

Honi Soit.

WEEK 1, SEM 2 2022

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

Est. 1929



Splendour? Up my arse! By Roisin Murphy

This is an article about Splendour in the Grass 2022. Before you immediately stop reading, I promise that it is not about the mud, and I will not make any SplEndOur In tHE mUd jokes. In fact, I will try to only mention the mud when it is unique or explicitly necessary.

*What though the radiance which was
once so bright
Be now for ever taken from my sight,
Though nothing can bring back
the hour
Of splendour in the grass, of glory in the
flower*

The above is a passage from 'Ode: Intimations of Immortality' a poem by William Wordsworth about the beauty that is our natural tendency to find joy in darkness and grief, and from which Splendour gets its name.

Through the late '90s, the Australian summer festival season was a thrilling rite of passage for young music fans and full to the brim with international acts, most notably the star-studded Big Day Out.

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Finding the Great Australian Film

Steve Irwin. Backyard cricket. Vegemite on toast. What do we think of when we think of Australia? Beyond a few cultural icons that get thrown around when we discuss "Aussie" stereotypes, the precise nature of the Australian identity remains less clear. We are a nation primarily made up of immigrants, yet we continue to exhibit racism and bigotry.

Luke Mesterovic writes - p. 15

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Experiencing art as radical ecology - p. 10

Moore Theological College - p. 7

James Webb Space Telescope first reveal - p. 19

ACKNOWLEDGEMENT OF COUNTRY

Honi Soit is published on the stolen land of the Gadigal People of the Eora Nation. Sovereignty was never ceded; the invasion of this land was, and still is, a process of immense violence, destruction, and theft.

The Editors of *Honi* acknowledge the suffering caused by ongoing colonial structures and commit to confronting the political, economic, legal and social systems which continue to oppress First Nations people.

As a collective, we acknowledge that we are each living, writing, and working on stolen Gadigal, Cammeraygal, Dharawal, and Darug land. Further, the university which we attend is an inherently colonial institution, one which upholds the systems of knowledge and power that have caused deep harm and pain on this continent.

As a student newspaper which operates and distributes within such an institution, we have a responsibility to remain conscious of, and actively combat, complicity in colonisation.

It is important to recognise that First Nations people have, since 1788, resisted and survived colonial violence. Our newspaper needs to platform the voices of this ongoing resistance, truly valuing and heeding Indigenous knowledge and perspectives.

Honi has stood on stolen land since its inception 93 years ago; embedded in the history of this paper is the tireless resistance to oppressive, colonial structures within society by First Nations writers, contributors and editors — it is our duty to uphold their legacy, champion their voices, and continue to fight for First Nations justice.

We pay our deepest respect to Elders both past and present, and extend that respect to all First Nations students, staff, and readers of *Honi Soit*.

Always was, and always will be Aboriginal land.

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GET IN TOUCH

Have you got a tip for a story? An angry letter to the editors? An article pitch?

Email us at 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.

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EDITORIAL

By Sam Randle

This week’s theme is hidden truths and I love little secrets hidden in plain sight. Therefore, I have printed this week’s editorial in invisible ink. Whip out your UV lights to discover a great deal of student media sentimentality and the most revealing articles of this edition!

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Sex & the City Rd



We’ve done this so many times. Welcome back. Take our money USyd and free us from this place already.

So-called ‘student activists’ have been on sabbatical after the Liberals’ election loss. And it seems they won’t be turning off their out-of-office email replies anytime soon, as factions struggle to find fresh feet ahead of the first in-person SRC election since 2019.

Labor Right appears to be drawing from old blood, throwing their hopes behind current SRC Gen Sec Grace Lagan to return Labor Right from its political exile (it’s been 8 years since the student body elected a Labor Right President). After narrowly losing to Grassroots’ Lauren Lancaster by less than five per cent of the vote last year, the faction will have to look beyond the Libs if it is to attain electoral redemption. And apparently that place is SASS First & Second Year Camp, where the Society’s President Angelina Gu installed Lagan as one of the camp’s leaders, despite Lagan being the only leader that is not a current or former SASS executive.

The desperate pleas of faction-on-life-support Switch have been unenthusiastically answered by SRC Education Officer Lia Perkins, who was inspired/peer pressured into having a swing in what will likely be a three person race. The Libs however are looking to change out the guard, preselecting new talent Abby Morrison. Here’s hoping a Lia Lagan Libs Love Triangle will bring the spectacle of one can expect from an in-person contest.

As SRC elections heat up, the contest for the coveted role of Honi editor (the more entertaining election, in our humble opinion) looks a little barren. An anonymous lorikeet has informed Rude Girl of the students concocting a single likely ticket this year, including Misbah Ansari (Ethno-cultural Officer), Katarina Butler, Luke Cass, Christine Lai, Luke Mesterovic (Unity), Andy Park (Switch), Veronica Lenard and Grace Roodenrys. Rude Girl doesn’t have an axe to grind, and hopes the candidates win the character of a contested election. We do wonder if this ticket will add more than just a pinch of salt as it brews up a political vision for next year.

Perhaps Pulp is to blame for snatching up Drip, our very own election rivals, and producing such a mishmash of both seasoned reporters and campus Who’s. Rumour has it that some Drippers will wait to pounce on the Honi editorship next year...

If another ticket will manifest from the murk of electoral insanity, only preselection can tell. We’re just sad to be deprived of last year’s feuding and bloodshed! With nominations open already, there is always time.

Michael Spence Column for Disagreeing Well

We should have more kids on planes

With an influx of my uni friends returning to the country after various jaunts around Europe, I’ve had my ears filled



with anti-child-on-flight vitriol. The complaints roll in: they cry, they wriggle, they fall asleep on your arm, they have to keep getting up to go to the bathroom. “They should all be put in a cage at the back,” as some unprincipled individuals might put it.

This take is wrong, and what’s more, it’s inhuman.

Children are small: they are vulnerable. They don’t know very much about the world. Their brains and bladders are commensurately scaled down, yet somehow their vocal chords are full size.

But the emotion a sleepy toddler should evoke in a stranger is not anger or mean-spiritedness.

A child on a plane is a veritable well of potential. Their wide eyes are ready to take in tidbits of information, their tacky little fingers ready to grasp any available memory and store it away somewhere in their subconscious for future use. We know that kids’ exposure to complex conversations helps to shape their development of language skills even before they’re old enough to comprehend what’s going on. We owe children the opportunity to encounter wonder and confusion and curiosity even before they are fully grown.

Getting mad at kids for not yet being successful emotional regulators is embarrassing on two levels: (1) it betrays an absurd failure to understand what it’s like to have literally only existed for like three years; (2) it reflects a lack of self-awareness, given you’re the one getting mad at an infant.

It’s also just immoral.

Have you ever had the tiny fingers of a child grip your pinkie finger,

The Gig Guide

Upcoming gigs in and around the CBD and Inner West. DM to be featured, Editor’s Choice marked with 🌟

Wednesday 3rd

Enmore Theatre // Bonobo // 8pm

The Midnight Special, Newtown
Jo Meares & Michael Bridges // 8pm

Thursday 4th

Lansdowne // Chloe Kay & the Crusade // 8pm

MoshPit, Erskineville 🌟
ALPHA GOOSE // 8pm - \$17 Hard funk + Alt rock gig incl. USyd students!

Friday 5th

Metro // BLANK GENERATION
8pm Vinyl DJs til late, \$15 entry

Vic on the Park // Amends + Not Good Not Bad // 7pm - Free gig from two Western Syd + Newcastle-based bands not to miss!

Waywards @ Bank // Dulcie // 8pm

OAF // Don West // 7:30pm

107 Redfern St // SEIMS // 7pm
Local math-rock band, supported by The Vermillion Trio and kodiak empire. \$15.

Club 77, Darlinghurst 🌟
Boogie Dance Café // 6pm til 4:30am

Crowbar, Leichhardt //
Introspect + ELISION //8pm

Chippo Hotel, Chippendale
Pasiflorenz // 8pm
Byron-based Psychedelic band, \$22

The Great Club, Marrickville
Coterie // 7pm

Saturday 6th

Qudos // Gang of Youths // 6pm

Seymour Ctr // Taikoz // 8pm

Waywards @ Bank // Fripps & Fripps // 🌟
8pm
Cronulla-based indie rock band who have previously graced SXSW - \$18 entry.

OAF // Y.O.G.A // 7:30pm
\$20 gig from the solo project of one half of Peking Duk

Vic on the Park// Infinity Broke // 9pm

Kelly’s // Bloods // 7pm
\$15 punk gig right on King St.

Chippo Hotel // Yours Truly // 8pm

The Vanguard // Whores. + DEAD // 7pm

Lansdowne // Eliza & The Delusionals // 7:30pm

Sunday 7th

Frankie’s // Sabbath Sessions // 7pm

MoshPit // EVIL #25 // 7pm

Upcoming

Thu 11 August // Mary’s Underground // Bec Sandridge

Fri 12 August // Enmore Theatre // Amyl and The Sniffers

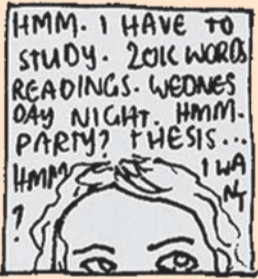
13-15 Sept // Manning // USU Battle of the Bands - Applications open now!

SOMEDAY SOON
SAT 15 OCTOBER • REMAINING HOUSE

HERANTUDE **AJ SET** • **HOLY HOLY LASTINGS** • **METHYL ETHEL** **MIDDLE KIDS** • **ROBY FIELDS** **WINSTON SURFSHIRT** **AJ SET**

HAIKU HANDS **THE LAZY EYES** • **MEMPHIS IN MERCY** • **MERCY** • **TASMAN KEITH** **TOUCH SENSITIVE** • **OLA**

AYERATONVE • **BIG YAWN** • **CATLIN MEDICINE** **CHITA** • **GLASS BEAMS** • **JOSHUA AMOUR** **THE REBORN** • **ROY BLUES** • **YSERA**



Students’ Representative Council FoodHub reopens in boost for student welfare

Khanh Tran reports.

The SRC Food Hub will be returning for Semester 2 2022 in what has been dubbed a “promising” initiative to combat food poverty and student welfare amid Australia’s cost of living crisis.

The program was put into a hiatus last semester following administrative mishaps between the University of Sydney Union (USU) and the SRC.

Food Hub will commence operations next week in a soft launch and an official opening party in Week Three.

Located in Level Four of the Wentworth Building’s International Student Lounge (ISL), the revamped Food Hub will operate on a demand-driven basis, resembling a pantry. This was made possible after refurbishment of the space by the USU.

The program will take place on Tuesday and Thursday between 10

am and 2 pm every week during the semester. The space will be staffed by SRC volunteers during opening hours.

Food Hub will submit orders for bulk deliveries of essential foods and basic toiletries, which students can collect from the ISL. This marks a substantial departure from its predecessor, where pre-set hampers were distributed. Where a product is not available, the SRC is able to request the item when a sufficient number of students also express interest.

Another key difference is that the new Food Hub is accessible to all students, meaning that both international and domestic students can access food support from the program.

According to SRC President Lauren Lancaster, the choice of a demand-driven was due to feedback from students that 2021’s International Student Hampers

lacked diversity and did not cater to a wide range of dietary preferences.

“This is particularly promising because we found the previous system of packages meant that some students received food they couldn’t or didn’t want to eat,” Lancaster said.

“It was devoid of diverse cultural staples like different noodles, cooking sauces, spices and rice-based products. We aim to fill that gap in response to student demand. This means they will be able to choose the foods they need most and find what works best for them, leading to less food wastage and a more personalised provision of essentials.”

Concurring with Lancaster, SRC Vice Presidents Emily Storey and Mikaela Pappou told *Honi* that the program was vital in easing Sydney’s cost of living crisis on the student body.

“With the cost of living on the rise we know how important programmes, like Food Hub, are in ensuring that all students at the university are able to access essential basics,” they said.

According to analysis by Nick Evershed and Lara Sonnenschein, rising inflation reaching 6.1 per cent has pushed the price of essential items such as fruits and vegetables up by some 5.8 per cent.

“We’re really excited to be able to launch the SRC Food Hub programme after a semester of planning alongside the USU. We are incredibly proud to continue the strong tradition of mutual aid service provision on behalf of the SRC,” said Storey and Pappou.

Students who wish to volunteer for the SRC FoodHub program can register their interest here.

USYD Rocketry Team wins big in the USA

Sam Randle reports.

USYD Rocketry Team won big at the 2022 Spaceport America Cup held in southern New Mexico in late June, placing first overall and winning two additional prizes.

The team, hosted in USyd’s Aeronautical Engineering building, won the top prize of the Spaceport America Cup, the 30K COTS competition, and an award for their robotic arm payload.

A key aspect of the 30K COTS launch was to reach an intended apigee (height) and USYD Rocketry Team got within 0.2 per cent of the desired 30,000 feet, which is a remarkable achievement.

However, taking home the top prize (the Cup) also meant demonstrating effective research, testing, reporting, and teamwork. Similar demonstration also helped the team claim victory for their payload design.

More than 1500 students across 22 countries competed in the world’s largest intercollegiate rocketry

competition. It is a year-long affair culminating in a launch in the deserts of New Mexico.

When asked what made the team unique, Executive Director Alison Lockley told *Honi* that it is “the sheer hard work and passion and perfectionism and technical rigour that they ask of their student members”.

“What really underpins everything we do is our systems engineering process and we recognise that most of what goes wrong is due to human error,” Lockley said.

“Before we even launch we run through checklists 20 time and we spend hundreds of hours working on our design reports.”

Named after native Australian birds, the Rocketry Team’s entry this year was Bluewren. The two major categories are rockets with student-research-and-designed (SRAD) motors and commercial-off-the-shelf (COTS) ones, where Bluewren is the latter.

The team designed and tested the

carbon fibre frame and a novel payload, Callisteman, which activated during the flight. While airborne the payload demonstrated a novel approach to dynamically target a falling object using computer vision, and catch it with a robotic arm.

“What made it pretty special was that fact that it worked and that Bobby [payload director] did a lot of post processing to analyse the results and show how the algorithms were implemented during flight,” Lockley said.

Beyond space applications, dynamic targeting systems may find use on Eearth in unpredictable or vibrating environments.

“It’s particularly useful for environments like Japan where you have lots of earthquakes,” Lockley said.

USYD Rocketry Team also won first place in the 10K COTS competition at the 2019 Spaceport America Cup with their rocket Silvereye. Additionally, they brought home silver for the 2021

virtual competition with Firetail.

While the team is currently working on a SRAD motor, it is still in the research phase. Fortunately for those hoping to get involved, USYD Rocketry Team is currently accepting applications to join the team.

“We’re all about hiring with diversity and making sure we consider the person, not just the degree,” Lockley said.

“[Students] might find themselves doing some operation stuff, photography or they could be helping with sponsorship.

“They might find that they’re doing something with error structure, learning [computational fluid dynamics], or in the lab helping build a rocket body.”

USYD Rocketry Team can be found online here: <https://rocketry-eng.sydney.edu.au/>

‘We will keep fighting and protesting until every refugee is free’: Protesters rally at Town Hall

Lizzy Kwok reports.

Hundreds of protestors gathered at Town Hall this Sunday to advocate for more humane treatment of refugees.

Organised by the Refugee Action Coalition (RAC), the rally was endorsed by various groups, including the Australian Rohingya Women’s Development Association, Blue Mountains Refugee Support Group, Doctors for Refugees, Grandmothers Against Detention NSW, House of Welcome, Independent Education Union NSW, Labor for Refugees, Mums for Refugees, National Tertiary Education Union NSW, Tamil Refugee Council, and Young Labor Left NSW.

David Shoebridge, Greens Senator for NSW, described the government’s ongoing practice of boat turnbacks “brutal” and called for its end.

“The task [for Parliament] is to end

all temporary protection visas, to end all offshore processing, to not turn around another boat and for this country to open its arms to the world’s refugees,” he said.

This was echoed by Vice President of the Australian Young Labor Party, Cian Galea, who emphasised the Labor Party’s complicity in furthering the plight of refugees in Australia.

He called upon the government to convert Temporary Protection Visas (TPVs) and Safe Haven Enterprise Visas (SHEVs) to Permanent Residency Visas for the thousands of refugees still fraught with an uncertain legal status.

Australian Refugees in Limbo activist Ali Nayyef highlighted the personal stories of many refugees who have spent ten years in Australia waiting for their permanent residency visas to be processed.

Renuga Inpakumar, a young activist and representative from the Tamil Refugee Council, aptly stressed that these refugees have been unable to work full-time or return home to their families for the past decade. She also called out the Sri Lankan government’s ongoing persecution and genocide of Tamil peoples.

“We must expose the harsh realities of what our refugees endure. We will keep fighting, and we will keep protesting until every refugee is free,” she said.

Ian Rintoul from the Refugee Action Coalition called for “fundamental change” beyond the granting of permanent visas.

“We need more than permanent visas. We need an end to Direction 80, and we need to make sure that the people who have suffered at the hands of the Morrison government are the priority of

this government,” Rintoul said.

Direction 80 is a direction within the *Migration Act 1958* which places visa applications for individuals that are sponsored by refugees who arrived by boat at the end of the queue to be processed. This direction is another significant barrier for reuniting refugee families.

This weekend marked the ninth year of Labor’s policy supporting the turnback of refugee boat arrivals and their subsequent resettlement in offshore detention centres. The Albanese Government remains committed to this policy, having confirmed the turnback of a Sri Lankan refugee boat on their first day in office.

Protesters ended the rally by marching to Hyde Park, chanting: “Free, free the refugees!”

USU Board: The return of Foodhub, pool tables and responsible investing

Carmeli Argana reports.

Last Friday, the USU Board met again to discuss FoodHub updates, improvements to USU facilities, and their investment portfolio, among other things. The meeting marked the first of the new board’s tenure with Cole Scott-Curwood chairing as President. *Honi* was also joined by newly-minted *PULP* editors.

FoodHub to restart from next week

After much back and forth, the Board announced the return of Foodhub - its joint program with the SRC to supply essential food and toiletries to both domestic and international students. In his report, USU CEO Andrew Mills acknowledged food insecurity as “an increasing threat to students” and praised both the USU and SRC for their work in restarting the program.

Foodhub will be available on Level 4 in the Wentworth Building on Tuesdays and Thursdays from 10AM to 2PM. According to Scott-Curwood, Foodhub will be operational from Week 1 of Semester 2 in a “soft launch” before becoming fully operational from Week 3 after an official launch event.

Scott-Curwood said that the SRC is organising sourcing food supplies, whilst the USU is coordinating the space and extra supplies in a similar arrangement to last year.

Investment portfolio review

The USU Board’s Finance Committee conducted a review of it’s investments following an Honi investigation that revealed hundreds

of thousands linked to fossil fuel companies. The Board has approved a new framework in line with the Committee’s recommendations that avoids investments in fossil fuels, gambling, alcohol, tobacco, armaments, and munitions sectors.

“In line with this, we’ll be updating the USU Investment Policy and ensuring our investment manager has an appropriate plan to make USU investments more diversified, ethical, and fit for purpose,” said Scott-Curwood.

Finances

Honorary Treasurer David Zhu described the USU’s financial position as “the best it’s been in our long history”, but cautioned against complacency. He warned against rising operational costs, as well as an anticipated third Omicron wave and changing macroeconomic conditions.

“It’s not as if we have a dragon’s hoard of gold lying around... we need that money for a rainy day,” he said.

Improvements to facilities

As usual, the USU has been busy with improving its facilities to better support student life. Notably, students will now be able to use the pool tables in Wentworth, following an *Honi* article about their disuse last semester. The USU has also been developing “Zoom rooms” for clubs and societies (C & S), which are fitted with big screens and will allow C & S to host hybrid events with their members.

Disability Room

On disability spaces, Scott-Curwood said that the USU has made “good progress” in liaising with the SRC’s Disabilities Collective in negotiating with the University for spaces. However, he also acknowledged that the project was still in its early stages. Considering the years-long delay in implementing disability spaces on campus, *Honi* is hoping to see progress sooner rather than later.

“Due to accessibility requirements, the 2021 SSAF application submitted by SUPRA on behalf of SRC, USU, and SUPRA earmarked the current Ethnocultural Room as the location for the Disabilities Space. The USU Ethnocultural Portfolio Holder is leading discussions and collaborating with students and groups who have or may use the Ethnocultural Room to ensure the replacement is appropriate and meets their need,” said Scott-Curwood.

NTEU to vote on USyd Open Day strike and picket

Amelia Koen reports.

NTEU USyd Branch President Nick Riemer has announced an upcoming vote to strike and picket on USyd’s Open Day, 27 August, if the University continues to fail to meet staff demands.

The motion comes in a series set to be voted on at Tuesday’s NTEU meeting, as negotiations for USyd’s Enterprise Bargaining Agreement (EBA) enters its thirteenth month after twenty unsuccessful bargaining meetings with University management.

The new strike motions proposed for Semester 2 follow three strike and picket days in Semester 1. The strikes concern the University’s failure to move on the union’s 2021-2022 EBA log of claims first endorsed by over 400 NTEU members in July last year.

The Union’s demands include: maintaining the 40-40-20 (research-teaching-administration) working model, an end to forced redundancies, an enforceable 3 per cent target for First Nations employment by 2024, 30 days of paid annual gender transition leave, recognition of disabled staff’s lived experience and a pay increase above inflation — among others.

In a post sent to all academic staff at the University, Riemer stated: “It’s regrettable that this [further industrial action] has become necessary. The NTEU is committed to concluding Enterprise Agreement negotiations... as swiftly as possible.”

The first strike motion calls for a strike and picket on University grounds on 17 August. The motion notes that despite recording a \$1.04 billion

surplus in 2021 and Vice-Chancellor Mark Scott bringing in a salary of close to \$1 million, academic staff continue to be plagued with “job-insecurity, overwork, permanent organisational change, mismanagement, and threats to academic autonomy”.

Further, the motion notes that the 2.1 per cent administrative pay increase is “an effective pay cut of 4 per cent” and “a massive loss in salary in real terms” due to inflation. In passing motion one, the branch will also be noting that although “management have started moving in the right direction on some issues” since the three strike days in Semester 1, the University has failed to move on the union’s “most important priorities”.

Motions two and three will determine the length of the strike as

either 24 or 48 hours in duration.

Notably, the fourth motion calls for a strike and picket on Saturday 27 August — the University’s Open Day for prospective students. Accordingly, this strike will only occur if University management continues to refuse the NTEU’s demands after the proposed strike on 17 August.

As one of the USyd’s busiest days on the Camperdown campus and the first of its kind since 2019, the threat of a strike and picket may tempt the University to finally conclude EBA negotiations.

If no agreement is reached between the union and the University, the fourth motion commits the branch to further industrial action later in Semester 2.



How to manoeuvre the USyd human ethics process

Nelson Crossley is your guide.

For the bright-eyed and bushy-tailed undergrad entering their final semester of coursework, Honours may just be around the corner. But buyer beware! Should you choose to study real humans, you will first need to apply for human research ethics approval. Regardless of whether you feel your research is ethically questionable or not, if your study involves talking to or surveying people, observing people, using human biological data, or accessing personal data, you will need to receive ethics approval prior to starting this aspect of your research.

While seemingly needless in some cases, the human research ethics approval process is critical. This process protects research participants from a variety of ethical issues and can hold the researcher to account. The ethics office also acts as a point of contact between research participants and the University. This means participants can voice their concerns about research without feeling coerced or judged by you, the researcher.

Unfortunately, the process of receiving ethics approval is a difficult one, especially for Honours students with but a year for their project and no prior experience. If you have completed any research in your coursework, your lecturer completed this process for you. This article hopes to explain what you should know about the Sydney University Human Ethics Office from my own experience.

1. The process takes a very long time.

The first thing you will need to do is request access to IRMA, the technology system used by the University to submit and review ethics applications. The process itself can take a few days and it is important to remember that IRMA can only be accessed on campus or by using the University's fiddly VPN. Once you receive access to IRMA you must complete a questionnaire with hundreds of questions. Some require single word answers and others a long response with academic referencing.

The IRMA software itself looks like it is from the 90s (see below), can be slow, and will not necessarily save your work. Keep a copy of everything. I learnt this the hard way when I lost hours of work after the system timed out, deleting my progress. That being said, in my experience the people at the ethics office are very helpful, so do not hesitate to contact them when you have problems.

USyd's process is also less streamlined than other universities. We do not have separate ethics procedures depending on risk or faculty. UNSW has five different pathways for five different levels of risk ranging from negligible to "more than low risk". UTS has one ethics procedure for human research not involving medical or clinical trials and one for medical research. Macquarie has two main ethics committees and several low risk faculty based groups. Sydney has two committees but only one questionnaire to determine ethical risks involved in your process. This means that social

sciences and humanities students go through the same channels as students completing clinical trials.

2. Allow plenty of time to hear back regarding your approval.

Once you've completed the questionnaire and supplied all your documents on IRMA, you will need to check which meeting your application will be discussed at. The ethics committee has weekly submission deadlines. Assuming they have space in their agenda, your application should be discussed two weeks after submission. Following this you may be required to wait a further 10 days for processing. However, from my experience this is not always the case. I submitted my first application on the 8th of May and did not hear back from the human ethics committee until the 8th of June. Make sure your research can proceed without interviews or surveys during this waiting period. In my Honours cohort we had people waiting even longer to hear back, with little to no communication from the Ethics Office.

3. Understand what to do if your application gets knocked back.

It is common for most approval requests to be knocked back the first time round, even in the social sciences.

USyd's system involves three levels of responses to an application. The first is full approval: you are given your

approval number and you can go out and start your research. The second response is clarification: the committee will give you a few things to address but the application can be approved by someone in the ethics office instead of the whole committee. Finally, there is complete rejection, requiring you to submit a wholly new application.

Most people I know receive the second level of approval. After following the suggestions it took a further two weeks to hear back. Overall, the process took two months.

4. Grammar matters more than it should.

When I received my initial response I received five points of feedback relating to ethical issues and 10 relating to the grammar and syntax of my response. One of the instructions was to correct a split infinitive, a grammatical construction that is widely regarded as appropriate. While it is frustrating to have your grammar nit-picked by a committee designed to spot ethical missteps, it would be a shame to have your proposal knocked back on grammatical grounds. Read once, once more, and once more again!

Overall, the USyd human ethics process is frustrating and requires high levels of patience. Hopefully, you can learn from my experience and get through the process efficiently, without needing to violently split any infinitives.

The conservative crusade against the history curriculum

Aidan Elwig Pollock opines.

Australian conservatives have embarked upon a rhetorical campaign against the education system that risks plunging the country back once again into the history wars experienced at the turn of the millennium. Late last year, attempts by then Education Minister Alan Tudge to intervene in the drafting process of the national curriculum were widely reported. Tudge called for broad changes to avoid a draft curriculum that "painted a negative view of our country, our history, our future."

A year later, on 15 July 2022, it was revealed by *The Saturday Paper* that 11 sub-strands of the history curriculum had been successfully removed from the draft, alongside a quarter of the civics and citizenship course. The new curriculum replaced globally-focused units, like 'Asia and the World' and 'Industrial Revolution' and the 'Movement of People' with extra mandatory courses on Australian history like 'Making and Transforming Australia 1750-1914'.

Perhaps more worryingly, the new draft also watered down the concept of "invasion" in the context of Australian colonial history, reframing it from a historical reality to an event "experienced by First Nations Australians as an invasion".

Other narratives that underpin conservative ideology have been woven throughout the syllabus, evident in passages like "appreciating the cultural

and historical foundations of Australia's Christian heritage and their impact on Australian values," found in the civics and citizenship section.

Such narrowing of a broad curriculum that caters to an increasingly diverse student population with a syllabus shaped by Eurocentric perspectives only alienates otherwise keen students and damages the standing of history as a discipline.

Anti-education rhetoric that has been deployed by right-wing politicians since the election is increasingly concerning. Senator Hollie Hughes blamed the LNP failure to secure the youth vote on schools being steeped in "left-wing rubbish" through "an education system that is basically being run by Marxists".

Liberal Opposition Leader Peter Dutton has now identified education as a key campaign focus. Parents are worried that the education system is "driven by unions and by other activists," according to Dutton.

"There has been a bewilderment by some parents in terms of what they see their kids coming home with. At the same time, education outcomes have declined in our country. This is a debate parents want to have. We want to contribute to that based on the values of our Party."

Such language is incredibly dangerous and belies a devious strategy to control the future of Australian society. It is

not unprecedented: the history wars at the turn of the millennium were driven by right-wing commentators working in lockstep with the Howard government. It sought to enforce a specific vision of Australia entrenched in individualism, neoliberalism, selfishness and greed. According to historian Tony Birch, the Australian conservative right attempted to discredit historians and divert national attention during key moments in the path to reconciliation, such as the Howard government's lacklustre response to the 1997 *Bringing Them Home* report.

The current, renewed attempt at a history war is not only a desperate attempt to regain voters lost to the UAP and One Nation. The repeated reference to election results in this new salvo is particularly telling: Dutton knows that by controlling education, the Liberal party can entrench conservative values, and entrench a conservative voter base across Australian society. Educated voters have abandoned the Coalition in droves.

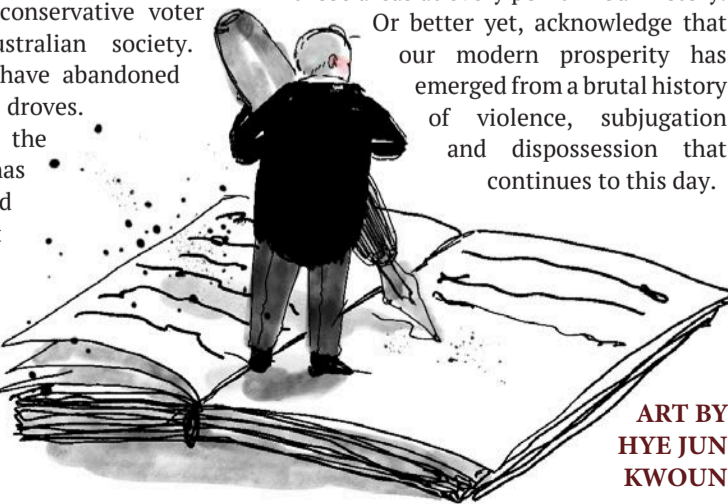
Still captured by the hard right, it has apparently decided that the best way to reverse this trend is by manipulating the education system to ensure future

votes, rather than changing their values to adapt to the times.

And a final note: Alan Tudge claimed recently that he "still want[s] to ensure [...] when students come out of school they really understand Australia is one of the wealthiest, freest, most egalitarian and most tolerant societies that has ever existed in all of human history, and the origins of that and how we became that."

Even if Tudge's bewildering worded statement was correct, he would do better to look towards the myriad of campaigners, activists, and groups from Australia's feminist, Indigenous, environmental, and union movements. It is these groups that have contributed to our wealth, freedom, equality, and tolerance, not conservatives who have consistently attempted to walk our country away from progress in any of those areas at every point in our history.

Or better yet, acknowledge that our modern prosperity has emerged from a brutal history of violence, subjugation and dispossession that continues to this day.



ART BY
HYE JUN
KWOUN

Moore College: USyd's fundamentalist neighbour

Khanh Tran mingles with Moore after 9pm.

Descending down the curve of City Road towards Newtown, just past the gates of St Paul's College, a clean, modern sandstone edifice greets the eye. Turning the eyes across the road in St Paul's direction, an austere red-brick, Gothic two-storey building stands next to a chapel. Here lies the epicentre of Australia's conservative Anglicanism — Moore Theological College.

A bastion of conservative neo-Calvinism

Founded in 1856 as a byproduct of British colonialism by Thomas Moore, Moore is the primary seminary for the training of Anglican clergy in Sydney and the country. Among its notable figures include names like former Principal Thomas Hammond, who used to be the Grand Master of NSW's Orange Lodge, which is a branch of the fundamentalist and sectarian ultra-loyalist organisation in Northern Ireland.

A unifying element between Moore's preachers is that they all subscribe to an conservative, neo-Calvinist theology. To put it crudely, evangelical Calvinists rely solely on the Bible and a resolute belief in the idea that all future outcomes are divinely predetermined. This is in contrast to other Christian traditions such as Catholicism, which considers institutional traditions in addition to biblical exegesis.

Unlike Europe's ancient universities, Australia's oldest universities leave theological teaching out of their curriculums, giving birth to the arrangement of granting land to Christian denominations for the development of residential colleges. At some of these colleges, theological faculties were attached.

In the University of Sydney's case, the colleges' land allotment mirrors the major Christian denominations: Catholic, Presbyterian, Anglican and Wesleyan. Standing on the Anglican allotment are St Paul's College and Moore Theological College. This model is mirrored in Melbourne, with the sole difference that Trinity College's theological faculty is situated in a secular student environment. In contrast, Moore's theological faculty acts as the standard-bearer of Sydney Anglicanism.

Sydney Anglicans are, in progressive Anglican Muriel Porter's words, a "hard line monolithic Evangelical centre" who wield vast influence in Australia and the Anglican congregation globally.

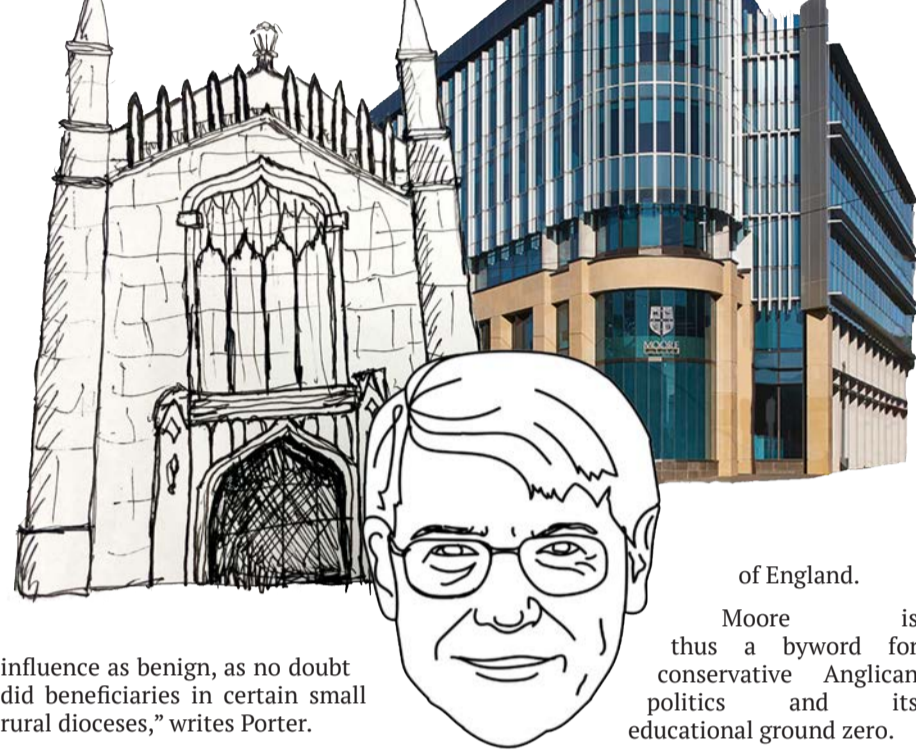
Moore wields a near-monopoly on the training of the archbishops of Sydney, with five of the six last archbishops either an alumnus or a senior manager of the College. Indeed, the incumbent title-holder and former USU Debates Director (1986), Kanishka Raffel, received theological training at Moore himself.

Moore is not shy about its connection to the Sydney Diocese, proudly advertising its devotion of "chief service to the Anglican Diocese of Sydney... the majority of whose clergy train at the College".

The reason behind the Sydney Anglicans' strong hand despite its size, as explained in Porter's 192-page tome, is the fact that it is "the largest and until recently, the richest Anglican Diocese in Australia" before it was dwarfed by Melbourne in the last decade.

ART BY ELLIE STEPHENSON

"Sydney's previous wealth meant that it was not just envied, but feared and resented. Feared, because it had the resources to exert considerable influence on the rest of the Australian Church. Sydney Anglicans saw that



influence as benign, as no doubt did beneficiaries in certain small rural dioceses," writes Porter.

"Such assistance could however mean that recipients would be reluctant to oppose Sydney national initiatives or the introduction of Sydney-trained clergy, for instance."

Another factor in the diocese's vice-like grip on the General Synod is a long record of "branch stacking" that would not feel out of place in a mainstream political party. According to Porter's calculations, the Sydney Anglicans alone command a mammoth 30 per cent of the Church's influential General Synod.

Inextricable from the Diocese's influence is the production of Sydney-trained clergy at Moore College, whose wealth is considerable despite enrolling just under 500 students. According to its latest annual report, its assets total \$83.7 million. This figure dwarfs other institutions of a comparable size, being more than triple the assets of The National Institute of Dramatic Art (NIDA) who was elevated to University College status by TEQSA last year.

Abulwarkagainst women's ordination, queer people and modernism

Peter Jensen, who received his undergraduate degree at the College and led Moore for over a decade between 1985 and 2001, eventually presided as the Archbishop of Sydney from 2001 until 2013. During that time, Jensen was noted for being a conservative firebrand who stood as a reactionary force against proposals for women's ordination and queer people in the Anglican clergy.

As proposals for queer clergy emerged in the Anglican community in the early 2000s, Jensen railed against the queer community, condemning same-sex love. He also supported a letter calling for former Archbishop of Canterbury Dr Rowan Williams, considered a moderate Anglican, to reconsider his positions on the blessing of same-sex unions.

"My difficulty with Dr Williams is the position he has enunciated on his own views on the blessing of same-sex unions

and the ordination," Jensen told *ABC News* in a 2003 interview in response to a preaching tour in England, as Williams was chosen to lead the Church

of England.

Moore is thus a byword for conservative Anglican politics and its educational ground zero.

It is perhaps unsurprising then that Moore's conservatism extends beyond its theology, spreading its reaches into the private lives of its inhabitants. For instance, the College penalises "sexual activity outside marriage" in its 19th century residence, John Chapman House, and prohibits members of the opposite sex to mingle on the same floor after 9pm.

"In residential areas (including bedrooms and corridors) members of the opposite sex are restricted to 9:30am to 10pm," reads John Chapman House's Resident Handbook.

Given that Moore subscribes to the social doctrines espoused by the Sydney Anglicans, John Chapman House's policy extends to restricting same-sex and cohabitating relationships by extension.

Today, the same dynamics are at play as the Anglican Church in Australia once again toils over supporting same-sex marriage. In its 2022 General Synod, the Archbishop of Sydney said that the Anglican congregation was "in a perilous position" despite the fact that the conservative diocese and factions have a monopoly over the administrative committees of the General Synod.

Indeed, the Sydney Anglicans worked hard to thwart a motion moved by progressive member Matthew Anstey, to recognise same-sex marriage five years on from Australia's plesbicite. Although the conservatives got their desired outcome in May, the result (145 against, 95 for), the yielding of a significant minority of 40 per cent for progressives is a sign that activism within the Anglican Church remains strong despite resistance from the conservative Sydney Diocese.

USyd's ties with Moore College

At present, Sydney University enjoys a cosy relationship with Moore, being in physical and theological proximity to the neighbouring St Paul's College. Paul's current warden is Dr Ed Loane, a Moore alumnus.

From the University's point of view, Moore is wholly separate from its secular sandstone edifices. Indeed, when queried about the joint Red Energy contract between the University, its residential colleges and Moore, USyd chose to distance itself from the institution. A University spokesperson said that Moore "pays its own electricity costs" and that the arrangement aims to collectively lower the price paid by the University and the Colleges.

Yet this hides a more nuanced picture. Former USyd Vice-Chancellor Michael Spence, an ordained Anglican priest himself and alumnus of Oxford's evangelical Anglican Wycliffe Hall, is one who embraces Moore's conservatism. In a conversation with the Sydney Anglican-led *Eternity News*, Spence described modern Australia as "increasingly similar" to the persecution of first century Christians.

Spence's philosophy thus reflects a pessimistic and ossified view of what it means to be Christian in a secular world, especially in regard to the majority status it enjoyed until last month, in an echo of Charles Taylor's words in *A Secular Age*. In reality, Moore, Spence and their ideological colleagues are lamenting the loss of their dominance in Australian society, no longer enjoying the political support needed to comfortably pass their preferred policies and being subjected to scrutiny.

Moore also positions itself closely to USyd's Evangelical Union to push its political agenda. According to *Honi's* May 1971 edition, the College sent Rev Bruce Smith to debate against pro-choice advocates at USyd's Wallace Lecture Theatre in response to NSW's landmark *R v Davidson* case. Similarly, Moore's conservative firebrands have a symbiotic relationship with Sydney University, with its figureheads often hailing from the University. This counts not just the current archbishop but also the conservatives in Peter Jensen, Marcus Loane and Broughton Knox.

Moore has since been elevated to the status of University College in 2021 — one step shy of becoming a fully-fledged university. This echoes the Seventh-Day Adventist Avondale University's status as Australia's newest university last year. One legacy of Scott Morrison's term may well be a shift towards the United States where religious universities become a significant small player in higher education, marking a departure from Australia's historically secular university sector.

In a world where over 40 per cent of the Australian Anglican leadership agrees with the statement that same-sex relationships are "a moral good and a gift to be celebrated", the Sydney Anglicans' threats of schism over blessing same-sex relationships may yet harden their hearts to the inherent goodness of others.

For a purportedly progressive, secular seat of higher learning such as USyd, the incongruence between the University's professed distance from Moore makes for an uncomfortable reading of the institution's progressive credentials. The seminary's physical and ideological proximity by virtue of Spence, St Paul's and USyd's Evangelical Union, is a reminder that the Sydney Anglicans' polarising politics remains deeply embedded in USyd's cloisters of power.

Uluru Statement in focus as Garma Festival opens

Ethan Floyd analyses the vital position of First Nations voices as the 2022 Garma Festival opens in Arnhem Land.

First Nations people such as myself are accustomed to being left at the back of the queue during election campaigns, which typically shrug off the shameful inequalities experienced by many Indigenous voters. So it was an encouraging shift to hear then-incoming Prime Minister Anthony Albanese open his May victory speech with what he spelled out as a key ambition — creating an Indigenous Voice to Parliament.

It means we might be making some progress after decades of protracted debate over whether the nation should amend the constitution to give First Nations people more say over our lives.

The Uluru Statement from the Heart will likely define the Albanese government – still in its nascent stages – and possibly the future of the Peter Dutton-led opposition. The coming years will tell us much about the state of our democracy and where we’re headed as a nation.

This May marks five years since Indigenous people from across the nation gathered at Uluru to come to a consensus on the best way to change the constitution and bridge the divides between Blak and white Australia. It lands at the crossroads of political upheaval shaking democracies worldwide, and now here, in Australia. This federal election has broken our political landscape wide open. Does this make such a referendum harder to pass, then?

It is already an uphill climb. A successful referendum must win both a majority of voters and a majority of states. Only 8 of 44 referendums have ever carried, with the last Yes vote in 1977. However, if the new government can get support for a Bill in both Houses of Parliament, we would see our first referendum in more than 20 years – the last taking place in 1999.

History tells us that without bipartisanship, a referendum is dead on arrival. And when it comes to a First Nations Voice, we know where the Liberal-

National coalition sits: it has already rejected it twice, under both the Turnbull and Morrison governments.

Albanese’s government is sailing into fierce political headwinds. When asked during the election campaign whether he would take the Voice to a referendum, Scott Morrison replied: “Why would I?”

So, why would Peter Dutton?

At first glance, Australia’s political history does not bode well for supporters of the Uluru Statement. In 2007, Peter Dutton, then Shadow Minister for Health, led a public boycott of Kevin Rudd’s apology to the Stolen Generations.

In a party room largely stripped of moderates, Dutton could play to his conservative base and see this as an opportunity to inflict political damage to Albanese. Building consensus on a path towards a referendum is likely to be one of the major challenges for the Albanese government, but it will be helped by a wave of new independent MPs who support the move.

Albanese faces pressure from Aboriginal leaders, who are pushing for a Voice referendum to be held in May 2023, or January 2024 at the latest.

Labor’s Linda Burney, the nation’s first Aboriginal woman to take on the Indigenous Affairs portfolio, is acutely aware of the scale of the challenge before her. The Wiradjuri frontbencher has said there must be a comprehensive public education campaign to explain the Voice to millions of Australians before a referendum is held.

Victorian Greens Senator Lidia Thorpe – a key player in a growing political force – says she would prefer to see action on a Treaty and a truth-telling process before a referendum is considered. “People want a Treaty. It’s not about the Voice. People don’t want a Voice to Parliament. People are sick of being an advisory body on the side,” she told me.

She would rather see a national

truth-telling process and a pathway towards treaties prioritised by the federal government. “It means that there’s unfinished business, and that unfinished business is a treaty,” Thorpe says.

But those who back the Uluru Statement – a movement which has predominantly been led by Indigenous women – argue there can be no genuine change in any area of policy without the input of a Voice. Leading Indigenous academic Professor Marcia Langton of the University of Melbourne says there is a clear plan for a Voice to Parliament that the government needs to act on. “What we’ve set out in our report for a Voice is very straightforward and clear, and is the preferred option of most First Nations people,” Professor Langton says.

“When people say they want more detail, all that tells me is that they refuse to read our report, because all the detail is there,” she says. “I do wonder if some of them can read and write.”

Close to two thirds of Australians back a referendum according to the ABC’s Vote Compass, and although a third of Coalition voters oppose it, another 43 per cent support it.

While many Indigenous people support the government’s commitment to a referendum, they’re now waiting for details on what a Voice to Parliament would look like.

Lead Convener of the Coalition of the Peaks, Pat Turner, says many Indigenous people need to see a proposed model for its role and function. “The Australian public isn’t just going to vote wholesale for something that they don’t understand,” she says.

“My understanding is that the Voice should be there to vet all legislation that is coming before the Australian Parliament to ensure that it does not have any unintended consequences that are going to impact badly on our people.”

Indigenous leaders have said they want the Prime Minister to spell out a path towards Australia’s first referendum in 20 years, as he travelled to north-east Arnhem Land to make a significant address to Aboriginal communities.

Torres Strait Islander man and advocate for the Uluru Statement from the Heart Thomas Mayor says there is a “great expectation” that the government will announce the next steps towards a referendum.

“With Garma, you always look forward to some big announcements, there’s some very important people from around the country going,” Mayor says.

This great expectation was, for some, met by the Prime Minister during his address to the 2022 Garma Festival. Albanese pledged to settle “as soon as possible” on the referendum question that will be put to the Australian people, which could be as soon as next year.

Currently, the proposed question: “Do you support an alteration to the constitution that establishes an Aboriginal and Torres Strait Islander Voice?” will be put to the Australian people sometime within Albanese’s term.

The Prime Minister delivered this landmark announcement during Garma’s opening ceremony, expressing to the crowd how privileged he feels to live alongside the world’s oldest continuing civilisation. “We should cherish it. We should be proud of it. We should celebrate it and we should recognise it in our national birth certificate,” he said.

The four-day Garma Festival highlights the cultural traditions and history of the Yolngu people, including art, story-telling, song and dance, alongside discussions on contentious political and social issues for Indigenous people.

The theme for 2022 is ‘Nhana Nathilyurra’ — meaning ‘look ahead towards the future’.

Witches, bitches, and linguistic switches

Nicola Brayon examines the sexism in semantic change.

At one point in time, the words “witch” and “wizard” were simply gendered versions of the same concept: a magical person. Over time, however, one of those words has taken on another, more negative meaning. According to the Oxford English Dictionary, “witch” can be used as “a term of abuse or contempt for a woman, especially one regarded as old, malevolent, or unattractive.” Why is it that “witch” has come to mean something so pejorative, and no such thing has happened to “wizard”? I’m going to take you through the way that language evolves, and, in doing so, cast some light on the sexism baked into our language.

First, let’s understand what it means for meanings to change over time. We all understand words as having meanings; if we didn’t, nobody would be able to understand what this article is saying. These meanings are not static. They change with time and differing contexts. Some examples of semantic change are quite drastic: “bully” used to be an affectionate term for a sweetheart, and now means something quite different. In this article, I’ll be focusing on two particular types of semantic change: pejoration and amelioration. Both refer to the value judgements contained within words changing over time, with pejoration being a change towards negativity and amelioration towards positivity. “Bully” is an example of pejoration – a term with a positive value judgement became something negative. Semantic change happens all the time, often without us realising.

There is one peculiar exception to this explanation that I’d like to explore. Arguably, attitudes towards women in Western contexts have only gotten more progressive over time. This, however, is not reflected in our language. As with the example of “witch” and “wizard”, there are many instances of ‘apparent duals’ – sets of words whose meaning is differentiated only by gender – for which the feminine version of the word has pejorated, and the masculine version either hasn’t changed or has ameliorated. “Courtier” and “courtesan” are an apparent dual, both being terms for members of a court. “Courtier”, the masculine, has not changed meaning over time. “Courtesan” has taken

I can’t give a definitive answer. I can, however, offer some theories. One is that the value judgements imbued in words change in tandem with social attitudes. An example is the way that words which refer to the LGBTQIA+ community have, arguably, ameliorated over time. Of course, there have always been people who used words like “gay” in a positive way, but in mainstream discourse, “gay” has gone from something taboo, or, in bigoted or ignorant settings, insulting, to something reclaimed in a positive way. Sometimes this happens organically. As society becomes more accustomed to new ideas, the judgemental power of a word is undermined. Other times, this change happens forcibly. Part of the civil rights movement in the US was the forcible amelioration of the word “black” in reference to African Americans, consciously recontextualising it as a positive thing rather than something derogatory. This trend makes sense – as our attitudes get more liberal, so do the value judgements in our language.

This could exacerbate the housing crisis, which has seen student rental accommodation become increasingly inaccessible, especially as university accommodation is sold off.

on the meaning of a sex worker, which (unfairly) carries negative connotations. “Master” and “mistress” were both initially honorifics for unmarried people. “Master” has actually ameliorated, to become someone who is skilled at something, while “mistress” carries the negative judgement of an adulterer. Other similarly pejorated duals are “bachelor” / “spinster”, “buddy” / “sissy” (being derived from “brother” and “sister” respectively), and “governor” / “governess”. Time and time again, we see words that are feminine-coded which have degraded with time into something that is, at best, belittling, and, at worst, insulting.

Sexism exists elsewhere in English too. Many pejorative terms are semantically coded with gender. “Bitch” initially referred to female dogs. “Pussy” and “cunt” are both slang terms for the vagina. In some instances, these words are intended to be insulting in specifically gendered ways. Calling a woman a “bitch” implies that she has negative characteristics stereotypically associated with women – being bossy or catty. To call anyone else a bitch ascribes other negative, stereotypically feminine traits: weakness, pettiness. Part of the insult is the identification of, or likening to, an unflattering caricature of womanhood. In other instances, the insult itself is entirely divorced from gender. “Cunt”, as far as I can tell, is not exclusively used in a context which has sexist ramifications. It exists simply as a ‘bad’ word. It seems not to be a coincidence, however, that many ‘bad’ words come from a place of misogyny.



ART BY AMELIA KOEN

If it were true that negative value judgements temper with social change, then femininity should no longer be a damning component of semantics. Perhaps, then, that claim is too general. Maybe, it would be more accurate to say that meanings change when people collectively, consciously change how they use words. In many of the cases listed above, a speaker might not be conscious of the misogyny that underlies the words they use. Bossiness may be a negative trait worth disparaging with “bitch”. “Cunt” may be a satisfying word to say. “Witch” may be a good descriptor for a particularly nasty woman. However, it is worth being conscious of the ramifications of sexist language. The more we normalise femininity as a damning trait with our words, the easier it is to damn women. By choosing words that reflect the values that you espouse, you help inch our language in a more positive direction. Speak kindly. Help make witches magical again.

Sydney mould plagues university students

Angelique Minas spores a thought to sharehouse mould.

Nationwide, severe flooding has caused an epidemic of black mould to infest houses from the Inner West to the Eastern Suburbs of Sydney. These extreme weather conditions have wreaked havoc on Australian infrastructure and left university students living out of home especially vulnerable to mould’s economic and medical side effects.

The consequences of rising inflation and steep cost of living, compounded by the costs of mitigating the spread of an in-home black mould outbreak, have weighed heavily on the pockets, minds, and health of many local university students. One university student, local to the suburb of Annandale, recalled an entire room overtaken by black mould, rendering it completely unliveable. However, when reported to her landlord, she was simply told to keep the door permanently closed for the rest of her tenancy.

Renters with more forgiving landlords are still suffering from the economic and health-related burdens of a black mould outbreak. A group of University of Sydney students, living in the Leichhardt area, stated they were cleaning recurrent, growing patches of black mould off of their walls and ceilings at least weekly. Despite their landlord’s best efforts in funding a roof replacement, the structural integrity of their home was still not improved

enough to fend off the spreading mould.

Many students also report this black mould epidemic has caused many negative impacts on their physical wellbeing. Bella describes how she was unable to clean the mould spreading throughout her bedroom while being sick with COVID-19. The issue remained untreated during her isolation, the prolonged and persistent exposure further irritating her lungs and making recovery even more difficult. Bella also expressed being unable to tell whether her residual chesty cough was a symptom of long-COVID or a consequence of living amongst the black mould for weeks at a time.

Furthermore, many students voiced complaints about the stress caused by additional costs to rectify mould issues in their homes. Ash, a USyd student located in the Stanmore area complains of having to purchase a dehumidifier as a last resort solution to an interminable growth of black mould, a decision which came with a weighty economic cost. Ash explains the material cost of removing and maintaining a mould-free home, as well as the constant looming worry that the mould will return despite his best efforts, has spiked his anxiety levels.

Another USyd student renting in Drummoyne talks about having to throw

out hundreds of dollars worth of beloved clothing items after they were infested with mould, despite her best efforts to clean the spores off. Another university student and Leichhardt resident describes the devastation of having to throw out several sentimental items, including photographs and letters, which were covered in mould.

To educate and assist the communities impacted by this devastating wet weather, NSW Health released a mould factsheet, detailing the health consequences of an untreated black mould problem, recommendations for cleaning, and mould removal and maintenance. This fact sheet confirms that prolonged exposure to mould can cause symptoms such as: a blocked nose, a cough, wheezing, respiratory infection, and itchy eyes and skin, with particular individuals with pre-existing respiratory issues such as asthma particularly at risk.

Additionally, NSW Health recommends decreasing the use of heaters and keeping windows and doors open to increase ventilation and minimise household humidity levels. However, this exposes students to the glacial winds and weather conditions of one of eastern Australia’s coldest winters in a decade. The online pamphlet also suggests routine cleaning using bleach and vinegar to remove the mould, but this solution is effectively a

band-aid to the issue. Other government official recommendations include purchasing dehumidifiers or professionally replacing more absorbent fabrics that have been infested with mould. Yet these strategies are not cost-effective for the students-impacted-by-black-mould demographic.

Despite the government’s efforts, the short-term solutions presented in the pamphlet are a university student’s best bet at living safely in a house contaminated by black mould. Routine cleaning can be done using a bleach and water mixture, or other chemical mould-cleaners sold at Woolworths and Coles, and a microfibre cloth.

However, there is no replacement or solution to the emotional impact of losing items of personal and sentimental value, nor to the health consequences of living amongst black mould for weeks on end. Ultimately, the onus is on landlords to offer university students solutions to their black mould crises. University students living out of home remain an extremely vulnerable community suffering under the conditions of the recent plague of black mould affecting eastern NSW, with conditions liable to worsen as La Nina is predicted to stretch until the end of the year.

How will rising interest rates affect students?

Ellie Stephenson takes an interest.

With the Reserve Bank of Australia (RBA) raising the cash rate target by a combined 125 basis points in the last three months to 1.35 per cent, Australians are seeing interest rate rises that outpace expectations, which mark a distinct departure from the monetary policy setting of the last two decades.

The rise in interest rates responds to escalating inflation, with headline inflation (i.e. the overall increase in the prices consumers are paying for goods and services) sitting at 6.1 per cent in June and expected to rise further throughout 2022. The effects of inflation on students are obvious: our student debt increased by 3.9 per cent due to indexation last month, we have been paying over \$2 a litre for petrol, rents inflated by 9.7 per cent between June 2021 and June 2022, and wages have lagged behind the growing cost of living.

But what is the impact of interest rate rises on students?

The most immediate effect of interest rate rises is to make borrowing money more expensive. This aims to counteract inflation by reining in spending, since getting into debt costs more. If demand falls, increases in prices should slow.

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Rent inflation to continue

For people with significant debts like mortgages, this will increase the cost of repayments when they are not on fixed rates. That increase will also make it more difficult to get a loan.

While most students aren’t taking out major loans, we are affected by the indebtedness of other participants in the economy. Most notably, students who rent are vulnerable to increases in mortgage repayment rates being passed on by landlords, worsening already-steep rent inflation.

This could exacerbate the housing crisis, which has seen student rental accommodation become increasingly inaccessible, especially as university accommodation is sold off.

What will happen to unemployment

High inflation is correlated with low unemployment, and we are indeed seeing historic low unemployment.

Raising interest rates and attempting to rein in spending could come at the expense of employment, if declining borrowing and investment shrinks the job market. This means that, while current inflation puts pressure on students’ cost of living, anti-inflation policy could also hurt young people by making it harder to get a job.

A policy approach to inflation need not necessarily lead to unemployment – instead, we could focus on increasing productivity (for example, by investing in sectors with room to grow such as renewable energy) or redistributing the costs of inflation away from workers (for example, by applying windfall taxes to companies who are profiteering).

Ensuring that low unemployment is taken seriously as a political goal will be essential to protecting young people’s interests with respect to inflation.

Interest rates and investment

Higher interest rates make borrowing money more expensive, impacting investment.

While most students are pretty far

removed from investment decisions, one way in which higher interest rates could indirectly affect young people is by posing challenges to investment in green industries – including renewables, green technologies and climate mitigation.

As a newer industry, the establishment of renewable energy infrastructure and the development of green technology benefits from cheaper capital (equipment and infrastructure) costs.

The cost of establishing renewable power plants has been found to be more responsive to low interest rates than that of fossil fuels, meaning that green industries are more competitive in a low interest rate economy. This is because the majority of costs associated with renewable energy is the setup, rather than ongoing operation and inputs.

Accordingly, policy support to direct investment towards green industries and maintain investor confidence in the sector might be necessary to support the energy transition and other environmentally beneficial activities.

Inflation is a policy question

In the midst of all of these economic dynamics, it’s important to remember that inflation is not a neutral monetary phenomenon – government policy can influence the winners and losers from inflation, distributing who bears the costs and who experiences the benefits.

Ultimately, how inflation and interest rate rises affect students depends on the decisions of our policymakers.

Experiencing beauty as radical ecology: On Timothy Morton

Zara Zadro surveys the strangeness of the Anthropocene.

While travelling overseas recently, I admitted to a friend of mine, who studies art history, that I did not understand the practice of going to art galleries. I didn’t quite know if I believed this statement at the time, but felt, the more that I said it out loud, that it grew to be true. I had spent a few weeks in London, darting through a myriad of exhibitions where I’d tried to convince myself that I was feeling whatever I was supposed to feel about the works within. We may view art online. We may view the history of art online. The existence of the gallery space implies, among other things, the presence of some mysterious, transcendent quality derived from art’s materiality, which evades direct perception or labelling or quantification – it just is.

“Things are mysterious, in a radical and irreducible way,” writes Timothy Morton in his essay *All Art is Ecological* (2018). Poised at the intersection of ecology and art philosophy, Morton’s essay characterises how the beauty and surrender that we experience through art might be used to energise futures of nonviolent coexistence between nonhumans and their environments. He explains that the experience of beauty is an entity both from oneself and not oneself, a ‘mind-meld’ between me and a nonhuman thing (the artwork) which is entirely ungraspable.

Unlike human resources, the well of beauty from art, literature, and music

is inexhaustible. It does not decay or pollute the earth, typifying the sort of unconditional and open future we might cultivate ourselves, should we tune ourselves to ecological being and thinking.

“Things are mysterious, in a radical and irreducible way”

I read a slim printed volume of this essay during that trip to London in July, poring over it in many sticky tube carriages. It was the same July that the country’s heat climbed to its highest recorded temperatures. I have lived through Sydney heatwaves and scorned the grumbling that Europeans seem to do in the face of weather we’d consider normal. But, amongst it, the abnormality was unshakeable. Almost as unshakeable as the heat, gathered thick as ghosts in buildings designed to entrap it, and tarmac aeroplane runways melting under the sun.

Morton’s essay is a manifesto for ecological thought that defends the strangeness and ambiguity that characterise our current era. Regarding the title of the first part of the essay, “And you may find yourself in an age of mass extinction”, he suggests that

the common literary practice of editing out the subjunctive mode (‘may’) in favour of the active one elides the shaky experiential dimensions of the Anthropocene. He dismisses ontological certainties and future-orientation – what needs ‘to be done’ – which characterise current advice on how to be ecological, favouring “the hesitation quality, feelings of unreality or of distorted or altered reality, feelings of the uncanny: feeling weird.”

Living in an age of mass extinction is intrinsically weird. Only six have occurred in the history of the earth, and we must not, yet often do, naturalise this abnormality through the repetition of data, and apathetic phrases like “the new normal”.

Often, the temporal dimensions of mass-extinction events are so gradual when measured against human experience that we don’t realise we’re living through one – indeed have not since the dawn of agriculture – until something malfunctions: extreme weather, the conflagration of our land, pandemics catalysed by cross-species pathogenic spillover.

Yet the strangeness with which we encounter this era – the ongoing, radical de-naturalisation of the conditions in which we may find ourselves living – is also the wellspring for ecological thinking, politics, and philosophy, argues Morton. This is where the beauty experience comes in.

Because beauty “must be fringed by some kind of slight disgust, something that normative aesthetic theories are constantly trying to wipe off.” Heidegger argues that there are no such things as truth and untruth, because you are always in some version of the truth, i.e. ‘truthiness’. “There needs to be this ambiguous space between art and kitsch, beauty and disgust. A shifting world, a world of love, of philos... Of truthiness rather than rigid true versus rigid false,” writes Morton.

Of course the beauty experience is not foreign to me; I am simply more attuned to it elsewhere, such as in literature and the environment. Morton suggests that we can tune ourselves into both beauty and ecological thinking; just as beauty is sutured to love, and love has no reason, we can appreciate other life forms for no reason at all. Contemporary artists are increasingly tapping into this nexus of beauty and ecology, displayed in works like those of Sydney’s 2022 Biennale.

“There is a certain courage of letting yourself fall asleep and allowing dreams to come, which resembles the courage of allowing art to affect you,” writes Morton. Rather than a simple answer to how or why I might appreciate art in a gallery, perhaps I must tune myself into the ways in which I am already affected by art. As Morton writes: “You are already a symbiotic being entangled with other symbiotic beings... you are ecological.”

A sign of change: Mobilising the social media generation

Katarina Butler investigates how protest media has changed in the age of shortened attention spans.

With an umbrella barely shielding me, I stood in front of Town Hall, jeans sodden from the pouring rain. Fitting, given the tragedy we were protesting: Roe v. Wade had just been overturned. As the march slowly proceeded towards the American Embassy, I took a moment to marvel at the groups of young people posing with their signs, fellow protesters taking pictures. Many were adorned with jarringly humorous slogans such as ‘If life starts at ejaculation, blowjobs are cannibalism’. I was struck by the effort that had gone into making these posters not only unique, but clearly sharable.

Over the past several years, I’ve noticed that protest messaging has increasingly positioned itself to go viral, using meme formats rather than iterating common slogans associated with a cause. The coat hanger is one such (morbid) motif befitting of the Roe v. Wade context. While there were plenty of signs adorned with ‘my body, my choice’ and other classic feminist slogans, it was mostly an older crowd exhibiting them. Younger people preferred to hold up more inflammatory signs. It seems as though everyone is competing to come up with the wittiest phrases or the best appropriation of a well-known meme format, leading to a disconnected collection of cries rather than a single unified message.

Iconic protest movements such as May ‘68, led by Parisian art students, developed striking visual symbols iterated throughout their strikes, replicated through posters, flyers, and banners alike – a natural consequence of using silk screens to print media at the time. Repeated imagery was an evocative call to action; a young girl throwing bricks in the street, images of oppressive factories, and workers marching in protest remain symbolic of the power of young people standing in defiance.

As movements for social change come into the mainstream, they invariably attract younger crowds. Information about protests and strikes is often disseminated online, and participants react by creating media that they hope will be preserved in a digital space. Without strong ties to activist collectives, young people tend to respond in a way that mirrors the way they become involved in protest movements in the first place – through social media.

Social media has undoubtedly increased youth participation in protests. Since news from all around the world is widely accessible, it is easier to build a sense of solidarity with global movements. Activism during the lockdowns heavily relied on building strong social media platforms rather than building networks of young activists in real life. Movements that are sustained by the physical act of showing up have struggled in the shadow of online, low-effort forms of activism since COVID.

As these protests seek to expand into new, younger demographics, there has been a marked effort by organisers to capture the fleeting attention of protesters. Banner paints and sign-making events are popular ways to build energy around a movement, and the physical acts of making zines and flyers offer a tangible method of engaging in activism. Additionally, they create real, interpersonal connections among attendees, helping new activists find a space to demand change through a community.

While widely criticised, sharing images of protest media – whether via infographic or witty signs – is a growing way of engaging in politics, signalling young people’s desire to be involved in social movements. And while sharing posts on social media may be a low effort way to engage in political discourse, it

can serve as a gateway to further action.

School Strike 4 Climate is a movement that successfully translated its online following and the success of its memes into physical participation.

By centering youth activists, their content is both relatable for an online generation and has a strong political undercurrent: their whole platform is built on striking in the streets.

It is important that activism doesn’t stop at sharing posts, though, and we

must remain critical of movements built solely in the digital space. People must be given the opportunity to do real work in their communities, whether this be through protest, fundraising, or mutual aid, and all media must build toward this. Whether this is achieved by honouring slogans and designs of the past or by expressing new ideas is secondary to the act of standing in the streets and demanding change. Ultimately, strong protest movements must entice their supporters onto the streets, and creating humorous signs is a good start.



Roe v Wade could signal the demise of religious pluralism in the US

Gian Ellis-Gannell has little faith.

The United States of America was one of the first constitutionally secular nations in Western history. Its constitution emphasised the importance of maintaining a wall of separation between Church and state, prohibiting one religion being favoured over another in the three branches of government. However, the recent overturning of 1973’s landmark decision Roe v Wade in last month’s Dobbs v Jackson Women’s Health Organization signals the construction of a theocracy in-all-but-name which threatens the fragile pluralism that holds America together.

This is most evident in individual states abortion-ban bills, which grant ‘personhood’ to foetuses. Based on Christian beliefs, this legally enforces a religious definition of personhood that has grave implications for state secularism. In Texas’ case, the Heartbeat Act (2021) prohibits all termination of pregnancy following the detection of foetal heartbeats, and penalises anyone who “furnishes the means for procuring an abortion knowing the purpose intended”.

Texas’ highly restrictive ordinance has meant that even miscarriages are now subjected to legal limbos that yield onerous administrative burdens and a medical “nightmare” for pregnant individuals. This is for fear that miscarriages may, perversely, lead to imprisonment; despite the loss that these individuals endure.

Attempts to justify these arbitrary restrictions in biological facts have focused on the detection of a cardiac

rhythm. Heartbeat bills are, however, a misnomer designed to elicit an emotional response and side-step engaging in the pro-choice case by galvanising conservative Christians. By the oft-spouted six weeks, the embryo does not yet have a developed heart and is rather emitting an electric signal. Further, a cardiac rhythm lacks intrinsic moral value; that is, its importance cannot be justified without cyclical logic.

Clearly, much of the debate surrounding reproductive rights focuses on the abstract premise of when ‘life begins’.

I have long considered this discourse to be reductive at best, and intentionally misleading at worst. When the ‘pro-life’ argument against abortion legalisation is a subjective assertion about the moral importance of a foetus, which cannot be proven or disproven, no actual dialogue can occur; particularly when the pro-choice case focuses on bodily autonomy and dignity.

Leading ‘pro-life’ lobbying groups train their campaigners on how to shift debates away from this topic, refraining from making any actual arguments against autonomy. You have likely heard their frequently parroted catchphrase, ‘life begins at conception’. However, a sperm, ovum or tumour, under this framework, also constitute forms of ‘life’. As such, this argument is hardly relevant to whether any life is considered a ‘person’, let alone one with more moral importance than a pregnant person. The vice-like grip that this line of argument has had on the

abortion debate is now one which needs to be engaged with from an interfaith angle.

So far, reproductive rights debates have been mischaracterized as a binary battle between religious against non-religious perspectives. However, this ignores the reality that religious traditions vary greatly on when life begins, and consequently, when abortions are deemed acceptable. Unilaterally imposing abortion bans will infringe on the right to free expression of religion.

“The majority of Jewish texts assert that the foetus does not gain full personhood, or nefesh, until birth [...] The Islamic tradition differs yet again.”

The majority of Jewish texts assert that the foetus does not gain full personhood, or nefesh, until birth. The Talmud further indicates that the foetus is considered a part of the mother throughout pregnancy; supporting the position that a pregnant person should be free to make decisions about their own body. Though interpretations vary amongst the streams of Judaism, mental health, physical health, financial strain, and the presence of severe genetic defects are all generally accepted dangers to the mother that justify them wishing to receive an

abortion. Reflective of a position of neither condoning nor condemning abortion existing, a 2015 survey found 83% of American Jewish people agreed that abortion “should be legal in all/ most cases.”

The Islamic tradition differs yet again, with the foetus being generally recognised as human with moral importance 120 days after conception. Schools of thought also vary greatly on when abortions are permissible, however ultimately consider this a personal matter of faith.

The exact moment of ‘personhood’, then, is a subjective religious belief, and not an idea that is biologically or medically constituted (contrary to Christian conservatives’ insistence).

The legal basis of banning or restricting abortion procedures within the US has historically been that when the foetus may viably survive outside of the womb (usually between 22-24 weeks after fertilisation), it is protected by a constitutional ‘right to life’. However, eight US states now ban abortion prior to viability with few exceptions for rape or incest, unless continuing the pregnancy would pose an imminent physical threat to the life of the pregnant person. This has been accompanied by a shift in language used to describe an abortion from a medical procedure involving termination of a foetus, to the “killing” of an ‘unborn child’ or ‘unborn person’. These states have therefore imposed a Christian belief about when life begins on their populations.

There’s nothing Manly about homophobia

Tom Wark opines.

It seems inevitable that once every few weeks the NRL is destined to shoot itself in the foot over an avoidable PR disaster. While this time they may have avoided the NRL staples of drugs and violence, it is a damaging indictment on how some in the NRL community still have a long way to go to be seen as tolerant members of society.

Last Monday the Manly-Warringah Sea Eagles announced plans to wear a jersey featuring some rainbow trim in support of the LGBTQIA+ community for their crucial game against the Roosters last Thursday night.

Unfortunately, they’d forgotten to tell the players of these plans, and seven of the first team decided to not take part due to “religious and cultural reasons”. Six of these seven players come from deeply religious, Pacific Island backgrounds.

It is important to acknowledge that the lack of communication from the Manly head office to its players about the plans to wear the jersey was a gross oversight and a warning about the move could have spared some of the PR damage caused in the last week.

However, those who choose to exonerate the players for their role in this fiasco are allowing themselves to act as defenders for the continuing discrimination against some of the most continually marginalised people

in our society.

Some have suggested that the players choosing not to play are simply fulfilling the wishes of their religious elders, many of whom are clear in their aggrandised sermons about what sexuality is acceptable. They may even support the move but don’t wish to disrespect their elders.

“Surely true leadership would be demonstrating that attitudes in some conservative communities should be changed.”

I would argue that these players who are so keen to be seen as role models when they stutter their way through a speech at a primary school should have the gumption to advocate for these people within their own cultural circles. Surely true leadership would be demonstrating that attitudes in some conservative communities should be changed.

Also, the point of wearing the rainbow jerseys is to educate unaware members of the public, such as your religious blow-hards, that

discrimination still very much exists in our society against the LGBTQIA+ community.

Anyone who feels that isn’t worth promoting should probably not be allowed to play a game that always sees itself as inclusive.

Speaking of which, rugby league has been played professionally in this country for 114 years and there is only one current or former player who has come out as gay.

Awkwardly for the Sinless Seven, he is former Manly legend Ian Roberts.

Others have pointed out the hypocrisy of these supposedly deeply religious players having no issue playing in jerseys every other week with gambling and mortgage companies sponsoring the team, in a stadium named after a brewery.

They should also not be taken seriously whenever they state that they are doing something “for the fans” ever again. The Warringah electorate voted 75% in favour of same-sex marriage in the 2017 plebiscite, despite its local member at the time being homophobic-in-chief Tony Abbott.

The NRL is one of the few professional sports in Australia that does not have a Pride Round, and this incident has ignited discussions in head office to start one as early as next year.

In the more immediate future, Manly showed commendable values by sticking to its guns and playing in the jerseys on Thursday night without the seven players, who I assume spent their Thursday night at some sort of mass praying for the sins their mates were committing.

This was a particularly big deal as the game against the Roosters would go a long way to decide who gets to play in the finals at the end of the year.

This presented a dilemma for the non-Manly fan. Most NRL supporters have two teams, I for example go for the Dragons and whoever is playing Manly.

But despite the initial urge to double down and root against them, a significant part of me thought that perhaps this was the most likable the Manly lineup was going to be, since it was the first rugby league team in history to try and exclude homophobes.

It was too much of a leap, however, and I went into the game hoping for a tight Roosters win, and for the Soulful Seven to have to look their teammates in the eye for the rest of the season as they miss the finals.

Happily, the Roosters won 20-10 and the rugby league world waits with bated breath to see what new scandal can be cooked up just in time for the finals.

Finding the Great Australian Film

Luke Mesterovic pulls out the VCRs.

Steve Irwin. Backyard cricket. Vegemite on toast. What do we think of when we think of Australia? Beyond a few cultural icons that get thrown around when we discuss “Aussie” stereotypes, the precise nature of the Australian identity remains less clear. We are a nation primarily made up of immigrants, yet we continue to exhibit racism and bigotry. With Federation occurring a little over a century ago, we are a relatively young nation, yet home to the oldest continuous living culture in the world. We exhibit both incredible diversity and incredible bigotry. And if we do find an answer to the question of what Australia means to us, how can we convey it?

Cinema is one such answer: as an accessible medium that possesses a tremendous capacity for storytelling, it has been used to express unique and diverse Australian identities and share them across the globe. From *Red Dog* (2011) to *The Castle* (1997) to *Crocodile Dundee* (1986), cinema has played a pivotal role in shaping how Australians view themselves, and how the world views Australians. Art is special like that – its roots in emotions, humanity, and storytelling can establish, further, or challenge our worldviews.

“From Red Dog (2011) to The Castle (1997) to Crocodile Dundee (1986), cinema has played a pivotal role in shaping how Australians view themselves, and how the world views Australians.”

Across the Pacific, the US has fostered the idea of the Great American Novel – the concept that a singular work of art can embody the essence of America. Australia, unfortunately, has dedicated little toward finding our own equivalent: a singular work of art that can capture our national identity, novel or otherwise. We bear a strange sense of *cultural cringe* towards Australian art, as though the art that we produce could not possibly compare to the great work of other global film and literary industries.

Given Australia’s position among the highest movie-watching nations in the world, one imagines that there would be a number of contenders for the title of Great Australian Film. Yet, whether a single film is capable of achieving such the colossal task of ‘embodying the essence’ of a nation is a matter of debate. I have therefore compiled a set of films that, when put together, represent Australia’s multi-faceted and ever-elusive identity: *Rabbit-Proof Fence* (2002), *Wake in Fright* (1971) and *The Castle* (1997).

Adapted from the novel by Martu woman Doris Pilkington Garimara, *Rabbit-Proof Fence* tells the true story of three Aboriginal girls from the Pilbara who, after being forcibly removed from their families by the government, evade authorities to make it back home. Aside from being an incredibly well-directed work of art, the film’s exploration of the Stolen Generations serves as a disturbing portrait of Australian white supremacy and its human toll.

Among the reasons I included *Rabbit-Proof Fence* on this list was because of its representation of and engagement with Indigenous Australia. The invasion of Australia in 1788 and the propagation of the *terra nullius* myth is, in many ways, Australia’s original sin. The effects of it can be traced

most shameful episodes in Australian history.

Best described as an Australian *Heart of Darkness*, *Wake in Fright* explores the nature of Australia’s “larrikin” identity, and whether it is something we should be proud of. The story follows John Grant, an Englishman who works as a teacher in the middle of the Australian outback. En route to Sydney at the end of semester, he finds himself in the blokey, hard-drinking town of Yabba. What unfolds is a psychological thriller as Grant loses his grip on reality amidst the drunken excesses of Australian masculinity. What makes *Wake in Fright* so terrifying is its accuracy in portraying the worst of our national character – alcoholism, ignorance, and violent masculinity.

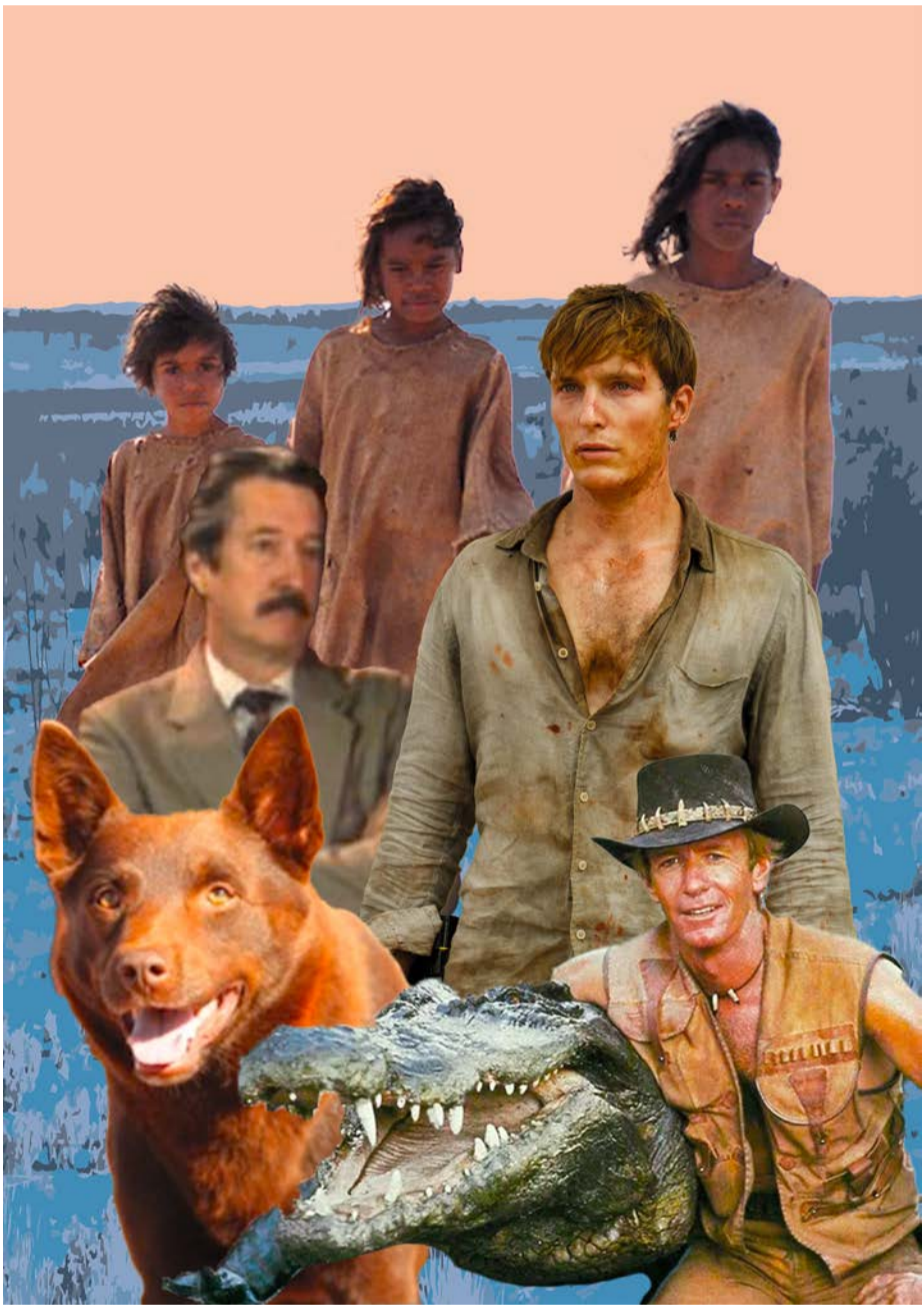
drinking and swearing and gambling. The film is filled with moments such as this – deeply unsettling portraits of a “larrikin” Australia that is crude, drunk and lacking self-reflection.

Perhaps there’s something to be said of the fact that the director, Ted Kotcheff, isn’t Australian. Born in Canada to Bulgarian parents, Kotcheff’s background arguably gave him a greater perspective to understand how Australians perceive themselves, and how the world perceives Australia. *Wake in Fright* stands among the most deeply disturbing and unnerving films ever produced, and its bold dissection of our national identity makes it a must-watch.

If the former films represent the worst aspects of our national history and character, *The Castle* serves as a touching reminder of the very best that Australia can aim to be. The blue-collar Kerrigan family work together to protect their family home from being demolished by faceless men in the government and the private sector. It remains one of the most-quoted Australian films of all time, a testament to its picture-perfect representation of Australian suburbia. It’s hard to pinpoint the moments that make *The Castle* so quintessentially Australian. Whether it’s the mementos that go “straight to the pool room” or the mindlessly repetitive song that is sung on the way to Bonnie Doon, it expertly captures the intricacies of Australian family life.

“The Castle remains one of the most-quoted Australian films of all time, a testament to its picture-perfect representation of Australian suburbia”

Released at a time when conservative politicians and media outlets were leading public discourse against the 1992 Mabo High Court decision and the Keating Labor government’s *Native Title Act*, *The Castle* acts as a parable that helps non-Indigenous Australians comprehend the significance of land rights and the connection people have to the land they call home. Yet, it also celebrates Australia’s migrant population, with Italian, Greek, and Lebanese characters in prominent roles. This was particularly special for me as a Greek-Australian, because it marked the first time I saw a Greek on screen, in the form of the kickboxing-obsessed Con Petropoulos. In cutting across multiple aspects of Australian society, *The Castle* embodies, as Dennis Denuto would put it, the “vibe” of Australia in a manner that few films have accomplished. It remains not only my favourite Australian film, but one of my favourite films of all time. It’s a Great Australian Film because it’s accurate, it’s heart-warming, it’s the vibe and – no, that’s it. It’s the vibe.



ART BY ELLIE STEPHENSON

throughout our history and are still felt today, manifesting through issues such as disproportionate representation of Indigenous youth in custody, deaths in custody, and the trauma of the Stolen Generations. It stands as one of the Great Australian Films because of the mastery with which it brings one of the most shameful moments of our history to life – history that is all too often taught in a detached manner through school, or whitewashed by conservative politicians or media outlets. *Rabbit-Proof Fence* demonstrates the power of cinema and storytelling in its bold and heartrending depiction of one of the

Among the most incisive scenes in the film occurs not even half an hour in, when Grant finds himself at an RSL, amidst a sea of drunks playing the pokies. The music, yelling, and swearing is at fever pitch; an omnipotent roar fills the entire club. Then the noise suddenly cuts off and everybody rises to stand still, frozen as the lights dim around them. A booming voice bellows through the speakers: “They shall not grow old... Lest we forget.” For a moment they hang there, suspended in the silence with blank, wide-eyed stares into the distance. Then the lights and music roar back to life and they slink right back into their

Beach culture and the missing beach beds: Are Australian beaches truly equitable?

Misbah Ansari lounges.

The past month has virtually exposed me to some iconic European beaches as a lot of my Australian mutuals found themselves amidst their silly summer escapades in the Mediterranean. Similarly, I was dripping in sweat on the beaches of Goa and Mumbai, gnawing on fried mackerel and sipping toddy at local shacks by the beach. What is common between these summer images is the proximity to water: both European beach bars and Goan shacks boast proximity to the sea, with people sipping on their drinks while resting on their beach beds. As a summer country that projects a distinct beach culture for tourists and residents alike, Australia seems curiously averse to sea level revelry. Why is it that the beach kiosks, bars, and local food joints all happen to be one street back from the shore?

Attempts to emulate the European beach life on Australian shores are not unheard of. In 2020, controversy engulfed the proposal for the Amalfi Beach Club on Bondi Beach, which was largely opposed by Australian beach-goers (including the Italian diaspora) on the grounds that it would privatise an otherwise open public space. The plans to charge roughly \$80 for a sunbed, cabana, and umbrella, allowing visitors to enjoy a leisurely drink by the bar on the sea, was seen as a danger to the otherwise free Australian beaches.

What does the Australian beach culture comprise exactly? Is the lack of private beach clubs on the coast the only

The free public access to the coast without the overt demarcation of public and private land like on many European beaches is undoubtedly a pleasurable experience and integral to equitable access to our public spaces. However, arguments that paint the Australian beach culture as sacrosanct in terms of equity are not as straightforward as they seem.

A railway line directly connecting Sydney’s West to the eastern beaches was proposed in the 1920s to reduce the inconvenience of road travel. According to the Australian Historical Railway Society, protest groups like Not in My Backyard and Save Bondi Beach Incorporated raised concerns over issues like overcrowding, increase in crime rates, and rubbish in their “haven” if an influx of people from other neighbourhoods were to occur. In addition to people protesting on the streets, leaking the fuel pipes installed on the railway, and shutting down access to the beach, the State Government also denied funds for the completion of the project. A century later, an influx of locals at the beaches violating COVID-19 social distancing rules highlighted the striking divergence of accessibility to the beaches among the city’s residents.

What does the Australian beach culture comprise exactly? Is the lack of private beach clubs on the coast the only

parameter of a truly equitable beach?

While beach bars are just a singular aspect of the debate over beach accessibility, the issue does raise questions about the complexity of access and the apparent sanctity of the areas for long-time dwellers. Residences around oceans are an expensive real estate affair, with beachside homeowners commonly endowed by generational wealth or ludicrously well-paying jobs to achieve their ocean-vistaed dream. This naturally makes the beaches a fascinating detour for those away from the areas, usually attracting large groups or families.

“Keeping private companies off Australian beaches doesn’t create a truly equitable culture.”

Most permits to build a beachside bar, set up umbrellas, seating and food service are given on a trial basis as seen in the case of Kurrawa beach club on the Gold Coast. Although many conventional images of beach culture or fun on the beach focus on alcohol or hardcore clubbing, this is not always the case. Instead, beach clubs offer many possibilities for unique community experiences or tourist attraction.

When I saw groups of middle-aged Lebanese women roasting corn on the cob in the middle of the beach at Brighton Le Sands, it sparked a similar feeling to watching vendors selling dry snacks and balloons on the beaches of Mumbai.

Matt Thistlethwaite, the ALP Federal Member for Kingsford Smith, tweeted in April 2021 saying that exclusive areas on beaches encroached by companies are not a part of “our culture”.

Unfortunately, the obsession with keeping private companies off Australian beaches doesn’t create a truly equitable culture. Instead it camouflages the inequitable, classist, and racialised history of access to our beaches.

Even though the politics of urban planning is hardly straightforward, the element of public enjoyment is intrinsic to a public space that brews a culture that is inclusive of people. Destinations like Phuket have created demarcations of spaces segregating places where vendors are allowed to sell umbrellas, mats and other water sport equipment, with the other areas strictly reserved for beachgoers. While the overt demarcation in places does risk an upsurge in surveillance and policing in these spaces, leeway for businesses blooming by the sand may foster outdoor hospitality and a new kind of freedom.

Students’ Representative Council, University of Sydney

Notice of 2022 Students’ Representative Council Annual Elections

Nominations for the 2022 Students’ Representative Council Annual Elections close at 5:00PM on the 19th of August 2022.

All University of Sydney students enrolled in undergraduate degrees or diplomas, or as other non-degree students, are eligible to vote in or nominate for the Annual Elections.

Nominations are called for the following elections/positions:

President (1 position)

Representatives to the 95th Council (41 positions)

Editor(s) of Honi Soit (1 position - Up to 10 people may jointly nominate)

Delegates to the National Union of Students (7 positions)

Nominations will be accepted online from 9:00AM August 1st 2022 via the SRC nominations page srcusyd.net.au/src-election-nominations. The close of nominations shall be at 5:00PM August 19th 2022. For more information on how to nominate, please refer to the Candidate Information Pack available on the SRC website at: srcusyd.net.au/src-election-nominations

On-campus polling will be held on the 20th, 21st, and 22nd Sept 2022.

- Jane Foss Russell: Tuesday – Thursday, 8.45AM – 5.15PM
- Fisher Library: Wednesday and Thursday, 8.45AM – 5.15PM
- Manning House: Wednesday, 10.45AM to 3.15PM
- Conservatorium of Music: Wednesday, 10.30AM – 3.30PM
- Charles Perkins Centre: Thursday, 10.45AM – 3.15PM
- Peter Nicol Russell Building: Thursday, 10.45AM – 3.15PM

For information on absentee voting, please visit: srcusyd.net.au/elections-voter-information

The SRC Elections are conducted according to the SRC Constitution and Regulations, which are available here: srcusyd.net.au/about-us/constitution-regulations

For further information, please contact the Electoral Officer via email: elections@src.usyd.edu.au.



Authorised by R.Scanlan, 2022 Electoral Officer, Students’ Representative Council, University of Sydney
p: 02 9660 5222 | w: srcusyd.net.au/elections

Splendour? Up my arse!

Roisin Murphy on doing lines, lining pockets and finding silver linings among the faeces.

This is an article about Splendour in the Grass 2022. Before you immediately stop reading, I promise that it is not about the mud, and I will not make any SplEndOur In the mUd jokes. In fact, I will try to only mention the mud when it is unique or explicitly necessary.

What though the radiance which was once so bright

Be now for ever taken from my sight,

Though nothing can bring back the hour

Of splendour in the grass, of glory in the flower

The above is a passage from ‘Ode: Intimations of Immortality’ a poem by William Wordsworth about the beauty that is our natural tendency to find joy in darkness and grief, and from which Splendour gets its name.

Through the late ‘90s, the Australian summer festival season was a thrilling rite of passage for young music fans and full to the brim with international acts, most notably the star-studded Big Day Out. The winter, however, was long, sad, and musically-deprived. Music industry professionals Jessica Ducrou and Paul Piticco saw this as a gap in the market, and thought the colder months deserved a touch of brightness. Thus, Splendour in the Grass was born.

Splendour’s inaugural 2001 event was a sellout, a one-day only special with 12,500 people heading to Bellingen Fields on the north coast of NSW, and (much like most Aussie festivals at the time) was headlined by Powderfinger, whom Piticco was managing.

Since then, it has replaced the Big Day Out as the de facto rite of passage music event. Attending Splendour for the first time, as your very first festival, is uniquely special no matter how much of a music wanker you later become.

The experience of seeing multiple international artists in one place, in a rural field with no phone reception, and giving yourself over to the exhausted mess that is the three days, is inherently mind-blowing to the sheltered teenager whose only live music experience is a \$300 concert at Qudos Bank Arena. If you ask most young Australian music fans what their first festival was, they’ll say Splendour. Some will still attend years on, and for others, it will have been the launchpad into an exploration of more unique tastes – they’ll joke about how cringe their music interests were back then. But for all of them, it was formative and communal, marked by shared moments of love and camaraderie with the strangers they fleetingly met in mosh pits or campgrounds.

“Given the event was launched by the manager of Powderfinger, Splendour was not borne out of peace and love alone, but also substantial financial and reputational pedigree.”

This might all sound like a genuine gathering of grassroots music lovers, desperate for warmth in the depths of winter’s cold, simply there to revel in the joy of live music as one of the few pure experiences left in this horrible, hyper-capitalistic world. But worry not! The internal machinations of this music festival are quite the opposite; the systems that gave the event its success are the same ones risking its downfall.

Given the event was launched by the manager of Powderfinger, Splendour was not borne out of peace and love alone, but also substantial financial and reputational pedigree. The Australian music industry is fiercely money-driven. Too often, the only way to get famous is to already be famous. Splendour has grown to such prominence and continued consistently across decades – a rare feat for an Australian festival – largely because of the money, connections, and power it has batting for it. Despite

multiple occasions which looked like the end, Splendour always found a way to survive. To make a moral judgement on whether or not this is a good thing becomes difficult when one considers the unseen consequences.

Splendour is Australia’s only long-running international music festival, and has opened the doors to a world beyond parochial pub rock for generations of Australians. In many ways, it is a collation of pure, genuine moments between music lovers. But it has only become that through environmental annihilation, and to the detriment of those who are actually on the ground, doing the work to make the festival run while being unpaid and overworked. The latter practices, despite allegedly keeping Splendour ticking in the past, are now coming back to bite them, making the festival’s future unclear. This year’s cracks are becoming gaping holes.

Day one of this year’s event was cancelled due to what the festival described as “the heavens” opening on Thursday night. Organisers cited “unforeseeable circumstances” as grounds for cancelling the day’s events just minutes before they were due to begin. Some bands were allegedly waiting backstage to perform before hearing of the cancellation via an Instagram post.

The festival has been defensive of their decision and strong on the narrative that this was the shock work of “Mother Nature”, something that they couldn’t possibly have predicted or prepared for.

In 2009, former public interest lawyer Sue Higginson represented the Byron Shire community in a case in the Land and Environment court. It sought to prevent Splendour from taking place at its current site, North Byron Parklands, due to both its vulnerability to severe weather events and its ecological sensitivity. The site sits alongside Billinudgel Nature Reserve, which is the Byron Shire’s easternmost wildlife corridor and state-registered coastal wetlands.

According to social media posts by Higginson, not only has the site always been inappropriate “from a flood and fire safety perspective”, but it is also “the only intact corridor that connects the Gondwana Wollumbin

ancient deep time forests to the unique subtropical coastal lowlands”. The 2009 case was successful in preventing the festival from taking place there. It had brief stints in Queensland, and at its original site at Bellingen Fields. In 2013, the New South Wales Department of Planning granted a development application which rendered the ruling defunct, allowing the festival to be held at the site ever since. Subsequently, the Independent Planning Commission (IPC) has allowed the space to be used more frequently and by more people, with Splendour now catering for up to 50,000 festival goers. ABC gardening specialist Costa Georgiadis recently explained in a TikTok that the earth beneath the festival, following the impact of La Niña, is now like a “wobbly crème brûlée”.

The Northern NSW area has faced ongoing floods and water damage since 2017, with the biggest hits coming in the last 12 months. Many locals claim to have been warning the festival of the high risk for flooding that exists for the parkland. Yet Splendour in the Grass continue to assert that the weather conditions – which posed extreme threats to patrons’ safety and forced a cancellation – were “worse than expected”.

Splendour’s relationship with local residents is likely permanently soured. As they continue to watch the local environment get destroyed, they also have their lives uprooted for the festival each year due to extreme traffic. This year, some reported not being able to leave their home and having to miss school or work due to traffic gridlocks outside their front yards.

“The earth beneath the festival, following the impact of La Nina, is now like a wobbly creme brulee.”

It’s difficult to believe that Splendour’s management couldn’t have anticipated the extreme weather incident, but their claims that they did not have enough staff on the ground to manage the situation safely are certainly true. However, they once again cannot claim victimhood for severe understaffing: the blame falls squarely on them. Most Australian

music festivals, including Splendour, Falls, and Spilt Milk, are largely run by unpaid volunteers. The setup is egregious at worst and ethically murky at best; you contribute labour to the festival through reasonably physical work, such as setting up campsites and directing people entrance areas, with compensation being festival attendance. This system has quietly continued for years, offering a huge monetary gain to these festivals, who have never had to include actual wages for staff in their financial planning. They’ve never seen what would happen if these people didn’t offer free labour – until now.

While media releases and mainstream press will tell you Splendour suffered from “unforeseeable staff shortages” – something easy for a reader to buy during a pandemic – they didn’t mention that it’s because people weren’t willing to be exploited. According to conversations across social media, around 400 volunteer workers were allegedly unwilling to attend the festival in extreme weather or for fear of sickness. Some online forum users allege that there were mass emails sent out just days before the festival to people who had signed up to volunteer many months ago, desperately calling for them to help out at the last minute.

“Reliance on volunteer labour is a symptom of a broader flaw in the set-up of music festivals in Australia: an obsession with profit.”

The lack of staff on the ground meant that, in the severe weather conditions, there were not enough people to ensure a safe festival could run. The festival itself continually noted that this was not the first muddy Splendour. One of the variables in the cancellation is chronic understaffing, something easily avoided by engaging waged labour, and something which mainstream media has been blind to in their reporting of the festival. If the last two years have taught us anything, it’s that sickness and severe weather are not going away, and that people will no longer settle for dreadful working conditions. Australian festivals need to urgently reassess their employment model in order to avoid their own imminent downfall. Workers and attendees just aren’t buying unpaid labour models. A repeat of this year has the potential to

be fatal for the festival.

Issue after issue with this year’s Splendour can be pinned on a lack of care for attendees in the planning process. The first night made national headlines for leaving people out in the winter cold overnight, waiting up to six and a half hours for buses that never seemed to come. There were no bathrooms, food, water, or blankets provided, with some individuals



ART BY THOMAS SARGEANT

passing out due to hunger, dehydration, and exhaustion. Unsurprisingly, a large number chose to pass up on the following day. While this was to some extent out of Splendour’s control – some of the buses booked never arrived – they seemingly did not plan for the many patrons who were forced to stay in external accommodation rather than camp. The campgrounds had become inaccessible, meaning more groups needed to be bussed out. To think a premier event would subject patrons to these conditions without any emergency amenities is broadly unthinkable.

However, Splendour’s it wasn’t our fault response is the most deplorable, with their statement asserting “90% of bus patrons were offsite by 3.30am”. Being proud of getting most attendees onto a bus almost four hours after the final headline act is inherently concerning, but there is an acute failure in duty of care when an event organiser doesn’t hold concern for the other 10% who weren’t offsite. The festival’s chronic failure to accept accountability leaves little assurance that future years will be planned any better – what’s there to change if they did no wrong?

There have been bandaids placed on the wounds left by this year’s festival, with partial refunds for patrons who missed out and “goodwill” payments for artists who never got to perform. Unfortunately, the underwhelming response from

the festival organisers has remained with its stinging and condescending tone: “We also acknowledge all the first-time festival goers and those who hadn’t experienced a rain effected [sic] event before”, the Festival said in a statement, making clear that if you didn’t like having to be knee deep in mud, starving and shivering while watching people drop shits straight onto the ground, then maybe you just couldn’t hack it.

than its devotees, continually being held back by a profit-driven mindset that cares more for corporate interests than the needs of the people it allegedly serves.

“If you didn’t like having to be knee deep in mud, starving and shivering while watching people drop shits straight onto the ground, then maybe you just couldn’t hack it.”

Reliance on volunteer labour is a symptom of a broader flaw in the set-up of music festivals in Australia: an obsession with profit. Compare a festival like Splendour, at which you had to pay for basic medical needs such as bandages and medicine at the first aid tent, with a festival like Glastonbury, a non-commercial festival that has been running successfully since the 1970s. It’s clear that the constant internal threat to Australian music festivals is a desperation for financial gain – even if the price is the festival’s quality.

The blueprint for a community-led festival already exists in the way Splendour patrons interact with each other, caring for those around them and taking the difficult conditions head on. When profit and gain are removed from the situation, we’re left with a purer and longer-lasting vision of festivals. Perhaps it’s time we wave goodbye to the profit-minded model, and move towards a Splendour which cares for the people who attend it. And, more urgently, one which cares for the land it inhabits.

Live music in Australia is grasping for life after continual lockdowns and travel restrictions. Without a good quality festival that makes travelling out here worth it for international artists, the local music industry will struggle to thrive. Without a festival that pays basic respect to the land it takes place on, we’ll be without land for any festival at all. Splendour knows the importance of its role, the devotion of its fans, and the potential of how brilliant it can be. They can’t keep letting us down.

“The blueprint for a community-led music festival already exists in the way Splendour patrons interact with each other.”

Suggesting that severe weather is unpredictable, or that volunteer shortages are a shock, is a disservice to the music fans who give wholehearted loyalty to Splendour year after year, and yet another piece of evidence that the Australian music industry progresses at a speed ten times slower



The past is looking good: JWST reveals first images

Katarina Butler looks to the stars.

The James Webb Space Telescope (JWST) delivered its first high-definition images on 11 July at an event at the White House. You’ve likely seen these now shared on social media: the surfaces of faraway planets, new galaxies discovered as distant blobs in the fabric of the universe, and cosmic dust and starlight coalescing into the widely-adored Cosmic Cliffs image.

Motivated entirely by the advancements made by the Hubble telescope, JWST will expand what astronomers know about the universe. Venturing further into space with larger mirrors and a broader range of light, JWST provides astronomers a view of galactic geology essential to progression in fields of cosmology (the study of galaxy formation).

JWST can detect infrared light, meaning it is sensitive to redshift. This is where light coming from distant objects gets progressively redder as the universe expands. While celestial objects may not have previously emitted infrared light and thus be undetectable, the expansion of the universe means the JWST can now assist astronomers

in not only locating these objects but calculating when the light was emitted.

Observing redshifted light is also essential to the study of dark matter formation. Scientists understand perilously little about the matter, and it can only be observed by examining how it warps light around it. Gravitational lensing, which emerged from Einstein’s theory of general relativity, predicts that dark matter will bend spacetime and any light that it interacts with. As such, if light from distant stars passes through dark matter, it will deflect and create haloes around the dark matter. Investigating dark matter formation means observing distant and therefore redshifted light from the early universe, something land-based satellites have struggled with.

The telescope’s infrared capabilities also allow it to peer through the cosmic dust that litters the universe. The various images peppering your social media feed are a result of the precision offered by JWST’s mirrors. The Cosmic Cliffs are a tapestry of gaseous cavities: hot dust and gas that rushes away from the nebula as a result of the intense

radiation that occurs during the birth of a star. Images of distant galaxies prove the telescope’s unparalleled imaging capacity.

The telescope is a feat of engineering, providing uniquely detailed datasets never collected on such a scale. However, USyd Astronomer Geraint Lewis reports that applications to work with JWST are “extremely competitive” and require “major international collaborations” due to the data complexity and size.

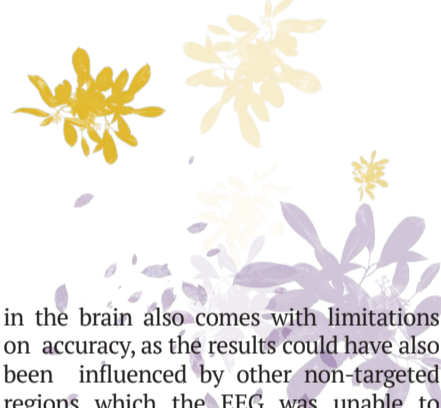
Similar to data from the Hubble telescope, raw data is not yet accessible to scientists. At the moment, outreach and early release programs are given priority. The public will be able to request the data when a year passes between observation and release. As a global project, 80% of observing time is available for those submitting proposals, meaning that people from all around the world will be able to use the telescope for their research.

New protocols should also minimise biases that disadvantaged women, in particular. Proposals for time with both Hubble and JWST are now reviewed by a

dual anonymous panel after an inquiry in the 2010s revealed stark gender bias in the selection process. Now, proposals don’t include researchers’ names and researchers don’t know who sits on the panel. Projects are judged solely on their scientific merit, rather than the reputations of researchers. This has led to a more equal demographic shift, but was initially unpopular among seasoned researchers as their well-established career was of no influence in the process.

Considering the lifespan of the Hubble, which has been in orbit for over 30 years, JWST will be essential to the next generation of astronomy.

When asked what he was most excited about, Lewis answered: “the first galaxies forming out of the featureless soup of material that existed after the Big Bang”. These images will surely be a rich source of questions for decades to come.



in the brain also comes with limitations on accuracy, as the results could have also been influenced by other non-targeted regions which the EEG was unable to specify between. However overall, it is an important step towards understanding body ownership illusions and making the use of IVR widespread.

Recent studies have already documented the immense potential therapeutic applications of IVR illusions for sufferers of body distortion; some patients with anorexia in The Netherlands have experienced lasting improvements to the self-perception of their body size after being exposed to VR full body illusions of different sizes. It appears that inducing a body ownership illusion and changing aspects of it, such as size, transparency and realism, may allow for new neural pathways to be formed in the brain. A meta-review found that for sufferers of pain and chronic pain conditions, including patients with phantom limb pain, nerve injuries, osteoarthritis and complex regional pain syndrome, their average pain rating decreased by half after undergoing virtual-limb treatments.

Previously, we have thought about the sensorimotor ‘body schema’, or physical sense of ourselves in space, as being different to a conscious-evaluative ‘body image’, representing how we perceive or feel about our body. However, the use of body ownership illusions to treat disorders traditionally considered *both* ‘mental health’ and ‘physical health’ issues is increasingly suggesting that this is not the case. Casula’s study is exciting because it supports the idea of ‘one body’ in the brain, with ‘body image’ and ‘body schema’ existing as an interrelated matrix. Such a shift represents a change in how we think about and treat different neurological disorders.

A better understanding of the neural mechanisms underlying body ownership is therefore critical to allow for IVR to be better utilised in healthcare settings.

The Wolbachia Trap — The counterintuitive strategy to eradicate mosquito-borne diseases

Amir Hashemi Pour and Sharaf Fozdar take a swat at Dengue Fever.

Mosquitos are the perfect vectors for disease. They are superbly adapted to finding and feeding on us, are incredibly resilient, and can carry viruses and parasites deadly to us without being the slightest bit affected themselves. Their numbers also dwarf the human population -there are more than fourteen thousand mosquitos per person in the world.

One species alone, *Aedes aegypti*, is the main spreader of Dengue fever, Yellow Fever, Zika and Chikungunya. Most of the time, we may think of mosquitos as nothing more than a nuisance, but they kill more people every year than any other creature on the planet.

Dengue Fever is an unpleasant and potentially fatal disease whose symptoms involve fever, rash, aches and pains, and nausea. Australians don’t tend to worry much about dengue, and reported cases have become relatively rare and confined to Far North Queensland. Since the COVID-19 pandemic began in 2019, the disease has been pushed even further back in the consciousness of the general public.

However, Dengue is an increasingly urgent problem globally. Cases have increased thirty-fold since 1960, with 390 million people a year becoming infected and 40,000 eventually dying from the disease. Earlier this year The World Health Organisation (WHO) declared Dengue Fever to now be endemic in more than 100 countries, having increased by some 30 fold in the last 50 years. As is so often the case, climate change is exacerbating the problem. The geographic range and habitat of the *Aedes* mosquito — being the main spreader of the disease — is expanding as temperatures rise. Thus, finding an effective way of slowing the spread of dengue has become increasingly urgent.

Arming mosquitoes with Wolbachia

An initiative in Northern Queensland may provide our best chance to overcome the spread yet: using the mosquitos themselves to fight the disease.

The key to this strategy is a bacteria called *Wolbachia*, which prevents the *Aedes* mosquitoes from spreading Dengue. The bacteria exists naturally in more than half of all insect species, however not within *Aedes*. Years of research has been devoted to getting the bacteria into the mosquitos and their broader population.

The theory is that when the bacteria-modified mosquitoes are released, they would breed with wild mosquitos. The bacteria would then be passed down through multiple generations, establishing itself in the local population. As a result, eventually a majority population of *Aedes* mosquitos in the Northern Queensland area would be unable to spread Dengue.

Which is why, between 2011 and 2017, Northern Queenslanders have become accustomed to the initially bewildering sight of hundreds of

thousands of mosquitos being released into the environment. Getting the local community on side has been key, given that they were being told the solution was *more*, not less, mosquitoes in the areas where they live and work .

Professor Craig Williams, an expert on mosquito-borne diseases at the University of South Australia, describes the consent of the surrounding community as “vital.”

“In the areas where the strategy was implemented there was a 93 per cent reduction in Dengue cases.”

“The World Mosquito Program, which has pioneered the use of *Wolbachia* symbionts for Dengue control, did extensive community engagement and consultation. That was almost as important as the science,” said Williams. Schools, community groups and local volunteers were instrumental in helping release the modified mosquitoes.

And the results have been promising; Dengue transmission has all but stopped in the region. For the first time in more than a century, Northern Queensland is essentially Dengue-free. Not only did the *Wolbachia*-infected mosquitoes remain in the population, but they drastically reduced Dengue transmission. In the areas where the strategy was implemented there was a 93 per cent reduction in Dengue cases. After Monash’s medical epidemiologist Scott O’Neill discovered *Wolbachia*’s resistance to Dengue, researchers in Brazil also reported similar results with Zika virus.

One advantage is that the bacteria is essentially on our side: it *wants* to become established in the population as quickly as possible. In order to spread more rapidly, *Wolbachia* stops the wild mosquitos from being able to become infected with the virus and pass it on to humans.

It’s also extremwely cost and time effective. *Wolbachia*-infected mosquitoes come to dominate and remain in the population for years, with studies showing that even after 10 years most mosquitos still carry *Wolbachia*. Once they are released, the mosquitos do the rest.

Dengue remains a concern overseas

While Queensland has enjoyed incredible success, other countries are still struggling to contain the disease. Singapore is facing a dengue ‘emergency’ as its outbreak has reached 11,000 cases this year, almost doubling the numbers from last year. While Singaporeans can remain hopeful about the *Wolbachia* project, some experts suggest that Singapore’s high urban density means

that the city may not experience the same success as Australia.

“You’ve got to flood the island with these mosquitoes, and people get annoyed,” National University of Singapore’s Professor of Medicine Paul Tambyah told *Honi*.

This could lead to residents killing the mosquitos before they get a chance to mate with and spread *Wolbachia* within a population. Even though the risk of disease transmission is significantly lower, the mosquitoes’ unpleasant bites could reduce public compliance with the program.

However, others including biotech company Oxitec, are advocating for a different strategy: the insertion of a specific gene into male mosquitos makes their offspring unviable.

Oxitec’s strategy is promising as it can be used to significantly reduce the population of many different species of mosquitoes without the introduction of additional mosquitos, thus addressing a wider range of diseases like malaria and Yellow Fever.

However, according to Oxford University’s Professor Luke Alphey, since Malaria can be spread via other mosquitoes in the *Anopheles* family, targeted genetic solutions are difficult to devise. Compared to *Wolbachia*, Oxitec’s solution is simply a means of population control. Therefore, if Oxitec’s male mosquitoes don’t reach their female counterparts, disease-bearing offspring will survive and may continue to transmit diseases.

“One advantage is that the bacteria is essentially on our side: it wants to become established in the population as quickly as possible.”

Both of these strategies raise some interesting ethical considerations. Cost is a major issue for both methods and economic estimates can not be made until mass breeding of the mosquitos begins in large-scale factories. Cost is closely linked to issues of equity, considering prohibitive costs behind project design can lead to the elimination of disease in some countries but not in others.

Despite these concerns, scientists around the world are working hard to continually develop other alternatives to ensure an equitable and effective method of keeping disease-carrying mosquitos off humans. It is an exciting area of research which has already had a considerable promise at the regional level, whilst also showing the potential to impact a much larger population worldwide.

Field Notes

Fabian Robertson takes a waltz in the wild.

It’s 4am on the mountain when your alarm wakes you up. The first thing you notice is the sharp breeze – it cuts through the thin lining of your tent, threatening to encroach on the sanctuary of your sleeping bag.

Alpine start.

Packup takes no time at all, a well-rehearsed sequence only hastened by the cold. Trail mix for breakfast, then coffee, and then you’re off. Up the mountain you go.

The first section of the route is in complete darkness. Ghostly torch light conjures blurred images of a dark forest, tangled roots sprawling haphazardly across the ground. Thin grey trunks rise up before you, around you, above you as you climb. It’s dreamlike, but the persistent burning of your calf muscles tethers you to reality.

5am: A glimmer of orange seeps through the canopy. The grey trunks, now glowing softly in the light, become sparser. Once they clear you can get your bearings. Below, the valley where your tent was – now just a tiny sliver of the vast landscape. Above, the mountain – black, silent, imposing – and the sunrise peeking out from behind it.

6am: Out in the open the wind picks up. The breeze in your tent just hours ago is now a billowing gust. The straps on your backpack fly around you, and the loose material on your windbreaker whips and cracks.

The terrain is bleak. Black jagged rocks crunch beneath your feet, black boulders hem you in from all sides. You could be an explorer summiting a dormant volcano for the first time, an insect on a meteor, a cosmonaut stranded on a vast and desolate planet.

The higher up you climb, the worse the wind gets. It’s steeper and wilder up here and the wind – now at gale force – threatens to topple you over at every step. It’s cacophonous and all-consuming, as if the mountain is screaming at you to stop, to turn around, to return to the warmth of your sleeping bag.

But then, the summit. The landscape slices open and multiplies before your eyes. Beyond the mountain and now at your feet lies an expanse of icy turquoise and white. It begins beneath you and stretches to your right, all the way to the horizon, far beyond the limits of the human eye.

It takes your brain a while to process what you’re viewing. It’s a glacier, and one of mammoth proportions.

The Grey Glacier is part of the South Patagonian Icefield, a 16,480 square kilometre section of ice spreading across Argentina and Chile. Like most glaciers in the world, Grey has experienced accelerated melting due to climate change. In a way, glaciers like Grey are an excellent yardstick to measure the impact of rising temperatures on the natural world – as ice melts away from Grey, life and vitality are drained away from our ecosystems. As if by design, Grey and its compatriots are nature’s way of reminding us of what we must do to save the planet and our futures. It’s now 9am on the mountain. The clock is ticking.

Gian Ellis Gannell on artificial limbs and neuroscience.

Background

You may be familiar with Botvinick and Cohen’s famous 1998 Rubber Hand Illusion experiment, which demonstrated that people could feel tactile sensations on an artificial hand when their actual hand was covered on a table next to them (The BBC demonstrates the experiment here). The study provided an early indication that the way we identify what is and is not ‘our body’ may involve a multi-sensory interaction between vision, touch, and proprioception (spatial awareness). However, this idea that the way we define what is *our* body may be influenced by our flawed and ‘trickable’ senses continues to be controversial.

Moving forward a few years, and the creation of immersive virtual reality (IVR) technology has provided users with the sensation of being physically present in a digital landscape by interacting with it as a digital avatar. Just as in the Rubber Hand Illusion, users report strong illusory feelings of ownership over these avatars’ artificial ‘bodies’. In the world of neuroscience, researchers have become fascinated with such effects, which have come to be known as ‘body ownership illusions’. Already, clinical applications of body ownership illusions for the treatment of neurological disorders have emerged, and so a pivotal question remains: Where does this powerful sensation come from?

Digging into the study

In a futuristic take of the rubber hand illusion, a new study by UCL’s Elias Casula has demonstrated the potential origins and mechanisms of body ownership in the brain by merging IVR and neuroimaging technology. Participants in the study sat with their hand covered on the table in front of them, viewing an artificial arm and hand which would be ‘stroked’ in IVR, all while transcranial-magnetic stimulation (TMS) was used to stimulate the ‘hand-area’ of the participant’s left primary

motor cortex.

The primary motor cortex in the brain is primarily responsible for contralateral muscle movement, meaning that stimulating the hand-controlling area of the left structure increases neuron activity related to moving the right hand/arm. Electrical activity in the brain during this process was monitored using an electroencephalogram (EEG) attached to the scalp.

In a fascinating turn, the results of Casula’s study suggested that a dynamic network in the brain is behind the feeling of embodying an artificial limb. Within 30 milliseconds of the first TMS pulse, a rapid drop in premotor and primary-motor activity was detected. This is likely due to our shifting attention to the ‘new limb’ that we can see in IVR.

After 250 milliseconds, this was followed by increased activity in the

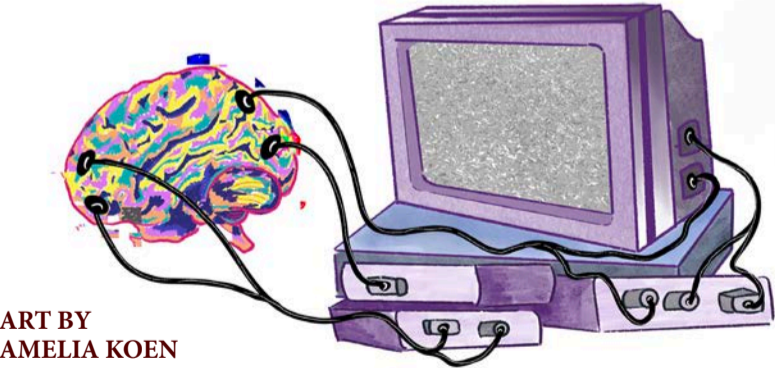
and sight are *all* involved in creating the feeling of body ownership. Identified as a fronto-parietal network, it corroborates the conclusions that were made in Botvinick and Cohen’s 1998 Rubber Hand Illusion.

Importantly, this study expands our existing understanding of how the brain reacts to body ownership illusions, and demonstrates neural plasticity and the role of the primary motor cortex in this process.

Of course, a few caveats ought to be mentioned: Fifteen participants were needed to establish statistical significance in this study, and although nineteen took part in the landmark study, we should tread cautiously before taking it as representative of the general population. Further investigation is still needed to gauge how neural activity may vary across a broader demographic, particularly amongst the neurodivergent community. For example, autistic individuals often

respond differently to the rubber hand illusion.

The strength of the illusion felt during the IVR experiment was also self-reported through questionnaires, introducing bias due to the subjective nature of questions about ‘feelings’ of ownership. Though such qualitative results are still valuable, they should not be considered definite results. The use of TMS to stimulate nerve cells



ART BY AMELIA KOEN

President

Lauren Lancaster.

Welcome or welcome back to Semester 2 at what is still one of Australia's premier corporatised education providers! I hope your break was a bit more restful and less muddy than mine (yes, I went to Splendour #inthemud. We had some epiphanies, we laughed, we danced, we cried). During a sweet moment of holiday respite in this life of chaos, I was reading an edition of Honi from 1965 in which the then-newly elected Chancellor described his ideal university as a "corporation of scholars". I spat out my green tea and sent a photo to the many group chats of student unionists and organisers I have worked closely with over the holidays.

In the NUS Education Conference chat, we all chuckled at the fact that the shameless rhetoric of university executives has and will always continue to be cringe, and not even try to mask the profiteering motives of these institutions. The conference, held in early July in the Merewether Building, was an exhausting yet sometimes exhilarating collection of 300 alleged student unionists debating

Education

Lia Perkins and Deaglan Godwin.

Hey! It's been a good break and we are keen to get back to on campus activism.

The strike at the end of last semester, specifically around First Nations EBA demands was a very important action, and we commend all students for supporting. The EAG has committed to supporting a potential semester 2 strike. This strike is likely because Uni management aren't budging on the important demands that could help improve the university sector, including a pay rise and ending casualisation. Come to our open meeting in week 1 to help organise, or any following meeting this semester.

Women

Dashie Prasad and Monica McNaught-Lee.

Over the Winter break, we have been busy building the foundations for not just campaigns and events we will be running in Semester 2, but for ongoing work that must, and will, be done by the Women's Collective in the years to come.

We have been meeting with the new USU Board members and SUPRA Officers in order to build connections that reach further across campus and plan potential collaborations. On of our major goals for the latter half of this year is to ensure that we are bringing the radical potential of WoCo further than just Eastern Ave, and Student politics circles. It is vital that we collaborate with faculties like Nursing and Education, C&S and the Post Graduate community. This will be an essential part of the collectives vision for semester 2.

As we continue the years long campaign to Abolish the Colleges, we are introducing a new long term focus and goal. This focus is on the transition from elite college to affordable housing

Indigenous

Jaime Stanley did not submit a report.

International Students

Ashrika Paruthi, Alice (BoAo) Guo, Jenna (Xujie) Wu and Cony (MeiLin) Jin did not submit a report.

Global Solidarity

Yang Tu, Tengfei Pan and Jasmine Al-Rawi did not submit a report.

topics of interest to us, ranging from climate activism to Palestinian solidarity, fee hikes and the Labor Party's proposed Education Accords, an end to sexual violence on campus and dead-naming on campuses across the country. I thank Luc Velez, Georgie Beatty, and Emily Sagolj from the NUS for their work and collaboration in bringing the conference together, Grace Hill from ANU and of course our own executive and Julia, the Secretary to Council, for their organisational contributions.

A key take-away from the event was the agreement of student representatives across Australia to call a National Day of Action this Friday for climate action. The recently elected Labor government is yet to table anything that vaguely resembles good climate policy, instead promising to open new coal and gas projects in a slate of enviro policies that don't look much different to their Liberal colleagues. It is precisely this that we protest, in addition to calls for a just and worker-led transition.

USyd WoCo and other groups organised a solidarity protest in response to the awful conservative attack on abortion in the United States. It was a massive action with around 5000 people and Ed officer Lia spoke about the situation in so-called Australia and in solidarity with people in the US.

We held a speak out in front of the AGL headquarters about the energy crisis and to demand that fossil fuel companies should pay for the crisis, not ordinary people. I attended USyd Enviro collective's protest outside Santos earlier this month which included similar

through the abolition of the legislations under which most colleges exist. USyd is a public university and the colleges sit on Crown Land. These spaces should be available to all regardless of their Socio-economic background, they should not be government owned elite clubs. We are working with Jenny Leong's office to look into the incredible potential that this route of action can have. Though legislation may work to abolish the colleges for good, only collective feminist action can stomp out the epidemic of sexual violence on the streets.

Over the holidays, we have seen public sector workers continue to demand better working conditions and better pay. WoCo members attended and supported the June 28th Nurses strike and the June 30th Teachers strike (which was a historic joint action between the NSW Teacher's Federation and the Independent Education Union of Australia) and the western Sydney nurses walk out in July. The battle is ongoing and we will

Meet us at the University of Technology Sydney at noon on Friday August 5th. We will then march to the Federal Labor Offices to make sure Albanese gets the message. <https://fb.me/e/2Ggeai99A>

In the Education Officers chat, people were on holiday. I got some laugh reacts. Notwithstanding the lacklustre performance of the image, I am proud of the Education Action Group's holiday organising and we are looking forward to organising further student solidarity with the NTEU. They will likely be mobilising again in strike action against the University's continued resistance to the demands of their EBA campaign. At such a time, we from the SRC will be there with them.

I didn't send the excerpt to anyone else, because that would be strange. But plenty else has been going on in the SRC. We are relaunching Foodhub this week, Tuesday and Thursday from 10-4pm in the International Student Lounge,

themes, emphasising the need to resist the new draconian anti-protest laws.

We've also had a few holiday meetings and attended Edcon. Along with the NUS Education officer and NSW Education activists we're planning a protest of the Australian Financial Review summit of higher education leaders because of the disconnect between uni management and other attendees, and the demands of students and staff. It's on August 30th.

continue to fight alongside public sector workers for as long as it takes. WoCo convener, Dashie Prasad, has worked with the Anticolonial Asian Alliance to produce some resources on the demands of Nurses and Midwives demands which can be seen on the WoCo instagram page! Have a read, give it a share.

UPCOMING EVENTS:

Come and Get Grill'd by WoCo and QuAc on Wednesday Aug 10th on Gadigal Green! We will be handing out free sausage rolls and conducting an informal survey into what students know about the NSSS and SASH on campus. You can also take this opportunity to meet the Student Liaison Officers who will be hanging out with us on the day. Come along to see what the next steps are for the End Rape on Campus campaign.

Wentworth Building. It will be a student pantry-style service to provide staples to all students in need. We are so excited to relaunch this in collaboration with the USU and FoodBank NSW. A massive thank you to Emily Storey, our VP, who has taken the lead on this project.

The SRC will be opening to walk-in Casework appointments as of the 5th of September. We previously had planned to reopen this week but due to high COVID case numbers and staff wellbeing we are delaying for another month. We look forward to welcoming students in person, and our Caseworkers and Legal team are available as usual via Zoom, phone and email appointments.

If you got bogged down in Semester 1, don't fear - Semester 2 will hold just as much excitement. Come join our Collectives and find out more about how you can get involved or volunteer for our Foodhub - there are many ways to engage with your SRC. See you around campus and welcome back again!

UPCOMING ACTIONS:

EAG open meeting planning the week 3 strikes: Thursday August 4th

Uni Students Demand Climate Justice: Friday August 5th

No Cuts, No Fees - protest the AFR summit: August 30th

Teachers Forum during Rad Ed events! We've begun conversation with EDSOC and EAG about a Rad Ed forum on the cross educational sector strikes - from early childhood, primary, secondary & tertiary.

Radcal Pride and Consent Week is coming in Week 7 (12-16 Sept)! USU and SRC are co-hosting Radical Pride and Consent week with a chance for clubs and collectives to get grants to run events on topics surrounding celebrating pride for LGBTQAI+ communities, discussing radical consent, radical pleasure, meaningful connections, care, compassion, love and affection, community building and solidarity.

Week 2 meeting will be on Tuesday at 12pm- we have much to plan so we can't wait to see you all there!

Why Pay Day Loans Suck!



Payday loans or Small Amount Loans are a quick way to get cash, especially for those without a good credit rating. For the vast majority of situations they are absolutely horrendous, and should be avoided.

The lure of getting cash as quickly as an hour after you apply should be considered in the sobering light of the interest rates or charges. Different loans have different conditions. Some promote that they have no charges, but charge an interest rate of up to 48%. Others do not charge interest, but instead charge an account management fee that is equivalent to at least 48%.

Debt consolidation loans are almost as bad. There are many fees and charges that are imposed, with little opportunity for your repayments to actually reduce your loan. Debt consolidation companies have been known to sign people into an act of bankruptcy, which can have profound effects on your financial health for many years.

There are better alternatives. Your energy provider (electricity and gas) is part of the Energy Accounts Payment Assistance (EAPA) scheme which gives \$50 vouchers to people in need. You could also ask your telephone and internet companies if they have a similar voucher scheme, or if they can put you on a payment plan. You might be able to get a bursary or an interest free loan through the University's Financial Assistance Unit. If you are on a Centrelink payment you might be able to get an advance payment.

There may also be ways to spend less money each week. For example, there are many services around the University that provides cheap or free food, medical services, and other similar types of services. The SRC has a SRC Guide to Living on Little Money that has lots of helpful cost-saving tips, or make an appointment to talk to an SRC caseworker by calling 9660 5222.

For more information, short videos & links see: srcusyd.net.au/src-help/money/guide-to-living-on-little-money



Ask Abe

SRC caseworker help Q&A

Show Cause - Missed Deadline



Hi Abe,

I only just noticed that I was asked to Show Good Cause. It's just that I don't check my emails often, and I was quite busy. Is there a way I can still submit the letter? I don't want to be kicked out of Uni.

Late

If you have missed the deadline for your Show Good Cause letter, the Faculty may have excluded you. Here's what you can do.

Hi Late,

If you have missed the deadline for your Show Good Cause letter, the Faculty may have excluded you. The first thing to do is to contact the Faculty and ask them if you were able to submit a late Show Good Cause letter. If they have already excluded you, you can submit an exclusion appeal. Start your letter by explaining why you did not submit your show good cause letter, then follow the suggestions in the SRC's Exclusion Appeal leaflet (includes a template).

Abe

For more information, short videos & links see: srcusyd.net.au/src-help/show-cause-exclusions/showing-good-cause



Do you need help with a **Show Cause** or an **Exclusion Appeal**?

Ask the SRC!



Students' Representative Council, University of Sydney
e: help@src.usyd.edu.au | w: srcusyd.net.au



usydsr



src_usyd



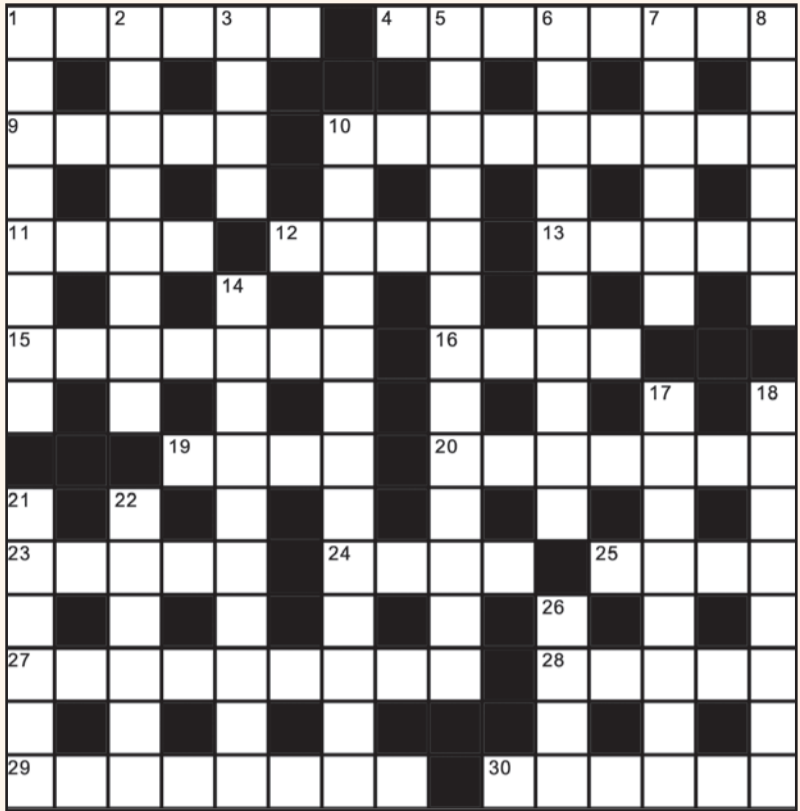
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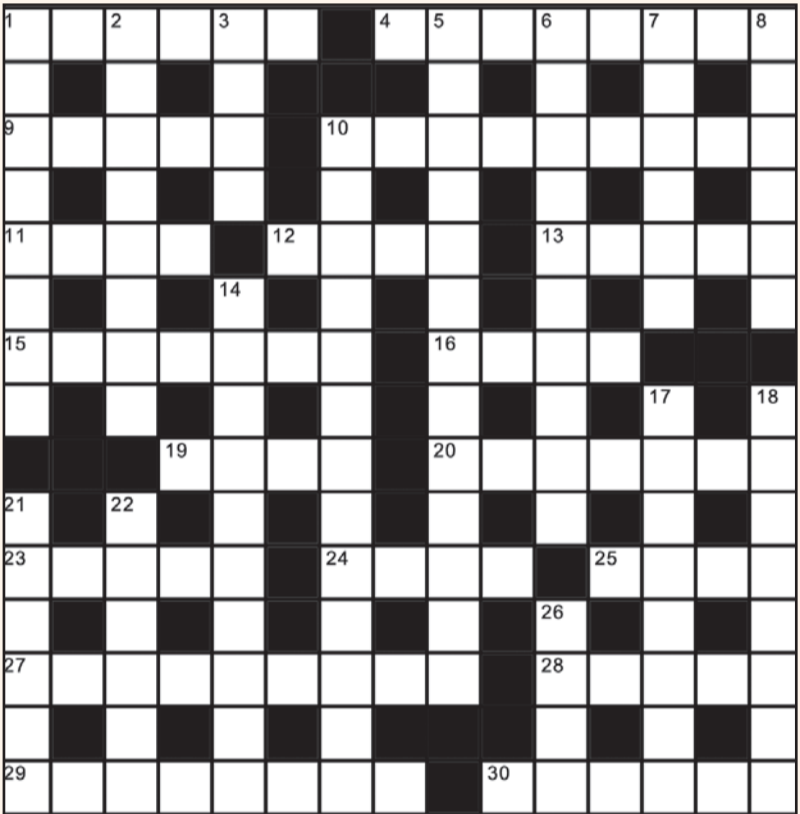
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Students Representative

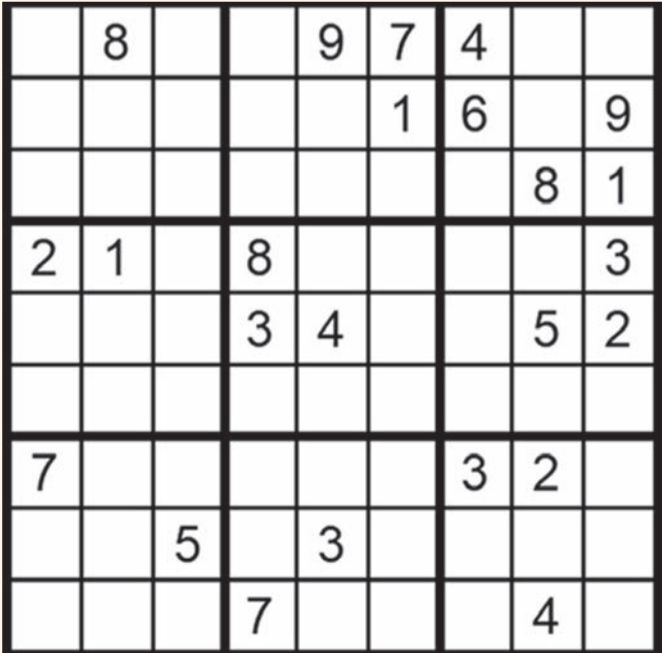
Quick Crossword



Cryptic Crossword



Sudoku



Puzzles by Cloud Runner, Ms Eel Kink, Some Hack, Tournesol feat. B. T. McGitz. Quiz by Some Hack.

Quick Crossword

Across

- 1 Woman writer (6)
- 4 Hive ruler (5,3)
- 9 Intoxicated (5)
- 10 Crime relating to postage (4,5)
- 11 Hair products (4)
- 12 Not doing anything (4)
- 13 European city (5)
- 15 Wooden horse fooled these guys (7)
- 16 Solomon, Arthur, Kong, for example (4)
- 19 Poo (4)
- 20 Algeria, Austria, Australia (7)
- 23 Pertaining to the eyes (5)
- 24 Elected in 2007 (4)
- 25 Read this for a summary of the above (4)
- 27 Hidden identity (9)
- 28 Ordered with eggs (5)
- 29 Look for the secret message hidden in these clues and answer the question you find (4,4)
- 30 Disease (of the sexually transmitted kind) (6)

Cryptic Crossword

Across

- 1/9 Salut at breakfast? (6,5)
- 4 The Goo Goo Dolls hit and the central Killers' music video directed by 29 Across (8)
- 9 See 1
- 10 Al loses letter in America? (9)
- 11 Sucks fluids at perverted baths (4)
- 12 Sucks fluids at perverted baths (4)
- 13 Standing firm before court (5)
- 15 I saw, I heard Carslaw, say (7)
- 16 How loud's captured werewolf's scream (4)
- 19 Make odd alteration on Wiki for Lorde (4)
- 20 Eat crab salad at nightclub (7)
- 23 Introduce "Arse Tax" for Bikini (5)
- 24 God between Set and Horus (4)
- 25 Experienced Rise of Gru audience (4)
- 27 Songs go off when recorded by cancelled Aussie icon (5,4)
- 28 Shoe leaves Western bonanza in a stich up (5)
- 29 Director of The Rescuers enrapt by film's music (8)
- 30 Jonathan Ross's precarious letter to NATO (6)

Down

- 1 Sue (8)
- 2 Used to rule France (8)
- 3 Slang term expressing encouragement (4)
- 5 England, Scotland, Wales, Northern Ireland (6,7)
- 6 Not manly (10)
- 7 Ship of Darwin (6)
- 8 Last page (6)
- 10 A Latin phrase often heard in crime dramas (5,8)
- 14 Vicious fishes (10)
- 17 England won this in 1966 (5,3)
- 18 Downstairs apparel (1-7)
- 21 Sound created by deep brass instruments (6)
- 22 Organised poorly; scattered around (6)
- 26 Symphonic instrument (4)

Down

- 1 Fela Kuti evacuates bowels above female subject, and begins sadomasochism! (8)
- 2 Ample sex when ex gets on top, for instance (8)
- 3 Refer to Stephen King novel set in present day (4)
- 5 Fucked unclothed Rock all day long (5,3,5)
- 6 Brewed piss fermented with sticky white emissions (6,4)
- 7 Mother, I half turned back into a virgin! (6)
- 8 Numeric python starts ingesting model idiot (6)
- 10 Commute to Brisbane via SYD and MEL (13)
- 14 Party leaders including Stalin, Trotsky and Sankara! (10)
- 17 Arrests, imprisons North Macedonians in aeronautical battlegrounds (8)
- 18 Secret ingredient to cooking satay - wow! (8)
- 21 Streams produced during ecstatic anal sex (6)
- 22 Repetitive song is smelly and breaks lore (6)
- 26 Cunning crook (4)

Quiz

- 1. Name the four Teletubbies
- 2. What colour can be found on the flags of Brunei, Ghana and Sweden
- 3. Which famous guitarist produced, Madonna's like a virgin, David Bowie's Let's Dance and Daft Punk's Get lucky
- 4. Who in 2013 became the first Briton in 77 years to win the mens singles Wimbledon title
- 5. Both beginning with the same letter, what two companies were the first to reach a trillion dollars in profits
- 6. What connects the previous answers.

Answers



Answers available at honisoit.com/puzzle-answers

PRODUCT RECALL: KETAMINE BATCH LINKED TO ANUS DENTATA

Incoherent.
Always.

The End Times



Wed August 3 Vol. 420 + 14 Cheaper and more available than toilet paper! The only newspaper. Proudly Murdoch. Pro-News. Anti-Truth. People's Republic of USyd. \$4.20

PILL TESTING KIT DIAGNOSES FESTIVAL-GOER WITH RARE GASTRO-INTESTINAL DISEASE

The results of an at-home pill testing kit have rocked the world of 21-year old freelance DJ and bartender Dan Cesgood. Cesgood, being a responsible consumer of illicit substances when circumstances allow, purchased a pill testing kit to test the 53 MDMA capsules secured deep in his rectum that he would be consuming across the 3 days of Splendour in the Grass.

By day 3, Cesgood had 2 pills left and thought it best to not take any chances. He unpackaged the hitherto untouched testing kit and extracted a portion of a capsule for analysis. Shockingly, the testing strip turned a rich violet hue, which Singh matched to the box's legend as a burgeoning case of Pootastis Mergacitis.

Cesgood immediately fell to his knees in anguish, clutching his bumbag with both hands.

"At first I was really fuckin confused, cos it's not every day that your pill testing kit diagnoses you with a life-threatening intestinal disease," said Cesgood.

"But then I realised, it kinda made sense. I felt myself coming down halfway through The Chats on day 2 and went to redose, but the cap got knocked out of my hand in the mosh. It slapped the festy mud on the ground and sank, but you can bet your ass I downed that shit anyway – I ain't no pussy".

The End Times later saw Cesgood defecating directly onto the muddy ground, not 5 metres from a food truck. Cesgood did not wipe.

LOCAL WOMAN MICROWAVES PHONE AFTER 19TH 'LITTLE MISS' POST

USyd Instagrammer Chlo Sfrenz uninstallled the app in a fit of pique after encountering yet another 'Little Miss' share. "I get it! You fucking subist on ice coffee and wake up late and wear Birkenstocks and wish you didn't have to go to work and want to get a fringe!

LITTLE MISS YOUR CLOSE FRIENDS LIST IS SICK OF HEARING ABOUT YOUR QUIRKS



Doomed	Destined
Optimism	Public defecation
"Gaslighting"	Gaslighting
Europe	Banana
Traction	Mammograms
Fakeness	Realness
Podcasts	Adultery
Guzman	Gomez
Bello	Poopaye

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- Hans Pandle

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- Farrel Taste

How to submit an article on time
- Tim de Lay

What the FUCK are the Commonwealth games?
- Con Phused

BREAKING: USyd leftist posts photo from Highgate Cemetery
- Po Sur

PRESENT TO HONI OFFICE FOR ONE HIGH QUALITY JOKE (WHILE STOCKS LAST)

'NAH, FUCK THE ARTS,' SAYS LOCAL ANARCHIST

Local anarchist, Agnes Grew, has developed a new strategy for winning the hearts and minds of working class voters.

"I'm really excited to be launching this campaign, which hopefully the useless fucking Sydney Left will actually get around", Ms Grew told The End Times.

A newly minted Instagram carousel post on the @/miniony account outlines the campaign's tactics. "Bello!", it reads. "We say it's time to say POOPAYE! to live music and the arts! Tara, tropa! On our journey to prove that the arts should only be enjoyed by ruling class scum! Banana BEE DO BEE DO BEE DO muak muak muak. Tank yuu

Fuck the arts

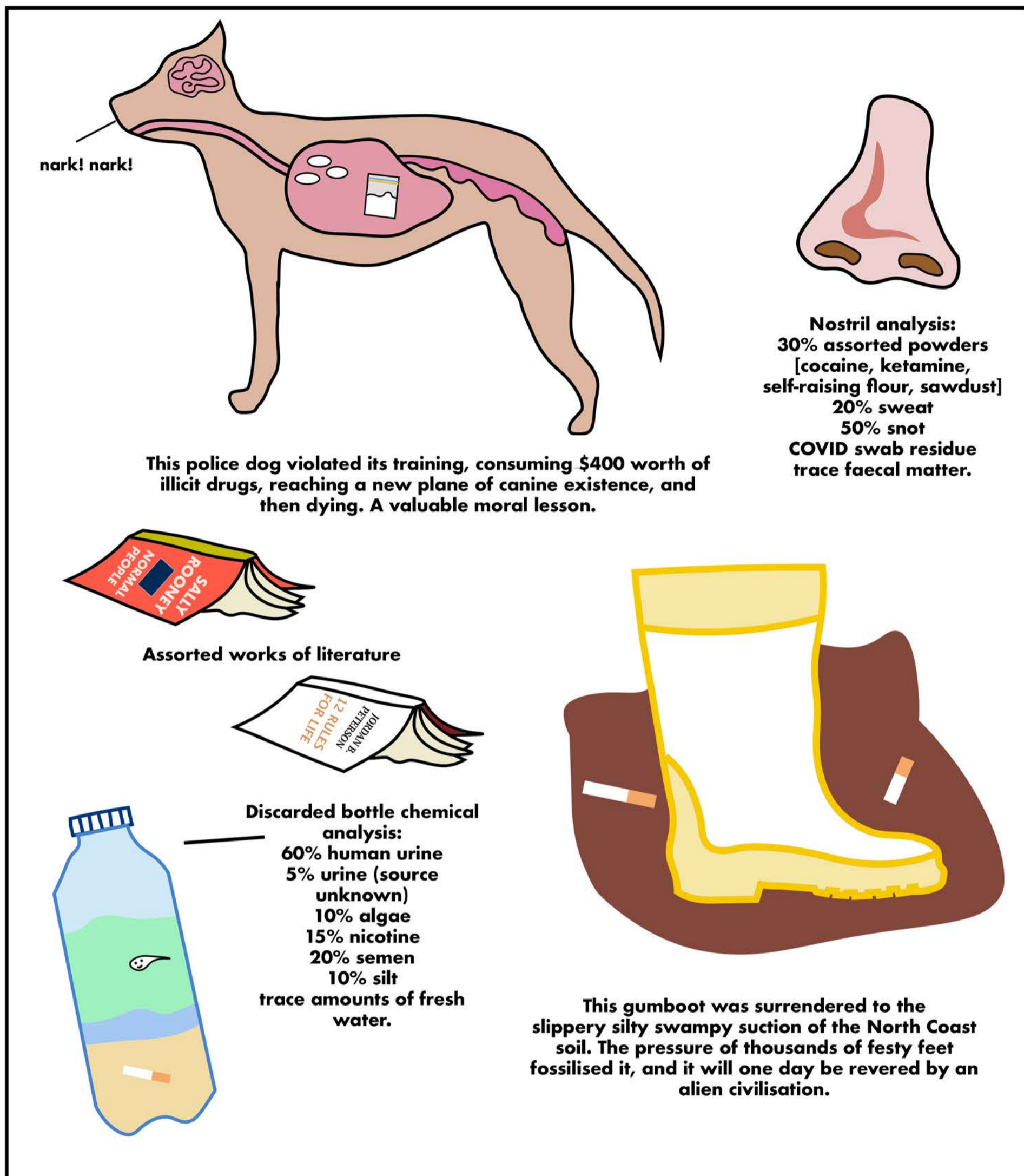


Fig. 1: Autopsy of a music festival