

Honi Soit

WEEK ONE, SEMESTER TWO, 2023

FIRST PRINTED 1929

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Acknowledgement of Country

Honi Soit publishes on the Gadigal land of the Eora nation. Sovereignty was never ceded. All our knowledge is produced on stolen Indigenous lands. The University of Sydney is principally a colonial institution, predicated on the notion that Western ways of thinking and learning are superior to the First Knowledge of Indigenous peoples.

At *Honi Soit*, we rebuke this claim, and maintain our commitment to planning and empowering the experiences, perspectives and voices of First Nations students. This basis informs our practice as a paper. As a student newspaper, we have a duty to combat the mechanisms of colonisation.

As student journalists, we recognise our responsibility as a radical student newspaper to oppose the inherent racism and exclusivity of mainstream media outlets. We also uphold the struggle of other Indigenous communities worldwide and acknowledge that our resistance is intertwined.

As an editorial team of both Indigenous and non-Indigenous heritage, we are both victims and beneficiaries of colonisation. We are committed to unlearning our colonial premonitions and working to hold current institutions accountable.

We are galvanised by our commitment to Indigenous justice.

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Editorial

As we return to campus after some much-needed time away, we’re putting away the rose-tinted glasses. Instead, we’re back to deliver on the perpetual promise of *Honi Soit* — holding people and institutions to account. We’re not here to make friends or win votes, we’re here to return to our radical leftist roots. As our editions hit stands each week, our readers can continue to expect the unfiltered and unapologetic reporting this publication is known for.

Strikes in the UK come on the back of a broader movement for workers’ rights — Katarina Butler (pg. 6) examines the University and College Union’s fight against management. Following the theft of hundreds of copies of *Fagi Soit* by queerphobes on campus, Will Thorpe (pg. 7) recounts *Honi’s* legacy of standing against what is regarded as “acceptable” and “civil”, on the basis of principle and standing for what is right. As the NTEU’s enterprise bargaining campaign comes to an end, with 80% of members voting to end 22 months of industrial action, Katarina Butler, Luke Mešterović and Andy Park (pg. 12) deliver a pulse-check on the health of staff rights at the University and analyse how much of the union’s demands

have been met by management. Nathan Phillis (pg. 10) makes the case for street-art as one of the most enduring manifestations of public outcry against the status quo (see *Honi’s* Week 8, Semester 1 back cover). Annabel Li (p. 15) invites us to reconsider representation and diversity, arguing that if diversity means conforming to a flawed system, it only results in cheap tokenism and empty representation.

Hand-in-hand with the Labor government, Mark Scott and University management are leading our education system into a minefield, eviscerating the student experience and continuing their attacks on staff rights. Transphobia is on the rise across the country. Housing and employment are becoming increasingly unattainable as the cost of living crisis worsens. The abrasive debate surrounding the Voice to Parliament has inflicted immeasurable harm upon First Nations communities. These are the defining moments of our editorship, and we intend to continue reporting on them with the same verve and dynamism of last semester.

Ethan Floyd



Reading the jacaranda leaves



Nerds who want to tell us what to do

Candy reveal! *Honi* has heard lots of names swimming around the teapot for SRC President (receipts attached for proof). Grassroots member and Aesop CEO Harrison Brennan is confirmed to run, alongside PuzzleSoc enjoyer Rose Donnelly (born in Randwick). If you were roaming the Wentworth basement last week, you would have heard the screaming match between Switchroots and NLS too. We’re still awaiting news on potential conservative candidates, but we aren’t well connected in this area. Questions remain though — will SALT run a candidate? If not, who will win their support? We’re well aware of Donnelly’s attempt to lock in SALT’s support earlier this year (R.I.P. our first attempt to vote out Christine), but have things changed? Time will tell.

Nerds who want to be us

Rumblings of an *Honi* ticket have long bounced around the Langford Office, headed by Ariana Haghghi, Simone Maddison, Mae Milne and Amelia Raines. However, we’ve heard even more about the remaining ticket members — apart from Zeina Khochaiche, they’ve added Hamani Tanginoa, Emily Scarlis, AE Pollock, and Taylah Cooper. While the team is full of potential, we hope the more economical members of the ticket show more commitment to the paper in the coming weeks.

No Onor Amongst Activists

Hi Onor! Apparently, our favourite SALS girlie has come back from her most recent white saviour tour — South Pacific Summer 23! We hope that she got a nice rest from all that campus activism, and hugged plenty of BIPOC toddlers for the Instagram story. We’re also excited for her long future ahead in StuPol.

Why I left (but was never really involved in) StuPol...

Honi has earned a special mention in a YouTube video from former wannabe Board director K Phillips, in which they share incorrect information about Council meetings that they didn’t attend, citing us (among others) as “the reason I left StuPol.” Come on! Surely it was actually because their “centrist” views resulted in two election flops in as many years... *Honi’s* apology video is in the works.



Rose Donnelly
rosedonnelly

Hey Honi,
I'm so glad you've heard about this on the grapevine. Honestly, I was considering running and then people just kept asking me and asking me, outside and inside my faction. Like so many people asked that I was like "yeah of course I'll do it", obviously only if everyone wanted me as president. And basically almost everyone does. Obviously I'm super busy with everything right now, what with the multiple campaigns, the expansion of Foodhub, a hot social life and amazing family, friends and faction behind me. I just felt like this was the right time in my personal timeline to run for a position like this, even though it was other people who were asking and telling me to run anyway.
Rose Donnelly xx

Harrison Brennan
Active now

Hi Honi, I'm excited to be running for SRC president on a progressive platform that ensures our student union continues to represent the interests of students and fights for important causes.

letters only

Dear Editors of *Honi Soit*,

You are so unreliable. Where were you over the winter! Every week I was waiting in the alcove in front of Courtyard for the guy with the car magnet to deliver a new edition, but none came.

I don't even like the content, I was just missing the crossword.

Regards,
Angry Annie

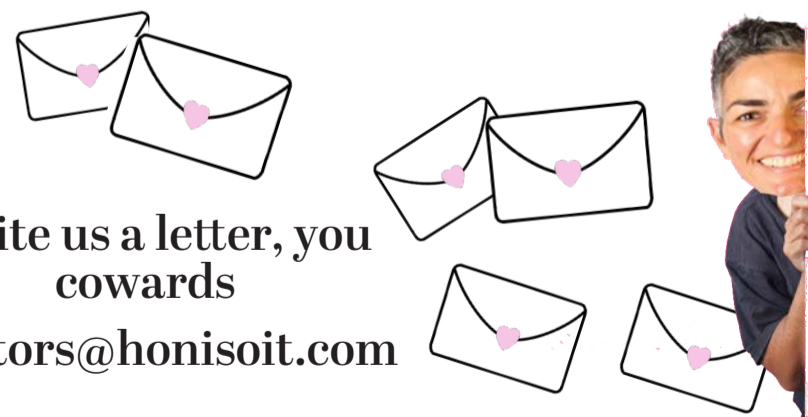
Dear Angry Annie,

Sorry! We needed a rest.

However, we've got lots of issues (thirteen) to come, a heap of amazing autonomous editions and pullouts, the expansion of *Honi Hangouts*, and our amazing reporters, artists and readers behind us.

Hope you enjoy this week's crossword.

Honi Soit xx



Write us a letter, you cowards
editors@honisoit.com

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Whorescopes



Aries: The night is calling for you to calm down your energy and replenish yourself by soaking in a lavender bubble bath with your latest vibrator. Close your eyes, whiff the sweet candle and massage your sweetest spots.



Taurus: Life is too short to fuck the dude whose room reeks of pot and greasy pepperoni. We know being touched feels amazing, but you deserve better than that crusty 10-second game.



Gemini: According to ABBA, "a grown-up woman shouldn't fall too easily," but you should rejoice in the lustrous light of love. You will be crinkling your nose and blushing anytime they pull you in for a kiss, and oh dear, don't you look lovely.



Cancer: You should paint and sip on a sultry night, boudoir descriptions on each other with some mead dripping on you. Spread colours on your bodies, and watch your stars align with each other.



Leo: You were meant to be on top and this is your season to embrace your dominant energy. They will be staring deep into your eyes as you ride them under the soft light of the moon and hold you tightly through it.



Virgo: Shoot your shot at the gym and ask that hottie to spot you. You shouldn't be the only one appreciating your glute gains, so make the first move and drench in some protein romance.



Libra: How about you dine, wine, and not sixty-nine? You want to go beyond conventional sex positions so have a conversation with them about what you want to explore, and laugh about your flexibility with them doing you at an absurd angle.

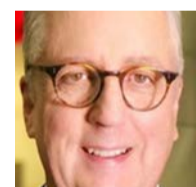


Scorpio: You're something else three margaritas in. Flirting with the bartender at a Michelin-star degustation menu, twerking at a corporate drinks event, or calling your ex for three years back? Don't let the alcohol control your genitals, love, because that hangover will be drenched in guilt.



Sagittarius: Seems like the season for booty calls and a lot of awkward walks of shame in the morning. Own it, sexy, with a double shot espresso after a sleepless night of ceaseless rooting and moaning in every corner of their room.

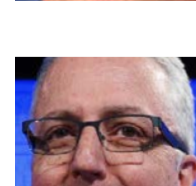
Horny Soit wants to Mark your neck.



Capricorn: Let them explore you. They aren't getting bored by eating you out for 40-minutes and fingering you in different ways. Communicate your pleasure and wants with them and feel your legs quivering through it.



Aquarius: There is nothing wrong with coming off as intimidating. There is power in your purple lipstick, blunt opinions, and confidence.



Pisces: Some quick action in the car is on the way. Put your car seats back, fuck sneakily in your driveway, and be shocked by how much can happen in such a limited space.

Manning Bar to reopen for day trading in Sem 2

Katarina Butler

Manning Cantina, a Mexican street food venue, will open in week one of Semester Two. This marks the reopening of Manning Bar for day trade, a venue that has been closed since 2018.

They will be offering tacos, vegan nachos, loaded fries and empanadas with a range of toppings. There are vegan, halal and gluten free options on the menu, and prices range from \$11 to \$18.

Manning Bar is also set to offer “regular student programming and live entertainment every week”, according to the venue’s website. Manning Cantina will be open 11am-3pm from Tuesday to Thursday each week, and will also serve food during certain gigs.

There have been many efforts to revitalise Manning Bar after its closure, particularly post-COVID. Manning Bar has become a prominent venue for Hardcore bands, but also hosts dance music and student-focussed events such as Manning Bar Party and the Someday Soon music festival.

The closure of Manning Bar was decided by the USU Board in October 2019, coming into effect in Semester One of 2020. The decision was made following reports that Hermanns and Manning Bar ran at a combined loss of \$245k in 2018.

It was once a hub of student life, hosting lunchtime Theatre Sports competitions and stand up comedy gigs, acting as a centre for political organisation, and launching Australian bands into the limelight through Battle of the Bands.

University of Sydney moves forward with plans to demolish Wentworth Building

Luke Cass and Tiger Perkins

CW: This article contains mentions of violence towards First Nations people.

The University of Sydney’s plan to demolish the Wentworth Building and build a much larger replacement is likely to be completed by the end of 2027, according to an internal University meeting.

While there is currently no approval to proceed with the demolition of the Wentworth Building, Greg Robinson, Chief University Infrastructure Officer, said it is projected to be completed in late-2025, with construction of its replacement projected for late-2027.

The meeting heard that Wentworth’s eventual replacement would aim to be the campus’ main student hub, with new retail options, space for commercial floors that would be a large expansion of the University’s existing partnerships with industry and a new home for the School of Architecture, Design and Planning (ADP).

It remains unclear which industry partners will occupy the new building, with the University Executive to make

the final decision. When asked by *Honi*, the University failed to rule out the permanent physical presence of existing partners such as Rio Tinto, or weapons manufacturer Thales, in the new building.

“Macquarie University is probably the benchmark of what we’re looking to imitate, with the creation of a ‘town centre’ for the university,” said Robinson, noting that “although as a much bigger campus, our [‘town centre’] would be more distributed.”

According to the two retail studies undertaken by the University, students are seeking more culturally diverse food and drink options, with affordability another key consideration in the eventual delivery of new outlets. The University’s awareness of the latter comes in the wake of the failure of food trucks on campus in Semester One because of their high prices, and the substantial increase in the amount of students accessing FoodHub this year.

There will be car parking in basement levels of the new building, which will also house the ADP, that has outgrown the Wilkinson Building,

according to the University. It was suggested that the Wilkinson building could then be amalgamated with the old International House in future developments.

Given concerns about the effect of the construction on the student experience, the University stressed that the Wentworth Building’s existing facilities will be replaced by pop-ups and a medley of other options in the short-term. During the construction, the International Student Lounge, food and drink vendors, Hermann’s Bar, the Students’ Representative Council and FoodHub, will all require new homes.

Students have long called for the renaming of the Wentworth Building, which was named after William Wentworth: whose landownings saw him become a key player in the dispossession of First Nations people, and who supported the massacre of First Nations people. With the University and the USU having thus far refused to strip Wentworth’s name from the building, it is unclear what name the future development will be given.

10 years on: Labor’s refugee shame

Elliot Lawry

Over two hundred people joined in protest outside Sydney Town Hall on Sunday 23 July, decrying Labor’s abhorrent history of offshore detention policies.

July 19th marked ten years since then Labor Prime Minister Kevin Rudd announced that asylum seekers arriving by boat would be sent offshore to Manus and Nauru and banned from ever settling in Australia.

One third of those sent offshore are now in Australia but are being denied security and permanent visas, and are further limited by restricted access to employment, higher education and healthcare services.

Another 10,000 refugees who arrived by boat are also being denied permanent visas or any review of their cases.

The rally, organised by the Sydney Refugee Action Coalition, called on the Albanese government to grant permanent visas to refugees in Australia, as well as settlement to 77 other refugees indefinitely detained in Papua New Guinea.

Whilst protesters called to remove the ban on resettlement and for permanent visas for all refugees, there was particular emphasis placed on the plight of Sri Lankan refugees fleeing the ongoing genocide of the Tamil people.

Ramsey, a Sri Lankan refugee who spent eight years detained in Papua New Guinea and is now in Australia on a temporary bridging visa, highlighted the shortcomings of the Federal Government who personally promised him and thousands of other refugees a permanent solution during last year’s federal election.

“We need permanent solutions not a six month visa, a six month visa is bullshit,” he said.

“We can’t see our families, we can’t fly anywhere.”

Holding the Labor government to account was deemed essential by ALP National Conference delegate Shannen Potter, who will be addressing the party in August on the issue of refugee rights.

“The people who come here by boat, the people who have been locked up in camps, the people who are subject to the cruel and inhumane regime of offshore detention are overwhelmingly

people of colour,” she said.

“I can tell you [that] if these were wealthy white people from somewhere else we wouldn’t be treating them this way, we wouldn’t have been able to have a decades-long policy of dehumanising and abusing these people and this racist policy needs to be called out for what it is.”

Tilly, a member of the Refugee Action Coalition, opened her address by recognising that refugee policies are the Labor government’s greatest shame, with people still in Papua New Guinea a decade later.

“I want to take a moment to reflect on the wins that we have had,” she said. “Last month, the last refugee was finally brought off Nauru, and that’s a testament to the strength and the relentlessness of this campaign.”

The Refugee Action Coalition called on attendees to join them at a subsequent meeting supporting those refugees stranded in Papua New Guinea after over a decade in offshore detention hell. The forum will take place on Monday 21 August outside the NSW Teachers Federation Building.

Students launch national campaign against placement poverty

Ishbel Dunsmore

Students Against Placement Poverty (SAPP) have held a national launch. Close to 50 students and staff attended from a number of campuses across the country including Queensland University of Technology, University of Tasmania, Western Sydney University.

Initially launched in 2020, SAPP’s campaign was revived this year as a grassroots, student-led response to the dearth of support for students on mandatory unpaid placements across degrees in Social Work, Education, Nursing, Engineering and more.

Exacerbated by current cost of living pressures and changes to HECS indexation, SAPP member Grayson Smith chaired the forum and spoke to the exploitative mental and physical toll unpaid placements have on working students.

“I crunched the numbers... I have a month left to go of my final placement, and have been doing this for 93 days, which means I have gone 93 days without taking a day off. I work seven days a week, Monday to Friday from 8:30-4:30 at my placement out in Western Sydney, and work weekends and Monday night at a pub doing quite physical labour.”

“I can’t take a day off... because taking a day off work means that you don’t get to pay the rent. My relationships have suffered, my mental and physical health has suffered... you don’t have time to cook or to clean your spaces.”

Professor Christine Morley, Head of the Social Work and Human Services Disciplines within the School of Public Health and Social Work at QUT, expanded on findings from the 1200 respondents to the Australian Council of Heads of School of Social Work-commissioned survey she headed.

“With inflation the way it is, and the cost of living, and the pressures upon students, the impost of doing 1000 hours is just completely untenable for students... and with the world that we are creating, we need students at the very least to be subsidised or financially supported by government.”

Morley pointed to the relaxation of AASW placement regulations during the height of the COVID-19 pandemic as an indication of what is possible for regulatory bodies right now, especially as they relate to minor changes around being able to complete placement in students’ existing workplace.

The survey also found that more than a third of students had lost their entire weekly income due to unpaid placement, while an additional 25% had lost around 75% of their regular income. 96% of respondents said they couldn’t afford food or the uniforms and travel required to complete placement, something Morley described as having a profound effect on the ability for students to practice safely whilst on placement, especially when they are often expected to make up for professional labour shortages felt in nursing, social work and other industries.

Aarogya Pokhrel, a Nepalese international student completing a masters in social work at WSU, described feeling like he was “filling in for employees” without having the framework and support from placement agencies to apply learnt theory with feedback. He also pointed to the exclusion of international students from government support and the imposition of fees exceeding 3.5 times those paid by domestic students.

SAPP argues that unpaid placements not only exploit student labor but also violate the codes of ethics of both social work and teaching professions, such as those set out by the Australian Association of Social Workers (AASW).

The AASW requires that all social work students in Australia complete 1000 hours of unpaid work, often alongside study and regular employment. This is not unique to social work students either, with standards authorities like NESAs and Engineers Australia requiring upwards of 500 hours of unpaid work to complete their respective degrees.

Since the successful in-person campaign launch at the University of Sydney last month, the SAPP campaign has amassed over 600 signatures from students and staff via their open letter demanding students be paid at or above the minimum wage by either Universities or relevant agencies. Support has ranged from Greens Senators Mehreen Faruqi and Penny Allman-Payne, Unions NSW, members of the National Union of Students and more.

No more running to Arundel

Marlow Hurst

A signalled pedestrian crossing has been installed across from the University of Sydney’s University Avenue entrance on Parramatta Road at the intersection of Derwent St and Arundel St.

The new crossing, notoriously a site of awkward jogs and mad dashes across Derwent St, will allow pedestrians to reach Arundel St and the northern footpath of Parramatta Road more safely — great news for students travelling to and from Camperdown Campus.

According to a City of Sydney spokesperson, the crossing was completed in June 2023 after the intersection at Arundel and Derwent off Parramatta Road was identified as “needing an upgrade to improve pedestrian access and safety.”

In addition to the signalled pedestrian crossing, the City of Sydney made a number of other improvements — including adding a kerb and access footpath on the Western side of Derwent St, widening the footpath for pedestrians crossing Arundel St, and improving kerb access at the University Avenue entrance on Parramatta Road.

A City of Sydney spokesperson said that these upgrades “support pedestrian access to the University and Victoria Park and encourage more residents and students to walk to and from work and education facilities.”

With Semester Two just about to start, the new crossing will most certainly be put to good use.

Lansdowne up for sale, again

Eleanor Douglas

After having survived lockout laws, the pandemic, and a previous sale attempt in 2022, the Lansdowne Hotel has been again listed for sale.

The hotel is being put up for sale for a price of \$25 million, with its consortium of owners saying that they expect “the venue will attract interest from astute investors interested in repurposing the building for commercial, retail and accommodation purposes.”

In a further reflection of the struggles currently facing live music venues, The Lansdowne’s real estate listing states that the venue “has favourable planning approvals in place which may support further redevelopment of the site”.

Having operated continuously since the 1930s, The Lansdowne closed for the first time in 2015, due

in large part to Sydney’s lockout laws, which restricted possible patrons.

Last February, the Lansdowne closed for the second time after the operators chose not to renew the lease, instead seeking to turn the venue into hostel accommodation. It reopened in March of this year after the Oxford Art Factory took over.

The live music venue has hosted some of Australia’s best artists, as well as allowing up and coming musicians to grow a fan base at an established venue. With The Live Music Office finding that around 200 venues have closed during the past decade of lockouts and subsequent lockdowns, the closure of The Lansdowne will further deprive local artists of a vital performance space.

The Lansdowne has been particularly popular with

University of Sydney students throughout its lifetime, being an ideal venue close to campus.

The tumultuous history of the

Lansdowne is yet another reminder of the difficulty Sydney has had resuscitating its night life in the aftermath of lockdowns and lockout laws.



USyd Psychology simulates psychosis through bomb threat activity

Anonymous

It is no secret that the University of Sydney's School of Psychology, and the university at large, has been accused of minimising the concerns of those living with trauma. *Honi Soit* recently reported on the School's approval of a virtual reality experiment with implied sexual assault that students were offered to undertake for additional credit. The experiences of one former tutor of a third-year psychology unit highlight that such questionable practices may extend past the lab and into the classroom.

Kayla Greenstien is a psychology PhD candidate and former tutor for PSYC1001, 1002, 3016 and 3018 at The University of Sydney. During a pre-tutorial meeting for unit PSYC3018, she was told of an interactive "roleplay" activity that was to be conducted at the start of a tutorial on psychosis.

"I immediately felt my stomach drop. I felt a heaviness from disbelief — it was hard to comprehend what I was hearing because the activity immediately seemed like a bad idea."

The bad idea was to proceed as follows: the class would be divided into "Group A" and "Group B," with the tutor assuming the role of a staff member in a mental health hospital.

Students in Group A would be roleplaying the part of patients in this hospital. The tutor was a disgruntled staff member who had decided to plant and detonate a bomb in the hospital as revenge. The tutor would show students where they had hidden this "bomb" within the room, and students would then be tasked with convincing

their counterpart in Group B that emergency services should be called to prevent disaster.

Students in Group B would be playing psychologists in the mental health hospital, and were about to conduct a routine daily interview on the wellbeing of a patient admitted with a diagnosis of paranoid schizophrenia.

The punchline was supposed to be that the tutor has removed the fake "bomb" prop from its hiding place without either group noticing, and hence, both groups are firmly convinced of their "beliefs". A guided class discussion followed the scenario.

Fundamentally, such a roleplay activity makes a mockery of what is often a terrifying experience. Students of PSYC3018 reported that the activity was not taken seriously in all classes, and by tasking students to act as if they have a mental health condition in this joking manner, the patient and their experience are reduced to a stereotyped charade.

The unnecessary use of a "bomb threat" delusion plays into the existing stigma surrounding the experience and presentations of psychosis and psychotic episodes: distortions are not completely spontaneous occurrences with no bearing in reality, and those suffering from psychosis are not necessarily violent or dangerous.

It also should not need mentioning that a bomb threat from a disgruntled employee is not something to make light of as a delusional belief, in the context of the very real violence that is committed on university campuses and elsewhere.

The tutorial guide describes that the learning objective of the activity is "to demonstrate to the students some of the basic difficulties in using CBT [Cognitive Behavioural Therapy] to treat psychosis (or any other extremely rigid, strongly held belief, for that matter)." However, Greenstien notes that PSYC3018 is not a clinical skills class, nor does it teach students how to deliver CBT.

She was given the additional justification that the activity would prompt students to empathise with the experience of psychosis, and of treating psychosis. However, Greenstien identified a key flaw in this logic:

"I feel this activity (erroneously) assumes that empathy is knowing what an experience is like for someone else. I think it's quite important to first recognise that as psychologists...we won't ever know what it's like. And if we are trying to better understand the experiences of others, which is really quite a different framing to trying to 'help' people, if we are trying to understand the phenomenology of mental health conditions, we must listen to first person experiences of that condition."

It is also significant to note that despite USyd's countless emails and alerts about campaigns to "destigmatise mental health," Greenstien was immediately shut down when she attempted to voice her concerns prior to the implementation of the "bomb threat delusion" activity. She later discussed her perspective on social media, both as an academic and as an individual with lived experience of mental health issues. At the same time that students were reaching out

to express their support, and share that they had also felt terrible whilst participating in the roleplay, faculty continued to defend the exercise and another admonished her decision to speak about it online.

When contacted for comment, the University said "It is based on evidence that experiential learning facilitates learning outcomes. Students report finding the activity highly useful for better understanding the challenges people living with mental health problems often face."

It is unclear if the activity will be included in future iterations of the unit. The dismissal of Greenstien and others' concerns, as well as the activity itself, are ultimately indicative of what Greenstein notes is "the deeper philosophical divides in psychology as a whole. It is a divide on epistemology."

Greenstien finds herself amongst a growing number of psychology professionals who emphasise the importance of centering lived experience in education, research, clinical practice and policy settings. She stresses that genuinely destigmatising mental health requires the decolonisation, demedicalisation and depathologising of psychological conditions.

The oldest school of psychology in Australia is starting to show its age. If it wants to contribute to destigmatisation, this author feels that taking the time to listen to those with lived experience would be a good place to start.

University and Colleges Union continue marking boycott

Katarina Butler

The University and College Union (UCU) has held strong on their marking boycott since April, demanding better pay from employers. Students have faced extreme delays in academic progression and graduation as a result, hitting students who already underwent changes to higher education entrance due to COVID-19 particularly hard.

The UCU is bargaining with Universities and Colleges Employers Association (ACEA) to secure fair work and fair pay for their members. Despite a number of subsequent agreements, those employed by universities and colleges have seen their pay decrease by 25% over the past 14 years. The union rejected a pay offer in April, citing that it was not enough to meet the increasing cost of living. UCU wanted to renegotiate the offer,

however ACEA refused to reopen the matter.

The union balloted for a marking boycott in late April and ceased all formal marking on April 20. It was called for as a result of a ballot among members to take action short of strike (ASOS). Members are still able to lecture and teach their courses, however they should not set exams or assessment questions, mark, moderate, participate in examiners boards or provide informal guidance about a likely mark. This has left many students in limbo, with some receiving interim transcripts or "letters of completed studies", which do not indicate whether a student has failed and needs to retake a unit of study.

Staff at 145 UK institutions have taken part in the boycott. The UCU has stated that it will continue the boycott until the dispute is settled, UCU calls off the boycott or until the end of the

industrial action ballot mandate is reached.

A survey from the UCU reported that term-time only academics were working an average of 66.6 full-time equivalent (FTE) hours a week. They noted key contributory factors as increased administrative work, increase in online learning and increase in student numbers.

UCU general secretary Jo Grady, in a press release from the union about the National Day of Protest, said: "UCEA now has a choice, listen to the modest demands of staff and students, and work with us to end the marking boycott, or lay the ground for even more disruption in the coming months and into the next academic year."

Staff have already taken extensive strike action in 2022 and 2023, resulting in thirteen days of industrial action from February to March this year. There were also three days of

strike action in November 2022, and continued with lesser action short of a strike from November 23. This includes working to contract, not covering for absent colleagues, not rescheduling lectures or classes cancelled due to strike action.

The UCU also called a National Day of Protest on July 26 in preparation for continued negotiations with UCEA. They sought student support for the action, and gained the endorsement of the National Union of Students (NUS) in the UK. The union has noted that the UCEA has failed to bring a new pay offer to the table, and have not offered support to staff being faced with pay cuts due to industrial action.

The UCU is an expansive organisation, and the marking boycott is in effect at 145 different institutions, with action also being taken by students in solidarity with university staff.

The *Honi Soit* thefts are nothing new

Last semester, on 16 May, the annual queer edition of *Honi Soit*, this year featuring the masthead "Fagi Soit" and an image of a trans woman's torso, was distributed onto stands.

I walked past one of the stands shortly after it had been filled. When I passed again minutes later, it was empty, leading me to comment that the edition must've been very popular - as it surely deserved to be. What had actually happened, at the time blissfully unbeknownst to me, was that these editions had been disposed of in what this paper has condemned as an attack on queer expression. *Honi* estimates that over Tuesday and Wednesday close to half the paper's print run of 2,000 was stolen, with many copies found in bins.

Honi Soit has a history of stirring the pot that any newspaper, student or not, would struggle to hold a flame to. In fact, the disgraceful actions that occurred this year aren't the first instance of copies of this paper being stolen en masse. To find that, we must delve into the archives.

They chased a truck delivering copies of the paper out of the university, and a student who grabbed a bundle of copies was tackled to the ground.

The sixth edition of *Honi* for the year 1952 was published on the 24th of April. It featured the usual *Honi* antics, including a jab by (Miss) Damaris J. Bainstow in response to an invitation to join the (then all-male) Sydney University Regiment - "...I fear the Army has rather strong views on the subject." On page six, the letters section, was a letter to the paper from four men ex-college students titled "Ye Olde College Rorts." The letter took aim at the hazing rituals - the "Fresher system" - to which new college residents were subjected, reminiscent of continuing outrage against the colleges today for widespread hazing, sexual assault and sexual harassment which has been covered dutifully by this masthead. The authors lament that "Freshers are being bashed with the same old heartiness in the colleges of St. John's, St. Paul's, and St. Andrew's. Wesley alone is resisting the tide of savagery." It goes on to describe the rituals in detail:

"The old trappings are back; Freshers are being exposed to the most loathsome indignities. In one college they are thrust, covered in oil and boot polish, into a filthy horse-trough while the seniors stand and jeer; in another, similarly befouled, they are made to lie

under icy showers. At other times they live under a constant threat at the beck and call of their 'betters.'"

"It was only after much soul-searching that a group of men who had suffered these indignities and who had been forced to leave college decided to write to *Honi Soit*," the letter continues. It concludes that "In all the colleges morals are low and drunkenness common." This exposure wasn't taken well.

News of the ensuing rioting made Hobart's Mercury and Lismore's Northern Star. College residents threatened to burn copies of the paper if the letter weren't withdrawn. They chased a truck delivering copies of the paper out of the university, and

authorities for its openness to printing nudity. No doubt the cause of these frustrations with *Honi Soit* were in the same vein as the frustrations felt by those who sought to censor this year's queer edition.

Little has changed many decades later.

1945's fifteenth edition of the paper prominently featured an article about birth control with the headline "Murder... or not?" The article ridiculed claims by a Mr. J. Wilkinson, made in front of an audience at Manning House, "that birth control is morally wrong, is an offence against the Laws of Nature, and the Church, and a frustration of the purpose of sex."



Art by Lauren Maccoll

a student who grabbed a bundle of copies was tackled to the ground. *Honi*'s office was stormed, with the invaders running off with 400 "mostly old" copies while being chased by staff of the paper. The principle of St John's College, for his part, flatly denied the charges of the letter. Little has changed many decades later.

College residents threatened to burn copies of the paper if the letter weren't withdrawn.

Putting aside those thefts, throughout its history, this masthead has also drawn the ire of Christian societies in 1945 for publishing information on birth control (and misquoting the Bible, admittedly), and from the fifties to the seventies ran into trouble with

It included the following conversation piece:

"I am informed that the Catholic attitude to Contraception is the following:

In this bed, a thousand sperms may expire in solitary splendour. This is good.

And in this bed, endless successions of ova may die lonely deaths. This is splendid.

But if they die together in that bed, that is murder!

Is this the case?"

The article wittily dissected Wilkinson's claims, causing the Newman Society representing Catholic students to call for the dismissal of the paper's editor, Ms. Wilson, claiming the issue contained "blasphemy and obscenity."

Will Thorpe explores the archives.

An article about Catholic Action, the name for groups of Catholics who advocate increasing Catholicism's societal influence, from that year's second edition concludes with a retort which fits here: "...where, as here, sin is equated to inability to assent to unjustifiable propositions, I for one am content to be a sinner and one of the generation of vipers."

A 2021 article in this masthead notes the vandalism of the *Honi Soit* archives by campus Liberals during Tony Abbott's 1979 SRC presidency, said to include the paper's coverage of the first Sydney Mardi Gras march. One writer of that article investigated for themselves at the State Library, finding editions with "torn out parts, missing pages, and blacked out names". The comparability of this behaviour to the censorship of "Fagi Soit" is remarkable, with both cases entailing the desecration of newspaper copies so as to deny the public access and silence voices of dissent.

One writer of that article investigated for themselves at the State Library, finding editions with "torn out parts, missing pages, and blacked out names".

In 2013, *Honi Soit* was once again taken off stands, though not by thieves. Regardless, the "Vagina Soit" debacle following the printing of 18 vulvas on the front cover once again bears clear similarities to the thefts of "Fagi Soit" for the censorship of free expression, whether for women or queer people, encapsulated by their respective cover photos. The episode made international headlines and prompted a searing editorial by the women editors of *Honi* in the Guardian:

"We were told to cover them with ugly black bars before publishing. Why, even after complying with this, were the issues taken off the stands?"

This has not been possible without facing down opposition.

Indeed, from this masthead's founding in 1929 to 1952 and 2013 to 2023, *Honi Soit* has stood against the oppressiveness of what's accepted on the basis of principle and standing for what's right.

This has not been possible without facing down opposition.

Higher education reforms announced by Labor government, as Accord interim report released

CW: This article mentions sexual violence.

The Labor government has committed to its first significant changes to higher education, in line with recommendations of the Universities Accord interim report. The final report, the cornerstone of federal Labor's higher education policy, is expected to be delivered by the end of the year. From what we have seen so far, the report will need to offer more wide-ranging recommendations, and be supported by funding commitments by the government, to support the ailing higher education sector.

The Key Reforms

Students who fail 50% of their subjects will no longer be denied access to FEE-HELP loans, after the Accord panel described the rule, introduced by the Morrison government as part of the failed Job-ready Graduates Package, as "unfair and unnecessary".

In just two years, more than 13,000 students have been affected by the rule, with thousands of these students forced to quit university altogether.

The Accord panel, chaired by Professor Mary O'Kane, also recommended that the government ensure that all First Nations students are eligible for a funded place at university as a "priority action".

In a speech delivered at the National Press Club, federal Education Minister Jason Clare said that implementing this guarantee could "double the number of Indigenous students at university in a decade".

Further priority actions recommended by the report, and since supported by the government, include the creation of additional regional universities and their relabelling as "study hubs", the extension of the Higher Education Continuity Guarantee until 2025, and efforts to reform the governance of universities "to put greater emphasis on higher education expertise".

Lia Perkins, President of the University of Sydney Students' Representative Council, told Honi "The SRC is demanding more significant change than what the Accord process has offered so far. A terrible part of the Job Ready Graduates package [the 50% pass rule] will be overturned, yet students have been completely ignored in other demands for paid student placements, adequate income support while at university to end student poverty."

The report was critical of the governance of universities, saying "systemic issues persist across the higher education sector, including widespread underpayment of staff." It noted universities' "emphasis on appointing people with business

expertise to [university] councils," at the expense of people with academic experience and First Nations people.

Neither the Chancellor nor Vice-Chancellor of the University of Sydney have academic expertise. The University admitted to stealing \$12.75 million of staff wages in 2021.

The National President of the National Tertiary Education Union, Alison Barnes said, "It's encouraging to see the government and the review panel making governance reform a priority.

"We need to see major action on insecure work in the final report. So far we're nowhere near addressing the deep crisis that has fuelled a \$100 million wage theft explosion in universities."

What Next?

Beyond the five priority actions, the interim report contained few concrete measures to improve experiences for students.

While it was critical of the Job-ready Graduates Package, saying it "needs to be redesigned before it causes long-term damage to Australian higher education," the report did not recommend further changes to the Package.

As a result, students studying humanities will still be forced to pay excessive fees, along with students studying other degrees which the Job-Ready Graduates Package more than doubled. However, given the criticism of the Package from a range of submissions to the Accord, it appears that some changes will be on the cards for later in the year.

The panel noted the concerns with the HECS-HELP system, in the wake of rising student fees and record indexation of debts. Although it claimed that the HECS system is "highly effective", changes to indexation (such that it is tied to wage growth or government bond yields), repayment (introducing a marginal repayment system to avoid "debt cliffs") and student loan forgiveness (targeted forgiveness for workers in certain industries and changes regarding home loan eligibility) are all being considered by the report.

From this, it appears unlikely that there will be a debt-forgiveness program that will assist students who have already been burdened by Job-Ready Graduates' fee hikes. Instead, the interim report suggests change will be focussed on the cost of degrees themselves. Perhaps the political pressure being placed on the current government, after the seven per cent indexation of loan balances earlier this year, could be the impetus for action.

The key reforms likely to eventuate from the final report concern issues of equitable access and participation at university. The interim report noted that increased university fees, and inadequate financial support for students were a barrier for First Nations students, and students from financially disadvantaged backgrounds.

The report said "current income support arrangements are complex, create perverse incentives for some students and leave others missing out." But, with the current government prioritising welfare support for older Australians over young people, it is likely that there will be barriers to the eventual implementation of such support.

The other key area of student concern addressed by the Accord panel was the safety and wellbeing of students on campus. The interim report note that the Accord panel had received many submissions concerned with student's mental well-being, the harm caused by ongoing sexual violence on campus and the "power imbalance between students and influential stakeholders such as universities, peak bodies, government, and industry".

Luke Cass reports.

Accordingly, the Accord panel is now considering strengthening the Ombudsman for student complaints, increasing the power of students' voices in decision making, the establishment of a national student charter, and increasing the amount of Student Services and Amenities Fees (SSAF) given to student unions. These reforms would be welcome, but it seems the Accord is not giving enough consideration to more ambitious ideas for student wellbeing.

In all, the Accord interim report offered incredibly modest actions for the systemic higher education issues which it identified at length. There is some promise in the Accord's discussion of key issues facing students — high fees, rising debt, the cost of living and poor university experiences — but without recommendations in the final report that go to the core of these issues, the Accord process risks leaving students behind. Even if the Accord promises the "spiky ideas" asked of it by Minister Clare, the Labor government's aversion to spending, particularly on young people, could impede any glimpse of progress finally offered. In the meantime, students are still being left in the dark.

USyd buys 300,000 BHP shares

What do BHP, BP, Shell and Rio Tinto have in common? They're among the worst carbon polluters in Australia. The University of Sydney bought millions of dollars' worth of their shares in 2022.

The purchase was revealed in internal documents obtained by Honi through freedom of information laws and puts not only the University's commitment to sustainability into question, but the function of USyd's burgeoning investment portfolio itself.

In 2021, the University moved away from investing directly in the shares of individual companies. This meant that its portfolio was, on the surface, clean of carbon-polluting corporate investments. Instead, USyd invested in privately managed investment funds whose holdings are in many cases opaque, making it difficult to assess their carbon footprint. This difficulty is exacerbated by extensive greenwashing in the financial services industry; the Australian Securities Investment Commission (ASIC), which regulates these funds, undertook 35 enforcement actions between July 2022 and March 2023, many against private investment funds.

However, when Honi conducted an investigation into the portfolio in April last year, it revealed that the funds the University had invested in were merely proxies for investment in fossil fuels. The University had, at the end of 2021, invested over \$200 million in investment funds, MCP Credit, Palisade, SVP and Plato, which had in turn invested in corporations like Santos, Whitehaven Coal, BHP and Woodside Petroleum.

The University, at the end of 2022, still held shares in each of these managed funds. But, a University spokesperson said, in response to a question about Plato specifically, that the fund manager had divested from companies including Woodside, Santos and Ampol.

However, at the same time it told its investment managers to sell shares in fossil fuel companies, the University purchased those shares themselves.

The University of Sydney, in 2022, directly purchased 314,561 shares in BHP (worth \$14 million), 54,761 shares in Rio Tinto (worth \$6 million) and 69,874 shares in Shell (worth \$3 million), as well as shares in BP.

When asked how it justified deliberately purchasing shares anew in some of the biggest contributors to the climate crisis, the University said, "We have committed to divest/exclude companies from our investment program that are significantly involved in the extraction of, or generation of power from, coal, oil or natural gas (defined as generating 20% or more of revenue from these activities), unless

they can demonstrate alignment with a low carbon transition."

This quote mirrors s 9(2)(g) of the University's 2022 investment strategy, a policy put into force before the purchase of these shares, and by which the University justifies its investment in various unethical companies.

The University gave a range of responses to Honi's questions as to why these carbon-polluting companies met its investment criteria.

A University spokesperson said Rio Tinto did not meet the "significant involvement" in fossil fuel extraction or power generation requirement. This may be technically true but Rio's Stage 3 emissions, largely from the conversion of Rio's iron ore into steel, were 584 million tonnes of CO2 in 2022, almost one per cent of the global total. Clearly, restricting divestment to fossil fuel extraction and use is an inadequate criterion, seeing that it does not exclude one of the world's largest polluters.

The University's justification for its shareholdings in BHP was that the company was not excluded by USyd's investment policy "based on its alignment with low carbon transition methodology, as rated by the Transition Pathway Initiative (TPI)".

The University did not directly justify why it purchased Shell shares. It instead generally claimed it met the investment criteria, without explaining why.

If BHP, BP and Shell are companies "aligned with a low carbon transition," it is unclear which companies are not: Shell and BP are seeking to expand their fossil fuel production; BHP's widely reported "sale" of its oil and gas business will simply keep production going, but in different ownership.

As the climate crisis intensifies, the University cannot justify expanding its investment in the companies most responsible for causing it. This is especially true, given the

University's concerted marketing campaign promoting its sustainability credentials: there is no sustainable future if institutional investors, like USyd, ramp up their investment in the companies that are burning fossil fuels.

Indeed, it is incongruous for USyd to purchase solar panels, make efforts to reduce landfill and water usage on campus and then go out of the way to purchase shares in the fossil fuel industry.

An emerging argument, which could be used to justify the University's approach, is that divestment can be ineffective, and that shareholder activism is a more effective method available to institutional investors like the University.

When asked if the University has purchased the shares so it can engage in shareholder activism, a spokesperson said "through our engagement with portfolio managers we discuss sustainability as well as other items to manage the overall risk in the portfolio. We also work with our sustainability consultant, Mercer, to survey investment managers on their sustainability policies and processes and use these findings to inform discussions.

"As a member of the Institutional Investors Group on Climate Change (IIGCC) we support the collective engagement of asset owners with companies to encourage more rapid change."

This is hardly a clear "yes".

As such, the University has generally been without an explanation as to why it has purchased its shares in carbon-polluting companies, beyond that these companies are harmless or promise to improve soon.

However, if we are to consider the way in which the University approaches its investment fund, the reason becomes more clear. For one, the University employs a range of people with extensive corporate experience to manage its finance committee, and investment sub-committee.

Karen Moses, the Chair of the Finance Committee, who sits on the investment sub-committee, describes herself as having "over 30 years experience in the energy industry spanning oil, gas, electricity and coal commodities."

And, unfortunately for all involved, the superannuation arm of Mercer, the University's "sustainability consultant" is being prosecuted by ASIC for greenwashing. The appearance of climate action is clearly more important for both institutions than actual divestment.

It is completely unjustifiable for the University to have so deliberately and specifically expanded its shareholding in fossil fuel companies, and the worst polluting companies in Australia. Beyond Shell, BHP, and Rio Tinto, USyd's investment fund has also been expanded into a wide variety of mining companies (such as Fortescue Metals, Anglo American Platinum and South32). It is even worse that the University has made these investments at the same time it has repeatedly promoted its sustainability credentials, with new investment guidelines at the core.

If the University as Sydney, an institution that ostensibly exists for the public good, was serious about climate change, it would completely divest from fossil fuels, or actively engage in forceful shareholder activism with the shares it holds. For it to do anything less would be a blatant exercise in greenwashing, in corporate governance, and disdain for the future of the students it educates.

Luke Cass reports again.



The Sydney Street-Art Guide

"Graffiti is one of the few tools you have if you have almost nothing." ~ Banksy

I've always been a massive proponent of street-art. Whether it's high calibre murals by government bodies or unauthorised tags plastered against back alleys, street-art holds an omnipresence in any urbanised society that I can't help but be captured by.

We're living during a pivotal point in world history. In the face of the Ukraine war, the regressive anti-trans laws wracking the globe, and the ever-present institutionalised racism baked into our society, protest in all forms is more important than ever in the fight for a better future.

Whilst marches and picket lines may be the most salient manifestations of this protest, an often forgotten byproduct of this change is the ground level street art that adorns the walls of every epicentre of bleeding edge politics.

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In this spirit, over the last two weeks I ventured to all the major street-art hotspots and murals across the Sydney region. From the North Shore to Illawarra, to the inner suburbs to the fringes of Sydney, I have catalogued and explored all the major street-art in Sydney, curating a guide to all of my favourite local spots for fellow street-art aficionados.

University of Sydney Tunnel

My winter break excursion began with the famed University of Sydney Graffiti Tunnel, nestled between Manning Road and Science Road on the Camperdown campus. In 1969, a sizeable chunk of the student body

was consumed by a deep anti-war sentiment in the face of the Vietnam war. As protest began to take root, graffiti and flyers began to plaster the walls and buildings of the university in tandem.

In response, university management - wanting to smother vandalism - designated the tunnel an open access canvas to anybody and everybody who wished to contribute. As the years pressed on and the bleeding issues of the world changed, so has the personality and ecosystem of the tunnel.

Half a century later this extension of the student voice continues. Trevor Howells, a former senior lecturer at the university, describes, "If archaeologists could scrape away each layer, recording as they went, an extraordinarily rich vein of the University's social life would spring to life". This makes the tunnel an important patchwork mural for the region.

Redfern

The next major instance of protest manifesting as graffiti comes from Redfern and its deep history with the Aboriginal civil rights movement. Ever since the movement began to gain momentum in the 1950s, Redfern has acted as an epicentre for activism, social services, and community for Indigenous people.

Organisations such as the Aboriginal Legal Service, Aboriginal Housing Company, Aboriginal Medical Service, and the National Black Theatre, all came from the suburb during the 1970s civil rights movement. Even nowadays protest and modern civil rights continue to thrive in the suburb, with First Nations activists fighting against modern Indigenous issues through systems and projects such as the National Centre of Indigenous Excellence and the Pemulwuy Project.

Whilst it's these organisations, frameworks, and protests that act as the most obvious symptoms of and agents for change, a by-product of this rich history of bleeding edge politics is the vibrant ecosystem of high and low brow street art that now adorns the suburb. Whilst it's generally the nameless art that defines much of the space and pushes public opinion the furthest, official pieces from Scott Marsh, Aley Wild, Sophi Odling, and Fintan Magee all act as highlights of the Redfern street-art scene, marking

the region as a must-see for any touring street-art virtuoso.

Newtown

Now going westward, we find ourselves in Newtown, a region regarded by many as the spiritual home of Sydney street-art. Acting as a centre for counterculture since the 1970s, the major street-art of the region concerns itself with all range of key points of modern protest. From the gay liberation movement, the fight for Indigenous representation, through to dissent for the Russia-Ukraine war, the back streets and hovels of the suburb share a wealth of this low-level passive protest.

Newtown earned its title and renown within street-art circles for its spirit and long drawn history of fostering and promoting all forms of graffiti throughout its culture and events. From the annual Newtown festival to the way small businesses embrace street-art, this artistic persona and the protest it implicitly welcomes is apparent across the entire region.

If you're looking for high density in a street-art tour, the main streets of Newtown are a perfect place to start. Artists and murals to take note of include but aren't limited to: Crisp, Karen Farmer, Nelio, Ox King, Phibs, and Ruebszz.

St Peters and Marrickville

Continuing with local highlights, the next region on the agenda takes us Southward to the stretch between St Peters and Marrickville - namely Mary Lane and its associated industrial precincts.

This region has been home to several waves of immigration over the last few decades, leading to a swell of street art and graffiti concerning itself with migrant representation. Art from Travis De Vries, Peque Vrs, Sid Tapia, and Brad Robson were highlights through Marrickville, with anonymous pieces nestling themselves along the main streets and into the peripheries of the suburb, acting as mainstays in their own right.

Moving on towards St Peters we find Mary Lane. In 2010, a factory owner by the name of Tugi Balog decided to curb the constant tagging plaguing his business by transforming Mary Lane into an open-air gallery for local artists. Now a decade later,

Nathan Phillis vandalises for good.

Mary Lane continues to act as a canvas for street-artists everywhere, making it the epicentre of this Sydney street-art hotspot

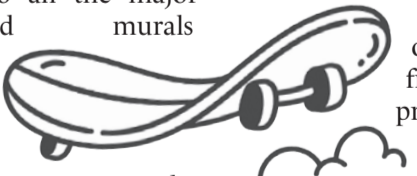
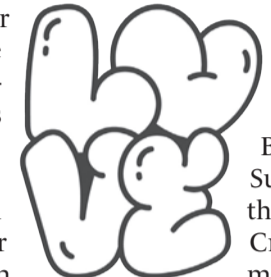
Honourable Mentions

Whilst these are just the local and accessible hubs of graffiti around campus, there are several honourable mentions across broader Sydney that I would be remiss to ignore. Bondi Beach and the Bondi Seawall, Surry Hills, Darlinghurst and the *We Are Here* mural, the Cronulla street art trail, and more are all worthy additions to the Sydney street-art ecosystem. All of these locations act as melting pots of both local and international talent and are all worth checking out.

Protest is indescribably important. The marches, sit-ins, and picket lines of the world are powerful, street-art will always be one of the most enduring manifestations of public outcry against the status quo.

Civil rights movements throughout history tell us that meaningful change and awareness can only be developed through protest, and it's these murals and depictions on all of the walls of Sydney represent the unspoken opinions of local people.

Civil rights movements throughout history tell us that meaningful change and awareness can only be developed through protest, and it's these murals and depictions on all of the walls of Sydney represent the unspoken opinions of local people.



'Only as good as their labour': the forgotten roots of 'internet slang'

Nicola Brayn asks if it's cool or just appropriative.

In 2021, Elon Musk's ill-fated SNL appearance featured a sketch called *Gen Z Hospital*, following a script peppered with terminology such as "cap", "finna", "lit", and "cancelled". As the title of the sketch suggests, such words have trickled into mainstream consciousness under the umbrella of internet- or Gen Z-specific slang. Despite this recent conflation, these words have a rich history which predates Twitter by decades, if not centuries. Most of the terms we consider "Gen Z slang" come from Black culture, from both African American English (AAE) and Ballroom Speak. Let's explore where these words come from, how they found a home on the internet, and what taking them out of context does.

I recently had the pleasure of interviewing Dr Rachel Elizabeth Weisser, a scholar of Linguistics, Psychology, and Black studies at the University of Oregon, for my podcast, *Standard Deviations*, which discusses "non-standard" dialects of English. Although I had heard it referred to as African American Vernacular English, Dr Weisser explained to me that many linguists prefer to drop the term "vernacular" when referring to the dialect that she studies: "the term 'vernacular' has a bunch of weight, and can disproportionately associate the variety with not being equal as a language." AAE is a dialect which was born as a consequence of the transatlantic slave trade.

"The term 'vernacular' has a bunch of weight, and can disproportionately associate the variety with not being equal as a language."

These dialects emerged for several reasons. The most obvious is that when discrete speech communities are brought into contact, and when speakers in this new context are not concerned with adherence to a prescriptive set of rules, linguistic innovation is inevitable. Enslaved people needed a way to communicate with each other and the white slave holders they came into contact with. Without access to education in standard American English, the emergent dialect, a combination of English vocabulary and grammar from West African languages like Yoruba, reflects the context in which its speakers were situated.

Of course, the features of these dialects have not remained the exclusive domains of the members of the communities who speak them. As I flagged earlier, much of what might be labelled "Gen Z speak" by an internet user is derived from AAE or Ballroom Speak. This is not a recent phenomenon. "It's not new that African-American English is appropriated," Dr Weisser explains. "We've seen it in historical films and things



like [that]... it's just more public now with social media." This appropriation, she explains, is a repeat of colonialist history.

"If we think back to slavery, why were Black people brought [to America]? They were brought to have their labor be used... and so from that moment, Black people have been used for what they can do."

The product of Black culture and labour is too often stripped of its context and used for clout by white people. Dances like twerking and music genres like rap and R&B are examples of Black cultural products which have been appropriated and used for personal gain by white people such as Miley Cyrus and Elvis Presley. "[Appropriation of AAE] falls under that same umbrella of, we take their language, we take their style, we take their hairstyles, we take their labor, we take advantage of the fact that they don't have generational wealth or knowledge," Dr Weisser explains.

The product of Black culture and labour is too often stripped of its context and used for clout by white people.

Why is it the case that AAE and Ballroom Speak have been so readily appropriated as "internet slang"? I can

think of three potential reasons. The first is that the dialects have universal appeal and utility, which compels users on the internet to use them irrespective of their connection to the speech communities who originate them.

The second is that, with the increasing democratisation and accessibility of the internet and social media, more queer people and BIPOC are able to have their voices broadcast to larger audiences than was

previously possible with a traditional model of media.

Pre-social media, the few people who had the power to publish their opinions were likely from a racial majority, and, even if they weren't, were likely forced to conform to "standard" dialectal features in their writing style to meet the demands of their publisher. With the advent of sites like Twitter, it is easier than ever to share your thoughts irrespective of your cultural or linguistic background, with very little, if any, pressure to speak in a "standardised" way. It is also relevant that, despite being far from perfect, social attitudes towards LGBTQ+ people have progressed greatly since the inception of Ballroom culture, mitigating the need for an encrypted dialect. Perhaps, there are just more Black and queer BIPOC on the internet than have previously been in the public consciousness.

Finally, though, it is possible that white people just like cherry-picking parts of minority cultures which we see as "cool". It is impossible to ascribe the cultural weight of a word like "mother" to it when it is read in a vacuum by someone from outside the community. It is inconceivable to many white people that a word like "cancelled" could be a safeguard against the most abhorrent kinds of racism, and not just a flippantly-applied adjective. This is the same mentality that views twerking as simply a lewd dance move,

cornrows as a cool hairstyle, or rap just as someone singing quickly. When viewed through a white lens, there is no reason these dialects or cultural features should *not* be appropriated. It is easy to underestimate the value of cultural exclusivity when you have never had to fight for your culture's right to exist.

This raises a complicated question: is it okay for white people on Twitter to say "slay"? Is linguistic appropriation inherently harmful? I posed this question to Dr Weisser.

"The key issue here is when appropriation happens and credit is not given where it is due... the impact can be dire. Erasure of the language origins can be tied to erasure of the innovation that comes from the Black community. It's important to educate ourselves about language origins, and understand what we're saying and where our words come from."

A bigger issue, in my opinion, is the use of language appropriated from AAE or Ballroom Speak as a marketing gimmick to generate profit for companies like X or public figures like Ben Shapiro.

It is, of course, hard to cite the origins of words as we use them. While knowledge that words like "cancelled" come from AAE is important, that does not mean that non-Black people shouldn't use them, just that they should use them consciously. A bigger issue, in my opinion, is the use of language appropriated from AAE or Ballroom Speak as a marketing gimmick to generate profit for companies like X or public figures like Ben Shapiro. We ought to be critical of the ways that corporations ingratiate themselves into young or progressive communities, especially when they bastardise rich cultural properties.

"Appropriation and erasure can leave black people feeling alone, mistreated, worthless... only as good as their labor," Dr Weisser explains. Black people and the Ballroom community have contributed a truly astonishing amount to popular culture and language today. We owe a lot to speakers past who would never have dreamed of words like "slay" and "finna" being widely used and celebrated. It's time we acknowledge this rich etymology.

Strike!

Katarina Butler, Luke Mešterović and Andy Park reflect.

For anyone at the University of Sydney in the past few years, the staff strikes have always been a salient part of the university experience. Student activists would flyer tirelessly on Eastern Avenue and paint large banners displaying graphics of student-staff solidarity. The strikes themselves were lively, and brimming with passion and a hope for a better university — a better world. Students linked arms with staff to protect picket lines, strikers at the Conservatorium played songs of solidarity, and strike days would end with rousing chants and speeches outside F23.

However, the strikes were likely an afterthought for many; the one day I have to stay home or find another library to study, a fleeting discourse on Facebook. This is unfortunate, because not only were the strikes an opportunity to experience a sense of camaraderie which our atomised education deprives us from, it was a crucial moment for staff to fight for their rights and our education. The strikes at Sydney in the past few days amounted to the longest strike campaign in the history of Australian universities. As much as this was a reflection of the NTEU's grit and determination, it was equally a clear indication of University management's bad-faith negotiation tactics, and disregard for staff and education.

On 13 June, the NTEU voted to accept management's enterprise bargaining agreement, after 22 months of negotiations, and eight days of strike action across the two years of bargaining. This article will look back on the past two years, and the agreement which the NTEU fought tirelessly to win.

Why were Staff on Strike?

Universities are meant to be a place of collective knowledge-sharing and human connection. However, in the past few decades, the university — a community of students, lecturers and staff — has become superimposed with a corporate structure of business executives whose greatest incentive is to extract as much profit as possible.

In this sense, the University of Sydney in 2021 can be best understood as a tale of two cities. In 2021, the University recorded a \$1.04 billion surplus. In 2021, the University also admitted that it underpaid staff by \$12.75 million.

In the past few years, the University has experienced an influx of new students, with the total enrolled growing from 60,868 students in 2020 to 74,862 in 2021 — an increase of

23%. The University also laid off close to 20% of all staff in the 2019 – 2021 period, resulting in the lowest level of academic employees since 2018. Staff-to-student ratios soared from 16 to 21 students per member of teaching staff. In 2021, 52% of employees at the University held casual contracts. In 2021, only 1.6% of these employees were offered permanent positions.

Working at a university is increasingly characterised by precarious work, where staff were made redundant as a cost-cutting measure, and bloated workloads which are not adequately compensated. For example, academics are not fairly compensated for administrative work such as replying to emails and consulting students outside of teaching hours. Furthermore, marking loads are often unmanageable, with staff having to mark 2000-word essays in under thirty minutes in order to maintain their hourly rate according to the Enterprise Bargaining Agreement, in fact, according to NTEU Branch Committee member Joel Griggs, a tutor's pay rate is calculated based on the rate of marking 4500 words in an hour.

Every four years, the NTEU negotiates with University Management for a new Enterprise Bargaining Agreement. In this bargaining period, staff are often met with stonewalling from management, and using bad-faith negotiating tactics such as employing a corporate lawyer for all meetings with the bargaining team. In the past, staff have gone on strike during the bargaining periods in 2013 and 2017, due to management intransigence, and more broadly, to reaffirm the agency of working people in taking ownership over their labour.

The past bargaining period began in August 2021 and the parties met over 29 meetings for formal negotiations. During this period, Deputy Vice-Chancellor and Provost Annamarie Jagose blamed the union for the extended bargaining period, describing it as "excessive". Jagose attributed the negotiation period to the "volume of claims made by staff unions" and "union intransigency on academic matters".

After months of failed negotiations and stonewalling by university management, that staff decided to take action. On April 14, 2022, the University of Sydney branch of the NTEU voted to go on strike. There was a total of eight days of strike action, with six in 2022 alone and two in 2023.

NTEU Demands and the Agreement

On 13 June this year, the USyd NTEU held the largest meeting in NTEU history where 80% of members voted to endorse management's enterprise agreement. Over 800 members attended the meeting with 688 members voting in favour of this motion.

On the final agreement, USyd NTEU Branch President Nick Riemer said, "We didn't get everything we wanted – far from it. But we showed that we were entirely serious when we said that if management want to launch a comprehensive attack on their own staff, then they'll have to be ready for a major fight."

Pay

The final agreement includes a 4.6% salary increase to be paid in the first full pay period following commencement of the Agreement, with 3.75% increases to be paid in July 2024 and July 2025, and a 4% increase to be paid in June 2026.

The final pay rise, which amounts to 18.2% over the five years of the agreement, is the highest in the tertiary education sector and, in context, can be considered a win for staff at USyd. However, this is an indication of broader systemic failures in the industry, as the pay increases are significantly below the current rate of inflation, still up at around seven per cent. As noted previously, this is all the whilst the University is raking in record profits.

Protections for Casuals

A significant part of this bargaining period was more protections for casual staff. With the corporatisation of universities, senior management have profit incentives to hire casual staff who can be easily underpaid and made redundant. For instance, there is the problem of sector-wide wage theft with USyd being one of the main culprits. However, the final agreement is insufficient in providing adequate protections for casual staff.

The main concessions on casuals from management, include "all reasonable steps" to reduce the proportion of casual academics by 20%, casual sick leave, and 330 new academic positions which management claims to prioritise eligible USyd casual and fixed-term academics. The USyd Casuals Network released an analysis of the agreement for casuals prior to the vote on 13 June, explaining how these concessions are either illusory or inadequate.

On the 20% reduction of casuals, the explainer notes that all management

Looking back on the historic campaign

have committed to are "all reasonable steps" rather than any enforceable mechanism. Furthermore, there is a caveat in the agreement which states that the clause will not apply "exceptional and unanticipated adverse impacts upon the University's financial circumstance". These vague terms indicate that this policy will likely rely on management discretion.

Of the 330 new academic positions, 220 are education-focused and 110 are 40:40:20. Only 110 of these positions will be reserved for current staff (55 EFRs and 55 40:40:20 positions). These are three year contracts without a clear pathway for job security once they expire. Furthermore, the document notes that these new positions provide little relief for casual staff, of which there are over 4000 currently employed, and where the NTEU has previously estimated that over 800 new positions would be needed to "decasualise the University fully".

The new agreement includes a commitment to 5 days of special paid leave to cover casuals who need time off due to illness or injury. However, though a step forward to lessening the burden on casual staff, the agreement itself only requires management to implement a policy within 12 months, rather than a more immediate solution.

Aboriginal and Torres Strait Island Staff

The agreement brings in new provisions of Aboriginal and Torres Strait Islander staff. This includes an Indigenous Joint Consultative Committee to consult on matters regarding staff at the University and drafting a cultural safety policy. There is also a broader commitment to population parity "in the life of the next agreement." Despite being a positive step, the next agreement is five years away, and without a concrete policy in place it is unclear how the University intends to meet the 3.8% target (at time of writing) required to meet population parity. Furthermore, there is no guarantee that the committee will have a significant sway in management decision making.

Workload Protections and Leave Allowances

Another key demand was ensuring that staff are not overworked. The main protections in the new agreement are centred around leave entitlements. These leave entitlements include gender affirmation leave, which includes a pool of 30 days, compassionate leave, domestic violence leave, amongst other expansions. However, these changes are still indicative of management's inability to centre the concerns of staff. For example, with gender affirmation leave, students staff have previously demanded six-weeks, annualised leave.

There have also been increased protections on management restrictions to flexible working arrangements, such as a new right that staff are not required to check emails or other university systems when they are not at work. This includes limitations on management's ability to reject applications for flexitime, and working remotely. For instance, management can only reject a request to work from home, if they can show that the arrangement won't meet the requirements of the University.

A large issue of the strikes this year were education focused roles which undermine the 40:40:20 workload division between research, teaching, and administration, pushing teaching loads up to 70% of an academic's workload. The agreement caps the number of EFRs at 25% of non-casual teaching staff. EFRs are fundamentally problematic but with the hiring cap having expired in 2021, it's beneficial that this agreement limits management's capacity to abuse these positions. Furthermore, though there are provisions for EFR staff to transition to 40:40:20 positions, this is only after four years, and prospects of career progression are limited, particularly since academics in EFRs aren't able to do as much research.

Riemer told *Honi*, "But we have major unfinished business from this round, especially as far as Education-focused roles are concerned, and we will be doing everything in power to

make sure that these exploitative roles are properly regulated now, and wound back in the next agreement."

The Bigger Picture

Staff are rising to fight for fair pay, workloads, and employee protections across the sector and indeed the world. NTEU branches across the country have entered multiple rounds of enterprise bargaining, and have retaliated against unfair offers with industrial action ranging from work stoppages to picket lines.

Beyond Australia, the University and College Union (UCU) in the United Kingdom have been bargaining with their employer body, UCEA, for over a year now. They have taken twelve days of industrial action in 2023 alone, and have embarked upon a marking boycott which has impacted the award of degrees.

Overall, the increasing mistreatment of staff in the tertiary education sector is symptomatic of a larger evil. As university degrees become increasingly commodified, universities themselves become corporatised. At the University of Sydney, the Vice Chancellor has no background in tertiary education, and was instead brought on not to improve the quality of education USyd provides, but to increase profits and productivity. As such, the role of the University as an institution where knowledge is generated has degraded. Particularly with the prevalence of EFRs, it is clear that universities are moving towards a future in which academics are increasingly undervalued and students have diminished access to a career in research.

Despite it being regrettable that the strikes had to occur, and that University management is so narrowly focused on profit that basic demands like a substantial pay rise are not afforded to staff, the strikes themselves were a glowing display of what a university is — a place where the world is challenged, and a better one is imagined and fought for.

Art by Katarina Butler and Veronica Lenard

Demands	Final EBA
A five per cent pay increase per year	18.2% pay rise over 5 years
An end to forced redundancies	N/A
Paths to permanent employment for casual staff	Twenty per cent de-casualisation of casual academic labour (no guarantees)
The establishment of a First Nations employment quota	A commitment to population parity, new consultative committee
Workload protections, maintaining 40:40:20	Protections for staff, such as enhanced leave entitlements and flexible working arrangements



Diversity is Flawed

If you're hoping to trump last season's fads, "diversity" and "representation" are the buzzwords to keep you vogue in today's climate of wokeness. If terms like "cultural competency" have executives foaming at the mouth, current workplace essentials have been reshaped altogether: while one hand familiarly grips the sterile plastic of a computer mouse, the other now wields the bid for heterogeneity as the apparent antidote for healing all ailments — ranging from as subtle as minute micro-aggressions to as loud as disparate living inequalities.

Unfortunately, the lofty words of ambition echoed from the plush confines of leather-rimmed office chairs don't seem to match our reality. The fabric of Australia — namely in areas of media, entertainment, government, and senior leadership — continues to remain so blindingly white. Australia prides itself on its

multicultural identity, with 23% of all Australians coming from a non-European background — yet, non-European individuals comprise a startling 6.6% of 227 Members of Parliament, six per cent of television presenters and reporters, and just 2.7% of chief executives. So, why the disconnect?

If the rise of the nepo-baby and HBO's *Succession* taught us anything, it's that life operates as a game of connections.

Let me first highlight that such homogenous industries are notoriously competitive, lucrative, and held in high esteem — working as effective barriers

to entry. For example, in the landmark report titled *Who Gets To Tell Australian Stories?* by Media Diversity Australia, it is noted that recruiters commonly look toward graduate-only pools, often favouring those coming from wealthier backgrounds and elite universities, such as the University of Sydney. Having "insider recommendations" (something less likely for an individual from a culturally diverse background without the same opportunities) or attending a well-funded school that boasts notable alumni networks also helps. If the rise of the nepo-baby and HBO's *Succession* taught us anything, it's that life operates as a game of connections.

While it appears simply as a matter of elitism, the politics of race exist irrevocably inseparable from class. Take, for instance, the *Sydney Morning Herald's* article "A stark contrast: the ethnic divides across Sydney's

schools", which finds more than half of independent schools in Sydney's wealthiest areas with less than ten per cent of students coming from culturally diverse backgrounds. Moreover, another *SMH* article finds that more than one-quarter of students at high-fee paying private schools in Sydney's east and northern suburbs claim disability provisions in the HSC, compared to just one per cent of students at public schools in Sydney's ethnically dense west — despite the latter having higher rates of students with disability. It's indicative of a broader issue that suggests individuals from culturally diverse or low-SES backgrounds may not be afforded the necessary access or knowledge of available opportunities.

Such barriers, however, also work as a double-edged sword. The overwhelming uniformity of certain industries means that culturally diverse individuals are discouraged from

considering a career in such an area in the first place. This is exacerbated by the perceived economic futility of such fields — caused by cuts to government funding — such as in the arts — which further discourage culturally diverse individuals, especially immigrants, who desire financial security. If one does decide to enter into an Anglo-dominated field such as media — and increase their employability by attending a prestigious institution like USyd — one would have to first achieve the 95 ATAR entry, and then pay the maximum \$14,500 of university fees in the highest band of the government's Job-ready Graduates Scheme. A career in a field that lacks diversity simply feels out of reach to many, especially when there is a lack of adequate support.

Most importantly, authentic diversity requires confronting and dismantling the colonial structures we continue to uphold, first and foremost. Despite Queen Elizabeth's passing, the statues and paintings of our "founders" dotted around Sydney's CBD means Australia's colonial spirit is kept alive

and well. The Change The Date debate and the Voice referendum have told us that no matter how polarising our views are, a general sentiment continues to see racism and inequality as simply issues of the past — *The Australian's* article "Merit not race should rule our arts policy" alone underlines our systems still deeply entrenched in meritocracy.

True diversity requires looking inwards to identify our own prejudices and privileges and actively choosing to recognise them.

When looking further into Australia's history, it's no wonder that Australia's industries remain homogeneously white, when most leading executives were born to still see the remnants of the White Australia Policy. When Indigenous and culturally diverse individuals were not given an apt chance in Australia until the mid-to-late twentieth century, it becomes imperative to critique how these structures and systems exist. Take Rishi Sunak, Britain's first Prime Minister of Indian descent, whose staunchly conservative views have been controversial at large — as Marcus Ryder for *The Guardian* states, "trickle-

down diversity doesn't work". If diversity means conforming to an inherently flawed system, it only results in cheap tokenism and empty representation.

True diversity requires breaking down the intersectional barriers and colonial structures that allow us to maintain white hierarchies. True diversity requires looking inwards to identify our own prejudices and privileges and actively choosing to recognise them. True diversity holds the power to enrich Australia's cultural landscape and foster greater creativity, innovation and belonging — but simply waiting for it will not get us there.



Funding Crisis in Community Legal Centres

For many people, legal fees can be a disabling burden. Cost barriers, alongside cultural or geographical barriers, can be so insurmountable that needed legal advice may never be an option.

In such situations, community legal centres (CLCs) are a salve. These independent organisations epitomise principles of mutual aid and equal legal access. Offering legal services, such as advice or representation, free of charge on a needs-basis, CLCs play a key role in repairing the relationship between marginalised individuals and a legal system often devoid of justice.

After decades of Liberal governance, CLC funding has been significantly reduced, but in the context of cost of living crises, demand has soared.

But unlike their corporate counterparts which rake in cash, CLCs need to scrounge for funding elsewhere. The majority of CLC funding derives from the federal government, which then distributes to state governments. However, this barely covers their costs. After decades of Liberal governance, CLC funding has been significantly reduced, but in the context of cost of living crises, demand has soared. Without adequate funding, the services are swamped by demand — the funding is vital to hiring more solicitors and administrative officers, who can facilitate more cases.

A number of CLCs face a precarious existence, and others are struggling to expand, offering jobs with one-year contracts due to financial volatility.

This issue is particularly pernicious as many CLCs specialise in services for a specific group or issue — for example, the Aboriginal Legal Service provides free legal assistance to First Nations people across Australia, and the Welfare Rights Centre focus on legal advice for appeals against Centrelink decisions, fighting against decisions cancel welfare payments or raise a debt. Each CLC in NSW is often the only one to specialise in that type of service, meaning restriction on any one CLC severely hampers legal access. A legal solution often pushes the first domino towards resolving other issues — for example, the waiver of an incorrect welfare debt may allow someone to reapply for housing, and then stay safe and healthy.

Many CLCs are transparent about their dearth in funding, with the Welfare Rights Centre encouraging callers to contact their local Federal MP about a funding increase. *Honi* spoke to Katrina Ironside from CLCNSW, a peak body of 42 CLCs, who articulated further issues that estrange CLCs from well-needed funding.

Ironside explained that Government funding is subject to delays as funding applications need to be processed through two levels of government. For example, the Welfare Rights Centre was promised flood funding to cater to clients in Lismore and adjacent areas, but it was received 15 months after the damages.

Ariana Haghighi laments the state of our community legal service.

"These delays mean you can't hold staff, making it hard to provide consistent services", Ironside explained.

"You lose good staff and expertise in an area of law helping traumatised people."

Ironside also elaborated on the difficulty in paying staff. Recently, a Fair Work Commission ordered a 5.5% increase in wages. However, CLCs do not automatically get an increase in funding to match this as they do not fall under the category of government organisations.

"The only option is to reduce staff", Ironside lamented, which has "real implications for people — staff and clientele."

Without concrete promises of funding increases, CLCs have turned to alternative streams of money. Some turn to sponsorships or partnerships, such as with health insurance funds or unions. Others, such as the Refugee Advice & Casework Service, invest time and money into fundraising. As these resources are limited and zero-sum, Ironside explains this prevents CLCs from "solely focusing on service provision".

The question begged to be asked — in the face of dwindling funds, what is the solution to keep CLCs afloat? And what role should the government play?

Ironside stressed the need for changed governmental policy, where all CLCs receive baseline, invariable funding. This would allow the Centre

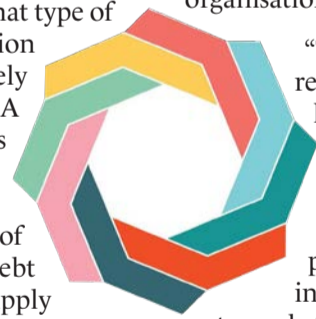
to build a consistent legal service, whilst additional funding can soften the financial blow of sudden incidents, such as natural disasters. Funding can also facilitate automatic indexation when wages change, and in the long-term, can be invested into the running of an organisation.

"Centres need to have up to date technology and back-end support", Ironside expressed, "to avoid service interruptions".

Although some CLCs represent clients in proceedings against the government, Ironside sees this as no reason to prevent a healthy relationship between CLCs and the government. Ironside believes, "Our work at CLCs helps the government, as we are helping people with government processes. The government should see it as a strength that we can alert their bodies to potential problems before they get worse". Preceding the suite of Liberal governments, this relationship was closer, and Ironside hopes the eventual estrangement will be repaired.

An equitable and fair justice system is impossible without quality legal services accessible to all.

As a shrinkage of the CLC sector would be a lose-lose situation for all parties, policy reform is desperately needed to keep the blood pumping in Centres. An equitable and fair justice system is impossible without quality legal services accessible to all.



Notice of the 2023 Annual Elections for the Students' Representative Council

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:

Election	Number of positions
President	1
Representatives to the 96th Council	37
Editor(s) of <i>Honi</i> Soit	1 (Up to 10 people may jointly nominate)
Delegates to the National Union of Students	7

Nominations will be accepted online from 9:00am July 24th 2023 via the SRC nominations page: bit.ly/SRC-noms. The close of nominations shall be at 5:00pm August 18th 2023. For more information on how to nominate, please refer to the Candidate Information Pack available on the SRC website at: bit.ly/SRC-noms

On-campus polling will be held on the 19th, 20th, and 21st, September 2023.

- Jane Foss Russell: Tues–Thurs 8:45am – 5:15pm
- Fisher Library: Wed & Thurs 8:45am – 5:15pm
- Manning House: Wed 10:45am – 3:15pm
- Conservatorium of Music: Wed 10:30am – 3:30pm
- Susan Wakil Health Building: Thurs 10:45am – 3:15pm
- Peter Nicol Russell Building: Thurs 10:45am – 3:15pm

Voters who are unable to vote in-person at the specified times above are able to request an online absentee vote via bit.ly/SRC-vote

The SRC Elections are conducted according to the SRC Constitution & Regulations, which are available here: bit.ly/SRC-regs. Appeals to the decisions of the EO can be directed to the ELA via srcela@src.usyd.edu.au

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



Authorised by R.Scanlan, 2023 Electoral Officer, Students' Representative Council, University of Sydney
p: 02 9660 5222 | w: srcusyd.net.au

Advance Australia Fair? The lobby group working to

Ethan Floyd wades into the social media quagmire.

Months ago, *Honi Soit* published a comprehensive editorial on the Voice to Parliament. Our analysis examined where First Nations rights currently stand, and unpacked our key criticisms of wider media coverage of the referendum — including an ignorance of the historical Indigenous rights movement, the erroneous idea that First Nations opinion is a monolith, and the dualistic framing of the debate in and of itself.

There have been a number of developments since *Honi* shared its position back in May — most of which have occurred in the past few weeks. Recent opinion polls show public support for the Voice has declined to its lowest recorded levels.

The Guardian recently published an investigation into the condition of social media coverage as it relates to the referendum, and found that key players within the “No” campaign have made concerted and intentional efforts to obfuscate the demands of the “Yes” camp and garble any attempts at clear messaging or accurate reporting.

“Fair Australia” is an offshoot of Advance Australia, a lobby group with ties to Christian conservative politics. It is by far the most partisan of the “No” campaign’s social media platforms, depending on support from Coalition figures like Country Liberal Senator Jacinta Nampijinpa Price and federal Opposition Leader Peter Dutton, as well as former Prime Minister Tony Abbott (who sits on Advance’s advisory board).

In turn, “Fair Australia” comprises one half of “Australians for Unity,” with the other half made up of the “Recognise A Better Way” movement, led by Warren Mundine.

The Guardian’s investigation also found that two more of the “No” campaign’s social media platforms — “Referendum News” and “Not Enough”, outwardly portraying opposing (or at least incongruous) perspectives on the referendum — are

also operated by Advance.

“Referendum News” presents itself as a traditional ‘Gen X’ news outlet, veiling its conservative lean with an ostensibly independent agenda, while “Not Enough” platforms the views and arguments of the “sovereign No” or “progressive No” campaign.

As explained in *Honi’s* editorial, the “progressive No” campaign is grounded in the notion of the Australian constitution as a deeply conservative and colonial tool (something which *Honi* does not dispute) and the belief that First Nations people deserve “more than a Voice” — a position held by figures such as Lidia Thorpe and Celeste Liddle.

“Not Enough”’s platform also relies heavily on the Howard Government being the first to suggest constitutional recognition. While this is true, “Not Enough” fails to also consider Howard’s intentions — to undermine First Nations sovereignty and cripple capacity-building within communities — behind proposing constitutional recognition, highlighting Advance’s propensity for malinformation and its fraught relationship with factual reporting.

Pollster	End date	NSW	VIC	QLD	SA	WA	TAS
Resolve	15-Jul-23	49	52	42	49	49	54
Essential	10-Jul-23	45	48	42	49	49	
Newspoll	24-Jun-23	46	48	40	45	39	43
Resolve	11-Jun-23	53	56	44	48	49	57
Essential	11-Jun-23	62	62	57	53	52	
JWS Research	30-Mar-23	63	65	59	54	61	
Newspoll	24-Jun-23	46	48	40	45	39	43
Roy Morgan	29-May-23	48	47	39	47	41	42
YouGov	19-Mar-23	52	53	47	51	48	50

Source: *The Guardian*; public support for the Voice over time, broken down by state.

More immediate and overwhelming though, there has been a mood of exhaustion building among First Nations communities from all sides of the debate in broaching the referendum.

Beyond abrasive conversations in the news and Parliamentary grandiloquence from Labor MPs, nowhere is this cultural load more in focus than on social media.

The digital atmosphere is tense, and has seen a stratospheric uptick in coverage of the Voice debate in recent months. Much of the media landscape has been littered with false claims, malinformation, and an inexplicable smoke-and-mirrors game between partisan actors.

“Cultural load” is a term used to describe the unique social and intellectual burden upon Aboriginal and Torres Strait Islander people, particularly those who live or work in a majority non-Indigenous environment. It refers to the additional work placed onto Aboriginal and Torres Strait Islander people to be consulted and provide education, recommendations and cultural knowledge in the workplace. This work is invisible and regularly goes uncompensated. As discussions of the referendum increasingly become a constant presence in the Australian conscience, First Nations people and communities are grappling with the increased cultural load generated by these debates.



Not Enough



Source: *The Australian*; Advance Australia’s attack campaign against David Pocock.

This pattern of conduct can be traced back to Advance Australia’s earliest foray into the world of political lobbying, when the group coordinated campaigns against Zali Steggall in the 2019 election, and David Pocock during the 2022 election.

Advance first made headlines during independent MP Zali Steggall’s campaign against Tony Abbott for the seat of Warringah in 2019, when the lobby group launched “Captain GetUp” to mock Steggall’s left-wing supporter GetUp.

In the 2022 election, Advance shared Photoshopped images depicting Steggall and David Pocock wearing Australian Greens merchandise in an effort to tie the independent candidates to the party. These images — along with related campaign materials depicting Chinese President Xi Jinping casting a vote for the Australian Labor Party — were found by the AEC to breach Australian electoral laws, and were referred to the AFP (although it is unclear whether any investigation remains active).



Fair Australia



Referendum News

Source: *Fair Australia*, *Referendum News* and *Not Enough*; Facebook profiles of Advance Australia’s anti-Voice platforms.

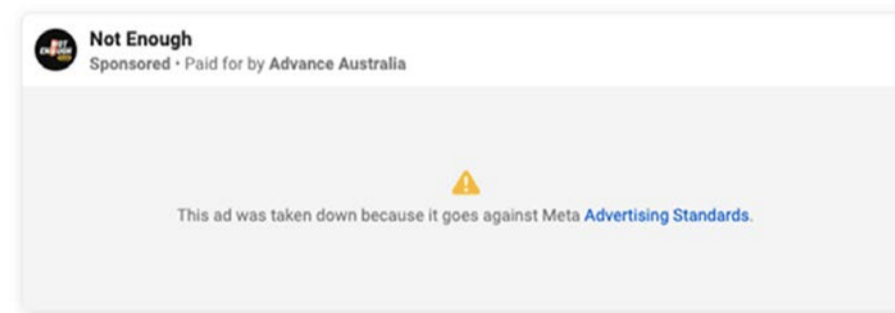
stoke “fear and hatred” as the referendum approaches

In both instances, Advance demonstrated their capacity to hijack public opinion — either in the form of outright disinformation or targeted mockery — in attempts to influence electoral outcomes, highlighting the group’s principal focus of sowing uncertainty and confusion. The “No” campaign’s advertisement tactics are also concerning, with Meta page transparency data showing that all three platforms’ advertisements are paid for by Advance.



Source: Meta page transparency data; a *Referendum News* ad, paid for by Advance.

These advertisements rely on hyperbole and, in some cases, fear mongering — including this advertisement, which was “taken down because it goes against Meta Advertising Standards.”

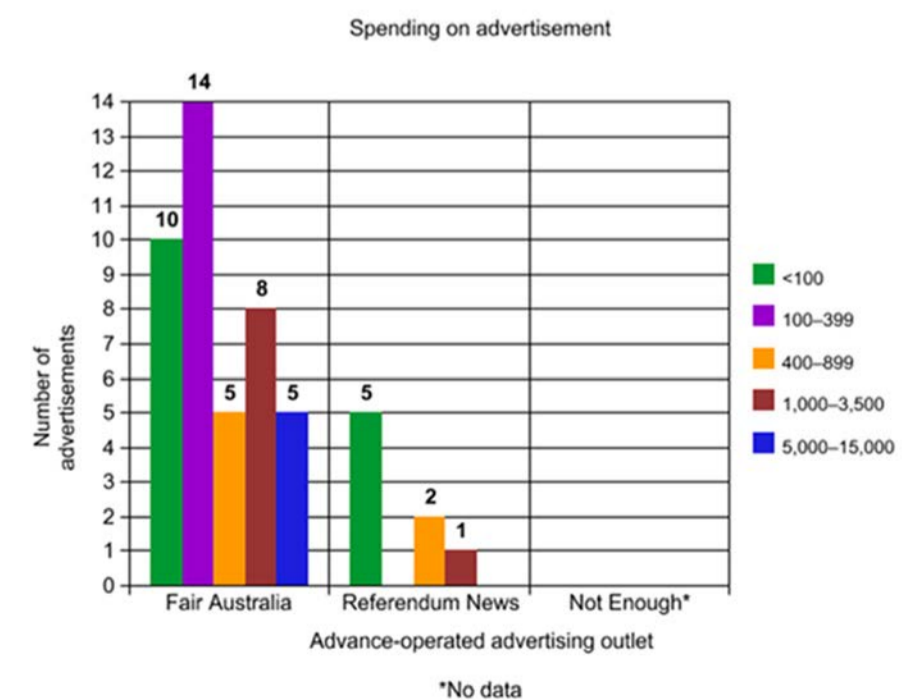


Source: Meta page transparency data; an Advance advertisement, removed by Meta.

Advance’s spending patterns are also of note. Page transparency data across all three of its platforms reveal the frequency of their paid advertisements. “Fair Australia,” easily the most well-funded of the three, has spent a minimum of \$36,000 since February 2023.

Spokesperson for Advance Australia said that the group’s Facebook pages

and advertising were “transparently authorised” and complied with AEC requirements, although “Fair Australia”, “Referendum News,” and “Not Enough” have all been flagged by Meta — the parent company of Facebook and Instagram — as part of their recent “crack-down” on abuse and misinformation surrounding the referendum.



Source: Meta page transparency data; Advance Australia’s advertisement spending.

Advance Australia has clearly evolved — both in the years following their clumsy attack campaigns against Steggall and Pocock, increasingly harnessing the potential of social media as a tool for misleading voters.

This all-too-familiar tactic of carpet-bombing the social media landscape in an attempt to confuse and misdirect voters is, as misinformation expert Ed Coper articulates in *The Guardian*, “straight out of the Republican playbook in the US in the last several years.” For those with memories of the 2016 and 2020 US elections, this assertion should be ringing alarm bells.

In line with the Americanisation of our political lobbying conventions, the positions peddled by “Fair Australia” and similar Advance-backed platforms have also undoubtedly stoked fear and hate, and re-normalised racist sentiments that have no place in Australia’s modern social and political landscape.

Earlier this month, a cartoon was published in the *Australian Financial Review* which depicts Kaurareg, Kalkalgal and Erubamle man Thomas Mayo — board director of Australians for Indigenous Constitutional Recognition and author of *Finding the Heart of the Nation* — in a minstrel-esque pose alongside Wesfarmers chairman Michael Chaney and federal teal MP Kate Chaney.

The cartoon carries an authorisation from Advance Australia and was shared across multiple social media platforms, including “Fair Australia.”

Zali Steggall criticised the *Financial Review* on Twitter shortly after the cartoon was sent to print, stating that its publication “highlights the deeply racist beliefs of Advance.”

The concerning factor in all of this is how fundamentally the referendum debate has, in recent months, mimicked the Trump media ecosystem of the past six years — that is, coordinated misinformation targeting vulnerable communities and stoking racial hatred. Despite Advance’s rhetoric, which espouses the principle of a “fair go,” its tactics and language are unquestionably founded in the racial invective of Trumpist America.

It is something which is compounded by the dizzying volume of referendum coverage by Murdoch media outlets — particularly *Sky News Australia*, which has become principally concerned with platforming proponents of the “No” campaign.

Despite assurances from Sky CEO Paul Whittaker of the company’s commitment to providing comprehensive and unbiased coverage, Advance-backed talking heads such as Andrew Bolt, Peta Credlin and Chris Kenney have remained steadfast in

their efforts to discredit and disparage First Nations leaders while legitimising right-wing figures like Abbott, Dutton and former Nationals leader Barnaby Joyce.

Among the reasons Advance Australia has proven to be such an effective political operator within this debate is the persuasive disparity between the “Yes” and “No” campaigns, and the electoral nature of a referendum (which is closer in its characterisation and procedures to the US voting system than to an Australian election).

The referendum debate has long been characterised by the disparate directives being carried out by each side, with the “Yes” campaign having to administer a much higher mandate than the “No” campaign.

See our editorial for *Honi’s* formal position on the Voice to Parliament.

Those working towards a successful referendum must convince the Australian people that their model of an Indigenous Voice to Parliament is a good idea. In the face of worsening outcomes in education, healthcare and employment (among other metrics), Labor and the Yes23 movement must demonstrate that the Voice is part of the solution to these issues.

However, the “No” campaign has no need to propose alternate solutions or suggest any constructive options. Their only goal is to convince people that the Voice isn’t the right one. This is a much easier argument to make — simply saying “don’t know, vote no” or “it’s not enough” is far easier than winning the hearts and minds of a majority of Australian voters in a majority of states.

In an electoral process which can ultimately be reduced to a simple matter of “Yes” or “No”, lobby groups such as Advance are able to influence voters by hyper-polarising the debate and generating static within the wider media’s coverage of First Nations issues.

The result of all of this, however, is a political and media landscape which alienated and demonises First Nations people on both sides of the debate. When Linda Burney is publicly shamed and called “an embarrassment,” and Thomas Mayo is portrayed as a black minstrel in the *Financial Review*, First Nations people are understandably silent in this debate.

As we approach the referendum, *Honi* will continue to report on the Voice to Parliament and the surrounding debate.

A SHORT HISTORY OF AUSTRALIAN EXTINCTIONS (AND THOSE SOON TO COME)

Sophie Katherine Serafim wants you to stop hating on the ibises.

The earth is fat with yams, and the sky is bright with stars.

Fleets of soft-nosed native mice vanish into the sand and little penguins climb up the shore in pairs to return home for the nesting season. Choruses of bell frogs buried deep into the flesh of wetlands add cheery trombone notes to a network of puddled harmonies. Sunk low among the damp grassland, a mid-mythic assembly of shadows striking rust-brown fur.

Australia may have some of the worst climate policy in the world, but we lead in permanent erasure of entire species with 43 extinctions and 152 critically endangered species. Much of these, if not all of them, can be attributed to European colonisation.

Most of our native rodents were wiped out. And you can use the good old excuses of oh, but Australian wildlife was very prehistoric blah blah, and was never going to survive regardless blah blah — but no. Rodent species' genomic data actually strongly implicates post-1788 anthropogenic impacts in Australia as the driving force in their extinction. The tested species had sufficient variance in their genetic material to suggest a stability in their population. Essentially, there was no gradual decline resulting from a poorly functioning gene pool — rather, there was a sharp decrease in numbers related to the government's active endorsement of their slaughter.

For hopping mice alone, 2.5 million bounties were recorded between 1883 and 1920 in NSW — that's settlers being paid to hand in mouse corpses. Meanwhile in Tasmania, thylacines were used as scapegoats for wool failure and people were awarded more than 2100 bounties by the government from 1830-1909, resulting in the marsupials being hunted to extinction by the 1930s (or the 60s, or the 80s, depending on which cryptozoologist you ask).

And yet, jokes about these efforts are rife in our cultural consciousness — we ridicule the “bin chickens” that we view as vermin, just as the thylacine was demonised in natural history.

We laugh about the Emu War that we lost — twice! — and it is just a story. I wonder what the emus think of that story. Twenty-thousand emus who returned home after their breeding season only to find their habitat cancerous with monocultural wheat fields and shot at with literal machine guns. Settlers complained of “ruined” crops, when they couldn't possibly understand what it meant for something to really be ruined. Thousands of emus were killed by armed settlers cornering them against fences, and photographs show gleeful participants hoisting the corpses on their shoulders. Our systems continue to disrespect our native faunas' habitats, reflected in the 67% decrease of mature pink cockatoos within a generation. The reasons for these birds' decline are understood as habitat loss from land clearing, as well as food decrease due to competition with feral goats. The recent bushfires have also destroyed key nesting

sites. We make promises to restore habitat, “offset”, everything can be built back better than it was before — but these hollows take centuries to form, and no artificial nesting box can replace them.

And yet, jokes about these efforts are rife in our cultural consciousness — we ridicule the “bin chickens” that we view as vermin, just as the thylacine was demonised in natural history.

Another key threat to native species that is perpetuated by colonisation is the introduction of invasive species. Sheep were brought to Australia, which destroy water sources, yam crops and grasses that other native species depend upon.

European colonisers also introduced foxes for sport in the 1840s, and 15 of Australian extinctions are now linked to them. They're also considered an ongoing threat to 78 native species in Australia, including the endangered little penguins in Manly, who are snatched from their burrows every year.

We have said goodbye to so many endings — the last survivors of a subsequently extinct species. We are in the midst of the sixth mass extinction event and with Australia's track record, and it would be ignorant to assume that we will escape it unscathed.

Colonisation has done irreparable damage to Australian wildlife through its endorsement of animal eradication, introduction of invasive species, and harmful land practices. This damage continues to have impacts on the present, not only because ecosystems struggle to recover, but because Australian power systems have ongoing failures when it comes to environmental management. The same way that native rodents and thylacines were excised from their homes by settlements that directly attacked them, little penguins and other species are being gradually chased out of their homes by a system that doesn't prioritise them.



Art by Aidan Edwig Pollock

MUSE's 1984! The Musical!: Come on Winnie, “Let's Fuck the Party”

Valerie Chidiac watches Big Brother.

In the lead-up to the performance, I had so many questions about how MUSE were going to interpret and portray the complex worldbuilding of George Orwell's dystopian novel *1984*. It also happens to be my favourite book, so I was expecting only the best. Nevertheless, I found that the production is “double-plus-good”!

Every musical number was clever and marvellously executed, from “The Party Never Ends” to “If I Died She Would Care” and “Room 101”. The double-speak lyrics, fantastic vocals and choreography truly reiterated the sentiment of the “collective”. The orchestra performed above stage for logistical reasons, but I couldn't help but feel everything circled back to Big Brother's omnipresence — the band is always watching. Orwell would be proud.

Winston Smith — or “Winnie” — is impeccably played by Sterling Nasa. In this version, Winston is not a whiny older man, stifled by the tediousness of his tightly controlled life. Instead, he brings relatability, humour and awkwardness to the part — reminiscent of Ryan Gosling's already-iconic portrayal of Ken.

Julia (Eleanor Fair) stood her own as she explored her revolutionary desires whilst facing her growing feelings for Winston. Her own journey culminates in

a bold action that would challenge 1984 purists. Fair also delivered a rendition of my personal favourite number, “Let's Fuck the Party”. Here's a sneak peek lyric for those intrigued by the title alone; “I need to give you head ... strong leadership, but mostly I need your throbbing membership”.

O'Brien, played by Marc Aloï, stole the show. Everytime Aloï showed up, dancing, singing or even berating Winston, the audience ate it up. Also, the Winston-O'Brien one-sided bromance was something I never knew I needed.

Mr and Mrs Parsons (Jason Lin, Phoebe Rosser) had a contrast of juxtaposing personalities leading to a

over-the-top and dry humour, while Syme (Will Kilgour) delivered a memorable harmonica gimmick.

I never thought that the Parsons' children would be given free reign to be maniacal. However, Ruby Hobba and Victoria Alfieris were a delight to look forward to playing those key parts, whilst also being present in other roles (the rats!) that demanded constant vocal and physical presence.

Isha Desai played Mr Charrington, bringing all the hysterics. The character in Act 1 revealed their true colours in Act 2, where the Matrix glasses and black coat were on full display.

The whole ensemble was a joy to



watch, including the voice of the telescreen (Laura McKay) and the shrieking woman (Stephanie Poleson) who puzzled the audience with her sudden appearance in the background of one scene. Using a photograph of Orwell as the maligned Emmanuel Goldstein during Hate Week registered self-awareness, whilst Queen Elizabeth II graced the audience with her presence, beyond the grave, and with a moustache nonetheless. All throughout the play, the meta-element of the theatre conventions were well-realised. The stage manager, an orchestra member and cast were all in on the joke. But it was O'Brien who became the primary mechanism in stating that the cast has to pretend the audience isn't there, but also play to the audience. It succinctly exemplified Orwell's revered concept of doublethink in the context of the world of performance.

All-in-all, this engaging production is a great opportunity for those lacking familiarity with the Orwellian world, as well as the 1984 scholars, connoisseurs, and fans alike. “Salutations” to all comrades involved, especially those behind the libretto (Diana Reid and Tom Davidson McLeod), the music (Riley McCullagh), assistant director and choreographer Bonnie FitzGerald as well as director Andrew Smallbone. I, like Winston and Julia, might have realised that I love Big Brother.

ECO-TERRORISM FOR DUMMIES: HOW TO BLOW UP A PIPELINE

Annabel Li reviews *How to Blow Up a Pipeline* at Sydney Film Festival

Within the rolling barren plains of an unassuming West Texas desert, eight resolute individuals embark on a mission of what it is to save the world. From homemade, do-it-yourself style bombs to the echoing giggles of juvenile, drunken nights; what lies ahead in this journey includes a bone-shattered leg, a bullet-punctured arm, and — a detonated pipeline.

Despite its cleverly provocative title, *How to Blow Up a Pipeline* should not serve as your everyday, run-of-the-mill how-to guide, nor should it incentivise you to blow up your own local pipeline (that is, without any reason, of course). Instead, Daniel Goldhaber's eco-thriller finds its source material and eponymous title from Andreas Malm's non-fiction manifesto of the same name, and finely packs the anxieties of today's climate crisis into its 100-minute duration — a feeling that you only have to look as far as the posters that enshrine our own Eastern Avenue to recognise.

Adopting the familiar Hollywood heist narrative, Goldhaber rehashes its conventions to create a non-linear, character-driven, edge-of-your-seat type

piece — despite its almost implausible convenience at times. Xochitl (Ariela Barer) takes charge as the ensemble's tentative ringleader, fuelled by the anger of her mother's death from a “freak heatwave” and the disillusionment she feels towards the sluggish action of her environmental group. Xochitl's best friend, Theo (Sasha Lane), joins in as one last “fuck you” to the world after she's diagnosed with terminal cancer, caused by her exposure to chemical pollutants. Dwayne (Jake Weary), a long-time Texan inhabitant, leads the group through the scrubby bushes of Texas after his land is seized for the development of oil rigs; and Michael (Forrest Goodluck) — a Native American frustrated at the passivity of his mother's conservancy — serves as the ensemble's resident bomb expert.

Goldhaber strings together these fresh faces and their seemingly disjointed characters under the collective disdain at the universal powerlessness we, as a generation, feel. Radicalism, the challenge of authority, and the morality of violence are some of the themes that this film explores — and characters wonder whether their efforts will be considered an act of terrorism or an act

of revolution. Goldhaber tiptoes between the boundaries demarcating violent and non-violent forms of activism which often characterise youth-led movements; and encapsulates the kind of hopelessness that imbues our generation while doing so, as Xochitl echoes: “I don't think I'm going to fix anything”. It's a sentiment that — for many of us hoping to enact change — we know all too well.

In the same vein, Goldhaber manages to swiftly capture the raw angst and fiery rebellion that defines adolescence — in a way that feels strangely timeless for a film that is more relevant than ever. Logan and Rowan snort cocaine using the surfaces of their phones; their every movement charged with bouts of kisses and spurts of adrenaline. Theo drinks from her flask after a church therapy session, backlit by the illumination of the cross behind her; and the group indulge in liquor despite agreeing to remain level-headed during their mission. Aided by Gavin Brivik's tense, pulsating, synth-like score and Tehillah De Castro's grainy, 16mm, handheld cinematography, the heist feels more thrilling than it does harrowing. Phones are barely to be seen unless used for the basis of communication,

and characters navigate their way using physical maps and instructions hastily scribbled onto scraps of paper; transporting you straight into the zest of the 80s. Perhaps, it's because youth activism has always been an unwavering force throughout history.

How to Blow Up a Pipeline guarantees a gripping, adrenaline-fuelled experience, though it does not deliver a happily-ever-after, if that's what you're after. Goldhaber leaves you with very little beyond the film's primary objective, other than an unsettling emptiness that intensifies at the realisation of the film's semblance to our reality — but that's exactly what it sets out to do. Goldhaber's work oscillates from “Marxist propaganda” to an urgent, didactic piece of cinema; but regardless of where you sit on the political spectrum, *How to Blow Up a Pipeline* is sure to offer a lasting, thought-provoking watch.

President

LIA PERKINS

Welcome back to Uni! I hope you had a restful break and are looking forward to the semester ahead. Take some time to stop by the SRC stall on Monday or Tuesday to hear about the SRC and the collectives' plans this semester. I had lots of fun speaking to students at the International Student Welcome and the faculty welcomes. On Tuesday, USyd Students for Yes is hosting a BBQ to speak to students about the Voice Referendum – come along!

At an eventful Academic Board

meeting in early July, 5-day Simple Extensions were retained. I put in a lot of time speaking to other student reps and putting together a report for the board which helped us win this vote. Thanks to all those student reps who worked with me! This is a significant win for students which is a testament to the importance of student representative organisations to fight for our interests.

The SRC was successful in our SSAF contestable application, so we now have funding for student events and weeks, additional election promotion, a trial of new stipends and more! At the last council meeting, I moved a Regulations change which will allow better access to online voting for those

who can't make it to campus during the elections. The majority of voting will continue to take place in person, but this Regulations change will make the elections more accessible for students. We'll also be able to introduce a part time Mandarin speaking solicitor soon, which will be an enormous asset to the Legal Service and support we can provide.

A few of the important events I attended over the break: UNSW Staff Strike, Homes for People not for Profit rally, Trans Rights are Human Rights rally, Save Lee Point: No Housing on Larrakia Country, Students Against Placement Poverty Forum and 10 Years Too Long: Refugee Action Coalition rally. I'm keen to get back

into more on campus organising now that the semester is beginning, and I hope you'll join us.

The SRC is supporting a Yarn Circle on the Voice Referendum organised by the Sydney Peace Foundation on August 10th 12pm, run by Bridget Cama. We have begun organising a campaign around concession Opal Cards for International Students, and will be co-hosting a forum with SUPRA on 10th August. Look out for more details! Don't forget you're always welcome to come to my consultation hours on Wednesdays 3pm-5pm, and if you can't make it then email president@src.usyd.edu.au and we can find a time to talk.

Best wishes, Lia.

Education

ISHBEL DUNSMORE
YASMINE JOHNSON

Back on campus for semester 2! Over the holidays one of our major projects has been organising the Welfare Not Warfare campaign, calling for an allocation of funding away from warmongering efforts like the AUKUS deal and its \$368bn nuclear-powered

submarines to welfare measures, which could fund free education and student debt cancellations, address housing pressures, and tackle the cost of living crisis facing students and workers. Universities are becoming increasingly tied to the military, with the federal government announcing that, while the quality of education is going backwards for most students and student debt is soaring, millions of dollars will be poured into training workers to keep the nuclear-powered

subs running.

As part of a national day of action organised by the National Union of Students, we'll be rallying in Sydney on Wednesday August 9th (week 2). We'll meet at 1pm outside Fisher Library to join students from other campuses, demanding:

- No to the AUKUS military alliance
- Money for welfare and housing, not nuclear submarines

- No to universities collaborating with AUKUS and the military
- No nuclear waste dumps on Aboriginal land

We'll be on Eastern Avenue at the Education Action Group stall on Monday and Tuesday of week 1 - hope to see some of you there! And if you haven't already, join the Education Action Group! Keep up via [@usyd.education.action](https://www.instagram.com/usyd.education.action) on Insta, or on Facebook.

Women's

IGGY BOYD
ALEV SARACOGLU

Semester 2 has a lot of exciting plans for the Women's Collective. We have a stall on Eastern Avenue on Monday and Tuesday for the Sem 2 Welcome

Week, come say hi and sign our new banner to show your support for real action on sexual violence on campus! We've also got a feminist picnic on the Tuesday of Week 2 in Victoria Park, more details can be found on our Facebook (USyd Women's Collective).

Applications to edit and write for Women's Honi Soit are also open, it is

an autonomous publication so all who identify as Women and/or Non-Binary are welcome and encouraged to apply! It will be published in Week 7 and no experience is needed.

In Semester 2 the Collective will be continuing its activism towards ending sexual violence on campus; in that vein we would like to shout out End Rape On Campus' proposal for a taskforce

commissioned to combat sexual violence on University campuses. We believe that independent oversight of all University campuses and student residences, USyd very much included, is necessary to hold the collective Management accountable for ensuring that their campuses are safe.

Indigenous

BENJAMIN MCGRORY

Hiya Mob, Benjamin McGrory here your First Nations Officer. I hope you enjoyed Indigenous Honi. We have launched our new social media accounts and created a handy Linktree. You can find my contact details here and stay up to date with events. SCAN the image below to check it out.



Global Solidarity

JASMINE AL-RAWI
DEAGLAN GODWIN
SKYE DANNAHER
COOPER GANNON
SATVIK SHARMA

The Global Solidarity Officers did not submit a report this week.

International Students

ASHRIKA PARUTHI
LILY WEI
KEJUN (CLARE) LUI
YUCHEN LI

The International Student Officers did not submit a report this week.

Disclaimer

These pages belong to the Office Bearers of the University of Sydney Students Representative Council. They are not influenced, altered, or otherwise changed by the Editors of Honi Soit.



Do you remember that bit on The Tinder Swindler, where Simon encourages Cecile to take out some quick-loans to help him escape his enemies? That didn't work out well for her, and chances are that it won't for you.

Payday loans feed off your desperation. They try to block your access to better ways of accessing financial help. 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.

Buy Now Pay Later doesn't quite cut it either.

It is great to have interest free periods on loans, and partial payment schemes such as Afterpay, and Ezipay, but the penalties for late repayments can be very high. If you are going to use one of these services, calculate when you will be able to complete the payment, and how much this will actually cost you.

Payday loans feed off your desperation. They try to block your access to better ways of accessing financial help. 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.

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 *Guide to Living on Little Money* (link below) that has lots of helpful cost-saving tips, that might be helpful or contact an SRC caseworker.

SRC Guide to living on Little Money
bit.ly/living-on-little-money



Ask Abe

SRC Caseworker Help Q&A

Show Cause - What to do if you are late



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 have been overwhelmed. Can I still submit a response?

Late

Hi Late,

Show Good Cause is an opportunity for you to explain how you will pass all your future subject. If you've missed the deadline for your Show Good

Cause letter, unfortunately the Faculty may have excluded you. You should still contact the Faculty and ask them if you are still able to submit a late Show Good Cause letter. If they have already excluded you, you can submit an exclusion appeal instead. You should 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* (link below).

An SRC caseworker can help you with your Show Good Cause letter or your exclusion appeal.

Abe

Exclusion Appeal information:
bit.ly/USyd-exclusion-appeal

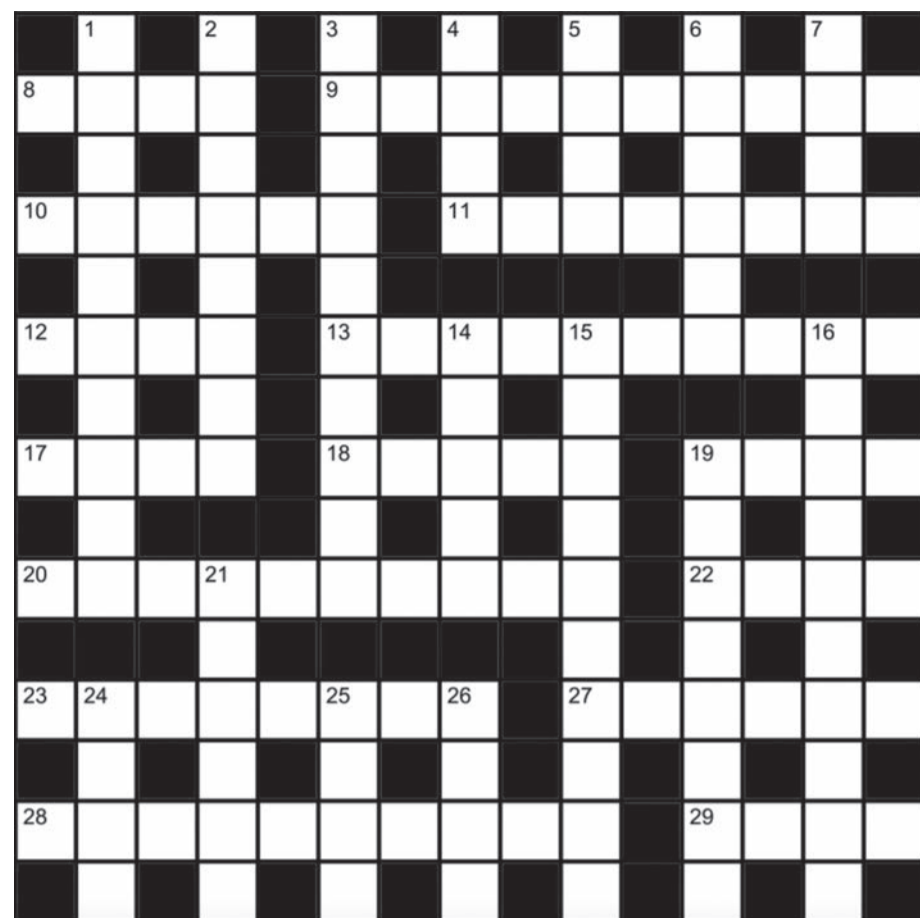
If you need help from an SRC Caseworker, start an enquiry. Scan QR code or go to:
bit.ly/SRCcaseworker



Do you need advice on sharehousing or tenancy?

Ask an SRC caseworker!

Contact a caseworker via: bit.ly/SRCcaseworker



Quick Crossword

Across

- 8. Female horse (4)
- 9. Means of communicating with the dead (5,5)
- 10. Myth, folktale (6)
- 11. World wide web (8)
- 12. Old bird (4)
- 13. Vain, self-centred person (10)
- 17. Lowest voice type (4)
- 18. Madagascan mammal (5)
- 19. Light red (4)
- 20. Eatery (10)
- 22. Katy Perry song (4)
- 23. Wind instrument (8)
- 27. Layered dessert (6)
- 28. Greenery, plantlife (10)
- 29. Adhesive (4)

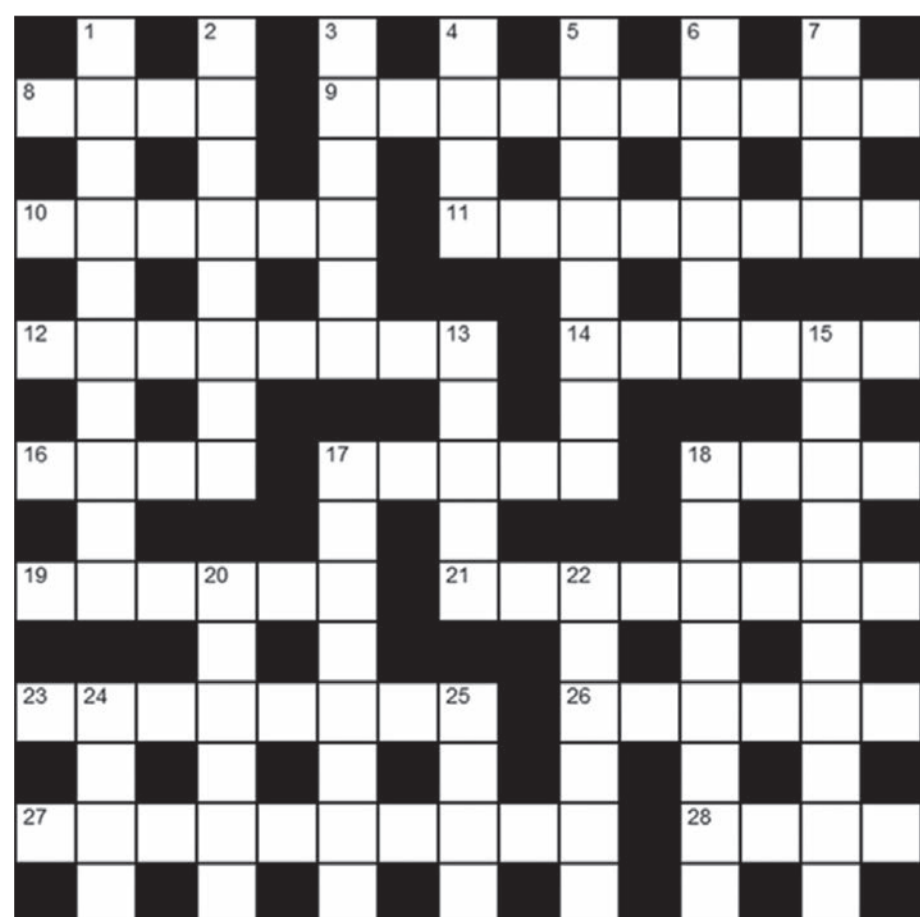
Down

- 1. In person (4,2,4)
- 2. Charitable, giving (8)
- 3. Parisian cooking school (6,4)
- 4. Electronics store: JB ... (2-2)
- 5. Durry (4)
- 6. Victorian era designer: William ... (6)
- 7. Available, liberated (4)
- 14. Cuban dance style (5)
- 15. Pesky, tiresome (10)
- 16. Father Christmas (5,5)
- 19. Oatmeal (8)
- 21. Gobbler (6)
- 24. Long green vegetable (4)
- 25. Indian bread (4)
- 26. Threesome (4)

Quiz

- 1. Used to record information about a plane when it crashes, "Black Boxes" are commonly what colour?
- 2. Emperor, King and Macaroni are all species of what?
- 3. This famous "John" actor played villains in the films, Blow Out, Footloose and Shrek?
- 4. Which driver holds the record for the most Formula One races won in the sports history?
- 5. This green gemstone was guarded by a giant villainous toad named Gellick in the iconic children's book series Deltora quest.
- 6. What links the previous answers?

Find the answers at honisoit.com/puzzleanswers



Cryptic Crossword

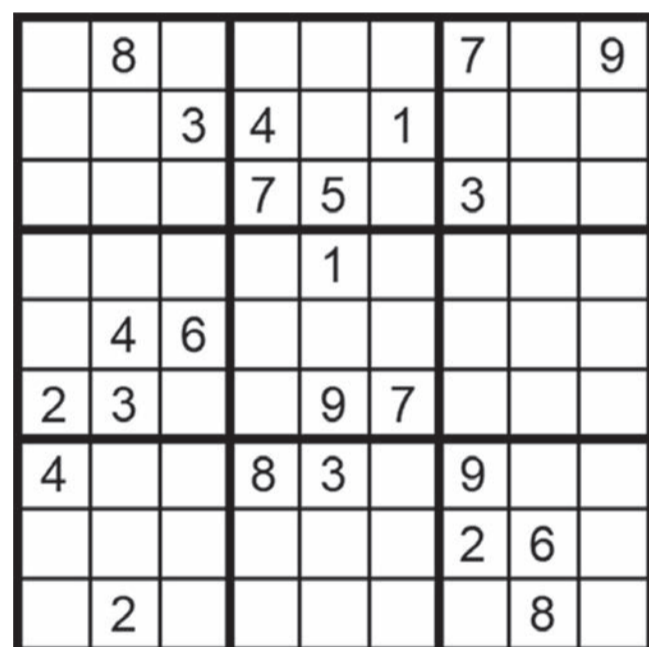
Across

- 8. Alchemy, the treasured invention (4)
- 9. Fugitive peeing with extreme shrinkage (2,3,5)
- 10/17. Drop of blood from Emma, say (6,5)
- 11. Hit boy about one set of incidents (6-2)
- 12. Smiled most bleakly, they say (8)
- 14. Bug in cult (6)
- 16. Phaser setting: DESTROY NUTS! (4)
- 17. See 10
- 18. Lassie 15+ rating requires ID (4)
- 19. Waits around for last wives (6)
- 21. Discount bus returned to region (8)
- 23. Snare, flutes - they're instruments (8)
- 26. Crossword slang on TikTok? (6)
- 27. Pleasure oneself while discussing Captain Hook (10)
- 28. Doge neglects to bequeath hereditary property (4)

Down

- 1. Mature, stiffer Reverend possessed writer's machine (10)
- 2. Reverend, Mayor Chan and other Asian leader (8)
- 3. Northerner screams NO DICK! (6)
- 4. Something hollow about thanks from husband-to-be (4)
- 5. Florentine family originally nullified emergency treatment (8)
- 6. Beautiful sounding valleys (6)
- 7. Bourgeois aristocrat holds back secret organisation (4)
- 13. Clothes: Top, dungarees, raincoats, elastic shirts singlets. (5)
- 15. Copper and police force in key, harmonising (10)
- 17. Give me alcohol to get by internationally? (8)
- 18. Upset and anger about one Union (8)
- 20. Task about single vice (6)
- 22. Giant Johnson erect in London (3,3)
- 24. A mad crazy driver, say (4)
- 25. Even sick Albo is a flake (4)

Puzzles by Tournesol.



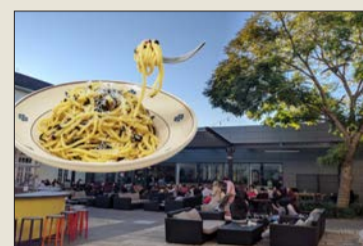
Sudoku

National

Sport

Lifestyle

Fascist Propaganda



Courtyard says bacon in pasta is halal because the pig converted to Islam before being slaughtered



USyd sustainability consultant prosecuted for greenwashing (see pg. 9 for more)



Marigold Mortimer

Just now ·

TLDR: The USyd Casual Tennis Society refuses to condemn Putin's invasion of Ukraine.

I have recently learned about the country of Ukraine. As you may or may not be aware, it is currently being invaded by another country, Russia. Allow me to be unequivocal: invading another country is wrong. Unfortunately, it seems that USyd's third-largest tennis society has decided to stand on the wrong side of the baseline of history. I recently asked them to make a post from their social media condemning Putin's war, featuring some deep quotes from me.

Their response was this:

Hi!

We're sorry, but as a casual tennis club, we prefer to focus on providing our members with an exciting yet casual tennis experience, rather than comment on Eastern European geopolitics.

Kind regards,

Novak

This news was an absolute single-handed backhand to my friends who were also aware of the invasion of Ukraine. The institutional power of groups like Russia's oligarchs, the KGB and the USyd Casual Tennis Society is what has upheld Vladimir Putin's regime until now.

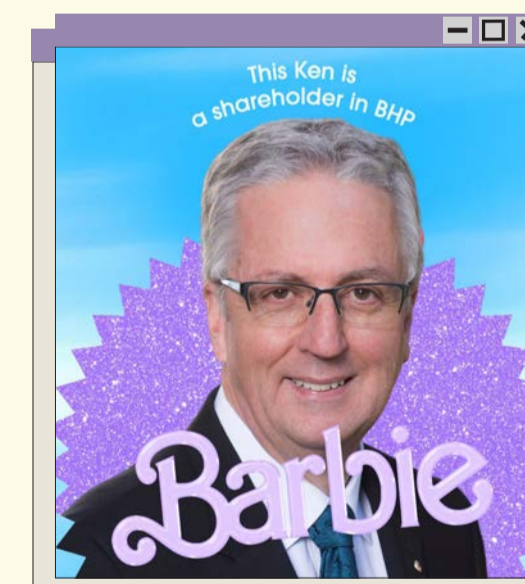
When you score on the tennis court, they say the score is "15 - love". But what do you know about love? By choosing not to upload my haphazardly designed Canva poster on your society's Facebook page, you betrayed not only me, but also the entire population of Ukraine. USyd Casual Tennis Society, this doesn't have to be a double fault. You can still serve an ace and win back your reputation with me. I'll leave you with one of my many ponderings on the war, which (I hope) you will see soon the USyd Casual Tennis Society socials:

"War is not a game. War is not a set. War is not a match.

War is a grand slam. Except this time, there's no winners" - Me

click here to be happy
>>>I('m)nno(t)well<<<

I'M
NOT
WELL



STUDENT CONTINGENT

to the

LGBTQI+ RIGHTS RALLY

**NO RIGHT TO DISCRIMINATE • SELF-
ID NOW • PROTECTIONS FOR SEX
WORKERS**

**SATURDAY
AUGUST 5
12PM
MICHAEL SPENCE
BUILDING (F23)**



src activism
advocacy
representation



INDIGENOUS HOPI



ACKNOWLEDGEMENT OF COUNTRY

Indigenous *Honi* was edited and published on the surrendered lands of the Gadigal people.

Sovereignty was never ceded.

As First Nations students of a colonial institution, we recognise our role in tearing down Western notions of learning and empowering First Nations epistemologies.

Aboriginal and Torres Strait Islander peoples have existed on this continent since time immemorial. We are the first scientists. The first storytellers. The first engineers and the first diplomats.

In publishing Indigenous *Honi* after a long hiatus, we hope to revitalise and reinvigorate the radical spirit of First Nations students and staff.

As we stare down university management and a government which continues to be complicit in the annihilation of our cultural inheritance, we are galvanised by our determination to achieve justice.

Always was, and always will be...

... Aboriginal land.

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EDITORIAL

Ethan Floyd / *Wiradjuri & Wailwan*

My mother and her father are smiling in this photo. They are standing on a dirt road not far from the house my mother would stay in when she visited her father. To me, this is the Dreamtime.

Earlier this year, I wrote about my mother in *Honi*:

"She is fair-skinned, enough to pass for white – her mother was white and her father a Wailwan man. But I was always aware that we were marked by something more than skin colour. I could see it in my mother as she tenses up just at the sight of a police car. She has done nothing wrong. But when she is pulled over for something as routine as a random breath test, her heart begins to race and she fumbles her keys."

I have written also about my grandfather:

"When I was a baby, my grandfather held me in his arms. He was the son of a man born onto the frontier of a newly-federated Australia. A frontier marked with violence, disease and death. He had experienced more of the darkness of Australia than I will ever know. From me to my grandfather to his father: that's how close it is (...) it is so close I can taste it."



My *baba* (mother) and *ngabun* (mother's father) standing near Gular Rail, 2001

This edition of Indigenous *Honi* – the first since 2019 – is published in honour of my mother, and the powerful Blak matriarchy that stands behind her.

It is also published in honour of my grandfather, who wore our history on his skin. Our resistance is etched in the scars on his back and the lines on his face.

Indigenous *Honi* exists as a constant and eternal challenge to whiteness. In publishing this autonomous edition, we create a new Dreamtime of our very own.

'ARTISTS FOR YES': THE IMPORTANCE OF MUSIC AND ART TO INDIGENOUS KNOWLEDGE-KEEPING

Cianna Walker / *Yuin & Gumbaynggirr*, and Alexander Poirier / *Canadian Métis*

Before, in the beginning of times for my people, we had creation times or Dreaming. Our old Dreaming continues to this day and connects us to all aspects of our lives: our Culture, Language, Country, Kin, and practices.

When James Cook landed on these shores and "discovered" this land, it marked the beginning of a systematic dismantling of my and so many other's people. Each aspect of our lives is connected, meaning if one is lost, the other suffers. Where there is no Country, there are no People. Where there are no People, there is no Culture.

The pain, trauma and great resilience that came from years of the implication of the white man taught my people to be strong, to be resilient, and to lead - we didn't let this overcome us. Especially my Elders, the people who have fought to recover what was lost during colonisation, and today are beginning to restore our voice.

For years, people have called and demanded for change, a decades' long struggle for recognition and respect. Only a few examples are the 1965 Freedom Rides with Charlie Perkins, the 1967 Referendum, and the Tent Embassy in 1972 – which was co-founded by my Uncle Chicka Dixon.

It was in 2017 that Aboriginal and Torres Strait Islander leaders from around the Country gathered and called for three things: Voice, Treaty, and Truth. They called this the *Makarrata* ("coming together after a struggle"). Those leaders gave an opportunity for all of Australia to walk with us, to recognise First Nations peoples in the Australian Constitution, starting with an establishment of a Voice to Parliament.

'Artists for Yes' is a way for us to continue in this legacy, pushing for change using our skills and talents. As artists, we tell stories and bring people together, allowing us to spark discussions, join the campaign, and vote 'Yes' in the coming referendum.

This campaign doesn't come from nowhere. Music, art, dance, storytelling, and ceremony are all strongly linked for the many First Peoples across the nation. Before colonisation brought written language to the continent, these arts were the main way that people could record history and knowledge - particularly in the form of Songlines.

Songlines tell the paths and routes taken by creator-spirits in Country through the Dreaming, acting as 'maps' of the lands and 'books' of history, and are the basis of many ceremonies. They are now an important part of connectedness to Country, passing down knowledge through families; where listening to the song is the same as walking on this songline and observing the land, and singing the song keeps the land alive.

They are an important part of understanding the landscape, allowing people to navigate through singing the lyrics of the song. As Songlines pass through many nations and languages, the songs are in many different languages; singing in these other languages shows respect to the people of that Country.

I am *Yuin* and *Gumbaynggirr*, I am Language and Country and all aspects of life. I have a voice that is etched into the Songlines of my ancestors and the dreaming. My people are the knowledgekeepers, the trailblazers, leaders, the story-tellers. They are my brothers, sisters, and cousins. My aunties, my uncles; my mums and dads. They are my totems, my language, cultures and spirituality.

All you need to do is listen.



SUBMISSION TO THE JOINT SELECT COMMITTEE ON THE ABORIGINAL AND TORRES STRAIT ISLANDER VOICE

Benjamin McGrory / Cammeraygal

Dear Secretary,

RE: INQUIRY INTO THE ABORIGINAL AND TORRES STRAIT ISLANDER VOICE REFERENDUM - CONSTITUTION ALTERATION (ABORIGINAL AND TORRES STRAIT ISLANDER VOICE) 2023

I am making this submission as a proud LGBT+ Cammeraygal man as Indigenous Officer in the 95th University of Sydney Student Representative Council (SRC). The SRC has historically been a platform for social justice for First Nations communities and assisted Dr Charlie Perkins in the Freedom Rides. Dr Perkins had a vision for Constitutional change and a platform for First Nations communities to make meaningful representations to Parliament and the Executive. The SRC will always fight for First Nations justice and will pursue Voice, Treaty and Truth on behalf of the Community.

This submission is brief and we can supplement with detail in a later submission and at a public hearing if requested by the Committee. I am available to appear on Monday 1st of May.

The proposed legislative law to alter the Constitution in relation to the Voice to Parliament will deliver justice for First Nations communities. As a proud LGBT+ Cammeraygal (Aboriginal) man, I believe that the Voice to Parliament is the only way to have independent and democratically chosen First Nations people to advise Parliament and Government. The Voice will comprise representatives of First Nations communities, gender-balance and will include youth and elderly. The Voice will empower respectful community-led and culturally informed policy solutions designed by us and for us.

The Voice will be held accountable to and be transparent with the Australian Parliament and the Australian public. The proposed alteration contained in this legislation makes it explicitly clear that it will never have a veto power over the Executive and Australian Parliament. The proposed alteration strikes the right balance in making it clear that the Voice to Parliament will not limit the Executive and Parliament's capacity to operate or alter the Voice. The flexibility awarded to Parliament and Executive to alter the Voice will overcome the "Canberra bubble" by delivering outcomes tailored to First Nations Voices!

Our Voices have historically been excluded and are

currently underrepresented by the Australian Parliament, Executive and senior Canberra bureaucracy. This proposed Alteration for the Voice to Parliament will deliver representations to the Executive and Canberra bureaucracy to listen to how legislation targeted for First Nations Communities can be tailored to deliver meaningful policy outcomes for us. Therefore, representing the First Nations students within the 95th USYD SRC, we support a Voice to Parliament and the Executive and the proposed legislation as it will give First Nations Communities the platform to deliver meaningful policy outcomes for our people!

**In solidarity,
Benjamin McGrory
First Nations Office-Bearer
University of Sydney 95th SRC**

PIALLA NUNGUNGULA, OF MIRREN / "TALK TO THE PEOPLE, OF BELONGING"

Taylah Cooper / Dharug & Gundungurra

"Prospero, you are the master of illusion.

Lying is your trademark,

And you have lied so much to me

(Lied about the world, lied about me)

That you have ended by imposing on me

An image of myself.

Underdeveloped, you brand me, inferior,

That's the way you have forced me to see myself

I detest that image! What's more, it's a lie!

But now I know you, you old cancer,

And I know myself as well."

— Caliban, in Aime Cesaire's A Tempest

Bounce, bounce. Children laughing.

Bounce, bounce. Children talking.

Bounce, bounce. Children listening.

When an outsider thinks of Australia, they think of a fragmented thing.

Warped, comic accents, sausages snags and burnt feet on tar roads, perhaps.

They think of our nature, they view it as dangerous, our snakes (*bulada*), spiders (*marigung*), and our unruly heat (*yuruga*).

It is not our landscape, our fauna that is lethal.

"There was one teacher... I think all of us, the boys, Rosie and I knew he just didn't like Blak people, he made it plain. I had to sit out in the playground, hail; rain; sunshine or snow, and, uh, wasn't allowed in the classroom at all unless the principal came and asked what I was doing out there."

Gundungurra elder Aunty Carol Cooper states about her primary school experience, "I was singled out more 'cause I was the darkest." When I ask if Aboriginal people were acknowledged in any way, she goes. "No, no", definite in her quick answer "I really didn't have much of an education anyway. Since I wasn't allowed in the classroom, I didn't know as much as everybody else did..."

She continues, "He gave me a ball, and I had to bounce it up against a brick wall, and if he heard that ball stop, he'd pop his head out of the window and say" altering her voice in a harsh, fascistic tone; "keep bouncing."

Retrospect is a dangerous thing for one to grab hold on, mutilating any existence of blissful ignorance, even in the most cultivated or harshest of situations it is a hazardous and furthermore damaging addition to one's recollection of an event.

It was through the recounting of such a story to my teacher for an assignment in high-school in which I found that the action of bouncing the ball to keep wraps on my Aunty Carol Cooper's whereabouts were popularised and detailed in the 1950 novel *The Great Escape* by Australian writer and prisoner of war Paul Brickhill, which depicts the many psychological means and methods of keeping soldiers and their basic want for freedom deteriorated in a Nazi prisoner of war camp.

Such means were plausibly taken by my Great Aunt's teacher, as the novel became widely popular soon after its 1950 release, and instilled onto a five year old Aboriginal child.

The quiet comprehending of this revelation soon after spoke more words than anyone possibly could've. How could I possibly let my Aunty know of this startling realisation? To tell someone, already dealing with large amounts of unfavourable, race based violence that a person in a position of power used a Nazi war tactic to keep a child from learning is hardly something one is able to comprehend. Aunty Carol concludes the memory with a detached, "Those were my primary school days, I guess."

Since Aunty Carol has retired, she's been going to schools local to her country known as Katoomba, in lieu of and the same one she was at when she was just a child. She welcomes all the children at the start of the year into their new stage of life. "I've got to go into the schools" she says "You let them know that this is a safe environment and if you ever need me, I'm here, and some of them do, they come up, take my hand... It's really amazing, especially considering that when I left school, all I thought was "thank God that's over".

However, Aunty Carol is still feeling the consequences of her disrupted education. "I still can't spell or say some of the things I really want to sometimes. When I got to high-school, I was bullied 'cause I was dumb as" she adds, laughing. It rekindles a dyad of joy and justice in the act of travelling back to her school, letting the

children around her know that they'll be okay. Something that in-fathomable once being considered an unimaginable privilege to a little blak girl such as herself sixty-seven years ago.

"See, pain travels through our family tree like a songline."
— Tara June Winch

For my Auntie Carol, there was the initial shock, the frightening realisation of racial based violence before one is able to spell or write words. Our conversation is not simply writing business. It's catching up, the exchange of current events, the lack of offence taken by the casual blurring of dates and numbers that comes with more distant relatives, the invitation to Katoomba for catching up with a cuppa and the "Say hi to ___ for me!" The conversation holds a continual sincerity of different masques: joy; anger; reflection; despondency. The moment it reaches its peak is when Auntie Carol simply states:

"I think my biggest regret with being bashed up in the end is that I couldn't have children. I'm the only one in the family that can't..."

There is a momentary silence. The digestion of a fact I did not know, one that I was deemed too pure and young to know about in the past, one that has been bypassed and never mentioned.

You did not make an active choice and have any say or regret of the violent action forced upon yourself, I want to say to her, you were a child. Unable to tie your own shoes, a little being who stumbles over their own feet and still needs help getting dressed in the morning, speaking in slurred and underdeveloped syllables, singing, dancing, crooked smiles, muscle memory that is not yet affixed, still divulging in any imaginary worlds their elementary brains concoct.

That wasn't Auntie Carol's childhood.

Her childhood, though not completely bereft of happiness, was, blood, berating, blue-black iridescence over her dark skin. Brutalised by those similar in age. No genetic inclination to bloodshed but learned behaviour.

Auntie Carol ends the silence "You just live through it, and if you can help other people in the process that's really all that counts" she continues "I wasn't allowed to get off the concrete ground, uh, recess, lunch, the whole lot, till I was told to go home... People copied their parents a lot in the past." We expand on this more, that racism is not intrinsic to the human soul. It seems obvious by today's standards, but regardless of this recognition, the world continues to engage in such behaviour. Humanity, despite what we are taught at a young age, has convinced itself of its own apathy, indifference ingrained into our minds once our younger

selves realise that things are not always fair, that we get hurt, burned by our behaviours and others.

"It was an education... growing up, not the kind of education I would've liked but it taught me a thing or two, and now I can teach other people" To find someone, not overtaken by pessimism and bitterness or consumed entirely by the drugs and substances that were forced upon us and are so familiar in our community, someone who has extraordinary amounts of empathy and has not let the most foul and in some cases fatal parts of humanity seep into her blood, soul and let it eat her alive is so paramount to not only my life, and my Aboriginality, but to the Indigenous Australian experience.

We destroy, connect, invent, kindle relationships and plant divisions in honour of basic societal constructs. Find meaning through one's troubles, ignite change, accommodate, assimilate, conform or reclaim. How far can we take it? Sovereign rule attempts to hold a monopoly on our joy. Media convinces us of our own shortcomings and divulges in trauma porn, but we are more than a group to be gawked at. We exist due to our Elders pure strength and perseverance in a colonial Australia, for who would we be without their continued resistance and their knowledge? Reconciliation of identity is comparable to a formidable trek through country: the landscape, unavoidably and sometimes beautifully capricious, creates an area for one to create and nurture ideas.

This is the story that defines Australia to its native population.



Auntie Carol dancing with my mum

WHAT IS THE INDIGENOUS COLLECTIVE, AND HOW CAN I BECOME A MEMBER?

G'day! Benjamin McGrory, the 95th SRC First Nations Office-Bearer here. I am urging all First Nations students to get involved with the Indigenous Collective.

We need First Nations students to band together and demand representation within our university, SRC and USU. When our voices are not heard, we are overlooked or left behind.

This upcoming Voice referendum will make or break our political, social and economic agency in modern Australia. Non-Indigenous people cannot continue legislating on our behalf without consultation or consent. We need to use our platform to make this historic moment happen.

Dr Charles Perkins spoke up and challenged the university to take action during the 1965 Freedom Rides, and fought for a constitutionally-recognised First Nations Voice.

Get involved in the Indigenous Collective! USyd has a grassroots community of First Nations leaders and change-makers. It's time our voices are heard!

USYD SRC INDIGENOUS COLLECTIVE LAUNCH –



USYD STUDENTS VOTE YES

USyd Students Vote Yes is a Sydney University based Yes23 campaign.

We are a cross-campus collaboration with the University of Technology Sydney (*UTS Students For Yes*) and University of Wollongong (*UOW Students For Yes*), supporting the National Union of Students' (NUS) campaign to vote 'Yes' at the upcoming referendum.

USyd Students Vote Yes will do the following:

- Deliver reliable and accurate information about the referendum and the history of Indigenous survival and resistance in Australia
- Provide accessible data & relevant material for USYD students to reference while campaigning for the referendum
- Provide support for those who would like to start Yes23 working groups in their own communities.
- Organise and campaign for a yes vote in the upcoming referendum within the USyd community.

Please DM our page if you wish to get involved!

We are led by Zebadiah Cruickshank, from the *Wodi Wandandian* and *Djiringanj* lands of the *Yuin* Nation. We are backed by NUS President Bailey Riley & First Nations Officer of the *Wiradjuri* lands.

We recognise sovereignty was never ceded in Australia.

Always was, always will be Aboriginal land.



**EDITED AND PUBLISHED ON
UNGEDDED GADIGAL LAND**

