards reinvigorating the program throughout the second semester. Among other things, a working bee has been organised for Monday the 7th in order to throw away



perished goods, sort new bags, and move all supplies / equipment from Gosper to the Women's room. Over the next week we intend to deliver all remaining packs and clear out our backlog of requests, before developing the program into a more sustainable and permanent long-term service. I look forward to seeing some of you at the working bee, and hope you stay tuned for the next round of Mutual Aid offerings.

The week would not be complete without the usual operational concerns. I have been working with the University and our Workplace Health and Safety Officer, Mel de Silva, to ensure our in-person activities—including our elections—are authorised / permitted. We have made a number of changes to the office, including new limits on people per room, sanitation stations, and hygiene reminder signs. Aside from that, I have also been working on some HR matters and continuing to offer minor logistical assistance with elections.

While not nearly as historic or eventful as the week which preceded it, the second week of semester two has set the groundwork for a serious escalation in the defence of our education. And given growing talk of strikes and sit-ins, there will certainly be a lot to report back to you about in coming weeks.

Vice Presidents

Charlotte Bullock and Felix Faber

The campaign for a quality education has seen some notable events over the past several weeks. The August 28th NDA saw an incredibly excessive deployment of police to disrupt student activists, and the government's university fee package passed the House of Representatives. While these events have been demoralising, there is still chance for the package to be voted down in the

Senate, so long as we keep up the fight. In this time, Felix and Charlotte have both been working hard to advocate for students' needs.

This fortnight Charlotte has primarily been working on a review of the new curriculum. This review has been a goal of hers since she began her term as VP. She started work on it at the beginning of the year, but decided to put it on hold at the onset of the COVID-19 pandemic,

when more pressing student welfare issues became apparent. Although the situation with COVID is far from over, given that students who started the new curriculum will be coming to the latter part of their studies, now seems the right time to run a survey to understand their experience. Charlotte is working on drafting the survey and considering how to get the most detailed and informative responses.

Felix has been continuing his work

with Clubs Against the Cuts, hosting a forum for STEM students to hear about the impact of fee changes, and discuss possible opportunities to combat them. He has also been working with other office-bearers to get the mutual aid program operational again after the winter break. If you would like to ask us any questions about our work over the past fortnight, send us an email at vice.president@src.usyd.edu.au.

General Secretaries

Liam Thomas and Abbey Shi did not submit a report this week.

Welfare Officers

Charlotte Ainsworth, Madeleine Clarke, Amelia Mertha and Yilun Ma did not submit a report this week.

Environment Officers

Shaan Patel, Sofie Nicholson, Lily Campbelle and Prudence Wilkins-Wheat did not submit a report this week.

Intercampus Officers

Kristina Sergi, Joanna Sheng, Michael Kallidis and Jiahui (Ethan) Zhai did not submit a report this week.

STUDENTS' REPRESENTATIVE COUNCIL UNIVERSITY OF SYDNEY

SRC CASEWORKER APPOINTMENTS ARE NOW AVAILABLE ONLINE

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 Centelink 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

[/usydsrc](https://www.facebook.com/usydsrc)
[@src_usyd](https://www.instagram.com/src_usyd)

Need help with your tax?

Students and low income earners can get FREE help with tax returns from a Tax Help volunteer!

To book an appointment go to:
www.ato.gov.au/individuals/lodging-your-tax-return/tax-help-program/

Australian Government Australian Taxation Office

Health Care Card - Cheaper Health Care for Students



What is a Health Care Card?

A Health Care Card entitles you to receive certain discounts and services.

In NSW, this includes:

- Reduced pharmaceuticals
- Free ambulance cover
- Access to free dental care
- Free prescription lenses and frames
- Discounts to most alternative medical practices, e.g., physiotherapy, chiropractic, acupuncture; but this is through negotiation with your practitioner.

Who is eligible for a Health Care Card?

Anyone who is on JobSeeker (formerly NewStart) or a pension from Centrelink is eligible to get a Health Care Card. It is unclear whether JobKeepers are eligible or not.

As a student, you may also be eligible if you are a "low income earner". This means about \$570 per week over an 8 week period. (March 2020). When in doubt, apply.

How can you apply?

If you have a MyGov account, you can apply online. Alternatively, you can call 132 490. Please be aware that the wait times on Centrelink calls can be as long as 2 hours.

Speak with a caseworker

SRC caseworkers are professional and experienced staff who can assist undergraduate students at the University of Sydney with issues that affect them, by providing advice, advocacy and support. The service is FREE, independent and confidential.

If you do not have a Health Care Card, the cost of getting an ambulance is between \$392 and \$6,424. Private health insurance for hospital care includes ambulance cover, or you can buy ambulance only cover from about \$45 per year.

Ask Abe

SRC caseworker help Q&A

Ask Abe about Online Exams



Dear Abe, one of my Units had online ProctorU exams last semester.

I found these very uncomfortable. I felt that people were looking at me but not like in a real exam. It was creepy the way they took over my computer too. I was very stressed with this part of the online experience. Added to that I have had problems with my computer and was worried about how I had to upload answers etc. What should I do this semester?

Over Proctored

Dear Over Proctored,

You are not alone. Many students have concerns about ProctorU. It does seem reasonable you be treated the same

way you would in a normal exam - which are stressful enough. It might be possible avoid these Units - the census date to drop a unit is 28 September. If you have to do them you should get together with other students and lobby the lecturer to try change assessment methods. If a problem arises with your computer make sure you communicate with the lecturer at the time.

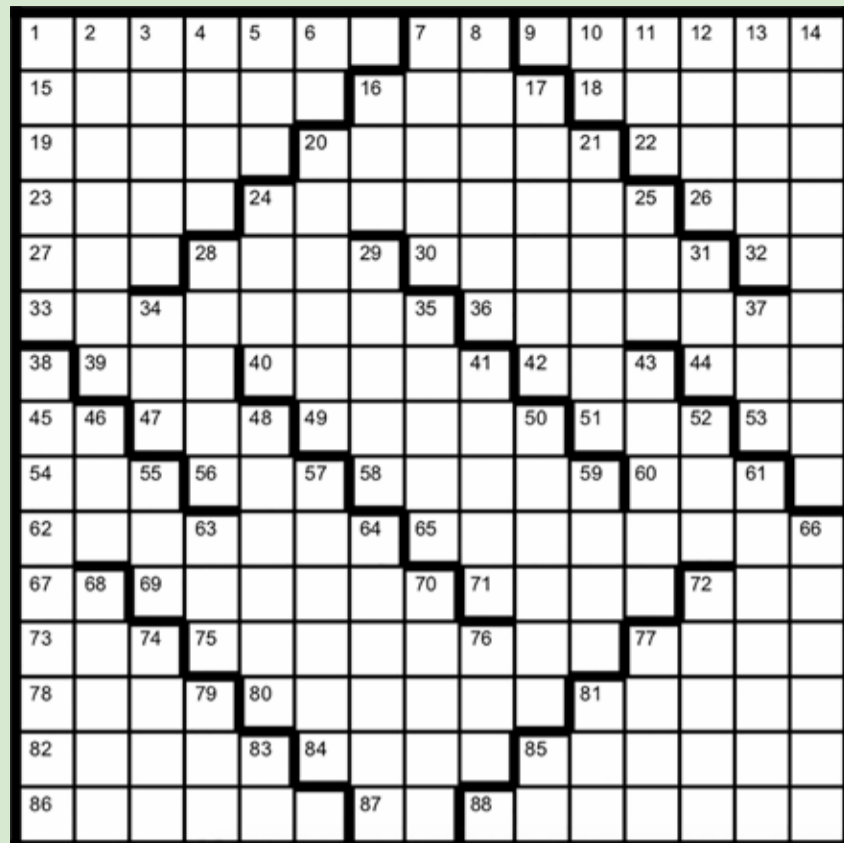
You can even ask the Exams people, in special circumstances, to do the exam in person. Talk to a caseworker at the SRC about your options.

Finally, write to the SRC President about the problems you face and he will continue lobbying the University to get a better system.

Abe.

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

Barred Crossword



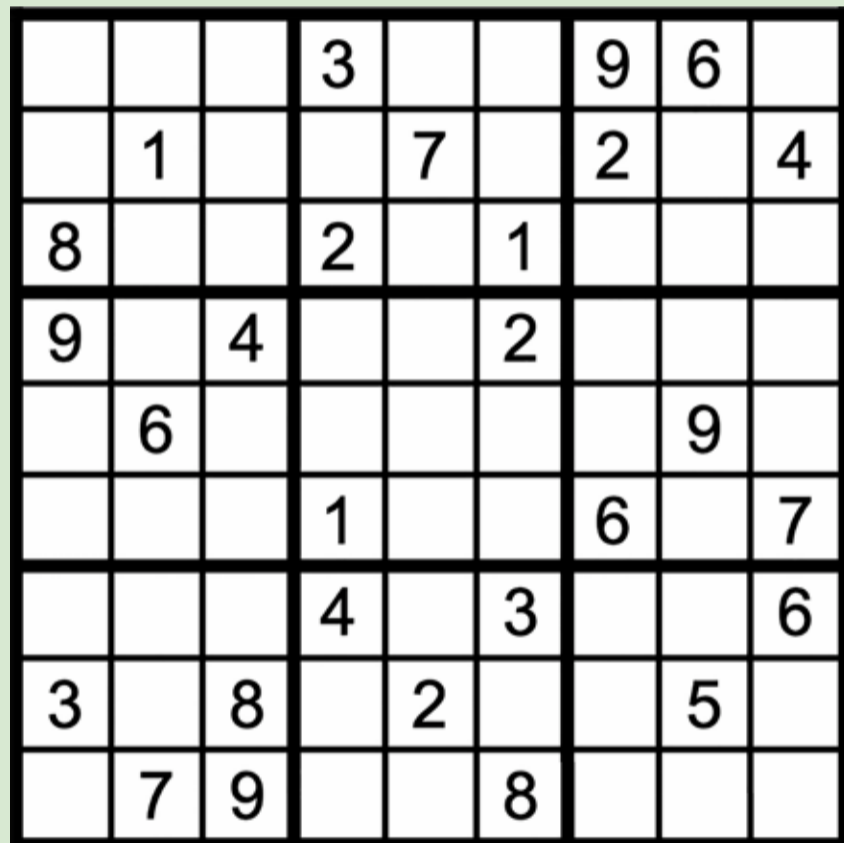
DOWN

- 1 If you had this, would you capture it, or just let it slip?
- 7 Father
- 9 People who are objectively better than you
- 15 Small horses
- 16 Not easy
- 18 Native Australian bird
- 19 Strangely
- 20 The man who, exiled by fate, first came from the coast of Troy to Italy
- 22 Not rich
- 23 Sits in the corner
- 24 Outsider
- 26 Prominent British record company
- 27 A wild goat native to the Caucasian mountains
- 28 Happens every morning
- 30 Bird found in Australia
- 32 India domain
- 33 State of being unknown
- 36 Snag
- 39 Label
- 40 Type of grease
- 42 Button on a camcorder
- 44 Popular beverage
- 45 Comes in sets of six
- 47 Native Australian tree
- 49 Jesus liked to heal this person
- 51 Definite article
- 53 Original gangster
- 54 Morose
- 56 A useful implement that should be kept on one's person at all times
- 58 Tag
- 60 52 Down backwards
- 62 State of being well-known
- 65 Same thing as torque, I think
- 67 And in French
- 69 Capital of Lebanon
- 71 Undersized
- 72 Insurance company that used to sponsor Manchester United
- 73 7Network?
- 75 Shrieked
- 77 Commonly littered item
- 78 Priam ruled this city
- 80 Found in churches and supermarkets
- 81 Electromagnetic wave with a low frequency
- 82 Mistake
- 84 Charles Foster Kane's prized possession
- 85 Strict observance of tradition
- 86 Mark Twain's real first name
- 87 Iceland domain
- 88 Object of Cold War anxiety

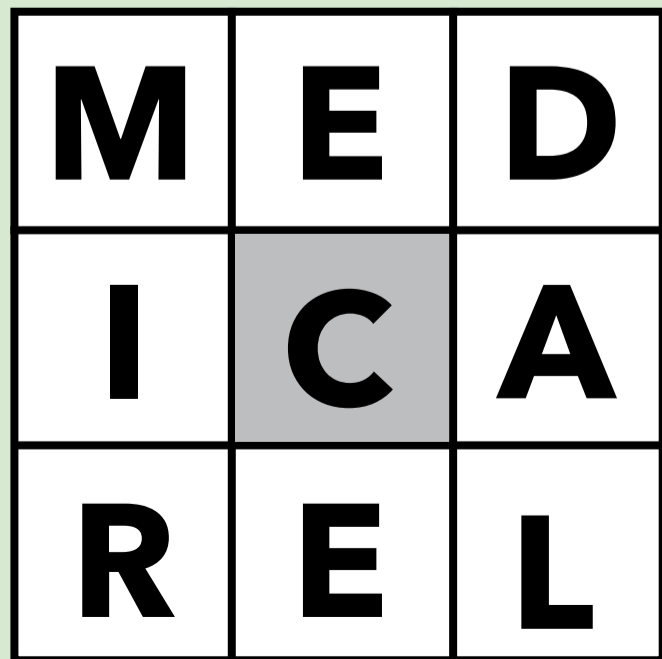
ACROSS

- 1 Fairly good fast food restaurant
- 2 Certainly
- 3 Home of the Ewoks
- 4 Fibre made by various insects
- 5 Call for attention
- 6 Operating system
- 7 Defunct US Airline
- 8 Stadiums
- 10 For example
- 11 Many jumpers bear this brand
- 12 Genus of succulent plants
- 13 Watts her name?
- 14 This might occur if you were in the pool
- 16 2013 film directed by Spike Jonze
- 17 Short blade good for stabbing
- 20 At one's pleasure
- 21 A musical group of seven
- 24 Ctrl+S
- 25 Eve was made out of this
- 28 Opposite of 66 Down
- 29 Inventor of dynamite
- 31 Consume
- 34 Fall behind
- 35 Mexican cactus
- 37 High ranking corporate title
- 38 Cartridges containing a strip of magnetic tape
- 41 Unit of magnetic flux
- 43 Graph
- 46 Implement used in cricket and baseball
- 48 Medical trade fair this year taking place in Düsseldorf
- 50 Theatrical shows popular at universities
- 52 60 Across backwards
- 55 Controversial dance move
- 57 US actor and martial artist, Chuck
- 59 Loan
- 61 Self-centeredness
- 63 Latin thing
- 64 A mixture of grains, fruit, and nuts
- 66 Opposite of 28 Down
- 68 Land
- 70 Stories or anecdotes
- 72 72 Sound
- 74 74 Custom
- 76 What doctors study at university
- 77 Thorn
- 79 It's not me
- 81 Regret
- 83 Found in an email subject line
- 85 Measure of acidity

Sudoku



Target



Rules: Minimum 5 letters per word
 5 words: unhealthy
 10 words: getting better
 15 words: in good shape
 20 words: fighting fit!

Puzzles by Cloudrunner

Solutions



RODENT NEWS INC.

FIERCELY INDEPENDENT JOURNALISTS, BOUGHT OUT BY NEWS CONGLOMERATE, STILL CONTROLLED BY RATS ON OUR HEADS.

Which Osama Bin Laden relative are you?

Are you an ardent Trump supporter like Noor Bin Laden? Or a trendy socialite like Wafah Dufour? Perhaps you're the disillusioned rocker, like Omar Bin Laden? Or were you killed in a drone strike in 2009, like Saar Bin Laden? Take this quiz to find out!

1. **What's your ideal first date?**
 - A. Drinks in your penthouse, then hit the dancefloor at New York's hottest club.
 - B. Cuddling up with boo to watch Fox News.
 - C. A vegan meal followed by a death metal concert.
 - D. You don't date because you were killed in a drone strike in 2009.
2. **What's your ideal meal?**
 - A. An elegant sushi meal.
 - B. A burger and fries.
 - C. Lentils.
 - D. You don't eat, because you were killed in a drone strike in 2009.
3. **If you could go anywhere in the world, where would you go?**
 - A. Berghain. Sven always loves to see you at the door.
 - B. Washington, to salute President Trump!
 - C. Rishikesh, to visit your ashram.
 - D. You can't go anywhere, because you were killed in a drone strike in 2009.
4. **You turn on the TV after a long day at work. What do you put on?**
 - A. Owning a TV is so 2008. You're getting the ladies together and going out on the town!
 - B. A classic Clint Eastwood movie.
 - C. Anime
 - D. You can't watch TV, because you were killed in a drone strike in 2009.

Answers



Mostly A's: Wafah Dufour

You wouldn't be caught dead anywhere except the hottest clubs, where you're always on the list. You're a free spirit, and are always looking for a way to express your creativity. But sometimes you can't help feeling no one really knows you, even when you're surrounded by hundreds of people in the middle of the dance floor.



Mostly B's: Noor Bin Laden

You're a free thinker who refuses to bow to mainstream beliefs. You're fascinated with politics, and are always looking to learn more from unbiased news sources which all happen to be owned by Rupert Murdoch. You're sick of the liberal establishment telling you what to think; you'll never hide your beliefs.



Mostly C's: Omar Bin Laden

You're the family black sheep, and have a particularly rocky relationship with your father, to say the least. But over the past few years you've begun to find yourself, and refuse to apologise for who you are. Some people might not like that, but that's their loss. You're absolutely one of a kind.



Mostly D's: Saar Bin Laden

You were killed in a drone strike in 2009.

In this issue:

Mysterious ball in Siberia discovered as portal to Carslaw Bathrooms / p. Bagillion

"Schoolies cancellation a tragedy" says Gold Coast Young Liberals cameraman / p. 1

Film buff takes 5 days to analyse cinematography in leaked Charlie Kaufman sex tape/ p. 69

Study finds 75% of Women's College girls marry a Paul's boy, who is also their cousin / p. 69

Law students yet to realise no one else has returned to campus / p. 19

Returning student find corpses of SASS exec, who starved to death in Courtyard during campus closure / p. 101

Inspired by Professor Krug, entire cast of *Mulan* comes out as white / p. 88888888



Police Commissioner promises to stop violently enforcing limits on gatherings if someone hangs out with him

Nina Dillon Britton, Dudes Rock Editor.

NSW Police Commissioner has promised to stop violently halting gatherings of people more than 20 if someone promises to hang out with him.

"To be honest, when I first heard of the new limits on gatherings, I assumed they'd never be enforced," Fuller told *Honi*.

"In the academy, we learnt that only terrorists would ever hang out with more than 20 people."

"And up until now, that's made sense. Like any good, law abiding citizen, I have three friends: my friend from my local who never talks to me, my second child, and my uncle Geoff."

Fuller rejects claims that he is arbitrarily enforcing Public Health Orders to target protests (while sports stadiums welcome audiences of up to 10,000 people) for political reasons.

"Oh, it's not political at all," Fuller tells *Honi*. "I just simply don't buy that any 20 people would gather for a reason that isn't a violent, terrorist act on our beautiful NSW."

"It's not because I'm really fucking and lonely, and jealous of everyone else. Definitely not."

DemocracyNSW.com

DEMOCRACY IS ESSENTIAL

RESTORE THE RIGHT TO
PROTEST IN NSW!



Restore the right to protest in NSW. Democracy is essential.

We call for protest gatherings to be granted an exemption under the NSW Public Health orders.

Protests have effectively been banned, indefinitely, in NSW. This is the situation as it currently stands, following the NSW Police's recent interpretation and enforcement of the COVID-19 restrictions. Any public gathering of more than 20 people, for the "common purpose" of protesting, no matter how distanced the participants or large the area, is deemed illegal. The crackdown began in earnest with the Black Lives Matter rally on 28 July, which saw 5 arrested and the rally broken up by police before it could begin, then was followed by 2 arrests at a student demonstration at Sydney University against job cuts on 31 July, and again at another rally at Sydney University against job cuts and education fee hikes on 28 August, which saw 10 arrested. All those arrested have been issued \$1,000 fines, and protesters at the most recent rally reported that police had lists of known activists to target and were threatening to charge people with multiple offences. The maximum penalty that can be applied is an \$11,000 fine and 6 months imprisonment. To all those who value democratic rights, this situation is outrageous and intolerable.

The crackdown on protest cannot be justified on the basis of legitimate health concerns. We, along with the majority of Australians, support the various restrictions and lockdowns that have been in place in recent months to control the spread of the deadly Coronavirus. Indeed, many of us have argued that they should go further. But at the moment, protests are being singled out in an absurd and hypocritical way. In NSW, up to 10,000 are now allowed to attend NRL matches, and 50 in a single corporate box. 300 can be in a casino, pub, or restaurant. Schools are not closed. Thousands are once again flocking to beaches. 500 can attend community sporting events. And yet 21 protesters, socially distanced and wearing masks, is deemed illegal.

Furthermore, not a single documented case of Coronavirus spread has occurred at a protest in Australia. We now know that outdoor activities, combined with mask-wearing, are one of the safest things you can do, and we are committed to organising protests in the safest possible way. The virus is overwhelmingly being spread in indoor, enclosed environments.

Some will say that protests should be put on hold for the moment, given the danger of COVID-19. The problem with this is twofold. Firstly, we don't know how long this ban on protests could last. If a vaccine can be developed, it could still be 12 or 18 months away. The case numbers in NSW are currently very low, and yet this ban is in place. We are not willing to accept a ban on protests for such a long and indeterminate period.

Secondly, the injustices and urgent causes about which we are protesting have not been put on hold. Black deaths in custody and racism in the criminal justice system continue. Refugees continue to be imprisoned on Nauru and in city hotels. The climate catastrophe rolls on, with the Morrison Government green-lighting a further expansion of the fossil fuel industry. The working class faces an unprecedented crisis of mass sackings, unemployment, and attacks on wages and conditions in the coming months. We need the right to protest more than ever.

We therefore demand that protests be exempted from the NSW Public Health (COVID-19 Restrictions on Gathering and Movement) Order, in order to preserve our democratic rights. This would be an incredibly easy step for the NSW Government to make. They have already granted exemptions to ski resorts, recreational vessels, places of worship, and netball associations.

We call for the end of the over-policing of demonstrations by NSW Police and an end to the use of move on orders to break up public assemblies.

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