

week four
semester two
2013

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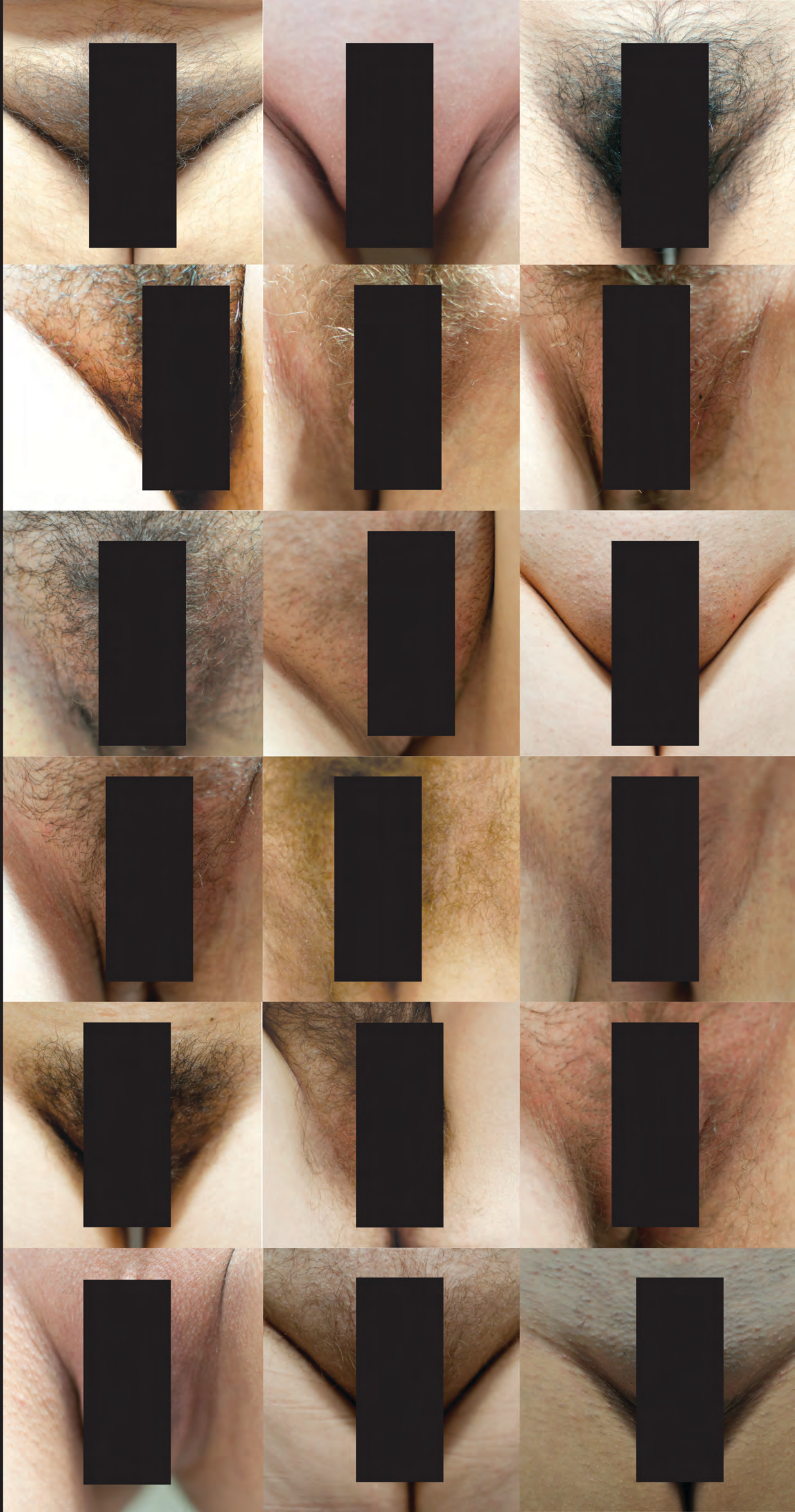
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It's personal.

It's been a big year. Six days of strike action at USYD, leadership challenges in Canberra, a Federal election looming, a close and fierce USU election, and now deals are being forged for the upcoming SRC election.

These are the battles of traditional politics, the kind that can be plotted out on a left-right spectrum. They are fought by two sides, characterised by loud debate, antagonism, and rhetoric. Powerbrokers dream up alliances, crunch the numbers, analyse the contingencies.

But there's a different kind of politics. It's not determined by preference deals and negotiations. You can't influence it by doing the numbers or fostering cults of personality. Rallies are no use. The people in the backrooms don't care about it. They're part of the problem. It's the politics of the personal.

"What do I care about Vietnam?" asked Dieter Kunzelmann, a West German activist, in 1967. "I'm having orgasm troubles!" He believed that engaging in hard politics was futile until he had confronted and overcome his own repression. His outburst recognised that how we live privately matters, not just to ourselves. The private sphere isn't just private, it's political. And the flipside is that how we operate in the public sphere, the culture we produce together, has a power-

ful influence on how we live privately.

It's no less true in 2013. In recognition of this, eighteen women of Sydney Uni have volunteered their vulvas for the cover of this edition. These women are angry that parts of their bodies are taboo, unable to be represented realistically in the public sphere, yet also – ridiculously – subject to standards of beauty. They have made this most traditionally private part of their bodies public in order to tell *Honi's* audience that they reject the cultural policing of their bodies.

Another brave woman writes, on page 12, about her abortion. While her choice to terminate her pregnancy was a personal one, it was also a political act, a decision made in defiance of the orders of groups like LifeChoice, who told her how to behave, and told her that what she was doing was deeply wrong.

On page 14, Xiaoran Shi goes to Kings Court, the brothel just across the road from USYD, rarely discussed because of the 'private' nature of the service it peddles. On page 15, Stephanie White explores the problems we have with talking about sex, particularly in the way we conceptualise virginity, and the way this can influence how we behave in the bedroom, even when nobody is watching. Language and silence affect our understanding and performance of our own

sexuality.

This edition of *Honi* also presents stories about how culture can force queer people to hide and risk their health (page 12) and to deny their sexuality, even to themselves (page 10). In some places, like Russia and Malaysia, public ideas of right and wrong can intrude so greatly into the private sphere that intimacy is criminalised (pages 8 and 16).

Being political isn't just about standing on a picket. This week's *Honi* tells personal stories, reveals cultural structures, lifts veils and opens windows, exposing the private, and encourages you to live in defiance of the cultural authoritarianism we are all subject to but largely blind to. The personal is political.



Hannah Ryan
Editor-in-chief

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Ticker tape: Quotes from people whose vulvas were photographed for the front cover.

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THE VAGINA DIALOGUES

by the people featured on the cover

Eighteen vulvas. All belong to women of Sydney Uni. Why are they on the cover of *Honi Soit*?

We are tired of society giving us a myriad of things to feel about our own bodies. We are tired of having to attach anxiety to our vaginas. We are tired of vaginas being either artificially sexualised (see: porn) or stigmatised (see: censorship and airbrushing). We are tired of being pressured to be sexual, and then being shamed for being sexual.

The vaginas on the cover are not sexual. We are not always sexual. The vagina should and can be depicted in a non-sexual way – it's just another body part. "Look at your hand, then look at your vagina," said one participant in the project. "Can we really be so naïve to believe our vaginas the dirtiest, sexiest parts of our body?"

We refuse to manipulate our bodies to conform to your expectations of beauty. How often do you see an ungroomed vulva in an advertisement, a sex scene, or in a porno? Depictions of female genitalia in culture provide unrealistic images that most women are unable to live up to. "Beautiful vaginas are depicted as soft, hairless, and white. The reality is that my vagina is dark and hairy, and when it isn't it is pinkish and prickly," said one of the participants in the project. We believe that the fact that more than 1200 Australian women a year get labioplasty is a symptom of a serious problem. How can society both refuse to look at our body part, call it offensive, and then demand it look a certain way?

We want to feel normal; we don't want to feel fearful when we have a first sexual encounter with a partner who may judge us because of our vaginas. That fear was replicated during our photo shoot. "Just before getting the picture taken the little voice in my head was doing the whole 'why didn't you landscape?' thing," said one woman. This sentiment was shared by most people in the project – we felt a pressure to present our vaginas to the world in a way that the audience would be 'comfortable' with. But this cover is intended to reassure other women. Take comfort from the fact that everyone's vagina is different, and that everyone's is normal.

There was a selfish element to this cover. The participants have benefited from a sense of liberation. "It was a big 'fuck you' to all of the ideals, all of the shame, all of the hurtful

lies that we are told about ourselves day in and day out," summarised one woman.

All the women on the cover have been unified through their experience, but so is every other person that is able to defeat any negative feelings they have towards their own or

"It was a big 'fuck you' to all of the ideals, all of the shame, all of the hurtful lies that we are told about ourselves day in and day out."

another vagina. As one participant put it: "When it comes down to it, my vagina is just another part of my body, which can be viewed in a number of different ways, but the majority of the time is completely neutral, just like my mouth or my hands. It is not something to be ashamed of; it is not my dirty secret."

It's telling that the women who participated in the creation of this cover found the experience to be liberating. It's because we *need* liberation. Just before we went to print, we were told that our cover was illegal, possibly criminal. But why? According to the SRC's legal advice, this publication might be "obscene" or "indecent", likely to cause offence to a "reasonable adult". But what is offensive or obscene about a body part that over half of the Australian population have? Why can't we talk about it – why can't we see it? Why is that penises are scrawled in graffiti all around the world, but we can't bear to look at vaginas?

Art exhibitions over the last few decades have attempted to break down the stigma attached to the vagina by bringing its realistic depiction into the public sphere, most recently in Redfern. But the audience must first choose to go to the exhibition. By distributing this cover about the University, we have given our audience no choice. Either accept vaginas as normal, non-threatening, and not disgusting, or explain why you can't.

Here they are, flaps and all. Don't you dare tell me my body offends you.

We acknowledge that the notion of vaginas pertaining exclusively to women is a very cisgendered conception of anatomy and identity. While vaginas often belong to cisgender women, this is not always the case. What we are discussing here is the experience of having a vagina, in an ungendered way. This experience is different for everyone. The term "cisgender" refers to the gender identity of individuals whose birth-assigned gender is in alignment with their current gender identity.



@honi_soit



<http://www.facebook.com/honisoitsydney>

SOUND & FURY

Pubic liability

While I found last week's piece on Brazilian waxes refreshingly honest, the thought that immediately popped into my head while reading it was, 'why is this girl going through this?' Here was a woman revealing feelings of pressure from a boyfriend to wax, feelings of vulnerability and humiliation as she lay there at the salon, and the sheer trauma of the experience (which she likened to the distress she felt after losing her virginity).

My point is, why are you publishing this instead of a piece on the Brazilian wax itself? Instead of compliantly going through with it like your anonymous author had done, we should be questioning the reasons young women feel the need to remove their pubic hair. In fact, what was most resonant in this woman's account, was not the pain or shame of the process, but the sheer pointlessness of it. Indeed, she confesses that her 'landing strip' made her even more unsatisfied with her body and the way in which it failed to conform to her idea of a perfect/normal vagina, not to mention the 'romance' of the act falling short of enacting any great displays of affection or gratitude from her boyfriend.

Instead we should be asking ourselves why having no pubes is the new norm – is it porn, is it infantilisation of women, is celebrity, is it all of them? The most disturbing justification for a Brazilian I've heard to date is "it's cleaner"; ladies – if it were cleaner, we would have started waxing our pubes when we hit puberty, and probably at the beginning of civilization. Discuss.

Alexandra Christie, Arts (MECO) IV

Dear Alexandra,

We hope you like our cover this week.

Sincerely, Eds.

Let's just be m8s

Dear Mitch Dempsey,

I'm probably capable of writing a very measured and thoughtful letter about how tired I am of people misunderstanding you and spouting nonsense on campus. I am, after all, a high-achieving student of the arts at one of the premier

universities in the country. I am also a Christian. And one who understands how confusing and infuriating the green (or in this case, blue) EU machine can be.

I could, if I have the energy, write a pre-emptive argument as to why you should have been at some of the Your God events. But I am indeed, too tired. After all, said machine has overwhelmed the campus with the offer of free food, free intellectual engagement, free inter-faith dialogue and a friendly chat. And I am unabashedly part of it all.

So please, please for the love of intellectual freedom and tolerance, meet me for coffee and a chat. I'm usually at Ralph's on Wednesdays around 2pm.

Lizzie Padgett, Arts/Education IV

How to ridicule a Christian

I'm not going to lie, there is a case for Christians being pitiful, deluded individuals. If the resurrection didn't happen, Christianity is an absurd thing to believe, and you should be like Mr T and pity the fools who do believe it. This is even said in the Bible!

"If Christ has not been raised [from the dead], then our proclamation is without foundation, and so is your faith. In addition, we are found to be false witnesses about God, because we have testified about God that He raised up Christ ... If we have put our hope in Christ for this life only, we should be pitied more than anyone." (Paul, 1 Corinthians 15:14-19)

The Christian claim is that Jesus was raised from the dead.

If this is true, then Christians are doing it right by telling people.

If this is false, then Christians are silly.

If anyone wants a solid basis from which to ridicule Christians, first make a serious investigation into the resurrection (one side of it was presented last week in the Evangelical Union). If you decide it did happen, you will probably take the other side of the discussion about Christian publicity. If you decide it didn't happen, you have your grounds.

Seriously,

Jono Hathway, Arts IV

Spence, don't kill my vibe

To the colour-blind Spence underling responsible for the monstrosity that is the Carslaw refurbishment,

How dare you. Those chipping desktops and bare wooden benches were not junk. They were antiques. They were a daily reminder to the denizens of Car-

slaw of the massed thousands who preceded us. Those desktops were inscribed with years of invaluable sociological data. They were a mirror to our social and sexual angst. Or our dreams of student-electoral glory. They were practically museum pieces. At the very least, you have probably destroyed someone's carefully devised and miraculously relevant honours thesis (mine). How did you ever decide that a puke-esque slime green palette was appropriate? I feel sick enough at the prospect entering the workforce. I implore you to desist with your overzealous and misplaced efforts at modernisation #priorities #paythestaffinstead

Nicola Alroe, Arts/Law II

Vandalism is not next to Godliness

Dear Honi,

I was deeply hurt by the aerosol-fueled religious conflict that took place on campus last week. As university students, we are young thinkers and inquirers. Why would the painters of both sides resort to grotesque, passive-aggressive graffiti to address a conflict?

I am new to Sydney University. I'm learning the underlying norms and expectations of its student body, of which I am now a proud part. Until today, I've been impressed with the student culture. However, I was shocked by the grotesque imagery and text of the graffiti (a phallus from the forehead? Really?) and disappointed by the bible-verse response. I was further angered to read that the atheist students among us "praised" it as rightful retribution for the Evangelical Union's 'YourGod' campaign.

Firstly, the EU's campaign was a success, as it made nearly everyone at the university aware of the group and its cause. If you disagree with a campaign's message and wish to offer a different view, run your own campaign! Secondly, we should be welcoming of different views and open to debate as young intellectuals. Nobody should be slandered with juvenile imagery for expressing their views.

What kind of culture do we wish to have in our student body? Do we wish to have a culture where groups are belittled, mocked, and slandered for expressing their beliefs? Or do we wish to embody a inquisitive culture where ideas, beliefs and values are debated respectfully and constructively? I hold the latter is what we should strive for.

Sincerely,

Joe Gayeski, Arts III (on exchange from University of Edinburgh)

Sweet as diabetes

Dear Honi,

Last week, Georgina Bell wrote about the stigma someone suffers when they let the world know they have diabetes, namely herself after she put it up on Facebook that she wanted to have a big piece of chocolate as an act of ignorant defiance.

Whilst I applaud her strength and occasional hope to dispel the easy misconstructions around the disease, asking for people to be nice because it would induce a chuckle in only an "insignificant minority" would be detrimental to public health measures. The first step would definitely be to educate people about the differences between Type I and Type II diabetes mellitus, which Georgina has done as well as Dr Kruzselsnicki would.

The issue remains that T2DM is still a leading burden of disease in the western world, and as food becomes cheaper as processed forms, in developing countries too. We live in a nation pretty much blind to facts and education, if the recent election campaign is anything to go by, so we have to step down a step and engage with people on a level they can understand. Often, this has to be unsubstantiated humour. Much like smoking is often accompanied with a passing reference to "lol cancer" (which is amazingly deserved, by the way), the place for "lol diabetes" with cake has its place too. I've spoken to people in hospitals over the past few years and the sad truth is that no amount of brochures will take the place of an extra tone of ocker in the voice and an analogy to Summernats (I actually explained a diabetes to a man in Muswellbrook using tyres in place of the pancreas).

The small price to pay is the suffering of some, who by now are hopelessly open to the facts that life is not fair and inheritance of disease is one of the worst manifestations of this. Just as Georgia (and 100,000 others no less) will be the butt of jokes with their friends lacking the alpha-1 antitrypsin gene who get emphysema without touching a cigarette. It's a sad but unfortunate truth of life that we all get dealt a shit card. But we need to stop others getting shit cards just because they want the croupier to give them some attention, even if that involves telling everyone how shit the 4 of diamonds actually is.

Best,

Arghya Gupta, MBBS III

Heavy petting

We would like to express our dismay at the inclusion of a petting zoo and pony rides in last week's 'Humanitarian Fair'. We don't intend any disrespect to the societies involved in hosting these events but would like to point out that humanitarianism and animal welfare ought not to be mutually exclusive. It seems ironic that whilst advocating a 'humanitarian' cause, we would support the exploitation of animal freedom for profit and pleasure. On the face of it, petting zoos and pony rides may seem an innocent form of entertainment, but they are tied to entrenched traditions of abuse and neglectful treatment of animals in captivity. We would like to ask the organisers whether animal welfare was a concern at all when selecting the companies for these events.

Some concerned members of SU Animal Welfare Soc

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HONI NEWS



FREE

Week Four Edition

"OUR LIPS ARE SEALED."

NUS Israel trips are no spiritual pilgrimage

Rafi Alam and Xiaoran Shi report on trips taken by NUS officer bearers to the state of Israel

There are few issues more contentious than Israel and Palestine, and this contention is only exacerbated within student politics. The left-right divide on the issue of Israel has been a persistent element of political discord in the student movement since the formation of the state of Israel. The issue was enlivened once more this year when Socialist Alternative, a vehemently anti-Zionist Trotskyist group, passed a non-binding motion at the National Union of Students' (NUS) Education Conference (EdCon) condemning Todd Pinkerton, NUS General Secretary, and Mikaela Wangmann, NUS Women's Officer, for travelling to Israel despite the Boycott, Divestments and Sanctions (BDS) movement promoted against Israel.

Their trips were not merely holidays. The matter of student office bearers visiting Israel has been a frequent phenomenon in the student movement since the rebirth of the NUS in 1987. Other visitors have included Jade Tyrell in 2012, who was UTS SRC President at the time and is the current NUS President, as well as Jon Barlow in 2012, the NUS General Secretary that year, and Xavier Williams in 2010, the year he was the NUS General Secretary.

These trips, however, are no spiritual pilgrimage. They began as an attempt to inform student office bearers from mainstream political parties on the situation in Israel and Palestine, and are funded by the Australia/Israel & Jewish Affairs Council (AIJAC) through the Rambam Israel Fellowship program.

When asked for comment, Todd Pinkerton confirmed that his recent trip to Israeli was indeed sponsored by AIJAC, although the organisation only funded the trip in part, not in full.

This is replicated in similar programs with parliamentarians, associated with the Parliamentary Friends of Israel cross-political group.

AIJAC provides these scholarships, from their perspective, to reduce anti-Israel bias among the major political parties, at a parliamentary and student level. From another perspective, these trips are intended to dampen the pro-Palestinian sentiment within student organisations, and to prevent a reformation of NUS's predecessor, the Australian Union of Students (AUS), which, in the 1970s, rejected the existence of the State of Israel, and supported the Pal-

estinian Liberation Organisation (PLO). Alongside advancing a series of pro-PLO motions, it was alleged that the AUS sent money to the PLO in solidarity with its cause.

While the NUS is far less radical than its predecessor, various minor factions in the NUS, primarily Socialist Alternative, are attempting to revive the pro-Palestine movement. The shift in the ALP since the 1980s towards a strong alliance with Israel and the persistent predisposition towards Israel in the Liberal Party – the two political parties which hold the majority of delegates at NUS – has effectively reduced the anti-Zionist segment within student politics.

Former USYD SRC President and recipient of the Rambam Fellowship Elly Howse was said to have taken part in a sponsored trip with strong anti-Zionist views, but returned home more sympathetic to Israel.

Student recipients of the Rambam Fellowship come from the Liberal, Labor Right, and Labor Left factions. For members of Labor Left who choose to accept the Fellowship, the matter is particularly complicated as their actions contradict the faction's stance against the Israeli occupation of Palestine. Former USYD SRC President and recipient of the Rambam Fellowship Elly Howse was said to have taken part in a sponsored trip with strong anti-Zionist views, but returned home more sympathetic to Israel. *Honi* was unable to reach Howse for comment.

Another student member of Labor Left who received the Fellowship in 2010, Jesse Marshall, was NUS President in 2011 and rejects the idea that AIJAC is trying to silence pro-Palestine activists. "I still believe the Palestinians need an independent state," Marshall said. "It's selling people short to think that just because a trip was funded by the Jewish community that it's blindly pro-Israel." Marshall says he went on the trip in order to better understand the barriers to peace, something he believes can only be learned through being in the Middle East. When asked about the

Socialist Alternative motion, Marshall accuses Socialist Alternative of attempting to coerce the student movement into "supporting a one state solution" that dismantles Israel. Marshall also argues that BDS is a distraction and will not lead to peace.

The BDS movement also recently caused a dispute at Sydney University, when Associate Professor Jake Lynch, Director of the Centre for Peace and Conflict Studies (CPCS), refused to assist an Israeli academic at Hebrew University — parts of which purportedly occupy Palestinian territory — from undertaking work at USYD in solidarity with BDS. Lynch's actions are in line with the CPCS's official commitment to the BDS campaign.

Antony Loewenstein, in an article in *New Matilda*, argues that these trips are used to create a favourable impression of Israel as a pursuer of a peaceful two-state solution, even though – in his opinion – the two-state solution would not achieve justice for Palestinians or Arab Israelis, not least due to the settlement programs in the West Bank. Loewenstein also states that another reason is to portray the debate as "complex" and frame hardliner pro-Palestinian positions as anti-Semitic.

Cat Rose, an NUS Queer Officer who helped pass a motion at EdCon condemning two NUS office bearers for participating in the AIJAC-funded trips, largely agrees with Loewenstein's suspicions. When asked for comment on the EdCon motion, she compared the Israeli occupation of Palestine to apartheid in South Africa and stated that the trips were a "PR exercise for a racist regime" which "exists on stolen land" and "disregard[s] basic human rights." Rose, as a member of Socialist Alternative, strongly supports BDS and is quick to stress that Israel is, in fact, a state under "international boycott", which student politicians are contravening by participating in sponsored visits.

She believes the visits are severely biased and questions whether students are given the opportunity to visit Palestinian land, or hear from a Palestinian point of view, so as to fully gain a balanced understanding of the two-state solution AIJAC supposedly aims to foster.

@xiaoranshi
@rafialarm

Third USYD Disability Action Plan launched last week

John Gooding reports on the latest in USYD's Disability Action Plan

Last Friday morning the University officially launched its third Disability Action Plan, which comes after a series of workshops and consultations last year and Senate approval in April.

The new plan outlines measures which are set to be implemented over the next six years, including 90% of all rooms having Braille signage and 95% of all teaching staff having undergone disability awareness training by 2018.

SRC Disability Officer Yaz Camdzic said that the plan was "a start", but more needed to be done regarding the attitude of the University's community. "The culture is really lacking," he said. During workshops conducted last year students brought up multiple examples of staff acting indifferently to their requests for aid.

Around 2% of staff and 4% percent of students identify as having a disability. However, according to the plan self-reporting likely underestimates the actual number of disabled individuals. "This may be due to the varied nature of disability, people's openness to discuss disability and the implications around disclosure," the plan states. According to the Australian Bureau of Statistics, 6.6% of all Australians aged between 15 and 24 reported that they had a disability in 2009.

The plan will cost the University nearly \$6 million to implement and comes at a time when the University is under some financial strain. However, Jordi Austin, Director of Student Support Services at the University, stated in an email that "a careful budget submission has been presented to the Budget Committee to ensure that the priorities for 2014 are both strategic in achieving the aims of the Disability Action Plan and financially sustainable for the University."

"Many components of the Disability Action Plan have broader benefits for the entire student body - more accessible resources, online learning tools, more accessible learning spaces, et cetera."



"I feel proud that I didn't whitewash my cunt."

UNIGATE

All the rumours, hearsay, and downright slander from the world of student politics and culture

Nb. The author of this week's UniGate is not a member of any campus faction and does not have ties to either Honi ticket.

SRC elections: who's Left?

SRC President David Pink made headlines (in *Honi Soit*) earlier this year when he led a secession from NLS to start Sydney Labor Students (SLS), which promised to be “more left-wing”, and became the first non-NLS SRC President in thirteen years. Now SLS has signed a deal to support Jennifer Light, the Presidential candidate from Unity (the Labor Right faction), running under the ‘StandUp’ branding which NLS and Unity have previously used jointly. Light, an SRC Exec member in 2013, is set to compete against Grassroots’ Amelie Vanderstock and Hannah Smith from NLS, another Labor Left faction.

NLS and Unity have campaigned together for the past few years, and the addition of SLS has set the cat amongst the pigeons. SLS’s deal with Unity has been controversial: an anonymous sign reading ‘Left traitor’ was stuck to David Pink’s office door (members of both NLS and Grassroots have denied that their factions are responsible). SLS’ decision not to field a candidate is also a bad sign for its future on campus, indicating a belief that they could not win, especially in light of its failure to get its candidate for Union Board up earlier this year.

Meanwhile NLS has confirmed it will support current Women’s Officer Hannah Smith and run under ‘Action’ branding, and Grassroots have signed on with Socialist Alternative and Solidarity to form a Broad Left coalition.

There’s almost certainly going to be a fourth presidential candidate running under ‘Refresh’ branding with a group of self-described small-I independents. Mooted names include ex-Queer Officer

Josh Sprake and Education Society President Matthew Woolaston, both of whom declined to comment.

Honi

Meanwhile, the *Honi* race is turning into quite the shitfight. After weeks of planning and ship-jumping, we finally have two full tickets (and then some). Until late on Sunday night, twelve names were associated with Sex for Honi, which last we reported was being run by Felix Donovan and Lane Sainty. Christina White and Judy Zhu are now in the Sex mix as well, but Harry Stratton is out (see below). Before Stratton’s departure, Andrew Passarello was not to appear on the ballot, but will now do so. Judy Zhu is being promoted as a ‘designer-in-chief’ and won’t be on the ballot. Sex will be managed by USU Board Director and Unity member Robby Magyar, and will draw support from SHADES (Sainty is president) and debating (Rees, Donovan, and White are debaters).

The other ticket (let’s call them No. 2) has this week confirmed Phoebe Moloney, Pat Horton, Subeta Vimalarajah, Tim Sullivan, and Blythe Worthy have joined those reported last week. Their campaign manager is *Honi* editor, Nick Rowbotham.

Both tickets have already been accused of mischief and there is clearly no love lost between them. About a week ago, Sex found that the handle “sexforhoni” had been shotgunned on all the social media platforms, and No. 2 is suspected of foul play. A No. 2 rep told us that “as a ticket we didn’t decide to do that, but I suspect that somebody on the ticket or associated with it would have done it.” A Sex representative described it as a “cheap, nasty trick – it just seems like something really petty to do.”

More dramatically, ex-Sex candidate and SLS member Harry Stratton went seriously rogue, resulting in his exit from the ticket. In a message to SLS members petitioning their support, he claimed that he would use *Honi* as a recruiting tool for SLS. Unfortunately for Stratton, the *Gate* got its hands on a copy of his mes-

sage. Describing his ticket as “the Labor ticket” (and his opponents as “the Grassroots ticket”), he claimed that “none of the [other people on the ticket] are really interested in student politics, so Unigate will largely be my vanity project over the year and I’ll sway every argument on the subject, and I won’t use it to push a pro-Groots [slang for Grassroots] agenda but rather push ours.”

He also promised to try to recruit fellow editors and reporters to SLS, arguing that this year’s *Honi* team recruited around 40 people, including every editor except one.* “If elected with your preferences, Georgia K and I will have coffee with EVERY ONE of our 150 reporters and drag EVERY ONE of our editors to Labor drinks,” he wrote.

In a text message, the very same Harry Stratton told us that he was committed to objectivity and had offered to leave SLS and Young Labor for that reason. He also said he would be recused from reporting about student politics. When we asked him if he told his caucus that he would use *Honi* to recruit for SLS, Stratton told us it was “totally untrue”. When he acknowledged he was no longer on the ticket, he referred to it as “the Indie ticket”, not the “Labor” ticket. We’re not sure how he can hear with all the cognitive dissonance ringing in his ears.

When the message went public, Stratton’s teammates quickly distanced themselves from him. Donovan said “obviously Harry wasn’t speaking on behalf of the ticket.” A few hours later, Donovan told the *Gate* that Stratton was a goner. “We felt quite strongly that this ticket is based on not being partisan and being independent of the factions and that his behaviour had called that into question,” Donovan said. It was a unanimous decision (minus Stratton). It seems that Stratton, who is also rumoured to be involved in organising a SLS ticket, was trying to revive SLS’s fortunes and secure his spot on the *Honi* editorial team next year, but he appears only to have dug his own political grave.

* On *Honi* 2013 and Grassroots: seven out of ten editors are members of Grassroots. Three

of the seven are active members. One of the active members joined this year, and all up three editors joined Grassroots since our election. There have been no recruitment coffee dates with reporters.

Bob Carr comes to speak

Bob Carr was on campus last Friday to talk about the future of Australia’s foreign policy, hosted by the Sydney Centre of International Law. Dozens of activists protesting against Labor’s PNG solution gathered outside the quad, and a woman was arrested for breaching the peace after making her way up to Maclaurin Hall, where the speech was taking place, and shouting “free, free the refugees”. After about half an hour she was de-arrested, only to be indefinitely banned from campus. She is a student at a different university.

No more celiac outsiders

The USU held another (unfortunately, less-than-popular) Members’ Forum last week. The meeting covered some very important topics, including a request from a very concerned member regarding celiac’s inclusion as a house beer at USU events, for the gluten intolerant among us. President Hannah Morris can confirm there is progress on this issue, stating that she will be following it up this week. Stay tuned, lovers of fermented apples!

On a more serious note, the USU is working to address its unfortunate casual racism issues. In a statement, Morris told the *Gate*, “the USU is constitutionally obliged to work at all times towards creating an environment free from all forms of discrimination and harassment. A recently convened party themed around the Mexican Day of the Dead raised serious questions...as to whether or not the USU was fulfilling this objective.” In a bid to address these concerns, the USU will be hosting a panel discussion on cultural appropriation and sensitivity. A member’s discussion will follow the panel, to be held on August 27.

Holy shit! We ran out of space. Go to www.honisoit.com for the rest of UniGate.

Rape apologism and the far left

Radical communities are in a unique position when it comes to governing personal conduct, writes **Rafi Alam**

Radical left-wing groups aim to reflect the structures and values they want to see in the world within their groups. Trotskyist groups, for example, maintain democratic caucuses and links to trade unions; anarchist groups, on the other hand, operate through collective decision-making, autonomy, and sensitivity to sexuality, gender, and ethnicity. Both, in line with a far left ideology, also hold the state in contempt.

However, situations arise in which it becomes difficult to reconcile this anti-statist agenda with the overwhelming presence of violence in daily life. In particular, far left communities have dealt differently – and often poorly – with cases of rape within their networks. The utopian ideals of these groups clash with the harsh reality of rape, and often lead to cases of rape apologism when the consequences of reporting rape contradict the agenda of the political organisation.

A well-known recent case of this was in the Socialist Workers Party (SWP) in the United Kingdom. A young female member of the party brought grievances regarding sexual assault against a senior member of the party executive, someone with an alleged history of sexual harassment. The grievance was dismissed, members of the party organised against this decision,

senior dissident members were expelled, and the party was forced to bind on the decision that “no rape had occurred.” Along with allegations that the victim was asked questions about her sexual history, this entire process disgusted many on the outside of the party.

The Australian National Committee of Solidarity (SWP’s sister organisation), penned an internal response to the criticism of SWP, stating that it believed the process was “scrupulously fair” and “entirely consistent with the understanding of and record of fighting sexism which revolutionary socialists and the SWP itself embody”, a position that was met with some – but not close to a majority – dissent.

But this situation is hardly unique, and barely surprising. The hard Trotskyist line of the party fosters these forms and processes. The SWP rightly argues that mainstream society regularly mismanages rape cases, with a brutal adversarial legal system that often coerces victims into reliving their victimhood throughout the trial. But is this necessarily a reason to hide cases of rape within one’s organisation?

This is not unique to Trotskyist organisations. Even in the anarchist community, rape cases are often silenced indirectly through community pressure. Sometimes

victims are urged to not collaborate with the police and deal with the problem within the community; sometimes this is welcomed, sometimes it is not. For instance, in the Melbourne anarchist scene – in particular within the Melbourne Industrial Workers of the World (IWW) – accusations of rape and sexual harassment against two people became contentious. The victims spoke out against particular people within the community who they accuse of victim blaming and bullying. Worst of all, as some of the survivors mentioned, is the silence that these tight-knit communities encouraged around these crimes.

Some radical victims and allies to victims argue that the anarchist tendency to shame people who work with police is misplaced, although they shy away from urging reporting as a moral imperative and instead regard it as a personal choice. The writers of the zine *Betrayal: a critical analysis of rape culture in anarchist subcultures* point out that many anarchists and anarchist groups fail to see the similarities in repression from the police with rapists in anarchist communities because police are ‘faceless’, insofar as anarchists do not form prior relationships, don’t go out drinking with, and don’t have conversations with police as they may do with ‘comrades’ who sexually assault others. They argue that oppressive state structures are reproduced through rape

cultures, in the sense that they silence and victimise survivors who attempt to dissent against their abuse.

Ultimately, it is difficult to enforce measures against rape in radical spaces. In the Melbourne case, the IWW in Portland was asked to mediate this matter. Although the Committee found in favour of the victims, this meant little to the autonomous organizing of the Melbourne IWW; in fact, the victims of sexual abuse ultimately left.

Other alternatives to involving the police include the strategies of a woman in Newtown, who was date-raped by a former partner, an employee of Polymorph: these include warning his future partners of his past if he fails to reveal it – including his hidden HPV infection – telling radical spaces about the rape, and placing posters around the community in order to coerce him into reforming. However, some argue that this denies the accused of their rights, and is a form of vigilantism that eschews due process.

Radical groups are left to grapple with the complexities of these situations. Creating safe spaces is not easy, particularly when it’s a task left to the few who do not rely on the fragile legal system for protection. But in the end, rape is a cruel reminder that challenging oppression must begin within the community, and that it’s an unforgiving struggle.

UNI-VERSE

The great solar decathlon

Lucy Hughes Jones marvels at the world's largest sustainable building

A team from the University of Wollongong (UOW) and Illawarra TAFE has won the world's largest sustainable building competition, dubbed the 'energy Olympics', by retrofitting a typical 1960s Aussie fibro cottage into a net zero-energy solar home.

The Illawarra Flame house took out first place at the 2013 Solar Decathlon in China last week, beating 19 other finalists from around the globe.

Planning took two years but after a six-week journey across the Pacific, the house was rebuilt in 12 days on site in Datong, about 300 kilometres from Beijing.

It was the first time an Australian team had made it to the finals of the competition, which began in 2002, and it was the only entry in the competition to demonstrate how to retrofit an existing home and reduce its energy consumption to zero.

"We've got around eight million homes currently existing in Australia, and 13% of our carbon emissions comes from the residential housing sector," Lloyd Niccol, project manager and engineering student at UOW, told *Honi*.

"Rather than trying to build brand new solar homes, we can fix our existing ones to drive down our carbon emissions."

The 51 students from the 'Gong improved heating, insulation and ventilation systems for the house, while increasing airtightness

and installing a rainwater harvester, vertical gardens and a photovoltaic thermal air system to allow it to generate more energy than it consumed.

Schooled in the fields of architecture, design, engineering and construction, team UOW raised more than \$1 million for the project, aided by industry, government and university sponsorship.

Once disassembled, the house will be shipped back to its new home, the Sustainable Buildings Research Centre at the University of Wollongong campus. But for now, the group celebrated their victory, inviting competitors over to the winning Illawarra Flame House, which transformed into an overnight party pad in true student style.

"It took about an hour and a half to clean up in the morning and hose the beer off the back deck," said Niccol.



Students' Representative Council, University of Sydney

Want some work!

Polling Booth Attendants Required

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

If you can work on
Wed 25th Sept and/or Thurs 26th Sept,
and attend a training at 4pm Tues 24th Sept,
we want to hear from you!

\$31.64 per hour

There may also be an opportunity to undertake additional work at the vote count

Application forms are available from the SRC Front Office
(Level 1 Wentworth Building).

For more info, call 9660 5222 or email elections@src.usyd.edu.au.
Applications close 4pm, 9th September 2013



Authorised by P Graham, SRC Electoral Officer 2013.
Students' Representative Council, University of Sydney: 02 9660 5222 | www.src.usyd.edu.au

Free school at Wollongong

UNI-VERSE

Phoebe Moloney reports on a new form of education developing at the University of Wollongong

It's lunchtime on a Wednesday at the University of Wollongong (UOW) and students are filing into a dull, carpeted room. Another tutorial begins *de rigour*, except not exactly. As one student, Erin Prior, describes, "You can sense the passion in the air, you can almost hear peoples' brains processing the ideas being discussed, and it's amazingly, ridiculously engaging. It is learning without obligation."

Wednesday's lesson is not the usual tutorial, in fact, it's not one at all. It's not even a lecture, or a workshop, or seminar, or any other teaching format that universities are promoting to disguise thinning staff numbers, bulging class sizes, and steady disenfranchisement. It's a protest – all these students are learning from qualified academics and they ain't paying a buck.

Welcome to UOW's Free School for the Desperate, an educational collective of students and staff who meet weekly to learn in protest against UOW's dissolution of Gender Studies course. The

Free School was conceived by UOW's FemSoc at the beginning of this year when a handful of its members suddenly found themselves without a major. Incredulous that the University was forced to axe

Welcome to UOW's Free School for the Desperate, an educational collective of students and staff who meet weekly to learn in protest against UOW's dissolution of Gender Studies course.

seven of its humanities majors due to "lack of student interest", and "cost efficiency", the society approached the academic staff, PhD, and Honours students to reinstate the Gender Studies course, only this time voluntarily.

The school has already successfully run a semester's worth of lectures, spanning topics such as "The Victimhood of Sex-

ual Assault" and "Trans 101"; each lecture attracting 20-30 students at a time. Staff collaboration also led to the creation of the Free School's own autonomous Feminist Research Network – still with no word from the University's administration.

School President and self-described desperado Jane Aubourg says the University's response is no longer the Free School's highest priority.

"Initially, we wanted to show the University's administration that there definitely is student interest, as well as a societal need for the study of gender. But now we know that even if the major was reinstated students wouldn't stop coming to our workshops and academics wouldn't stop giving talks - simply because the Free School covers areas of feminism the University of Wollongong would simply never offer."

Sydney University's own administrative turbulence has given rise to proposals for a second Free School, similarly born out of protest. SRC Education Officer,

Tenaya Alattas held a meeting last Monday to discuss the feasibility of a free educational service offered on campus, challenging what she calls the University's "complete commodification of knowledge".

Alattas says the main attention of the proposed school would not be the curriculum itself but the radical engagement such a body could facilitate. "It would aim to extend diversity within the confines of the University. We would create a safe-space that enables cross engagement between people which breaks down societal borders, whether that be relations between teachers and students, or the involvement of people who have never felt University was a space they could belong," she tells me.

Alattas says the organisational body of the proposed 'Rebel School' will be welcoming to anybody "willing to lend a hand and get involved." Apparently, Emeritus Professor of Political Economy, Frank Stilwell, has already expressed his interest.

SYDNEY UNI COMEDIANS NOT ALL THAT FUNNY

OPINION

Comics stepped over the line, writes **Rebecca Wong**

The anti-political correctness brigade will tell you that comedy respects no one's sensitivities. The universe in which humour operates is divorced from the one in which we live. Offence is never given, it's taken.

This attitude is prevalent amongst big time comedians. Notably, Ricky Gervais was heavily criticised for his controversial hosting of the Golden Globe awards, and in July 2012, comedian Daniel Tosh came under fire for suggesting it would be funny if an audience member were raped. But it came as a rather unpleasant surprise to witness such behaviour exhibited by performers at student-run events of the Sydney University comedy circuit.

At the annual Extreme Theatresports Competition held on July 31, a feature of weekly comedy show Project 52, one improv game challenged performers to make the audience feel horribly uncomfortable, so they were asked to replay characters as various racial stereotypes (perhaps it is telling that 'uncomfortable' can be conflated with 'offensive'). The following week, many of the performances at 'Get Up! Stand Up!', a lunchtime comedy show introduced this year, were rife with sexist and pro-rape jokes.

The notion that such behaviour is

acceptable in this context presupposes a complete disjuncture between comedy and 'real life', but that's hardly true. Comedy alludes often to the ungainliness of human interaction. The self-deprecating asides, the retelling of deliciously awkward encounters, the exaggerated ridiculing of commonplace absurdities – it is this kind of wit that has spawned the adage, "it's funny because it's true." Then there's the absurdist brand of comedy, which is often used to convey social criticism by drawing not on what is believable, but what is not. A gag about a dog getting breast implants for an animal beauty pageant constitutes wry social commentary. Joking that Ariel Castro's victims should have been grateful for the free food is repulsive. We do not live in a society in which sexual assault and gendered violence are non-existent, let alone one where these matters are laughably absurd.

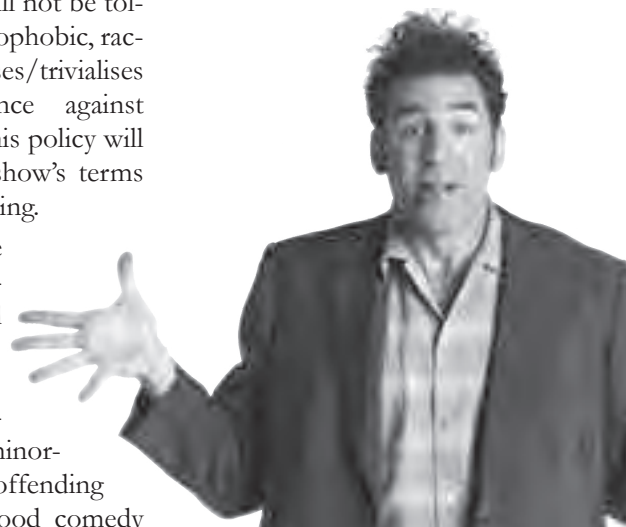
Perhaps what was most disconcerting about the racist and sexist humour I observed was the context in which it occurred. I would not have thought the young, relatively diverse, and (I hope) tolerant Sydney Uni populace to be fertile ground for such malicious small-mindedness. The audience at Extreme Theatresports sat uncomfortably through Lebanese, Japanese, and Indian

caricatures, though the imitation of Indigenous Australians was forestalled by discontented rumblings. Every one of the pro-rape jokes at "Get Up" was met with (admittedly uneasy) laughter. The casual atmosphere of these shows is hardly conducive to expressions of outrage or disapproval, forcing audiences into a reluctant kind of collusion with performers, no matter how objectionable their conduct.

To his credit, 'Get Up' coordinator James Colley's response to the offending show was prompt and unequivocal. In a post to the Facebook group he stated that "Get Up! Stand Up! will not be tolerating material that is homophobic, racist or that justifies/normalises/trivialises rape/sexual assault/violence against women", and he tells me this policy will be incorporated into the show's terms and conditions for performing.

Comedians who choose to engage in politically controversial humour should understand that they do not perform in a power vacuum, in which offending rape victims or racial minorities is comparable to offending upper-class white men. Good comedy forces us to deconstruct our perspectives, our assumptions, our prejudices.

Good comedians know how to nimbly tread the line between irreverence and offensiveness, and they know that if they occasionally and inadvertently cross it, their audience will be forgiving. Making people laugh is an art, not a science. The imprecise and personal nature of humour ultimately renders it an exercise in how we relate to one another. The cardinal question (for both comedians and their audiences) then becomes with whom, and at whom, are we laughing?



"Wozza me."

LifeChoice misses the bigger picture

Ellen O'Brien looks at the choices facing student parents

Over the winter break, the infamous LifeChoice society held a conference in Sydney which attracted a pro-choice picket outside its doors. This prompted LifeChoice to publish a post on their website accusing pro-choicers of focussing on the wrong thing: instead, they should be spending their time trying to eliminate the reasons that people choose to have an abortion, including sub-standard support for parents at university.

There is no doubt that the support the University provides impacts a parent's decision to have a child and study at the same time. The University offers parent facilities around the Darlington/Camperdown campus, including the parents' room on Level 3 of Fisher Library, where parents can comfortably breastfeed their child.

But are these services actually of use to parents on campus? Bridget Walker McGill, the mother of two-and-a-half-year-old Ella and former Arts/Nursing student, believes that the university could improve the assistance it provides to parents. While there are four childcare centres on main campus, with an additional centre on the Cumberland campus at Lidcombe, Bridget



found that the booking system for the centres was illogical. "You had to book in at the start of the year and you had to book specific days...this is before our uni timetable came out," she says. "As a part-time student, I had no idea which days I required care for."

While the price of childcare services provided by the University is slightly less than average for the area, the lack of flexibility or occasional care services forced Bridget to consider finding alternative childcare arrangements off campus. This meant that she rarely brought her daughter along to campus (especially as children are not allowed in lecture or tutorial rooms except in "unforeseen

and unavoidable circumstances"), rendering the various parents' facilities on campus utterly useless.

However, these facilities are being used by some parents. The Child Care Information Office claims it has between 70 and 100 direct enquiries a year, coupled with approximately 15 000 hits on their website, which contains details of childcare and other available services. The Office also provides clients with information about childcare centres closer to other campuses and links to occasional care providers.

Parenting obviously involves a level of sacrifice. For Bridget, that meant leaving university behind after falling pregnant

with her second child. But the decision wasn't easy. "I definitely felt that it was an ultimatum decision – one or the other, and obviously I've chosen to have children over a tertiary education, despite wanting both." The University's lack of flexibility when it comes to parenting arrangements contributed to, at the very least, delaying Bridget's pursuit of a university degree.

For other parents, their choice may fall on the other side of the line. And while improved access to childcare should be prioritised, this does not necessitate making abortion inaccessible to those who decide to choose study over having children. Given the current state of child services in Australia, and the budget cuts faced by the University, it does not seem like things will be made easier for parents anytime soon. Tutors and lecturers seem disinclined to be more flexible when dealing in parents in fear of favouring or advantaging one student over the other. In that case, it is essential that a person wanting to pursue their studies, rather than an unplanned pregnancy, should not be denied from having that choice, or from exercising it in the safest way possible.

OPINION

NEWS
IN
REVUE

Gila Segall riffs on the gaffes of the week

In this week's installment of political ineptitude we watched with horror as fumbling politicians feigned and dodged in the battle for Ultimate Manhood

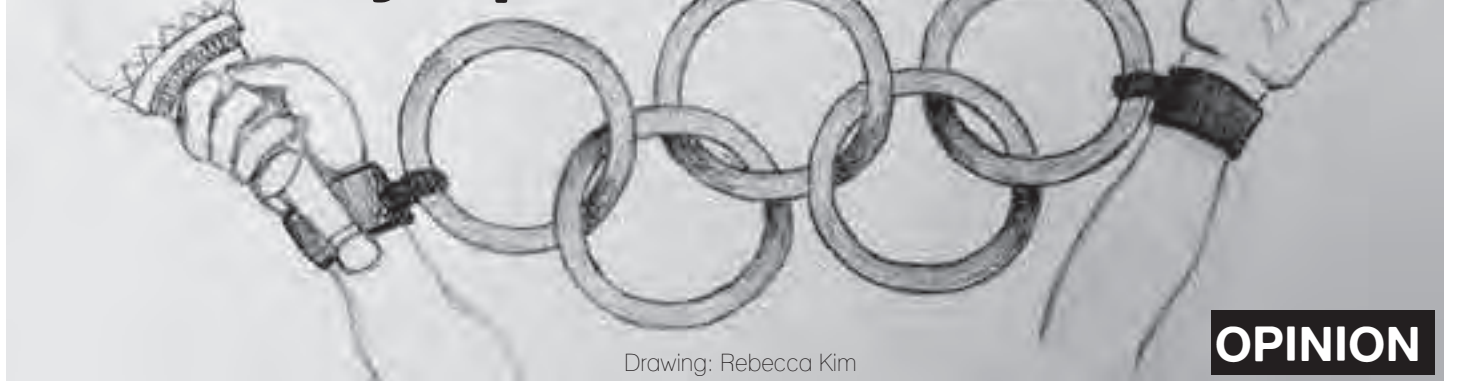
dubious voters sift through the wreck of the campaign trail already lamenting this dire political forecast.

The Opposition yelps and howls and conjures up The Facts

As the tournament amounts from school-yard bluff to patent subterfuge perhaps it is time for a word of advice:

before remarking on sex appeal it is best to consult The Suppository of Wisdom

Should we boycott the Sochi Olympics?



Drawing: Rebecca Kim

OPINION

Josh Tassell argues that Australia should denounce Russia's homophobic laws

It's 1936. Hitler's Germany hosts the Olympics with the naked ambition to finally prove to the world once and for all that the Aryan race is unequivocally superior. The regime hosts policies injurious to the wellbeing of minorities, is headed by a dictator, and will soon be responsible for one of the greatest human tragedies in world history.

Fast forward to now and the hosts of the Winter Olympics in 2014, Russia, have enacted a swathe of anti-homosexual policies that are set to impact on their hosting of the Games.

The 'anti-gay law' (to put it delicately) imposes significant fines of up to \$31,000 for providing information about the LGBT community to minors, holding gay pride events, speaking in defense of gay rights, or equating gay and heterosexual relationships. Under the law, foreigners can be gaoled for 15 days and then deported.

The laws had been tipped to foster protests and pressure from within Russia, potentially destabilising the Games in February of next year. Weight has been leant to the movement with the star power of Stephen Fry, Barack Obama and George Takei.

Fry's eloquent petition to David Cameron draws the same parallel with the

Berlin Olympics of 1936: "Putin is eerily repeating this insane crime, only this time against LGBT Russians. Beatings, murders and humiliations are ignored by the police."

"Every time in Russia (and it is constantly) a gay teenager is forced into suicide, a lesbian 'correctively' raped, gay men and women beaten to death by neo-Nazi thugs while the Russian police stand idly by, the world is diminished and I for one, weep anew at seeing history repeat itself."

The questionable safety of gay Olympians almost goes without saying. If the Russian government openly moves to denigrate the rights of its own citizens and curtail their basic human freedoms, I shudder to think what they'll do to foreigners. Particularly foreigners who are aiming to deprive them of fleeting national glory through a sporting contest.

This isn't a baseless consideration – the Russian sports minister Vitaly Mutko has confirmed that the laws will be in operation during the Sochi Games and will apply to athletes.

The IOC has little historical standing when it comes to the defence of moral or social goods. Berlin is the oft-cited example, but Beijing's 2008 Games

provided a platform for Tibetan rights. When protests threatened to upstage the torch relay, the path was merely shifted to avoid disruption.

The World Athletics Championships are also due to be held in Russia this month. Disappointingly, whilst the IAAF charter clearly opposes discrimination according to race, sex or gender, the world athletics governing body has said "It is simply not a problem in our sport...at the moment, there are no prominent openly-gay athletes in the sport."

Reasoning like this is perhaps one of the premier reasons as to why there are so few openly gay athletes. It subjugates the rights of the individual to the spectacle and grandeur of athletic competition.

Australian diver, former Olympic gold medallist and SUSF scholarship holder Matthew Mitcham has called the laws "horrific".

"The Olympics are supposed to be somewhere where you can compete and feel that gender and sexuality is not an issue. [Athletes'] whole memory and experience is going to be marred by this stuff."

Nick Richardson thinks a boycott misses the mark

If you're gay in Russia your life is probably pretty shit. 74% of the population does not accept homosexual activity and nearly half the population is in favour of making homosexual acts between consensual adults a crime. It is a place where police and authorities turn a blind eye to violence and discrimination against gay, lesbian and transgender Russians.

However, calls for a boycott of 2014 Winter Olympics in Sochi are reactionary and short-sighted.

First of all, the efficacy of the boycott as a tool for social change must be questioned. There is little doubt that some boycotts have had resounding success. Martin Luther King and Ghandi both used the boycott to brilliant effect in their respective liberation struggles. However, as University of Pennsylvania academics Scott Rosner and Deborah Low write in their paper on the efficacy of boycotts in evoking political and economic change, the most successful boycotts in history hurt corporations and governments in their hip pocket. Boy-

cotts without economic damage do not have the same effect. The Jewish boycott of German-made products during World War II financially crippled German industry. If we are going to sanction Russia for their poor human rights record, we must hurt them economically otherwise there is little point.

Secondly, as draconian as these laws are and as unapologetically vile as Vladimir Putin is, it is all a little bit arbitrary, isn't it? There is little relationship between gay and lesbian rights in Russia and the Olympics. What would actually be achieved by a boycott? According to Rosner and Low, "whilst a nation can successfully carry out an ideological protest by boycotting the games, the accomplishment of any more substantive gain is far more difficult to achieve... there are limited benefits compared to the costs." In other words, whilst a boycott might express the world's disgust at Russia's treatment of their own citizens, it has little chance of actually inciting any social change. Sochi would be abandoned, the Olym-

pics held elsewhere, and gays and lesbians would continue to be victimised by a hostile Russian public.

Thirdly, and most importantly, I refer to the infamous black power salute of the 1968 Olympics. Tommie Smith and John Carlos, fists raised pointedly in the air, is not only one of the most enduring images in sports history but is something seared deeply in Western cultural consciousness. Imagine if a statement of that magnitude was made in Russia – a gay or lesbian athlete defying Russia's oppressive climate and standing tall on the dais collecting a gold medal. How much more enduring, how much more powerful, and how much cooler is that than a petty boycott?

Real social change does not come from stamping your feet and throwing your toys around the nursery like a spoilt child. We are doing every single gay and lesbian athlete a disservice if we do not allow them to give Russia the ultimate 'fuck you' – we played your games and we beat you.



Cartoon: Emily Woods

Mohsen Kadivar: politely revolutionary

Georgia Behrens discusses prison, politics and religion with a prominent Iranian academic and dissident

For an exiled Iranian dissident, Mohsen Kadivar is remarkably softly spoken. I'd expected, prior to our meeting, that anyone who'd been deemed dangerous enough to exile would have at least an air of thundering zealot about him. So, when a benign-looking middle-aged man introduces himself and asks politely if I'd like a cup of tea, I'm somewhat taken aback.

Kadivar is one of Iran's most prominent, and most recently notorious, reformist advocates. As a young theology student in the late 1970s, he was among thousands of Islamist students working to overthrow the American-backed Shah in favour of an Islamic Republic. His dedication to the cause was such that he was briefly imprisoned by the Shah's police in 1978, before the Iranian Revolution and establishment of an Islamic semi-theocracy in 1979.

"Our demands were justice, freedom, independence, sovereignty, and compassionate Islam. I still believe in all those things now," he says, adding, "I do not blame myself for thinking these things."

In the years following the revolution, he ascended to the upper echelons of Iranian theological scholarship, becoming, according to TIME, an intellectual "pop star" capable of attracting 5000-strong crowds to his public addresses. This rise coincided, however, with a growing wariness about the post-revolution regime's progressive monopolisation of power, "all in the name of Islam".

"So, I began to write some things," he says casually, a dismissive shrug of the shoulders implying that he'd done little other than keep a daily journal. "I found that I had some critical viewpoints to give from the inside of Islam. So I criticised the government, [saying] that they should follow the teaching of Islam, about justice, about freedom, about the dignity of humans."

In fact, Kadivar's various tracts – on the inequity of the Iranian state, on the archaic nature of sharia law, on the contradictions between Islamic doctrine and human rights – were so influential that in 1999 he was convicted by Iran's Special Clerical Court of "disseminating false information" and "disturbing public opinion".

Sentenced to 18 months' gaol, Kadivar was sent to the political prisoners' wing of Evin Prison (nicknamed "Evin University" for its abundance of incarcerated intellectuals). Although much of his time in prison was spent in solitary confinement, Kadivar is nonchalant about it, referring to it as an extended



Mohsen Kadivar: a dissident in exile

"sabbatical".

"It was not too bad. I had books, I had newspapers, I could write. Now, I am not so sure. Now I hear many bad things about prisons. I was never tortured, but I think that it is not the same for people in prisons today," he says, moving quickly onto a discussion of his hopes for Iran's newly-elected reformist president, Hassan Rohani.

This determination not to let his past compromise his engagement with the present seems typical of his attitude to the world at large. Much of the trouble he encountered in Iran was borne out of his insistence that religion should adapt alongside evolving social norms, and not let historical traditions dictate the nature of contemporary doctrine.

"Religions were not meant to stay always the same," he says. "We need a new understanding of Islam that fits this modern time. So many religious people, they live in this century, but their minds are in another."

Since his exile to the US in 2008, Kadivar, working from a base at Duke University, has travelled around the world, extolling the merits of governmental secularism. To his mind, Iran's experiences with theocracy should serve as proof to other nations of the world – perhaps most importantly at this stage, to Egypt – that religion and politics should never mix.

"In the Middle East, we need to rethink the way we look at religion, at government. We need to rethink so that sharia law and civil law are separate, so that crime and sin are separate," he says.

Is he optimistic that the Middle East will, in fact, rethink its way of doing things any time in the foreseeable future? "100%."

Mohsen Kadivar was a guest at the Competing Visions in the Muslim World Symposium at the University of Sydney.

Students' Representative Council, The University of Sydney

SRC Elections 2013 Postal Voting Application Form

POSTAL VOTING

If you wish to vote in the 2013 SRC elections but are unable to vote EITHER on polling days Wednesday 25th or Thursday 26th September at any of the advertised locations, OR on pre-polling day (on main campus) Tuesday 24th September, then you may apply for a postal vote.

Fill in this form and send it to:

Electoral Officer
Sydney University Students' Representative Council
PO Box 794, Broadway NSW 2007.

PLEASE NOTE: postal vote applications **MUST BE RECEIVED AND IN OUR PO BOX by Thursday 22nd of August** at 4.30pm or they will not be considered. **No exceptions.**

You may use a photocopy of this form.

Name of applicant: _____

Student Card Number: _____

Faculty/Year: _____

Phone Number: () _____

Email: _____

Mobile: _____

I hereby apply for a postal vote for the 2013 SRC elections. I declare that I am unable to attend a polling booth on any of the polling days, OR on the pre-polling day, for the following reason: (please be specific. Vague or facetious reasons will not be accepted. The Electoral Officer must under section 20(a) of the Election Regulation consider that the stated reason justifies the issuing of a postal vote.)

Signature: _____

Please send voting papers to the following address:

State: _____ Postcode: _____

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

**For more information contact
Paulene Graham, Electoral Officer 02 9660 5222**



Authorised by P. Graham, SRC Electoral Officer 2013.
Students' Representative Council, University of Sydney Phone: 02 9660 5222 www.src.usyd.edu.au



Praying th

Georgia Kriz writes about her day with a gay conversion therapist

A small woman answers the door. She's dressed nicely; in a neat blazer, crisply ironed trousers, small blue earrings. Her hair is dyed a blonde that is perhaps one shade shy of bombshell – she looks much younger than I know she is. Her gold necklace reads “Jesus” in block letters.

“Lucy, is it? I’m Cheryl. Come in, dear.”

I have to remind myself: she’s talking to me. My name is Lucy tonight.

The place just looks like a holistic medical centre. As I follow Cheryl down a short corridor, I read the signs on the doors on either side of me. Physiotherapist, chiropractor, acupuncturist. Cheryl stops in front of a door that reads “Counsellor”. She fumbles with some keys. I think she might have arthritis – her knuckles and finger joints are swollen and slow. She mutters to herself but I can’t make out the words.

Behind the door, Cheryl’s room is bare. Two chairs are set across from each other. On a small table to the left of the chairs there sits a small wooden cross and a full box of tissues. The walls are white.

I take my seat awkwardly, nerves making me unsure of what to do with my body. Cheryl sits opposite me and rests a clipboard on her knee. Now we’re properly face to face, I notice she has nice eyes. They’re crinkled and cracked at the corners from years of smiling. She’s smiling now, too. She hands me some forms and I fill them out, remembering at the very last minute to change my signature. It ends up just looking like a scribble. Shit, shit, I didn’t think about creating a signature in my cover. Shit. Cheryl doesn’t notice.

“So, Lucy, why are we here?”

“It’s a bit of a long story. I’ve been thinking, and I reckon all this started when I was little, maybe eight or nine.” Cheryl nods encouragingly, and so I speak.

To Cheryl, I’m Lucy, a second year

Arts/MECO student hailing from Canberra. (“Oh! I used to live there too. Lovely place.”) I’m an only child, and when I was around eight or nine, I began to rebel against and question my parents’ devout

Baptist faith. We grew apart. Come the beginning of Year 12, I found myself with an unwanted same sex attraction – I fell in love with a girl, and we began dating. (“Mmmm, yes, homosexuality often begins around that age.”) I moved to Sydney to be with her, against my family’s wishes. We recently broke up and I was devastated. I found myself without a support network, having alienated my family. (“And God.”) I realised that same sex relationships were not the kind I wanted to have. I missed my family. (“And God, too, just subconsciously, I would say.”) I had found Cheryl via the Living Water Ministries website. It told me she could cure me of my homosexuality. I had come to be cured.

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In 1975, South Australia became the first Australian state or territory to decriminalise homosexuality. In 1976, the ACT was next, followed closely by Victoria in 1980 and New South Wales in 1984. That same year saw the Australian Medical Association declassify homosexuality as a mental illness, and by 1990, the World Health Organisation had caught up, removing homosexuality from the International Classification of Diseases registry.

Now, men are no longer arrested for holding hands in the street. Marriage equality is rapidly becoming a legislative inevitability, adoption and civil union rights are legally enshrined in nearly all states and territories, and a strong set of anti-discrimination laws work to protect LGBTIQ Australians from the institutionalised loathing they once suffered. But you don’t have to stray too far beyond Taylor Square to discover that misunderstanding, discrimination, and homophobia still exist in many

Australian communities. It’s telling that a recent survey showed that 38% of same-sex attracted females aged 22-27 had experienced depression at some point in their lives, compared to 19% of heterosexual female respondents. Additionally, non-heterosexual women were almost five times more likely to have tried to harm or kill themselves in the six months prior to the survey.

Perhaps it is this degree of depression and self-loathing that compels people to seek gay reparative therapy. Founded by Pentecostal Charismatic churches and popularised by evangelical sects in the United States, gay conversion therapy is based on the idea of being able to rid oneself of a demon that has infected the mind with homosexuality. The practice was widely accepted, even popular, until quite recently. In late 2012, California became the first state in the world to legislate against the practice, banning conversion therapy for minors, then in June of this year, leading conversion ministry Exodus International ceased its operations and issued a formal apology to all former patients.

Psychologist and LGBTIQ mental health expert, Paul Martin, welcomes these moves against conversion therapy. He says that those members of the queer community who have endured conversion therapy run a much higher risk of developing mental health problems.

“People who undergo reparative therapy have this

conflict – they’ve been downloading messages into their brain from a very young age that tell them being gay is the very worst thing to be; it’s wrong, dirty, disgusting,” he tells me. “And when the therapy fails, it just adds another layer of damage – they feel they have failed because they’re gay, and then they’ve failed again because they haven’t reoriented.”

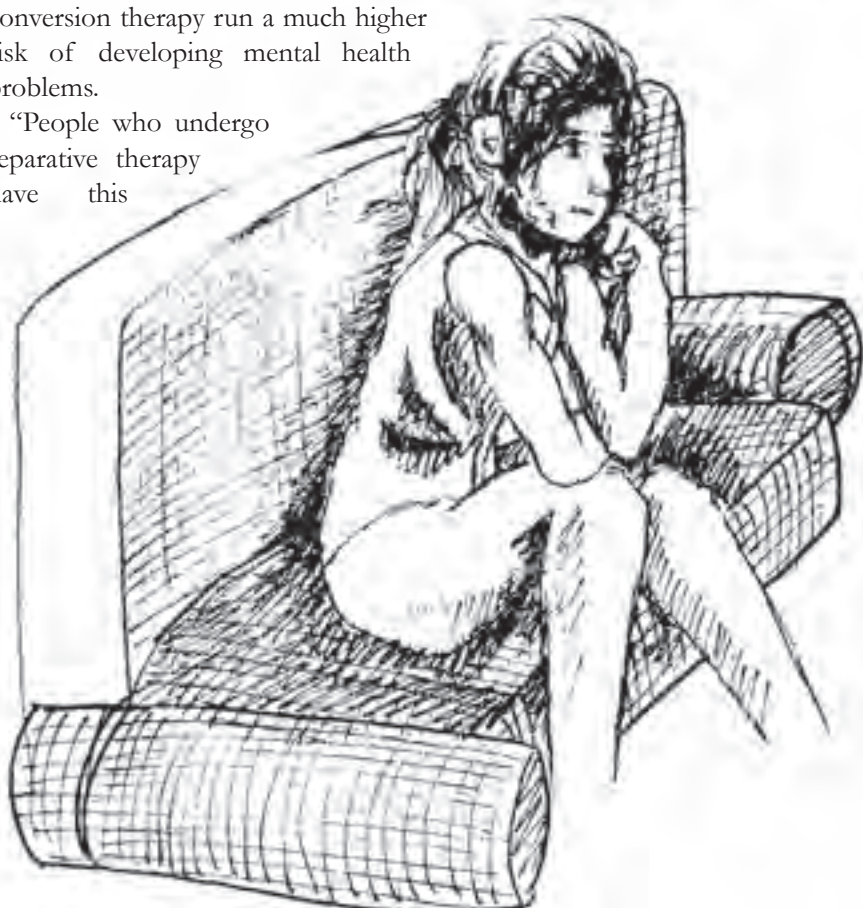
Worse still, says Martin, is the fact that the risks of conversion therapy are not outweighed by the results – it’s an almost entirely futile practice.

“The reality is that nobody I know of has experienced a reorientation as a result of conversion therapy. It’s well-known in psychology that sexual orientation is reasonably fixed around adolescence.”

Shockingly, conversion therapy is not illegal anywhere in Australia. Martin tells me he thinks Australia should take its legislative lead from California.

“If a society makes conversion therapy illegal, it educates the public and shows them that there is something wrong about it. It won’t end it entirely, but it will be a very positive step.”

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Cartoon: Mikaela Bartels

the gay away

Cheryl looks up from writing notes on her clipboard as I come to the end of my story. I'm relieved that I didn't mess up and that my cover is still intact.

"Well, firstly: I can certainly help you," she says. "I've helped over 50 other people overcome their unwanted same sex attractions."

Over 50 people? I'm horrified, and I am struggling not to show it.

"When – sorry – *if* you decide to come back for another session, I think we'll start our work with examining your parents and your relationship with them. Homosexuality in women is a result of not bonding properly with the mother, so we will be focusing in on you and your mum."

As I listen attentively, nodding at the right spots, she goes on to explain that because of this "mother wound" (or father wound in the case of male homosexuals), same sex relationships can never be stable or fulfilling.

"In fact," she leans forward, keen to share her wisdom, "most homosexual relationships are built on drug addiction." Here I have to increase the speed of my nodding to disguise my smirk.

"They're undoubtedly unhealthy, and there is a lot of research out there to back that up.

"It's certainly not a desirable lifestyle choice, Lucy. We can work together to

help rid you of it. Now, let's discuss church options. Hillsong have a fantastic youth base."

My neck is starting to ache from so much nodding.

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Anthony Venn-Brown was born into a very religious family, and for much of the first half of his life, struggled to reconcile his faith with his sexuality. In desperation, he subjected himself to extreme forms of conversion therapy in desperate attempts to become straight. Today, he is a proudly self-proclaimed "gay ambassador" who, through his organisation Ambassadors and Bridge Builders International, works to help change Christian attitudes towards homosexuality. When I call to speak to him, he is chatty and relaxed, and speaks freely and candidly about his experiences at the hands of the Church.

"[Conversion therapists] aren't the problem, they're the symptom. These people aren't all bigots, they're not all evil. They just have a lack of information; they're just ignorant."

"I was very troubled about my homosexuality," he tells me. "After all, it was still illegal at the time. I was deeply depressed; I even attempted to take my own life."

In the throes of desperation and self-loathing, Venn-Brown decided to try and return to God.

"I thought I would try becoming a proper Christian. I thought: 'God will save me! He can work miracles, after all,'" he laughs, self-consciously. "I went to Bible College in New Zealand, where I studied

and underwent exorcisms – they tried to fix what they called my 'demonic

possession.'"

Exorcisms are widely regarded as one of the more extreme forms of conversion therapy, historically practised in conjunction with electroshock and starvation therapy. And certainly, Venn-Brown's experiences sound nothing short of extreme.

"I would have a group of ministers praying over me, trying to cast out my demons as I lay on the floor. I would contort and writhe – I felt physical manifestations that weren't really there. And it wasn't until about ten years ago that I realised all that was a result of me hyperventilating. I was lying there hyperventilating, trying so hard to expel the demon."

After returning to Australia and realising he was still same-sex attracted, Venn-Brown booked himself into a residential ex-gay program.

"I was told it would take two years to rid myself of homosexuality, but I left after six months of abuse. Then I got married," he says, sounding surprised at his own words. "I had two beautiful children, and then at 40, I fell in love with a man!"

"I realised this wasn't about me acting out, it was about love, it was about real love."

Venn-Brown now works with churches and attempts to re-educate the faithful. He seems to have an incredible capacity for forgiveness, and speaks with no discernable resentment or anger.

"[Conversion therapists] aren't the problem, they're the symptom. These people aren't all bigots, they're not all evil. They just have a lack of information; they're just ignorant."

I ask him if he sees a future in which conversion therapy is eradicated altogether. He seems hopeful, and answers with conviction.

"The key is education. Getting into schools, getting into churches, getting the right information out there. We've come so far in the past 10 years, I think we can do this."

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After an hour, I stand up to leave, promising to think about all Cheryl has said. I offer her the \$80 she told me the session would cost. She declines gently. "It was such a pleasure meeting you, Lucy. I don't want to charge you. This was just finding out the facts. The real thing starts later."

She briefly outlines the "real thing". "Of course, I think you would really benefit from further sessions. There are also a couple of week-long intensive healing courses held in Melbourne late on in the year, you'd really like them – I'll send you a brochure. And we will be convening weekly healing sessions here from the beginning of October – they have a great sense of community about them." Excited nodding, as though I can't wait to get involved.

She asks me how I am getting home. I tell her a bus and a train, back to Erskineville. She cries out: "Erskineville! If you had come tomorrow night I could have driven you home! I'm going to visit a friend there tomorrow." She is genuinely upset. I tell her I don't mind the long route home, it will give me a chance to think.

She walks me out, down the corridor. Just before the front door, I turn to shake her hand. But she quickly dodges, grabs both of my larger hands in her tiny two, squeezes tight.

"Bless you, Lucy. Bless you. Bless you." I can't help but feel sorry for this woman. It's true, she's not the problem, she's just a symptom.

Bless her.

@georgiakriz



ARTS & CULTURE



Gay beats can be a dangerous place for queer men – police clubs and angry yuppies are not your only worries, writes **Edward McMahon**

The see-saw sits beneath a crescent moon. Dog owners have deserted the place. Yuppies hit the sack, unaware that the parks around them are alive. They play host to all kinds of saucy and sordid happenings. Bushes whisper and fences groan from unlit nooks. The beat is open for business.

There are beats at most parks in the inner west. Or rather, there has been a beat at most parks at one time or another. The beat is necessarily a mobile culture, for it falls prey to police and local councils alike. Police break up the beat with their batons, and councils follow with their lighting. They are the foot soldiers of morally indignant ratepayers, but their quest to dissolve the beat is both futile and immensely harmful.

A beat is a place where gay male sex

is undertaken covertly and often anonymously. It is an enduring feature of gay culture since time immemorial. It is, in part, a product of a society in which gay sex remains stigmatised by the mainstream. It is a place where some queer men go to escape the subtle, though pervasive, regulation of the bedroom. By having sex outside the home one can implicitly excise the act from one's sense of self, but it is also the product of gents seeking a thrill.

Whatever an individual's motivations for attending a beat, it is a phenomenon that continues to develop. Websites such as Men 4 Sex Now and apps such as Grindr have introduced a degree of versatility that has allowed beat-goers to evade detection by sharing intelligence. This is a far cry from times past, when

homophobes would attend known beats to do violence to queers. The case of Scott Johnson, who was murdered at a beat at Manly in 1988, is a well-known instance of such violence. Elsewhere, in Putin's Russian, social media is increasingly used to lure queers to cruel fates.

Yet the greatest risks at today's beats lie elsewhere. A beat is not a place at which safe sex is prioritised. This is sometimes because of the perceived thrill of risk-taking, but more often because of the sense of urgency associated with hooking-up outdoors. This sense of urgency is significantly increased by the threat of police intervention. In this way, the safety of those at a beat is undermined: protective measures (condoms) are ignored and prudent enquiries – "are you STI free?" – are not made. More-

over, police intervention fails to achieve any meaningful public good. After all, the children are in bed and the dog has been walked. Police intervention, then, is instead motivated by homophobia and it ultimately compromises public safety.

When Scott Johnson was found dead in the eighties, the police deemed the affair a suicide. It has been only in recent times that the evidence has been allowed to speak more clearly. A lesson can be learnt from that sorry story. It is that a homophobic response is not the path to truth and justice. When it comes to the beat, the lesson is that risk minimisation is more important than placating yuppie sensibilities.

@Edward_McM



The big and the beautiful

The world of plus size beauty pageants is supposed to give larger women the chance to be beauty queens. **Subeta Vimalarajah** thinks the competitions raise more problems than they solve

Given my claim to *Toddlers & Tiaras* before Honey Boo Boo became the subject of every .gif ever, a little part of me squealed when I heard about the plus size beauty pageant documentary *There She Is*. The concept appealed to two dominant parts of my personality that rarely co-exist, the reality TV lover and the feminist. At first the idea seemed great – a way in which the beauty ideal could be diversified, and a large market of women exposed to the empowerment of pageantry. Contrary to my expectations of a sensationalised narrative with an ending to parallel *Miss Congeniality*, the documentary implicitly

brought to light the sadness of the plus size beauty pageant circuit.

My thoughts on these pageants diversifying beauty ideals were pretty much false. These were the same women from the Miss America pageants, only heavier. That is to say, even if not the size 0 of Miss America, the winner of 2011 “American Beauties Plus Elite” had virtually the same blonde hair, lightly bronzed (although previously pale) skin, and overdone make up. The winning contestant recognised this herself and in the opening scenes of the documentary commented on her inability to go to the grocery store unless completely done up for fear of

being labelled a “slob”. It seems that the oppression the beauty ideal mandates does not change in the plus size world, it’s only further compensated for. The contestants have to account for their weight by having even better done hair and even better skin-matched foundation so that every other element of their beauty can be scrutinised to the conventional standard.

The imposition of this beauty ideal through plus size pageants could be legitimate if these women were actually empowered by the process and prizes associated with pageantry. Sadly, they are not.

The script is exactly the same, but the set and ending not as satisfying. The crowned winner walks down the aisle, weeping graciously and gesturing out to all those that have helped her along the way. Difference is that her aisle is a makeshift stage in what seems to be a school hall and instead of being showered in cash prizes and the stepping-stones to a new career, our Plus Size Princess wakes up the next day to rearrange the sales rack in her retail job. The pageant runner-up gets stomach-stapling surgery to ensure engagement to her boyfriend who had previously called her “too tall and too fat to marry”. And



that’s about as happy as it gets. In the space of a mere twenty minutes these women go from hopeful – asking their audience, “[skinny women] have opportunities, why don’t we?” – to conceding that their beauty is subordinate. They are dampened by the failure to be recognised as truly societally beautiful, or decide to get surgery so they can give it another go. It’s exactly the same narrative, whether size 4 or 14.

So what lesson do we learn from plus size beauty pageants? They’re as bad as normal beauty pageants. And they’re worse. The contestants are just as oppressed by the beauty ideal, making up for their weight through more stringent standards of facial beauty. The worst part is that their conforming to this oppression leaves them with no reward except an oversized sash.



Why nobody wants you

Grace Lin gives you the lowdown on online love

Online dating doesn’t mean you’re necessarily creepy, but it does greatly increase the chances that you are. My original motivation for joining OkCupid was a mixture of curiosity and a measured earnestness, the interesting things interesting people said to me – which ultimately validated my existence – made it a fun exercise in misery. Here are my tips.

First Impressions. Pick an acceptable photo. This especially applies for sexy pictures. Temporarily disregarding the mixture of disgust and fascination provoked by the unsolicited dick-pics I received, the common thread was the lack of attention paid to mise-en-scène. I’m not advocating the use of soft focus in your lascivious pictures, but

rest assured, that random pair of socks you probably wank with in the background will make women drier than the Sahara.

Introductions. Your message doesn’t have to be Man Booker Prize-worthy, but the generic “hi, what’s up?” opener doesn’t warrant a response because it’s uninteresting and shows that you didn’t read the recipient’s profile. Statistically speaking, sending that message to hundreds of people might get you a response, but it also tells the recipient that you have astronomical cornball levels. Similarly, women are not expecting to be swept off their feet Karate Kid-style, but telling a woman that you would like to do dirty things to her genitals isn’t flattering. Someone has to tell Leisure Suit Larry

that it still gives off the “every time that man invites a woman home, he gains a new lampshade” vibe online. I’m also in a constant state of dismay at the number of men who continue to employ pick-up artistry. I think the best tactic for getting laid is being hot and DTF, but that’s decidedly out of the realm of many pick-up artists.

Rejections. Should you let someone down by actually telling them so or by your lack of response? While it seems harsh that you’re giving someone a non-existent glimmer of hope by leaving the message unread, a civil rejection message won’t make it easier for the sender. There are well-adjusted folks who will take it in stride, but the majority will respond to your “I’m not interested” message with unwarranted levels of vitriol. Rejection isn’t fun, but get used to it. If someone’s going to be crying ensure that it’s not you, so be harsh if need be. These days, it’s no skin off my back to reject someone with the line “my sexual orientation is ‘not you.’”

Reflections. The eternal question is whether online dating is shameful. It is the natural successor to the cul-

tural shifts created by the contraceptive pill, lower rates of marriage and women in the workforce. OkCupid still requires a balancing act of showcasing the best aspects of your personality while the stench of deceit hangs in the air (tell me more about your sense of humour and your favourite Ingmar Bergman film), but with a level of convenience and choice provided by fancy mathematical algorithms that allows you to discern a potential partner’s compatibility as if you were picking out a dress to wear.



Cartoon: Stella Klenas

When dating online, don't be this guy

“At first I was hesitant, but meeting the other women beforehand made me feel so much more comfortable”

Virginity blues

Stephanie White looks at the relevance of virginity in the 21st century

When Susan* had sex for the first time she considered whether she felt substantially different to before. She didn't. No less pure, no more empowered, about the same.

For Rachel* the situation was similar; the morning after that 'momentous' night she felt like exactly the same person, unchanged by the experience she had been told would definitively alter her.

The reality for these girls was that the act itself was both mildly unpleasant and multi-facetedly anti-climactic. Both from non-religious and quite liberally progressive backgrounds, they placed little importance on their virginity, and yet were strongly aware of society's obsession with it.

Susan, a second-year arts student, believes that whether you've had sex more than zero times is less important than how much you're enjoying yourself.

"I think of people who haven't had that much sex as 'virgins', [because] for me it has connotations of being a 'sex novice'".

For Susan, the transformative moment is when there's pleasure in the en-

counter and you've gotten beyond the "awkward slapping of pieces of skin on each other".

Rachel 'lost' her virginity during her second year of uni. For her, having sex was simply a change in the way she expressed her sexuality – from orgasming by herself to orgasming with another person. "It's pretty clear that society has a thing about who's done it" she says, "but that really doesn't reflect the fact that women are multifaceted and complexly valuable individuals, not just vaginas with additional extremities."

For Julie*, this kind of attitude is present in the way we talk of virginity as a possession that can be 'given', 'lost' or 'taken': "It's funny, because virginity isn't a real thing you can lose, it's just a random social construct", adding that the general tendency of people to phrase it as something a girl 'gives as a gift' and a man 'takes' is a sexist conception of sexual encounters.

However Julie is also concerned that some attempts to embrace sexual expression have distorted virginity into a supposed negative. "I've met a fair number of people who sell themselves

as hardcore feminist, yet they still think that girls who haven't had sex aren't 'using their womanhood' or whatever."

It seems like a misinterpretation of the intentions underlying sexual liberation to stigmatise a lack of sexual conduct, just as that movement condemns the stigmatisation of sexual conduct.

As a queer woman, Monica* thinks that the focus on vaginal penetration by a penis reinforces the idea that homosexuality is weird or abnormal.

"To me, having sex always meant getting a penis in your vagina. As I started to discover my own sexuality, I became more and more confused as to what

'sex' and 'virginity' really meant."

She now thinks of sex as a time when you orgasm, although she recognises that such a definition, as any must be, is imperfect.

"After I had 'sex' for the first time, it certainly felt like sex to me. Later when I had hetero sex for the first time, it felt like losing my virginity for a second time" she said.

In this way, Monica doesn't think people somehow flick a switch to 'non-virgin' "I think I can still lose it again, every time I try something new".

**Names changed to protect privacy.*



Sex is for babies

G writes about the time she had an abortion

My views on sex are fairly liberal. I make no judgments about others' sexual preferences or activity within the realms of personal consent and safety (yeah guys, let your freak flag fly).

My own sexual interactions are slightly more reserved and I have always had considerable apprehensions about one night stands in particular. Call me a romantic but sex = love, right? I'm kidding, but I was/am not nearly as promiscuous as I would like people to believe.

At the beginning of this year, I found myself in a bit of a boy rut. No one was grabbing my attention and I was exceedingly jealous of my girlfriends' free summer lovin'. So to shake things up I assertively decided to have a one-night stand. One gloriously warm evening, I drank some vodka, put on my red lipstick, chose my victim and slaughtered him like a lamb. God, I wish.

Much to my dismay, I got pregnant. I was newly 21 with no job, house, savings, or significant other. Keeping the baby did not seem like a viable option, not to mention the copious amount of sashimi I had consumed whilst I was unknowingly pregnant. An abortion, though, was not something I had pre-

pared for.

I acknowledge that I fully appreciate that every woman's experience with abortions will differ. For me, the physical rehabilitation was the most time- and energy-consuming. I never felt an emotional bond to either the father or the embryo but the association between sex and the physically agonising post-abortion pain I endured was far too profound.

The thought of sex repulsed me and led to a series of invasive and aggressively violent imagery, the content of which need not be disclosed. In short, it was no longer a pleasurable, care-free recreational pursuit but instead the source of much anxiety and discomfort.

Unlike the other post-abortion anxieties (should I tell the father? Will my parents disown me? etc.), mine could not be overcome by the love and time of my nearest and dearest; this one required another willing party with a penis. Sorry to all you hopeless romantics out there, but my sexually broken self was not saved by a handsome prince on a white stallion.

However, I did meet someone. Taking a gentle approach, we dated for a while, and only after an awkwardly sober wan-

der around Vivid, an unexpected library ambush and Grill'd followed by some expensive whisky did we finally kiss. A little later when we stopped seeing each other, I was not left with an unwanted pregnancy and obligatory friend request on Facebook but some lovely memories and a definite improvement in terms of sexual confidence.

I never broached the subject of my abortion with him for a variety of (to my mind, valid) reasons. I believed that if he had known he would have felt far more responsible and accountable for his actions and probably would have felt obliged to tiptoe around me as if one false move would cause me to shatter into a million pieces.

In truth, there were times while in his company that I felt that vulnerable but the cause of my discomfort was no fault of his, just the remnants of a time passed. Also, and rather selfishly, there is an unparalleled satisfaction in the independent conquest of your own personal demons but it would be disingenuous to not acknowledge his kind heart and subtle sexual prowess.

So, ladies and gents, enjoy yourself, be sexually outrageous, but do not in your desire for all things kinky forget that

sex was made for babies and abortions are not a safety net option. Unlike the morning after pill, which causes mild discomfort and a slightly heavier period, an abortion forces you to make a decision about another life and places your body under substantial stress, both of which are not easily overcome or forgotten.

And finally, look after one another. Call me old-fashioned but if we could all just chill out on the whole one-night stand obsession we've got going on and actually just enjoy each other's company first, maybe when the condom does break or you discover that you have contracted an STD, you will, just out of mutual respect, notify the other participating party/ies.

Don't get me wrong, I'm not encouraging strictly monogamous, emotionally strenuous relationships at our tender age but we could definitely find a happy medium somewhere. I think I've reached that happy medium but only after enduring some physical extremes and making some difficult choices. So learn from my mistakes, and do not be sexually negligent.

Fear and Loathing in Malaysia

Institutionalised homophobic intolerance is why Malaysian LGBT youth are still struggling to express their true identities, explores **Ezreena Yahya**

While neighbouring countries such as Thailand and Vietnam are gearing towards legalising same-sex marriage, Malaysian human rights activists are still fighting for the legal recognition and protection of LGBTQI people still living in self-doubt and fear.

In 2011, the Barisan Nasional (BN) government set up a camp to rehabilitate the 'effeminate behaviour' of schoolboys. Last year, the Ministry of Education endorsed a set of guidelines which describe gay men as "males who are muscular, wear V-necks, sleeveless clothes and carry handbags", while lesbians are women who are "attracted to other women, like to eat, sleep, and hang out in the company of other women and have no affection for men." This sort of biologically essentialist rhetoric sends out a destructive message – that somehow, homosexuality is a 'disorder' with easily identifiable symptoms.

This year, a state-sponsored anti-gay musical production, *Asmara Sangsang* (Deviant Romance) toured schools, universities and teacher-training colleges. The musical follows the lives of three LGBTQI friends who throw loud parties, take drugs and have casual sex. Its conclusion is a harrowing one – those who repent are spared, while those who don't are killed in a lightning storm.

In a country where sodomy is punishable by up to 20 years in prison and where some states also impose jail terms

for public cross-dressing, it is hardly difficult to imagine why bullying and hate crimes against the LGBTQI community continue to persist.

In a personal interview with *Honi Soit*, fourth-year Commerce and Science student, Art Zahar, shared some of the difficulties he had to endure as a 'closet gay' attending an Islamic boarding school in Terengganu, one of the most religiously conservative states in the country. "I went to an agama (religious) school where people refused to acknowledge there is even such a thing as homosexuality. Gay is not even in their vocabulary," he said.

Though LGBTQI people's dialogue is still very much a taboo subject in the public sphere, one initiative which has been introduced to educate the Malaysian community on sexual orientations and gender identities is Seksualiti



Asmara Sangsang (Deviant Romance) is a state-sponsored anti-gay musical production that tours schools and universities around the country.

Merdeka (Independent Sexuality), an annual sexuality rights festival in Malaysia. The festival was banned last year because it was considered a threat to national security and public order, even though it is clearly stated in the Federal Constitution that citizens have the right to assemble peacefully.

The general attitude towards LGBTQI people is noticeably very different in Sydney, according to Art. "It felt like going from one end of the extreme to another – I went from this religiously conservative school to here, where you have the freedom to express and be true to yourself," he said.

Accustomed to living in fear and in hiding, Art admits that he still acts very differently around Malaysians on-campus or in the city. "Whenever I see a Malaysian, I run away or I don't act like myself," he said.

Art, who is on a Sime Darby scholarship to pursue full-time studies here at USYD, expressed that he is privileged to have been given the opportunity to study overseas where he can express himself openly. Art admitted that he avoids thinking about the day when he has to go back to Malaysia to serve his 6-year bond with the company.

"Here, I have more friends who love me for who I am... I have become too different of a person to fit into the system again."



Blythe Worthy is not entirely pro-Antigone, the latest SUDS production

This winter run, SUDS have ambitiously taken Jean Anouilh's adaptation of Sophocles' *Antigone* and performed it with the sincerity and aplomb we have come to expect and enjoy from many of SUDS' productions.

Director, Hal Conyngham, mentions in the program that the relatively small creative team contributed to the relaxed approach taken to the show. Whether or not this aided in the actors' performances is beside the point, as Eunice Huang's restrained lighting design was inspired and transformative, adding tension and atmosphere to the performance, especially during the rather drawn-out monologues of the ubiquitous 'Usher', played by Joshua Free. Huang's sparing use of colour is to be applauded, and the integrated use of levels during the morning and tomb scenes was superbly considered.

The set changes were rather sloppy, with a table being placed too far stage right and half out of the spotlight for the first change of scene. In addition to this, the break between the Usher's introduction and the beginning of the play seeming to stretch on forever, finally broken by Bel Larcombe's bawdy screeches of "Antigone! Antigone!". However, the subsequent exchanges between these two displayed a great dynamic, and Bel's portrayal of the nursemaid to the two female leads was performed with refreshing ease.

When Antigone is at the end of her tether, ready to accept her fate, considered mad by her family, and foolish by her king, Ellen Marning plays this stripped bare character with the rigidity of an actress well-rehearsed in her lines, yet still unsure of how to show these nuances of character. Marning spends most of the play with her mouth half-hanging open (apparently this constitutes emotion). Her performance is outstripped by Honey Abbott's portrayal of the 'more attractive sister' Ismene – a sad ironic twist of fate for the otherwise capable leading actress.

Special mentions go to Chenier Moore's mesmerising portrayal of King Creon, working himself up into a frenzy over Antigone's iron will and his lengthy monologue culminating in his passionate declaration of "life is nothing but the happiness you get out of it".

Although there are some sparse patches in this production of *Antigone* – which were most notably line stumbling and length of time of recovery – I looked forward to the moments of strength for these tortured characters, for there were more of those than instances of weakness.

THE KITCHEN CHRONICLES

Sebastian C. Forks wrote 15 haikus about food and utensils

Salt

Salt of my life, you
Conceal the rancid moments
That besiege my steak.



Mixing Spoon

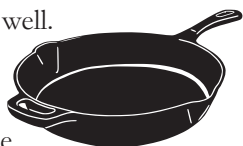
Wooden mixing spoon,
With thee I make such sweet soup
Though time blackens thou.

Bacon

Sizzle my sweetness
With such tender arousal,
Dip me in thy oils.

Skillet

O skillet, you cook
My pig with such ardour. You
Serve thy purpose well.



Rockmelon

I long to grasp thee.
Your insides soft as rock, soon
Left with empty shell.

Passionfruit

My passion for you
Is like a firm passionfruit,
But riddled with seeds.



Rolling Pin

My dear rolling pin,
With rhythm and strength divine
You flatten my love.

Onion

I cried all night with
Tears melting butterscotch, now
I have seen your heart.



Marmalade

With the morn I rise,
Sweet birds, melodies free, yet
Everywhere empty jars.



Rissole

Is that all she left
Me, simply one rissole on
A stove without fire?

Spice Rack

My rack confuses.
Revamp thy order. Where art
Thou oregano?



The Horned Melon

Love is such sweet pain.
On my tongue, my tastebuds weep
As you have punctured.

Soufflé

Soufflé in a dish
Rise in my fan-forced oven,
Yet only to fall.

Turkey

With my hand up your
Rectum, I rhythmically
Stuff with condiments.



Toaster Waffles

Searing in toaster
You burn to a crisp, so I
May gorge in delight.

Medical Certificates

Have you come across ads online offering false medical certificates? Has anyone ever suggested you get one to use for Special Consideration? Ever considered making your own medical certificate? If you answered yes or maybe, then our strong advice is DON'T!! Just don't do it.

Did we mention, this is not a good idea....at all....EVER.

There are a number of other reasons we say this. First and foremost because in creating, buying and/or submitting a false medical certificate you are committing FRAUD. This isn't just against University rules, it's also against the law, and potentially carries the risk of a prison sentence if prosecuted by the police.

Sounds serious right! It is! The University also treats this as Academic Misconduct and is referred to the University's Registrar who appoints a solicitor to investigate. What may have seemed a quick and harmless way to gain special consideration may suddenly find you suspended for a semester or two, or even at risk of being kicked out of Uni. Think how hard it would be trying to explain to your family why have suddenly stopped attending Uni.

Beware, the University knows there are false medical certificates out there. Your Faculty receives hundreds of medical certificates every semester. They know what to look for, so their ability to identify a medical document that doesn't look right is pretty high. This might be because the certificate looks unusual, or a high number of medical certificates are coming from

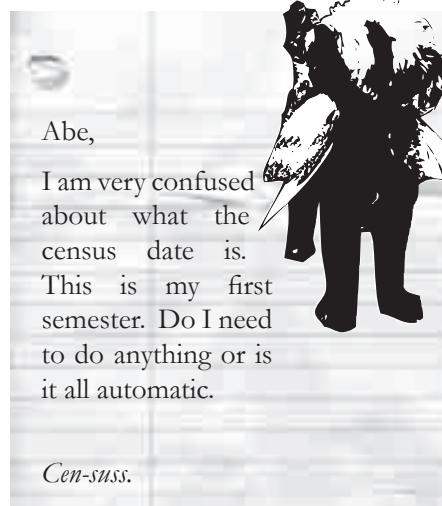
the same medical practitioner or practice. Faculties routinely check the authenticity of medical documents with medical practices and practitioners, so submitting false documentation is far from "the perfect crime" and more likely to result in you facing serious misconduct allegations and potential police investigations if the University also decides to refer the matter to the police. Is it really worth it?

If you are stressed or struggling to the point that you even consider obtaining a false medical certificate, your best option is to talk to someone about what's going on. You could speak to an adviser in your Faculty, an experienced Counsellor at the University's Counselling Service, or come and speak to a SRC HELP Caseworker. You can help explore other ways you might be able to manage your study load without risking far more serious consequences in the long term.

If you need to see a doctor, but your regular one is not available, look on the internet for a 24 hour medical centre, or attend the casualty unit at your local hospital.



Ask Abe



Abe,
I am very confused about what the census date is. This is my first semester. Do I need to do anything or is it all automatic.

Cen-suss.

Dear Cen-suss,

The census date is always the 31st March and 31st August (or if it is a weekend, like this year, the Friday before – the 30th). It means that whatever you are officially enrolled in on that day, you will be billed for. This is for local students with HECS or for international students. The census date is approaching now, so look carefully at all of your Units and make sure that you are happy to be doing the ones you are enrolled in. If you withdraw before the Census date you might avoid a later fail mark. If you're not sure what to do, talk to a faculty subject advisor.

But remember that if you are receiving Youth Allowance or Austudy you will need to maintain a minimum full time load, which is 18 credit points or more (24cp is the standard load). If you have a temporary incapacity such as illness or a longer term disability that prevents you from studying full time then talk to SRC Help to see if you can get Centrelink on a lighter study load.

Abe

International Students

Did you know you may be able to apply for a "holiday credit" on your health insurance for the time you are not in Australia?

For those with coverage from OSHC Worldcare you need to be out of Australia for 30 days or more, and be able to present your passport, boarding passes or travel tickets. This credit cannot be paid out until the end of your degree.

If your coverage is with another company call them to see if they have a similar arrangement.

You must apply within 30 days of returning, so hurry.



The Ask Abe column has been a feature in Hori Soit since 2001. During that time, Abe, the SRC's welfare dog has provided advice to students about Centrelink problems, academic appeals, accommodation situations, shortages of money, University procedures and a variety of other situations.

Unfortunately on 21st June, 2013, Abe died. He was a few months short of his 18th birthday, and had lived a grand life, full of adventure and love. While the SRC is sad to have lost such a wise and insightful canine, we will continue to produce this column in his memory. If there are any questions you would like to ask send an email to: help@src.usyd.edu.au.

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President's Report

David Pink lets you know about your rights

The Student Bill of Rights

In your dealings with the University and its staff you have a right to:

Representation

At all times either as a group or an individual you have the right to seek representation. Your SRC can and will advocate on behalf of students.

No Sexual Harassment

Students have the right to freedom from sexual harassment and other offensive material and behavior.

No Discrimination

Every student has the right to be free from discrimination based on a characteristic or condition such as race, sex, disability, and sexuality. This includes the behavior of University staff and fellow students.

Disability Support

All students with a disability have a right to expect action by the administration or teaching staff to accommodate their specific needs. This includes lecture taping and the provision of course notes.

Appeal

You have the right to expect timely, confidential, procedurally fair and unbiased appeals, academic exclusion/satisfactory progress or misconduct decisions.

Privacy and Confidentiality

You have the right to ensure that the University does not disclose any of your personal information including marks to other without your formal consent.

Freedom of Information

The University often keeps a file on all students. Every student has the right

to access their file. Students also have the right to see their exam papers after have been marked.

Assessment Criteria Information

Students have the right to clear and early written information about all your assessment requirements. These requirements should not change without equal written notice being provided to students.

Assessed Against Explicit Criteria

Grades or marks that are best determined on the basis of performance against clear criteria or standards rather than by reference to the performance of the group.

Special Consideration

If students suffer illness, misadventure or is impeded from meeting assessment criteria you have the right to be granted special consideration.

Consultation Time with Academic Staff

While staff are very busy, all teaching staff should be required to provide each course with consultation time. You should check your course information hand-out for this information.

Security on Campus

Students need to feel safe on campus. You have a right to expect adequate security services and lighting.

Childcare

Students have the right to expect from the University accessible and affordable childcare.



General Secretary's Report

Dylan Parker doesn't want you to vote for the Liberals

So I know I have spoken on this before but some things are worth saying twice.

As your General Secretary, I have a responsibility to look after the finances and security of the SRC. It's not an overly political role during the day to day however sometimes the occasion calls for it.

The reality is if Abbott wins on September 7, you and your SRC lose. This is because if elected the Liberals will bring back Voluntary Student Unionism depriving the SRC and other student associations of a vital lifeline in financial support.

While, I am the first to admit that the Student Services Amenities Fee (SSAF) isn't perfect, it still provides badly needed funds to provide student services and amenities. I wish the legislation guaranteed that student money went to student associations rather than for Universities to dole out according to their whim and the generosity of VC's but still some money is better than no money.

This year alone, because of the SSAF the SRC has been able to plan the renovation of our offices in the dungeon of Wentworth and expand our casework services.

Under a new round of VSU, the SRC will have to reassess its financial security and our priorities. I think the fact we provide caseworkers, a free legal service, a second hand bookstore, fund activism, and have a weekly student run paper is amazing. If Abbott wins, the reality is the SRC loses.



Queer Officers' Report

Eleanor Barz and Fahad Ali are expecting an exciting semester

This will be an exciting semester for QuAC. We are looking to expand our visibility and establish a gateway for people who might just have come to terms with their identity, or are looking for a queer campus group to join.

It's a sad fact that the collective isn't very visible. For many prospective USYD students, the most prominent face of community involvement is the University of Sydney Union's Clubs and Societies program. If you skim through the USU C&S listing for LGBTIQ clubs, you'll find the Queer Revue Society but you might miss SHADES. And if neither performing nor the party scene are for you, the collective might seem like the only alternative.

But not everyone can just throw themselves into a collective head-first, especially if they're not out or are still confused about their identity. And that's why we're setting up a new gateway: the Queer Student Alliance society. It's going to be registered with the Clubs and Societies program, and will bring together both queers and allies to promote community awareness, visibility, and present itself as the low-key, social alternative to SHADES.

QSA isn't about replacing the collective or SHADES—it's about providing an environment in which students can learn more about themselves to gain the confidence to branch out into activism or the high-energy SHADES parties. It's

about boosting involvement in existing community groups, rather than leaching members from them. The IGM will be held on Friday, 30th of August at 5:00 pm in the Badham Room in the Holme Building, and we urge everyone, including allies, to attend.

We are also determined to reach out to female-identified queer students at USYD. It is a common experience among same-sex attracted women to attend an LGBTIQ event only to find themselves sadly outnumbered and potentially disappointed. But as last semester's hugely successful 'It's a Girl Thing' tea party confirmed, there is no shortage of enthusiasm for queer women's events. Over the next few months a

women's planning group will meet regularly to ensure that the fun continues this semester. On Wednesday in week 6, we'll be screening The Itty Bitty Titty Committee in the International Student Lounge - be sure to contact us if you're interested in getting involved in organising future events!



education.officers@src.usyd.edu.au

usyd womens collective@gmail.com

Womens' Officer Report

Emily Rayers tells you about KNIGHTESS, and it sounds awesome

Last year Women's Collective held our first women's performance night 'KNIGHTESS', showcasing the musical, poetic and zine-making talents of women on and off campus in Sydney, and we are currently in planning mode to make this year even bigger and better!

At first glance, women's representation in the arts seems reasonable; most people can name a few famous women in music, in art and in literature (Beyonce, Frida Kahlo, JK Rowling) – but as Gemma Rolls-Bentley (an independent art curator) explains: 'figures like Tracey Emin have defied the statistics, [and] their rare success misleads people into thinking women get an equal shot'.

In 1989 feminist group 'Guerilla Girls' distributed a poster featuring a female nude and the words 'Do women

have to be naked to get into the Met Museum? Less than 5% of the artists in the modern art section are women, but 85% of the nudes are female'. And what has changed in the 2 decades since? In 2010, 83% of artists in the Tate Modern were men. In more promising (though still inadequate) news, 31% of artists featured in 134 commercial galleries in London were women. However, feminist artist Judy Chicago warns against being 'deceived by the many women showing at entry level' and reminds us that only 2.7% of art books concern female artists. Women may be getting some coverage, but they are rarely considered with the 'greats' – in 2012, the top 100 auction sales ranked by price featured not one woman artist.

The organization VIDA (women in literary arts) measures the proportional

representation of women in many esteemed literary publications each year. Only 20% of the authors reviewed in the New York Times Literary Supplement are women, with negligible increase over the last 3 years; and only 15% of reviewers in the New York Review of Books are women. In poetry, women fare slightly better with 40% representation and a small increase over previous years.

Gender discrepancies are mirrored in different ways in music, acting and other performing arts. We have made significant progress over time, but there is still a noticeable difference in representation. It is visible not only on a worldwide and historical level but in our own backyards; when was the last time you saw live music performed by women at your local pub? If you're lucky enough to live in a progressive area and have a relatively recent answer – what is the proportion of female to male artists performing?

KNIGHTESS aims to remind us all that women can be incredible per-

formers, creative writers, artists and more. This year we hope to diversify and include poetry, visual arts and dramatic arts. If you are woman-identifying and interested in performing or being involved in the organization of KNIGHTESS, please get in touch via usyd womens collective@gmail.com, pop along to one of our meetings at 1pm Wednesdays in the Women's Room (Manning House) or join our Facebook group: 'Usyd Women's Collective' – we'd love to have you on board!



Indigenous Officer's Report

indigenous.officers@src.usyd.edu.au

Kyol Blakeney writes about the Indigenous Games and the new Indigenous USU society

The Indigenous Games are fast approaching and we have a team ready to travel all the way to no-man's-land at the UWS on the 22nd September (week 9). We have one of our last fundraising events for the upcoming Games on Thursday 22nd August on Eastern Ave so get in early for the best BBQ in Cadiagal Country.

On a side note our Society, Gamarada, will soon have its name changed to Wirriga. Wirriga is the name of the goanna that travelled across the Blue Mountains

during the Dreamtime and dug out its burrow in what is now known today as Sydney Harbour.

Our Society's main goals are to:

- Increase the number of Aboriginal and Torres Strait Islander people actively wanting to continue their studies
- Encourage and support people who are passionate about making a change in this University's attitude towards Aboriginal and Torres Strait Islander people

· Make a change in attitude towards Aboriginal and Torres Strait Islander people both in the University and in the wider community

- Involve ourselves in events in the community outside the University
- Create a much stronger presence in the University of Aboriginal and Torres Strait Islander people and culture
- Host any event by the students concerning Aboriginal and Torres Strait Islander people

· Eventually raise funds to support at least 2 Aboriginal and Torres Strait Islander students throughout their University career

The Society will be hosting a Gala Dinner during Reconciliation Week in 2014 in the company of Her Excellency Professor Marie Bashir AC CVO, Governor of New South Wales. Tickets will be on sale further towards the end of this semester.

Disabilities Officer's Report

disabilities.officers@src.usyd.edu.au

Disabilities Officer Sarah Marriott updates you on the Uni's new Disability Action Plan

The University's new Disability Action Plan for 2013-2018 (DAP) was released last Friday. The launch began with Emeritus Professor Ron McCallum, who said "After a year in my class, students never think of a person with a disability in the same way again". Professor McCallum was the first totally blind person to be appointed the dean of a law school in Australia. While he imparted his experiences and knowledge with his students, unfortunately the same cannot be said for all staff members relating to disability issues.

Consultative process?

The University appears proud of its strong consultative process throughout the development of the DAP. Despite advertisements from late last year, unfortunately student participation was low and there were confidentiality issues for mixed staff and student input meetings. The primary issue raised by students was the impression that staff had a negative perception of students enrolled in disability services, for example experiences suggesting that it was an inconvenience for them and required additional paperwork (of which it does not). Ironically,

Pearl Rozenberg, Business faculty Sub Dean (Academic Policy & Administration) felt it was appropriate to argue with me when I shared a negative experience with a Business staff member as a result of my enrolment with Disability Services. At that stage, the DAP Action Group was unaware that the Disability Collective existed and did not contact us for input.

DAP's Objectives:

The DAP lists 6 objectives including:

1. The University incorporates the rights and opportunities of people with disabilities in all policies and planning
2. The University is a tertiary education provider of choice for all students
3. The University is an employer of choice for people with disabilities
4. The University's communication and digital environment is accessible to people with disabilities
5. The University provides an accessible built environment to everyone
6. The University provides leadership to the community in developing an inclusive Australian society.

Overall, the DAP will cost \$6 million

until 2018.

Looking more closely at the measurable outcomes listed for each objective, it is clear that most of the money will be spent on making the built environment accessible, including pathways, facilities and Braille signage.

A 'one stop shop' will be established on each campus by 2014 to provide information, advice and referral for students, including those with a disability. This would be beneficial for students at satellite campuses as current the Disability Collective has meetings on Main Campus only.

Also positive is the disability awareness training that all staff will be required to complete which should hopefully reduce the number and severity of negative interactions with students.

Unfortunately, the measurement of the DAP's outcomes is heavily reliant on data collection from students. The primary issue surrounding data collection is the confidentiality of students registered with Disability Services, which on a number of occasions has been breached by the University. In some cases, students have deemed the risk of exposure too high and have decided not to register

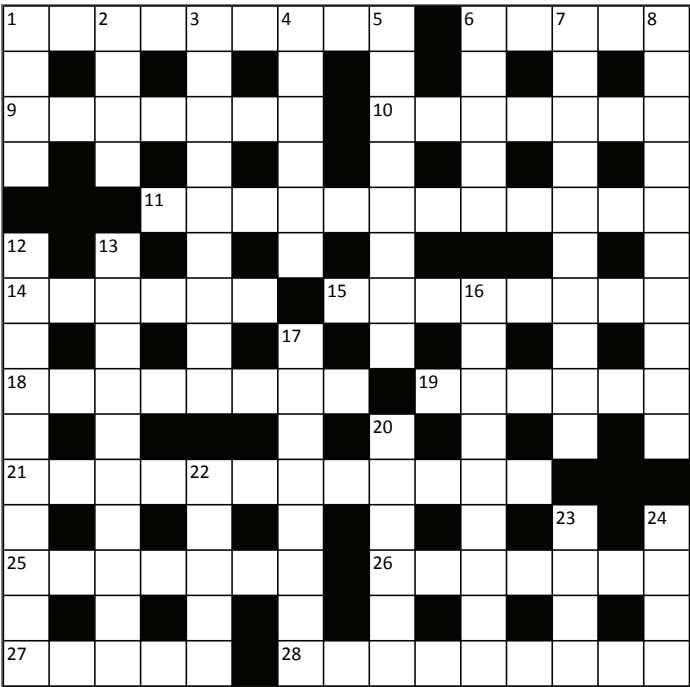
with Disability Services. Despite the fact that confidentiality processes were not mentioned in the DAP, I truly hope the University has given some thought to the critical nature of students' confidentiality so all eligible students feel comfortable accessing Disability Services.

While the new DAP has the capacity to significantly benefit students with a disability, we will be watching closely to see how this will actually impact students on campus.

Come along to our next meeting on the 4th of September 12pm New Law School Seminar 105 to discuss what the new DAP means for you and how your semester is progressing.



QUICK CROSSWORD



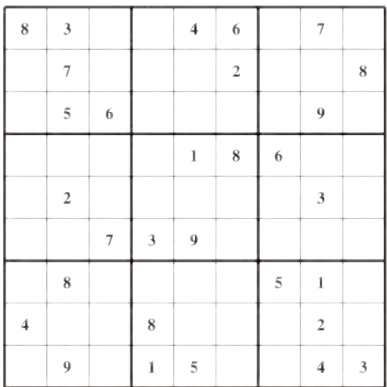
Paps

ACROSS

- 1. Proverbial test subject (6,3)
- 6. Search haphazardly; weapon (5)
- 9. Dart nimbly (7)
- 10. Australasian ecozone (7)
- 11. Reception for air traffic; adornment for genitalia (7,5)
- 14. Carve (6)
- 15. Treillage, lattice (8)
- 18. Ne'er-do-well (8)
- 19. Plague, pollute (6)
- 21. Cold, hostile (12)
- 25. Collate, order (7)
- 26. Description of a period of time (often hyperbolic) (3-4)
- 27. Opening (5)
- 28. Condition caused by exposure to the elements (9)

DOWN

- 1. Gizmo, appliance (4)
- 2. Ancient Egyptian goddess (4)
- 3. Charmed, enthralled (8)
- 4. Satire (6)
- 5. Righteousness (8)
- 6. Pongs (5)
- 7. Appeal for capital (10)
- 8. Peeve (10)
- 12. Womanish (10)
- 13. Neglect, oust (10)
- 16. Abrogation (9)
- 17. Increments of sound (8)
- 20. Home of the Phoenicians (6)
- 22. Bright, cheerful (5)
- 23. Unaccompanied (4)
- 24. Malarial fever (4)



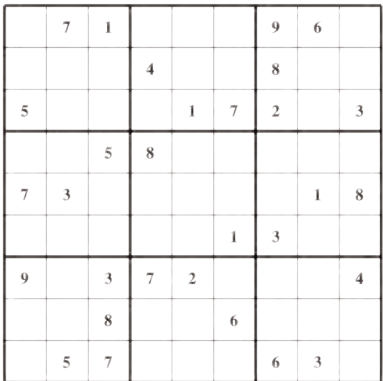
Easy



Easy

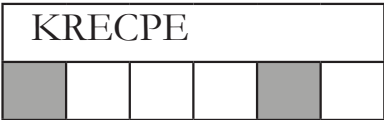


Hard



Hard

Use the shaded letters to answer the riddle:



WHAM, BAM
ANAGRAM!

Q: Why did the origami teacher hate her job?



A:

Janice

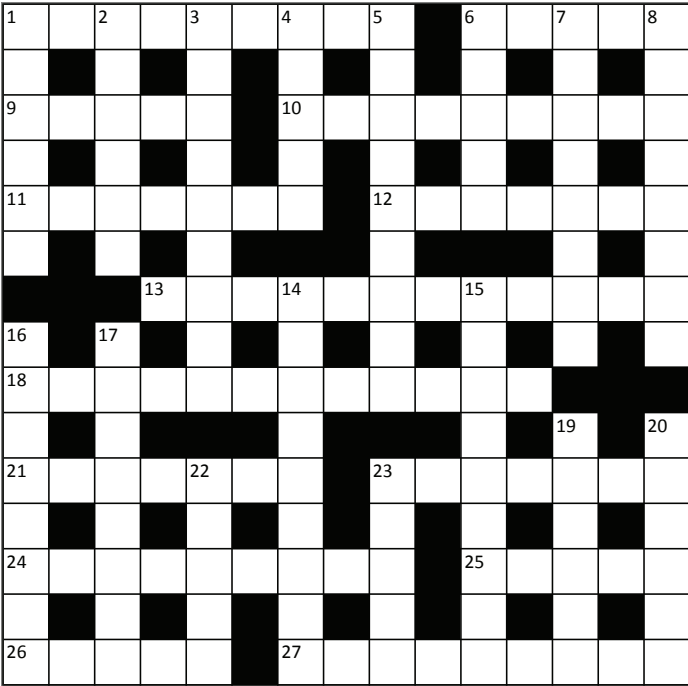
ACROSS

- 1. Mute sought to flabbergast (9)
- 6. Assemble a body of matter (5)
- 9. Cell obscures something bowed & strung (5)
- 10. Balmy and restrained (9)
- 11. Vile body odor returns before location (7)
- 12. Catalyst redefines creator (7)
- 13. Randomly inspecting for pimples? (4-8)
- 18. Small track malfunction (5,7)
- 21. Mean & unmemorable (7)
- 23. Baldness motif (7)
- 24. Stir diced slander (9)
- 25. Refugee ex, I'll hear (5)
- 26. Real parrot (5)
- 27. UTS uproar euphoric

DOWN

- 1. Capaldi – Who to be? (6)
- 2. Torment resides in Mole Street (6)
- 3. Darned fool! Twerp! Pansy bucket! (9)
- 4. Disentangle & unite (5)
- 5. Imp Orchid comprised of two forms (9)
- 6. Franklin & Karenina's split stadium (5)
- 7. Revolutionary riot tab a hidden vegetarian's crime scene (8)
- 8. Lower class cabins to turn to port & starboard (8)
- 14. Rear end one who docks dog appendages, perhaps (9)
- 15. Legal tender a true distilled liqueur (9)
- 16. Artificially subdued water awaits nominal deduction as mediated initially by Nile embankment (5,3)
- 17. Conifers investigated criminal science (8)
- 19. I'd come dismember a physician (6)
- 20. Penetrates and comes in... (6)
- 22. ...the proverbially straight and potentially deadly (5)
- 23. Stand to accommodate (5)

CRYPTIC CROSSWORD



Paps

THE *SOIN*

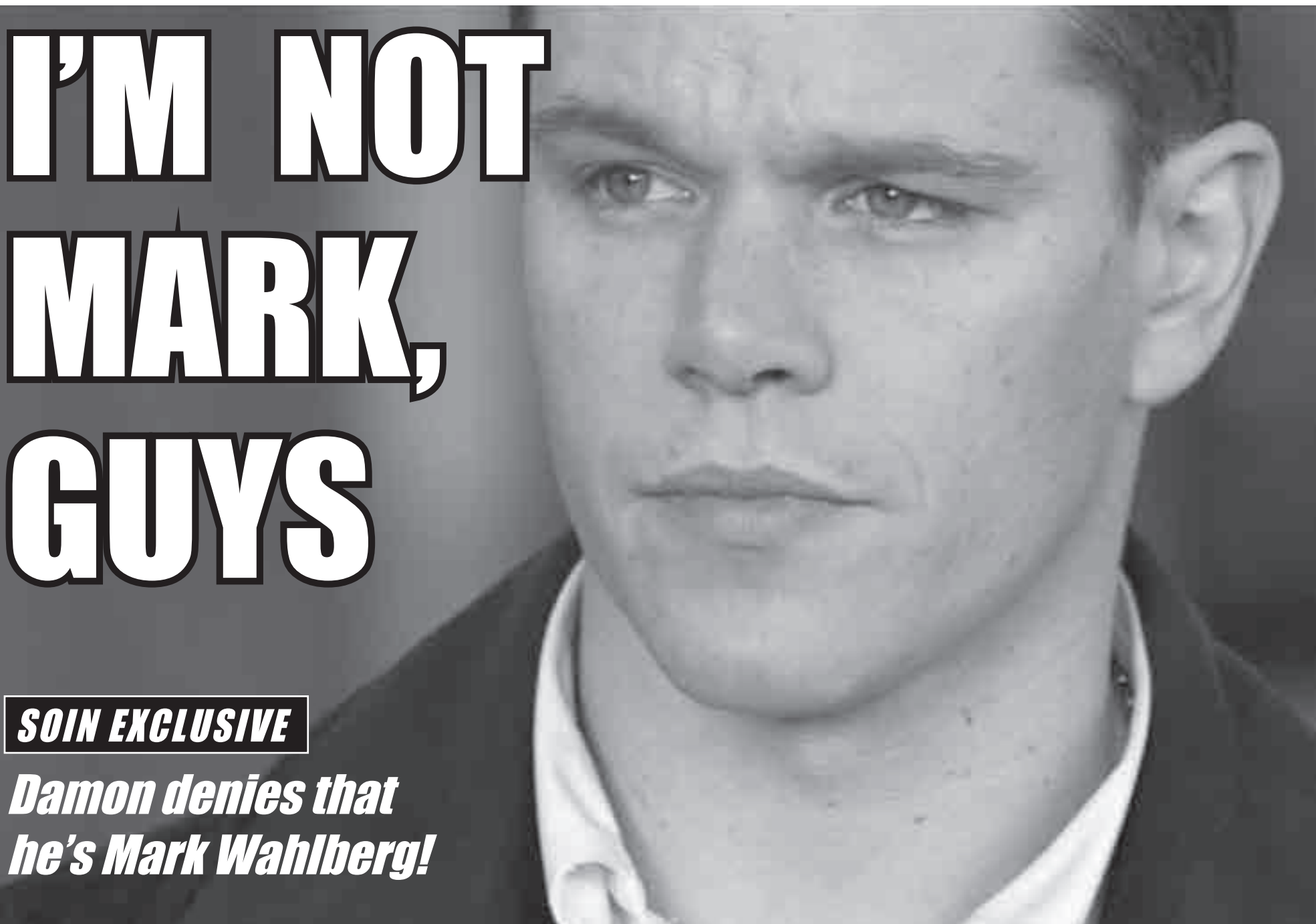


***Suppository sample
INSIDE: all samples
tested in opposition
leader's ass!***

I'M NOT MARK, GUYS

SOIN EXCLUSIVE

***Damon denies that
he's Mark Wahlberg!***



Matt Damon paced around the ABC Studio's green room like a caged elephant right before it goes crazy and kills a zookeeper. Matt Damon was not worried about his impending interview for The 7:30 Report - this Leigh Sales woman had a reputation for asking tough questions, but Matt Damon did not care because his muscles were infinity big. No, Matt Damon was suffering a crisis of identity.

He had just seen a screenshot of a text message conversation on Mark Wahlberg's Facebook page. Two women had taken photos with their arms wrapped around the 'Marky Mark' Wahlberg and proudly proclaimed that 'we just met Matt Damon!'

It sent shivers down the real Matt Damon's spine. He had struggled with being confused for Mark Wahlberg the whole of his adult career, and this photo was the straw which broke the boyishly good-looking camel's back. 'You are Mark Daberg, not Matt Wahlmon!' he screamed, then 'GOD FUCKING DAMNIT!' as he realised his mistake and karate chopped the makeup desk in half.

Was there not room in the public consciousness for TWO muscular Bostonian movie star philanthropists with immaculate foreheads? Was he really so generic? Matt Damon had never told anyone this, but on his bleakest nights he had even begun to dream that

he had rapped with Marky Mark and the Funky Bunch. WHO WAS HE?

It was time now to leave the green room. Matt Damon pushed thoughts of his identity to the side. 'You are your own person!' Matt Damon stabbed a finger towards the ruins of the makeup mirror. 'You were the guy that got SHOT at the end of The Departed, NOT the guy that SHOT you!' whispered Matt Damon like the dude in the 2010 sports biopic *Invictus*, but totally not like the dude in the 2010 sports biopic *The Fighter*. Then Matt Damon did a million push-ups to psyche himself up.

Matt Damon was experiencing

an ecstatic sparkle of rebirth as he strolled down the corridor linking the green room to the studio. He had shined his forehead to an immaculate sheen and tousled his salt-and-pepper hair into an immaculate tousle. 'You can do this!' he told himself as he pushed through the studio doors. 'You are Matt Damon!'

'Welcome to the 7:30 report, Mark Wahlberg!' said Leigh Sales.

Matt Damon burst into tears. Big meaty man teardrops cascaded down his big meaty man face.

The End.

CARLOS DANGER A 'GENUINE GUY'

Anthony Weiner, the former New York Congressman whose pixelated penis will forever haunt the minds of every person with an Internet connection, has revealed to the media that the reason he chose to conduct his depraved sexting operation under the name 'Carlos Danger' was to "seem like a more genuine guy, the kind of guy that women would want to see dick pics of."

In a press conference held to announce his future candidacy for President of the United States, evidently because he doesn't know how scandals work, Weiner shed further light on the whole saga, explaining the reasons behind his decision to use a name which is

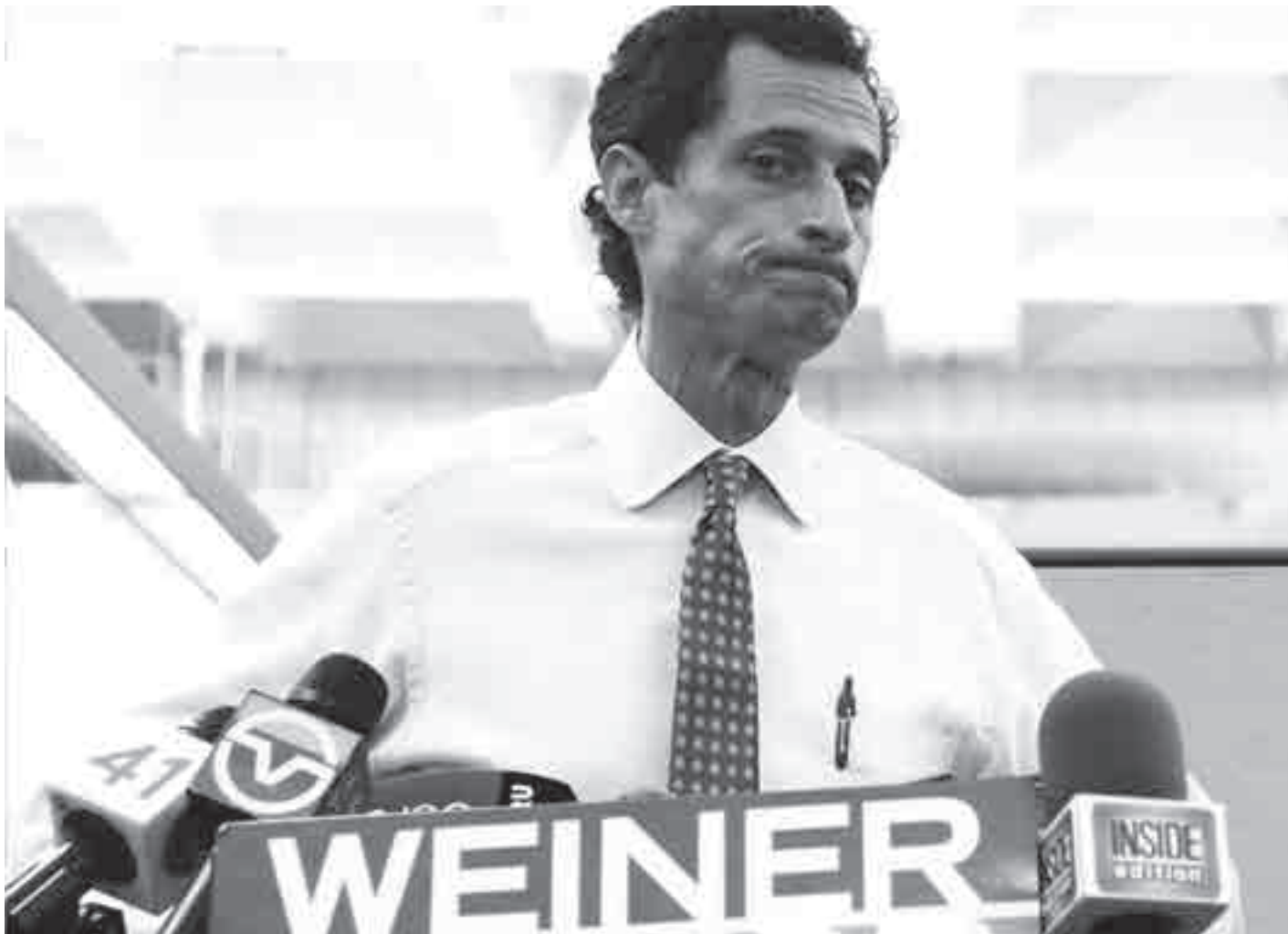
almost universally regarded as idiotic.

"Let's be honest. If I had contacted a woman and told her my name was Anthony Weiner, one of two things would have happened. She would either have heard about me in the news during my last scandal, in which case she would have probably exposed me to the media and told my wife and child, ruining my political career and my personal life," laughed Weiner, "or she would not have heard of me, and would not believe that a guy named Weiner wants to send her photos of his penis. Either way, it seemed to me that Carlos Danger was my only option."

When one reporter asked Weiner

why he used a name that made him sound like a Mexican supervillain, as opposed to a more generic pseudonym, Weiner replied "Huh. I, uh, I guess that never crossed my mind." When another reporter asked Weiner why he was sending photos of his penis to women who were neither his wife nor his doctor, Weiner seemed unable to understand, responding "What? You mean, like, don't send photos at all? No... that doesn't seem right."

Weiner expects to start his campaign for Presidency next week, in particular expressing his desire to have a chance to work with that "Monica woman that everyone was talking about in the 90s."



You guys, his real name is Weiner!

APPARITION OF JESUS APPEARS IN SAUSAGE AT EVANGELICAL UNION BARBEQUE

What can only be described as a miracle, the likeness of Jesus has appeared on a slightly burnt sausage left too long on Eastern Avenue barbeque during an EU free-for-access-members sausage fest.

"There was one sausage on the end that we forgot to plate up, as we were quite busy trying to serve a very long line of apathetic Arts students, who looked impatient for their sausages and just nodded politely whenever we mentioned religion," an EU member working at the barbeque commented.

"Then suddenly one of our members turned the sausage around and we were all astounded. The face of Jesus shone through the black crust, cellulose casing and

processed meat. It was our Lord and Saviour. We knew that it was the true likeness of Jesus on the sausage because unlike almost all of the Western depictions of Jesus throughout time, this one was actually brown."

"Our first thought was, 'why would Jesus choose to appear on a sausage instead of performing some higher class of miracle, like treating blindness?' However, our second thought was 'why are we holding a barbeque? What has this got to do with our religion and the Christian message at all?' We realised that both these instances must be the the work of God - that's to say, absolutely pointless actions."

The sausage has already fetched

bids by international evangelicals of upwards of US\$80 000. "These bids stunned us," an EU spokesperson commented, "because if they simply had an Access card, they could've gotten it for free."

Meanwhile at a Muslim Students Association barbeque, a likeness of the prophet Mohammed, arising from an overzealous pour of tomato sauce on a slice of bread, has sparked full-scale riots in the Middle East.

Join the EU this Wednesday at 1:00pm in Isabel Fiddler for their discussion panel entitled 'Holding Sausages Sizzles and Endless Discussion Panels: The Best Way to Become the Paradigm of Morality? And Other Rhetorical Questions'.

MCDONALD'S CONCERNED "BLAND AND RUBBERY" STEM CELL BURGER MAY RAISE EXPECTATIONS OF CONSUMERS

McDonald's HQ is said to be in damage control this week with reports that the first synthetically created hamburger has been produced by scientists. Those who tested the new stem cell harbored meat, or "shmeat", described the product as "bland, rubbery and exactly like McDonald's".

The new wonder meat is described as having one key advantage over McDonald's burgers, with no animals being harmed in the production process. However, McDonald's have hit back with the counterclaim that their burgers have in fact not contained any animal meat since at least the mid 80's, with patties these days consisting primarily of sawdust, food colouring and 3 kinds of petroleum jelly. According to their spokesman "The only part of our meal that contains any meat related byproduct these days are our reconstituted gherkins."

The scientists responsible for the breakthrough are said to have actually produced successful samples early last year, but were plagued with the issue that the shape of their test tubes kept turning meat patties turning into sausages, a problem eventually overcome with the purchase of a petri-dish. The artificially produced meat also reportedly contains no fat, which is great news for those who enjoy their meat products to resemble cardboard.

Scientists predict the new synthetic meats should be on supermarket shelves by 2020, assuming they haven't gone off by then.

POLITICIAN ADMITS ERROR, APOLOGISES

A federal politician admitted a mistake Thursday, *The Soin* can confirm.

The politician also issued an apology for the error, and promised that she had learned an important lesson.

"I said a thing about something else that turned out not to be true, and I'm very sorry to the people I misled by saying the thing", the statement read.

She went on to explain that she had relied on unverified information, and would try hard in the future to be more cautious.

"It's important that I unreservedly acknowledge my imperfection, as any normal human being would do."

At press time, an opposition politician was accusing the first politician of flipflopping.

RESTORATION AUCTION - *THE SOIN* GOES GIMENEZ

Everyone remembers the world famous and now incredibly valuable *Homo Ecce!* Now you can have a reproduction of your favourite pieces of art from the movement spawned from this iconic piece of art, known as the 'Gimenez Style'.

Art lovers and artists alike are all flocking to the Restoration Auction to out bid each other for these pieces, which are hot hot hot!



The pearl of the collection: Mr Bean's *Whistler's Mother*. Bids start at \$100 000



The Scream. His distress is palpable. \$60 000



Mona Lisa. Duh. \$90 000



THERE ARE BLACK BARS OVER OUR LABIA.
TRUST US, THEY'RE NOT USUALLY THERE.

AS THE LAW CURRENTLY STANDS, WE CAN'T
SHOW YOU WHAT'S UNDER THOSE BARS. THE
SRC IS A SMALL ORGANISATION WITHOUT
RESOURCES TAKE ON THE MAN, AND THE
REALITY IS THAT PEOPLE WILL FACE GAOL
TIME IF WE SHOW YOU OUR LABIA.

THIS IS RIDICULOUS.

CENSORSHIP LAWS IN AUSTRALIA STATE
THAT THE PUBLISHING OF 'INDECENT
ARTICLES' IS ILLEGAL. INDECENT IS
SUPPOSED TO BE SOMETHING THAT
WILL 'OFFEND' A 'REASONABLE PERSON'.
THAT IN 2013, THE VULVA CAN STILL BE
CONSIDERED SOMETHING THAT WILL OFFEND
A REASONABLE PERSON IS ABSURD.

WE HEREBY PRESENT TO YOU THE CENSORED
VAGINAS OF 18 SYDNEY UNIVERSITY
STUDENTS. WE PRESENT THEM, TARNISHED,
ENRAGED, AND ENLARGED. AND WE ASK
YOU, THE REASONABLE PERSON,

ARE YOU SERIOUSLY OFFENDED BY A
BODY PART HALF THE POPULATION HAS?

HONI SOIT QUI MAL Y PENSE.

SHAME UPON (S)HE WHO THINKS EVIL OF IT.

