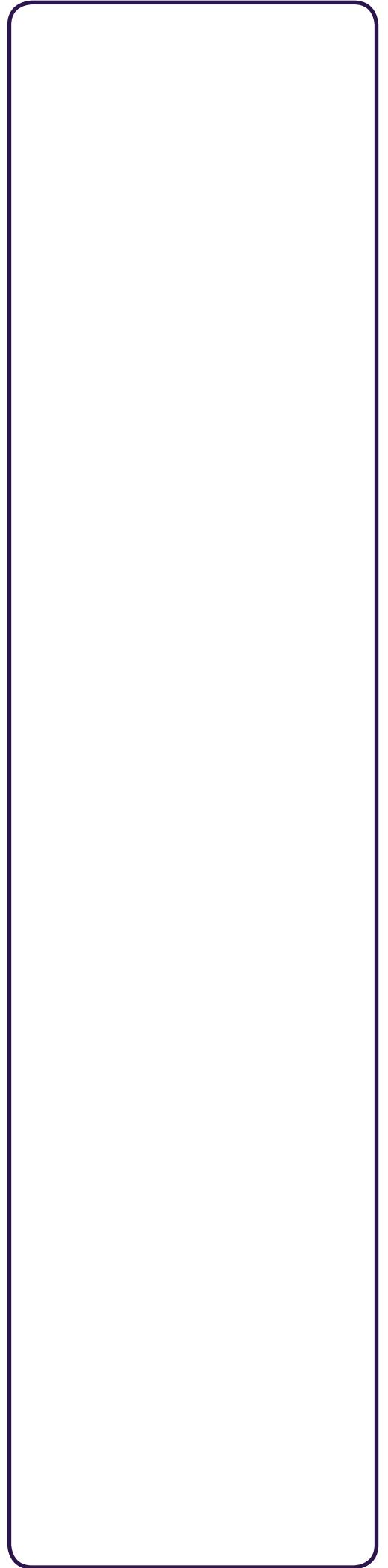


The Union's What's On Magazine september 12-18 4 s2 w8

3cÅ[ë"ç[çãÅ[Ó"ñëïçã" sã"çýççcÅ[ë"ø"ë"ãç i ""øççÜçñvëÓç' Å[ð

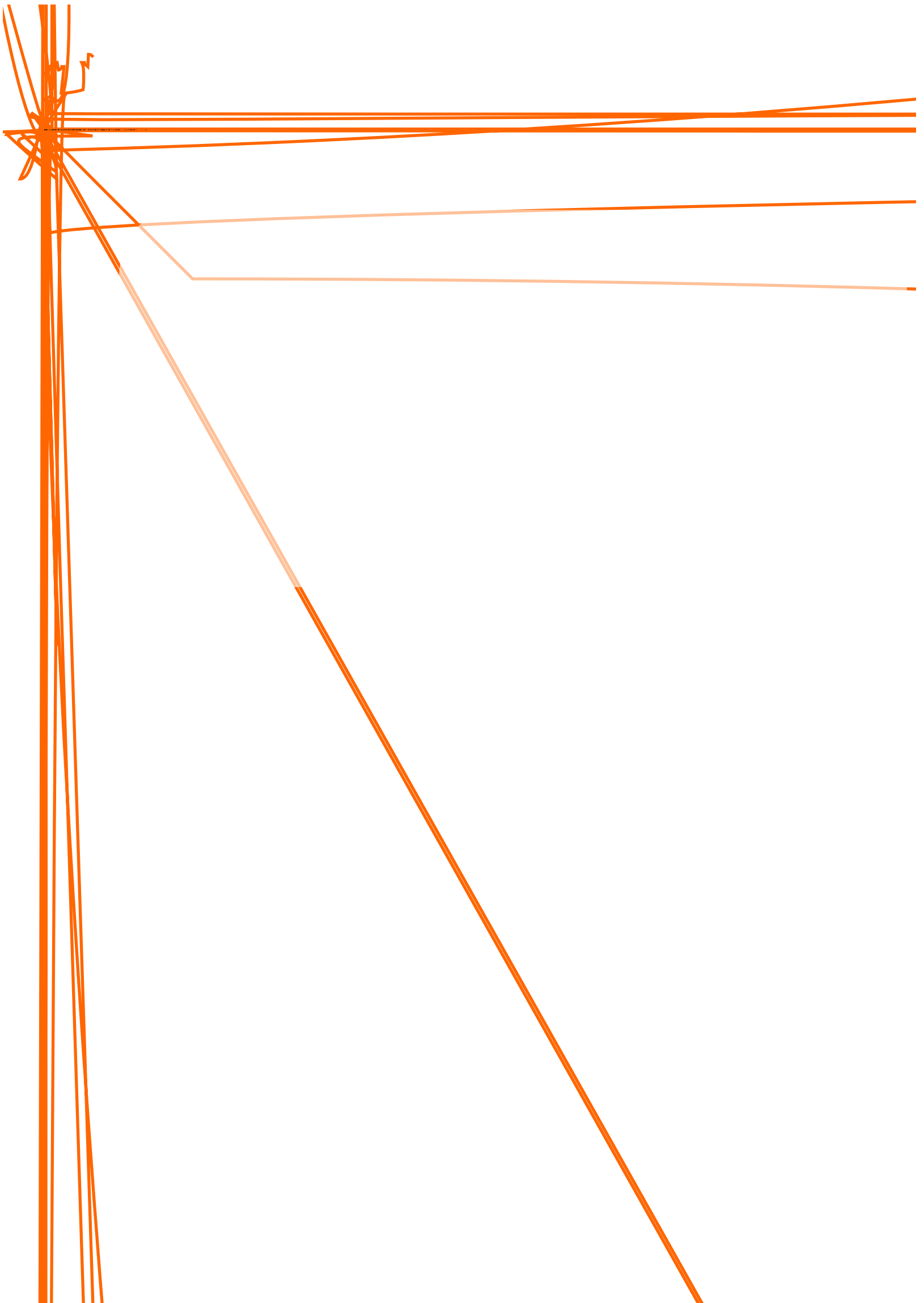
ø]çéðãçøÜççñUãç[stçÜñçUeeUãçèøéçç"éçÅ"ãçLãèçãç i ""ççÜ]ççyÓçèæ[ñççøÜççè"ãçç[ç]ë"øç

LÄ"ö < ÜÜØs [Î"öveÖc' Ä [co" äcêe [TcæcÜØ" öÜjccÄ" öN= J T öNØEÜØjæc
[ØØê [ÏcêÏcêÄ [Ïc]êê" ÄæcöcêÄÜjÄ [Öæc

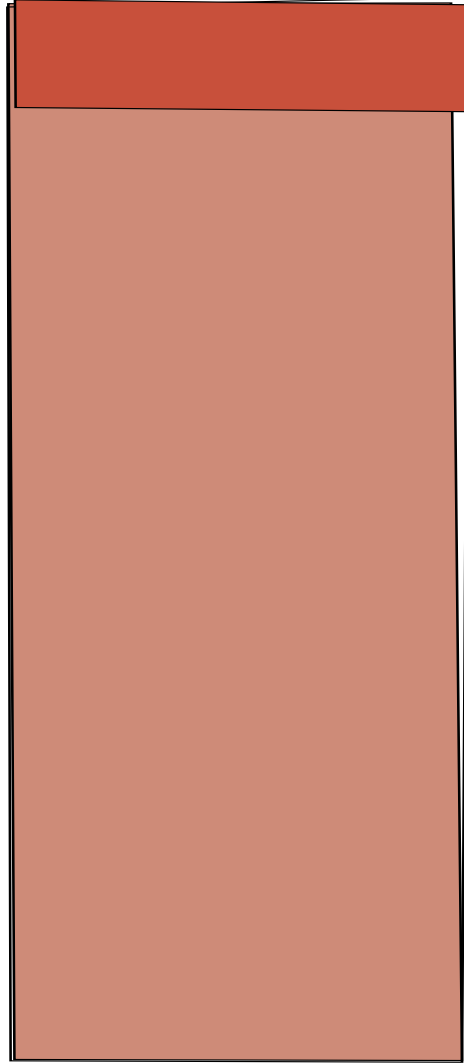
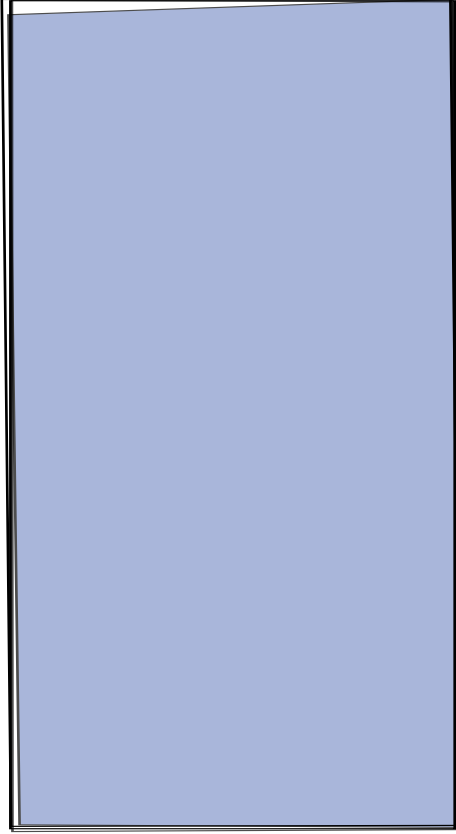
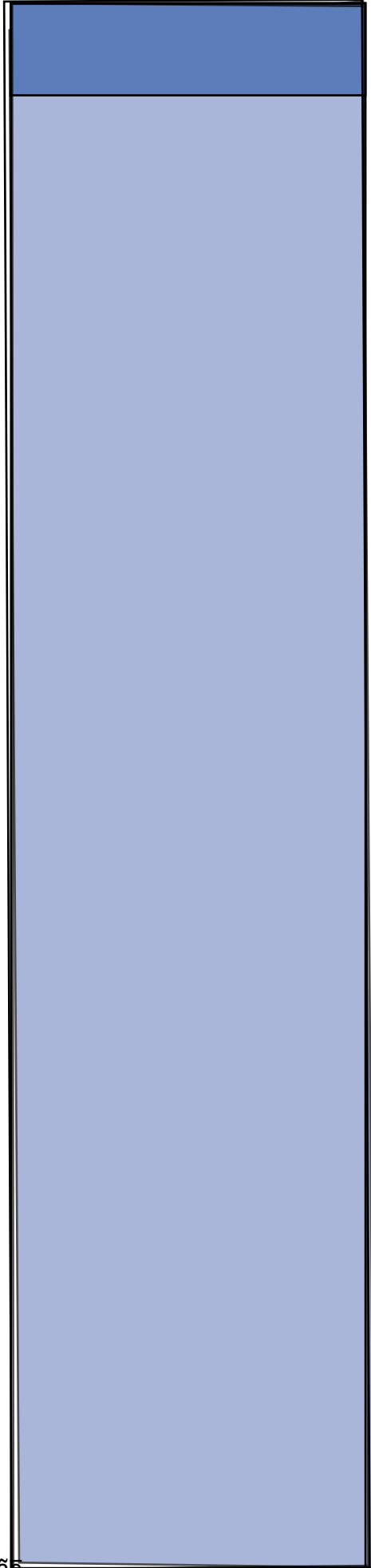


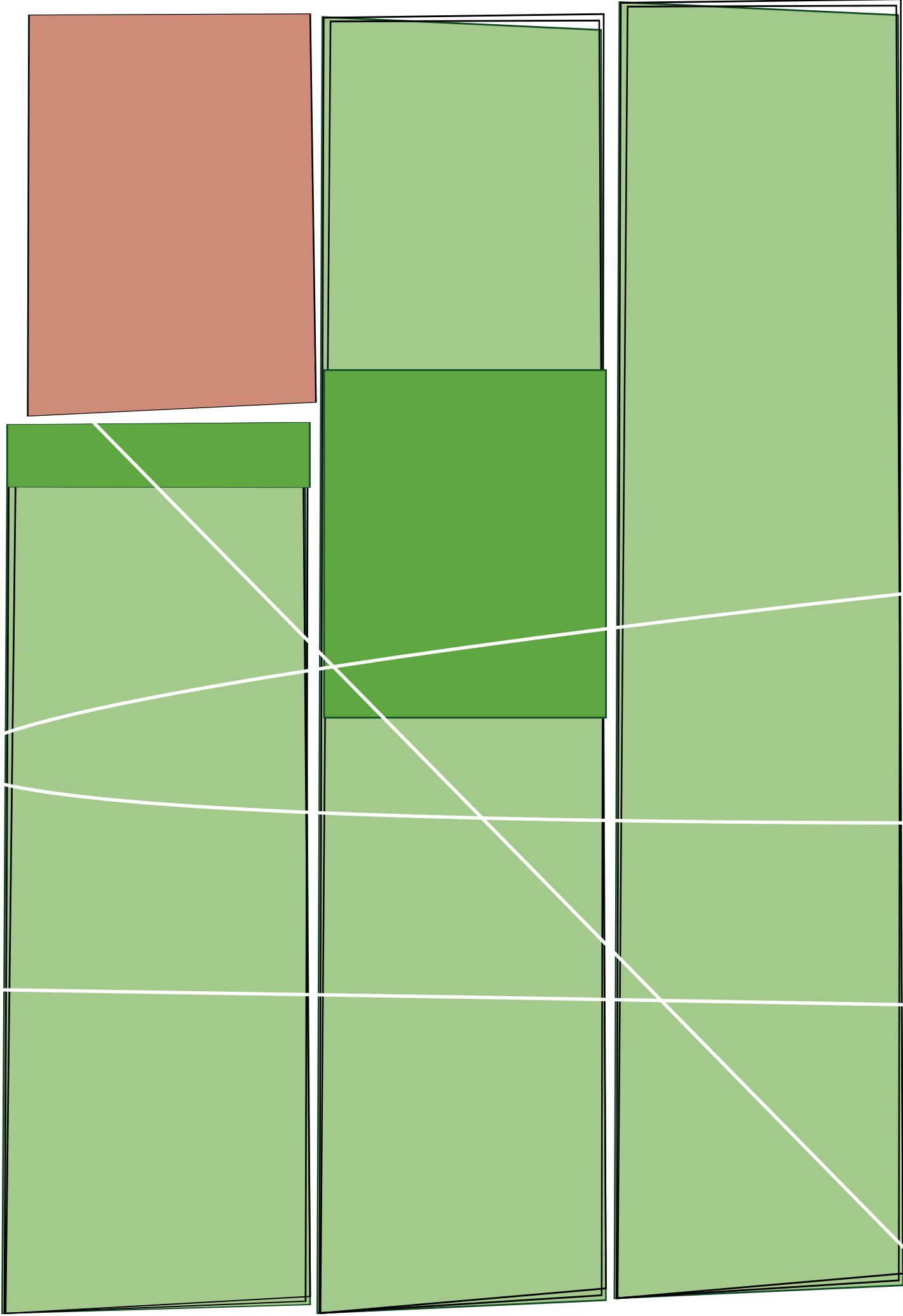
SPORTS UPDATE

Seven UNSW Taiko club me

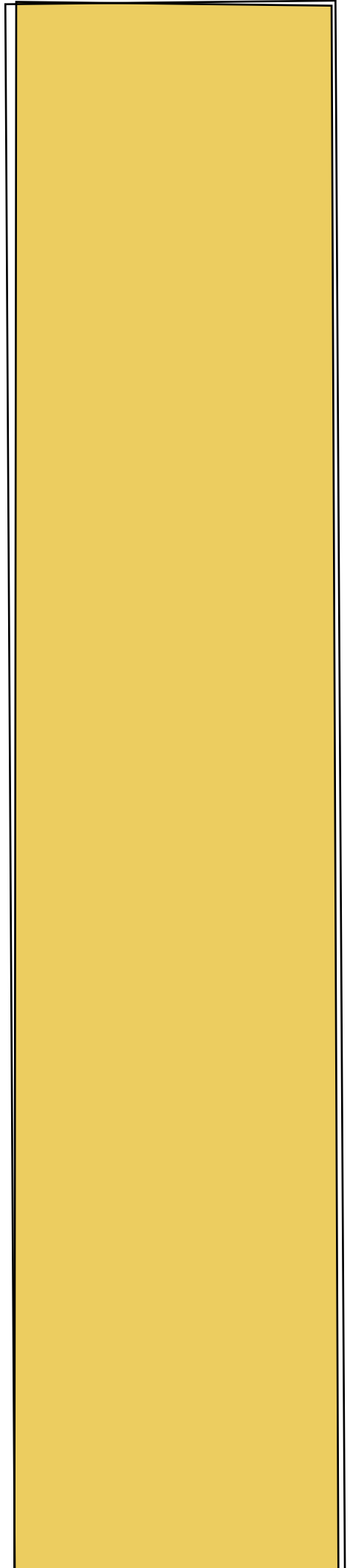
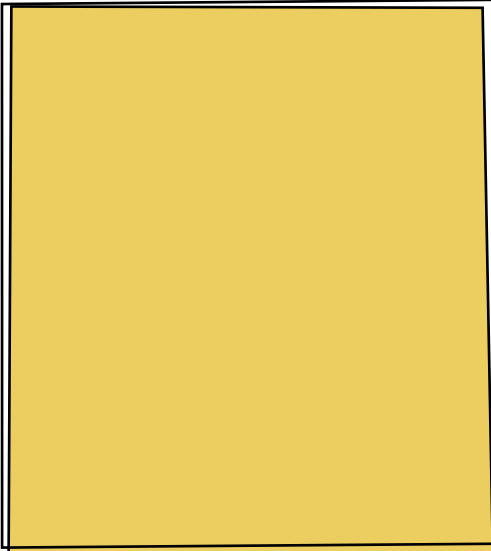
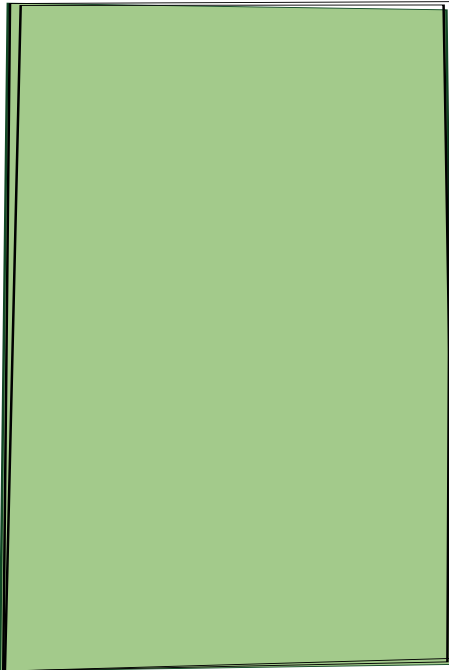


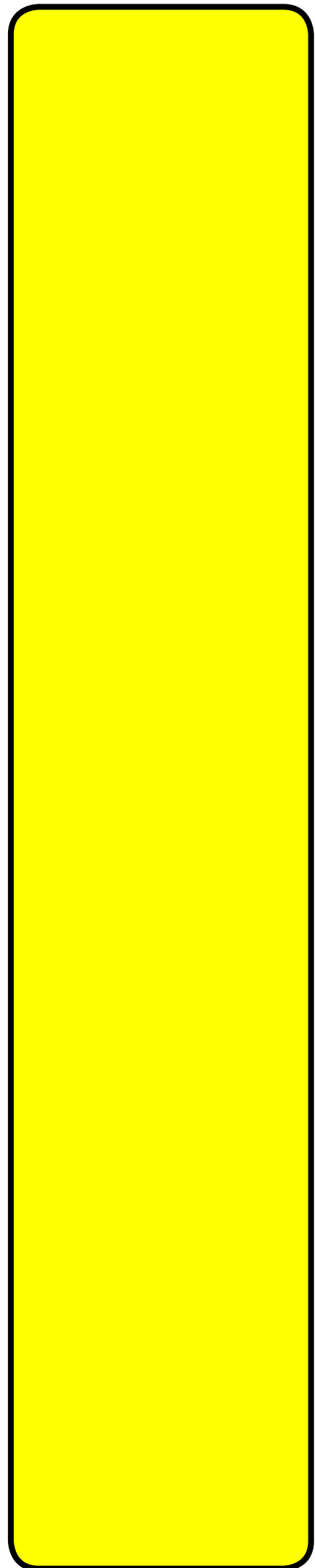
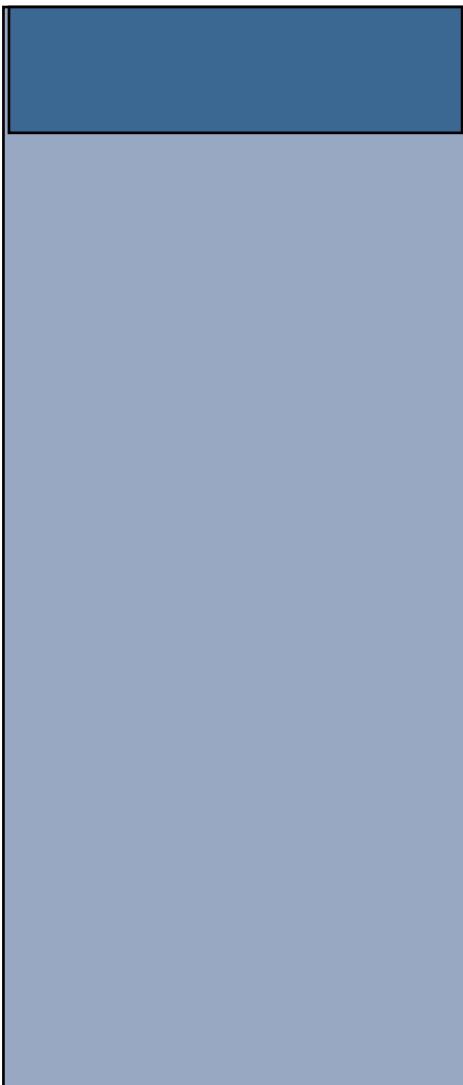
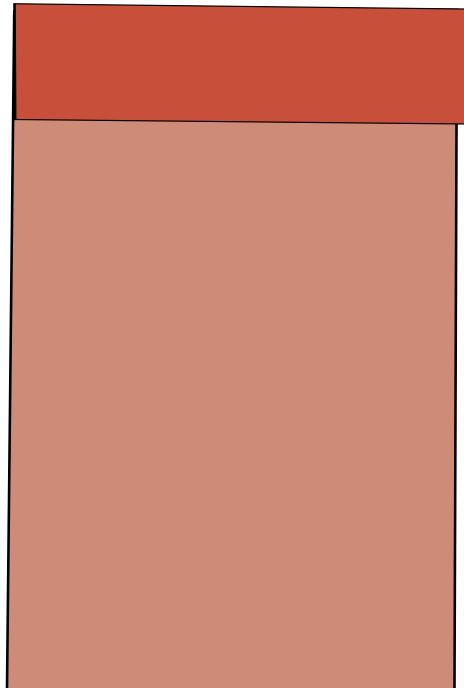
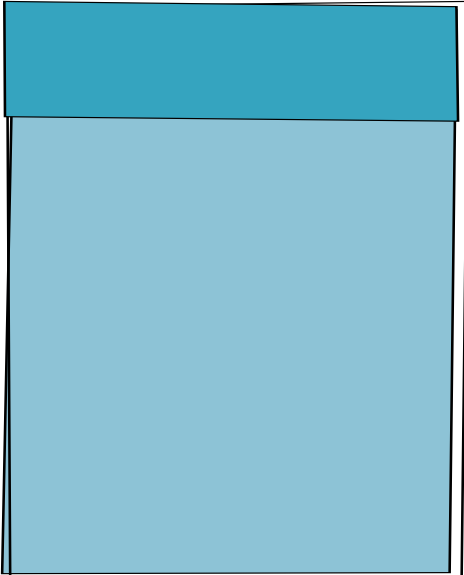
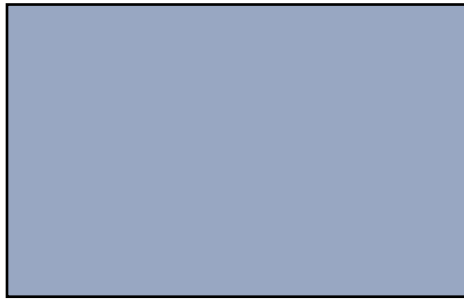






what's on week 8 september 12-18 what's on week 8 september 12-18





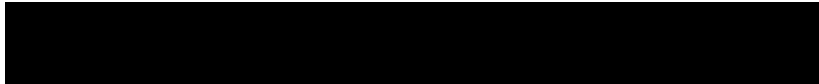
Want To List Your Event In What's On?

It's easy. Just send an email to whatsonblitz@union.unsw.edu.au containing the following information about your event:

1. Event name
2. Organiser
3. Location
4. Date
5. Time
6. Cost
7. Description of 50-100 words.

You can find an electronic template on the Union website, www.union.unsw.edu.au

The deadline for What's On is twelve days before (always a Wednesday) the magazine is released (always a Monday)



Despite being on SBS, most audiences would have either heard of or watched Mythbusters. It is the show which answers all those important questions like: can talking on a mobile phone really cause an explosion at a petrol station? This sleeper hit has had positive critical and word-of-mouth feedback for its novel content and style, but has anyone thought to apply the Mythbusting technique on the show itself?

To find out whether this show was truly all that it boasts to be, I found myself

Every week, students contribute their artwork to Visual Blitz and every year, Visual Blitz culminates in an exhibition of student work with prizes awarded to the winning entries. If you're in the habit of making creative statements then Visual Blitz is your canvas.

LÄéäcG''îc[ccN=J TzöcÄ''cÖüäccéöc''Äø[çéÜø[îcÜñc' ëäcÄ[îc[öcNøëë''Ääcöc[Öéëä''äzö
çÄ''c<ÜÜø[s[î''cñ''äçéë[îcGéîcöc[î''cëi[s''äc T Äëi''c' äé[øcë[îc''äc[ø]çsëîcëÄ''cÄ[é''c
öëéç''cst[Äîcö''äc[îcëÄ''c]öcÄ''Öä''îc''äcGéçÄéöc' ëäcÄ[îc[öcÄ''Ä''cÄ''Ö[éçäc
[çöë''äçéÜøcÖ[Äîc[îcÜéçcÄÜçc]''''ëîççéø/Ä[éø]''cçÄ''ä''cë[îc''äc[Ä''cëöc
ëäcÄ[îc[øcseîcëÄ''äçäc' ëäcÄ[îc[çc[ÄccÜñc' äé[öc[îc[çc[ÄsÜé/Ä''c
eÜø]''Ääö

who are Asian-born Australians.

And, of course, the comments by former Liberal party leader, John Brogden about Helena Carr do suggest that even at the highest level in politics there might be a lack of understanding about racial integration.

Nearly a decade ago, the then Prime Minister Paul Keating announced his belief that Australia was a part of Asia. In arguing this, Keating claimed that there were distinctly 'Asian' elements latent in Australian culture. "The word most Australians would very likely choose to describe as a core Australian value is 'mateship'," he claimed in a 1996 speech in Singapore, "and 'mateship' expresses an ethic of communitarianism and mutual obligation which, in other contexts, is called 'Asian'."

Clearly, with such a history of discomfort with Asia, Keating's belief that Australia was a part of Asia seems a bit of a stretch. Even if you put to one side the issue of Australia's discomfort with its neighbours, there is the very thorny question of determining precisely what is meant when we talk about something being 'Asian'. It's a difficult concept to master.

Keating's statements raised a lot of eyebrows. Australians have long taken a cautious approach to any integration with their northern neighbours. Indeed, for well over a century Australia tried hard to deny any integration: from the 1850s through to the 1970s, Australian Government discouraged non-white immigration through the White Australia policy.

Asia is not, as it is so regularly presumed, a coherent whole; it is a myriad of cultures, philosophies, races and languages. There are ancient feuds between different nations that continue to this very day – the recent diplomatic fracas between China and Japan has a history that extends far beyond the Second World War. To refer to particular philosophies like Confucianism or specific religions is to exclude a number of other beliefs. Even geographically, it's unclear precisely what is included. Are nations like Kyrgyzstan (it does exist!), tucked away in post-Soviet north, part of Asia? With these divisions and differences, how is it possible to ever claim that there are particular values or people that are specifically Asian? How can other cultures be excluded?

Bigotry operated at the highest level. Australia's First Prime Minister, Edmund Barton believed that "...the doctrine of the equality of man was never intended to apply to the equality of the Englishman and the Chinaman." In the 1940s, when post-war Australia opened its doors to European immigration, then Immigration Minister Arthur Calwell famously noted that "Two Wongs don't make a White."

Despite these difficulties, the idea of 'Asian' values and cultures continue to be invoked. This is true of persons both within and outside of Asia. Former Malaysian President Mahathir Mohammed was a strong proponent throughout the 1990s of the idea that Asian nations - more specifically South-East Asian ones - were united by common values; that it was this communal spirit that allowed groups of Asian nations to form economic and political unions.

Even recently there has been some discomfort in areas of the Australian community about the level of Asian immigration or integration taking place in Australia. In the mid-1990s, the rise to prominence of Pauline Hanson and her One Nation Party raised questions about immigration, specifically that from Asia. In

2005, there has been significant attention directed at the comments of Professor Andrew Fraser of Macquarie University, who has argued for a return to the White Australia Policy due, in part, to the huge proportion of law and medicine graduates in this country

It is on the back of a sense of a communal 'Asian-ness' that much of the region's economic and political strength has materialised. It is obvious that much of Keating's interest in uniting with the region extended from a desire to integrate with these economic blocs.

Indeed, this is an ambition also held – and achieved – by the Howard Government. But it is inaccurate to claim that trade is the length and breadth of Australia's interest in integrating with Asia. There is something much deeper involved.

This deeper push extends from two sources. First, there is the obvious matter of geography. Australians throughout history may have liked to think of themselves as European, but Europe is on the other side of the planet; Asia is next door. It would be difficult, perhaps even impossible, to isolate ourselves economically and culturally from a region that is so close.

The second reason is significantly more important: culturally, Asia and Australia have begun to merge, particularly on our own soil. According to the Australian Bureau of Statistics, Asian-born Australians now constitute six percent of Australia's population. Add to that second, third and fourth generation migrants and the number is even greater. In such a climate there must be some overlap between cultures."

So does this mean that Australia is an Asian nation? Well, it's unlikely. The fact that such a clear distinction can be drawn between Australia and Asian nations suggests that it remains a difficult classification. Dr Mahathir was rarely crystal clear about what he believed Asian values to be, but he was certain that Australia did not share them. That alone must suggest that it is difficult to claim that Australia is an Asian nation but the distinction also remains very clear to most Australians.

This is particularly true in our popular culture. The Korean-American stand-up comedian, Margaret Cho once commented that American films only had two types of Asian characters: IT experts or martial arts masters. It was almost as if, she suggested, they had to justify casting an Asian actor.

Cho's observation might just as accurately apply to Australian television. How many Asian characters do you see on Neighbours or Home and Away for example? Even if the occasional non-white face pops up, it's notable as an exception rather than a rule. It

seems truer on a wider-level as well: would we have ever accepted a Vietnamese-Australian Crocodile Dundee? There remains a very notable separation between what is Asian and what is Australian.

It remains difficult to argue that Australia is a part of Asia. But while this might be true today, there is no suggestion that it will remain true in the future. In the Twenty-First century, it will likely be Asia (and m m fu Cros me the itll li tru

Conspiracy theories occur in vast array and variety, multiplying and mutating like viruses. But they usually all have one or all of three logical fallacies at their core:

μ# LÄ"çη[īā"ç}ēī"ÓÓ[ø]" A false choice between only two options, ignoring any other possibilities;

μ# LÄ"ç[Ā/æÓ"øçç%ĀÜÓçē%øÜĀ[øS"ø" This usually involves believing that because a theory has not been proven false it must therefore be true. In conspiracy theories this is one-sided: any gaps in the conventional version are exploited by the conspiracy theorists, but same standards are not applied to their own ideas;

μ# LÄ"çĀ[äÖçç%ø"Ā[īēā[çēÜøø]"

