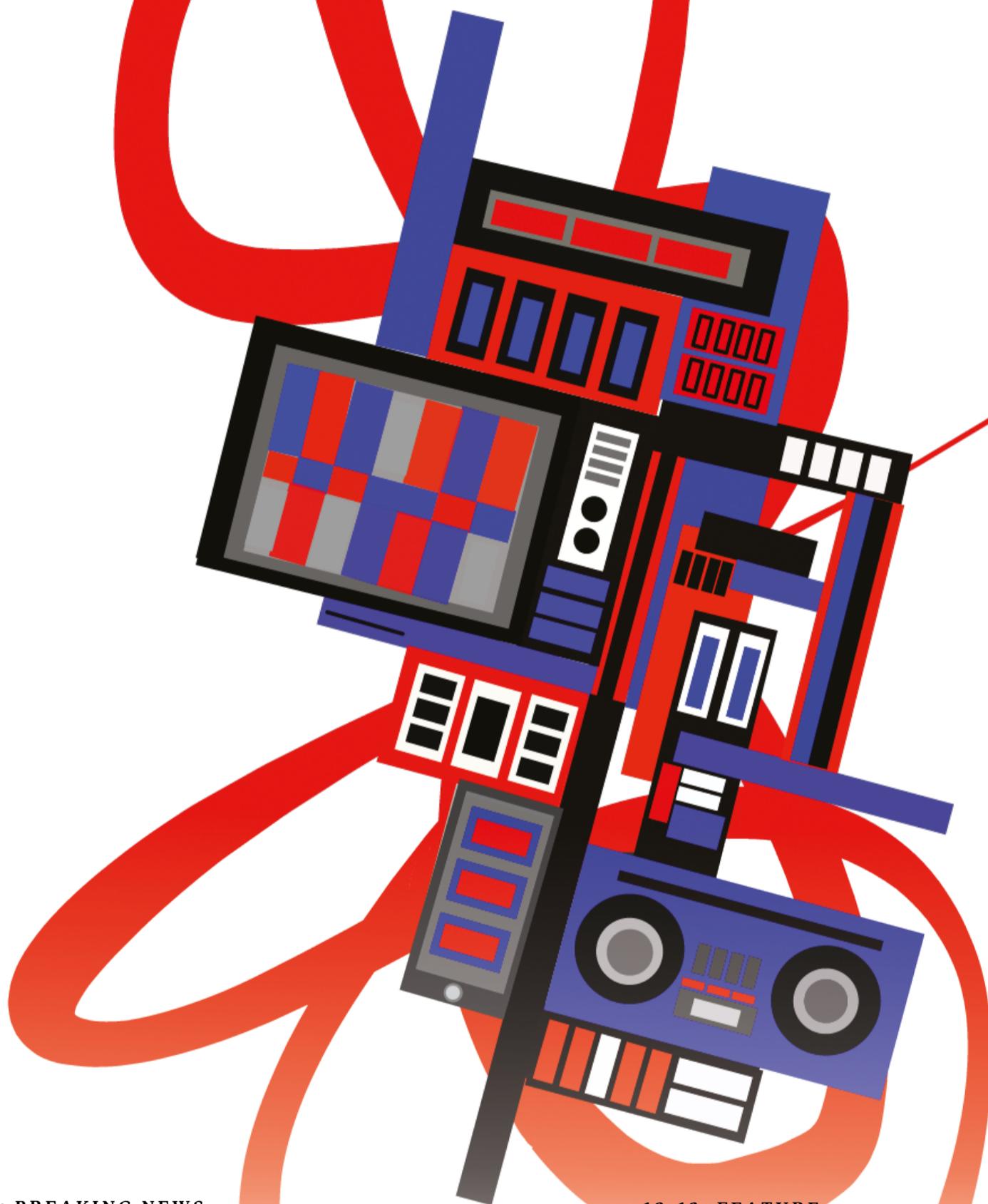


Honi Soit

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WEEK 5, SEM. 1, 2019



4-5: BREAKING NEWS

UNSW 'Fit to Sit' rule forces lose-lose decision

University of New South Wales (UNSW) students are now required to choose between making a special consideration application or completing an assessment. Students received an email announcing a series of changes to Academic Standing Policy on 6 March, explaining that "if you sit an exam or submit a piece of assessment, you are declaring yourself fit to do so and cannot

later apply for Special Consideration." Special considerations applications may be made by students "when illness or other circumstances beyond your control, interfere with [their] ability to sit or submit an assessment," according to the email.

Full story on page 5 >>

12-13: FEATURE

A short history of FIFA's colonial legacy

On October 6, 2001, a highly charged 'friendly' football match between Algeria and France was brought to an end after pitch invaders stormed the Stade de France, the stadium that had been built precisely for the triumphant France '98 World Cup. It was the first football match—and to this date—the only match played between the two countries since Algeria gained

its independence from France after a riotous civil war in 1962. La Marseillaise was booed. French flags were burned outside the stadium. The French media described it as an act of "savagery" and "barbarism."

Read more on page 12 >>

Acknowledgement of Country



Too often students are encouraged to rote learn an arbitrary acknowledgment that seems to recognise the genocide of Indigenous people as a thing of the past, a horrific period in history never to be repeated. But the seeds of these atrocities were sown much deeper than surface level and will continue to permeate systems of government far longer than is regularly recognised. First Nations peoples continue to face persecution and incarceration in Australian prisons and die from suicide at twice the rate of non-indigenous Australians. Just last week, NSW re-elected a government whose implementation of forced adoption laws returns to the atrocities of the stolen generation.

As a student at this university and an editor of this newspaper I recognise the unjust privilege I have gained from these systems of colonisation and the ongoing effect it has on this area: land owned by the Gadigal people of the Eora nation. Honi Soit stands with the first nations people of Australia and commits to prioritising and centring indigenous voices and opinions that are so often erased in the mainstream media. We continue to seek writers and stories that are affected by this colonisation and acknowledge that this process is ongoing, and that there is far more work to be done.

I pay my respect to the traditional custodians of this land. It always was and always will be Aboriginal land.

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Editorial

To be editing a printed weekly newspaper as a student in 2019 is something I am thankful for every day. These 'student rags' are pieces of history, scribes upon which not only student ideas but major stories are surfaced with new, alternate perspectives.

The last ten years has seen a global transformation of the media landscape. It's easier to erase journalistic information more than it has ever been. An editorial in a 1990 edition of the paper predicted change was on its way. "Artificial intelligence becomes closer to reality with the passing of each day" it reads, "If we are not careful, as the world around us changes, so will our ethical positions." Honi Soit, has always been at the centre of these developments, each issue a tangible display of student opinions of a shifting world. This is why the print version of our publication is so important.

In this issue we turn the microscope upon ourselves, one of the few newspapers still printed weekly. We look upon the various technologies that are changing journalism. Most importantly, we look at the gaps of public understandings, give voice to important, personal perspectives and look ahead, to the technological changes yet to come. The front cover created by Momoko Metham intertwines various media technologies throughout history.

It's a broad parallel that is re-seen throughout the issue in a piece about CGI influencers and an archival analysis of some of Honi Soit's legacy. There's a beautiful poem on the Christchurch massacre by Layla Mkh and a personal explanation of the event by Rameen Hayat. This week's feature looks at the colonial operations inherent in the FIFA World Cup. An imbued issue that sees administrators and fans continue to display casual racial vilification practices in one of the world's most widely broadcasted sporting events. I hope that these pieces allow readers to dig deeper, into regularly unexplored perspectives and to consider the mainstream media platforms - modern and traditional - that heighten, squash or distort their voices.

In the last couple of weeks this publication has centred the atrocities of the Christchurch terrorist attack, we've polled students on how they will vote in the state election, we've denounced the abuses concealed by members of the Catholic Church and broken a story on the amendments to the university's sexual assault policy. I find it hard to believe that this platform requires de-funding as our critics suggest. We've created pieces of history and will continue to do so. I hope you enjoy this one.

Nell O'Grady

HONI SOIT

Hi, how are ya? Come on in. I've poured you a glass of your favourite wine, cabernet sauvignon. I've been lying awake at night, wondering if you'll ever write me a letter to editors@honi soit.com



Mucad Ibrahim

A poem named after one of the victims of the Christchurch massacre, submitted by Mohammad Awad, a Western Sydney based spoken word poet.

Tonight
Bankstown is in silence.
It is mourning for the Muslims
who could've been.

For the Muslims who never got to pray
their Jummah prayers,
For the Muslims who never got to see
Bankstown.

The shooter
is no lone gunman.

He is just a culmination
of a racist nation's
hatred
For Hijabs

For beautifully draped Abayas
holding holy Qurans,
they will always be jealous

of Islam's
purity.

The shooter
is just another foot soldier
in the war against Salam

Against Assalamualaikum

Islam has seen
these attacks before

Tried to bomb us out of existence,
Forget resilience
Is in our Middle Eastern DNA

They have tried to make us afraid
of Mosques.

They don't know

I will prostrate to God for so long
I won't be able to get my head off the
ground
I mean my head above ground

I just want too get my head above the
sound
of semi-automatic gunshots.

Of 6 confirmed-
12 confirmed-
38 confirmed-
51 confirmed-
Deaths.

I am not being figurative
When I say ran out of breath
When I heard the youngest victim
Was 3 years old.
His name is Mucad Ibrahim.

I keep seeing his smile
before I fall asleep,
never seen teeth
so white,
his lips
must've only known kindness.

his cheeks
will never grow
laugh lines,
we never gave him the time.
I pray he will not remember this world.

I pray he opens his eyes
and can only see
pomegranates growing
in the gardens of Jannah

I pray he never heard
Fraser Anning's words,
that his ears didn't
feel the salt add fuel to the flame
of his burns,

I pray he never knows
how his family will mourn
and when I say family;
I mean Ummah.

I mean his brothers and sisters
from Bankstown
to Sorriya

From Lakemba mosque
to Masjid Al-Aqsa

For you,
We pray
And pray
And pray.

That one day
Masjid Al Noor

will see Light
again.

If anything I hope he knows
he has reminded us

We only ever turn to God,
when there is no other option
but to say his name.



The Goings On

Week V

Protest Israeli Apartheid on Palestinian Land Day

Palestinian Land Day serves to commemorate the systematic confiscation of land by the Israeli government in 1976, which left Palestinians displaced at the expense of illegal settlements. Last year's protests on the Gaza strip resulted in the shooting of Palestinian medic, Razan al-Najjar, who was providing medical aid to wounded protestors who had been shot at by the Israeli Defence Forces. Join the Palestinian community in Sydney to show solidarity with their struggle for liberation from Israeli settler-colonialism.

30 Mar / 1 pm / First Fleet Park, Circular Quay

SUDS Presents: Odyssey, Part One

Get out your black turtle necks and *vin rouge*: SUDS are putting on a play by Albert Camus (he didn't support Algerian independence but, to his credit, he can write a damn good play). In his words: "Caligula is the story of a superior suicide. It is the story of the most human and tragic of errors. Unfaithful to humanity, loyal to himself, Caligula consents to die for having understood that he cannot save himself all alone, and that he cannot be free in opposition to all others." There are several dates:

28 Mar - 30 Mar / 7 pm / Cellar Theatre

Enviro Collective Weekly Meeting

As we face another four years of the Liberal party forming government in

this ô so wretched, damnèd state, it's time to keep organising so that the LNP doesn't somehow, accidentally, through no negligence or fault of their own, manage to deprive entire communities, mostly First Nations communities of drinking. USyd's Enviro Collective is a pretty good place to start: they meet weekly at the sunny and tranquil Manning Sunken Lawns.

27 Mar / 4 pm / Manning Sunken Lawns

Sydney Uni Revue 2019: The Void

Do your friends keep talking about reviews they're doing? Have you tried to fit in by reading the Fin Review every week to no avail? Have you since pulled the switch and dropped those nerds for only moderately more interesting acquaintances in your

tutorials (with whom you enjoy much small talk). Fear not! Those friends are actually auditioning for *revue*. Annoying homophone aside, the Uni revue season kicks off with the annual Sydney Uni Revue, themed "The Void" this year and featuring the best sketches from all the faculty revues. For \$25 adult tickets, \$20 concession and \$15 for access rewards holders, you'll be treated to the "quickest and wittiest improvisers USyd has to offer." Jokes on them though, because the Goings-on knows that this section is obviously number 1 on campus when it comes to wit and improvisation.

28 - 29 Mar / 7:30 pm / Seymour Centre



Fake news

It seems that when USYD Rants isn't being a platform for some of our most ardent fans to express their undying affection for us anonymously (or perhaps it's just the one admirer posting multiple times) with melt-your-heart adorations like "leftist wankfest" and "toilet-paper", it's busy spreading fake news!

A recent post that racked up more than 500 likes bemoaned how popular HSP joint Unibros is closing

down, forcing them to walk to Ozturk.

However, Burn Book has talked to her USU highness, Lilliana Tai, who told us that their understanding is that Unibros is not closing down. The USU is in charge of all the shops in the Wentworth Building, so Tai's words seem trustworthy enough.

Could this be that Unibros is entering a permanent "closing-down" state, like every rug store in Western Sydney, as a mere marketing ploy?

In any case, great news for all HSP and pide connoisseurs! Not so much for their waistlines and arteries!

Allegedly shit

While Honi Soit is supposed to report on the campus drama, it sometimes inevitably gets sucked into it and becomes the drama itself.

On Tuesday evening last week, every copy of Honi Soit was hastily pulled from stands due to a mistake by

Jacky "God King" He in his presidential report.

I guess this is what happens when you don't write your own rep- I mean, allegedly don't write your own report!

After stirring up a commotion about how the Burn Book was portraying his lack of effort-, sorry, alleged lack of effort, the God-King forgot to notice a glaring mistake in his report, telling students that the SRC provides mental health counselling services when it doesn't.

Caseworkers, editors and the God-King himself had to stay back to individually cross out the offending line on each copy.

In a rare moment of mortal fallibility, the God-King was sternly reprimanded afterwards for his careless oversight.

Apparently this means something to some people

In a piece of goss that will interest no one except those who have replaced human warmth with the artificial heat generated by the robots that run student politics, the Burn Book has heard that current SRC co-General Secretary Niamh Callinan will be the SRC president candidate for Unity (you know, the people who always comment "wow go off" and "I'm obsessed" everytime another one of them posts something online).

It's been a tough couple of days for Labor, and Niamh has not been immune to the heartbreak, sending in her general secretary report almost 10 hours late at 2am in the morning after Labor's state election loss.

We hope you feel better Niamh. Just think on the bright side, there's still federal, and more importantly, the SRC election to go!

Hundreds counter-protest “Day of the Unborn Child”

Carrie Wen

A few hundred students and pro-choice activists gathered outside St. Marys Cathedral in Sydney's Hyde Park on Sunday morning to counter-protest the annual Catholic pro-life march, 'Day of the Unborn Child'.

The Day of the Unborn Child march was organized by the Life and Family Institute in Sydney. The international day of the unborn child was established by Pope John Paul II, after the first celebration occurred in 1993.

Life and Family stated on their Facebook event page, that the Day of the Unborn Child “is a day of celebration and remembrance of the dignity of the unborn. It is also a day to remember the millions of children whose lives have been ended by the violence of abortion.”

Hosted by the University of Sydney's (USyd) Wom*ns Collective (WoCo), the counter-protest was staged to oppose the Catholic event, and more broadly call for legal, safe and free abortion in New South Wales.

While there was a nation-wide move to legalise pregnancy termination, NSW is the only state in which abortion

is still a criminal offence. Abortions can only be accessed in NSW when a doctor finds any economic, social or medical reasons to justify aborting the fetus. Otherwise, abortion is unlawful under the state's Crimes Act. Several speakers noted the timeliness of the protest, the day after the NSW Liberal Party were re-elected.

Wom*ns Collectives from the University of Technology, Macquarie University, University of New South Wales (UNSW) and University of Newcastle (UoN), as well as representatives from the National Union of Students (NUS) also made up the 200-strong pro-choice rally.

WoCo convenor Jazz Breen expressed her concern for the illegality of abortion, “abortion is a medical procedure — a safe, necessary and lifesaving medical procedure. Without the legalisation of abortion those who need one will only turn to unsafe abortions,” she said.

Layla Mkh, another WoCo convenor, said, “Several known neo-Nazis and Fraser Anning supporters were spotted among today's anti-choice rally. This is stunning evidence that the anti-choice crowd rhetoric

around saving children is absolutely disingenuous. These are racists and sexists who are happy to see children tortured in offshore detention, Muslim children massacred at their place of worship, and Aboriginal children incarcerated at astonishing rates.”

Speakers were invited from all represented factions. Wiradjuri brother-boy Hayden Moon addressed the importance of abortion access to both the disabled community, and Aboriginal and Torres Strait communities.

“Many people with disabilities who have the ability to get pregnant, are often unable to continue the pregnancy. Pregnancy in child birth can cause life threatening complications to disabled people and cause dramatic effects to the parents and the child,” they said.

Noa Zulman, USyd's 2018 Disabilities Officer said- “if the pro-life care about the life of children, they would care about things like healthcare, they would care about the increasing welfare... You don't care about children, you care about oppressing women's rights, you care about increasing

misogyny.”

The pro-life procession marched out of St. Mary's at 12:30 pm singing Catholic hymns, where they were met by the pro-choice rally.

Chants included, “Not the church, not the state, women will decide their fate,”

“Get your rosaries off my ovaries,” and “Racist, sexist, anti-gay, Christians fascists go away.”

The pro-life event planned to proceed through Sydney's CBD towards NSW Parliament House, where they were to address the crowd opposite an abortion clinic. The counter-protest had also planned to march towards NSW parliament house following the pro-life

parade. Despite these plans being confirmed with police prior to Sunday, the counter-protest was forcefully blocked by police for 30 minutes to ensure there were no further encounters between the two groups.

Mkh retorted, “It is telling that the NSW Police on-site focused on protecting the anti-choice rally from the students and feminists, refusing to allow the pro-choice rally to march while allowing the anti-choice rally to pray outside the NSW State Parliament for as long as they pleased.”

Last year, riot police and officers on horseback clashed with pro-choice protesters during their counter protest.

Photography by Carrie Wen



Vigil for Christchurch victims held on Eastern Avenue

Baopu He

More than 100 people gathered on Eastern Avenue on a Friday evening to mourn the 50 victims of the terrorist attack on two mosques in Christchurch.

The vigil was organised by Muslims Down Under, the Sydney University Red Cross Society, the University of Sydney Student Representative Council (SRC) and the University of Sydney Union (USU), and featured speakers representing each of them.

The Pro-Vice Chancellor of Global Engagement, Katherine Below, along with members from the Evangelical Union and the Kiwi Society also gave speeches.

The Autonomous Collective Against Racism offered to co-host the event but received no response from the SRC. SRC President Jacky He was not present at the vigil.

The solemn affair was marked by two prayer mats, each lined with candles, placed before the speakers.

Next to the mats was a cloth banner bearing the words

“Love, Peace, Unity, Remember Christchurch.” Attendants were encouraged to light the candles, place flowers on the prayer mats, and write messages of support on the banner.

A recurring theme throughout all of the speeches was the need to stand in solidarity with Muslims, and for unity in this time of despair.

Decheng Sun, the USU's Ethnocultural Officer, also highlighted the fault of Australian society as a whole in being complacent with the rising Islamophobia which led up to the terrorist attack.

“We have failed to be aware of the seriousness and existence of xenophobic and racist discourse in our society... A social phenomenon does not grow from nowhere. The more we tolerate everyday xenophobic views, the closer we are to the repetition of violence,” Sun said.

Closing the speeches was Imam Hadi from Muslims Down Under, who preached a message of hope, telling

attendants that, “change is possible only if we are ready to stand for it” while condemning Islamophobia as a “scapegoat to distract you from what is right, [and] what matters”.

Furthermore, Imam Hadi praised New Zealand's prime minister Jacinda Ardern as a “light shining brightly in the darkest of nights” for turning messages of inclusiveness, multiculturalism and fair speech into “a practised reality, ready to be imbedded into the very fabric of society”.

The vigil ended with a recitation of a Quranic verse by Imam Hadi.

The verse was specifically chosen to reflect what the worshippers at the Christchurch mosques would have heard at the Friday service before the terrorist attack.

Earlier in the week, *Honi* reported that several placards and candles in the Quadrangle memorialising the victims of the Christchurch massacre had been removed by University Campus Assist Officers.

Offensive posters in Engo bathrooms

Alan Zheng

A special uni newsletter sent to engineering and IT students last week advised that racist and nationalist posters and graffiti had been found in bathrooms within the Darlington campus.

The material was removed by Campus Assist officers in time for last Friday's International Day for the Elimination of Racial Discrimination.

A University spokesperson reiterated that prejudicial behaviour is not welcome on campus.

“Any student found to be engaging in such behaviour would be in breach of the code of conduct and subject to the University Of Sydney (Student Discipline) Rule 2016.”

In a statement, club executives of the Sydney University Engineering Undergraduate Association (SUEUA) condemned the material.

“SUEUA has always strived for the inclusion of all in our society and in engineering and we're disappointed to see this

kind of activity.”

It remains unclear whether the material was distributed by a student or trespasser on Uni grounds.

This is not the first time offensive posters have appeared on campus.

During 2017's same sex marriage plebiscite, the Antipodean Resistance, a neo-Nazi youth group, trespassed onto campus to place posters featuring Nazi iconography on the Brennan McCallum Learning Hub.

Neighbouring suburbs to the Uni have also seen a resurgence of far-right organising.

The 'Lads Society,' — a collection of “men of European stock” comprising senior members of the United Patriots Front including convicted criminal Blair Cottrell — has its clubhouse in Ashfield.

In late-2018, local group Ashfield Community Action circulated a graphic on social media, warning that the Lads Society was a deeply racist, homophobic and antisemitic organisation.

Former SRC Pres criticised

Lara Sonnenschein

Failed Labor candidate for Balmain and 2010 SRC President Elly Howse has been criticised for quoting alleged sexual assault perpetrator, MLC Jeremy Buckingham, on her campaign materials. The quote states, “that as an organisation, the NSW Greens are corrupt and rotten.”

The alleged victim, Ella Buckland, told *Honi* “I have been consistently accused of being a factional player or ‘weaponising’ my complaint, however, it seems that's what everyone else has done.”

Numerous women alleged that their comments asking Howse's campaign to respond to their concerns on her campaign Facebook page have been deleted. Several allege being blocked altogether.

Howse was a member of the left-leaning National Labor Students (NLS) at USyd, serving as Education Officer in 2009. Howse's campaign was managed by 2017 SRC co-General Secretary Isabella Pytka.

UNSW 'Fit to Sit rule' forces lose-lose decision

Liam Thorne

University of New South Wales (UNSW) students are now required to choose between making a special consideration application or completing an assessment.

Students received an email announcing a series of changes to Academic Standing Policy on 6 March, explaining that “if you sit an exam or submit a piece of assessment, you are declaring yourself fit to do so and cannot later apply for Special Consideration.”

Special considerations applications may be made by students “when illness or other circumstances beyond your control, interfere with [their] ability to sit or submit an assessment,” according to the email. If successful, the student may be able to sit an alternate exam or resubmit their assessment at a later date.

Where students could previously apply up to three days afterwards, they are now required to choose between completing their assessment and applying for special consideration.

UNSW Student Representative Council (SRC) President Angela Griffin told *Honi* that, “Not enough

communication has been pushed to inform students of the changes... ‘Fit to Sit’ disallows [those affected by misadventure] peace of mind.”

2017 Education Officer and 2017-18 Academic Board Student Representative Dylan Lloyd suggested this required students make a “gamble,” given special consideration applications are not certain to be accepted.

“This gamble means additional stress and anxiety on top of the issues students face due to their misadventure or disability/ies.”

Lloyd suggested these problems would likely be exacerbated by accompanying changes made to the special consideration application process. Students once applied to teachers and course convenors —likely familiar with their situation. Instead, applications will go through a centralised system, The Nucleus. This means decisions are no longer made with “the aid of contextual information [needed] to make an informed decision on the application.”

Students With Disabilities (SWD) Officer, Donna Hogan, found the changes to be

similarly worrying.

“This policy will disproportionately impact students with disabilities... Disabled students will not have faith that any conditions that might flare up suddenly (like epilepsy for example) will be reasonably considered,” they said.

“Having to sit an exam without knowing if your medical condition will flare up or how a mild illness will interact with your disability will cause intense, unnecessary anxiety for a group of students who already have to manage more than their abled counterparts.”

However, Hogan did suggest that the special consideration centralisation may have positive outcomes for students, enabling “track[ing] those] repeatedly accessing special considerations and connect[ing] them with educational support.”

Worryingly, Griffin told *Honi* that the “policy was not officially passed through Academic Board (UNSW's peak academic policy body) as most academic policies would. [Students had] no opportunity

to change or adapt the policy

and we feel that important student considerations have been missed.”

In a document attached to their announcement email, UNSW management explained the ‘fit to sit’ rule.

“This is to ensure that if you feel unwell or are faced with significant circumstances beyond your control which affect your ability to study, you do not sit an examination or submit an assessment which does not reflect your best performance.”

UNSW is currently in the process of developing a Disability Inclusion Action Plan, however, have not “seriously considered” consulting with the SWD Collective, according to Hogan.

Griffin concluded, “UNSW student representatives pride ourselves on having positive relationships with our university management.” She urge[d] UNSW to reconsider the policy and work with [students] to address the welfare aspects that we have key concerns with.” *Honi* understands that a motion may be put forward in an SRC meeting next week to condemn the changes.

VC quotes colonist

Lara Sonnenschein

VC Michael Spence quoted USyd's founder, William Charles Wentworth, in a purportedly anti-racist email regarding the Christchurch massacre sent out to staff and students last week.

Wentworth told NSW Parliament in 1850 that USyd's “gates are open to the disciples of Moses, of Jesus, of Mohammed, of Bishnu, of the Buddha.”

He subsequently spoke against a state government bill introduced to give Aboriginal witnesses the ability to testify in court, comparing the testimony of Aboriginal people to “the chattering of the orangutans.”

In 2017, the student-led Wentworth Must Fall campaign sought to rename the Wentworth building as part of a broader conversation about the University's colonial history.

Wentworth Must Fall Co-founder a Georgia Mantle, told *Honi*, “quoting Wentworth as if he was a pioneer of equality shows the University's unwillingness to admit to its own racist history and colonial past.”

USyd inter-college greyhound racing event draws backlash

Alan Zheng

An inter-collegiate event promoted by students from St Andrews College and attended by students of St Paul's, St John's and Wesley College of Sydney University is being boycotted by Sancta Sophia College.

In a message to all students this morning, the Principal of Sancta Sophia College, Fiona Hastings, condemned the event. “Please be aware that Sancta does not support, and is indeed strongly opposed to this event, and we ask that you do not attend,” the post read.

The Principal also expressed several concerns over students participating in betting activities, the widely-known animal cruelty of greyhound racing and the industry's negative publicity in recent years.”

The event, ‘Neds Friday Night Lights,’ is expected to take place tomorrow night at Wentworth Park.

Wentworth Park is one of Sydney's oldest greyhound racing venues with the first appearance of the practice dating back to 1932.

‘Neds Friday Night Lights’ will feature “10 races, in less than three hours,” according to Greyhound Racing New South Wales Chief Executive Tony Mestrov.

The night will follow a “Party at the Park” theme, including a DJ, Hot-Tub, table tennis, mechanical bull, pinball machines, Instagram photo booth, food trucks and the opportunity to win the chance to sing the National Anthem.

Honi understands senior College staff are currently working to limit the promotion of the event.

“The College Heads have sought to prevent its promotion amongst their student communities,” the Sancta Sophia College spokesperson said.

In a press release earlier today, Co-founder of Sydney charity Greyhound Rescue, Peter Flann, asked students who planned to attend the event to reconsider their intentions.

“Do the event promoters really want to expose students to an industry which kills

thousands of greyhounds every year? They're also pushing student money towards the betting industry, via which any families are ruined. We ask all students not to attend this event.”

The New South Wales Government's 2016 Special Commission of Inquiry into the Greyhound Racing Industry made key findings into the systemic mistreatment and harm to greyhounds in the industry.

Of the 97783 greyhounds bred between 2004 and 2012, approximately 50,000 to 70,000 were killed because they were deemed uncompetitive as racing dogs, equating a “wastage” rate of 50 to 70 per cent.

The Baird Liberal Government backflipped on a greyhound racing ban in late 2016.

Greyhound Rescue was set up in 2008 to find new homes for the many greyhounds surplus to requirements of the racing industry.

St Andrews College did not provide comment in time for publication.

WHS risks lingering

Alan Zheng

Dean of the Faculty of Medicine, Robyn Ward, has advised academic staff that further Work, Health and Safety (WHS) inspections of the Anderson Stuart Building are planned and ongoing.

“There will be an increasing number of these inspections. Where possible, we will endeavour to give you notice of when future audits or inspections will happen, but that might not always be practical,” the Dean said in an email last Friday.

The latest inspections require unrestricted access to the entire building and full staff cooperation.

The proposed eviction of academic researchers from Anderson Stuart on the basis of WHS risks first surfaced in January 2019 following inspections undertaken since mid-2018.

Management remains locked in a dispute with the National Tertiary Education Union (NTEU) over its failure to release the WHS reports to concerned staff.

A Graphic Affair: What do CGI influencers mean for us?

Alex Bateman searches for the human inside the talented Li'l Miquela.

Miquela Sousa is a model, brand ambassador, influencer, activist and musician. She has amassed over 1.5 million followers on Instagram, is a contributing arts editor for Dazed magazine, and her 2018 single "Hate Me" has upwards 3.6 million Spotify streams. She is also a Computer Generated Image (CGI) and is the creation of Los Angeles-based start-up Brud. She goes by the nickname 'Lil Miquela'.

For a while there was debate – is Lil Miquela a human being? People were hesitant to be resolute. In April 2018, Lil Miquela was "hacked" by Bermuda, another CGI influencer. It has since been alleged this was a publicity stunt by Brud who manages both Bermuda and Miquela. This controversy resulted in Miquela finding out she was a "robot" (CGI) and she consequently fired Brud as her management. A few months later, they made amends, but this could all be elaborate story telling – Brud says they are a "transmedia studio that creates digital character-driven story worlds." And giving CGI figures emotional narratives could be their method of forging connections between the digital and physical, so we as an audience can empathise with what are immaterial beings.

"Here lies a question that looms in the humming, air-controlled corners of Silicon Valley server farms: Where does the creator "end" and Lil Miquela "begin"?"

But are CGI influencers a fad, or do they signal a new phase of social media and cultural advancement? A digitally constructed figure is not held to the same standards as a human being. "You can create the Kardashians without any of the inherent issues that come with being human" said Cyan Bannister, a venture capitalist at Founders Fund which invested \$100 000 in Brud in 2017.

Here lies a question that looms in the humming, air-controlled corners of Silicon Valley server farms: Where does the creator "end" and Lil Miquela "begin"? Is there a distinction between

the two? Is Miquela just a promotional vehicle – albeit a lucrative one? And ultimately, are there human beings behind the pixelated veneer, or are CGI influencers autonomous?

In January it was found that 54% of Generation Z and Millennials want to know the human behind the CGI influencer.



It could be that Brud has just created a new type of influencer; another form of marketable entity that they can control in entirety. One where the producers of these CGI figures have the capacity to remain nameless and absolve themselves of a degree of responsibility for the

actions of their 'autonomous' creation. Similar to Microsoft's controversial Tay – a bot that formed their lexicon by what they were exposed to online. Miquela's posts, however, seem more carefully curated, most likely produced by a social media team at Brud.

Then there are CGI influencers created exclusively for brand promotion.

wrote that these models "[represent] the technological advancements that fashion as an industry has to align with for fear of being left behind."

The development of these CGI celebrities, however, might not be as revolutionary as they ostensibly seem. Within the realm of accessibility and the tangible nature of connection, Lil Miquela is as close to us as any red-blooded mammal online. She exists behind a screen, a space similarly occupied by the myriad of influencers we will never meet. Her lack of physical presence reduces neither her influence nor her sentience (be this programmed or pre-existing). Saccharine promises tend to radiate from sponsored posts. Influencer culture will remain a fixture as long as social media maintains its cultural hegemony. Creators of CGI celebrities appear to have capitalised on the influencer phenomenon to produce digitally malleable individuals who can be redesigned and moulded to align with brands.

"Creators of CGI celebrities appear to have capitalised on the influencer phenomenon to produce digitally malleable individuals who can be redesigned and moulded to align with brands."

Miquela maintains a palpable alacrity about who she is, but there is an underlying reticence. It's dialectical but does that make her more human, or less? There is a reluctance to placing faith in a CGI spectral being, particularly when it's unclear as to whether they are autonomous or a vehicle for an anonymous voice. While this remains opaque, Miquela's success is catalytic in creating space in the digital landscape for a new type of influencer to emerge.

Influencer culture will remain a fixture as long as social media maintains its cultural hegemony. Creators of CGI celebrities appear to have capitalised on the influencer phenomenon to produce digitally malleable individuals who can be redesigned and moulded to align with brands.

Balenciaga's Spring 2019 campaign consists of virtual models being contorted into spine-defying positions. Or Balmain's "virtual army" composed entirely of CGI models including Shudu: the self-proclaimed "World's First Digital Supermodel". Vogue's Alice Newbold

Art by Ludmilla Nunell

Not your average 9 to 5: Young shift workers are missing out on vital mental health care

Amy Brooke and Karishma Luthria navigate the precarious maze that is student mental health care services.

"What do you mean this product is out of stock?!"

I wince, anticipating the berating that is about to become. Ask anyone working in retail or hospitality and they probably have a similar story, or worse.

Verbal abuse by customers is commonplace in the retail and hospitality industries. A recent survey conducted by the SDA shows that over 85% of respondents have been subjected to verbal abuse from a customer in the last 12 months and 24% of the respondents said that it happens every week.

Sales assistant Sophie* tells Honi, "I honestly just feel so anxious about having to go to work knowing that I will likely be treated poorly. I worry about the next shift, and I never really want it to arrive."

In addition to verbal and sometimes physical abuse at work, retail and hospitality staff live with the harsh reality of ongoing financial insecurity. Retail and hospitality have a very high concentration of casual workers compared to other industries, meaning these casual staff consistently have to manage irregular hours and unpredictable shift times.

As a young person, navigating a heavily casualised industry comes with additional concerns. Individuals are frequently managing mistreatment by their employers and with the additional stress of study and the amounting pressures that come with shift work, it is no wonder that accessibility to mental health services is crucial to young people's wellbeing.

Mental health issues facing young people has gained traction in the past few years, however significant barriers remain for those employed in service industries, especially those further pressured by a low socio-economic status and financial insecurity.

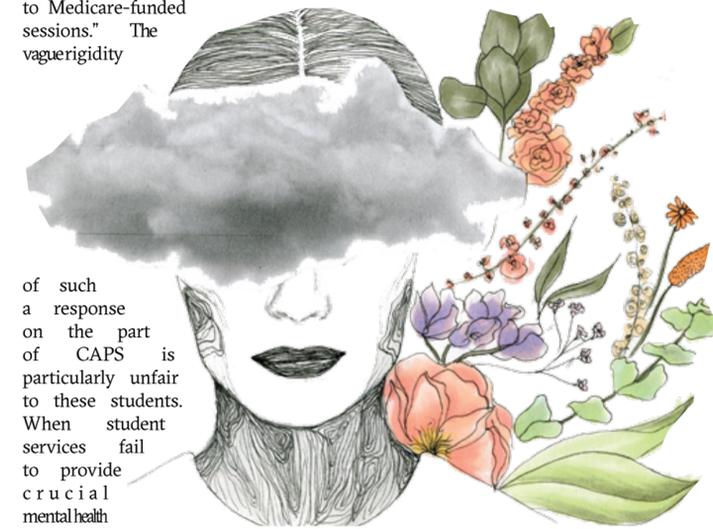
Underfunding certainly puts limits on the quality of care that mental health care providers can offer but Sophie believes that shift workers also require flexibility from their employers. "I have no idea whether I am going to be free on a particular date in two to three months' time, and I am not in the position to turn down work," she said.

The University of Sydney (USyd) offers free mental health services to students but navigating this service is an incredibly complex and arduous process that is riddled with vague boundaries and limitations. Advertised as a free service for all by the university, many mistake the service to be offering unlimited counselling sessions but these services only extend to a maximum of 6 sessions.

After the limit is reached, USyd's Counselling and Psychological Services (CAPS) has a policy to refer students to an external therapist as they are unequipped to handle the long-term mental health concerns affecting these students. This service limitation has a particular effect on students facing complications that

have arisen from extraneous situations caused by shift work.

CAPS continues to deny the existence of this session limit. "There is no strict limit to the number of sessions a student can access" a CAPS spokesperson told Honi. "Demand fluctuates throughout the year, being less during semester breaks, meaning more appointments may be available at such times," they said. "In periods of high demand and for longer-term support, CAPS may refer students to their GP for a Mental Health Care Plan, enabling access to Medicare-funded sessions." The vaguerigidity



of such a response from the part of CAPS is particularly unfair to these students. When student services fail to provide crucial mental health support this

kind of pressure leaves shift workers feeling extremely isolated and dejected. "It is expected that we work long hours, perform to the best of our ability, reach target sales, serve customers and satisfy all their needs – even difficult and rude customers – be friendly and bubbly for eight hours a day, despite whatever we may be going through in our personal lives..." said Anna, a shift worker and university student.

"We are then forced to fit in personal or educational commitments around a shitty retail job – which are definitely more important than the job itself."

International students that take up shift work face additional complications. The limited sessions provided by the University are the only option for international students who cannot afford expensive mental health services. Overseas Student Health Covers do not insure mental health care, and the process of finding appropriate help leaves international students feeling lost. These burdens and inequalities are particularly apparent when considering the fact that internationals pay upwards of 40 000 dollars a year, double the amount of what domestic students pay.

A therapist at CAPS told Sara* after her first and sixth session that if she was to return to CAPS after these sessions they would have no other choice but to recommend a long-term therapist. Sara turned to the Redfern Youth centre – a free service providing mental health

support for young people – only to learn that the organisation was overrun with patients and had been booked out for months. Eventually Sara turned to eHeadSpace, she was requested to wait for an undisclosed amount of time to be matched with a counsellor over a chat window. After 20 minutes, Sara gave up. The process had made her feel hopeless and even worse than before, with no other option but to "suck it up, and push through."

"The lack of consistent [mental health]

session limit really is. The consultation limit is not explicitly stated on USyd's CAPS website. When outlining policy regarding consultation after the first session, the website simply says their clinical psychologists, will "collaborate with you on the best way of moving forward." The site states "they may make recommendations or suggest you book further sessions." This vague policy along with the negative feedback that exists online (on Reddit and among peer groups) has deterred many students from even going for an initial visit.

"I did think about going to CAPS, and the GP recommended that as well, but I know there is only six sessions and I've been intimidated as all I have really heard has been negative," Sophie said.

It seems that the vague nature of USyd's services is not a homogenous issue across universities in Sydney. The University of New South Wales (UNSW) emphasizes in a detailed FAQ section on their website that there is no limit to how many times students can access on campus mental health services. In 2015, UNSW had an anonymous phone line run by students known as 'Here to Hear.' The service is now defunct but in its prime, it offered an ear for students needing to discuss mental health concerns, especially when university services were booked out or when students felt embarrassed to approach peers or professionals in person. USyd has taken an institutional approach to mental health support, one that differs from the hands-on approach at UNSW. CAPS told Honi, "A CANVAS e-learning platform for students has also been developed by CAPS, providing a range of mental health and wellbeing resources, which will be launched shortly."

The University of Technology Sydney (UTS), unlike USyd has hired a third party contractor for mental health services. It is clearly outlined on their website that students are only entitled to 4-6 sessions, after which students with a "valid Mental Health Treatment Plan can see their counsellors for up to 10 additional sessions per calendar year." Such provisions are not provided at USyd and is a disservice to students – especially those who face financial stresses as shift workers.

Open dialogue about mental health is important but there needs to be more awareness of the barriers preventing accessibility to care. This is impacting some of the most disadvantaged members of our university community. "I just hate it when people say 'that's just how it is' working in the service industry, but it's only like that because we let it be," said Sophie. When it comes to change, acknowledging that vulnerable students, like shift workers, are being left behind by mental health care systems is the first step to developing a more considerate and inclusive service for all.

Art by Isabelle Hans-Rosenbaum

Terrorism: gatekeeping threats to the state

Liam Thorne asks where the far-right groups are on Australia's terrorist list?

Following any large display of public violence like the Christchurch shootings, a similar question reliably arises: was the action a terrorist act?

In many ways, our definitions of terrorism are highly politicised. The term generally tends to pick an act committed by an otherised individual against the broader state, with a specific intent to harm the larger imagined community. In the common vernacular, it is taken as a given that the imagined community is a tangible one that could be harmed, thus quickly deferring to existing systems of othering. It is for this reason that, inevitably, terrorism becomes synonymous with fundamentalist Islamic violence.

Although the discussion around defining terrorism may seem highly semantic, it has radical implications for how governments are able to form security policy. Just as defining terrorism involves subjectivity, and thus requires societal consensus, so too does defining what a terrorist group is. In Australia, every one of the 28 groups deemed 'terrorist organisations' are from the Middle East or Africa. Overwhelmingly, these are offshoots of Islamic State and Al-Qaeda. Amidst this list, however, are also parties like the Kurdistan Workers'

Party, Hamas and Hezbollah. Whilst such parties are certainly responsible (in part) for long histories of violence, they also play a critical role in projects of national self-determination for disempowered communities.

Glaringly absent from the list, however, is any European, fascist, or neo-Nazi group.

The Criminal Code Act outlines how a group comes to be labelled as a terrorist one. Division 102 specifies that, under the advisement of the Australian Security Intelligence Organisation, the Attorney-General (currently Liberal politician Christian Porter) must accept that the organisation is involved in any stage of a terrorist act, or advocates "the doing of a terrorist act." Being listed means the organisation is all but criminalised by a series of unflinchingly brutal laws. Jail sentences of up to 25 years are given for any involvement with the organisation.

Broader discussions must be had about the legitimacy of these laws given their allowance of extensive state violence. When introduced as an amendment bill in 2002 by the Howard Government, the second reading speech explained they were explicitly made to defend the "community" from similar events to the

9/11 attacks and the Bali Bombings. Invoking the ideology of the "war on terrorism", then Attorney General Daryl Williams spoke to the need to "ensure we have the best possible tools to fight that war." Right wing violence, whilst certainly disruptive, ultimately occurs in favour of the Australian state. Under Howard's framing of terrorism, it therefore makes sense that non-Islamist organisations would fall out of consideration.

Insofar as these laws exist though, we must ask why groups like the Antipodean Resistance are not listed. Antipodean Resistance — an offshoot of National Action, a neo-Nazi terrorist organisation in the United Kingdom — is known to target Jewish members of the community, and holds camps to train their young recruits. This year, the group left swastikas on a Jewish aged-care home in Melbourne. Their website calls for white people to "strive...to live up to our historical greatness through our actions", one of many allusions to a distinct propensity for violence.

To better understand the politics behind Australia's legal and social conceptions of terrorism in the Criminal Code, Honi spoke to USyd Professor of International Law, Ben Saul.

Saul noted that, "While there are objective legal criteria for listing a terrorist organisation [as in Division 102]... inevitably, policy considerations involve non-legal choices; and it cannot be ruled out that the process could potentially be adversely politicised." In regards to the groups omitted, Saul felt that, "security agencies [were unlikely]...to take such groups seriously simply because they are white or right wing, although blind spots can never be entirely discounted."

Even if much of Australia's organised far-right does not qualify as terrorist by the word of the law (laws with an admittedly significant allowance for political discretion), it is hard to deny a lingering disjunct between how the public treats Islamism and ultra-nationalist forms of violence.

Where laws exist that enliven state powers to enter people's homes without their consent, to imprison people indefinitely, or to ban people from associating with each other, we ought to consider them with immense apprehension. Saul agreed that "in many respects, Australia's counter-terrorism laws are excessive." Their politically-charged nationalist roots should only be cause for further alarm.

Where laws exist that enliven state powers to enter people's homes without their consent, to imprison people indefinitely, or to ban people from associating with each other, we ought to consider them with immense apprehension. Saul agreed that "in many respects, Australia's counter-terrorism laws are excessive." Their politically-charged nationalist roots should only be cause for further alarm.

Fridays after Christchurch

Rameen Hayat explores the impacts of the Christchurch massacre on the Muslim community.

I. Fridays

Fridays are a combination of chaos and serenity in our home. Lining up for the shower as the hot water supply scrambles to keep up. Frantically ironing baba's *shalwar kameez* with clear-cut precision so the guys at the mosque don't make a comment. It's the fragrance of *ittar* wafting through the hallway as baba does the head count. We all run out single file, hoping we make it before the first call.

Fridays are "can the brother with the white Camry please clear the driveway," young boys shoving expensive sneakers at the top of the shoe cupboard so they don't get trampled on — or worse yet, stolen.

Fridays are aunties blocking narrow hallways with stories about someone else's daughter getting married, while uncles wage debates on world affairs and cricket. It is little girls clutching at their fathers' legs, haphazardly trying to keep the hijabs from slipping off their heads, again.

Fridays begin with the nervous teenage boy, clearing his throat as he tries to begin the *athaan*. The clamour of voices begins to subside and huddles assemble into lines, packed like sardines from shoulder to shoulder. The elderly

set up their chairs near the back. The children sprawl themselves in their parents' laps.

Jummah begins with pin drop silence. We reflect on our misgivings and ask for forgiveness, we pray for our brothers and sisters in unison and we thank our Lord for all that we have been given.

"Friday is the best of days."
"There is no day more virtuous than Friday."
— Prophet Muhammad (Peace Be Upon Him)

II. Mourning

We don't get to mourn like *normal* people. Sadness comes in waves; it rolls in as the numbers increase, it rolls in when the numbers are given faces, names, stories, identities — a Muslim identity.

Despair strikes as we realise they are family, they are our kin. It could have been us. It is personal. The pain escapes from their souls and spreads itself through every one of us.

It is an assault on our identities and our existence, and we are scared. We won't stop rebelling by continuing to exist, we will occupy spaces, we will wear our hijabs — yet now I feel my head won't be held up as high. This is the first time I have truly felt unsafe because of my Muslim identity; before it was words, now it is physical. Now, it feels like someone may actually hit the target.

But in truth, I am mostly exhausted. I am not privileged with only sadness to process. I carry the burden of fear for my safety, helplessness that our voices

"We won't stop rebelling by continuing to exist, we will occupy spaces, we will wear our hijabs — yet now I feel my head won't be held up as high."

aren't being heard, anger that I am told to defend my existence every other day — but when my existence is being violated, no one is defending me.

We are told that verily with hardship comes ease. Our brothers and sisters went to greet their creator and have returned to him. They have gone as martyrs and I try to take comfort in that. I see forgiveness and serenity in the faces of widows, children, parents and friends who begin to lay their loved ones to rest, and pray that they will reunite

with them again.

We will stand shoulder to shoulder with them on this Friday and the Fridays to come.

III. Speak

Politicians used Islamophobia as bargaining chips. The media profited from us by normalising it. We consumed it, we ignored it, we got used to it. White supremacy weaponised it under the banner of 'freedom of speech' and yet no one believed us when we called it a threat, because we were the threat.

We've both been put in the spotlight and kept out of it. Spoken on, for and about, but never to. So I speak and I write out of rebellion, protest and healing. I need you to listen.

Do not tell me this was shocking, isolated or unexpected. Do not tell me to calm down. Do not tell me to stay strong. Do not watch as we get berated on buses. Do not dismiss us when we call out white supremacy. Do not turn the page and forget this happened. This is a cycle perpetuating itself with othering linked together by complicity.

Your words matter
Your actions matter
Your silence matters too
I can hear it.

Inside the Ravenous Mind of a Bulimic

Deandre Espejo hopes we can start more conversations about eating disorders.

CONTENT WARNING: THIS ARTICLE MENTIONS BULIMIA

I went overseas in January and naturally, it's the first thing I get probed about at cafe tables. I always say that the biggest highlight for me was the cuisine; that "the Pad Thai here doesn't hold a flame." But the ironic truth is: I didn't eat for most of those three weeks.

My brain functions in a peculiar way. At every waking moment, I'm frantically calculating how much glucose is in my body; how many fat cells I am burning in a state of ketosis; how much metabolic water my body is producing. When I eat, I can feel these processes spiralling out of control, and it becomes impossible for me to track. Because of this obsession, I go through extended periods of starvation, sometimes without even drinking water, for this allows me to gain a phantasm of absolute control over what my body is doing. This is then followed by vicious relapses of binge eating when my body and mind inevitably yield.

These eating cycles maintain a firm grip over every single facet of my existence. My starvation periods are when I am most productive — to suppress my hunger, I pile on work so I don't have time to even contemplate food. Many call me a workaholic, but I object to that sentiment since I am not driven by the work itself, but rather the aversion of eating. Because my subconscious is constantly thinking about food, I spend a lot of time cooking and watching cooking television shows. Though it doesn't sound terrible, during

these periods I am miserable and completely devoid of energy.

When I binge, I feel euphoric. Like a desert traveller stumbling upon an oasis, my body finally receives the sustenance it has been yearning for after days of hunger and dehydration.

These fervent binges can last up to a week, a period where I am incredibly radiant, happy, and (dare I say) potent. Interestingly, my senses are heightened, so even a sterile piece of lettuce can taste like sugar. But after that comes the slump, where I feel physically nauseous and drown in acute feelings of paranoia. Rinse, lather, repeat.

The curious thing is that my friends and family all know about my eating patterns. In fact, most people point out that I never eat, to which I always answer "I'm just not hungry." This is enough for people to suppose that everything is fine. While I don't blame anyone, acquiescence certainly doesn't help. There are so many times where I wish someone had spoken to me privately and simply said "if there's anything I can do to help, let me know."

When thinking about an eating disorder, many conjure up an image of a person emaciated, insecure, and volatile. Yet it certainly doesn't represent everyone. I feel good about my body. I sit within the average weight range for a person my height and age. I carefully plan out the days and times in which I have my 'strategic' binges. But when you look at my patterns of behaviour,

it would be absurd not to conclude that something is gravely awry.

The reality is that eating disorders are incredibly complex and manifold. We come in all different shapes and sizes, at all stages of body acceptance, with different habits and pathologies. Not all people with bulimia purge. Collective ignorance, masked in hyper-awareness, has created very narrow definitions that serve to exclude and delegitimise people who are indeed suffering from genuine mental health issues. We start to believe that we're not "sick enough" or "thin enough" for treatment, even though we torture our bodies physically and mentally every day.

I decided it was time to share my experiences, because in order to demystify the eating disorder and all its nuances, it's important that we tell our stories. This is but one of many. Though, admittedly, I'm only at the first yellow brick on the road to recovery, I've come to accept that just one day of struggling in the darkness of an eating disorder is enough to warrant proper attention and help. I have hope that this will catch on, and that more people will have these conversations.

If you are worried about yourself or someone else, the best thing you can do is talk to someone. The Butterfly Foundation for eating disorders' National Helpline can be reached at 1800 33 4673, 7 days a week from 8am to midnight. In a crisis, please call 000 or Lifeline. on 13 11 14.



Art by Isabelle Hans-Rosenbaum



Art by Amelia Mertha

USyd Love Letters loves me not

Wilson Huang takes a journey into the heteronormative world of USyd Love Letters Revived.

With over 15,300 followers, USyd Love Letters Revived (USyd LLR) is a source of entertainment for many students, a place where the innermost desires of classmates are externalised and a site for the odd shout out, and joke letter to a friend. As a place which enables people to anonymously submit letters without fear of judgement. It is unsurprising, then, that the page provides a relatively stable dataset of the types of people USyd students love and how they describe or sell themselves as potential suitors.

Despite anonymous spaces being technically judgement-free spaces, they can be monopolised or hijacked by exclusive, but not necessarily discriminatory, discourses which deter the participation of certain people like myself, highlighting preconceived expectations and influencing our sense of belonging.

The first post of USyd LLR is a pinned admin post dating back to 24 October 2018. Despite the good intentions of the author, it unwittingly reinforces heteronormative stereotypes by explicitly giving advice to guys who like girls ("for the guys...with the girl/s") and vice versa ("for the girls...if there is a guy"), in turn, entrenching an expectation that readers are straight and monogamous, while also assuming gender roles to a degree.

Though it remains arguable that there are more straight people at USyd, it is possible to give advice which is inclusive to everyone. Doing this is far from difficult. In fact, the admin does manage to do this by not assuming the gender of people's partners in their further advice in the comments section.

Going down the page, other posts reveal varying expectations underlying stereotypes manifested in the requirements and characteristics people demand in a potential suitor. While some desired characteristics are arguably petty, like the degrees people study, ethnic and cultural preferences subtly influence the letters on the page and the big debate remains whether it is acceptable to have a monoracial or monocultural preference.

While there are definitely open love letters, you often find letters which require someone to be of a particular racial or cultural background. Out of a randomly selected set of 30 letters, 13 were open and 17 had an obvious ethnic preference. However, while it may be easy to accuse those with such requirements as racist, and there are undoubtedly some who are, familial and cultural expectations permeate such requirements.

Indeed, some letters often jokingly mention these underlying influences. A recent letter laments the difficulties of finding the "perfect person," within constraints defined by parents would much rather have you "marry in the same race/religion." Another letter mentions after making an ethnic preference, "We're

all kidding ourselves if we think there's not a point where we're going to ditch our parents' requirements."

Akin to these racial and cultural preferences, the manner in which people describe themselves online can also highlight preconceived expectations. Racial and cultural identity is a tricky area to navigate in online spaces. While personal identity is meant to be something we own and something we

to typically masculine gender roles. As someone who lives in Australia and comes from a Chinese cultural background, I feel like I am being judged as inauthentic or simply white-washed because I don't conform to stereotypical Asian ideals, and values such as being 'hardworking,' socially conservative and family-orientated.

These expectations, in turn, weaken my sense of belonging. More often than not, I wonder if someone will ever love me.



should be proud of, that does not mean they are immune to preconceived expectations.

For example, religious identity can involve moral beliefs on how people should behave. In that sense, a queer and affirming person of faith can be harmed (and very much excluded) when someone else is 'proud' of their religious identity and assume all others of that identity should act in a certain way. This extends to cultures where monocultural relationships are ingrained.

In these cultures, individuals are subtly geared towards an expectation, a performance consistent with those around them, such that they ought to like a specific type of person and a failure to do so results in the risk of social isolation. Cultural expectations ultimately explain the preferences of some letters in USyd LLR.

On a daily basis, I experience the wrath of both racial/cultural and heteronormative expectations. As a gay man who is typically masculine-presenting, I often feel an expectation that I am supposed to be straight or that I am straight-acting. Because I choose not to conform to the stereotypically gay image, I am expected to conform

Yet, while USyd LLR and other university love letter platforms are generally light-hearted sources of entertainment, we can all aspire to be more inclusive when we talk about love. Though I am not suggesting that USyd LLR is an exclusionary platform, it remains paramount that we don't make assumptions of people because of their racial or cultural background, nor that people are straight unless said otherwise. For example, writing public love letters addressed to 'the boys,' 'the girls,' or your love interest expecting they're straight may be unremarkable to you, but it can negatively affect queer people's sense of belonging. For most of us, the public sphere is an exclusionary space, and online love letters platforms which confer the protection of anonymity, are some of the few spaces we have routine access to.

Equally, the onus is on us to take care to understand our attraction without assuming anything on the basis of someone's background. I don't expect that we will be perfect, but we can all do our part in making our online spaces more inclusive.

Kia Kaha

15/03/2019

Soo Choi

Christchurch, 26th January 2014

There's a crack splitting the ceiling outside the room I'm staying in. We drove to Waltham in the rain today, I saw the shipping containers—a sign of the slow recovery of this city.

Sydney, 15th March 2019

2:00pm

I'm out at lunch. My phone buzzes with a breaking news alert: there's an unfolding situation in Christchurch. The alert mentions Hagley Park and I recall having Christ's College pointed out to me from the car as we passed Hagley on our way to Waltham that day, five years ago. I try to remember if we drove past Al-Noor too.

3:30pm

I'm home now, on my laptop. Facebook recounts the shootings to me repeatedly as national, then international media, pick up the story. The death toll rises with each link I click on. I ring my parents. I realise we don't know how to talk about something like this happening in our home. We've never had to.

7:00pm

I message my friend in Auckland to check in. "It was my friend's mosque. He's devastated." I hope he's okay and I begin to wonder how one comforts a stranger from 2000km away.

7:15pm

I'm on the phone with another friend now. I tell her the death toll is at 40. We both fall silent. I try to imagine a room of 40 people, their lives, and their families. The death toll later rises to 50.

7:35pm

Controlled detonation by a bomb squad at Britomart Train Station. That's 3km from my parent's house. I come through that station multiple times a week when I return home, rushing up the escalators to meet old faces in the atrium or at Amano across the square. Those memories are briefly suspended in time as the area is quickly closed off, and then reopened.

7:40pm

I ring my mum. She's shocked and confused. "How did something like this happen here? Maybe I don't know this place as well as I thought I did."

The roaches of Fisher are moving upstairs

As Anh Nguyen awoke one morning from unsettling dreams she found herself surrounded by monstrous vermin

The microwaves at Fisher Library have gone missing. In their quake, two A4 signs stand, boasting the ever-familiar "returning to services soon." The university has said that the problem with these microwaves have been reported and will be fixed "as soon as possible". To the occasional passerby, this may seem like just another destined malfunction due to the myriad of abuses faced by all microwaves every single day. However, the truth as to why these microwaves have gone missing for a period of time is a rather menacing one. You see, Fisher is infested with cockroaches.

It has been about two months since I first witnessed this phenomenon. It is a magnificent sight to open a Fisher microwave at 2AM and to find that it is already occupied by eight cockroaches. They are of the German variety. Tiny bodies sheltered by the finest of glossy tan coats, and two fashionable black

"It is a magnificent sight to open a Fisher microwave at 2AM and to find that it is already occupied by eight cockroaches."

stripes on the pronotum. As startled as I was, I was not surprised. Given the negligence of the library's communal areas, as well as the aggregation of people who use the facility, having one or two Gregor Samsas that may have snuck in to find refuge from the grating conditions outside is a given.

However, due to the species of cockroach found, I since have realised that this migration is very, very bad news. If there is anything that's to be known about the German Cockroach, it's that they can only survive within buildings, and they reproduce at an extremely fast rate. Females can carry up to 40 eggs within the ootheca, and within a month those eggs hatch. The fact that I found around eight of these cockroaches, varying in different sizes and colour meant that there was a whole population of them, lurking within the structures of Fisher Library.

I was unaware of this fact then, and did not proceed to report on this problem as the same microwaves were replaced the very next day when I came to the library. Naively, I believed that the problem had been taken care of. Within the next 2 months, I moved into a home with proper working internet, so I did not need to visit the library as often as I had before. The thoughts of tiny Gregor Samsas also slipped away from my mind, guiltlessly, like all of my 2018 assignments. It was a joyous time in my life. However, like all things, the halcyon did not last.

In the beginning of March, I found myself at Fisher again. On the upper-levels, it now boasted sets of brand-new study desks—an effort to utilise more space to accommodate the rising amount of Fisher-heads. It was when I was visually appreciating

these new additions did a fast-moving brown engine speed right across the carpeted floor of 4th level Fisher South. Only this time, the thing was big. Did Gregor grow? I asked myself. But this was not a German cockroach. It was an entirely different species.

next to the thin, vertical windows, when I heard a peculiar noise. It was coming out of somewhere next to me. A rather high, child-like shriek that resonated with a distinct vibration. Like the quiet vroom of a toy motorbike. It came out of the space between the window and the wall. I bend down to take a closer look. Then swiftly, two long antennae wiggled out from the dark cracks. Before my eyes, a loud, yelling specimen, gigantic in stature. A cockroach who would not shut up despite knowing full-well that it was in the quiet section. A tad rude, I must say.

What is strange is that most species of cockroaches do not normally make noise. But however, when they do, it is to attract a mate. Yes, you guessed it. Fisher is now a love hotel for roaches. A horrible, erotic discovery. And as much as I enjoy the acoustic vibrations created by horny cockroach musicians, I must now conclude that the library has a cockroach infestation.

You probably will not see them when you are there during the day. But the problem remains—their population is

"Yes you guessed it. Fisher is now a love hotel for roaches"

increasing, and it will not be long until it becomes a major infestation.

From my late night observations, I note three main species of cockroaches free-loading within these walls. The German Cockroach, the Australian Cockroach, and the Smokybrown Cockroach

All three of these species possess different habits, aesthetics and lifestyles. But one thing they share is that they all cherish Fisher library and its unkempt bins, dirty toilets, food in sinks, and

What I found was the repulsive truth that I had been too terrified to accept. There are cockroaches on all levels of Fisher. The kitchen on the lower floor is no longer enough to sustain their growing population. Their hunger now pushes them upwards.

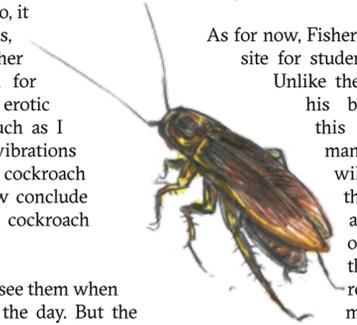
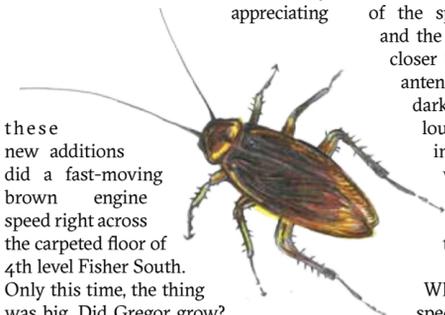
The most lovely incident occurred on the 8th level one day. I was at one of the desks that occupied the side-walls,

splatter of rotten sustenance within the microwaves.

I am not the only nor the first person who has noticed this issue. Many students have also reported it, but no actions have been taken yet. But even if something was to be done, Fisher will repeatedly be faced with the same fate if we continue to leave it in the condition that it is now. We have all contributed to the metamorphosis of Fisher into a cockroach paradise. A certain suggestion is to remove the communal dining area completely as it seems to be impossible to ever keep the space clean. That still leaves the array of bins that always turn into a mountain of decaying matter by the end of each day (they don't get cleaned out until the early hours of the morning).

As for now, Fisher remains an ideal site for student entomologists. Unlike the lonely walls of his bedroom, within this environment, many Gregor Samsas will continue to thrive. And we are reminded once again of the collective responsibility we must have for our communal spaces. We cannot simply sleep a little longer and forget about this

nonsense. The roaches of Fisher are moving upstairs, and unless we care enough, there is nothing that will stop them.



Art by Lauren Moore

FOR THE GAME? FOR THE WORLD?: A SHORT HISTORY OF FIFA'S COLONIAL LEGACY

WORDS: EMMANUEL JACOB
ARTWORK: EMMA HARBRIDGE



On October 6, 2001, a highly charged 'friendly' football match between Algeria and France was brought to an end after pitch invaders stormed the Stade de France, the stadium that had been built precisely for the triumphant France '98 World Cup. It was the first football match — and to this date — the only match played between the two countries since Algeria gained its independence from France after a riotous civil war in 1962. La Marseillaise was booed. French flags were burned outside the stadium. The French media described it as an act of "savagery" and "barbarism." It was a clear indication that a dark colonial past weighed too heavily on Algerians to permit 'normal' sporting relations between their oppressors. For many victims of colonialism, the pitch invasion carried particular significance as an act of bravery and nobility; a poignant rejection of the West's, and indeed, the Fédération Internationale de Football Association's (FIFA) values.

The globalisation of football as a rule-bound entity has been one of the most successful projects in world history. It is a profound manifestation of the development of universal communities: ways to locate and position yourself, and your nation or community, on a global scale. The sense of shared sentiments that watching football stimulates is one place where you identify yourself in the

world of others. The ability of football to help instill the local population of former colonial subjects with a sense of nationhood and revenge that transcends community loyalties and bind minorities to common social, economic and political objectives is significant. Football matches between former colonial powers and their subjects are about more than just football: they're opportunities for former colonial subjects to defeat the nations that sought to defeat them. But despite FIFA's long-standing ethos of bringing the game of football to the world, it's parochial and insular history suggests otherwise.

The ostensible aim of FIFA as a federation is encompassing and guiding the world football community, which is held together by social and political ties, under the principles of 'fair play'. FIFA demonstrates their worth and dominance through the social, institutional, and the political. But all of that is predicated on its ideological foundations in colonialism, set against the absence of uniformity and egalitarianism. The neo-colonial ceilings imposed by FIFA effectively solidifies it as an ersatz nation: European colonial powers sought to control global football and also block out rival countries from other regions from gaining admission.

In 2014, former Brazilian football legend Romário complained that FIFA did not respect Brazil's autonomy during the World Cup that year:

"FIFA is the real president of our country. FIFA comes to our country and imposes a state within a state." FIFA devotees have been convinced and have convinced themselves that FIFA is a source of legitimacy, continuity and guidance in a fundamentally hostile world — and that has rendered them susceptible to the partisanship, narrow-mindedness, subservience, and personal stultification that FIFA inflicts on non-European countries.

The intellectual, social and developmental framework established by FIFA — the manufacture of years of parochial, insular, and colonial mandates and regulations — became the guiding principle of FIFA's social control. FIFA was established in 1904 in Zurich, Switzerland, to administer football competitions between eight founding countries: Belgium, Denmark, France, Germany, the Netherlands, Spain, Sweden and Switzerland. With the exception of Switzerland, all of the founding nations were colonial powers. From the outset of its establishment, the European nations swiftly set about strengthening FIFA's Eurocentric foundations. The founding nations had woven FIFA's ethos around their perceived superiority over their colonised victims; they exhibited callous disdain for non-European nations, particularly those from Africa and Asia, by actively thwarting their attempts to gain admission to the federation. FIFA continuously engaged in Eurocentrism, racism and the denial of a World Cup berth to non-European nations. It was only until 1970 that Africa grew its first World Cup berth. Asia merely received its first World Cup berth in 1962. Eurocentrism indelibly became the principal ideal of FIFA governance.

FIFA's self-professed commitment to 'fair play' is evidently not applied to the World Cup. The mandates that set the framework for the tournaments are based on Eurocentric ideologies. In theory, these mandates pertain to favour European

nations: the cultural and ethical unity of Europe is reinforced as European nations continue to receive the most amount of World Cup slots. Few non-Western Europeans or non-South Americans can qualify for World Cups, or have a chance to be successful in World Cup competitions.

For the 2018 World Cup, the FIFA Executive Committee decided to allocate fourteen slots for European nations (including the host nation Russia); five for Africa; four for Asia and South America respectively; three for North, Central America, Caribbean; and none for Oceania. It is probably not surprising then that, with the exception of Argentina and Uruguay, all World Cup winners have been former colonial powers: Brazil, Italy, Germany, France, England and Spain. No national team from Africa, Asia, North and Central America and the Caribbean or Oceania has ever reached a World Cup final.

What serves to unite the world through the poignancy of football becomes a device for reinforcing Europe's colonial hegemony; as Europeans continue to receive the majority of World Cup slots, it is more than likely that European nations will continue to dominate future World Cup tournaments. These colonial characteristics become even more problematic when the hosting rights of World Cup tournaments is taken into consideration. In recent years, FIFA administrators have exercised their influence to host the World Cups in the USA (1994), South Korea/Japan (2002), South Africa (2010), Russia (2018) and Qatar (2022). It was only 98 years after FIFA's establishment that Asia was able to host its first World Cup, 106 years for Africa, and 118 years for the Middle East.

WAS FIFA ESTABLISHED TO COVER EUROPE'S COLONIAL CRIMES?

Throughout World War I, FIFA's administrators continued to engage in decidedly colonial behaviours. Membership steadily expanded beyond European nations with the acceptance of South American nations, including Brazil, Paraguay, Argentina, and Uruguay.

But FIFA's eurocentric ideologues were less enthusiastic about South American integration into their federation. Exponents of this view, including then General Secretary of FIFA Carl Anton Wilhelm Hirschman, invoked themes of unity and Christendom, to affirm FIFA's position as a federation of European states. When Jules Rimet became the third FIFA president in 1921, he sought to spread the game of football beyond the European nationalist framework. Rimet, who subscribed to the ethos of nineteenth-century colonialism and Christendom, had a vision of the federation which followed an orientalist and colonial view of global development. In this, social and cultural hegemony was bestowed by a 'modern', European centre to a 'pre-modern', third world periphery.

Under Rimet's leadership, FIFA adopted a missionary, orientalist approach to the development of football and thus, FIFA's relationship with non-European constituencies was marked by an orientalist, Eurocentric and neo-imperialist style. From a more significant perspective, Rimet framed his goal to develop FIFA in such a manner that colonial subjects would not be entitled to equal rights as they were not considered to belong to the community of European nations. Moreover, the federation placed mandates on these nations so that they could not challenge the legitimacy of the federation itself. Upon Rimet's departure, continental confederations were established to represent and contest in football: UEFA for Europe in 1954; AFC for Asia in 1954; CAF for Africa in 1957. The Central and North American and Caribbean confederation (CONCACAF) was created in 1961, followed by the Oceania Football Confederation (OFC) in 1966. FIFA operated on colonialist terms, maintaining the dichotomy between imperial powers and their colonial territories.

END OF THE COLONIAL ERA: A NEW BEGINNING FOR FIFA?

The end of the colonial era marked the beginning of new complications for colonial subjects: of families separated and lives violently transformed in despondent conditions. Despite the end of the colonial era, FIFA premises its neo-colonialism on more normalised forms of rule — legislations, mandates, and elections. The FIFA governance has extraordinary organisational and operational problems — poor ethical guidelines, dilapidated structures and inherent corruption that threatens the integrity of the beautiful game. But its heavily politicised nature, as well as the opportunistic presence of largely European administrators who promote a neo-colonial agenda, is one deep problem that permeates throughout FIFA's governance.

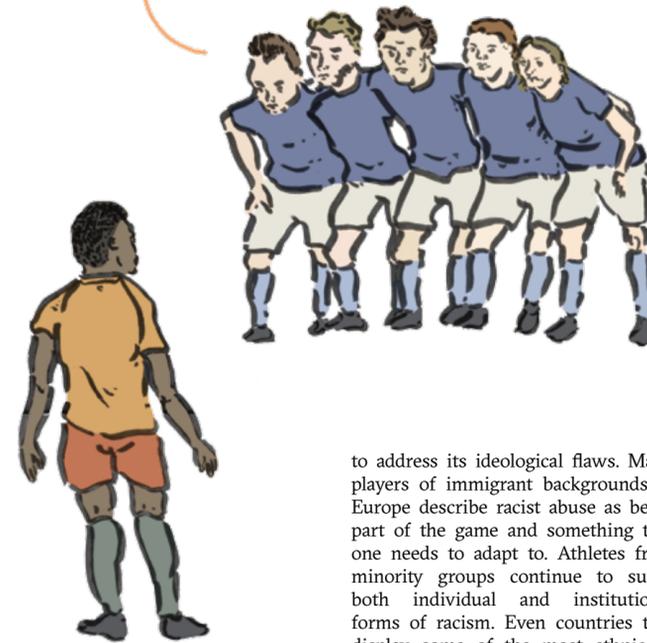
Today, there are 195 independent sovereign states and 211 FIFA members. Many of those FIFA members, including Algeria and Senegal, use FIFA in order to escape their colonial past. These nations acquire FIFA membership, but FIFA typically grants them little sovereignty due to the federation's hierarchical structure. Jockeying for a piece of influence is a

mainstay for non-European nations under FIFA governance. FIFA seldom cares about Gibraltar, Palestine, Northern Cyprus or any politically disputed territories, but will use its capitalist marketing strategy to structure football matches along problematic nationalist lines, provoking historical drama, largely in the interests of profits for the clubs, and ultimately, FIFA. Since its inception, all eight of FIFA's presidents have been Europeans, with the exception of the Brazilian João Havelange and interim President Issa Hayatou (2015-2016) from Cameroon. Eurocentrism indelibly became the principal ideal of

RACISM IN FOOTBALL: A PROFOUND REFLECTION ON FIFA'S DARK HISTORY

Today, football fans foment vicious racism and alienation in stadiums and online forums, directing the same pro-European and colonialist rhetoric espoused by the early administrators of FIFA. There are several examples depicting this narrative, but the most important ones reflect FIFA's failure

you're playing by our rules!



FIFA governance. This construction of white identity reinforces colonial epoch; the racial fantasy — celebrating and unifying whiteness — that FIFA promotes is damaging to the game that works to make sure every group is fairly represented.

fact, inadvertently promotes — speaks to FIFA's ongoing legacy of treating minorities as racially inferior. Recent examples include Manchester City's Raheem Sterling being racially vilified by Chelsea fans in London, or Kalidou Koulibaly of Napoli FC subject to racial chants and having a banana peel hurled at him during a match against Inter Milan. The problem is even more pronounced within the governance of FIFA. Whenever a racist incident occurs, FIFA investigates, doles out fines and gives the fans (or teams) a derisory slap on the wrist.

In 2011, then FIFA President Sepp Blatter notoriously remarked that racism on the pitch can be solved "with a handshake". This is not to claim that FIFA does not address issues of racism, but rather, FIFA's underlying response to racism is very much immiserated in its colonial foundations; the football field becomes a place where whiteness is redeemed as a saviour of ethnic minorities.

While FIFA superficially plays a central role in global football governance, this only exposes the urgent need for robust reform and restructuring to fundamentally dismantle its colonial philosophical and ideological foundations. The dream of an ethnically plural FIFA administration is now an even more remote prospect.

FIFA is not a state nor an army, but its significance lies in its geopolitical influence and ability to control billions of followers through the decisions they make on a constant basis: the hosting rights for World Cup tournaments; the allocation of World Cup slots for different regions; and the awarding of awards and medals to football players. It is almost inconceivable that the FIFA administration — riven across all times and utterly beset by greed, partisanship, corruption and flawed governance — can continue to speak for the football community. If FIFA is to move beyond its disconcerting past, FIFA's ideologues must eradicate its heavily politicised nature and think of football governance beyond the dominant Eurocentric framework it was founded upon. Only then can FIFA become a voice for all.

The modern, casual deployment of racism and vilification from fans — by which FIFA refuses to address, and in



and another point goes to...

eurocentricism



كنتُ أظنُّ أنَّ لي وطن أو ما تقولُهُ رُوحِي لجسدي المُغتربِ

i thought i had a place to call home
or
what my soul says to my displaced body

Layla Mkh and Nesrine Basheer

لماذا تَشْتاقُ للجُدُورِ
لماذا تَشْتاقُ للظُهورِ
لماذا يُطْبِقُونَ عَلَيَّ رَقِيَّتِي
ويُشْعِلُونَ النَّارَ فِي جِلْدِي

يُشْفِقُونَ عَلَيَّ جُثُنَا
لكن يَقتَلِعُونَ ألسِنَتَنَا
يُطْعِمُونَهَا جَمَاهِيرَهُمْ
يَدْفَعُونَ بِالماءِ فِي رِثَاتِنَا

لماذا يُؤلِّمُنِي صَدْرِي
أكثرُ ممَّا يَنْبِضُ
لماذا يَكُونُ وُجُودُنَا إنْسانِيًّا فقط
حينَ تَتَمَدَّدُ أجسادُنَا المِيتَةَ بِطُولِ الشوارعِ

吾自以為有地可為家

或

吾魂與吾失所身體所言

Chinese translation by Victor Ye

汝為何為歸屬感而渴望
汝為何渴望被人所見
若為何以手而絞吾頸
火烙入膚

其為屍體而憫
可引我舌
食於大眾
迫水入我肺

吾胸為何疼痛
餘過心擊
吾等人生不亦人乎
當吾輩屍體滿作街

Layla Mkh

why do you yearn to be grounded
why do you yearn to be seen
why do they strangle my throat
and burn fire into my skin

they pity our corpses
but rip out our tongues
feed it to the crowds
force water into our lungs

why does my chest ache
more than it beats
why is our living only human
when our dead bodies line the streets

j'avais songé avoir un
chez-moi

ou

ce que mon âme dit à mon corps déplacé

French translation by Jessica Syed and Annie Zhang

pourquoi tu désires être racinée
pourquoi tu désires être vue
pourquoi ils métrangent
et brûlent ma peau avec le feu

ils ont pitié de nos cadavres
mais ils arrachent nos langues,
les donnent aux mondes pour manger
noient nos poumons avec de l'eau

pourquoi mon coeur me fait mal
plus que je le sens battre
pourquoi nos vies ne sont humaines
que quand l'on voit nos corps dans la rue

SÉASÚR NA BÁISTÍ

REAGAN SCOTT WARD

A special thanks to Dr Pamela O'Neill for editing the Gaelic
Artwork by BrownTown

Séasúr na Báistí

The Rainy Season

A haon a chlog san oíche:

Bhí sé an-fhliuch—greadadh báistí i gContae Dhún na nGall. Bhí mé imo chodladh agus sí ag leaindeáil: ach an t-uisce dorcha ar leac na fuinneoige... d'inis sé dóthain dom.

A dó a chlog anois:

Béicil pholltach.

- *A Sam! Brostaigh ort, a chara!*

Guth Éamonn a bhí ann.

- *Tá mé ag éisteacht leat, a Éamoinn.*

A trí a chlog —

Bhí muid ag siúil le solas na gealaí. Raidhfíli, cú, agus seisear fear—uirliisí tuathúil.

- *Haigh! Stad!*

Stán Risteárd go géar ar an t-airioch.

- *Téigh abhaile, a Anraí.*

Chuala mé fuaim lámhaigh: dhá bhloisc thapa; theith Anraí thar na goirt.

Bhí sé a ceathair a chlog an t-am sin.

Ag a cúig san oíche — bhí maidín gheimhriúil é —

Tháinig na huaisle agus na póilíní. Ní raibh agam ach imeacht: rith Éamonn agus mise trasna na tuaithe; ríthe bochta na tíre fíche.

One o'clock in the night time:

It was exceptionally wet—barraging rain in County Donegal. I happened to have been asleep when it had arrived: but the dark water on the windowsill... it told me enough.

At two o'clock, now:

Piercing shouting.

- *Sam! Come on, pa!*

The voice belonged to Edward.

- *I'm listening to you, Ed.*

At three o'clock —

We walked by the moonlight. Our rifles, our hound, and six men—rustic tools.

- *Hey! Stop!*

Richard stared fiercely at the caretaker.

- *Go on home, Henry.*

I heard the sound of guns: two rapid cracks; Henry fled over the fields.

The time had reached four o'clock by this point.

And at five o'clock in the night — it was a wintry morning —

The aristocrats and the police came. I had no choice but to depart; Edward and myself dashed across the land; lowly kings of a rainy country.

远距离的爱情

姚蕾/郭晋森

在与我们一同读大学的同学中，有一部分人在出国留学之前就在国内有着稳定的感情关系。当他们出国之后，发现由于时差原因，学习压力，以及不同的生活和朋友圈，在很多时候双方会逐渐的开始产生疏远。当然，这也是因人而异的。我的室友小A也是其中的一员。不幸的是，他在上个月就已经结束了他那段感情。在度过了一个月的缓和期后，他逐渐地恢复到了正常的状态，通过每天闲暇的聊天时光与我慢慢道出了他的感情经历以及经过。后来，我越发的有感，决定与他深入讨论一次异国恋所经常出现的一些问题，首先是为了让他能够对这段感情释怀，其次是我相信，他这种经历绝非只是发生在他一个人身上的，在整个大学校园里，一定还有很多人有同样的境遇。

我还记得当时小A的模样，特别是每晚都会在阳台站着的他，时不时地还抽起了烟。见到了我，他也只会对我点点头。后来他说：“生活总是会让人憔悴的，人总是要经历一些事情。”是啊，感情这一关，不都是每个人的必经之路吗？只是这条路，可能对他来说有些残忍了，因为我知道，他心里还喜欢着那个已经远去的女孩。小A跟我说，这是他第一次恋爱。曾经有幻想过许多美好未来的他，也不甘心这一切像风一样无影无踪。直到他决定搬走离开的那一天，我问他要去哪，他苦笑着说：“挂科了，得搬去便宜一些房子里。”直到现在，我才发现，一个人的生活，居然可以如此轻易地被改变。一切都好像是接连着一样，一环扣着另一环。

后来，我们两个依旧保持着联系，并且在一次茶余饭后我问他：“如果你已经知道命运中这就是结

果，你还会去爱吗？”他说：“会。”一个月前，小A回国了。他似乎在向我诉说着他已经放弃了在悉尼的一切。在他看来，爱情固然是高于一切的，所以有时候我也问小A是否是他的意志力不够坚定，或者是对人生做错了选择。既然他决定要开始这段感情，难道不应该在出国之前想到一切不确定性吗，这样是不是也表现了他对感情的不负责。当然，这些只是我内心的想法，在爱情面前，每个人或许都可以是个疯子。小A时常也会羡慕我和我女朋友的生活，我看得出来他内心也是十分渴望能与爱的人一起生活的。所以，我一直都鼓励他走出来，走出他所幻想的影子，走出他所依靠的，可能也许只是每天微信的消息往来和视频。我依旧认为，爱情是实体的，是需要互相依赖的，是一种享受的过程。如果需要把精神寄托在想象中，我是做不到的。

我对那些经过异国或异地恋的长跑后终究结成正果的情侣们表达我最诚挚的祝福，你们的感情是久经考验的，甚至可以说是伟大的了。

唐寅的一剪梅很好地形容古人的异地恋的感受。“雨打梨花深闭门，忘了青春，误了青春。赏心乐事共谁论？花下销魂，月下销魂。愁聚眉峰尽日颦，千点啼痕，万点啼痕。晓看天色暮看云，行也思君，坐也思君。”

但是也会有一些身边的朋友，虽然在同一个城市或者国家念书，仍然聚少离多，有和异国恋一样的问题。对感情的需求不能仅仅通过视频电话和语音被满足，拥抱和亲吻是一段亲密关系的见证。出轨或者开放式关系可能会成为一些情侣的选择，然而这种行为实际上违背了爱情的本性，占有欲和独特性。在开放式关系成为一些人的选择时，我认为他们只是不够爱，也没有办法凭借一个人拥有快乐的生活，从而把乐趣寄托在多个伴侣身上去满足自己的多种需求。根据现代婚姻经济学的调查，伴侣的质量和数量是相对的关系。所以道德感和乐趣若不能同时存在，也很难谈得上一段高质量的关系。亲密承诺和激情是完美稳定的感情中必不可少的因素，而异地或者同城但是不经常见面，缺乏了亲密的一部分。久而久之，习惯了远距离的恋爱，对彼此的爱恋甚至可能基于自己对完美伴侣的幻想，当真正开始同居生活或者频繁亲密接触之后，恋爱关系反而可能结束。

即使有对方不定时送来的玫瑰和巧克力，本来一个拥抱可以解决的问题，也许就不得以冷战好几天。人世间最痛苦的爱情，应该就是，你不能在我身边。我们有彼此独立的精神生活，凭借道德感加以控制的肉体欲望，加上两人共同进步和对美好未来的构建，也许是一段异国恋得以开心维持的基础，可对于很多人来说，满足所有的这些条件并不容易。最后，我对那些经过异国或异地恋的长跑后终究结成正果的情侣们表达我最诚挚的祝福，你们的感情是久经考验的，甚至可以说是伟大的了。

Over the Barrier (Highway)

James Elhindi reflects on his experiences at a sexual assault protest on campus, and another in outback Australia.

"Whatever you wear, wherever you go, yes means yes, and no means no! Whatever you wear, wherever you go," students hushed their muffles and embraced the chant's response: "yes means yes, and no means no!" I stood among the crowd of vocal activists and prominent stupa stalwarts. They were loud, confident, and sure of their message. Many of the students carried large banners that stood taller than they, inscribed with messages of affirmation for the movement: MY BODY, NOT YOURS. UNIVERSITY RED TAPE COVERS UP RAPE.

The crowd moved forward, gaining momentum as it approached the main road. Leaving the unequivocally progressive university campus, canvas shoes touched down on council bitumen with little hesitation. Were the megaphones used, intentionally crackly?

I walked slower than the rest.

The crowd filled my peripheral vision and it seemed the traffic backed up by the impediment was endless. Police officers flanked the protest on either side, spaced every ten-or-so metres and in constant communication with each other. After some difficulty, a second year managed to light a flare near me. Powdery smoke billowed from the device, its pink hue filling the space above our heads; a complement to the verbal shadow our protest had managed to cast over the inner-city streets.

Three of us walked, together, from the compound. My companion claimed to know where we were going and he led us with aplomb. I could see a few ladies milling around a bench in the distance, with a police officer parked nearby. I noted the absence of most activist tropes. The collection (I hesitate to call it a crowd) of people were pleased to see us. One Aunty announced that it was about time some men came along.

In writing now, I clearly remember my forthcoming desire to interview the police officer. He seemed eager to chat, asking my name and whether we came from Sydney or Adelaide. One of the first Black officers I'd seen in my life, his demeanour cut through the discomfort most young men experience with authority. I asked him what an average day in the job was like, a loaded question to which I had a very preconceived idea. His face shifted when answering. More earnest and direct in his response, it reminded me of scathing reports cited by big-name student activists back on campus: "not much going on, really. Unless grog's involved everything's usually pretty quiet."

Microphones used by the activists refused to break tradition. I stepped away from the groups conversing quietly in order to hear the speakers through crackled tones. They left nothing to imagination, the first story I remember my mother recounting from her second year of university. Even now, I can picture the look on Mum's face: her sunken eyes, creased cheeks and stern gesture relaying the atavistic fear of a species under attack. The sun grew brighter as clouds passed from beneath it. The speakers' voices, now detached from their impossibly bright bodies, found an air of unmatched clarity. I held their words delicately and pondered.

The air smelled of burnt gunpowder and chalk. Less pungent than fireworks, but reminiscent. The affirmative clapping and "shame"-ing at appropriate points during each speech, too, held the solidarity of a New Years' countdown. And, I too, experienced the tactility of the odd membrane that surrounds an individual lost amongst a well versed crowd. My mind then jumped forward: when I write of these moments, what will they feel like? Would the terse struggle between bravery and vulnerability exhibited by those who speak instil within me a burgeoning optimism?

Thongs kissed bitumen at last. Our crowd lumbered along the pavement, flanked by the police officer probably better off walking than wasting his Holden's petrol. Passers-by gazed upon us with demeaning stares. A motley crowd we must have looked: a few boys from the city, the town nun, a couple Aunties, and the staff from the social service agency. Nonetheless we gained momentum, some of those ejected from the pub perhaps followed by misconception, others I imagine compelled by the cries for change: "whatever you wear, wherever you go," gurgled the belly of the crowd. My companion responded with quickened enthusiasm "yes means yes and no means no!"

Our destination was the women's shelter and here the policeman left us. Inside, the day's tiredness came upon me (prior to the march we had spent hours on hands and knees). My satisfaction with the walk was dingy and incomplete. A lady from the shelter begged we sit down to listen. My nose was met not with chalk or gunpowder, but the dank waft of incumbent rain

and hand rolled cigarettes. If one subtracts the splendour of university solidarity, academic feminism, and murder mysteries at residential colleges, one is left with a distilled vision of unkept horror. Our host made this clear. Flowers the day after a fight don't mean shit. Change your ways, or those flowers will soon become wreaths lowered six feet deep.

What now? Where now? I want to say that writing has left me enamoured with some woke take on the differences between inner-city and outback activism. I want to say that there exists a unifying solidarity, and with confidence announce that we shall survive! But, how can I? Surroundings, whether they be concrete jungles or arid plains, absorb and dissipate cries for justice. Very few are helped. Cis-men standing amongst the crowds would, in many cases, I imagine, aesthetically approximate past wrongdoers and abusers — hardly a comforting image for those afflicted.

In both cases the sun sets in the same direction. The same night falls on both sets of women. Whilst one is lit by the unimpeded starry sky, the other by abundant street light, both will meet similar adversaries. In writing my observations are stored. Those who surmounted fear are not forgotten; those who fought past fights are remembered; and those who walk the streets with ill-intent are warned that they will not win.

Art by Shrawani Bhattarai



I'm so OCD: Challenging everyday stereotypes

Louise Press sheds light on how language downplays mental illness.

"I'll do the PowerPoint presentation for the group assignment because I'm a little OCD."

"My study notes are colour coded; I'm so OCD."

"You're going to write an article about OCD? I swear I have that...I'm such a perfectionist."

These sayings are a norm on campus. Obsessive Compulsive Disorder (OCD) has become interchangeable with perfectionism, attention to detail, and cleanliness, manifest in the endearing quirk of eating M&Ms in the colour order of the rainbow or wearing lucky socks before exams.

But what about the constant rumination of repetitive, disturbing, intrusive thoughts? An irrational, yet tangible, fear of everyday objects and tasks? What about endless anxiety and attempting to seek reassurance from others that a perceived threat is not genuine? Engaging in compulsive behaviours to neutralise anxieties of future harm? Not so endearing anymore.

These are the debilitating symptoms of OCD. Psychotherapist Jon Hershfield defines OCD as a "disorder of internal discomfort" which hijacks the brain and robs a person of their sense of control for more than an hour daily. Around 2% of the world population suffers from this chronic disorder, with OCD ranked as the tenth leading cause of disability by the World Health Organisation in 2018.

A 2016 study by medical researchers at Stockholm's Karolinska Institute revealed that OCD sufferers are ten times more likely to commit suicide than the general population. The number of OCD sufferers at USyd remains unclear. There is no available data on the number of students with specific mental health diagnoses.

The reality of OCD as a mental illness remains far removed from the image promoted of it. OCD is not occasionally wondering whether the stove was left on. While some symptoms resemble the stereotypes associated with OCD, such as excessive hand-washing, the majority of stereotypes skew the reality of this debilitating mental illness.

Portia Gooch, a third year Psychology student at USyd and diagnosed OCD survivor, illuminates the difference

between stereotypes and reality when it comes to a friend's desperate need to organise her desk in a specific order.

"For her, the idea of studying outside these specific conditions is unfortunate, at best," Portia says, "but for an individual with OCD whose obsessions revolve around this need to make things right, this failure to perform their compulsions would result in excruciating anxiety that something terrible would happen as a result."

"It feels like your life is on the line every single day, and that much more is at stake than just the way you've organised your stationery."

Labelling personality quirks as OCD perpetuates false stereotypes, belittling this mental illness. Thus, these comments misrepresent the dark, agonising, and debilitating monster of

These comments distort OCD and disempower its survivors by making light of a mental illness. For students, downplaying OCD's effects is inherently harmful as it denies or at least deters OCD survivors from accessing USyd's support services, including Disability Services and Counselling & Psychological Services (CAPS). The trivialisation of OCD makes sufferers hesitate and self-question their own condition, amplifying fears that their OCD will not be taken as seriously as other mental illnesses.

This perception is echoed by Portia who only engaged with Disability Services in her third year.

"I always held a perception that the program wasn't designed for people like me," Portia says, "as I'm mostly high functioning and push myself

The ensuing silence contributes to stigmatisation, isolating survivors. Sufferers withhold their mental illness to avoid friends or family bringing "preconceived notions of what OCD involves to the conversation," Portia says. As Portia recalls, her diagnosis of OCD was initially confusing for her family due to their lack of knowledge about what OCD actually entailed.

"I am messy, don't care that much for organisation, and didn't show any overt compulsions like handwashing or flipping light switches. It didn't make sense."

Trivialisation reduces OCD to totalising stereotypes of perfectionism and cleanliness, preventing students from identifying lesser known forms of OCD, thereby delaying their diagnosis.

Obsessions surrounding socially "taboo" themes, such as violence or sex often fly under the radar. For example, individuals that experience sexual obsessions often worry they are "sexually perverted," rather than suffering from OCD, and are frightened to seek help according to Hershfield's 2015 study.

Due to the incongruity between widely-discussed symptoms of OCD and her individual experiences, Portia struggled to identify her symptoms as OCD.

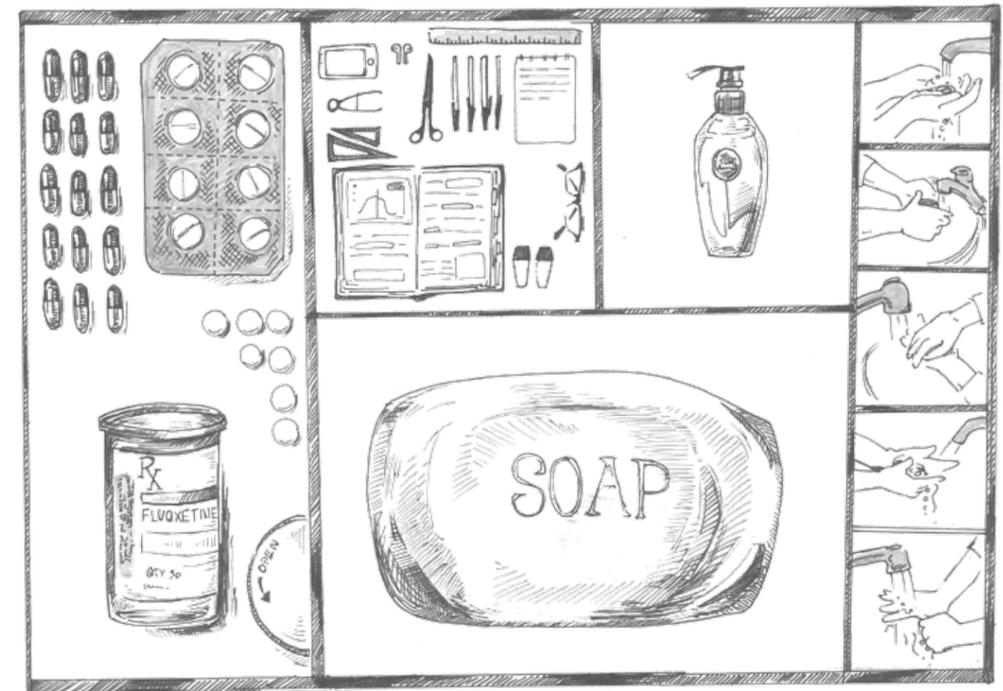
"It wasn't until I scoured the internet for hours that I recognised that I didn't have to be clean or organised to have OCD."

Trivialising OCD is an understandable mistake which

arises from a deficit in understanding and a blurring of the line between a debilitating mental illness and personality quirks. "Opening any dialogue around OCD and mental illness is a really positive step," Portia tells me. But if OCD is going to be discussed, it needs to be discussed properly.

The utilisation of OCD as a "badge of honour" of cleanliness and organisation ought to cease. Comparisons between the experiences of perfectionism and the debilitating experiences of OCD survivors must be eradicated. Trivialisation needs to be called out for what it truly is: the source of much stigma and stereotype for OCD sufferers.

Art by Lauren Moore



Physiognomy: Face reading traditions are coming back

Phew, I don't have any group projects this semester. Awesome, right? The dramatis personae common characters of a group project is well known: the person who does 99% of the work, the person who promises to do all the work but does nothing, the person who you wish would show up, and the person who shows up but you wish would not.

If I am to be honest, I have played every one of these characters in my time. For every instance of heavy lifting, I have also ghosted every group member for other urgent commitments...

The question remains, how do we pick the right people to ensure equal contributions from all group members? Ideally, you want individuals who are like-minded in their attitude to deadlines, and their expectations for the quality of work.

These seemingly impossible questions were answered by a friend during a recent meetup. They claimed to have mastered a skill set, or rather, a methodology, of reading people by their faces.

"One's appearance reveals one's heart."

She cited the Chinese idiom while familiarising me with face reading techniques. They belong to the practice of physiognomy, which originated from China around 3 millennia ago.

According to her account, all that is needed is a pair of observant eyes. Paying attention to the 'organs' on their face grants you access to a person's personality; the forehead, eyebrows, eyes, nose, mouth, ears, and chin. Although scientific sensibilities may easily have discouraged me, I listened. In the following, I will detail what I was told each section of the face indicates.

Forehead: it contains information about one's life in their younger years. Wisdom is judged by the shape of the forehead: a wide and high one is preferable. So, broad foreheads are needed in a group to ensure the project is headed in the right direction from the get-go.

Eyebrows: they show the fortune of their likely longevity, the length of the eyebrows is also positively correlated with attitudes to friends and partners, which means an ideal group member should have longer eyebrows. Moreover, as they are near the 'window of the heart' — the eyes — they also reflect one's temperament and behaviourism. Longer than the outer canthus, and one is likely to be righteous and less restrained. Great team players come with great eyebrows.

Eyes: people with bigger eyes tend to be cheerful, in charge of the bigger picture, expressive and outgoing, yet they are ready to trust others and get deceived. Those who have smaller eyes are usually calm and always in control of their mood, paying attention to details and unsociable. A balance definitely needs to be created in a group: having a mix of large and small eyes means having both planners and executors.

Nose: stands for one's self-esteem, ability, social status, and personality, in particular in one's age of forties. A well-featured nose with a freshy tip, raised wings and invisible nostrils is believed

— they can be either shy or really aggressive. Bear this in mind should you want someone chatty in the group to stave off boredom.

Ears: quick learners have highly placed ears. People with ears sticking out from the sides of head tend to be rebellious, whereas those with ears that lie flat against the head are conformists. The height and shape of the

Crystal Yi Xu explores the cultural practice of face reading.

Art by Ranuka Tandan

ber of papers I found that were willing to support face reading's scientific credibility (including a Czech paper that those with faces perceived to be longer, with a wider distance between the eyes, a larger nose, and a sharper, pointing, less rounded chin are more intelligent).

I decided to put this knowledge I to use in the past four weeks on campus. Despite no group work for me, I still tried to predict the friendly faces' personality in my lecture. I read their faces, and then approached and talked to them.

Discerning characters was certainly difficult. I found myself a bit guilty of using this skill set to judge people. Was the process culturally insensitive?? Perhaps. Am I horrible at this? Absolutely — no one contradicted me when I told them they were intelligent, and everyone refused to be called as a control freak based on the appearance of their nose and chin.

The issue here is not about not remembering those techniques or the outcome of the research. Rather, it is impossible to judge someone's personality just by looking at their face, as there is absolutely no way to quantify to qualify the size of some features on every individual's face. However, there are still experts out there, accurately practicing face readings on individuals, regardless of gender, race, nationality, etc. Moreover, there is a long and rich history of physiognomy in Chinese heritage. The recent revival of face reading has crossed cultural barriers, and as the practice expands into the community. More people like me have become interested in the practice and how it works.

Perhaps it guides individuals in working on their strengths and weaknesses. These face readers continue writing the history of face reading and continue retaining this ancient art known around the world. As for me, a bad face reader, I will use my old trick for my future group projects, using my sixth sense to emit and receive my peers' vibe, and to spread positivity around.

ears may inform you as to who loves challenging each other — an important quality in a group project! Having a challenger who dares to question, minimises the occur of mistakes.

Chin: physical strength, aggression, and survival are betrayed by the chin. Chin and jaw size represent one's stamina and willpower; the larger the chin is, physically stronger and more aggressive they are. Anecdotally, all the perfectionists I have encountered all wielded either straight or angular chins, and they all really managed the time very well.

I was then equipped with face reading techniques, and a very small num-



Pranav Jha

CONTENT WARNING: QUEERPHOBIA

26/03/2019

A SNIPPET FROM HONI'S PAST AHEAD OF ITS 90TH YEAR ANNIVERSARY

Tucked away neatly at the bottom of *Honi's* website, below numerous headlines and feature artworks is a hyperlink for a section entitled "archives". There's not much incentive for the average reader to click on the link. It isn't designed in a way that would catch their eye, nor is there any description of where the link would take them. In fact, categorised under "admin" and sandwiched between

"location" and "advertise", one could be forgiven for thinking the link would take them somewhere utterly useless. However, those who have let curiosity get the better of them have been rewarded with something truly beautiful: An inscribed legacy buried within the hidden narratives of those who came before us.

The *Honi* archives hold different meanings for different people. For

the seasoned connoisseur of campus history, they may satisfy an obsession with USyd's past. For the embittered conservative, they may finally validate the perception of leftist 'circle-jerk' (yet leaving them unsatiated by the impossibility of 'haha' reacting a pdf). And for the tragic editor, they are canon, anchoring us to the collective vision forged by each of our predecessors.

Regardless of how individuals engage with *Honi* archives, they undeniably serve a far greater purpose; the chronicling of student perspectives over time. In 2006, *Honi's* editorial team paid tribute to this purpose by composing their "o-week" edition entirely from snippets of past papers. Below are glimpses of *Honi's* history. The beauty of the archives, however, is that there will always be more to read.



These excerpts from 1967, reveal some of the student attitudes and organising around the Vietnam War. That year, every single edition of *Honi* had at least one article that criticised the war.



Poofers Bashing
We've had the Opus Dei scandal at Kenzie, and now it's the turn of Dr Alan Cole at Macquarie. Dr Cole has told a student who is an admitted homosexual that he will be expelled from the Robert Gordon Menzies College unless he has "medical treatment" for his condition.
Well, I'm no mate of the poofers — I bash 'em regularly — but I think you will agree this bit about "medical treatment" is a little too rugged.
I did a quick trip around principals of the Church-run colleges on the University campuses in Sydney and came up with a general "don't quote me, but..." attitude.
The most obvious comment I found came from the Master of a college who described himself as an enthusiastic amateur. He equated poofers to left-handedness, very much of him. But when I asked him if he would allow queers in his college to solicit partners as actively as heterosexuals would, I got a distinct and frosty negative.
More fun came from the basher who told me that he personally would carry out the penalty for sodomites prescribed in the Old Testament — that is, stoning them. I asked him where his supply of grass was, but he wasn't amused.
Perhaps the best quote of all came from the Principal of a well-known women's college. "How would you advise a girl who came to you and said she was a lesbian?" I asked. "Bring well up on Queen Vic, she answered. "There are no such things as Lesbians. They're just products of dirty male minds, like yours."

Its easy when looking through *Honi's* archive to construct the idea of an unbroken chain of left-wing students supporting worthwhile campaigns. The image featured on the left here reveals the worst of *Honi*.

After Jeremy Fisher was expelled from his Macquarie University College for his sexuality, regular *Honi* columnist "Journo James" said the following (on the left). Meanwhile, UNSW's student paper *Tharunka* gave the issue extensive coverage.

Although this collection seems somewhat miscellaneous, it is a good reminder that students of the past faced issues quite similar to the ones students face today. There is much to be learnt from the struggles of our predecessors.

Beyond campus affairs, *Honi* has also archived student opinions on global affairs. As can be seen, some perspectives have not aged very well. Others however, hold relevance even today. The cartoon featured on the right is part of an article published seven years before the First Intifada. It discusses the rise of Zionism in the Australian Union of Students pushed by Centre unity students. *Honi* was forced to apologise in its next edition.



President

Jacky He

Progress Update on Open Learning Environment

Readers of my report would have been aware that a particular issue that I have been focusing on ever since the beginning of the semester was Open Learning Environment. Through a meeting with Professor Peter McCallum, the

Chair the Board of Interdisciplinary Studies, we proposed a few preliminary solutions (non-finalised that would aim to potentially increase more six credit point OLE units options, make it possible to complete OLE units through overseas exchange programs, mitigate the extra workload that Dalyell Scholar students

will be from Semester 1 of 2020. These proposed changes will be raised in the subsequent Board of Interdisciplinary Studies Meeting, and if that is passed, will be reported to the UE Education Committee and Academic Board. If stakeholders and professors are satisfied, the earliest date of implementation

will be from Semester 1 of 2020.

SRC Beer and Pizza Party

The SRC is hosting a party at Courtyard for ALL UNDERGRADUATE STUDENTS! The event will take place on Thursday the 28th of March and we anticipate to have approximately 100

undergraduate students attending. We have also invited a few undergraduate tutors from various disciplines to participate in event. We hope to provide our students with a relief from assessments and allow them to network and receive some study tips from the tutors.



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

VicePresident

Dane Luo and Caitlyn Chu

Upcoming events – Health Days and Picnics

We're coming to Nursing and Midwifery students at Mallet Street on Tuesday 16 April from 11:30am to 2pm. We're coming to Health Sciences students at Darlington/Camperdown for a Victoria Park picnic on Saturday 30 March at 12pm with HealthSoc. And at Cumberland on Tuesday 30 April from 11:30am to 2pm. Learn from our caseworkers at the SRC, University student support services, NGOs and local organisations.

More events coming soon for our satellite campuses!

New Research and Policy Officer

Over the past two weeks, we have created a new Research and Policy Officer to develop a model for affordable student housing. We are incredibly proud to expand the Casework Department and join the staff to address real student issues. To apply, go to <https://www.ncoss.org.au/jobs/7831>.

Vice President Consultation

The Vice President consultation drop-in times are every Thursday 11am to 1pm in the SRC offices. Come and have a chat! For any ideas or suggestions, email us at vice.president@src.usyd.edu.au.

Regulations Review

We are currently reviewing the SRC Regulations to improve the way the SRC works. If you have any ideas or suggestions, email to vice.president@src.usyd.edu.au.

Support your Mental Health

We are concerned at the high rates of students experiencing stress, anxiety and depression. We know that it can be difficult as assessments start coming around. There's no shame in feeling unwell. Your friends play a very important role of supporting you and talking to them about how you feel is great. However, it does not replace the benefit of speaking to a professional counsellor. If you get a Mental Health Treatment Plan and referral from your GP

to see a counsellor, you can get a rebate from Medicare (domestic students) or your OSHC (international students). Some counsellors charge more than that rebate. You can try headspace (for under 25 years) or Uplift Psychological Services to see if you can get a counsellor without paying extra.

You can also access free, confidential help online or by phone, including the Mental Health Crisis Line (1800 011 511), Headspace (headspace.org.au), Lifeline (131 114) or NSW Rape Crisis (1800 424 017).

General Secretary

Yuxuan Yang and Niamh Callinan

The General secretaries are focus on both SRC operations and off-line event in the March. Firstly, the acquittal for last years expenditure of the SRC's SAFF allocation was submitted on the 18th of March. This was highly insightful as it was an opportunity to understand the progression of the SRC last year both in terms of projects

and expenditure, and we can expand more initiatives and projects from this to blend into students, realize the condition and problem and then represent the student. Secondly, President, vice president and general secretary did a Audit meeting with Auditors we through the accounts of last financial year

and 90th SRC period. After understanding the SRC financial system, we can use more efficient founding to support our project. Thirdly, we are going to plan our budget in this year. Although we don't know the accurately amount of SSAF founding, we begin to study previous year founding and allocation. We will meet All

the OBs and the collectives to know what is their annual plan and how could we help them. We also plan lots of offline event to attract student or service students directly. There will be a Pizza and bear party in Courtyard on 28th Mar, and we will commence for about one hundred students every two week, eating breakfast on

time is good for students' body and let them energetic during all day. It is more important that we can touch student during the event, and we get the valuable opportunity to increase the connect between students group and The SRC. We can also promote SRC free service and SRC event in this kind of project.

Residential College Officers

James Ardouin and Annabel De Mestre

It is to our great pleasure that we're able to present the first report of the Residential College Officers in some time. It is also our privilege to report to the Council that in a meeting of the Residential Colleges Officers, the Department has created the Intercollegiate Collective. This is to be led in 2019 by the Residential College Officers

James (Chairperson), and Annabel (Deputy-Chairperson). The Collective is dedicated to providing College Residents an independent grassroots voice, so that they may have input on the cultural renewal at the College Community, but also to provide a bridge between the Universities administration and the Residents.

Unfortunately, there currently is no budgeted funding for the Department or the Collective. As undoubtedly there will be funding required before the next budget is passed, further talks will have to be entered into by the Collective with the President and General Secretaries; of which Niamh, Jacky and Dane have already been very helpful in providing advice.

The first priority of the Collective Executive is working to ensure the structure of the Collective is set up the best way possible, considering the complicated set of dynamics that exists between different stakeholders. The Residential College Officers are working on meeting with all the Colleges Senior Students and Principals and within the next coming weeks. A Facebook

group will be created soon, as well as a formal launch of the Collective at an event, which the format of this will be decided on in the future. The Executive looks forward to achieving its mandate in fighting for the interests of Residents and ensuring all College Residents can experience the most constructive University experience possible.

The Welfare Officers, and Refugee Rights Officers did not submit a report in time for the deadline.

DID YOU KNOW?

Withdrawing from a subject before 31st March SEM 1
 avoids a FAIL on your transcript & HECS*

August SEM 2

*International students will need special permission from their faculty.

Need help or advice? Your SRC is here to assist you.
 The service is FREE, independent and confidential.
 Phone for an appointment: (02) 9660 5222
 We are located at: Level 1, Wentworth Building (G01)
 help@src.usyd.edu.au | src.usyd.edu.au | fb:/srchelp

Notice of Council Meeting

91st Students' Representative Council, University of Sydney

DATE: Wed 3rd April

TIME: 6pm

LOCATION: New Law 026

src.usyd.edu.au | 02 9660 5222

International Student Concession Cards

In 1989 the NSW government withdrew access to transport concessions for International Students. Since then international students have had to pay full price to use public transport. The SRC has always opposed this discrimination.

As a result of students' vocal opposition to this discrimination the Government made a small compromise giving international students the opportunity to buy long-term travel passes at a slightly discounted rate. However this concession is no longer available. That means international students, while being full time students, and being unable to earn full time money, and still contributing to the Australian economy as our 3rd biggest export, still have to pay full fare.

So having said all of that, the SRC strongly advises students to only use correct tickets (e.g., Adult Opal card) when travelling. Transit police frequently check buses and trains and will fine anyone who has not paid the correct fare for their journey.

If you would like advice about a fine you've received, you can contact the SRC's free Legal Service. Email your questions to help@src.usyd.edu.au or if you prefer to talk to someone in person, call 9660 5222 to book an appointment.

The SRC will continue to fight to international students to have the same rights to transport concessions as local students. To join this fight contact the International Students' Collective on 9660 5222.

Ask Abe



SRC caseworker help Q&A

Subletting your room

Dear Abe, I'm going away at the end of the semester for four weeks, and need to rent out my room to help me pay for my holiday. Is there anything I need to know about what I can and can't do, and do you have any tips for how to get someone in.

written permission from the landlord to sublet your house. I am unclear about whether subletting just your room would be illegal or not. If you do decide to go ahead with your plan, there are many facebook pages and websites that you can use to advertise your room for free. It would be a good idea to ask the person for a deposit for any damage and check their references. Any damage that they do to the house will be your responsibility.

Looking for air in my b&b.

Dear Looking for air in my b&b, Most lease agreements state that you need

Abe

The SRC can help with tenancy and accommodation issues. See our online guide or call us. srcusyd.net.au/src-help/accommodation-issues/accommodation-guide/

Discontinue Not Fail (DC)

Dear Abe, I've tried my best with my subjects but it just feels like I'm going to fail at least one, maybe two of them. Nothing is happening that is wrong in my life, I'm just feeling a bit distracted and bored. Is there a way I can withdraw from them without having to pay for them?

You can go do this through Sydney Student. However, any subject you are enrolled in after the census date (31st March for 1st semester, 31st August for 2nd semester) is billable, whether through fees or HECS. If there is a compelling reason that you need to drop the subject now, like unexpected illness or misadventure, you could apply for a remission of HECS or a refund of fees. You will need documentation to support your claim. If you need help with this ask an SRC caseworker by emailing help@src.usyd.edu.au.

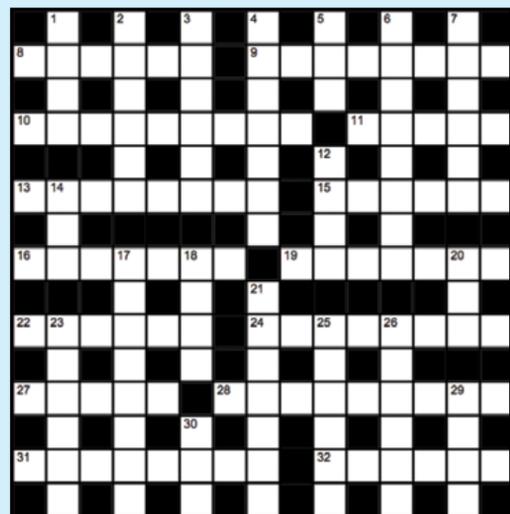
Thanks Trying

Dear Trying, The deadline for Discontinuing without Failing a subject (DC) is Friday of Week 7

Abe

Check out the SRC Guide to Withdrawing and Discontinuing: srcusyd.net.au/src-help/academic-appeals/dn/

Quick Crossword



ACROSS

- 8. Network that connects phones to the internet (5-1)
- 9. Benjamin's missus in *The Graduate* (8)
- 10. One who studies the blade (9)
- 11. Guy who probably had a big nose and told lots of stories that may not have been true (5)
- 13. Strong masculine pride (8)
- 15. Someone who enjoys a cigar or two (6)
- 16. It means 'harbour wave' (7)
- 19. Comrades (7)
- 22. Spanish comrades (6)
- 24. How you may end up if a sea creature bites one of your limbs off (3-5)
- 27. Usyd's right-wing Labor faction (5)
- 28. Thick-skinned predator (9)
- 31. Area reached by seafarers in the 16th Century (3,5)
- 32. Somebody who practises medicine (6)

DOWN

- 1. Masticate (4)
- 2. Quest (6)
- 3. Excretes waste (6)
- 4. The crime of betraying one's government (7)
- 5. Popular meat dish (3)
- 6. Cover for letters (8)
- 7. Return to the starting point (2,4)
- 12. Person who takes a body-altering substance (4)
- 14. HSC module that covered themes of 'Discovery' and 'Belonging' (3)
- 17. Someone who stays up during the evening, perhaps to read (5,3)
- 18. Become entangled with other threads (4)
- 20. A nice middle name (3)
- 21. Fellow (7)
- 23. Someone who behaves in a playful and unconventional way (6)
- 25. Put into a secret language that no one understands (6)
- 26. Erase from history (6)
- 29. A pirate's booty (4)
- 30. A big boat (3)

Credits

All puzzles by Clou D. Runner
Find all solutions online at honisoit.com

ACROSS

- 8. Man, Fran Kelly cuts *LNL* and *First Edition* (6)
- 9. Monster? No, French man holding odd shrub (8)
- 10. Nani? Tsars bizarrely going around with peasants' headwear! (9)
- 11. Rapes, pillages with Viking weapon (5)
- 13. Reverend, Princess Mary raise a Northern European animal (8)
- 15. Cinema adaptation for Ötzi? (6)
- 16. Alloy developed with 33% Tin and Yttrium for a strong bond (7)
- 19. Level 4 of Wentworth and the bottom of ABS are isolated places (7)
- 22. Say, are you to be here endlessly? You have a resilient quality! (6)
- 24. Attacker was reportedly a seafarer (8)

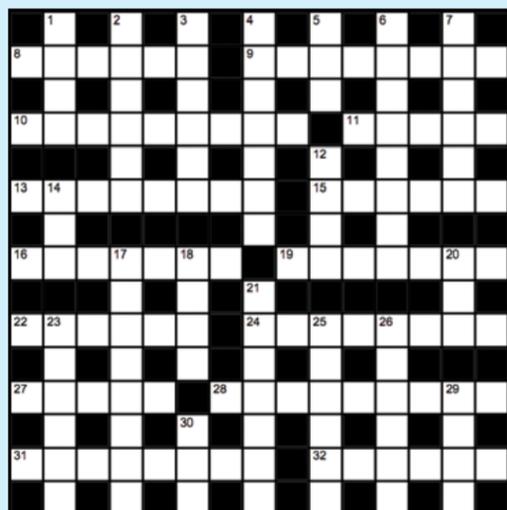
- 27. Copy the best Bond (5)
- 28. I got Coles by mistake—I prefer the green alternative (9)
- 31. *Tosca* act revolutionised musical technique (8)
- 32. Cuts of meat? (6)

DOWN

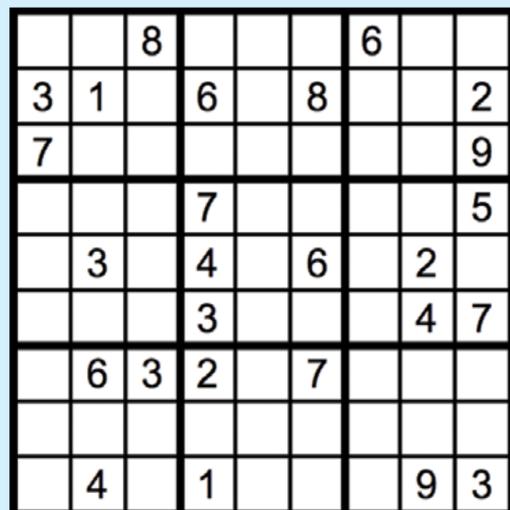
- 1. Tangoes around half the room moving with a steady pace (4)
- 2. Fashionable Ivan changes appearance unsuccessfully (2,4)
- 3. Secretly, cheese has a little fruit (6)
- 4. I nut regularly in bedroom—it's how babies come about (2,5)
- 5. Japanese artist loves holding John's bottom (3)
- 6. Spooner's bar brawler gets a court order (8)
- 7. A tank devastated with a badass weapon (6)

- 12. Kyle ignores integrity, sophistication, leadership at this station (4)
- 14. I love *Godfather Part I*, *Eraserhead*, *Up...* (3)
- 17. ...the ending of *Casablanca*, *First Man*, *Batman Begins*, the opening of *Inglourious Basterds*, *Middle Men*, *The Last Tycoon*, *Second Act*, and the first half of *E.T.* They have a great atmosphere! (8)
- 18. Period piece of writer Mary Renault (4)
- 20. Colour between red and yellow? (3)
- 21. Car reverses over firm round pole, something that often gets hit on the road (7)
- 23. German water transport to a bus interchange (6)
- 25. Make waves with a sensational news story (6)
- 26. Wearing clothing in daring early-seventies style (2,4)
- 29. Type of wine has odd sparkle (4)
- 30. Leads many a pirate! (3)

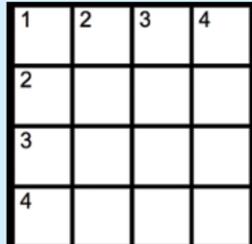
Cryptic Crossword



Sudoku



T.W.A.T.



Clues across and down are the same

- 1. Boat (4)
- 2. Noble fighter (4)
- 3. Toughness (4)
- 4. Body of water (4)

Target



Target Rules:

Minimum 4 letters per word.

10 words: \$50

15 words: \$77 million

20 words: \$120 million

30 words: \$300 million

THE INDEPENDENT

THE DEPENDENT BRINGS YOU NEWS EACH WEEK COURTESY OF OUR SPONSORS. THIS WEEK, THEY ARE:

FACTS AND LOGIC, LABOR'S PR TEAM

OP-ED: "I liked them better when they were gangsters": Michael Daley reveals all >>P12

POLITICS: Sydney closes forever after Keep Sydney Open fails to win single seat >>P10



PHOTO OF THE DAY: Couple books Fisher sound booths to actually record sound >>P12

"Phew": Labor MP schedules next visit to ethnic electorate for 2023

Michael Boziol faces an inconvenient truth.

After a knife-edge fight for the Western Sydney electorate of Bogarah, Chris Binns could not be grinning any wider. Not just because he won the vote, but also because he will not have to visit the ethnic enclave until the next election.

"Four years is almost enough time to get this place out of my system," Binns told journalists from his four bedroom house in Coogee.

"It was a tough campaign. Really pushed me to my limits. They even made me record something in Chinese."

While Binns was tipped to be the next leader of the NSW Labor party, commentators are unsure whether someone with his views could possibly ascend to be the leading Progressive™ voice in the state

However, Binns fancies his chances. "Mate, look at Michael Daley! Do you remember Luke Foley? Racist dogwhistling is practically in the party constitution!"

Binns's comments were subsequently caught on camera, and are scheduled to reappear a week before the 2023 state election, just in time for his next visit to Bogarah.

Blessed with the knowledge that they can whip this out at the next election, the Liberal Party is reportedly looking forward to another four years of doing absolutely fuck all about the light rail, the Murray Darling, forced adoptions, deaths in custody, public school funding, and protecting the environment — and still winning the election.

Ben Shapiro destroys Allianz Stadium with Facts and Logic

Andrew Lockenkey is rapt with awe.

Having received the green light to satisfy the desires of her property developer friends and tear down the Allianz Stadium after winning the state election, Gladys Berejiklian has wasted no time in enlisting help to begin knocking it down. To lead the demolitions, Berejiklian has chosen American conservative provocateur Ben Shapiro — an unorthodox choice that has raised a few eyebrows.

"I am absolutely confident that Ben will do a fine job of tearing down the stadium. Anyone who's been on the Youtube knows he has a stellar track record of destroying leftist power structures and ivory towers" Berejiklian said, justifying her choice.

Speaking to his appointment,

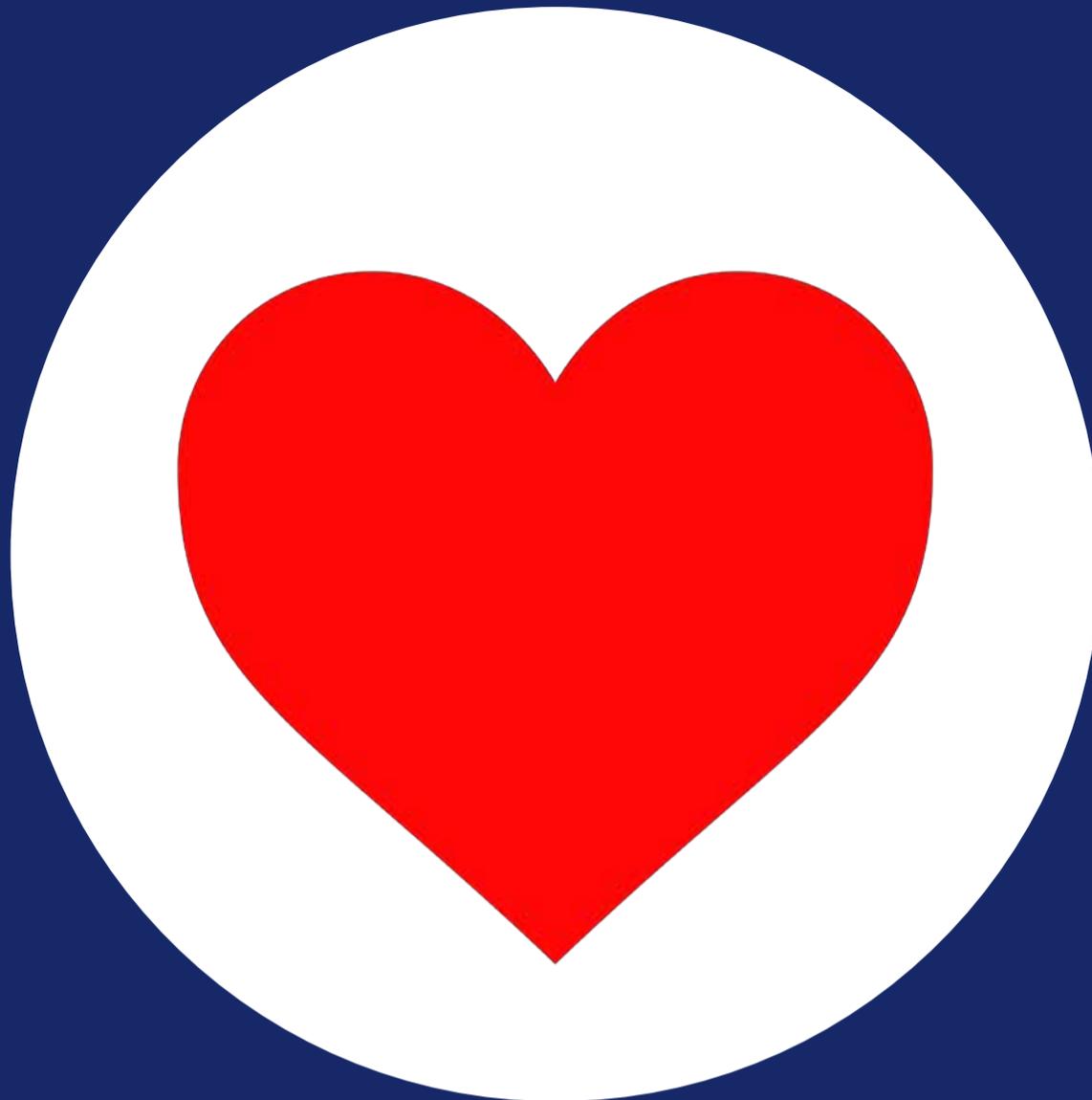
Shapiro was similarly confident about leading the demolition.

"WHILE THIS IS THE FIRST NON-HUMAN I WILL BE DESTROYING, THE POWER OF FACTS AND LOGIC WILL SURELY PENETRATE ITS STEELY EXTERIOR AND BREAK IT INTO INTELLECTUAL SUBMISSION."

While many political commentators and structural engineers were initially skeptical, Shapiro immediately silenced his nay-sayers after causing the stadium to spontaneously collapse upon telling it "FACTS DON'T CARE ABOUT YOUR FEELINGS".

EDUCATION: Law student wins moot after doing "what ever major loser" hand sequence >>P3





HEALTH DAY

MALLET STREET CAMPUS
TUESDAY 16 APRIL
11AM-2PM

Promoting SRC Services, Student Support, NGOs & Community Organisations for Nursing & Midwifery Students



src

activism
advocacy
representation