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# Honi Soit.

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WEEK 1, SEM 1 2022

UNIVERSITY OF SYDNEY - FREE STUDENT NEWSPAPER - NEWS, CULTURE & ANALYSIS

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## In the name of God: the Religious Discrimination Bill

**Christian Holman** - p. 10

**T**he Religious Discrimination Bill was a key promise of the Morrison Government in the last election. It sought to enshrine freedom of religion and clarify exemptions to the Sex

Discrimination Act (1984) enjoyed by religious education providers, which allow them to discriminate against staff on the basis of sexuality, pregnancy, and marital status.

On 9 February this

year, the government withdrew this signature bill after five Liberal MPs crossed the floor to support amendments protecting transgender students in religious schools – the most to do so in forty years. **Continued on page 10**

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## Hidden from history: The inner city and Sydney's Second-wave feminist movement

**T**he very streets we walk on – around our homes, workplaces, and university – are laced with tales that exist only in the collective memory of a select few, not yet transcribed into the history books.

**Grace Mitchell** takes you on a feminist walking tour of Sydney - p. 12

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The History curriculum wars - p. 7

Review: Here Out West - p. 16

Are we alone? Fermi Paradox explained - p. 18

# ACKNOWLEDGEMENT OF COUNTRY

*Honi Soit* is published on the sovereign land of the Gadigal People of the Eora Nation, who were amongst the first to resist against and survive the violence of colonisation. This land was taken without consent and sovereignty was never ceded. We pay our respects to Elders past and present, and extend that respect to all Indigenous students and staff at the University.

As a team of settlers occupying the lands of the Gadigal, Dharug, Wangal, Bidjegal, Kuringgai and Wallumedegal people, we are the beneficiaries of

ongoing colonial dispossession. The settler-colonial project of 'Australia' and all its institutions, including the University, are built on the exclusion of First Nations peoples and the devaluation of Indigenous knowledge systems. Beneath the sandstone buildings of USyd lie thousands of years of Aboriginal history.

Colonialism is not a one-time event that occurred in the distant past; it is an ongoing structure. The genocide of First Nations people is perpetuated and enabled by the government, who

push ahead with the forced removals of Aboriginal children from their families, their Country, and their cultures. Aboriginal peoples are the most incarcerated on earth, and there have been over 500 documented Indigenous deaths in custody since the 1991 Royal Commission.

We pledge to actively stand in solidarity with First Nations movements towards decolonisation through our editorial decisions, and to be reflective when we fail to do so. We commit to being a counterpoint to mainstream media's

silencing of Aboriginal and Torres Strait Islander people. We remain cognisant that *Honi's* writers and readership are predominantly made up of settlers, and aim to platform Indigenous voices in our paper.

There is no justice without Indigenous justice.

Always was and always will be Aboriginal land.

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## GET IN TOUCH

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Email us at [editors@honisoit.com](mailto:editors@honisoit.com).

Scan the QR code to use our anonymous tip form.

Send mail to Honi Soit Editors at PO Box 974 Broadway NSW 2007.



## EDITORIAL

By Christian Holman

Campus is back, and students are once again given the chance to introduce themselves to one another. This edition is an ode to community; the power to craft it, and by consequence, the ability to negotiate our places within it.

As you start your first week of classes, know that it is natural for your initial excitement to be followed by unease. Many of you are in the peculiar position of getting a second shot at the University experience after a year of online learning – to those who've had the on campus opportunity taken away and now returned, trust that you will find your people.

This edition features many celebrations of the stories and places close to our reporters' hearts. There is a radical power in telling forgotten stories, and in pushing back against attempts to erase them.

However we cannot ignore the cultural context into which this edition is printed. A failure of leadership sadly characterises the times we live in. The positions our leaders do and don't take set a standard. The times they choose to speak, and with what words, sends a message. Just last week, the Women's Collective staged a protest against the University's lack of action on sexual violence on our campus and in its colleges.

The national debate over the Religious Discrimination Bill has also echoed against high rates of violence, social isolation

and mental health issues experienced by Australia's most vulnerable populations. For many, freedom of expression is not an abstract debate that can walk out with the news cycle - it's their lives. Many students are now undoubtedly questioning their worth, and doubting their places in our communities and their classrooms.

In my feature article (pg.10-11), I attempt to shine a light on those who make these welcoming spaces of expression and self-actualisation. One of those is English teacher Steph Lentz. The public often 'pits' the queer community and communities of faith against one another. They see little reason to believe a queer teacher would want to teach at a Christian school, and thus the political focus has been on the protection of students who have little choice in where they are educated. What struck me most when interviewing Steph for this piece was her love for teaching and her courage in navigating a seemingly 'unbridgeable gap' between these communities. I hope her story cures this misunderstanding, and inspires you to realise service as an exercise of citizenship in your communities.

Thank you to all of the writers and artists who have made this edition possible. In particular my good friend, Nathon Maroncelli, who managed to capture the strength, and sometimes defiance, that comes with demanding that stories be told in the cover art for this edition.

## Letters



Please send us letters! We love contentions, critique, compliments, etc. You can send them through to [editors@honisoit.com](mailto:editors@honisoit.com)

## Sex & the City Rd



Welcome back for another week of steaming hot goss, filled with the very worst of bootlicking-yuckiness.

First up, SRC Sexual Harassment Officer and President of the Women in Science Society (WISSOC) Jayfel Tulabing, and President of Sydney University Queer STEM (QUEST) Livy Smith were spotted in a foul TikTok on USyd's account, feigning (at least, I hope it's feigning) familiarity with cringeworthy new VC Mark Scott. Apart from truly progressive cover for a proudly revolting man, the acting in this vile video was questionable at best. I'm ranking it 0/10 on politics AND 0/10 on aesthetics... I can only hope the University's boots tasted good.

Also, questionable and discomforting was the theme of Sydney University Business Society's (SUBS) sickening first year camp, 'Prison Break 2022' (sponsored by Little Fat Lamb). You know you're the richest, whitest club on campus

when you're asking your new recruits if "living out all your Orange is the New Black adventures" sounds like a fun time and "inmate or guard?" reads like a funny question. All the same, paying \$245 to be stuck around a bunch of drunk commerce students in orange jumpsuits does sound like a prison of your own making.

## The Michael Spence Column for Disagreeing Well\*



In the weekly column where we air an ill-thought out hot take, Ariana Haghighi lets loose!

One rainy afternoon on 7 February, the leaders of Clubs and Societies on campus gathered around their laptops. Soon after their clammy hands entered the Zoom code, they were faced with catastrophic news: *the USU's new eco-friendly measures.*

Mouths visibly dropped after USU **something's** Andrew Mills announced that free-floating stickers were banned from USU Welcome Week due to environmental concerns. C&S Presidents rushed to private message their Treasurers, wondering incredulously how they would recuperate the \$50 or \$300 paid to Vistaprint for their glossy platitudes. Bolder society executives voiced their concerns aloud, questioning

the allure of an unadorned and undecorated Welcome Week.

Over the years, the USU has made environmental strides that appear as a form of green-washing; although the Courtyard straws are bilingly biodegradable, and many students are still picking bits of the "edible" plates from between their teeth, the USU has a concerning history of fossil fuel investment. Their claims of progress are certainly grounded in truth, but do not detract from the validity of concerns surrounding the inordinate waste produced in the span of three days at Welcome Fest.

Stickers are a tempting choice for club merch; they are cheaper than clothing and are marginally more useful than business cards or flyers. However, after the first day of Welcome Fest, Eastern Avenue and the Law Lawns – housing over 260 club stalls – stickers and their backings were strewn on the pavement like leaf litter. I even saw a first-year eat one off the floor of Taste Cafe, mistaking it for *even more* free food. If we, as Club executives, interrogate ourselves beyond the initial temptation, do we realise the futility of it all? I have the roller derby society's (RDSOC) sticker branding my tablet, but have I ever skated? Will I ever skate?

If we can agree that loose stickers do not create an impetus to be more involved (or at least, there are other alternatives such as good salesmanship), is it time to exchange them for more lasting

goodies? Without utility, throwaway merch serves no purpose beyond propaganda and pageantry. Most importantly, this pomp fades away by the weekend's arrival, and the bulk-printed plastic squares often collect dust in a pocket or unused tote bag. Yes, the USU maintains a trend of eco-capitalistic measures. But perhaps now they have a point?

*Disclaimer: Ariana's Cartoon Caption Contest Club's stickers were printed pre-announcement, and notebooks were hastily purchased during the Zoom to ensure the stickers found a longer-lasting home.*

## Is my housemate evil?



Welcome to our weekly column in which you ask about the housing sitch you've been too conflict-averse to handle, and we provide you with a semi-serious answer.

*"My housemate recently made a three-layer cake. I'm not too sure about the flavour but it's iced with pink and white frosting. They ate a slice and left it on the bench. It's been there for three mouldy days. Help?"*

This is deranged. Yuck. 100% evil.

Got your own dilemma? Submit them here: <https://tinyurl.com/evilhousemate>

## The Gig Guide

Looking for a way to fill your evenings? New to Sydney and keen to get a lay of the land? Look no further than your weekly gig guide, where we'll hunt down all the best live music and arts events for the upcoming week.



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## Last-minute course cuts shake up FASS degrees, students and staff left in dark

Zara Zadro reports.

Abrupt cuts to several units of study in the Faculty of Arts and Social Sciences (FASS) have been reported by undergraduate students already enrolled in them for Semester One in the week before its commencement. Students say the subjects were available on Sydney Student's enrolment system before being pulled "very suddenly" from timetables earlier in the week, slashing options for degree progression and leaving many scrambling to re-select and schedule subjects.

The cuts have affected departments including Government and International Relations, International and Global Studies, English, and Anthropology.

Students and staff have been left largely without explanation for what is seemingly an administrative slip-up, with cancelled subjects like GOVT5999: *Terrorism and Organised Crime* still appearing in online handbooks.

International and Global Studies Director Chris Hilliard stated in a Canvas message on Tuesday that Monday was "the first time" staff learned the subject INGS2062: *Dynamics of the Global*

*Economy* was available for enrolment.

In fact, it was "never going to be offered in 2022 and should not have been available in Sydney Student".

Taught by the Department of Political Economy in the School of Social and Political Sciences, the decision to pull INGS2602 from 2022 enrolment occurred at least mid-last year according to Hilliard, as the School "no longer had the capacity to teach outside their own major".

***"The last minute cuts 'are symptomatic of a wider problem, that university is increasingly dictated by corporate management rather than academic staff and students.'"***

"We're still trying to find out how this has happened [...] this is frustrating for the staff involved," wrote Hilliard.

However, SRC Education Officer Lia Perkins says the last-minute cuts "are symptomatic of a wider problem, that the university is increasingly dictated by corporate management rather than academic staff and students."

One Anthropology student says they

were not alerted to the cancellation of ANTH2625: Culture and Development prior to an "ambiguous" email denoting timetable changes a week ago. They received an email on Friday stating the unit had been cancelled "due to recent changes to teaching arrangements."

"It means I am gridlocked and have no choices for my second year," they told Honi. There are no other 2000-level options available for Anthropology in semester one.

A third year Anthropology student says the subjects ANTH3603: *Sea of Islands: Anthropology in Oceania* and ANTH3618: *Indigenous Australians* were also cut without explanation at the start of the week. Many including herself were forced to enrol in the two available units, one of which was at capacity (though was later extended).

Similarly, the unit ENGL1007: *Languages, Texts and Time* was pulled

last week, as the faculty reportedly failed to replace its coordinator, Dr Nicholas Riemer, who was appointed as NTEU branch president late last year.

The unit was one of two available to first year English students for the semester, compared to at least three or four options in previous years.

"There are always going to be some last-minute changes to curriculum," Riemer told Honi, "but when the faculty's offerings have been stripped back as far as they have, the impact of any one of these is obviously greater."

Since 2020, the university has made hundreds of staff redundant, engaged in wage theft, and threatened to cut up to 30% of FASS subjects.

"Over recent years austerity measures implemented by the Liberal government have resulted in a gutting of higher education," says Perkins. "Thousands of casuals have lost their jobs and the quality of our education decreases with every course cut."

The USyd Education Action Group will hold a protest against the wider cuts to tertiary education on Thursday, 24 February at Fisher Library.

## Protestors demand end to sexual violence on campus at USyd Welcome Fest

Alana Ramshaw reports.

CW: Sexual assault and violence.

Amidst the din of 2022 Welcome Fest on Thursday, The USyd Women's Collective rallied against sexual violence on campus. With 12.5% of sexual assaults on campus occurring during Welcome Week each year, such events during this week are an annual practice for WoCo.

Commencing on the Quad lawns, the protest was chaired by the 2022 SRC Women's Officers and Women's Collective Convenors, Maddie Clark and Monica McNaught-Lee. In her Acknowledgement of Country, McNaught-Lee noted that Indigenous women are three and a half times more likely to experience sexual assault.

Clark spoke on the rally's demands: an end to sexual violence on campus, on placements, and in colleges; the abolition of USyd's residential colleges; better resourcing of SASH support services; cops off campus; and to support the NTEU's upcoming staff strikes.

Misbah Ansari, 2022 ACAR Convenor and Ethnocultural Officer, spoke to her experience of the campaign to save the Department of Gender and Cultural Studies in 2021, noting that the University's push to merge GCST into the Department of Politics "impacts solidarity and safe networks for women who face sexual assault. In an imperialist institution that favours white, English-speaking demographics, creating academic and social niches ... is a task in itself".

Ansari spoke to the challenge of creating change within universities, stating that "the nature of the system we live in fools us to believe that we live in a utopian world with simplistic solutions to injustices we face. It makes people believe that consent modules no-one reads, tokenistic laws, and changes to our course structures can solve everything".

Gender Studies PhD candidate and NTEU member Finola Laughren spoke on the importance of solidarity between staff and students, identifying cuts to education as a feminist issue and highlighting the upcoming strikes as a feminist cause.

"In a workforce that is two-thirds women, precarious work and attacks on jobs and conditions are inherently gendered ... We know that increasing reliance on casual work strips women of their rights to superannuation, parental leave, sick leave, and job security.



PHOTO BY ISHBEL DUNSMORE

Without job security women will continue to keep quiet about their experience of sexual violence in the workplace, for fear of being dismissed, disciplined, or fired", Laughren said.

Following Laughren's address, protesters marched down Eastern Avenue, parting Welcome Fest crowds and chanting "red tape won't cover up rape" and "silence perpetuates violence".

In front of the Madsen Building, 2022 SRC President Lauren Lancaster spoke on the lack of accountability for sexual violence within USyd's residential colleges. "They continue to fail women over and over again, putting their reputation first and creating sickening excuses for the grotesque, predatory

behaviour of their male residents," she said. Lancaster identified the colleges as "bastions of privilege confirmed by the flooring weekly fees to attend", and as a result, "open only to a rich, homogenous, very white, very upper class group of people".

Lancaster concluded her speech with a call to fight for a "moment of quiet for women who have for too long suffered under the weight of sandstone and patriarchy".

The rally concluded with an open mic, through which WoCo members expressed disappointment, anger, and shame at the University's treatment of survivors on campus.

***"In a workforce that is two-thirds women, precarious work and attacks on jobs are inherently gendered..."***

## "What is a nurse's life worth?": Nurses' Union rally for first time in a decade

Luke Cass reports.

CW: This article mentions trauma and unsanitary conditions.

Nurses and midwives across NSW took strike action on Tuesday. The strikes, organised by the NSW Nurses and Midwives Association, were the largest of their kind since 2013 despite orders from the Industrial Relations Commission to call off the action. Key workers continued to work to care for critically unwell patients and preserve life.

The intense pressure placed on healthcare workers as a result of the government's handling of the COVID-19 pandemic was a key cause for the action. The Association is demanding better nurse to patient staffing ratios similar to those in Victoria and Queensland. Other key demands involved securing pay rises above the state's arbitrary cap of 2.5% per year and that the Perottet Government abandon proposed changes to workers' compensation legislation.

On Monday, NSW Treasurer Matt Kean described these demands as "very reasonable" to ABC radio. Nurses and midwives, drawing from the Central Coast, Wollongong, Shellharbour and even the Blue Mountains, congregated at Sydney CBD and marched down Macquarie Street towards Parliament House. Smaller rallies took place across the state.

The Welcome to Country was delivered by Nathan Moran, leader of the Metropolitan Aboriginal Land Council.

Moran thanked nurses and midwives for "taking care of our children and looking after our Elders". He recognised in particular First Nations healthcare workers, who were met with warm applause.

President of the Nurses and Midwives Association, O'Bray Smith, led the rally and criticised the government's handling of the pandemic as being "mismanaged from the top down". Premier Dominic Perrotet's "let it rip" approach during the recent Omicron wave was described as causing senseless death from COVID and consequent staff shortages. A minute's silence was held in recognition of the significant trauma nurses have suffered over the past two years, being part of Smith's wishes for the rally to be a therapeutic event for attendees.

Later in the rally, Tim Blofeld, nurse and Secretary of the Westmead Branch decried the condition of the healthcare system even before the pandemic. "They want us to return to normal," he said. "The problem was that normal was horrible".

The statewide strike was preceded by crisis talks between the government and the union. Smith, who attended the talks, described these as being "merely a tickbox". She said that nurses were offered nothing of substance during the negotiations. Instead, Health

## Adelaide University SRC push back against attempts to muzzle student activists

Khanh Tran reports.

CW: This article contains images of fascist materials.



Returning students were greeted on Welcome Week by "white students deserve safety" and "white workers built Australia" messages across Adelaide's North Terrace campus. Orders for antifascist material by the SRC were allegedly blocked by Ong and the Progress/Young Liberal factions.

It is understood a refusal to reimburse the SRC in line with the directive has now left the Adelaide University SRC in debt by \$2,000.

This follows a controversial funding agreement passed on 30 November last year by the conservative coalition stipulating that Adelaide University SRC must "not bring the AUU into disrepute", compelling it to provide representation irrespective of "political views". This agreement attracted ire for being raised on the last day of Ong's SRC Presidency, indefinitely binding future councils.

The agreement effectively prohibits Adelaide University SRC from holding political opinions contrary to the Progress/Young Liberal-dominated AUU Board. An "overwhelming majority" of SRC representatives supported a motion against the agreement in the Council's first meeting in 2022.

Obradovic voiced the SRC's opposition, arguing that the AUU Board's actions were an affront to student activists' "mandate as elected representatives". In November last year, the Left bloc at Adelaide took the Presidency in a tight 1211 - 1075 margin, upending two years of conservative leadership.

Minister Brad Hazzard was described as misunderstanding the current midwifery staffing model. As a result, Smith lamented being mansplained to during the talks and in a nod to Julia Gillard claimed that she and union members "would not be lectured about safe staffing by these men, not now, not ever".

Brett Holmes, General Secretary of the Association, labelled Dominic Perrotet as an "economic vandal". Highlighting the economic values of implementing the strikers' demands, Holmes said that ratios save lives. In doing so, Holmes said, ratios save money, given the significant cost of treatment for poor health and deaths. The pay rise offered to all public sector workers last year, just 0.3%, was described as "sweet-bugger all" that crushed private sector wages in the process.

Assistant General Secretary, Shaye Caendish, read stories sent by the community. These included a nurse forced to leave a COVID patient to die alone to be called elsewhere, an expectant mother made to wait seven hours for a birthing suite and elderly rural patients being made to wait for care in their own faeces and urine.

Towards the end of the rally, Skye Romer, the Secretary of the Royal Prince of Wales Mental Health Branch, asserted that it was the professional obligation of

nurses to strike. She said that the nurses' registration standards, code of conduct and code of ethics required nurses to advocate for equitable health policies so that they can provide safe and competent care.

The rally was marked by frustration with the government's inability to back up rhetoric with tangible improvements to workers' lives. Romer ordered an end to "the platitudes" and "gaslighting" of the government. Blofeld said "I don't care about your thanks. I can't pay my rent or my mortgage with your thanks".

The strike comes in a period in which a variety of public sector workers have engaged in industrial action. Some of those were in attendance. Unifying these actions are a government hiding behind its restrictive 2.5% wage cap and an Industrial Relations Commission that is hostile to workers.

## Indigenous boy dies after collision with police in Alexandria

Roisin Murphy reports.

Jai Wright, a 16-year-old Indigenous boy from Revesby, has died after an unmarked police car came into collision with the trail bike he was riding in Alexandria on early Saturday morning. He passed away on Saturday afternoon.

It is of note that there is an emerging lack of clarity from police officers, who have given varying reports of the event.

Police allege they saw two stolen vehicles, one of which was the blue 2019 Sherco trail bike Wright was riding during the collision, which was last seen at 7am in the Newtown area before the incident.

Wright's parents spoke with a senior police officer who told them "at no stage was there any pursuit" by the unmarked police car leading up to the collision.

Wright's father, Lachlan Wright, explained to the Sydney Morning Herald that police officers initially informed him that Jai was riding in a cycling lane on Henderson Road. The unmarked police car, which had been travelling in the opposite direction, stopped in front of him, causing him to hit the car.

Despite this recount by police, Mr Wright was told another version of events by an investigating officer. Similarly to the first officer's explanation, the investigating officer said that the bike was going down the cycling lane, however he claimed the bike went over a bump, lost control, went airborne and ran into the stationary unmarked police car.

Mr Wright says that he was denied access to the police notes or footage of the incident.

Jai Wright was studying to be an electrician. He was raised a Rabbitohs fan and was named after a family member who was a South Sydney junior before being murdered at 18, in 2003. Jai had only just finished Year 10.

NSW Police are yet to make a public comment.



## Why mass student activism matters

**Khanh Tran** survey the legacy of voluntary student unionism and puts forward a case for mass political organising.

As Welcome Week comes and goes, and students begin to settle into university life, many will deliberate between the dozens of C&S (Clubs and Societies) that their \$5 membership fees sank into. Yet student unionism was not always so strongly associated with student experiences, or even C&S. Instead, as its name suggests, it was a bastion of activism, mobilising massive student movements and forming bulwarks against conservative politics.

In Australia, this shift is primarily the product of voluntary student unionism (VSU) - introduced in 2005 during the Howard era. Prior to its introduction, student unionism was compulsory, marked with raucous, massive student protests and radical mobilisation. In contrast to VSU, compulsory student unionism meant that every enrolled student was automatically a member of their respective institution's union and paid a small fee accordingly.

An oft-mentioned example of the radicalism enabled by compulsory student unionism is the huge crowd for the Vietnam Moratorium outside USyd's Quadrangle on 30 June 1971. This was one of the largest gatherings ever to grace the building.

It was not until 2011 that Gillard's Labor government introduced SSAF (Student Services and Amenities Fees) as a means of reintroducing compulsory fees to fund student organisations, albeit with the caveat that SSAF be made available for a wide range of purposes aside from student unions.

In contrast to compulsory unionism, VSU made student union membership optional and drastically reduced these organisations' finances by leaving unions to build up a grassroots membership. However, not only did the policy directly reduce unions' funding. Prior to VSU, records from Honi in April 2005 indicate that students paid affiliation fees of up to \$600 - a far cry from current SSAF fees, which are capped at \$300.

Crucially, another change was that VSU favoured apolitical services, with the Higher Education Act 2003 specifically forbidding the use of fees for political causes. This heralded a watershed shift towards an understanding of student unions as providing apolitical services, rather than primarily as hubs of political organising.

### The corrosive impact of the apolitical

Once VSU came into effect, student unions across Australia lost significant income streams. Some opted to continue protesting against the measure. Others, on the other hand, opted to negotiate with university management to secure long-term viability.

The crux of allegedly 'apolitical' organisations or electoral groups are claims that they deliver superior fiscal responsibility or student experience. However, this claim is deeply flawed on two grounds.

First, one pitfall of apolitical, service-focused peak student organisations is that, by virtue of their apoliticality, they reduce student engagement and thereby, transparency. One recent example was when a former CISA (Council

of International Students Australia) President, an organisation that identifies as "apolitical", resigned over damning allegations of financial misconduct. Another is the ongoing tussle at Adelaide University where secretive in-camera meetings and constitutional machinations are frequently deployed by the Young Liberal-dominated AUU (Adelaide University Union) Board.

Unbeknown to most students, Executives and some Office Bearers of peak student organisations are well-remunerated. A cursory glance at salaries of Presidents in Sydney's major universities reveal salaries ranging from \$25,000 - \$50,000 per annum. At USyd alone, SRC President Lauren Lancaster



**A general student protest about fees with flares in the Main Quad, 1994. Source: University Archives Mediabank.**

will be paid more than \$44,000, whilst her postgraduate counterparts, SUPRA Co-Presidents Weihong Liang and Yige Peng, can expect approximately \$25,000 a year. Given the responsibility and public profile that these positions command, student unions are inherently political.

Second, a service-led orientation acts as a de facto euphemism favouring apolitical student unions. Last year, La Trobe University made headlines when

**“Political organising matters precisely because these activities disrupt and interrogate the status quo that private negotiations with university management and bureaucracy have established.”**

it cut La Trobe University Student Union (LTSU)'s SSAF allocation by 88% in favour of an explicitly depoliticised alternative called the La Trobe University Student Association (L TSA). In justifying this decision, La Trobe's management said that LTSU's successful bid was based on its perceived ability to provide "services to students".

Yet the paradox is that such aversion of politicised unions is itself a manifestation of conservatism. Although student politics is exhausting, laden with questionable machinations, it operates on the assumption that students are, first and foremost, customers and consumers.

This leads onto an oft-forgotten victim of the post-VSU era - a severely diminished student media landscape. Although Honi proudly claims the mantle of being Australia's last remaining weekly student newspaper, this is only possible because its counterparts, such as UQ's Semper Floreat or Adelaide University's On Dit, owing to significantly smaller stipends and reduced staff allocations, are forced to abandon the weekly routine.

For example, in 2005, the Honi Soit archives show that editors split approximately \$80,000 between them in the 2003-2004 financial year. More than a decade later, ten editors are allocated a smaller pool of \$50,000. As a consequence, student media across the country are

are also responsible for a lack of unity in political organising. Nonetheless, VSU heralded an era favouring the apolitical. Crucially, it crystallises the logic of the neoliberal university; as Barry York puts it: "technocratic managerial ones".

Political organising matters precisely because these activities disrupt and interrogate the status quo that private negotiations with university management and bureaucracy have established. International students remain barred from accessing travel concessions despite promises. The last time major action took place on this issue was former SUPRA President Jenny Leong's court battle with the NSW Government.

Another demonstration of mass student power was when sustained activism at USyd witnessed the defeat of university management's 12-weeks semester proposal to preserve the current teaching model. This campaign itself followed years of fruitless consultations with Vice-Chancellors and other management figures. This is the power of student activism as opposed to the apolitical vision of higher education envisioned under VSU.

**“Other than striving for change, political organising also involves community-building: banner painting, conversations and outreach to affected groups.”**

Other than striving for change, political organising also involves community-building: banner painting, conversations and outreach to affected groups. As such, the benefits of mass activism reaches beyond the hyperlocal or educational activism - it also delivers change, or at least, offers a platform to marginalised communities whose concerns are often ignored by politicians or traditional media.

Far from being merely a career launching pad for burgeoning student politicians, mass student activism and compulsory unionism gave a powerful platform from which students could enact change at each institution.



**The Vietnam Moratorium at the Quadrangle, 1971. Source: University Archives Mediabank.**

### Returning to mass student activism

Although criticisms of student activists are plenty, ranging from lack of focus or that activists' demands are naive and fail to ascertain the political change that they demand, it is their efforts that inform and protect university students against governments' and universities' erosion of higher education.

However, VSU may not be the only culprit of the depoliticised university landscape that plagues Australian higher education. Other factors, such as competing study/work commitments and an increasingly fragmented campus life with the rise of satellite campuses,

## Westernised history curriculum will alienate and disengage

**Aidan Elwig Pollock** considers the ramifications of proposed changes to the national history curriculum.

According to a parliamentary briefing, all references to the Anzac legend as 'contested' have been removed in a proposed draft of the national history curriculum. The new syllabus seeks to emphasise "the importance of our Western and Christian heritage" in our country's development as a "prosperous and peaceful democracy". The proposal attempts to politicise and control the teaching of history, restricting educators to a one-dimensional syllabus with potentially devastating consequences.

The initial draft of changes was released for consultation in April 2021. The proposals were to be largely progressive, designing a more inclusive syllabus that embraced multiculturalism and First Nations perspectives, including a reference to British "invasion".

In September 2021, then Education Minister Alan Tudge appeared in a Triple J interview to raise his objections to the April proposal. Tudge focused on the curriculum's Anzac commemoration content - a change not flagged in previous reporting - and asserted that references to Anzac as "contested" would contribute, alongside an increased focus on more negative aspects of Australia's history, to students developing a "hatred" for Australia.

Tudge claimed that Anzac Day should be "presented as the most sacred of all days in Australia, where we stop, we reflect, we commemorate the hundred thousand people who have died for our freedoms".

Tudge also claimed that if Australia's "great successes" were not stressed to students, they would not "protect [Australia] as a million Australians have through their military service".

Tudge's comments represented clear political interference in the Australian Curriculum, Assessment and Reporting Authority's (ACARA) drafting process, and have resulted in controversial changes. Jordan Lee\*, a Sydney-based teacher with over ten years of history teaching experience, Lee believes such a prescriptive curriculum "goes against the nature of history... and the essence" of delivering a historical education.

In particular, Lee argues the changes regarding the Anzac legend are inherently paradoxical: "the assertion that the legend isn't contestable demonstrates that it is".

Tudge's complaints about the Anzac legend in the new syllabus draft are doubly problematic given the previous syllabus considered the contestability of the Anzac legend. Students were asked to "explain different perspectives of the Anzac legend".

"It is important for students to understand that there isn't one view of history," states Lee.

The new syllabus might also interfere with teaching Vietnam War content, Lee suggests. "Take the Australian public, who thought they were fighting a just war against Communism versus the Vietnamese, who were fighting a nationalist war".

Further, a monolithic delivery of education regarding the Anzac legend will marginalise students with diverse cultural backgrounds and different family histories.

"If you ignore contested histories, you ignore sectors of society. Teaching the Anzac legend as Anglo knights in shining armour alienates people from the mainstream," says Lee. In the long term, this could return history to an overwhelmingly "white, middle class, male discipline" in a sphere that still struggles with diversity.

"[There is] real sentiment that history teachers are just not consulted on these changes," says Lee, noting that teachers have only been informed of the draft by media leaks. The ACARA Board, responsible for the drafting of this syllabus, is populated by senior education professionals. Political interference in the curriculum drafting process directly contravenes the experts on historical education.

Those studying education express similar sentiments. Lachlan Good, an Arts and Secondary Education student at the University of Sydney, believes the "changes represent a backslide in the integrity of our syllabus".

Good believes a "history education should prepare young people to engage critically with the past, and probe the diverse ways it has been understood."

"Humanities teachers are trained to centre the needs of students, particularly the development of their communication

and critical thinking skills. We are also expected to deliver syllabus content consistently. It will be difficult to teach a skewed, state-sponsored rendition of history to high school students without contradicting these principles."

This could create an environment where "a generation of young people... will later distrust their history education" and force students to choose between "writing a clear and convincing argument, and writing what they think the syllabus wants them to," Good suggests.

History is centred around contention: an inherently subjective discipline. It engages with a multitude of perspectives to produce often conflicting narratives about the past. It is also highly political and may provide individuals with a sense of belonging and identity. When reactionary forces intervene to impose their historical narrative on the curriculum, students lose a healthy conception of their place in Australian society. When history teachers are asked to contradict the essence of their training, there will be longstanding consequences.

However, there is some hope - Lee's interview suggests that the backlash to such unprecedented changes may be enough to prevent them. Additionally, teachers may adapt their teaching to intervene with the syllabus - just as Lee was forced to with regards to the Frontier Wars, which are glossed over in the current syllabus - in order to deliver a comprehensive and engaging historical education.

\*Name has been changed.

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# Tired of screaming: Why sexual assault survivors need you to speak up

Laura Bancroft is exhausted.

CW: sexual assault, child abuse

Healing from sexual assault is paved with setbacks, heartache, and desperation. The dignity, autonomy, and safety taken away from you is nothing short of dehumanising. When survivors bravely share their stories, they have to relive this brokenness again as they are forced to detail the worst day of their life.

We endure this because too many sit in a shroud of silence, unwilling to speak up when it would save lives. We are exhausted from delaying our healing because you are too afraid to be uncomfortable, to disrupt the grotesque rape culture that infects our society.

Recently Grace Tame, a sexual assault survivor and advocate, received backlash from national media, politicians, and the general public for refusing to smile in a photo with Prime Minister Scott Morrison at The Lodge several weeks ago. Journalists like Peter van Onselen rushed to call Tame “immature”, “childish”, and “inappropriate” for her expressions towards the Prime Minister.

However, in this nationwide display

of misogyny towards Tame and the perpetuation of rape culture, there was minimal discussion in the media regarding Scott Morrison’s failure to act on calls to ensure justice for sexual

**“No matter how loud I scream for justice, it never seems to fill the silence.”**

assault survivors. As we watched the media vilify Tame, we felt the familiar dismissal of the bravery and agony that every sexual assault survivor knows from sharing their story.

Survivors’ stories in the media are ones of speculation, gossip, and malice, never concerned with the evilness of the perpetrators who harm us. Instead, rape culture preserves the systems that allowed our assailants to walk free.

When rape culture is perpetuated

through national media, it filters into the minds of those around us, with reprehensible, fault placing questions asked by primetime journalists. When survivors see this vile abuse in the media, we stifle the cries of our trauma. How can we feel safe enough to share our stories when the standard is one of silence, dismissal, and ignorance?

Watching on as a sexual assault survivor and seeing the legacy of Tame discredited due to victim-blaming and misogyny obliterated my hope for meaningful change. However, it was not my inability to escape pain, trauma, and suffering from the media that wounded me. It was seeing friends and family failing to do anything to rectify the cruelty of this rape culture that many other survivors and I were broken by.

In the last few years, with sexual assault brought to the forefront of national conversations, the silence from non-survivors has never been more apparent. I have screamed to have my story believed while people in my life plug their ears or look away. While I have suffered through PTSD every day for 14

years, I have worked to educate others.

Survivors like me are tired of depriving ourselves of healing to fix an issue that we were never to blame for. Some of us have been screaming for so long that we are beginning to lose our voice. I am losing my strength to keep fighting this issue because no matter how loud I scream for justice, it never seems to fill the silence.

I cannot continue to explain why sexual assault is wrong, nor why I didn’t deserve to be abused as a child. Most importantly, I cannot keep reliving my trauma because the general public and those around me are too afraid to be uncomfortable with speaking up. You fear discomfort; we fear for our lives.

All I ask is that you make an effort. No one expects you to perfectly articulate the terrible effects rape culture has on a survivor’s road to healing. You will never understand the weight of sexual assault unless you have experienced it. So please, what I ask of you is to drown out the silence, scream for justice with urgency, share our stories, and not let our pain be forgotten.

other, the five of us squeezing into my narrow dorm room, and we talked until sunrise because the night had taken on that magical quality where it passes by without you noticing.

Now, as a second-year student about to re-enter university once again, I’ve lost some of that wide-eyed enthusiasm from first year. The thought of another crowded room filled with strangers and small talk feels exhausting. Adding to an ever-growing list of acquaintances is no longer one of my priorities. And like I once had to let go of the past, I’ve learnt to let go of what uni is supposed to be. Instead of one grand narrative, perhaps it’s more like a collection of excerpts, found in the day by day, and made meaningful by transient experiences that come and go.

# First impressions and second chances

Josie Lu is ready to start again.

The transition into university is destabilising. You let go of high school; the comfort of structured routine, the convenience of circumstantial friendships and the safety of being told what to do. You are finally set free, but you also have to start taking baby steps into the adult world. For some students, like myself, you might also leave the only place you’ve ever called home.

I said my goodbyes and boarded my flight from Auckland to Sydney early last year. As I looked out the window of my plane and watched Auckland gradually disappear from view, I let my emotions wash over me – nostalgia, anticipation, homesickness, excitement, doubt – all tangled up in one. While I knew I would miss the way my dog followed me everywhere and the little beach that consoled me on bad days, I was also determined to leave behind the blandness of suburbia and the boredom that comes

with living somewhere your whole life. In some ways, I never felt truly at home – I was a big city girl; destined for glittering skylines and streets with fast walkers and opportunities far beyond that which Auckland could offer.

So I left, and set out for university, a place where I would make lifelong friends and have the time of my life. It would be a whirlwind of spontaneous nights out and debating intellectual topics and falling in love with people, places and new ideas. I imagined myself gathering tales of my adventures that I could bring home to tell.

Instead, my initial university experience looked more like constant re-introductions of myself: Josie. From Auckland. First year at Usyd studying English and Media Communications. Again and again, until those words lost their meaning and everyone else’s all

blurred together. I bought tickets to ‘The O Week Sitdown Festival’ where we couldn’t leave our table due to covid restrictions (maybe we should’ve known from the name). As a friend so aptly put it: “why did we pay \$30 to enter a bar we could’ve gone into for free?” In between those days, nights were spent alone in my room, scrolling through old photos and reminiscing the past, wallowing in what I could never get back. I wondered if I would ever find a sense of belonging in this new and lonely place.

As it turns out, I did. Not all of the time, but in moments scattered throughout the year. I found it in screaming the lyrics to ‘Good 4 U’ while driving in a car with girls I had met in class, having just bonded over shared feelings of heartbreak. In the books I borrowed from a friend’s bookshelf, with new ones appearing each time I visited his place. And on the night I introduced some friends to each

# Vox Pop!

Honi Soit interrogates Welcome Week attendees.

**Who has the best merch?**

- “Cartoon Caption Club”
- “V Energy Drinks”
- (\*YL:) “SubSki”

**What was your least favourite stall?**

- “LifeChoice”
- “Contiki”
- (YL:) “Conservative Club. Is this anonymous?”

**Standout event?**

- “Ocean Alley
- “Liberal-Labor Debate”
- (YL:) “Amy Shark”

**How warm was your childhood?**

- “Cold. Loving, just temperature-wise.”
- “Seven out of ten.”
- “Warm! Y’know, climate change.”

**Are you a hunter or a gatherer?**

- Hunter
- Gatherer

\*YL denotes responses given by a certain blue-coloured faction on campus.

# The USyd League of Nations Union - why all clubs must die

Marlow Hurst recounts the collapse of international diplomacy (and a university society).

In 1928, nestled in the Anthropology Lecture Room, the University of Sydney’s League of Nations Union (LNU or SULNU) was founded. Eight years after its namesake was convened, this club’s endeavour rested upon four key principles: to study international problems, to study the League itself, to create a well-informed public, and to collaborate with organisations of similar intent.

In their first general meeting, the secretary reported that the minutes of the AGM had been destroyed. How, why, or when, we just don’t know. But under the inaugural presidential leadership of Professor Radcliffe-Brown, the LNU was off to a rocky, if not exuberant, start.

From its inception, the bread and butter of the LNU were talks and speeches by scholars and eminent personalities.

Complemented by occasional discussion sessions, the LNU hosted talks such as “Organising for Peace”, “Who wants war?”, and “Can Russia join the league?”. Funny questions to ponder with the benefit of hindsight.

The LNU pattered along from ‘28 onwards, weathering Manchuria in 1931, Abyssinia in 1935, and the Spanish Civil War in 1936. Not much changed from its inception until 1931, when it was decided that the LNU should recruit a bit younger. In our current world of UN Youth, such an idea may not seem out of place. While a motion to expand into secondary schools was carried in the 1931 AGM, by 1932, only one school had signed up to open a branch. Pymble Ladies College was the only school enthusiastic about intergovernmental geopolitical organisations, apparently.

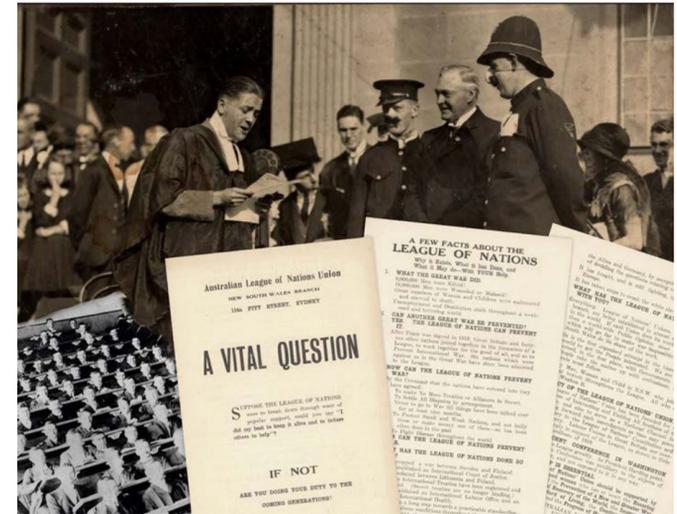
It all had to end eventually, though. The LNU showed some foresight in June 1939 when they organised two public discussions with two equally pressing questions: “why a League of Nations?” and “why an LNU?” Little did they know how prescient those questions were.

The LNU tried to prevent war by passing motions against armaments and defence propaganda and hosting peace conferences at the Women’s College with campus Christian organisations. Regardless of these efforts, the war eventually came. Following Nazi Germany’s invasion of Poland on September 1st 1939, and France and the UK’s declaration of war two days later,

World War II had begun. While the actual League officially disbanded in 1946, many consider the outbreak of war to be a better marker of its demise (the same logic applied to USyd’s own league). With this in mind, on the 19th of September 1939, the LNU decided to propose disbandment at the Union’s AGM in October. While the exact results of that AGM are unknown, the lack of records following that September meeting suggest the proposal was successful.

In a decision that is poetic as it is tragic, the very last event the LNU organised was a discussion of World War II to be hosted on the 25th of September 1939. With their last gasps, Sydney University’s very own League of Nations devoted precious breaths to discuss the war that would dissolve the society.

No club is forever. Just as the Glee Club was run to ruin in the throes of World War I and the Lego Society couldn’t make quorum in 2019, the history of USyd is a history of the rise and fall of clubs across campus. There are periods of growth, decline, and long-dormant slumbers. But, while a club may end, that certainly doesn’t mean they can’t begin again. Today USyd has the United Nations Society, a successor to the LNU before it, modelled on an organisation that followed in the footsteps of the League. Only time will tell if they have the prescience to predict their own demise too.



ART BY SAM RANDLE

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# In the name of God: the shadow of

Christian Holman examines the Bill that almost was.

The Religious Discrimination Bill was a key promise of the Morrison Government in the last election. It sought to protect freedom of religion and clarify exemptions to the Sex Discrimination Act (1984) enjoyed by religious education providers, which allow them to discriminate against staff on the basis of sexuality, pregnancy, and marital status.

On 9 February this year, the government withdrew this signature bill after five Liberal MPs crossed the floor to support amendments protecting transgender students in religious schools – the most to do so in forty years. However, a Religious Discrimination Bill likely to still become law, as both major parties have committed to passing some iteration of it should they be elected.

In October 2020, Steph Lentz, an English Teacher who worked at a Christian high school in the Northern Beaches, was fired after informing them of her coming out. It was legal then and still legal now.

“I knew that given the type of school it was... it mightn’t end well for me,” she says, “but authenticity is very important to me.”

“For the sake of being honest I approached them to engage in a productive way and have a dialogue on how I was trying to reconcile my faith with my sexuality.”

As a Christian, the opportunity to work at a religious school was important to her, as she was able to embed enduring understandings of her faith into her lessons – something not possible in a state school.

Australia heavily relies on faith-based organisations to run many of its hospitals, schools and aged care homes, particularly in rural areas. Our government has long acknowledged the crucial role they play, entrusting them with vast swathes of taxpayer money to do so. As such, now over fifty per cent of public services are provided by faith-based organisations on government contracts.

Much of the focus in the recent debate has been on students receiving their education from these institutions yet little attention has been given toward the people providing it – namely, educators.

Raised Christian, Lentz highlights that queer teachers in faith-based schools are both important role models for LGBTQIA+ students, and key to reconciling the apparent conflicts of religious and queer identities.

“Since [my] coming out, its become clear that a lot of students were queer themselves... There was some sort of affinity there between the way that I experienced the world and the way that they did, which made them feel safe and seen” she says.

As such, “a significant proportion of students who identify as LGBTQIA+ have people that they can identify with in that way, to look up to, and with whom to have conversations about these things, knowing that they will be treated with respect and compassion.”

**While much focus in the recent debate has been on those who receive service from these institutions, little attention has been given to discrimination towards the people providing it— namely, educators.**

Lentz notes that most students do not make the choice to attend religious schools themselves, but are raised in religious families like herself.

“It’s something that you’re born into... and you sort of adopted the assumptions and the principles that come with that because of the parents or the communities that have raised them.”

Lentz says she enjoyed sharing common, faith-based experiences with colleagues – which ceased when she was fired. These experiences comprise an indivisible part of her identity rather than a dispensable memory.



“I really relished being able to have those conversations,” she says. “There was a lot in common between me and my colleagues, and that made for some really powerful and supportive friendships.”

For many Christians, it is not uncommon for their faith to be an inextricable feature of their lives, influencing where they volunteer, go to school and where they go to when they fall sick. Being on any side of these exchanges helps weave a sense of belonging as a meaningful contributor to this wider social fabric. These experiences form an understanding that Christianity and duties to their communities go hand in hand. To deny someone the right to ‘give back’ and serve, be it in the military, as a doctor, or as a teacher, frustrates that idea of community. There is a view that gay people are not discriminated against in the church as they are welcome to attend, just not volunteer or be in the band or go to bible college. However, if you are allowed to sit in on a service but not able to meaningfully participate in it, you are a spectator to a community not a member of it. In many ways, to be openly queer, to reveal oneself, is to also lose one’s community.

Queer people are no strangers to their private lives becoming weapons against them, capable of threatening their sense of safety, our status of employment, or their standing in the communities they consider home. Not so long ago their perceived degeneracy was likened to paedophiles and their removal from schools was demanded for fear of student safety. The wounds from these episodes, even to those who didn’t lose their jobs, were indelible.

Women, too, once felt categorically barred from fields of service such as nursing, teaching and politics as punishment for their choices to realise womanhood in then-disagreeable ways, such as living out of home or having a family before marriage.

In fact, many other people of faith still feel a need to trade openness with security, afraid to speak to their religious associations or wear identifying garments and jewellery in public spaces or at work.

This culture needlessly and harmfully spreads the belief that the happiest and most intimate parts of our lives should also be our most private and shameful. Only by granting others the permission to authentically be themselves can they then fully realise themselves, and meaningfully contribute to our communities. Many people – even in Australia – live their lives still waiting for that permission.

**“Women, too, once felt categorically barred from fields of service such as nursing, teaching and politics as punishment for their choices to realise womanhood in then-disagreeable ways, such as living out of home or having a family before marriage.”**

Limited opportunities exist for educational staff. Many seek employment at religious schools due to limited choice, geography, or even a genuine desire to give back to the communities they’re a part of. Nothing should disqualify those who are fit from the opportunity to serve their communities. Individuals who are willing should not be made to look elsewhere for that chance. Yet they often are made to do so, precluded often for ‘being against the values of an organisation’.

# the Religious Discrimination Bill

The ostensibly universal “ethos” of religious organisations are rarely uniformly applied in practice. Often assessments of employees goes beyond their performance and into their private lives, becoming an exercise in surveillance aimed at regulating their relationships with God and leading to a situation where one can post their wedding photos on a Sunday and be fired on the Monday.

Feeling a sense of hostility when providing and receiving public services facilitated by faith-based organisations is understandable, particularly for the most vulnerable who have little choice but to rely on their assistance.

It should be noted that publicly funded faith-run schools, hospitals, aged care homes and disability services rarely hire exclusively within their faith, filling positions every year with qualified candidates perfectly content with promoting a doctrine to which they do not subscribe, common for those of minority faiths.

**“This culture needlessly and harmfully spreads the flawed belief that the happiest and most intimate parts of our lives should also be our most private and shameful.”**

Any notion of your taxes going to an institution that either refuses to serve or hire you similar to other citizens frustrates shared conceptions of fairness and equal opportunity.

There is no single piece of legislation that currently exists at the Federal level that affords protection to people of faith. This differs from other protected attributes such as race, sex and disability. Thus it is likely, and right, that the next government seek to do so. However, the original bill went beyond protecting expressions of belief in an individual capacity, to protecting professional and institutional exercises of religion. It was never ‘an ordinary piece of anti-discrimination legislation that prevented discrimination’ according to USyd Law Professor Simon Rice, ‘but also encouraged it’.

“It says you can discriminate against others on the basis of your religion, by keeping exemptions and adding on freedom provisions,” he says.

**“I think we need to look at the way this rhetoric affects especially young people who are both queer and in communities of faith.”**

However, even if an eventual Bill without these provisions contained the amendments proposed, it would still override stronger protections that exist at the state and territory level, Victoria for instance prohibits discrimination except in faith based roles such as pastors and religion teachers. The bill was not designed to operate concurrently with these laws, breaking with history of Australian anti-discrimination legislation and having practical implications of removing the relative cost and ease of bringing complaints before state tribunals and agencies, who are constitutionally prohibited from hearing Commonwealth defences.

Still, it seems, despite removing an exemption for discrimination on the basis of sexual orientation, other avenues exist for schools to discriminate in similar ways – not on the basis of sexual orientation but belief, as long as those beliefs are written policy made public.

The religious freedom afforded to students is limited, hindering their ability to question, explore and develop their own faith without the fear of punishment from their school for doing so. Substantial protection would require limiting discrimination on religious belief to enrolment only, an approach already adopted in many states.

While the public often understands queer community and communities of faith to be ‘pitted’ against one another, freedom of expression lies at the heart of both.

“I don’t think there is an irreconcilable incompatibility between an affirming stance on LGBTQIA+ people and relationships, and a Christian commitment,” says Lentz.

“The two things that come back to me again and again are the harm caused on people’s senses of self and people’s mental health when two very core and important aspects of a person, being their spiritual affinity and their sexuality or gender, are pitted against one another.”

Lentz believes the discussion of these impacts is currently absent from the debate surrounding a Religious Discrimination Bill, “this perception of enmity and exclusion between the two is really damaging and dangerous.”

“I’ve got friends and I know people who’ve ended their lives because of this no win situation, they can’t be Christian, they can’t be gay, they can’t be both at the same time, they never fully belong in either group,” she says.

“I think we need to look at the way this rhetoric affects especially young people who are both queer and in communities of faith.”

To not guarantee the protection of teachers is to not recognise the vital role they play in the lives of queer kids. And

while the gap in which so many of them sit may feel so unbridgeable at times, the courage of those in our classroom and in our government are a reminder that it is ultimately people, not policy, who determine our belonging in the communities we call home.

ART BY ELLIE STEPHENSON



# Hidden from History: The inner city and Sydney's Second-wave feminist movement

Grace Mitchell takes you on a historical walking tour.

Sydney's history is rife with hidden stories – notably, those of the Second Wave Feminist Movement. The very streets we walk on – around our homes, workplaces, and university – are laced with tales that exist only in the collective memory of a select few, not yet transcribed into the history books.

This article is a walking tour of Sydney's lost feminist history. We must remember that it trends on stolen, unceded Gadigal land. While its sites acted as important spaces for white feminists to communicate and organise, many Aboriginal women felt that their voices were not heard in these spaces. As Kuku Yalanji activist Pat O'Shane has articulated, there remains "a huge gulf between the white women's [experiences] and the struggles of Indigenous women." First Nations women, and other minority women continue to play an extremely important role in Australia's activist history, notably, feminist history.



## STOP 1 – JESSIE STREET NATIONAL WOMEN'S LIBRARY

Named after the Australian feminist and pacifist, Jessie Street, the Jessie Street National Women's Library in Ultimo aims to "keep women's words, women's works alive and powerful." Open Monday to Friday from 10 am - 3 pm, the library collects both published and unpublished materials which, according to the library's website, "document the lives and experience of women of all ethnic, racial and religious backgrounds and of all socio-economic classes." The collection also includes queer feminist histories and writings.

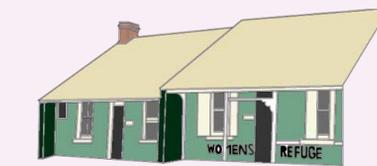
While accurate funding remains a persistent problem for the library, the institution houses many feminist artefacts from the 19th, 20th, and 21st centuries. Some of these include women's stories contained within books, letters, diaries, journals, pamphlets, feminist posters, and audio recordings. The majority of the library's collection dates from the 1960s to the present day. The Jessie Street National Women's Library reminds us not only of the possibilities of preserving and publishing Sydney's female history but also, in its extent of collections, the breadth of women's experiences not often recognised in our nation's past.



## STOP 3 – THE WOMEN'S LIBERATION HOUSE

The Women's Liberation House, or The House, was first established at 67 Glebe Point Road, Glebe, in 1970. While moving to various locations in the inner city throughout the late 1970s, it continued to provide a centralised political organising space beyond USyd for Sydney's Women's Libbers across the 1970s.

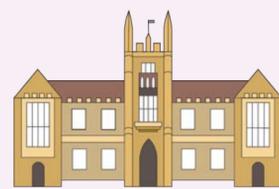
The space assumed a political role as an activist space and key epicentre for Sydney's feminist ideas; 'consciousness-raising meetings,' were hosted, where women openly spoke on their personal experiences. The House also acted as a publication site of Australia's second-ever Second Wave feminist newsletter, *Mejane*, first published in March 1971 from The House's Letraset press machine. This publication helped to spread the ideas and aims of the Women's Liberation Movement beyond purely feminist spaces.



## STOP 5 – ORIGINAL SITE OF THE ELSIE REFUGE

The Elsie Refuge, first established in 1973 at 73 Westmoreland Street, Glebe, was Australia's first refuge for women and children run by women alone. The refuge independently operated for forty years with limited government funding. The establishment of Elsie aimed to raise public awareness of domestic violence and provide options to those fleeing violent situations.

Only six weeks after opening, Elsie had provided accommodation to 48 women and 35 children. This set a precedent for a nationwide refuge movement; by mid-1975, 11 women's refuges had been established nationwide following Elsie. The founding of Elsie simultaneously heightened public awareness and broke down stigmas surrounding domestic violence. As a departing fun fact, the Elise Walk next to Glebe Public School was re-named in 2012 as an ode to the Elsie refuge.



## STOP 2 – SYDNEY UNIVERSITY

Sydney University was arguably the original epicentre of Sydney's 1970s Women's Liberation Movement. Spurred by the challenge to generate new ways of thinking about women in a society which upheld patriarchy, it acted as a base for the city's early 'Subversive Sheilas' to foster these counter-hegemonic ideas that quickly spread throughout the city.

Sydney University offered one of the first Women's Studies departments in the country. The department pioneered in offering interdisciplinary courses, the first of these in 1974 being 'The Political Economy of Women.' The formalisation of a feminist academic discipline within Sydney University, the Department of Women's Studies, propelled feminist activism on the university's campus amongst both staff and students. This united feminist students with a shared body of knowledge. For example, the university's Tin Sheds operated as a key organising space for feminist collectives, including the Earthworks Poster Collective, which printed and distributed posters embodying the movement's aims. Feminist ideologies that manifested at the university proliferated into its surrounding suburbs.



## STOP 4 – HOME OF BESSIE GUTHRIE

Bessie Guthrie, born Bessie Mitchell, was a pioneering feminist activist born in 1905. She mentored many of the young Women's Libbers at the Women's Liberation House. She lived at 97 Derwent Street, Glebe, for almost her entire life until her death in 1977. Guthrie began her working career in the 1920s as a furniture designer, operating largely within the inner city Bohemian circles wherein feminist ideas were circulated en-masse. Guthrie wrote for numerous Sydney women's magazines in the 1930s, including the Australian Women's Weekly. In her articles, Guthrie pioneered what is now termed to be women's 'social reproduction' theory. In the feminist context, it explores how the daily and generational human labour performed by women in the domestic sphere is essential to capitalism, according to academic Susan Ferguson. With the onset of the Women's Liberation in the early 1970s, Guthrie's mentorship expanded to new heights and influence. She worked alongside other feminists and activists in organising mass protests fighting for the rights of girls who found themselves in so-called 'girls homes'; institutions with a reputation for abusing their occupants.



# Dykehardt: The lesbian history of Leichhardt

Mae Milne explores Sydney's forgotten gay village.

Queer communities have a long history of carving out private spaces for social and sexual interaction, utilising urban geographies to resist oppression and build a sense of belonging.

In Sydney, these gay neighbourhoods can be found around Oxford St and Newtown, and remain integral to many queer identities. However, Sydney was also home to a third, often forgotten gay village that catered specifically to queer women; affectionately nicknamed "Dykehardt".

Occupying urban space in such a manner has historically been particularly difficult for queer women. In order to explore their queer identities, individuals were often required to leave marriages. This frequently left men in a more financially autonomous position, thus allowing them greater financial freedom in placemaking. Women have further been obstructed from entering queer circles by both laws and social norms, which prevented them from entering the "camp" bars established on Oxford St during the 1950s.

Nonetheless, as the number of queer venues grew and social attitudes began to relax, queer women began to similarly lay their roots in Sydney's inner city. The establishment of lesbian bars such as Chez Ivy and Ruby Red's were paramount in this development, acting as social spaces which helped facilitate the networking and the development of new lesbian identities. Nonetheless, in the 1970's as gentrification began to take hold, queer women found themselves gradually priced out of the primary gay village of Darlinghurst. This prompted a migration of queer women to the more affordable inner west suburb of Leichhardt.

In the following years, Leichhardt became an integral landmark of Sydney's lesbian scene. The development of community organisations and services such as Bluetounges (a lesbian writer's group), Clover Businesswomen's Club, Lesbian Line Counselling, the Leichhardt Women's Health Centre and regular lesbian nights at the Leichhardt Hotel helped foster a strong sense of community and further attract queer women to the area. Establishments such as the Feminist Bookshop, located in the neighbouring suburb of Lilyfield, were particularly key in maintaining community links, the bookstore acting as an important point of political and cultural reference for newcomers.

Residents of this "lesbian haven", as documented by the Leichhardt Library Oral History Project, reflect affectionately on their time there. Teresa Savage and her longtime partner Louise moved from London to Leichhardt without any initial friends in the community. However, she quickly felt a close sense of belonging, joining the Bluetounges and the lesbian choir, and starting her own lesbian mothers group. She described a positive experience as a Lesbian mother at Leichhardt Public School and found that the principal and teachers were broadly positive and inclusive. However, despite the relative social security provided by Leichhardt and the surrounding areas, it is important to note that homosexuality still resided far outside of the social norms of the 70s and 80s. Consequently, despite the relative security offered,

many suffered persistent harassment from neighbours.

By the end of the 1990s, this uniquely lesbian village began to dissipate. Sweeping gentrification by a new, university-educated middle class increased house prices and rents such that queer women and other low-income groups were forced to move elsewhere. Simultaneously, the lesbian community itself began to fracture, as discourse heated up over the inclusion of trans women within this label. As a result, whilst queer women migrated to other areas in Sydney's inner west such as Newtown, Marrickville, Enmore and Erskineville, a centralised heartland similar to the likes of Dykehardt has failed to be established.

Without a centralised community to provide a reliable economic base, and lacking the material means shared by gay men, lesbian establishments such as bars and bookstores are similarly in decline. The Feminist Bookshop has long closed its doors, and despite whole streets of gay male clubs in Sydney, a single lesbian one now ceases to exist beyond one night a week.

Consequently, queer women instead occupy social spaces through alternative networks, seeking community in liminal areas outside the bounds of heterosexual norms. This reflects the historical tradition of lesbian existence as a quasi-underground reality, facilitated through groups and collectives rather than physical forums. Today, many of these "floating spaces" are not even advertised, created by private attendees for friends or family. Furthermore, as society shifts towards a fluid conception of queerness, whereby gender and sexuality are a spectrum, new queer spaces are emerging which cater to and celebrate all kinds of identities.

Although now no longer a gay village, Dykehardt's legacy lives on through the various institutions it brought about. This reflects how queer spaces are in an inherent state of perpetual change, moving through a heteronormative world on a search for safety. The now lost neighbourhood of Dykehardt reflects this process, illustrating how like all neighbourhoods, gay neighbourhoods are challenged by gentrification and shifting social values.

ART BY CLAIRE OLLIVAN



# The questions our bodies can answer about PCOS

Simone Madison reflects on her Polycystic Ovarian Syndrome (PCOS).

When the jaws of lockdown finally broke open in October last year, so too did the hiatus almost all my friendships had taken. Huddled in a corner of a recently reopened Newtown bar, my girlfriends and I unpacked all the gossip and going-ons we had missed out on reckoning with together. With a rockmelon-tequila cocktail in one hand, and a lemon meringue cider in the other, I divulged the fourteen-day periods that had recently flooded my now-twenty-one-day cycles.

In other words: I had only stopped bleeding for one week every month, for the past five months.

"It sounds like PCOS," one of my friends commented as she picked at the fries we ordered. Of course, I knew what Polycystic Ovarian Syndrome was. A forever-popular topic of discussion at the single-sex high school I attended, I'd come of age with an awareness of menstrual diversity. However, I had not considered it an explanation for the swift, stubborn attack my uterus had suddenly launched. Recently having been diagnosed herself, my friend explained her treatment and subsequent feelings of regained control. Albeit different from my own, her journey made me ponder: could PCOS be my culprit?

Three months later – after four visits to the GP, two blood tests, and a complete ultrasound – my gynaecologist concluded that my hormone levels showed spikes in testosterone, while my internal scans depicted polycystic ovaries. So that settles it. The name is matched to the face. I have more to predict my bleeding patterns than 'anovulatory cycles' and luck.

I would be lying if I said I was surprised. Confused, maybe. Definitely still reeling from the jolt of forfeiting heavy – yet healthy – cycles for this 'new normal'. But I was not surprised. I'd recognised plenty of puzzling signs throughout puberty. Why did I have so much black and brown body hair covering my neck, torso, and legs if I'm blonde? Why was my acne so bad, given that my brother hardly had any? Were my increasingly erratic mood swings a result of stress and a lack of sleep, or was something deeper at fault?

In response, my mother had often reassured me that she had the same symptoms, just like her mother and her mother's mother. Yet while researching,

I learned that while these signs may run in the family, they are most characteristic among the 8 per cent to 13 per cent of all women of child-bearing age who live with PCOS.

Initial panic set in. Despite the bonus of contraception, I quickly realised that any treatment would only mask the underlying problem. The structure of my ovaries cannot be changed; although they do not contain cysts in the way the name 'polycystic ovarian syndrome' suggests, they are enlarged and composed of follicles. They produce excess insulin and androgens (male hormones) in my body, both of which can be controlled but never remedied by existing treatments. Due to a lack of understanding about the causes of PCOS, I am, like many women, resigned to living with its long-term threats of type two diabetes, weight fluctuations, cardiovascular disease, and mental illnesses.

While PCOS can resolve itself over time, I worried about what the rest of my life might look like with insulin resistance and infertility triggered by my pockmarked ovaries inhibiting eggs from maturation. If it was me less of a woman to have to fill in the gaps my body had left me. What it might mean if I could not.

Yet, as I discuss PCOS more and more with people, my stress has gradually pivoted towards relief.

Iron deficient and emotionally exhausted, I am prepared to manage my symptoms. Between the oral contraceptive pill, the IUD, the rod, the ring, and hormone injections, I am spoiled for choice – even if these 'solutions' are underfunded and outdated, having been designed to neither detect nor treat PCOS.

Most people I know have tried at least one of these approaches, their anecdotes flooding back to me as I contemplate what might work best. We have come a long way, but the compromise of severe side effects, including migraines, depression, and irritable bowel syndrome, remain a looming testament to the taboos which continuously shroud female reproductive health. Nonetheless, I now feel less like an outlier and more like a modern woman pragmatically considering her options.

Perhaps the most memorable phrase uttered across the dimly lit bar on that unusually chilly spring evening was: "I get that too". Four simple words that validated my experiences and strengthened my friendships; that were weighted with such solidarity that, when combined with the medical care and support I have received so far, overwhelmed me with gratitude.

By no means am I implying that my account should be a point of comparison for suspected cases of PCOS; nor should it replace the advice of medical professionals.

I only suggest that sharing these stories honestly can extend the warmth of this community to the 70 per cent of women who will go undiagnosed throughout their lifetimes. That, by engaging wholeheartedly in social and scientific spheres, we may learn to read and relate the details of PCOS written so carefully on our bodies. That, over time, this will be made easier because we will not have to go it alone.

## A love letter to Leura

**Andy Park** takes you on a glistening tour of a Blue Mountains haven.

Upon disembarking the train through the Blue Mountains Line, the air in Leura is markedly fresh. Each crisp breath seemed to cleanse and nourish my soul. To leave the station, I take a flight of stairs and the view that follows makes the walk feel like an ascension to a higher place. The exit is perched atop the village itself, overlooking the humble vista of a descending boulevard.

Leura is a sanctuary, a place of healing, a sliver of serenity in the chaos of modern life. Aged stores line either side of the main street, united by a procession of cherry trees beckoning you to join their parade. In Spring, tourists flock here to see the vibrant, pink flowers bloom, and in Autumn, the leaves soften into a muted orange. Even the naked trees in Winter welcome a liminal beauty to the town awaiting Spring. Leura’s charm bewitches all the seasons.

Though rather insignificant, the locals’ use of the grassy median strip struck me; it is a common sight to see locals converse on the grass, sheltered under neighbourly trees. How could such an awkward space between two lines of traffic be a place for community? Though peculiar, it was exactly what gave this quaint, little town its lure.

What draws many to the village is its vintage nature. The storefronts and arcade are Edwardian, embodying times gone by — I cannot help but think of Diagon Alley when I walk the streets. It’s as if the townspeople have preserved it in a time loop. Whenever I am there, I feel like a visitor from a faraway land, fortunate enough to be welcomed into a few fleeting moments of eternity. This is the magic of their community.

At the heart of the town is the people, and the world, that they’ve weaved together — to reduce Leura down to its

## The Uniting Church owes USyd 856 peppercorns

**Samuel Garrett** is feeling litigious.

The forgotten terms of a 999-year lease entitle the University of Sydney to 856 peppercorns in rent from the Uniting Church in Australia, by the year 2877.

USyd is the owner of Big Hill Uniting Church on ‘Arthursleigh’, a farm used for agricultural teaching and research, 30km northeast of Goulburn.

In 1878, Arthursleigh’s owner, Legislative Councillor Thomas Holt, signed a 999-year lease with trustees of what would become part of Uniting Church for establishment of Big Hill Church. Holt set the rent at “one peppercorn per annum if demanded.”

Holt’s great-grandson bequeathed Arthursleigh to USyd in 1979 along with the unorthodox terms of its lease, which is due to expire in August 2877.

In the four decades since taking ownership of Arthursleigh, USyd appears to have forgotten the spicy riches to which it is entitled. USyd holds few records relating to Arthursleigh, and none that concern its rent. The lease is not registered on the property’s title and USyd’s Office of General Counsel was “unable to locate any evidence” regarding the lease.

USyd has never demanded its one

aesthetic qualities would be to mistake a beautiful face for a seasoned soul. Approaching the station exit, local artists collaborate in a store called The Nook, where rents, fees, and operation duties are shared. There is everything from dainty ceramics to plush beanies. It is joyous to appreciate the fruits of hard-working creatives who have agency over their trade. I no longer search for the price tag but the artist’s signature label.

On the other side, the Leura Fine Woodwork Gallery blurs the line between art and products to be sold. Here, the storekeeper welcomed me to merely relish in the artistry at hand. In a world dictated by commercial transactions, this meek gallery cut straight through the capitalist logic which alienates workers from their labour. The storekeeper told the tales of a Melbournian craftsman, Will Matthysen, who specialises in clockwork and whom she personally knew.

At the bottom of Leura Mall, Megalong Books greets you with its royal blue storefront and twinkling fairy lights. Much like the rest of Leura, the ambience swaddles you like a comforting blanket. Upon exiting, there’s a garden bed with an endearing placard which indicates it is sponsored by the bookstore and maintained by village volunteers.

Larger social gatherings still play an important role — the Leura Garden Festival boasts the best of Leura’s natural gifts and the Village Fair had been running 38 years prior to the pandemic. However, it is these humble, collective efforts that marry to create a world worth being part of.

Regardless of where we are, I think this idyllic small-town has a lot to teach us about togetherness. Whether nurturing a cosy environment in our homes or rebuilding a dormant campus culture, I hope we can look to this unassuming haven of magic and love.

## Policing the street library

**Harry Gay** is a kleptomaniac.



ART BY SHANIA O'BRIEN

On July 3, 2021, the official Twitter account for the Bloomington Minnesota Police Force asserted that several “thefts” had been occurring at several local street libraries. Attached was a deliciously cheesy photo of a cop posing, donating books, standing next to the “little library”, and smiling for the camera.

Who was the culprit — a serial reader, perhaps? How does this happen? And more importantly, how can someone steal something that’s free?

For the uninitiated, a street library is a community-based initiative wherein residents of an area can donate and swap used books freely as they please. They are often decorated like little cottages, with pretty patterns, colourful designs, and cute swinging doors. A few dot the perimeter of USyd, the closest one being the Works Kiosk Book Nook located at 62 Glebe Point Rd. There is also one at the Sydney TAFE Library Studies Department in Ultimo, the Toby and Myrtle Library on Pine Street, the Thomas Street Library, and the Abercrombie Street Library.

Street libraries can reflect a community’s identity. Oftentimes, however, you find the usual suspects: a few Jeffrey Archer, John Grisham or Anne Cleaves books, 101 dad jokes, and maybe some classic fiction (if you’re lucky). The street library is not where you’ll find rare books from the 1800s or the latest Otessa Moshfegh. Perhaps this is emblematic of a larger anti-intellectualism and devaluing of the arts in Australian culture. More likely, few are willing to relinquish the books they hold closest to their hearts.

The street library is paradoxical in this sense. People are not going to give their prized possessions, yet their existence stands as a symbol of strength and love for our fellow humans. As the Australian website for street libraries states: “They are a symbol of trust and hope - a tiny



vestibule of literary happiness.”

The policing of free books from street libraries, as in the case of the Bloomington Minnesota Police, is contradictory, whether we have a serial reader on our hands or not. Access to information has always been an important human right. It is a powerful tool to provide insight to the average individual regarding their own exploitation.

And yet, public libraries almost seem alien in our day and age, with information centralisation and manipulation by large companies like Google and NewsCorp, and the corporatisation of education. The concurrent erosion of public services over the past forty years in many countries like Australia make libraries a relic of a different era.

But libraries have existed long before capitalism and will likely exist long afterwards — they might just need to take a new form.

Perhaps street libraries are filling the void left by properly funded state ones. Like their larger counterparts, street libraries allow for the distribution of knowledge and access to art with no profit incentive. All the while, they strengthen the bonds of communities. To defund a library is an affront to our rights as humans, and points to the need for a community-driven supplement.

Therefore, street libraries need our support. Whether it be building your own street library, donating books or money to other street libraries, or even just visiting one, we need street libraries to be better than they already are. Instead of chucking out your old mouldy sci-fi and spy novels, maybe put in something political or impactful, something that can turn the soul or has left an indelible mark on you.

A street library forces us to recognise that we are all in this together and share a desire for knowledge and change. They allow us to envision a world before capitalism, and one after, where things are free, and the world is full of colour (hopefully with fewer Jeffery Archer books, though).

## IWS: Iranian Wedding Season

Disclaimer: **Danny Yazdani** exposes his cultural incompetence.

Ah, the month of June. Crisp winter air, tax returns, and mid-year celebrations fill the air with anticipation. More importantly for Iranian-Australians, the Iranian Wedding Season (IWS) commences. Lavish expenses of all kinds – gowns, venues, fine-dining – are essential to the proceedings of this season. For eighteen years I have seen the IWS take flight in this month, and to this day, my focus has been chained to one triviality: why winter? Is it the chilly air that reduces the number of guests sweating, or waiting for tax returns to come around? Who knows? Who cares?

After attending one such wedding last winter, I realised how oblivious I have been in understanding what an Iranian wedding truly represents: Iran.

Before I “dig right in” (God, I hate cliches), context is essential for all my readers, regardless of their background. After the Islamic Revolution of 1979, which shattered the rapidly growing efforts of contemporary Iran, the ancient nation faced its biggest outpour of emigration. Whilst numerous Iranians fled across the Northern Hemisphere, many sought freedom in Australia and continue to do so today.

### “The playlist of the night jumps from one Iranian ethnicity to the next”

According to the 2016 Census, there are close to sixty thousand Iranians residing in Australia. But within this vast population, it can be easy to overlook the *ethnicities* of Iranian people. We comprise Persians (often mistakenly interchangeable with the Iranian *nationality*), Kurds, Afghans, Turks, Balochis, Azerbaijanis, Arabs, Assyrians, Jews, Armenians, and a surprising number of others.

The list is endless, yet it is obscured. That’s not to mention an array of religions, languages, dialects, and accents. Whilst these ethnicities may be triumphantly united under the umbrella of Iranian nationality, each group has its own unique culture. And with that, my dear readers, comes thick coatings of music, food, dance, ritual, and belief that enhanced the already dense makeup of shared Iranian culture.

I mention this in extra detail for the very fact that this ethno-historical context is intrinsically tied to the Iranian

wedding. For argument’s sake, I will use the aforementioned winter wedding as my prime example.

In this case, the couple are both Persian-Iranians, speak Farsi, and belong to the Baha’i Faith. One fled as an asylum seeker in her childhood and the other migrated more recently. Prior to the wedding, they conduct a civil engagement ceremony followed by an extravagant reception. I notice the influx of people spilling into the venue, followed by the typical speeches, food, and first dance. It is only then that the night *truly* takes off; a large circle of people praise the wedding guests in the centre with the bride and groom, amongst music and lights.

Initially, the classics play. Armin Nosrati, Leila Forouhar and Shahram Shapareh. With each Farsi-sung song, more and more guests flood the dance floor. However, we reach a point in the night where the tables turn. Kurdish music strikes, which entails the iconic “tissue dance” seen in many cultures. Groovy Turkish songs play. Arabic one-hit wonders (shocking to me due to the constant feud between Iranians and their mislabeling as Arabs) bring about belly dancing, led by the bride’s sister and brother. The traditional Persian knife dance is led by my own aunts, the groom giving them each large bills so that the knife is passed on. Sweet lord, even white music plays. ‘Single Ladies’ and early 2000s hits.

I am in a state of shock. My incompetent, narrow-minded *zaviyeh* has been completely dismantled. Little did I hear of Persian divas like Googoosh and heartthrobs like Andy. Instead, the playlist of the night jumps from one Iranian ethnicity to the next. This playlist speaks wonders (my last cliché) as a microcosm of Iranian society, Iranian-Australian diaspora included.

I feel childish at this point. An uncultured fool. The Iranian Wedding Season and its placement in winter seems odd on my part. I had been neglecting what I undoubtedly find joy in: my own Iranian heritage and its nuanced understanding of diversity.

Whilst at this wedding, the only thing I could think of was a wedding of my own. I want the exact same DJ and playlist. For as long as I proudly call myself an Iranian, the Iranian wedding will be more than what lays above the surface (I lied, this was my final cliché) of fine dining and bilingual speeches. Rather, it is a celebration of marriage in a ravingly diverse landscape indicative of the Homeland.

سلب مسئولیت: دانیال یزدانی عدم ناتوانی فرهنگی خود را اظهار میکند

آه... ماه ژوئن. هوای سرد زمستان، استرداد مالیات و جشن‌های اواسط سال هوا را با انتظار پر می‌کنند. از همه مهم‌تر بر ایرانی‌های ساکن استرالیا، فصل عروسی ایرانی فرا میرسد. هزینه‌های بسیار زیاد لباس‌های شب، ساان‌ها و رستوران مجلل برای برگزاری در این فصل ضروری هستند. به مدت هیجده سال من شاهد برگزاری ازدواج ایرانی در این ماه بوده‌ام و برای این روز تمرکز من به مساله ای پیش پا افتاده معطوف گشته است...چرا زمستان؟ آیا هوای خنک است که تعداد میهمانان را کاهش میدهد، یا انتظار برای بازگشت مالیات است؟ کسی چه میداند؟ چه کسی اهمیت میدهد؟ پس از حاضر شدن در یکی از این مراسم عروسی در سال گذشته دریاقتم که چقدر نسبت به درک و فهم آنچه یک عروسی ایرانی ایران را به دست می‌عرفی میکند، بی‌توجه بوده ام.

قبل از اینکه به اصل ماجرا بپردازم (خدایا از کلیشه متنفرم...) زمینه ای برای همه خوانندگان من، صرف‌نظر از پیش زمینه ای که دارند ضروری است.

### ”بجای آن فهرست پخش شب از یک قوم ایرانی به قوم دیگری می‌پرد.“

من حیرت زده هستم. زاویه کوتاه فکرانه نامناسب من به طور کامل از بین رفته‌است. مختصری از خواننده های معروف ایرانی مانند گوگوش و اندی گوش شنیدم. بجای آن فهرست پخش شب از یک قوم ایرانی به قوم دیگری می‌پرد. این فهرست پخش شگفتی(آخرین کلیشه من) به عنوان یک دنیای کوچک از جامعه ایرانی، پراکندگی ایرانی - استرالیایی را شامل می‌شود.

در این مورد احساس بچگی میکنم. یک کودن بی فرهنگ، فصل عروسی ایرانی و قرار گیری آن در زمستان به نظرم ناچیز و بی‌اهمیت جلوه می‌کند. از چیزی که بدون شک از آن لذت برده بودم غفلت کرده بودم؛ میراث خردم و تفاوت مختصر آن از تنوع در حالی که در این عروسی تنها چیزی که می‌توانستم به آن فکر کنم مربوط به عروسی خود بود. من دقیقاً همان دی‌جی و فهرست پخش را می‌خواهم. تا زمانی که من با افتخار خود را ایرانی صدا کنم، ازدواج ایرانی بیشتر از چیزی است که در سطح نهفته است (من به دروغ گفتم). این آخرین کلیشه من بود، طنین بلند و سخنرانی‌های دو زبانه خوب. تا انداز ای این جشن ازدواج در یک چشم‌انداز متنوع تصمین برانگیز نمایشگر وطن خواهد بود.

من واقعیت ها را با جزئیات بیشتر ذکر میکنم اینکه این زمینه قومی - تاریخی ذاتا به عروسی ایرانیان گره خورده‌است. برای استدلال از عروسی زمستانی فوق‌الذکر به عنوان اولین مثال خود استفاده میکنم. در مراسم ازدواج مورد نظر عروس و داماد هر دو ایرانی هستند، فarsi صحبت کرده و متعلق به آیین بهایی هستند. یکی در جستجوی پناهگاهی در دوران کودکی از ایران فرار کرده و دیگری به تازگی مهاجرت کرده است. قبل از جشن ازدواج آن‌ها یک مراسم ازدواج محضری را اجرا کردند و پس از آن پذیرایی عجیب برگزار شد. من متوجه هجوم مردم شدم که به سوی محل جشن روانه شده و به دنبال آن سخنرانی‌های معمولی، غذا و اولین رقص انجام میشد. به راستی در آن زمان است که شب به اوج میرسد. موسیقی، رقص، نور. در جذابترین /احساساتی ترین/زمان، جمعیت زیادی در

TRANSLATION COURTESY OF DANNY YAZDANI, ART BY ZARA ZADRO





## Are we alone? An explainer of the Fermi Paradox

Where are all the Aliens? Neave Taylor considers.

The observable universe has a radius of approximately 46.5 billion light-years and is nearly 14 billion years old. In the Milky Way alone, there are at least 40 billion Earth-like planets, many of which have been around for billions of years longer than our own. Given the enormity of this space and time, providing plenty of opportunity for life to flourish, why is it that we haven't seen anyone or anything out there yet? This conundrum is known as the Fermi paradox. There are many proposed solutions to the Fermi paradox that range from interesting to existentially alarming. Regardless, their logic allows us to ask: are we alone? And what does that mean for us?

### The interesting solutions

If there are many potentially life-supporting planets in our galaxy, many of which have been around for longer than Earth, one would assume that some planets would have developed life as least as complex as that on Earth. This may be true, but this complexity doesn't mean that those life forms would be similarly expansionist or even as curious as we are. Aliens might be having enough fun on their home planets and star systems to be unconcerned with taking over other planets or making contact with them. The vastness of space also contributes to the lack of alien contact; interstellar travel (even at light speed) for war or diplomacy is likely not worth the material and time-based resources.

Given the vastness of space, it is entirely possible that no space-faring aliens have noticed us at all, even if they are looking for us. Human radio signals, including those we send out deliberately hoping to communicate with others, travel only a tiny fraction (~1/1000) of the diameter of the milky way and decay into unreadable noise rapidly. It may also be the case that advanced alien species don't use the same communication channels as us, meaning that, even if they



noticed our signals, they would have no way of decoding what they meant. Or if others have stumbled across us, perhaps they just aren't interested in talking.

A final consideration is that we are the first to have developed life complex enough to even consider looking for others in the universe. It's possible that overcoming the barriers to developing complex multicellular life, such as ourselves, is incredibly unlikely, and we have been lucky enough to be the first to make it through. We also know from our knowledge of evolution on Earth, that large brains are biologically expensive and fragile. Perhaps

developing them was only worth their costs for the very particular conditions of current-day Earth, and wouldn't be beneficial on similar Earth-like planets.

### The alarming solutions

Now, it's time for the worrying hypotheses

There may be many other alien civilisations out there that could theoretically communicate with us and each other. However, we may not have noticed them because they are

all deliberately hiding — and for good reason. Our history has proved time and time again that humanity (in particular, those in power who control the planet's resources) can be dangerous. If alien civilisations are anything like ours, perhaps they are dangerous too. The first-strike advantage in conflict is even more pronounced on the galactic stage, where time and length scales are monumental. It may then be the case that all other societies which happily publicised their existence were eliminated pre-emptively by others hoping to snuff out possible threats.

The final solution which must be considered is that there have been many other planets and species like ours, but they are all gone. Perhaps the steps to achieving complex life similar to humanity is easy, but a substantial challenge to life still lies ahead. This challenge, whatever it may be (eg. climate collapse or pandemics), may have eliminated all our would-be alien friends. It is conceivable that becoming the dominant species on a planet ultimately produces such a crisis, and every other species which reached this point failed to act in order to prevent mass extinction. How comforting.

Regardless of the true answer to the Fermi paradox, it is clear that life of any sort is precious and its existence fragile. Whether there are malicious aliens eager to conquer Earth we cannot know, but there are many crises, most obviously the climate crisis, that we have the resources and know-how to solve. Whether we are the only life-harboring planet or not, failing to protect the life we know exists would be a great shame. We ought to do what we can to protect life on our planet. If we succeed, maybe we'll one day have the chance to share the joys and challenges of life on Earth with new-found intergalactic friends.

ART BY AMELIA KOEN

## Caffeine found to alter gene-expression of 'bad cholesterol' receptor PCSK9, new study finds

Amelia Koen explains why your caffeinated study habits might be good for more than just your grades.

Coffee-consumers rejoice! A recent study conducted by researchers from McMaster University in Canada, published in *Nature Communications*, found that regular caffeine intake is linked to an increase in the removal of low-density lipoprotein (LDL) cholesterol, also known as 'bad cholesterol,' from the bloodstream.

Found in all cells in the body, LDL cholesterol makes up the majority of bodily cholesterol, although it isn't inherently 'bad' for us. In fact, we need it to survive; our liver produces it daily. However, excessive production (or consumption of high-LDL foods, such as meat and dairy) leads to build-up in our arteries. High levels in the bloodstream are responsible for an increased risk of heart disease and other coronary complications.

High-density lipoprotein (HDL) is considered the 'good' cholesterol because it collects LDL from around the body,

returning it to the liver, to be processed and removed from the body.

Working off pre-existing research, which affirms caffeine's ability to reduce the risk of cardiovascular disease (CVD), the team from McMaster investigated two biochemical regulators responsible for regulating LDL cholesterol circulation in the bloodstream; low-density lipoprotein receptor (LDLR) and convertase subtilisin/kexin type 9 (PCSK9). They aimed to draw conclusions about the exact biological mechanisms and pathways which enable caffeine to reduce CVD risk.

PCSK9 is a gene that dictates the number of LDL cholesterol receptors (LDLRs) on the surface of liver cells by breaking down LDLRs before they can reach the cell surface. LDL receptors play an integral role in the regulation of blood cholesterol levels.

Critically, the McMaster researchers discovered that caffeine intake is able

to reduce the levels of PCSK9 in the bloodstream. Tangibly, this leads to an increase in cholesterol receptor (LDLR) production on the surface of liver cells, providing the liver with more 'hands' to collect LDL cholesterol with. Ultimately, this causes an increased rate of cholesterol clearance from the bloodstream.

This post-caffeination reduction in PCSK9 was found to operate mechanistically as follows: caffeine intake increases calcium ion levels in the endoplasmic reticulum (ER) of liver cells, which causes a block in the genetic transcription and activation of the protein SREBP2 — which regulates PCSK9 production. If SREBP2 is not produced, neither is PCSK9 and in turn, more cholesterol is removed from the bloodstream.

The study's senior author, Professor Richard Austin, explains that "two to three cups of coffee daily contains

enough caffeine to trigger a cascade..." which instigates this blockage of PCSK9 regulation, boosting receptor production and cholesterol removal.

"This discovery was completely unexpected and shows that ordinary food and drink have many more complex effects than we think."

Highlighting the significance of their findings, Austin emphasises that "SREBP2 is implicated in a host of cardiometabolic diseases, such as diabetes and fatty liver disease, mitigating its function has far-reaching implications."

He concludes that calcium ions in the ER of liver cells are "a master regulator of cholesterol metabolism" and may provide a mechanistic biological pathway to reduce CVD risk.

Read the whole article in *Nature Communications* 13, 770 (2022) by P.F. Lebeau (et al).

## If you build it, they will come: The tale of Sydney's urban turtles

Nelson Crossley takes you on a biodiverse stroll through the city.

Walking through the streets of Sydney, it is very easy to feel separated from nature. But amongst the concrete and bitumen, the natural world survives. During the 2021 lockdown, I tried to spend more time in urban nature by cycling within my 5 km radius, and found myself repeatedly drawn back to the Whites Creek wetlands, nestled within the Inner West suburb of Annandale.

My cycling trips were encouraged by some friendly faces who call the wetlands home: a population of Eastern Long-Necked Turtles. Yes, wild turtles living in the centre of Sydney. This population of turtles was not introduced into the area. Instead, they moved into the wetlands of their own accord shortly after their construction, affirming the popular idiom from the 1989 film *Field of Dreams*: "If you build it, they will come".

The turtle's current habitat, Whites Creek wetlands, is one of Sydney's oldest stormwater canals, with the construction of its concrete walls starting as early as 1898. While technically a creek, the canal functioned as a stormwater drain, sandwiched between desolate pools of brackish water laden with mosquito larvae.

we view the city as purely a human place. In reality, Sydneysiders still live amidst nature. Given the turtles were not introduced to the area, one must question how they got to Whites Creek. Perhaps they were lurking just out of eyeshot.

colonial processes, changes to now-urban landscapes have pushed once widespread native animals into small pockets of habitat across Sydney. Additionally, certain introduced species, such as foxes, thrive in urban environments and accordingly outcompete native species.

about New York City". This sentiment particularly resonates with me when thinking of the turtle population in Annandale. No matter how grey, dirty, loud, and artificial the city may seem, small pockets of urban ecology still find a way.

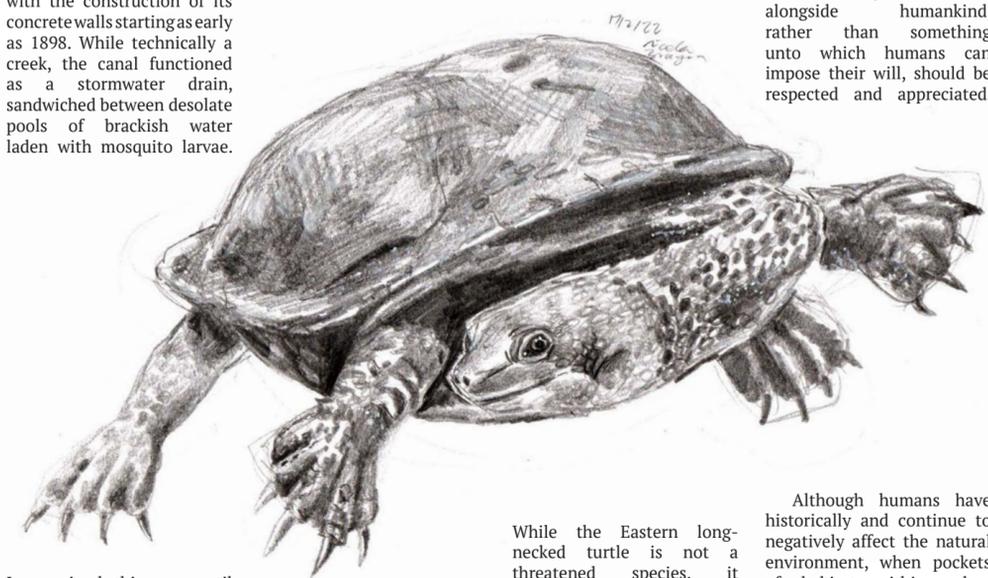
**“As a result of long-term colonial processes, changes to now-urban landscapes have pushed once widespread native animals into small pockets of habitat across Sydney.”**

If so, what other species could exist within our dense urban understorey hiding beyond human perception?

Animals are no strangers to urban environments. The highest density of foxes across England is in London and Bournemouth. We are all aware of urban wildlife, yet Sydney's rich urban ecology is still underappreciated.

Even our friends, the long-necked turtles, are threatened by an equivalent American species, the Red-eared slider turtle. This turtle is listed as one of the most invasive in the world by the International Union for Conservation of Nature (IUCN). Local ecologists are worried it could find its way to Whites Creek wetlands.

Part of understanding the city's social and ecological capacity is to recognise that seemingly human-exclusive processes will doubtlessly impact the natural environment and non-human actors. Unfortunately, the perceived separation of nature from society leads to arrogant and anthropocentric oversights; seeing the environment as something that exists alongside humankind, rather than something unto which humans can impose their will, should be respected and appreciated.



It remained this way until 1994 when local citizen and Earth Friends member Ted Lloyd organised community support for the construction of the wetlands. Eight years later, the project was completed. Since then, the wetlands have been home to some of Sydney's most beautiful flora and fauna.

We are lucky enough to have large white birds that resemble pterodactyls (Ibis), bats that hang like vampires in the night, and two adorable possum species.

As a result of long-term

**“What other species could exist within our dense urban understorey hiding beyond human perception?”**

ART BY NICOLA BRAYAN

## Field Notes

Ellie Stephenson takes you on a walk.

*Having a sense of place is an important part of fuelling and energising environmentalism. It is a connection to the environment which motivates people to defend wilderness and which sustains people through climate anxiety. Field Notes is a weekly column which explores an image or an experience connected to the environment - we hope it helps you appreciate the fragments and glimpses of nature around you.*

ART BY AMELIA KOEN



Standing somewhere on a headland between Kiama and Gerringong – bald, sun-baked, waves lazily licking the rock shelf where it meets the sea – you can look up at a parade of seabirds as they ride the thermal updrafts in the air.

A white-bellied sea eagle glides so close you can watch as it angles its wing feathers and shifts direction. It's huge – its wingspan perhaps measuring 2 metres – but looks weightless. There must be a shoal of fish in the water because another sea eagle wheels into view around the cliff face. A magpie pesters it, dive bombing again and again. The size difference between the two birds is comical; the eagle ignores its attacker benevolently.

Further offshore, there's a wedge-tailed eagle – one of the world's largest eagles. The black of its distinctive eponymous tail is in relief against the wide, blue sky.

Down at waist level, between blades of long grass, superb fairywrens flit. The tiny, jewel blue male flutters, surrounded by a harem of the sweet, brown-grey females. The birds weigh only around 10g but they make up for what they lack in weight with personality: they chirp and joke with each other and are frenetic in their motions.

Alongside the fairywrens, willy wag-tails chase their insect prey around the paddock. Their disproportionate tails fan out and wriggle comically, as though the tail has a mind of its own.

Thankfully, it isn't nesting season, since masked lapwings (often called plovers) and magpies abound, but do not swoop. The lapwings totter on their long legs, stalking through the beachside grass and rocks. The magpies search for worms and release long, melodious birdsong. Magpies are performers: they join together in their carolling calls, they make more than 33 distinct sounds and love to mimic noises from human speech to other birds.

This headland, and the others protruding into the Pacific Ocean along this coastline, were once densely forested. The red cedar forestry industry in the 1800s denuded the landscape in this area, leaving only patches of remnant forest and the occasional, striking cabbage tree palm. For a long time now, this volcanic landscape has been a patchwork of green dairy pastures, and we are left to imagine what the birdlife must once have been like.

## President

Lauren Lancaster.

Welcome to Week 1. The fun (and the not so fun) begins. If you made it to campus for an unforgettable Welcome Week, I hope you came to say hello to us, your undergraduate student union. Maybe you even caught Ocean Alley live or snagged a tote bag - they were in high demand so apologies to those who missed out! It was pretty exceptional to talk to so many new and returning students about what your student union does as an unapologetically left-wing space, and how we organise at the grassroots level to make your studies and life fairer and better.

If you need a refresher, we run essential student services like the Casework and Legal Services. The University is a place for students of all abilities and from all backgrounds, and the SRC believes every student should have the best possible chance at transforming their mind

through learning. Our Caseworkers are experienced professionals, who offer free and confidential advice and assistance with disability services and special considerations, centrelink, migration and accommodation, totally independent of the uni. They can also help you deal with plagiarism accusations, academic progression issues, and appealing marks among other things.

Our experienced lawyers can give you confidential legal advice, assist with visa applications, and all that good stuff. We don't start the year off assuming all our undergrads will end up in court, but if you do, we can represent you. That could look like disputing a minor speeding charge, drug possession, protest infringements or interactions with police. Jahan, who some of you might know from Tiktok - he's the lawyer with the impressive moustache - runs a livestream webinar

throughout the semester called SRC Informs - informing students about their rights in relation to police, protests, housing, migration and more.

We also coordinate this very paper, and run the SRC Collectives. This week I spent most of my time on the stalls greeting you all. We had big conversations on the main stage, with individual students and to the media about what young people are hoping for on campus and beyond this semester. That looks like being a force so bold that we cannot be ignored by institutions or governments, and fighting for staff and student conditions that are safe, accessible and progressive. If you have not already joined the Education Action Group or the plethora of activist collectives we have on campus, I really encourage you to do so - it is there where our efforts to make our lives more just will be concentrated in the coming

weeks and months. In particular, watch out for the Fight For Education: No USyd Cuts protest this Thursday 24th, 1pm at New Law Lawns and the Climate Strike building for March 25th!

I hope that as you launch yourselves into the first week of classes, that you say yes to new opportunities, ask too many questions and make new friends. Take each day as it comes. Uni is a lot! We know that. New friends, new loves, and new memories will brighten your days, but there will be moments of darkness, friends, as they come, may also go, and elation will be countered with moments in which you feel mediocre and alone. The SRC exists to show you that you are not. It's going to be a massive semester, and a challenging one - but we are stronger together as a community and we as your union will fight for you each step of the way.

## General Secretaries

Alana Ramshaw and Grace Lagan.

Hello first years, hacks, local composters, Victoria Park sea life and anyone else bored enough to read the back pages of Honi.

We are your 2022 General Secretaries: the second(s) in command at the SRC.

Think of us as treasurers/student union secretaries/manual labourers (during Welcome Week at least). We fight with and for you against university management,

Liberal governments, and anyone else attempting to undermine your rights as a student and young person.

Since taking office in December, we have been in a bit of a whirlwind. We wrote and designed your Orientation Handbook (you may have snagged a copy at Welcome Week, but it's online if you haven't had a chance to read it yet!) We also accompanied Lauren (President, see above statement if you want to guess) to

the NUS Presidents Summit in Melbourne, which was a great opportunity to grill our National Office Bearers on their plans for the year and meet some of our cross-campus colleagues.

Beyond that, we've been meeting with the convenors of each collective to discuss their plans for the year and how we can best support them, as well as assisting the president in convening a special cons working group with the

disabilities, welfare, and education officers amongst other advocates. We have also been keenly planning our cross-collective Welcome to Uni Party, to be held at Hermann's on the 4th of March: entry is a gold coin donation to frontline healthcare workers!

## Vice Presidents

Mikaela Pappou and Emily Storey.

Hello, we're Mikaela and Emily, and we're your 2022 Vice Presidents. Our work this year will largely consist of advocating for you and your interests both internally, within the university, and externally, as we continue to navigate an increasingly hostile environment for students and the tertiary education sector. We know that 2022 is gearing up to be an extremely interesting year considering that for many of us, the vast majority, if not all, of our studies have been conducted online. With this in mind, the importance and value of your student union has never been more apparent. From course, funding and staff cuts facing each and every university faculty, to lectures moving permanently

online, and, the looming question that hangs over what student life will look like in a post-lockdown world. A strong, activist, and dedicated student union is a necessity now more than ever.

While all of this may sound quite grim, to say the least, we your Vice Presidents can confidently say that not all hope is lost, because in 2022 your student union is here to work for you. The SRC embodies the balance between service provision and activism that results in real change that can be felt by all students at USyd. Through our office, we have begun our work in preparation for the looming Federal election, where we aim to spearhead the campaign to kick

out Scott Morrison and his Coalition out of government. The Coalition have spent the last nine years attacking students and educators all throughout the tertiary education sector, the same government that is responsible for giving us the Job-ready Graduates Package the SRC in 2020. It's important that students put Scott Morrison and the Coalition where they put us, last.

Another defining feature of 2022 will be the face of student life at the University of Sydney, which is why a key aim of us, the Vice Presidents, is running a student life campaign, in conjunction with clubs and societies on campus, to bring back the heart and soul of uni life. Our university

years are defining and a key aspect of this is a vibrant and dynamic campus. Even prior to the Covid-19 pandemic the university has made sustained efforts at quashing student life under the guise of creating a safe campus. We have begun regular meetings with faculty society presidents across the university to ensure that we understand the needs of students from all faculties at USyd, and this will be an essential part of building our student life campaign.

## Queer Officers

William Stano, Yasmin Andrews and Ira Patole.

The Queer Action Collective (QuAC) had a great kick-off to the first semester of 2022 with Welcome Week. It was amazing to speak with students both new to campus and returning. We are

aiming to build up our community and stand in solidarity with other collectives on campus. We will be commencing our regular meetings during week one, they are to be held at the queer space, 5:30pm

on Thursdays.

Stay tuned for more projects and protests on our Facebook Page — USYD Queer Action Collective, and any question, comments, or concerns can be

directed to [queer.officers@src.usyd.edu.au](mailto:queer.officers@src.usyd.edu.au).

## Interfaith Officers

Hanwen (Hanna) Xing, Yilin (Elaine) Xu, Shiyue (Stephanie) Zhang and Maria Ge did not submit a report.

## The Job Ready Graduate Package (JRG) - What you should know.



### What is the Job Ready Graduates (JRG) Package?

The Job Ready Graduate (JRG) bill was passed by the Liberal government in 2020, supported by two Centre Alliance crossbenchers. The government has decided that students should be 'job ready' when they graduate and that students should enrol in disciplines where there's greater need for skilled graduates, like science and maths-based disciplines, engineering, allied health, and teaching.

Students are directly impacted by the changes to fees for some disciplines, in particular Arts (up to 113%), Law, and Business. Of greatest concern for students commencing from 2022 the legislation will remove Commonwealth Support (HECS) from any student who takes more than 7 years to complete a degree, or with a 'low completion rate'. That is, after attempting the first eight units, if a student fails 50% or more of their subjects, they will be removed from HECs for that course and must start paying full fees (about \$25,000 per semester depending on the course), transfer to another course (if permitted), or drop out.

### What is the purpose of university?

Uni is not designed for job training but is a place to teach people how to learn, and to teach people how to critically evaluate what they see and hear in the media, from their friends, and in the broader community. For example, what information should you give more weight to, when your two sources are all the world's leading scientists saying that climate change is our most immediate crisis, or a guy who cuddles coal.

### Who will be most affected?

The impact of the JRG package will affect some students more profoundly than others. This includes students who must work while studying, students with disabilities or caring responsibilities, students who experience

physical or mental illness, and students who experience grief and are not able to complete the required administration for special consideration before the requisite deadlines.

The impact of the JRG package will affect some students more profoundly than others. This includes students who must work while studying,

### Why should you care?

The negative impact of the JRG package is relevant to everyone. The only people who will learn how to learn, or how to critically think, will be those who don't have to worry about money or illness or misadventure, while studying. This is not a fair or reasonable representation of the broader community, and will also affect who can become doctors, lawyers, teachers, and nurses.

### What can you do?

Talk to your friends and family about what the JRG is, and why they should care. Talk about what their world would look like without a diversity of people as doctors, lawyers, teachers, or nurses. Get involved with the SRC's campaigns in whatever capacity you have. Tell your local MP about how this legislation may affect you, your family or community, and ask them what they will do to change or remove this legislation to make things fairer for students. Get involved in the next elections. Find a party that will support people regardless of (dis)ability, socioeconomic status, or difficult life circumstances, and ask them how you can help in the next elections. Even two hours putting leaflets in letterboxes, making phone calls, or talking to people, will make a difference. This legislation will not change until there is a change in Government.

## Ask Abe

SRC caseworker help Q&A



Tenancy: What paperwork do I need for renting a house?

Dear Abe,

What paperwork do I need to get when I'm renting a house? What do I need to keep a copy of?

Thanks  
JM (BSci)

Dear JM,

You should keep a copy of your lease/contract; your condition report (as well as any photos you took of things

that were dirty or damaged when you moved in); and receipts for all money paid (bond, rent, etc). Email these documents and photos to yourself, so you always have a copy, which is time-stamped. When you move out of that home, you will be able to refer to your lease/contract and condition report with photos, to make sure you get your bond returned.

Thanks,  
Abe

For an accommodation guide and checklist see the **ACCOMMODATION ISSUES** section of our website: [srcusyd.net.au/src-help](http://srcusyd.net.au/src-help)



Do you need help with a **SHOW CAUSE** or an **EXCLUSION APPEAL**?

Ask the SRC!

SRC CASEWORKER PHONE OR ZOOM APPOINTMENTS ARE NOW AVAILABLE



Students' Representative Council, University of Sydney  
[help@src.usyd.edu.au](mailto:help@src.usyd.edu.au) | [www.srcusyd.net.au](http://www.srcusyd.net.au)

[f usydsrc](https://www.facebook.com/usydsrc) [@ src\\_usyd](https://www.instagram.com/src_usyd) [src\\_sydneyuni](https://www.tiktok.com/@src_sydneyuni)

Puzzles by Tournesol, Quiz by Some Hack.

# Target

- 5 words: Pay rent
- 10 words: Wash the dishes
- 15 words: Call Mum
- 20 words: Have a drink



# Cryptic Crossword

## Across

- Remove head of knob with shank, as it doesn't react to anything (5,3)
- Discovers the best raita in Malacca, for example (6)
- Hammer can point to a right angle (8)
- Assessment leads to anger and ridicule (6)
- Ecstasy at epic event primarily for A-listers (5)
- Italian man saw, heard, and initially smelt old fuddy-duddies (9)
- Passionless god embraces love (6)
- Sex pest sang bass (7)
- Cunningly cops out of schoolyard game (7)
- Stupid idiot doubtless lost LSD (6)
- Twelve experiences quaint, turbulent anger (9)
- Two pronouns for Flora - that's spicy! (5)
- Country says not a chance of accepting Republican leader (6)
- Spooner's fish stick a curved shape (8)
- Puts up with secret suffering (6)
- Pirate says yes to repair his accessory (8)

## Down

- Steal the Spaniard's coin (6)
- Loud, bow-legged bloke is a little beast (9)
- Former French island a place of banishment (5)
- Disney movie features a boy with a racket (7)
- Move across to the left (9)
- Commercial that's chiefly ungracious to God (5)
- Firstly terrify then mostly reassure the apple of one's eye (8)
- Take back guns to be secure (4)
- Child with the casual necklace (9)
- Tiptoe about the letter Y (9)
- Every other clown can provide you oral for goon (8)
- Herb makes a wise man (4)
- Yahoo URL a dynamic display at Notre Dame (3,4)
- Old material about marijuana (6)
- Alternative ewes raised to be queer (5)
- The lady is a model redhead, possessing a good measure of energy (5)

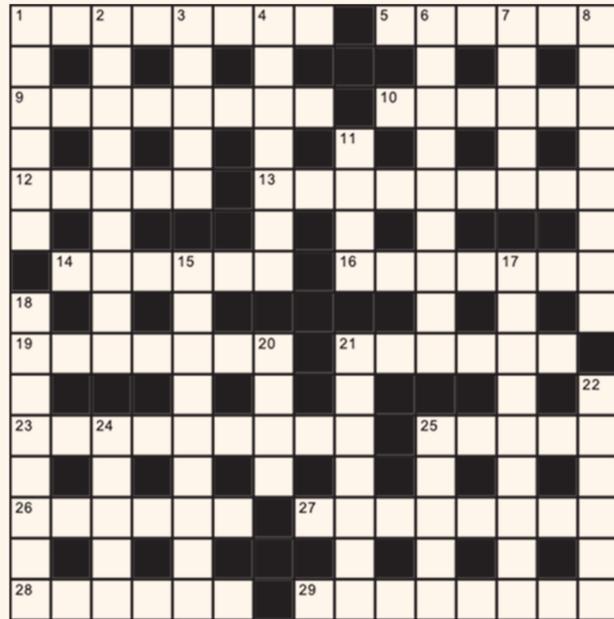
# Quick Crossword

## Across

- Curated selection of songs, as on Spotify (8)
- Surname of Death at Victoria Dock heroine (6)
- Breaker and enterer (8)
- Order of crustacean that includes the slater (6)
- One sixteenth of a pound (5)
- Ménage à trois (9)
- Surname of The Hound of the Baskervilles hero (6)
- Sans (7)
- See 7 Down
- Surname of A Caribbean Mystery heroine (6)
- Cook's ship (9)
- Persistent tenet (5)
- Fix (6)
- Thrust, driving force (8)
- Eating a sit-down meal (6)
- Owing a debt or duty, 17 Down (8)

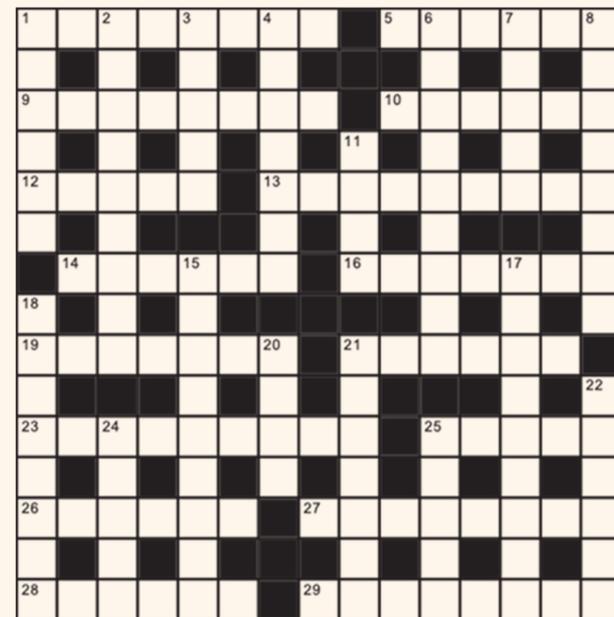
## Down

- Surname of Death on the Nile hero (6)
- Playing up (6,3)
- Adult nit (5)
- 5, 14, 21 Across; 1, 11, 21, 22, 24 Down (7)
- Lestrade or Japp, say (9)
- 7/19. Horse of the river (5,7)
- Beef, pork, lamb, et cetera (3,5)
- Surname of The Secret of the Old Clock heroine (4)
- Relating to beasts with breasts (9)
- Required, mandated (9)
- Played a role (in a play, say) (8)
- Smoky fog (4)
- Surname of The Big Sleep hero (7)
- Alias of The Dark Knight hero (6)
- Surname of The Murders in the Rue Morgue hero (5)
- Because of (3,2)



## Quiz

- According to the Mayan calendar, what was supposed to happen on the 21st of December 2012?
- The words 'sus' and 'venting' entered the zoomer lexicon due to which 2018 game?
- What does the word Gangnam refer to in the hit 2013 song Gangnam style?  
A) A suburb in Seoul, B) A Fashion Label, C) It just rhymes
- Which 6 superheroes made up the original Avengers team in the 2012 hit film.
- The 2010s saw 5 separate people hold the role of Australian Prime Minister, but who served for the longest?
- What is the only item that can mine an obsidian block in Minecraft?



## Answers



Puzzle answers available online at honisoit.com/puzzle-answers

# INSIDE: Exposed! Mark Scott foot fungus, VILE! - Exclusive pictures!

*Incoherent.  
Always.*

# The End Times



Wed Feb 23 Vol. 420 + 1 Cheaper and more available than toilet paper! The only newspaper. Proudly Murdoch. Pro-News. Anti-Truth. People's Republic of USyd. \$4.20

## FIRST YEAR COLLEGE BOY THREATENS TO SUE HONI SOIT AFTER BEING REJECTED AT THE PUB

First-year college student Andrew 'The Andster' Paulson deposited himself at a table of three unsuspecting Honi editors at the Slodge on Wednesday night of Welcome Week. The editors, bone-tired dodging the Hawaiian-themed fresher event for the past half hour and watching first-years fall down, were unmoved by his peace offering of steak and chips. After politely telling him no thank you, Paulson recalled his college's mandatory consent module and wisely moved on.

Only after Paulson's somber-stumbling-retreat into another room of the pub did they realise one of them was indeed wearing a hibiscus-print shirt, blending right into the throng of sweaty collegians. Remorse, however, was not on

the table, only a soggy looking fry.

The newspaper says it has since received a litany of threatening emails from the college boy with perfect grammar, prose and legal knowledge. Paulson's father, a criminal defense lawyer in the CBD, could not be contacted for comment.

Now sobering up, 'The Andster' blames his actions on the stringent plastic fumes of his cheap Hawaiian shirt, causing hallucinations.

On a side note, the Slodge has since reported a missing set of salt and pepper shakers and two pint-glasses, accompanied by a bathroom full of blueberry-flavoured smoke. The suspects are surely USyd's troupe of BBQ-dad-shirt-wearing

*More to come.*



Doomed	Destined
Coronavirus	Stoicism
Pointy Shoes	Negronis
VPs and VCs	Hail
Boucle	Piercings
Espresso Martinis	Goats
Complaining	Notes app
Canva	Vegetarianism
Golf	Curling

### IN THIS ISSUE:

*I bet you can't guess our top secret Welcome Week act, so I'll just tell you*  
- Maud Direkta

*Why we must spend your SSAF on fireproofing the colleges*  
- William Wyatt II

*Why we must spend your SSAF on firebombing the colleges*  
- Greg Dogwin

*Behold, my WW2 era postage stamps*  
- R. Kane

*Kings graduate purchases his first Docs*  
- George Peter Smith

## SECOND YEAR STUDENT EXTREMELY DISAPPOINTED THAT THE HOT GUY ON ZOOM ISN'T ACTUALLY AS HOT IN REAL LIFE

"Love is an illusion, and so is the personality I made up for him in our imagined, parasocial relationship," they told *The Times*.

## THIRD YEAR STEM STUDENT POLITICIAN UNVEILS STUPOL EQUATION

May Smyth, a fourth-year student in the Faculty of Engineering, has revealed her foolproof secret to success as a STEM student in stupol. Smyth, a third-term SRC Social Justice Officer and aspiring USU Board Director, told *The End Times* that she developed the guiding mathematical rule one afternoon as she considered the dire lack of STEM students in positions of power. "I just felt I had to take things into my own hands," the 21-year-old said, before shyly handing us a scrap of paper reading: principles = (actual clout - desired clout) \* wealth^idiocy.

"It's genius," Smyth said. "You see, actual clout minus desired clout can never rise above zero! Which, conveniently, means principles are always a negative value, leaving you free to clout-chase unburdened by pesky morals!"

The *End Times* enquired as to Smyth's self-professed "progressivism", to which the student contended her involvement in altruist start-ups had adequately paid off

her social debt.

"Right now I'm collaborating with Swattr, an engineering start-up aiming to eradicate malaria by building tiny, app-operated robots which detect and destroy mosquitoes with their high-res camera and laser eyes. It's capitalism, with a difference."

Is Smyth simply CV stacking, or does she hope to make a change through her stupol efforts? "See, I don't think those two outcomes are mutually exclusive," she argued. "As a young woman in STEM, any boost to my CV is a highly effective attack on cisheteropatriarchy. I do think it's interesting how resistant people are to a powerful, ambitious young woman."

Unfortunately, our interview with Smyth was cut off as she dashed off to grab a coffee and vegan doughnut with USyd Chancellor Belinda Hutchinson, "the original empowered woman empowering women."

## QUEEN'S COVID DIAGNOSIS CONFIRMS DEAD PEOPLE CAN GET COVID

"To be honest, I'm just fucking glad we're not going to war again," said Boris.

## STUDENT MANSPLAINS PRONUNCIATION OF HONI TO FRIENDS

First year student Henry H Haroldson has reportedly placed a number of friendships on the rocks after completing the Welcome Week stall circuit with his high school group. Shortly following a stop at the Honi Soit stall, Mr Haroldson got into a notably passive aggressive altercation with his peers after insisting that Honi Soit is not pronounced like 'oni', rather

with a hard H, despite editors on the stall correcting him.

Mr Haroldson explains that his Dad went to USyd in the 90s (Drews alumni), and actually Honi is short for "honi soit qui mal y pense", which is technically Latin not French, and no, yeah, he does know what it means, but he doesn't have time to explain right now.



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