

Honi Soit

WEEK TWELVE, SEMESTER TWO, 2023

FIRST PRINTED 1929

Challenging the media's coverage of Palestine

Rayana Ajam
Analysis, page 7

Free Palestine

Honi Soit
Editorial, page 4

Institutional responses to Israel and Palestine

Bipasha Chakraborty and Andy Park
Analysis, page 6

agenda promoted by some of their going to trash the colleges, at least evidence that's not five to six years old. Didn't you learn not to use sources that were more than two

why are the honi editors so pretentious and annoying. like you're just as privileged as the rest of us, stop shitting on the colleges. we're literally just trying to have a good time with our mates. sorry our university experience includes more than just complaining about everything.

USYD college students, I'm sure you'll get something good. Until then.... stfu :) xoxox Gossip Girl

Honi Soit your organisation is a joke just like your website

Wow Honi (aka SAlt) are really getting a taste of their own medicine - yeah how does it feel to have your voice silenced? (also people can just look online if they want your used excuse of a magazine)

As per usual, honi soit is usyd rants. Also without sources. At this rate, we editors of honi soit, we

Happy with shitting on the "hard work of Honi Soit who this year, already tried discrimination in their own circles and liked to publish rude things about faculty student reps for funsies like they were version of Gossip Girl. If you think it was just one person then fun fact, it took more than one to approve the content whilst they also have a group chat where every one is kept up to date on what is to be published and someone could have spoken up any time

Honi Soit isn't news it's umbrellas~

Soit never fails to do:
- Miss the entire fucking point
- Scrape together these trash that you basically stole from content because you're actually tacky
- Embarrass yourself with your misunderstanding of satire and 2020 humour
Your scraps depress me
Stop using your budget on page extensions bc it's just ending in compost. Start trying not to

Lai, originally on the basis that she joined Honi editors are meant to divest from affiliation to political parties.

People then pointed out that it's hypocritical a few of those 9 editors are active card-carrying ALP members...

So the 9 editors seeing that their rationale failed, pivoted and started throwing random other "reasons" such as "your writing/editing style is borderline illiterate and you cover shit stories", to which people dunked on such comments by sending those editors screenshots of their shitty op eds like the BNoC article.

articles and they do not make sense of actually making any points. Like... it's word vomit, I know running a paper is hard... but make it every two weeks or something lmao.

Honi Soit why the fuck is your website redirecting me to porn, you guys ok?

Honi Soit are trying to kick me out for being a socialist

I was elected to be one of ten editors at the end of last year. Now, my country trying to drive me off the student body because I am a socialist.

you thought the McCarthyism Revolution left behind in the dark days of the 1950s, right? The other nine editors of Honi are

Praying the remainder of the Honi team kick themselves off the editorial board after this mess. Make the Honi 0 a reality please

In this year of carrying me who are Lal about political affiliation in general, but a being a socialist. This is a serious attack left.

A student news article is 50% cap is 50% ls, 40% plat e the monarches. Preten gh the grap r??) as if you. arcical' factional fights anyway.

Have to say - usual honi behaviour trying to draw unjustified conclusions out of a biased quiz that 90% of students probably wouldn't get above 10% in. Stand with on this regardless of our differences

full of people who attempt to pose left whilst being hostile to organised

students and the world how the world actually is. A tough gig indeed but well worth it.

editors and editors at Honi Soit should have their checked by grammarly before publishing. There are so many sentences that don't make sense and lead to the most banal reporting I've ever seen from honi soit. Firstly reporting shitting yourselves at the front of council over SA in favour of a 'never felt more alive' narrative ok. Predictably glossing over the actual details in the report so you can move to

Honi Soit sucks. Constantly only posts stuff that the SRC approves of. Nothing with true nuance, every single USYD show is a 10/10 with no real critique and none of the stuff they post is genuinely that interesting. I don't want to hear about a bunch of 20 year olds with inflated egos pretend to understand politics.

with the boring bearers gave reported on the more important our times per ally give any

ails. An entire paragraph on his antics is totally appropriate. Despite the liberals taking up 15 mins of content total, again it's important that you put them out. If you want to critique liberals for their childish antics, maybe stop reporting on it in such a vague detail and calling it news. NLS is sitting at the back, behind the editors who predictably are going to scab on the NUS protest of the federal budget at

an appallingly right wing and some of them. And to gang up on

you try and intimidate you to resign as well. It makes you sick to think these people consider themselves progressive.

"the Honi 9 are simply buckling to their own moderacy." Little did they know how much of a fighter you are! Solidarity

the honi office smells like fish and fa

8 pm · 28/8/2023 from Earth · 318 Views

likes

grams have been

student article in t

No fizzy drinks for me

Misbah Ansari, Luke Mesterovic and Andy Park
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Privacy is not dead, yet

Veronica Lenard
Feature, page 11

USU Hunger Games

Lily Kitterinham and Imogen Sabey
Campus, page 16

Acknowledgement of Country



Honi Soit publishes on the land of the Gadigal people 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 knowledges of Indigenous peoples.

At *Honi Soit*, we rebuke this claim, and maintain our commitment to platforming 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 systems and mechanisms of colonisation.

As student journalists, we recognise our responsibility as editors of 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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Editor-in-Chief

Luke Mešterović

Editors

Misbah Ansari, Katarina Butler, Luke Cass, Bipasha Chakraborty, Ethan Floyd, Veronica Lenard, Caitlin O’Keeffe-White, Andy Park

Contributors

Anonymous, Rayana Ajam, Sidra Ghanawi, Lily Kitteringham, Zoe Le Marinel, Rajanikhil Malaramuthan, Aidan Pollock, Alana Ramshaw, Imogen Sabey, Tim Scriven, Kate Zhang

Artists

Shaheen Boaz, Long Hyunh, Estella Kennedy, James Somerville, Ely Yu

Front Cover

Katarina Butler, Veronica Lenard and Luke Mešterović

Editorial

I’ll be honest. I haven’t been doing well during these past couple weeks. It’s difficult to watch on as Israel engages in a relentless siege on the people of Gaza, cutting them off food, water and electricity, while Australia has overwhelmingly rejected the creation of a modest advisory body for First Nations peoples in our constitution. Watching all of this unfold, even if it isn’t surprising, is depressing. I feel as though I should use this opportunity to “do” something with this editorial, to write something deep or wise or impactful.

But the truth is that I don’t have anything profound to say right now. I wish I did. There are, however, many amazing people who have contributed to this edition. Please read some of their work, and I hope that it does some of the talking for me.

It’s been difficult to watch the tragedy in Gaza grow worse every day. All the while, major media outlets have found it fit to continually regurgitate Zionist talking points to justify the actions of the Israeli state. I am proud of *Honi’s* stance (p. 4) and I hope it encourages you to think about the apartheid against the Palestinian people and the need for liberation. While you’re there, please read Rayana’s article on page 7. It expertly critiques the way that the media has covered the crisis, challenging the colonialist narrative that is currently bombarding our phones, laptops and TV screens.

Veronica’s feature (p. 11–13) gives us hope that we can create a future where technology is used as a tool for good, not to boost the egos of Silicon Valley fuckwits. After months of begging on the Facebook group, two writers have finally answered my call and volunteered as tribute to finally write a USU Hunger

Luke Mešterović

Reading the Jacaranda Leaves

USyd Rants Admins Revealed!

After months of sleuthing, *Honi* can reveal the elusive figures behind the popular Facebook page, “USyd Rants”. Melanie Tatterton, Gareth Gooney, and Vincent Aurier, are the faceless ghouls behind the page. With their identities revealed, *Honi* can only wonder if they will be more reticent to talk shit.

Who’s running for SULS?

As the Law Society elections approach, *Honi* has been spending a lot of time sipping coffees at Taste. We have heard rumours of familiar names running for the coveted President position. Julia Lim, Lucas Kao and Vaughan Marega are reportedly all considering having a crack. Will shady deals in the tunnels underneath the law building deprive loyal SULS members of a chance to vote on their preferred candidate, or will we be witness to a cut-throat campaign?

Nerds who wanna be us (in two years)

We’ve heard the rustlings of a future 2025 *Honi* ticket in the makings. So far Jayden Nguyen, Angus McGregor, Maeve Hopper and Annabel Li have begun assembling, with Will Thorpe to potentially join the ticket. We’ll take it as a job well done.

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OB Report Nonsense

Dear Honi Soit,

I know you have absolutely no control over the content of the SRC Officer Reports, but my goodness why on earth was there a Bible study preaching justice through God in place of an actual Interfaith Department report, in the Week 11 edition provided by Thomas Thorpe?

Repeatedly the Young Liberals at this university - particularly those of the Conservative Club - have made a mockery of themselves, and waste the time of those who volunteer their time to help their fellow students. The SRC is neither a comedy club or stunt show, nor is it a time to gather social media content. If they do not think the efforts of the undergraduate student union worthy of their time that they cannot even bring it upon themselves to properly format a motion, they’ve no need to participate and I suggest they resign,

At a time when a genocide of Palestinians in Gaza is being carried out by the Zionist Israeli Government that falsely claims it in the name of Judaism, and when many people of all faiths are mourning violence against their people, the Interfaith Officer has decided that he shan’t actually do anything to warrant an actual report.

This is a time when we should be supporting these grieving students, regardless of what religious beliefs they hold. But the Young Liberals cannot, or will not, do that; for them to consider themselves fit for any sort of leadership is an affront to student unionism at this university.

Sincerely,

Alexander Poirier, President of the Conservatorium Students’ Association.

Dear Alexander,

We agree with your letter and believe that Thomas Thorpe is a deeply unserious individual. It demonstrates the weakness of the campus Liberals that they exclusively engage with the SRC in such a way. Much like the federal Liberal Party, it seems they believe that strange culture wars are the only way that they can stay relevant. This, as you write, comes at great cost to USyd students.

Fan Mail!

Dear Honi Soit Qui Mal y Pense,

I would first of all like to note that editor Andy Park’s band Cardigan Blue recently performed at Lazybones in Marrickville and it was a highly enjoyable show.

Second, I write to acknowledge the

2023 editors’ stellar stewardship of our beloved rag. I have much enjoyed writing for the paper since I cowrote my first article with Andy and all the editors have been terrific, and deserve to be proud of their collective contribution to *Honi Soit*.

I wonder what comes next for you lot, and have a few ideas:

SHAKE for Parliament

SHAKE for United Nations Security Council

SHAKE for Politburo

SHAKE for Privy Council

SHAKE for House of Lords

SHAKE for United States Supreme Court

SHAKE for Central Committee

I hope my letter doesn’t come off as snarky or mocking as that isn’t my intent in the slightest. That said, if you print this you might be engaging in some self-aggrandising :))

You rascals,

Will Thorpe

Thankyou Will for your letter, and for your writing this year.

It is a privilege to edit Honi, and we hope to leave it in a better place than we started.

The Gig Guide

Wednesday 25 October

Birdcage // The Bank // 7.00pm
Mister Ott // Lazy Bones // 7.00pm
Allerdyce // The Vanguard // 7.00pm

Thursday 26 October

First Nations Speaker Series // Museum of Sydney // 7.00pm
Lemonise // The Lansdowne // 7.00pm
Bifter // The Duke of Enmore // 7.00pm

Friday 27 October

Year 3 Parent Cocktail Party // Glebe Town Hall // 6.30pm
Trick Or Treat - Bollywood Halloween Costume Party // The Rawson // 9.00pm
Matthew Sheens // Phoenix Central Park // 6.30pm
Midnight Tea Party // Lazybones // 7.00pm
The Regime // Oxford Art Factory // 7.00pm
Taj Ralph // Vic on the Park // 9.00pm

Saturday 28 October

Howl-O-Ween At Forrester’s // Forrester’s // 1.00pm
The Lemon Twigs // Manning Bar // 8.00pm

Whorescopes

Hello my gorgeous whores, looking hot and flimsy at the brink of Scorpio season. The year is ending but our mischief isn’t, so let’s get that mind of yours pumping!

Aries: You will be in the hot, hot deep ends of Freeing Palestine because that’s what the oomphiest of lots do.

Taurus: Caught you looking angrily at all signs of Zionism! There’s no sexual liberation until we liberate the gorgeous land of Palestine.

Gemini: Oh, flicking through the books of the Algerian uprising even when it’s not in the news? Obsessed with you.

Cancer: I am fucking tired of this sexually misinterpreted world but not as much as I am at the rampant Islamophobia. You will use your tiredness for good use and be at the front of mobilising.

Leo: There’s no point engaging with liberal ideas on freedom because they are as wanky as your ex. Free, free Palestine.

Virgo: You will be in the deep, deep waters of imagining...the free Jordan river and dead sea without any external surveillance. From the river to the sea and beyond.

Horny Soit



Libra: The comforts of your home are calling and we are looking at...stolen homes and rubbles that put us to shame. The right to Return, now.



Scorpio: Truly attractive sluts don’t just talk about Black Lives when it’s trendy. All your energy will go into criticising the hellhole that Australia is.



Sagittarius: Bodies merge together...they don’t when Sudan is facing a gruelling political displacement towards its people. Think and organise for Sudan.



Capricorn: What do you do with your charm? Use it to boycott Israeli products that operate on colonised lands because there’s nothing groovy about supporting apartheid.



Aquarius: Sex on legs, I caught you moving towards burning the flag of Australia and all the failure it has caused to its Indigenous people. None of us are free in a colony that dismisses Aboriginal sovereignty.



Pisces: Your silence is so mysterious but not when we are in a burning world. Rise for a Palestine that deserves to be breathing and free in all its glory.

Apologies for the lack of sultriness, I cannot think of sex and pleasure when we are losing hope everyday. Mobilise and Free oppressed lands until your last breath.

FREE PALESTINE

From the river to the sea, Palestine will be free.

Despite the way that Western media has framed the so-called conflict, what we are witnessing is the most egregious, violent process of settler colonialism in recent memory.

The

rejects the presupposition that there is any parity worth acknowledging in this situation. It is true that all civilian deaths are tragic and violence against civilians ought to be condemned. However, without recognising that the colonial violence which Israel inflicts on Palestine is the originating cause of all violence, we implicitly legitimise the overt power of the apartheid state.

Currently, Israel occupies the Gaza strip where two million Palestinians currently reside, and the power imbalance between Israel and Palestine is stark. Israel boasts one of the largest militaries in the world, worth over \$25 billion USD, and is supported by major Western powers such as the United States and the United Kingdom. After a continuous military blockade of the Gaza Strip — lasting sixteen years —

Israel has ceased transport of all supplies into Gaza. They have closed all crossing points to the enclave, meaning that those displaced by the conflict have no safe place to turn to.

Despite this, the media — and Western allies of Israel — often point to Israel's right to "self-defence," particularly in response to recent attacks by Hamas. Hamas is

characterised as a fringe Islamic terrorist organisation and framed as a uniquely dangerous anti-Israel threat. However, we must think critically with the ways we use terms like "terrorist". Islamophobia necessarily plays a role in constructing the view that Hamas is the main brutal force worthy of condemnation in this so-called conflict. Though this is not to sanction the civilian deaths caused by Hamas, their retaliation needs to be viewed in the context of Israeli violence.

Is the bombing of civilian hospitals not a terrorist act? Is the denial of basic needs such as water and food not a terrorist act? Is the operation of an apartheid state not a terrorist act? Israel is a terrorist state enacting brutal violence on the Palestinian people. Resistance is justified.

If we look at the numbers since the conflict escalated three weeks ago, this asymmetry is clear. Though more than 1,400 people have been killed in Israel since the Hamas attacks commenced, over 4,300 Palestinians have been killed by Israeli strikes. Whilst Israel has access to organised and well-equipped military, the Palestinian resistance has only basic combat and guerrilla warfare. Whilst Israel has access to food, water,

and electricity, Gaza is left to starve and suffocate. This is not a war. This is not a conflict.

This paper is created, produced, and distributed on stolen Indigenous land. To advocate for First Nations justice in so-called Australia but be silent on those beyond our shores is to be ignorant and hypocritical. To fight for Indigenous justice here, is to fight for justice everywhere.

As students studying at a colonial institution, we have a duty to combat the systems and mechanisms of colonisation and commit to justice. As a result, we ultimately must uphold the struggles of other Indigenous communities worldwide, and acknowledge that resistance internationally is intertwined. At our University, our student fees are used to fund partnerships that benefit apartheid and genocide; from "experience" OLEs to weapons manufacturing, our fees convert to bloodshed.

Is the bombing of civilian hospitals not a terrorist act? Is the denial of basic needs such as water and food not a terrorist act? Is the operation of an apartheid state not a terrorist act?

After a 3 year halt due to COVID-19, the University has resumed sending higher management to Israel for University related conferences. For a University that boasts to teach "leadership for good", it demonstrates that its "leadership" is one that promotes settler-colonialism, apartheid, and ethnic cleansing. This is filtered down to the University's recently introduced "OLES2155: Experience Israel" which legitimises the state of Israel, allowing the university to be complicit in Israel's settler-colonial Zionist project. On the unit website, the OLE claims to teach students "an introduction to contemporary Israeli culture and society", however what is not underlined is that this "culture" is one of 75 years of forced oppression and occupation.

It's easy to feel as though we are miles away from this so-called conflict, feeling as though we have no power or strength against a power-backed colony. However, as a mass body, we hold power over management and whether we allow our fees to translate to corpses. We must continue to hold management under scrutiny, and continue to mobilise and rally against bodies of administration that do not represent staff or students. We need to interrogate Zionist entities on campus. We need to continue to support groups and contingents on

campus that advocate for a free Palestine — Sydney Staff from BDS, Students for Palestine, USyd NTEU Branch, the Autonomous Collective Against Racism, and the Student Representative Council. It was not until push-back from students that management stopped their consideration of adopting the IHRA definition of anti-semitism — where the International Holocaust Remembrance Alliance considers the "targeting of the state of Israel" as an antisemitic manifestation. Anti-Zionism is not anti-semitism. Despite collective effort from bodies at USyd to fight against pressures from the IHRA, the University of Melbourne became the first University earlier this year in January to adopt the IHRA definition of anti-semitism. We need to use our collective power to scrutinise all institutions across Australia that are complicit in colonial oppression.

To criticise Israel is nowhere near equivalent to being anti-semitic. To be against anti-semitism is to be against all forms of discrimination. We stand fervently against anti-semitism and islamophobia. Neither of which will be tolerated or excused. In the path to freedom of justice, there is no space for any form of prejudice. To be anti-Zionist is to reject all forms of discrimination. To legitimise and accommodate a state that was built on stolen land and continues to practice genocide is to be discriminatory. The mass murdering and ethnic cleansing of Palestinian men, women, and children cannot be justified. Apartheid will never be acceptable, resistance will always be justified.

When you step out onto the streets, you are joining a worldwide movement. Your actions are not confined to Town Hall or Hyde Park. These marches are reverberated across the globe, adding to the collective voice that challenges hegemonic Western media and Zionist ideals that permeate our society. This solidarity does not end when Western media stops broadcasting violence in Gaza. Or Jenin. Or Nablus. Or Sheikh Jarrah. This solidarity does not end until all of Palestine is free. This solidarity does not end until all Indigenous lands achieve justice and freedom.

Franz Fanon once said, "I am a patriot of all the oppressed peoples in the world." This patriotism is an integral form of activist thought as it means that the global struggle of Indigenous people for their land is sacrosanct in one's thinking of the world. Amidst the current attacks on Gaza and easily the second Nakba, we are losing sight of things more and more. We assume you feel as hopeless and angry as we do every day but there's an innate privilege in experiencing this sadness from the comfort of this relatively peaceful colony of Australia.

From Gadigal to Gaza, from Wiradjuri to the West Bank, from your Nakba to our Invasion Day — we are united in solidarity with the struggle for liberation and decolonisation.

Students rally on Eastern Avenue in solidarity with Palestine

Anonymous

Around 100 students, staff and supporters gathered on Eastern Avenue on Thursday for a snap action organised by Students Against War (SAW) in solidarity with Palestinians, as Israel continues to escalate its violent occupation of Gaza.

Angus Dermody, speaking on behalf of SAW as chair of the rally, stated the importance of rallying on campus in solidarity with Palestinians facing increasingly vicious attacks at the hands of Israel in Gaza, as well as Palestinians and the broader Arab community in Australia in the face of increasing anti-Arab racism and Islamophobia as a result of the media coverage of Israel's actions.

The rally was addressed by an array of speakers to demonstrate the "breadth of solidarity" for the Palestinian struggle on campus.

Vieve Carnsew — a Barkindji student activist and SAW member — spoke first, highlighting the connected nature of the Palestinian struggle and the First Nations struggle in Australia.

"When Aboriginal people fought European settlers invading their land, this was an act of resistance against colonisation and the same can be said for Palestine's fight against Israel's invasion," Carnsew said.

Ban Hasanin, a Palestinian activist, spoke on the situation in Gaza and the right of Palestinians to resist Israel's occupation: "It is ethnic cleansing. And there are no unprovoked responses to 75 years of ethnic cleansing. Think about that when you call for peace and make sure that your calls for peace include an end to the occupation."

The call for an end to the occupation was backed up by Ella Haber, a Jewish activist.

"I'm here to say not in my name. As a Jewish person, I stand firmly in solidarity with Palestinian liberation and not with the genocidal terror of the Israeli state," Haber affirmed.

Haber also responded to the claim that it is anti-semitic to oppose the state of Israel: "the weaponisation of anti-semitism to justify atrocities against the Palestinian people, the identification of Jewishness with the Israeli state and its apartheid regime; these are unconscionable crimes and risk the lives of innocent people everywhere."

A Chinese student activist speaking on behalf of SAW highlighted the need to fight Australian imperialism in supporting Palestinian liberation, particularly in relation to the parties of the AUKUS alliance and their support for Israel.

"Their reason for doing this is the same reason that they are pouring

billions into nuclear subs and AUKUS... the outcome has nothing to do with human rights."

Jasmine Al-Rawi of Students for Palestine shared these criticisms: "The Australian government is complicit. The Labor Party is complicit."

The final speaker was David Brophy — an academic and member of the NTEU — who spoke on the need for union solidarity, including at our own University, with the Palestinian struggle.

"The bare minimum is to say that until such time as the basic preconditions for justice are met," Brophy said, "until that time, we will not help to normalise a violent, expansionist, colonial regime by collaborating with Israeli academic institutions. We will heed the call for BDS."

We can't march but we will fight: Over six thousand march for Palestine

Rayana Ajam and Sidra Ghanawi

Upwards of six thousand people showed up at Hyde Park on Sunday 15th October to demonstrate their allyship and solidarity for the innocent Palestinians who have been suffering in Gaza due to a 16 year blockade, and now Israeli strikes.

On Monday 9 October, pro-Palestine groups gathered to protest against the NSW Government's decision to light up the Opera House sails in solidarity with Israel. Following the release of footage depicting a group of protesters — unaffiliated with the Free Palestine movement — yelling vile, anti-semitic phrases, organisers from the Palestine Action Group (PAG) were quick to release a statement, wholeheartedly condemning the atrocious behaviours and remarks demonstrated by these individuals. PAG stressed that they are an "anti-racist and anti-colonial movement and [they] refuse to fight racism with racism".

The moral panic that ensued set the precedent for the state's response to Sunday's protest. Over six thousand people filled Hyde Park, despite Premier Chris Minns discouraging pro-Palestine groups from engaging and participating in protests.

Police were granted "extraordinary powers" to

conduct searches without cause, and protesters were warned of being arrested if they marched. These powers included protesters being stopped, searched and their names being taken.

An estimated 1000 police officers were plotted around the CBD and surrounding areas of Hyde Park, where the protest was held. As it happened, NSW Police Assistant Commissioner Tony Cooke declared the protest to be "largely peaceful", with zero arrests made.

During these demonstrations, protesters proudly waved Palestinian flags, and displayed signs bearing powerful messages such as "Stop the genocide of Palestinians", "End the Apartheid" and "Free Palestine". These messages were a collective outcry against the injustices perpetrated by Israel and the unreported injustices and atrocities faced by Palestinians in Gaza, which Australian media outlets and politicians have neglected to acknowledge.

PAG organisers continually fortified the protests' integrity, vehemently deploring anti-semitism under the guise of Palestinian liberation. One PAG organiser forcefully shut down what appeared to be failed attempts to start racist chants "How dare you weaponise the Palestinian struggle for

your racist chants? I've had it." The crowd applauded and cheered in support, indicating that anti-semitism had no place in Palestinian liberation.

Politicians, including Senator Mehreen Faruqi and Jenny Leong MP, said one PAG organiser, underscoring the inclusive and communal spirit of the rally. The demonstrations aimed to address the injustices and atrocities suffered by all innocent beings impacted by Israel's violent occupation, and did so peacefully and respectfully.

Suzan Wahhab, President of Palestinian Christians in Australia (PCIA), condemns the "one-sided narratives that humanise the Israelis while dehumanising Palestinians"; as a shameful product of Western media and its self-serving Zionist agenda. It refers to the language used to contextualise Palestinians as dying, and Israelis as being killed.

Jewish allies also condemned the violent atrocities being committed by Israel against Palestinians in Gaza, including Peter Slezak, professor at the University of NSW and deputy convenor of the Boycott, Divestment and Sanction (BDS) Movement.

Professor Slezak stated that "we must be able to mourn both Palestinian and Israeli deaths" and that "We can't ignore the recent

atrocities perpetrated on Israeli civilians".

The rally concluded with prayers led by community leaders from the Islamic, Jewish and Christian faiths — "we have space for all faiths and for no faiths", said one PAG organiser, underscoring the inclusive and communal spirit of the rally. The demonstrations aimed to address the injustices and atrocities suffered by all innocent beings impacted by Israel's violent occupation, and did so peacefully and respectfully.

"The Palestinian movement is not just for Palestinians to support. It is for everyone who stands for justice" — Assala Sayara.

The besieged Palestinian enclave in Gaza has witnessed the deaths of approximately 2,382 Palestinians since the Israeli government declared "war" and has furthered its efforts in committing genocide and ethnic cleansing.

According to the Palestinian health ministry, Palestine Red Crescent Society and Israeli Medical Services, more than 9,714 were injured in Gaza, and at least 53 were killed in the West Bank with an approximate number of 1,100 injured. At least 1,300 Israeli civilians have been killed and 3,400 have been injured.

Rallies have been held worldwide in protest against the massacres of innocent Palestinians. Other Australian cities including Melbourne, Canberra, Adelaide, Perth and Brisbane have also held protests against Israel's bombardment of Gaza.



In love and shared humanity: 15,000 rally in support of Palestine

Alana Ramshaw

An estimated 15,000 people gathered in Town Hall Square for the third weekly pro-Palestine rally held in response to escalating attacks on occupied Gaza by the Israeli government — including the bombing of the al-Ahli Arab Hospital on Tuesday that killed hundreds and left hundreds more injured.

The organisers, Palestine Action Group, won the right to march in court on Friday ahead of the protest, signalling a victory over the police's previously successful attempts to block marching and seek extraordinary powers to search protesters.

The protest was chaired by social worker and Palestinian activist Assala Sayara and Palestine Action Group organiser Josh Lees. Lees opened the rally with a warning against antisemitic chants, flag-burning, and the lighting of flares.

“There is consensus among organisers and community leaders that people who want to come and attend with the intention to engage in criminal conduct — including violence or religious vilification — should not come and they

are not welcome either at the rally or in our movement,” a statement from Palestine Action Group released on 14 October read.

An Acknowledgement of Country was given by Wiradjuri and Badu Island activist Lynda-June Coe.

“We recognise your sovereignty, your right to declare this war as a crime against humanity... Let us come together in love and in our shared humanity, our shared struggle.”

Gamilaroi and Waka Waka Elder and disability justice activist Aunty Shirley Lomas spoke further on the necessity of solidarity across colonial borders, “The greatest gift to mankind was the gift of life... we've already had the frontier wars in this country, we've had segregation. We've been there, done that and we're still here.”

A statement from Gadigal, Bidjigal, and Yuin Elder Aunty Rhonda Dixon-Grovenor was read out to the crowd, expressing her solidarity with the Palestinian community, “They are doing to your people what they did to mine: genocide.”

Palestinian activist organiser and law student Amal Naser spoke of the siege on

Gaza as a product of western imperialism.

“Western imperialism, to function, needs Israel... Israel's systems and structures were exported from the United States, and were exported from Australia. Whether it's in the treatment of Indigenous people right here in this land, or the violence that we perpetuate in the third world, from West Papua to Iraq to Vietnam,” Naser said.

“We say one thing to our politicians, to Albanese and to Wong: we'll see you in the Hague.”

Ahmed Abadla, a Palestinian organiser with family currently in Gaza, gave an account of the resistance occurring on the ground.

“The mere suggestion that resisting a coloniser is an act of unprovoked aggression is incredibly absurd and should be unequivocally rejected, because colonisation and occupation are inherently violent, oppressive, and provocative of all sorts of aggression... Occupation is the root cause of all aggression,” Abadla said.

“We hoped for a heartfelt connection to our homeland, instead we felt fear and sadness,” said Hana and Lani Sawalha, twin sisters from Nablus in the West

Bank, speaking of their recent experience of returning to Palestine.

“What we were experiencing was only a fraction of what the people of Gaza endure every single day... Children have been killed, severely injured, and exposed to violence and scarcity of food and water following countless days of airstrikes. Life in Gaza is terror.”

Jews Against the Occupation and Tzedek Collective activist Michelle Berkon provided an anti-Zionist Jewish perspective of support for the Palestinian struggle.

“We defy Israel's claims on our Jewish identity and the exploitation of our history. We stand in solidarity with our Palestinian sisters and brothers, demanding freedom and justice in Palestine,” said Berkon.

“In demanding an immediate ceasefire, an immediate lifting of the blockade, and an end to Israel's occupation of Palestine, we are insisting that we are all united in our belief in equality and justice for everyone.”

There was a significant NSW Police presence at the protest of over 800 officers.

Institutions across Sydney respond to Israel-Palestinian conflict

Bipasha Chakraborty and Andy Park

Several institutions have responded to the ongoing Israel-Palestine conflict without taking a clear stance on the conflict, and all have notably lacked support of Palestinian liberation — often implicitly responding in opposition to it.

Last week, New South Wales announced that they had planned to exercise “extraordinary powers” at the Palestine rally held on Sunday 15 October. NSW police acting commissioner, David Hudson, said that the threshold established by the use of these powers at the Cronulla Riots had been met, and NSW Premier Chris Minns also said that this was justified.

The protest was described as “largely peaceful” by the police and no arrests were made despite there being thousands at the rally, and more than 1000 officers on standby. At the rally, several speakers denounced the anti-semitic chants, with one of the organisers at the protest saying, “How dare you weaponise the Palestinian struggle for your racist chants? I've had it.”

The police have also been involved in education institutions and student behaviour surrounding the conflict. At a pro-Palestine rally held by Students Against War, there was a group of police present to monitor the protest. One of the organisers of the protest was asked to provide their personal details. When asked by Honi, and the organiser in question, the police said, “just doing my job”.

At Pendle Hill High School, a school in Western Sydney with a high proportion of Muslim students, most of whom are working class, a teacher posted on a staff messageboard about the police investigating students' political behaviour.

“Due to current circumstances overseas, I have been contacted by our local Police Youth Liaison Officer. We will need to deal with 99% of the silly comments etc that students make, however, the police are interested 'in students that are actively sharing material and/or expressing ideological views (no matter how extreme) so that we can monitor and assess them.”

“Please let the senior exec know if any students fall into this category and what they are sharing etc.”

An anonymous source also told Honi, “I have been told that two teachers are being reprimanded for expressing pro-Palestine views on school grounds.”

The USyd Autonomous Collective Against Racism (ACAR) told Honi in a statement, “The NSW police's recent actions and involvement in stifling all forms of pro-Palestinian activism - concerning both protests and online support - is frankly abhorrent. To threaten the use of extraordinary powers at a legally compliant protest and to request identification of online pro-Palestinian supporters from schools in Western Sydney falls nothing short of shameful.”

Institutions have also responded to the conflict by releasing public statements which were often general in nature.

At Griffith University, a student who displayed a Palestinian flag was sent an email from the university saying, “Globally, those who have friends and family in regions impacted by natural disaster or armed conflict including Afghanistan, Gaza and Myanmar will doubtless be distressed and worried for them. Our thoughts are with you during this difficult time.”

The email mentioned racist abuse to First Nations people during the referendum alongside “expressions of violent anti-Semitism on Australian streets” without further mention or contextualisation of the conflict.

At USyd, Vice Chancellor Mark Scott sent an email to students with a similar blanket approach to the conflict. Scott wrote in the email, “I have been shocked and saddened to witness the escalating violence in the Middle East and the accompanying unconscionable statements and behaviour from fringe actors here in Australia and abroad.”

Scott denounced “racist, anti-Semitic, or anti-Muslim language and behaviour” adding that students should exercise their right to free expression consistently with the Student Charter.

The University of Sydney Union (USU) Board also released a statement on the conflict in a similar vein, stating “The USU is saddened to hear about the reports coming out of the Middle East and we recognise that the situation will adversely impact many of our members. We are committed to fostering a safe, respectful, and welcoming campus for all our members and encourage anyone who

is impacted to reach out to University counselling and mental health support.

“We stand firm in our commitment to anti-discrimination and prevention of any behaviour that breaches the University's student charter.”

ACAR was critical of statements of this kind for remaining neutral and their complicity in being unable to criticise the ongoing apartheid and genocide of Palestinians.

“Attempted responses and addresses speaking of the current situation in Palestine have been deplorable. Statements from the University of Sydney Union as well as the Vice Chancellor fail to contextualise the effects of the ongoing settler-colonial project of Israel in racialising and besieging Palestinians, thus deeming them stateless.

“However, this is clearly too much of an ask, considering the USU is not capable of simply naming the state of Palestine (or its Israeli occupation). Instead, the USU vaguely alludes to the 'situation' and 'reports' coming out of the Middle East, before swiftly moving on to advertise counselling services.

“To not acknowledge and condemn the 75-year-long occupation of stolen Palestinian land is simply to be complicit. With a membership of over 35,000 students, they have decidedly neglected their outreach and thus any responsibility to educate students. Thus, the failure to address the ongoing war in Palestine and its occupied territories underscores the need for a more informed and conscientious approach.”

REWRITING ISRAEL AND PALESTINE: HOW TO UNDERSTAND THE CRISIS BEYOND WHAT THE MEDIA IS TELLING YOU

The ongoing narratives surrounding Israel and Palestine have long been characterised by global media as the “Israeli-Palestinian conflict” — a protracted series of “territorial disputes” spanning over seven and a half decades. The most recent “escalation,” that commenced on 9 October, has garnered large scale media coverage. Both mainstream news outlets and various social media platforms have been ceaselessly producing reports and disseminating information on the dynamics of the enduring “conflict”.

As the eighth day of hostilities unfold, the stark death toll emerges: more than 2,750 Palestinians and 1,400 Israelis killed. It becomes abundantly clear that this crisis transcends the contours of a mere “conflict”; what we bear witness to is not just the result of a series of “territorial disputes”, but rather the exacerbation of ongoing violent occupation and the harrowing genocide of the Palestinian population.

It's time to call it out as it is.

**“The Israeli-Palestinian Conflict”
Israel's Violent Occupation
of Palestine**

To label it as a conflict is to assume that there is a balanced struggle between two evenly matched forces. This is a gross misrepresentation of reality.

Israel stands as the largest cumulative recipient of US foreign aid, having received a total of \$150 billion USD over the years. With this funding, Israel has pursued its colonial efforts through the establishment of illegal settlements that have resulted in Palestine's violent dispossession. These pursuits have deprived Palestinians of basic human rights, particularly those living in the West Bank and Gaza regions. Since the establishment of Israel in 1948, over 4.2 million acres of Palestinian land have been forcibly taken.

In 2022 alone, Israel spent \$23.4 billion on its military. As one of the world's largest military superpowers, Israel possesses cutting-edge weaponry, including the advanced Iron Dome air defence system,

designed to

intercept incoming rockets. Though this arsenal is ostensibly deployed by Israel in the name of national defence and security, it serves, to continue their colonial efforts. Meanwhile, Palestinians find themselves victim of mass displacement and genocide, a situation lamented by Palestinian communities as a contemporary iteration of the ‘nakba’ or ‘catastrophe’.

**“It's a Religious War”
It's Apartheid**

On 9 October, the Opera House in Sydney became the focal point of protests marred by the dissemination of reprehensible anti-Semitic remarks that came from a small group of fringe actors, causing significant distress within the Jewish community. Disturbingly, these protests took a retaliatory turn with Islamophobic sentiments directed towards Muslim communities. It is imperative that we establish: this is NOT a religious war.

Israeli and Palestinian communities encompass diverse religious groups including Muslim, Jewish and Christian people. Therefore, it's essential that we remind ourselves to remain critical of discourses that characterise the situation as a religious conflict or war.

Palestinians are enduring a situation marked by ethnic cleansing, under an apartheid system imposed by Israel. This sees the denial of Palestinian land rights and the deprivation of the most fundamental human rights including access to water, shelter food, and freedom of movement.

According to Amnesty International, Palestinians are subjected to discriminatory laws imposed by the Israeli government, systematically dispossessing them of their homes and lands. The contentious “Nation-State Law”, enacted in 2018, explicitly delineates the preferential treatment granted to Israeli-Jewish citizens over Palestinians and Arabs. Such disproportionate treatment and institutionalised discrimination cast a shadow on the legitimacy of Israel as an apartheid state, perpetuating Israel's violent colonial pursuits in Palestine.

**“Palestine and Israel are at war”
Israel is committing genocide
and ethnic cleansing**

According to the Geneva Conventions of 1949 and their Additional Commentaries, international humanitarian laws strictly forbid indiscriminate attacks against specific groups of people. Notably, these conventions denounce the use of white phosphorus munitions in such attacks — a practice attributed to Israel in its assaults on innocent civilians in the Gaza strip. Israel is bound by the stipulations of the Geneva Conventions of 1949, as it signed and ratified it in 1951.

The United Nations Genocide Convention defines genocide as a set of crimes committed with the deliberate intent to destroy a national, ethnic, racial or religious group, either wholly or partially. On 9 October, the Israeli Defense Minister publicly declared that Israeli authorities would sever the supply of essentials to Gaza, including water and access to internet, stating that they are fighting “human animals”. He also threatened to “bomb” those attempting to provide assistance. On October 17, Ahli Arab Hospital in Gaza city was bombed, killing more than hundreds that were being treated and hosted by the hospital.

Israel's indiscriminate attacks have included the deployment of explosive weapons, comprising approximately 6000 bombs, some of which included white phosphorus, and rockets aimed at Gaza. These acts constitute war crimes with the intent of ethnic cleansing and committing genocide of the Palestinian population. The besieged enclave of Gaza is renowned for being one of the most densely populated areas in the world.

Since 9 October, over 2,750 Palestinians have been killed at the hands of Israel and its occupation forces. On 15 October, Israel advised Palestinians in Gaza to evacuate following routes outlined by Israeli occupation forces. Regrettably, even during evacuation attempts, Israel did not cease its use of airstrikes and rockets, resulting in the tragic death of 70 Palestinians, predominantly women and children, who sought to escape the perilous situation in Gaza.

In the midst of the ongoing crisis, it is crucial to acknowledge that both Israeli and Palestinian innocent civilians have tragically lost their lives. However, this was never an equal conflict between two

Rayana Ajam looks at the facts.

warring nations. It is important to comprehensively examine the 75-year long history marked by recurring patterns of Israel's violent colonial pursuits which have systematically denied Palestinians of their most basic of human rights, precipitating one of the largest humanitarian crises to date.

Calls to Action:

From attending protests to reading independently about the crisis, there are plenty of things you can do to help.

1. Contact the Premier of NSW and write to your State and Federal MPs: You can voice your concerns by reaching out to your representatives, urging them to recognise the Palestinian crisis, recognise the crisis and how it has affected Palestinians. Contact information can be found here.

2. Participate in Protests: Most protests in NSW are run by the Palestine Action Group. You can attend the next protest held on Saturday the 21st of October at Town Hall, to show your solidarity for the Palestinian community. More details can be found here.

3. Combat misinformation: Contribute to the dissemination of accurate information by sharing, posting, or reading content provided by Palestinians on social media. They are sharing their narratives and revealing the realities on the ground that mainstream media fails to expose. Ensure you use trigger warnings when needed. Also, be cautious of potential shadow bans initiated by platforms like Meta; consider taking screenshots of content and resharing it to avoid such bans.

4. Offer support: You can donate money or your time in support of a number of local advocacy organisations as well as international appeals. There are plenty of online appeals for medical relief and advocacy networks that may not just require monetary donations but could benefit from your time and support. A list of Australian organisations and networks that you can support can be found here.

5. Boycott: Join, support and amplify the Boycott, Divestment and Sanctions (BDS) to exert pressure on companies and organisations that have connections with apartheid Israel. The aim is to encourage them to sever ties and empower the Palestinian plight to freedom.



NTEU supports School of Psychology academic fired due to health condition

Caitlin O’Keeffe-White

The University of Sydney has issued a termination of contract to Dr Niko Tiliopoulos, an academic who has worked in the School of Psychology for 16 years, after Tiliopoulos could not return to in-person teaching due to disability.

According to a petition by the National Tertiary Education Union (NTEU), Tiliopoulos has severe respiratory and autoimmune conditions, with his immune system being further compromised by immunosuppressive medication.

The petition states, “If Niko catches COVID, he faces a truly extreme risk. Niko and his doctors asked the University to let him teach remotely, just like he has since the start of the COVID pandemic.

“The University temporarily reallocated some of his teaching but has since refused to let Niko teach remotely.”

Ill health was the reason cited by the University for Tiliopoulos contract termination.

A University spokesperson told *Honi*, “Unfortunately, in some cases it is not possible for an employee with a disability to perform the inherent requirements of their position.

“While we can’t comment on individual matters due to our strict privacy requirements, we take our obligations to comply with relevant disability discrimination legislation very seriously – including by providing ‘reasonable adjustments’ to assist staff members with a disability to perform the inherent requirements of their role.”

The University of Sydney states on its website, “The University is committed to ensuring that students, staff and visitors with disability have equal opportunities to excel at and enjoy our university.”

They have implemented a Disability Action Plan, where the Objective One

states, “The University incorporates the rights and opportunities of people with disability in all policies and planning.” Objective 3.3 and 3.4 state respectively that the University “support(s) our staff with disability” and “Create(s) an inclusive workplace culture.”

Earlier this year all classes at the University of Sydney returned to in-person teaching. This decision came after Australia’s Tertiary Education Quality and Standards Agency announced that all international students would be required to return to attend in-person by 30 June 2023. All exams at the University have since moved to in-person format.

This decision was criticised by disability advocates at the time, with the SRC’s Disability Officers, Khanh Tran and Jack Scanlan telling *Honi*, “Remote exams and learning options are an important part of a genuinely inclusive education.

“The benefits of accessible education technology are immense and universities cannot ignore our community.”

Police strip searching increases

Katarina Butler

The Redfern Legal Centre has released data obtained under freedom of information laws showing that 107 children were strip searched by the NSW Police Force between 1 July 2021 and 30 July 2023. 31 girls between 10 to 17 were strip searched, and 107 children were strip searched in total.

Data shows that there was an overall 13% increase in strip searches over any age group and gender, with a 30% increase in strip searches conducted on women aged 10-17. Three girls aged 12 and six girls aged 13 were strip searched. 4,591 strip searches were conducted over the two-year period.

First Nations individuals made up 14% of the total number of people who were strip searched, despite making up only 3% of the NSW population.

Redfern Legal Centre Senior Solicitor Samantha Lee said, “Strip searches constitute an invasive, humiliating, and harmful process and should only be used in exceptional circumstances when no other alternative exists.”

Lee also noted, “The significant increase in strip-searching girls is a matter of huge concern. Evidence demonstrates how traumatising such an invasive search can be. The sheer number of strip searches indicates the law is not being applied as intended by NSW Parliament, which intended it to be a last resort.”

“There is no situation in which a police offer should be strip searching an underage person, and in the vast majority of circumstances strip searches are a heavy-handed wielding of police powers,” USyd SRC’s Women’s Officer Iggy Boyd told *Honi*.

“Strip searches harm everybody who is subjected to them, particularly young women. Arbitrary use of overbearing police powers must end and the cops must be held accountable.”

for bigger classes, less tutors, and far more generalised content, which is bad for all of us.”

After these speeches, the rally marched down Eastern Avenue, chanting “no cuts, no fees, no corporate universities” and “Mark Scott get out, we know what you’re all about: cuts, job losses, money for the bosses”. The protestors were accompanied by University security guards, before gathering at the foot of F23 — where University management resides.

2024 SRC President Harrison Brennan, who studies Philosophy, contextualised these cuts in the broader changes that have occurred at the University. Brennan stated that these changes “paint a grim picture of what the future of our higher education will look like. It looks like a maximum of two, maybe four options each year for study. It looks like mandatory general units, like FASS, which provide no value in the learning experience for students.

“It looks like tutorials of over 30 students, courses of over 150, increasing work burdens on tutors and lecturers, units students find soulless and headache inducing. In summary, the complete and utter destruction of the quality of our higher education. But why?

“Well, University management, who seek only profit from the education they provide, are incapable of seeing any value in the education itself — in its own right.”

Students rally against politics and IR merge, philosophy cuts

Luke Mesterovic and Caitlin O’Keeffe-White

On 18 October, the Sydney University Education Action Group, staged a protest outside Fisher Library against the merging of the Politics and International Relations department with Global Studies, and cuts to 50 per cent of philosophy units.

SRC Education Officer Ishbel Dunsmore opened the rally by acknowledging that it occurred on stolen Gadigal land. Dunsmore criticised management for prioritising “making a quick buck” over student’s education, and claimed that these changes were evidence of the “degree factory model the University operates under.”

Fellow SRC Education Officer Yasmine Johnson further reiterated the criticisms by Dunsmore, and highlighted the disparity between Mark Scott’s salary, “\$1.1 million plus bonuses,” and casual tutor salaries. Johnson stated that “Politics and International Relations unit coordinators were not told by management about these changes.”

These changes came after the controversial Future FASS plan was implemented in 2022. A key feature of the plan was to eventually lead to a “simplified degree pathway”. In the 2022-23 financial year, the University recorded a surplus of \$298.5 million dollars. This surplus was the University’s largest in almost 20 years, excluding the \$1.04 billion 2021 surplus.

First year political economy and philosophy student Jack Lockhart spoke to the importance of the subjects under threat, saying that “these degrees encourage questioning, they encourage critical thinking, and thus they allow radical thought and radical ideas.”

“This is the beauty of those degrees. This is what makes them what they are. And it is exactly why university management wants to whittle them down with waves of cuts to staff, to courses, to tutorials, and to wages.”

USyd NTEU (National Tertiary Education Union) Casual Representative and Philosophy tutor Finn Laughren reaffirmed the union’s opposition to new cuts and evoked the successful “Save USyd Arts” campaign in 2021.

“We’ve also proven that we can fight back against management cuts,” Laughren said. “We can win. The Theatre and Performance Studies discipline was threatened with cuts, and many of you were involved, students fought back with NTEU staff solidarity and support and we managed to fight that, to fend that off from management.”

Lucas Pierce, who studies Politics & International Relations with a major in Philosophy, said that “we should have no illusions about what this merge means.”

“It means the dumping of several stream specific units, an accompanying loss of jobs, and it’s part of a broader effort by the university to collapse the distance between disciplines, allowing

Veganism: An arsenal for oppression in India

Rajanikhil Malaramuthan criticises the casteist underpinnings of veganism.

In a world brimming with cultural diversity, stereotypes often take root in the lack of genuine understanding. One such stereotype revolves around the assumption that individuals hailing from India or identifying as Hindu are inherently vegetarian. This association between Hinduism and vegetarianism has, unfortunately, perpetuated misconceptions and hindered a nuanced appreciation of the cultural and ethnic diversity of the people in the subcontinent. The origins and implications of this stereotype is inherently casteist, and so it is important to dispel such generalisations to foster a more inclusive understanding of India’s diverse food habits.

The underpinning for this exclusionary dietary practice is the intricate concept of “purity versus pollution.”

While Veganism is predominantly rooted in Western thought and is a commendable approach to address climate change, its adoption in India is characterised by a unique set of motivations. While it is frequently associated with animal welfare, the fundamental underpinning for this exclusionary dietary practice is the intricate concept of “purity versus pollution” ideology. The Brahmins in India, typically adhering to a vegetarian

diet (not vegan), have historically occupied the highest rungs of the caste hierarchy. Their dietary choice has led to the stigmatisation of meat eaters, resulting in restrictions on temple entry after consuming meat and the exclusion of meat from significant events such as marriages. This practice, deeply rooted in caste-based traditions, places vegetarians on a pedestal and is underpinned by the casteist belief that vegetarianism symbolises purity. Similarly, White Veganism at certain places exhibits a condescending attitude towards Indigenous food traditions in Australia.

Isabel Wilkerson, in her book “Caste,” identifies eight fundamental pillars that support institutional racism, connecting white nationalism, the Aryan ideology in Nazi Germany, and India’s upper caste. She highlights the common thread of maintaining supposed purity within. For instance, white supremacists have historically emphasised the need to preserve “pure” bloodlines. Under the Nazi regime, Jewish individuals were even prohibited from setting foot on beaches, reflecting the extreme measures to maintain Aryan purity. Similarly, in the United States, African-Americans were barred from public swimming pools, with pools needing to be drained and cleaned if a Black person had been in them before they were considered suitable for white individuals. In the context of India’s caste hierarchy, something as fundamental as “food” was used to determine an individual’s purity,

along with their birth.

The consumption of beef, especially by Dalits and Muslims in India, has been historically stigmatised by upper-caste Hindus, who consider it impure, supposedly because they worship cows. Dalits and Muslims, most marginalised and disadvantaged socio-economically, could have turned to beef as a relatively affordable source of protein, made more accessible due to their circumstances. In that sense, this complex relationship between dietary choices and socio-economic disparities, was only influenced by a history of land grabs and exclusion perpetuated by the upper-caste Hindus.

This cultural dichotomy underscores the hypocrisy within the upper caste notion.

At the same time, there exists a complex duality in India, where cows are revered as sacred animals, yet their skin is used to craft musical instruments like the Mridangam, which hold great religious significance and are played in temples and religious events. In the realm of Carnatic music, the crafting of instruments that involve cow skin is a meticulous process, often requiring careful selection of the animal while it is still alive. This craft has been traditionally preserved and practised by Brahmins and is regarded as a sacred form of service to the divine.

This cultural dichotomy underscores the hypocrisy within the upper caste notion of purity vs pollution, as also discussed by the musician and author TM Krishna in his book “Sebastian and Sons.”

Furthermore, with the rising popularity of Veganism, some upper-caste Brahmins have adopted it as a tool to reinforce their age-old oppressive notion that “meat is impure.” They employ videos depicting the gruesome treatment of cows and cramped conditions for chickens to support their argument. While many Brahmins enjoy considerable privilege, enabling them to substitute milk and eggs with alternative energy sources, the majority of the population faces a significant challenge in replacing their essential dietary intake. Notably, data from the National Family Health Survey-5, conducted in 2019-20, reveals that a substantial 71.8% of women and 83.2% of men in India incorporate meat into their diets.

It can only be inferred that the prevalence of meat consumption in India, intricately connected to caste dynamics, is too substantial to be labelled as a “minority”. Nevertheless, it’s intriguing how Brahminism has often shaped the global narrative, linking India with vegetarianism. India, known for its incredible diversity, also exhibits a wide array of dietary choices.

Niko Tiliopoulos should not be fired by University management

Tim Scriven fights for staff rights.

They’re trying to fire Niko Tiliopoulos. He must lecture from home due to an illness that could kill him if he catches COVID or the flu. They’ve decided this is simply not good enough, even though he’s been doing it for three years. The University seems to be setting a rule — those who cannot lecture in person must be sacked without consideration or exception. Tiliopoulos is a beloved lecturer, an original thinker, a poet, an eccentric, and a dreamer, a passionate scientist brimming with intelligence and novelty. However, the University plans to discard him nonetheless — and, it would seem, everyone else like him.

The University was delighted to host virtual lectures during the COVID years. Though all lectures had to be done online, they found any loss of teaching quality was outweighed by the money still flowing into their coffers throughout the pandemic. Now, faced with

a handful of lecturers needing to lecture from home, or lose their livelihoods, the cost is just too great for the University to bear! In other words, Simply put- letting a smallish portion of lecturers lecture from home was too high a cost to honour their commitments to inclusion and the rights of disabled workers, but having all their lecturers work from home during COVID was no big deal in honouring their commitment to money.

There is something about being in-person that makes a difference.

But let’s break this down — the costs and the benefits — through a rational but humanitarian eye. We may concede there is an inherent loss when lectures are given from home.

There is something about being in-person that makes a difference, especially to people like me when I was a young undergraduate who liked to bother the poor souls with questions afterwards. But this is a minor factor, and most of the variation in the learning experience comes from other factors.

On the other hand, if we sack all lecturers who can only lecture from home we lose their research programs, their unique approach to pedagogy (Niko is well-loved by his students!), and an entire category of academics with unique experiences of disability that may inform their work.

The costs of firing lecturers like Niko seem to greatly outweigh the benefits. Or, to frame it in other terms: would you rather live in a world where a smallish proportion of lectures have to be conducted

from home — but people like Niko can still be academics and contribute to the growth of knowledge — or in a world where every single lecture is in person, but people like Niko have to be cast by the wayside to achieve it? Which sounds like a more reasonable, compassionate and just University?

The costs of firing lecturers like Niko seem to greatly outweigh the benefits.

Please, stand up for Niko and sign the petition to save his role, search: “NTEU petition Niko Tiliopoulos”



The Technology of Normal: Challenging the Medical Model of Disability

What does disability mean to you? Chances are that you know someone with a disability, even if you're unaware of it. Default perceptions of disability often go unexamined when we aren't confronted with the difficulties facing those communities. These often unquestioned perceptions tend to be most strongly influenced by the medical model of disability.

In her book "The Capacity Contract", philosopher Stacy Clifford Simpican examines the medical model's simple concept of disability — you are disabled if you have a medical problem. You can be diagnosed and treated for the aspect of you that aberrates from the medical norm of health and function. In this way, the medical model maintains a systematic view of normalcy that is defined by and sampled using abled bodies. On a conceptual level, the disability exists within disabled individuals. When discussing disability activism, therefore, there is often an undue focus on treatment or prevention. The assumption is that it would be better to live in a world without disability, a view which more recent theory has criticised.

Simpican contrasts the philosophical basis of the medical model against

the social model of disability. To understand this further, I spoke with Dr Kim Bulkeley, an occupational therapist and Senior Lecturer at USyd. As Dr Bulkeley explained to me, the social model began to emerge during the 1960s in the United Kingdom as part of the broader civil rights movement. It is a rights-based model at its core. The fundamental principle aim is to shift the focus to the attitudes and environmental factors that affect the lives of disabled people. Simpican points out the social model as one that turns the focus of disability to outside of the person's body, and indeed frames the concept of disability to be largely one based in culture and attitude. For instance, a wheelchair user is not disabled because of a physical condition: the source of the problem is that roads, parks, and buildings are not designed to accommodate disability. If buildings were designed by wheelchair users, issues with accessibility would change considerably.

The social model also has the effect of turning the focus on systemic injustice, which Dr Bulkeley frequently encounters in her research into disability and employment. Only 53% of disabled people in Australia are

employed compared to 85% of the non-disabled population — a statistic which remains unchanged in the past 20 years. According to Dr Bulkeley, persisting ideas of disability equalling a reduced capacity to work discourages employers from accepting and making accommodations for disabled candidates. A social model of disability denies that disabled individuals are inherently less capable of any aspect of life, and that what is necessary is a cultural and institutional shift towards giving the disabled population agency in the decisions that affect their rights, treatment, and quality of life. Hence the slogan of the disability rights movement in Australia: Nothing About Us, Without Us.

An aspect of my talk with Dr Bulkeley that truly struck a chord with me was her way of phrasing the aims of the social model. As a cultural, rights-based movement, the social model is geared towards seeing disability as a natural aspect of human diversity, with just as much rich culture and community. There is pride in many disabled populations in Australia, including the Deaf community (note the use of Deaf and not deaf). The medical model would assume that every person with

a hearing impairment uses a hearing aid to better assimilate into an abled perception of normalcy, but many Deaf individuals choose not to use assisted hearing devices.

Dr Bulkeley expressed dissatisfaction with the structure of current support available through the NDIS (National Disability Insurance Scheme). The NDIS is the main service assisting disabled individuals in Australia, and its focus is largely on providing financial and service aid. This structure of support can help individuals, but it does nothing to change structural inequality in regards to disability. Due to this, the responsibility of enacting change and improvement on a community and government level falls on NGOs, activism initiatives, and the families and carers of disabled people.

Enacting the cultural shift begins by observing disability inequality as a societal and attitudinal phenomenon that has nothing to do with a disabled person's body or how it differs from an abled person's body. If you can, do some reading or find out what disability services are in your area. Take a critical look at how you view disability in your world, and where exactly you place it.

Zoe Le Marinel wants you to reconsider disability.

My canteen, my home, and my Xi Bei Noodle

Kate Zhang is craving a bowl of home.

I've had the same conversation many times after I finished my class. It goes a bit like this:

"You're going to Xi Bei Noodle? Again?" asks my friend.

"Yep," I reply.

"You really never get tired of it. It's like your canteen now."

If you love food, especially Chinese food, or even if you're just curious, please sit back and let me tell you about my favourite restaurant around campus. It's close by, on Broadway, and just opposite Victoria Park.

Historical dishes, but fresh to me

Rice with spicy tofu

This is just the name on the menu — it's actually the famous Mapo Tofu, from the Sichuan province, with a history of more than 160 years. "Mapo" means "pockmark woman". It is said that she's the creator of this recipe, but sadly we don't know her name. I'm a meat lover, so I had never been a fan of tofu until I had it in Xi Bei Noodle — I love that they cook tofu with sliced meat. What I like most is that the salty taste of Doubanjiang, or bean sauce, is strong enough to not be covered by the spicy taste, adding an extra layer to the dish. This dish is perfect for having with rice, since the sauce has a rich and slightly spicy taste. I always mix the rice and the

sauce a bit, and then I finish them all together. In my childhood, sometimes my grandma would cook Doubanjiang with minced vegetables, so that I could have more rice, and perhaps grow up quicker.

Minced pork noodle soup

Again, the English name on the menu is underselling the real meal. The Chinese name of it contains "Qi Shan" which is where the recipe is from, and "Sao Zi" refers to diced meat. There's an ancient tale that traces the origin of the dish to thousands of years ago when a king of the Zhou Dynasty led his people to kill an evil dragon and cooked it with soup. It tastes sour and a little spicy, and it's a great choice to give you some warmth on a cold night. Before trying it at Xi Bei Noodle, I had never tried it before. It sounds strange to taste your country's food for the first time in another country, but it happened!

Recalling the taste of my home

Flat/round noodle in combination sauce

This noodle is a combination of many things. But to me, it has a strong taste of Zhenjiang vinegar. It may not be that strong, but I can easily recognise it, as Zhenjiang is my hometown. When I walked into the restaurant for the first time, the first thing I noticed was the bottles of Zhenjiang vinegar put on the

table, and that was the moment I knew I would like this restaurant. I guess the difference between this type of vinegar and others is that it is less acidic but has a softer and unique mellow taste. Every time I have a taste of instant noodle that I think is a bit plain, I'll just add a bit of my vinegar. This dish also changed my opinion on flat noodles. They seemed a bit plain for me, but when having this dish, the broad noodles fill you up with each bite.

Rice with chicken in cumin & chilli; Fish fillet & pickle cabbage noodle soup

These two dishes together remind me of a restaurant in my hometown that I usually go to with my parents. They only cook fish with pickles, but outside their entrance, there would always be a man selling kebabs. We would always order a large fish with pickles, get tons of kebabs outside, and enjoy an evening with both, to the point that our mouths would be asking for more food while our stomachs said don't (not recommended).

Not a fan of spicy food? My grandma is also not

Stir-fried noodle with chicken

This dish reminds me of my grandma's cooking, probably because it is not spicy but sweet instead. My grandma likes to cook dishes that



Art by Long Huynh

Privacy is not dead, yet

In the death — or at least, decline — of individual privacy, we must act to keep collective privacy alive.

Veronica Lenard wants a more equitable digital future.



I'm always a little shocked when people say that privacy is dead. I'm a person who loves finding solutions; I don't like the idea that something might be so far gone that we can't fix it. No matter how complicated the circumstances may be, I hold onto the hope that we can do things to make the world at least a little better for those around us. But, I understand why people say it.

All it takes is looking at the news to see another data breach, opening a website with a privacy policy that rivals the Iliad in length and readability, or scrolling through a social media platform only to see that thing you were talking about with a friend right in the middle of your feed. It makes sense then, that when you read the line "I have read and agreed to the privacy policy", you click yes. Not because you've read it, or even because you agree to it, but because it's quicker, it's easier and there is no other option.

If privacy is individual, then all that a person has to do to maintain their privacy is to not share their information.

Despite the structures that create privacy concerns, privacy is framed as a personal responsibility. If privacy is individual, then all that a person has to do to maintain their privacy is to not share their information. If they don't give it away, it can't be misused. If they have an issue with that social media platform, then don't use it. But this doesn't work, or at least, it doesn't work anymore. On a practical level, other people in your life probably have your phone number, photos of you and other pieces of information. Unless you refuse to tell anyone anything about you, that information is out there. For young people especially, simply opting out of sharing your information is not an option. It has become a necessary element of interacting with the wider world. Whether we like it or not, most of us live our lives online, albeit to varying extents.

Samantha Floreani, program lead at Digital Rights Watch, says that "we have grown up in this environment where we really have very little power or say or ability to exercise control in this environment that has been designed to invade our privacy and collect huge amounts of our data and to do it in a way that is socially rewarding to participate [in]."

In an age of surveillance capitalism — a term coined by scholar Shoshana Zuboff to describe the phenomenon where more and more of our lives are transformed into data that feeds a global information economy — almost anything is a privacy concern. That program you use in class to submit an assignment. That app on your phone. That rental application you just filled out. That protest you just attended. In a 2022 journal article, Zuboff wrote that "for surveillance capitalism to succeed, privacy must fall. And fall it did."

In the death — or at least, decline — of individual privacy, we must act to keep collective privacy alive.

"The value of our data is in the aggregate," says Floreani. "It's in relation to other people's data."

As more and more user data is collected, organisations are able to utilise vast data sets to monitor, predict and shape our behaviour. This creates significant information asymmetries between the people collecting the data and the people who the data comes from — us. Floreani describes how the power in these asymmetries is in "who gets the information, who gets the knowledge, who gets to make decisions based on that, and who is subject to those decisions."

"There's this huge information asymmetry and imbalance of power between governments and also companies who collect and hold and analyse and use just immense amounts of our data and, you know, the people on the other hand have not only very little power over that, but also often very little like comprehensive understanding of how that's happening."

"The value of our data is in the aggregate. It's in relation to other people's data."

If we are able to shift the way that we look at privacy, Floreani explains that "protecting privacy becomes much more of a sort of collective demonstration of solidarity with each other rather than this hyper individualistic 'well, I'm going to keep everything secret to myself.'"

As a collective demand, privacy becomes a connected issue that deals directly with the concentration and use of power.

Privacy is not absolute. This means that protecting privacy often involves balancing other interests, rights and freedoms. In the digital rights ecosystem, there are vast power imbalances everywhere. Digital rights activists have to grapple with the interests of the tech industry, from small businesses through to transnational organisations, and governments, including their agencies and policy makers. This also can make conversations about privacy particularly challenging.

"It really benefits those who would seek to collect, generate, use, monetise our data to project privacy as something that gets in the way," says Floreani. "They really rely on that idea, because of course for them, it gets in the way of their, what I would describe as a harmful business model."

"If we take them on their terms, if we allow them to set the terms of the debate, that privacy is a barrier, privacy gets in the way of you being able to enjoy the conveniences of modern life. Then ... we cede so much ground to them in doing that because we've sort of accepted the premise of the debate, which I think is really false."

This projects a storyline where it is "a technological necessity" to do this, that if "you want to enjoy all of the tech of modern life, then you have to accept that that comes with your rampant data collection and surveillance capitalism." This rhetoric matters. It impacts how people understand and think about privacy, and what they demand as a result.

Vast and invasive data collection does not need to be a necessity. For example, messaging app Signal has differentiated itself from its competitors with its default encryption and tangible focus on privacy (rather than the buzzword that it may be for other organisations). Signal Foundation President Meredith Whittaker recently spoke with Rest of World about the advantages that Signal has over other messaging services, saying that "We're not actually a surveillance company. I'm not trying to pretend Facebook is good. I don't have to toe a party line that is divorced from reality. And we aren't Big Tech." Signal's solution to increasing requests from governments for data is to not collect the data from the start. Whittaker says, "We literally don't have the data, which is the only way to actually preserve privacy." If they don't have the information, there is nothing to hand over.

"I don't think it's reasonable to sort of gamble away our rights and

freedoms based on this kind of loose hopeful projection that maybe one day this really powerful surveillance mechanism might do some good," says Floreani.

Facial recognition is one of the most pervasive threats to privacy and anonymity. These systems have continued to gain popularity in recent years, even amidst growing privacy concerns. Facial recognition is expanding further and further into supermarkets and retailers, stadiums, casinos, governments and beyond. Proponents of these invasive, oppressive and punitive systems are quick to offer potential benefits of these technologies.

"When I talk with people about facial recognition, which is quite often, people will often say things like, 'oh, but you know, there are all of these really good positive use cases.' Like, we don't wanna get in the way of the positive uses of it, right? And it honestly drives me wild with frustration because firstly when you ask them what are those positive use cases, they're very limited, like they kind of run out of ideas really quickly," shares Floreani.

Amidst these limited positive use cases, there are extensive and significant risks of facial recognition. Beyond the privacy risks that arise from storing biometric data (which is produced from biological measurements of your face), these systems disproportionately impact minorities. From inaccurate results to embedded bias, the use of these systems cause serious harm. And, this is before considering the potential for misuse.

"It just is indicative of how facial recognition technology can be wielded, that you can use it to track people that you consider an enemy or an opponent or somebody troublesome to you" explains Kashmir Hill. "And they will have no idea that it's happening unless you act on that information."

Hill, a New York Times journalist covering technology and privacy, has been following the rise of Clearview AI for the last few years. In 2020, Hill revealed that Clearview AI had developed a facial recognition app that allows you to search someone's face through the use of biometric data and see the images that exist of them online, complete with links to their sources. They claimed that their database had been formed from billions of images scraped from across the internet including social media platforms like Facebook, often against their terms of service.

Despite investigations from national

privacy governance bodies in Australia, the United Kingdom, Canada and Germany finding that Clearview AI had breached their respective privacy legislation, Cam Wilson revealed in Crikey that members of the Australian Federal Police were still meeting with the organisation. After being found to have used the program, the Australian Information Commissioner and Privacy Commissioner issued a determination that the Australian Federal Police had interfered with the privacy of people whose information had been shared with Clearview AI. Whilst the determination included declarations that they were not to repeat their use of the program, their interest in the program has remained.

It was not the creation of a service like Clearview AI that was so surprising, it was that it had appeared from seemingly nowhere. It wasn't created by Google or Facebook — in fact they both "regarded it as too taboo to release to the world" according to Hill — or a similarly big technology company, instead it was Clearview AI was co-founded by Hoan Ton-That and Richard Schwartz (with the help of various supporters over the years).

It was not the creation of a service like Clearview AI that was so surprising, it was that it had appeared from seemingly nowhere.

In her book *Your Face Belongs To Us*, Hill discusses the impact of "technical sweetness" — the excitement that scientists and engineers feel about innovation and development that can overpower concerns about the impact of their inventions — on the development of these technologies.

"I talked to all these facial recognition experts who had been working on it for decades, and they all assumed that there was gonna be someone else who thought about the ethical implications," says Hill.

Hill suggests that the United States has been slow to develop privacy protection because of an emphasis on "technological progress trumping other concerns, of focus on freedom of information, speech, over protecting people's data, or protecting people from harm." Much of the protection in the US operates on an opt-out basis, however the effectiveness of these kinds of mechanisms is often limited. Hill suggests that the "opt-in approach is the only one that's effective at scale."

"California has a population of 34 million people and over the last 2 years, fewer than 1000 of them have deleted themselves from the Clearview AI database," explains Hill. "And so I think when you create opt-out mechanisms, there's just very few people who have the knowledge, time and inclination to exercise those rights and that's why companies love opt-out because they know that most people won't."

Even when these mechanisms exist, their ongoing availability is not always stable. Whilst Clearview AI has previously been allowing European citizens to request the deletion of their data from their database (due to protections arising in their General Data Protection Regulation (GDPR)), their approach changed this month, after legal action including successfully appealing a \$9.1 million fine in the UK — they are no longer deleting the data of European citizens.

And yet, the hope for a more equitable digital future is not lost.

Whilst there has been interest from the Government, and the public, in privacy reform — particularly in the response to the Privacy Act Review report released earlier this year — transforming this interest into concrete legal reform is more difficult. The Government must take the next step to legislate proposed changes. Floreani emphasises that "It's really a matter of holding them to that promise and making a really clear strong public mandate for change, really demonstrating that a lot of people really care about this and they expect politicians to act on improving privacy protection."

At the moment, the privacy protection you have, from at least the law, varies significantly based on where you live. This leaves citizens in the United Kingdom and the European Union with more extensive protection under the GDPR than many other jurisdictions, including Australia. The GDPR represents the current European approach, which favours an opt-in approach to the collection and usage of data (where users agree to what data is collected and how they are willing for it to be used), compared to protection in the United States, which where available, tends to be designed on an opt-out basis (where users can request their data to be deleted or removed). In an inherently global landscape, this makes regulating digital spaces somewhat complicated — but not impossible.

The legislative protection available

in each jurisdiction both shapes and is shaped by the collective norms around privacy in the area. With variance across jurisdictions, it can become even more difficult to regulate these vast technology companies that are operating across state borders, often not even needing an office in the state where they are offering the service. In these circumstances, international collaboration would be particularly beneficial, although this again brings its own set of complications. Even if not possible (or probable at present), the strengthening of any one nation's regulations, particularly if they already have power or represent a significant portion of the market share of the service, has the potential to improve the privacy practices of these organisations globally. As the GDPR was introduced, organisations with users in Europe, even if not operating only there, were required to adapt their privacy practices to be in line with the new requirements if they wanted to keep the market. It is often easier to meet the most stringent protections, rather than operating with different versions available in different jurisdictions — unless the company is willing to completely opt-out of that market.

When we discuss the potential for legislative reform, Hill describes the regulatory response to listening devices. With bugs and wiretaps making people concerned about their ability to have a private conversation, "we didn't just give up and say... 'that that's just how it is because the technology exists'. We passed laws that made it illegal to eavesdrop on people or to wiretap a phone, and only the government was supposed to do it, and if they did, they needed to get a warrant, they needed to get special permission from a court to do it."

"We did constrain the technology, and we decided that there's something sensitive about what we say, and we wanted to protect it."

"I do genuinely believe that technology can be a force for good, but our current experience of it is so dominated by these companies that really only seek to maximise their own revenue," says Floreani. We have seen, and continue to see, the issues that arise from profit driven platforms — from surveillance to misinformation to radicalisation and beyond. The results that we see as issues seem to often be occurring by design, and for the very purpose from which they arise, profit. "All of these things function in order to reap the most profit as possible by keeping us on these platforms and generating more data, which feeds into the ad tech system and the data broker industry and so on and so

forth," explains Floreani.

"What would technical innovation look like if it was designed to optimise wellbeing or leisure time or genuine connection or whatever the thing may be that isn't profit ... what might technology do for us then?"

"I do genuinely believe that technology can be a force for good"

Floreani suggests that "capitalist realism" — a concept that suggests that the prevalence of capitalism prevents even the possibility of imagining alternatives — may be limiting the potential digital futures we are imagining. Technology is not inherently good or bad. Its creation, development and use is directly controlled by the people involved. As persuasive (or pervasive, depending on how you see it) as technological solutionism may be, throughout the whole process, it is the person involved that matters most. We have the opportunity to imagine what digital technologies and platforms that were not designed and run for profit and the accumulation of wealth would look like. We can design new digital futures, but we have to do it together.



Art by Shaheen Boaz

No fizzy drinks for us today: an interview with Rohit Roy

No fizzy drinks for Misbah Ansari, Luke Mesterovic and Andy Park today.

No fizzy drinks for me today. If you've scrolled through Instagram or TikTok and heard this line you are not alone. It's become the catchphrase of one of the internet's most unlikely celebrities: Melbourne man and father of one, Rohit Roy.

Roy is a former fizzy drink addict. Every day, he uploads a video where he'll provide an update on his life, share advice and thank his supporters, all sandwiched by the phrase "no fizzy drinks for me today." In his videos, he speaks candidly about the effect that his addiction had on his friends, family and mental and physical health.

With the internet being a place of gross excess and endless irony, Roy's sincerity cuts through like a lighthouse in a storm. Apart from having over 520,000 followers on TikTok and 120,000 followers on Instagram, Roy has had several profiles on mainstream media and continues to offer hope to our tired, lonely souls.

Honi sat down with Roy for a wide-ranging conversation on fame, fulfillment and of course, fizzy drinks.

When asked how his family reacted to his celebrity status, Rohit said that "they don't care much about social media fame and all that."

"They are happy that I am not having fizzy drinks and I am healthy as compared to before."

At time of writing, Roy is 1227 days strong on his journey to abstain from fizzy drinks. Honi asked Roy if he was ever worried about having a fizzy drink and falling back into old habits.

"So because now many people count on me, I can't simply just go back for the drinks first thing."

Unlike the manufactured responses of influencers preaching antiseptic positivity, Roy was honest and refreshing in his answer. "If you follow my journey you know that I'm honest with everything. So I always, and as I said, even in my dreams, when I find out about fizzy drinks, I get scared and I wake up. And even in my dreams, I was ready to admit to people that I had a fizzy drink, if I had any."

Roy's journey has inspired and aided countless others who grapple with addiction, or simply want to make healthier decisions in their life. Like Atlas carrying the world on his shoulders, Roy was frank about the responsibility that comes with having

a platform, saying, "I know that I'm accountable for so many people looking at me, watching me, trying to get rid of their own addiction, it doesn't matter if it's a drink or alcohol, whatever smoking addiction they have.

"So because now many people count on me, I can't simply just go back for the drinks first thing. And I don't even feel like going back to myself as well. So, no cravings."

Part of Roy's appeal can be attributed to his young daughter Ira, who regularly features in his videos. Roy shared how fatherhood has impacted his life, "They used to tell me before, once you have kids, your life will change. But I didn't listen to them until I became a father myself. But now I realise that what I have learned is, everything changes, priority changes, your whole focus shifts towards your kid."

Roy was, unsurprisingly, sagacious and full of perspective.

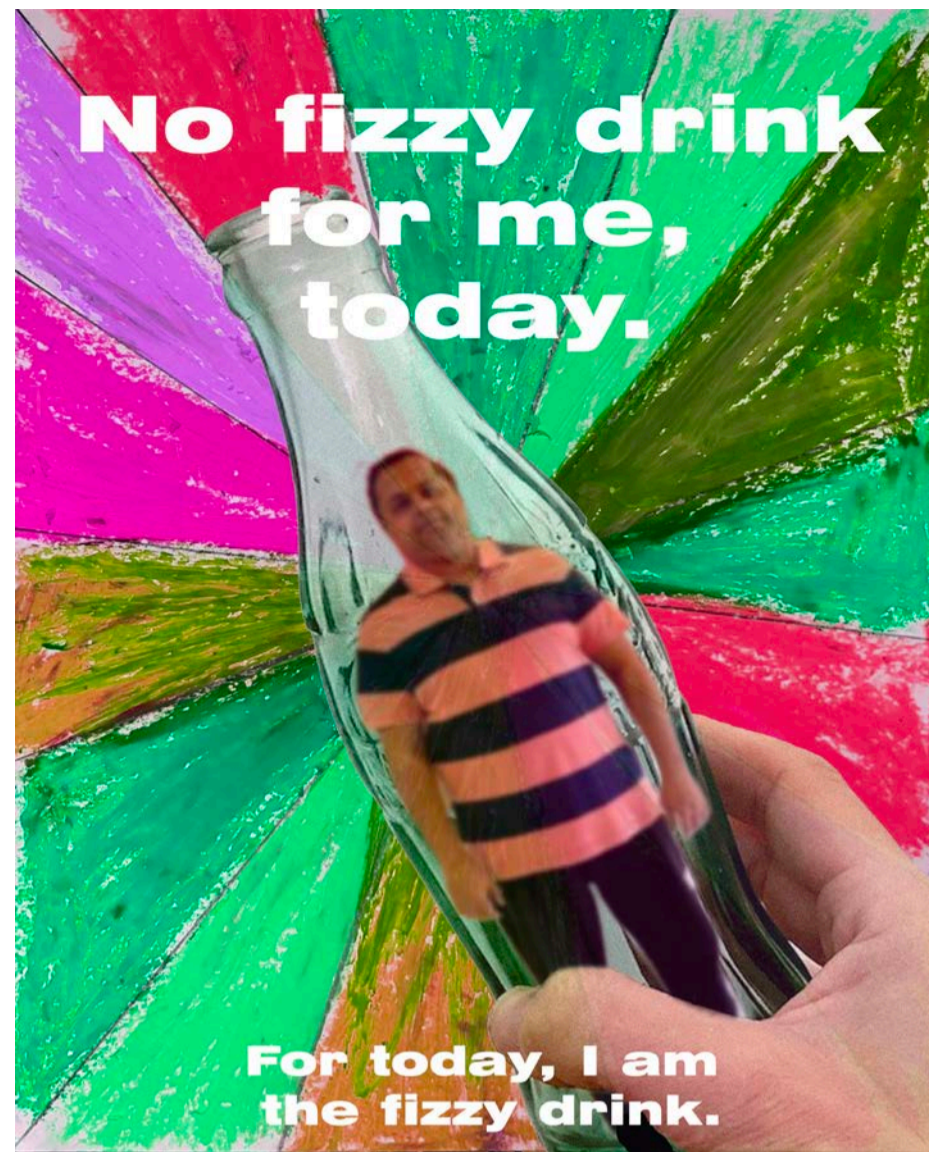
When asked if Ira would be allowed to have fizzy drinks — if at all — Roy said that he's "not going to stop Ira having as many fizzy drinks as she wants."

"So maybe when she grows a bit older, she can have her first fizzy drink... if she looks at fizzy drinks, she's like, 'what is that? I want to have it,' I'll buy one for her."

Honi asked Roy about his youth, and lessons he has gained now which he would impart onto his younger self. Roy was, unsurprisingly, sagacious and full of perspective.

"First thing which I will say is, no regrets. Everything happens for a reason. So I can't wish that I would have learned all that at 20 years of age. I don't believe in that. Everything happens for a reason. You know what they say, when the student is ready, the teacher will appear."

"If you lose health, even if you have a million dollars, then your life will sort of stop... So health is wealth. That's the best advice that I will give to my younger self."



Art by Estrella Kennedy

Though Roy displayed an admirable acceptance for his life so far, he did emphasise that the most important thing he could have done was to look after his health.

"If you lose health, even if you have a million dollars, then your life will sort of stop... So health is wealth. That's the best advice that I will give to my younger self."

"So these are the two things I really liked at that time, music and fizzy drinks."

Though Roy was coy about specific details regarding his youth (understandably), he told us about his favourite music as a young man. When asked about his favourite bands, Roy said, "Bomfunk MC's, Freestyler."

"I liked listening to music at that time as well and liked English songs because English is not our first language in India, Hindi is our language... So all the new albums which used to come, I used to listen to them, even read the lyrics while listening to them to understand what they are saying and all those sort of things.

"So these are the two things I really liked at that time, music and fizzy drinks."

Roy said that his fizzy drink addiction started at a young age, and although he continues to abstain from fizzy drinks, he admits that he still has a few guilty pleasures.

"I don't restrict myself. I do eat everything, even the things which we considered unhealthy, but obviously I have them in a limit. For example, I have pizza, I have fried chicken, I have pasta.

"I have all those things which are considered unhealthy and that's like a treat for myself, but very limited, like maybe once a month or once a fortnight or something like that."

In times as dire as the ones we live in now, there are often few things which are uplifting without qualification. Honi itself is built on a disdain for the status quo, and it exists implicitly to be oppositional and cynical about the way things are. However, there is always room to smile and laugh, to spread the warmth that we hold and share it with others. Nobody does this better than a humble man from Melbourne.

"I would like to thank everyone first of all, and for those people who have addiction, all I can say is believe in yourself, and you can start your own journey, because we all are more strong than we think and I was the least strong in mentality.

"So if I could do it, then anyone else can definitely do it."

You can support Rohit's journey on Instagram and TikTok at @rohitroygre.

The Body and the Knife: Sex, Self-Esteem, and Disintegration

Aidan Pollock gets raided.

I look at my body in the mirror and I think that I like it. I'm also a white twink who mostly accords to the beauty standards of our age. I think that maybe my love for my body is a coincidence. That I was born into a world that has stratified the beauty of a body in ways such as race, weight, and height, and that I, through very little effort of my own, embody these present values. When someone compliments my body, to whom do they owe the pleasure of its visage? That my body is "better" than another is only the articulation of our current society, I can take no provenance, and I can only glimmer like a fake-diamond.

I do not believe in the argument of sex as a simple biological urge. That as one of the four F's of survival, sex holds this perception as an eternal truth, unimpacted by social-perspectives, that we fuck whoever is "evolutionarily-appealing". Perhaps this thought-process has had some sway with the sex-positive movement as a necessary shift from puritanical attitudes towards sex. But the sexual connotations of my body, the body, are not some antediluvian figure, but more akin to a fast-food burger. There is no unmodulated desire. Our diets have become heavily reliant on, and overtly impacted by, what is advertised to us — how can the same not be true of sex and ourselves? We take it for certain that our carnal appetites are our own, that the features we crave are static, that we have a single

"type", immutable and unreflective of ourselves. That although our dietary appetites can be swayed by an ad on the back of a bus, our sexual appetites somehow remain infallible.

I remember an ex who, though only a few years older, would comment on our age-gap (as did I). Did my body relieve him from fears of age and undesirability? Did he wear my youth as a perfume? The presence of his attraction to me, influenced in part by his insecurity of ageing, indicates the changing nature of our own affections, that what we want reflects what we don't have.

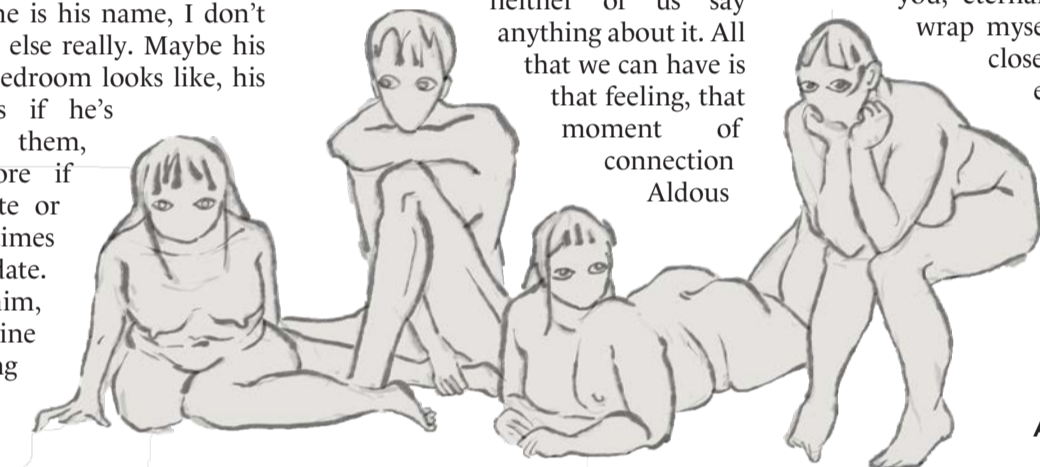
And so what do I like about sex? About myself? What pleasure is exchanged as I hold him in my palm like a gun? I hand over my pound of flesh and receive my glamour. Glamour, which to John Berger is the act of being envied, sustains me. And we switch places and he presents his pound of flesh and I glamour him. To me his name is his name, I don't know anything else really. Maybe his job, what his bedroom looks like, his friend's names if he's mentioned them, sometimes more if it's been a date or two, sometimes there is no date. And I watch him, his strong aquiline nose shivering against me, and I wish

that it were my nose, that I had his shoulders. Maybe he rears up for a second, places his hand on my belly, and wishes it were his. It's almost as though by having sex we're grafting each other's features onto each other. It never lasts. Soon we'll separate, I'll go to the mirror, and my shoulders are exactly as they were.

After a while of this I wonder if I'm only one of those "piece[s] of meat... swinging from stinking hooks" from David Wojnarowicz's *From the Diaries of a Wolf Boy*, and this guy's just staring at me spin in his sex-starved eyes.

And so when I've got him, and he's got me, and we're holding each other like knives, I never think about it in the moment but really we're splitting each other and ourselves apart. I'm cleaving wholeness from myself, I'm giving my body to be received, and acceptance feels good.

I give, he gives, and neither of us say anything about it. All that we can have is that feeling, that moment of connection
Aldous



Art by Ely Yu

Huxley describes as lovers who "try to fuse their insulated ecstasies into a single self-transcendence; in vain... Sensations, feelings, insights, fancies - all these are private and, except through symbols and at second hand, incommunicable." My body is not mine, your body is not yours, we are just vehicles of meaning, the message of our nakedness quivers beyond our outline like flies on a carcass, trembling like the finger about to pull the trigger. I can only meet you in whatever lack has brought us together.

And when we meet it's what R. D. Laings says "Experience is invisible to the other." I wonder what you're looking at when we become rolling heat, your eyes closing, drifting between seeing and feeling as I move up and down. "I cannot experience your experience. You cannot experience my experience. We are both invisible men." So instead I experience you experiencing me, you experience me experiencing you, eternally, and then I wrap myself around you, close my eyes, and everything goes black.

The 'female gaze' is not a thing. Please don't make it a thing.

Zoe Le Marinel isn't interested in your moodboard.

"So glad we're finally getting films now from the female gaze!" Have you heard something like this recently? Particularly this phrase "Female gaze"? I'm willing to bet that you have. I would bet a hundred dollars you have. It was most likely accompanying some unbearably saccharine TikTok edit or in reference to a new Netflix miniseries that I'm not going to watch, or something extra-special: a buzzword attached like a sparkly tassel to a trite think-piece in the interest of dazzling you. Don't be fooled.

What does the "female gaze" mean? I've heard it in a multitude of contexts and the overall impression is vague. When I ask the internet for a definition, the closest I can find is a connection to the presence of a female filmmaker in the creation of a work — as far as I can tell, it's supposed to be a good thing. But why? You can just as easily say that "a woman made this film" or something alike. Or you could use one of several phrases that are already in use and have potency in media criticism — see "feminist lens" or "female perspective" for example.

"Female gaze" is the latest, shiniest iteration of this same idea — and yet,

its popularity among young people almost gives the feeling of a slang term. It seems to be an aesthetic descriptor much more than an academic one. The female gaze has a "look" — it's soft, indie and grainy — often queer. So why have I been so viciously opposed to the term since I first heard it? Why do I weep to see it slowly infecting actual academic publications? And why must you please, please stop saying it?

It is obvious that the term "female gaze" is designed as a companion to the much older and much more established "male gaze". To pit these two against each other without understanding their origins would suggest that it has something to do with demographics or audience. A movie with a strong "male gaze" would involve a lot of, I don't know, motorcycles and guns and women in low-rise jeans leaning over cars, stuff that can be easily marketed to men. "Male gaze" is often equated with objectification, which makes sense, because the term perfectly conjures up the vacant expression of a man moments away from wolf whistling. However, this is far from being the extent of how the term "male gaze" is used in media criticism.

The term was coined by Laura Mulvey in her 1975 essay "Visual Pleasure and Narrative Cinema". Far beyond merely pointing out the objectification of women onscreen (although this was certainly a focus), the term as used by Mulvey focused on the language of film and the relationship between the parts that make up the creation of media — who funds, writes, performs, distributes and views it. This being: men, who from 1975 to now continue to dominate film and media in general.

The term "male gaze", therefore, is a term explicating the patriarchy as a force within media. It is the media-cultural manifestation of patriarchy. In this sense, although it often has negative consequences, the 'male gaze' is a critical descriptive term and not an aesthetic, much less a moral one. To call a film — even if it was written, produced, and acted by women — an instance of the "female gaze" is a gross misunderstanding. The term "male gaze" persists in film and media criticism because of its potency and useful implications in examining the ways in which the power of the patriarchy persists even in overtly feminist works of art through the use

of artistic language and techniques that were popularised by men. It would be inaccurate to ascribe a work as having more or less male gaze — because the point of the male gaze is that it's everywhere.

While I understand the need to express admiration for works that centre a female perspective, the female gaze is not the concept to use. There cannot be a female gaze because women do not dominate and control the media. To draw a parallel, there is no female gaze because there is no matriarchy. There are a multitude of other ways to express the same meaning. It might be that the popularity of the term has arisen as a way of avoiding the word "feminist", but this remains to be seen. If you've found yourself using it I'm not judging you, but I urge you to think better of it. It might feel equalising to have a feminine counterpart to a term for criticism, but at the end of the day, sometimes you need something specific and sharp like "male gaze" to put your finger on the problem.

THE USU HUNGER GAMES



The USU Hunger Games was established when the University opened in 1850 as a reminder to all students that as long as their fees remain paid, the University could not care less about their individual well-being.

USYD rid the campus of all tote-bag, iced vanilla latte-holding students, and transformed the campus into the new hunting ground for all those willing (or not) to prove their mettle. The world-famous Quadrangle was chosen to represent the Cornucopia in the Games, so for all those who pass through the campus to take photos of our beloved Quadrangle, be careful to filter out the blood-stained grass in the background.

DISTRICT 2: BUSINESS SOC



TRIBUTES: CHAD AND BRAD

It quickly became evident to all the Game-Makers on the USU Hunger Games Board that the patagonia-vested business society was the team to beat in this year's games. Representatives, Chad and Brad (who would like you to know that they invest in cryptocurrency, and to shoot them a message if you would like to know more about it), spoke about how they intend on exploiting the capitalist nature of the USU structure. To quote the self-proclaimed "finance bro" Chad: "if I can get the prize money from this year's games, this could place me in a fiscally advantageous position — it is the only obstacle that stands between me and financial freedom."

There is no doubt that the business society were off to a strong start (#onthegrind), making an important alliance with the Robotics society that landed them 3 kills in the early stages of the Games.

However, this progress was thrown into disrepair half-way through The Games when an announcement that a premium viewing of The Wolf of Wall Street would be playing at the Cornucopia. This was a trap, and when it was revealed that Barbie was playing instead, the pair were simultaneously heard stating "I'm going to tell my father about this... he works at Goldman Sachs you know?"

DISTRICT 5: TAYLOR SWIFT SOCIETY (USYD'S VERSION)



TRIBUTES: BETTY AND JAMES

Call them masterminds because very early on James and Betty were broadcast live to the nation murmuring "This is why we can't have nice things" over the corpses of the two Minecraft Society members who made the (arguably sexist) comment that "Taylor Swift Only Writes Songs About her Ex-Boyfriends". While it was slightly harsh, the two reconciled that the fact that because Taylor Swift wore black the last 2 times she was seen out and about, it definitely means that Reputation is out next, and that by the logic it is the type of Karma that Blondie would have endorsed anyway (#lookwhatyoumademedo).

Unfortunately for the pair, the USU Hunger Games fell upon the same date as the sale of tickets for the Era's Tour Sydney. Upon realising they didn't get tickets, James and Betty suffered what could only be described as a psychotic breakdown. This made them vulnerable to an attack by the Goon Society who had noticed that the pair had entered their "Evermore era" which just so happened to coincide with the purchasing of copious amounts of red wine.

DISTRICT 6: BOOK SOCIETY



TRIBUTES: ORWELL AND WOOLF

Orwell and Woolf are the shining, star-crossed lovers from the Book Society. As soon as the pair entered the arena they were flooded with sponsorships. Unfortunately, these mainly came in the form of books from fans who wanted to capture some live commentary from the tributes.

"If you are going to send us books... Can you at least make them good? I am sick of this Colleen Hoover bullshit" Woolf shouted.

Orwell and Woolf were found for the majority of the Games in a cloud of purple jacaranda blossoms reading their terrible books, comfortably and without disturbance. On the eighth night of the Games Orwell caught sight of Hope and Joy from Random Act of Kindness society. The pair were skipping hand and hand towards them, loudly singing Pharrel William's hit track "Happy".

"There are many things... but Hope and Joy are definitely not discrete" said Orwell under his breath.

Hope and Joy began pulling Jacaranda branches off the tree in an attempt to craft a beautiful bouquet for a boy in their Criminal Law class that they had never spoken to but seemed stressed. However, as the pair continued to collect their gifts, Joy pulled a particular branch quite hard, sending Orwell and Woolf toppling from their perches, 4 metres to their demise.

DISTRICT 7: MINECRAFT SOCIETY



TRIBUTES: STEVE AND ALEX

Steve and Alex enter the Games with a great deal of confidence, utterly convinced that their entire lives have been spent preparing them for this moment. Ready to craft, mine and build their way to victory, they land in the Arena expecting to find diamond pickaxes, redstone and diamond armour. Instead they find swords, daggers and medicine. Their allies from WASABI give them a spare box of sushi to keep them alive, which confuses them for a long time because there's no sushi in Minecraft.

However, the tributes rapidly find that fashioning tools out of wood is a lot harder than they thought. Without redstone to set traps — and really, who doesn't use redstone these days — They're left scratching their heads for ideas. Several attempt to carve a pickaxe out of a gumtree, which ends with lots of splinters in hands. Blood, sweat and tears are shed, but no pickaxes are made. The Duke of Ed tributes notice that they're not going anywhere and eliminates both of them immediately. Steve and Alex are the first tributes to die in the Arena.

DISTRICT 10: ITALIAN SOCIETY



TRIBUTES: GIUSEPPE AND MATTEO

Always clad in tasteful slacks, moccasins or silk blouses paired with elegant Armani sunglasses, Giuseppe and Matteo from the Italian Society didn't break a sweat as they strolled towards the Cornucopia to flirt with the tributes from the Fashion and Beauty Society. Packages of perfume sailed down from above, Giuseppe offered a bottle of Chanel N°5 to Stephanie, but to his shock she declined it.

"I'm already wearing Dior," Stephanie sniffed, "and I never clash scents."

Jessica and Stephanie gasped in sync, "Ew... as if!" and strutted away.

Clutching their hearts, the Italian Society tributes fell to their knees. "Mamma mia, Giuseppe, I feel like I've just been stabbed," Matteo moaned.

"So do I," Giuseppe said. He looked

down on his chest and noticed it was red. "Hang on, Matteo..."

"God, please give me a pizza," Giuseppe prayed to the sky. Matteo and Giuseppe both gasped as a pizza fell from the sky, only to find it was the chicken, avocado, cranberry and brie pizza.

"NOOOOO!" Matteo wailed. "Not avocado on pizza! I haven't even died yet and I'm already rolling in my grave!" With that, Matteo promptly passed away due to grief.

Giuseppe shook his head bitterly. "You had one job," he said, looking up at the sky. "And you chose the one pizza that had avocado," he said, his voice dripping with scorn. With that, he picked up the pizza box and threw it as hard as he could muster.

DISTRICT 8: FASHION AND BEAUTY SOCIETY



TRIBUTES: STEPHANIE AND JESSICA

Stephanie and Jessica have taken the arena by storm this year, showing the entire University campus that you can sport a Matilda Djerf inspired coastal grand-daughter aesthetic while simultaneously kicking ass. Don't let their hustle to the clean-girl aesthetic fool you, these badass blondes are far from dumb and have their Honours thesis' to prove it. While the Italian Society would like everyone to believe that Stephanie and Jessica are head over heels, it seems that the two got "the ick" and are now entering "hot girl summer".

The Fashion Society set their targets on the Minecraft society, who were both sporting matching creeper jackets ('that zipped all the way up') and a pair of practical slip-on, chequered vans.

"What are we in... 2013?!" gasped Jessica

"Yeah, death would like totally be a better option for them," replied Stephanie.

Unfortunately the pair's plans were spoiled, as upon arriving at the scene Stephanie and Jessica witnessed the Duke of Ed Society slaughter Steve and Alex. It was actually, like seriously sad, RIP.

Jessica began sprinting at Bear and Grills, using her chunky sole loafer to inflict blunt force trauma on the pair. Two canon's echoed throughout the arena. It was shocking, it was captivating, it was totally instagrammable.

After wiping the blood off her frilly white sock, Jessica grabbed Stephanie's hand and dragged her towards the Cornucopia. At the entrance of the Great Hall they stumbled across Chad and Brad crying in each other's arms.

"Wow, bro, I didn't understand the perennial struggles of girlhood" whispered Chad, wiping a tear from Brad's eye.

DISTRICT 11: RANDOM ACT OF KINDNESS SOCIETY



TRIBUTES: HOPE AND JOY

The sweethearts of the USU Hunger Games, Joy and Hope from the Random Acts of Kindness Society have built up a lot of good rapport prior to their entrance into the Games this year. This no doubt places them in good stead in the eyes of any potential sponsors.

On the other hand, the strong moral compass of the tributes makes any chance of them winning seem dubious as they constantly put others' needs before their own.

While completely unintentional, Joy and Hope did secure their first kill over their allies the book society. While this was great for their stats, it did lead to the pair to suffer an identity crisis that was irreparable in light of their "murderer" status.

DISTRICT 12: GOON APPRECIATION SOCIETY



TRIBUTES: DAN AND MURPHY

It's a miracle that these two tributes even made it into the arena, especially considering "the absolute rager" that occurred at St John's College the night before which left the pair splayed out on a random Newtown neighbours lawn into the early hours of the morning. Nevertheless, both Dan and Murphy did arrive, and they did so "prepared" with vests tied together withGoon Bags.

"They said that we couldn't bring anything in except our clothes.. But they said nothing about GOON CLOTHES!" Dan and Murphy shouted, high-fiving each other in solidarity.

On the first night, Dan and Murphy drank the entire 12 litres of wine out of their GOON VESTS. Dan and Murphy have developed such a tolerance for GOON that they were mostly unphased, and quickly departed to "pay a visit" to Betty and James from the Taylor Swift Society's (USYD) who were rumoured to have a good stash of GOON.

Without even batting an eyelid, Dan and Murphy slaughtered James and Betty in cold blood, mere obstacles to the attainment of that good good, yummy yummy, grape juice.

However, James and Betty were not drinking GOON, but premium, organic wine from the delicate grape branches of Tuscany. Upon this realisation, Dan and Murphy spat out their wine in a fan of red colour and began gagging.

"This is disgusting! What is this crap?! You can barely taste the bargain that is a 4L cask for \$10!" spluttered Dan in protest.

Despite the initial shock, the pair decided that James and Betty's premium, organic wine ought not to go to waste. It was not long before Dan and Murphy began on their intoxicated rampage to remove all the "chumps" from the Games, ultimately ending in the killing of 6 society members.

DISTRICT 1: WASABI CLUB



TRIBUTES: SUKI AND SATORU

Before the tributes took their first step into the Arena, they were instantly bombarded with boxes of sushi sent from their vast network of adoring sponsors. They gave away some of their donations to the Minecraft society because they had so many they didn't really need all this stuff, and Suki wondered aloud if someone could possibly donate a kettle so that she could make matcha. Instantly, a kettle sailed down from above, and so did matcha milk tea from Gong Cha. Suki did finger hearts.

Although the WASABI tributes seemed at first quite peaceful and friendly, especially to their alliance with the Philosophy Society and the Minecraft Society, their placid demeanour only extended so far. Deep down, the WASABI tributes knew they were here to win. They had the ambition, the cutthroat attitude, and the sparkling exterior to fool anyone naive enough to believe that they were only there to have a good time.

DISTRICT 3: ROBOTICS SOCIETY



TRIBUTES: WALL-E AND EVE

Lily Kitteringham and Imogen Sabey volunteer as tributes.

DISTRICT 9: PHILOSOPHY SOCIETY



TRIBUTES: JEAN-JAQUES AND ARISTOTLE

Jean-Jaques and Aristotle knew that they were morally superior to everyone else in the Arena, so they were probably going to win by sheer force of intellect.

"Steve, what's your view on Plato's theory that truth is a substantive property of statements?" Aristotle asked, stroking his chin.

"Uh, what?" Steve responded. "Is Plato that old French guy?"

Aristotle puffed up angrily. "I beg your pardon, Plato is the foremost innovator of written dialogue! His theories on forms, truth and metaphysics are some of the most scintillating written works ever produced!"

Aristotle was spitting with anger, and hoarse from shouting. This attracted the attention of the Taylor Swift Appreciation Society. Betty grabbed a bow and arrow from the Cornucopia and aimed it at Aristotle, shooting him straight in the heart. "I've been the archer, and you've been the prey," she sang. She then shot Jean-Jaques, while singing "Who could ever leave me darling, but who could stay?"

Jean-Jaques lay back on the grass and sighed heavily. "It's a good thing I wrote my Manifesto on the Nature of Living Things before we got here," he said, pulling out a book from his jacket. "Like those philosophers who came before us, we have been thwarted, but our wise words shall live on in the hearts of those to follow."

The Philosophy tributes were the first to die in the Arena. Jean-Jaques' manifesto sold two copies in the first six months it was published before it went out of print for good.

FINAL

In a bloodthirsty and drunken stupor, Dan and Murphy killed Hope and Joy, who had been crying about how they'd have to rebrand as the 'Random Acts of Killing Society'. Later, they died of alcohol poisoning, and the Business tributes killed Jessica and Stephanie by selling them contraband bottles of toxic perfume. Finally, the Business Society was slaughtered by WASABI, who surprised them at the Barbie screening and fought a vicious battle to the death, ultimately emerging triumphant because they had the power of God and anime on their side.

Art by Bipasha Chakraborty



Art by Bipasha Chakraborty. Words by Luke Mesterovic.

“This is my Country”: *The Visitors* Review

As the First Fleet sailed into Warrane (Sydney Cove), how did the local First Nations clans decide how to respond? Should you welcome these visitors onto your Country, or should you repel them with force? What is their motivation for coming here? Are they dangerous? Do they need help? What could you teach them about your laws and customs, and is there any possibility that you could learn something from them? After all, visitors leave... right?

Conceived by *Muruwari* playwright Jane Harrison and brought to life under the direction of *Nunukul* and *Ngugi* man Wesley Enoch — arguably one of the eminent First Nations creatives working today — *The Visitors* deftly explores themes which are as present now as they were in 1788. Set on the eve of the British colonists’ arrival, the play deals unequivocally with how we collectively perceive Invasion Day. It reminds us of the unfinished business of Australia’s original sin, and the eternal challenge of having to share sovereign land with non-Indigenous people.

Beyond the most apparent themes, other issues lie in the audience’s periphery — issues of jingoism and negotiating multiculturalism. *The Visitors* interrogates how we view refugees and asylum seekers, offering an analogous representation of Australia’s treatment of migrants. However, most viscerally, the play poses questions of cultural vitality and of how we — as First Nations people — struggle to maintain our connection to sky, land and water. Enoch’s staging and direction weaves

a story that forces the audience to contemplate the realities of colonisation in Australia long after they leave the theatre.

The opening dialogue — spoken entirely in the language of the Bidjigal people — introduces the audience to Gordon (*Arrente* and *Arabana* man Aaron Pedersen) of Sydney Cove, Wallace (*Wiradjuri* and *Gumbaynggirr* woman Dalara Williams) of the River, Joseph (*Noongar* man Kyle Morrison) of the Headlands, Gary (*Biripi* and *Worimi* man Guy Simon) of the Northern Parramatta River, Albert (*Wiradjuri* and *Gamillaray* man Beau Dean Riley Smith) of the South Shore, Jacky (*Pitjantjatjara* and *Yankunytjatjara* woman Elaine Crombie) of Manly Cove’s North Shore, and Lawrence (*Tiwi* and *Arrente* man Joseph Wunujaka Althouse) of Botany Bay. Though arguments ensue and a consensus is highly elusive, the Elders contemplate their response within customary frameworks of respect and reciprocity.

On a set imagined by designer Elizabeth Gadsby, evocative of the sandstone cliffs which protect the Sydney peninsula, Elders from around the area meet to discuss these “visitors” as they prepare to disembark from their eleven *mari nawi* (big canoes). Amidst driftwood and shell *middens*, the Elders wear corporate suits which reinforce their status to the largely non-Indigenous audience. The anachronism of Gadsby’s costuming could be seen either as a reclamation of authority or an artistic foreshadowing of assimilation.

The Visitors’ clever dialogue allows for considered and conscientious character development throughout the play as arguments are presented, stories told, and perceptions challenged. The unique cultural obligations held by each Elder adds complexity to the story. While many depictions of colonised communities can be imperious and patronising, *The Visitors* is a story of sovereignty — and the nuanced responsibility of maintaining that sovereignty. Though contemporary Australia collectively recalls the act of British colonisation on this continent as inevitable and uncontested, *The Visitors* enacts some vital truth-telling — that Aboriginal diplomacy (and eventually, resistance) characterised the early stages of invasion.

As *Wiradjuri* author Stan Grant articulated in an interview with *Honi* earlier this year, “there were people standing on the shore as Cook weighed anchor. Smoke from campfires trailed the white men who trekked over the great mountains west of Sydney; black people watched these people who appeared like ghosts.”

The standout performance comes from Aaron Pedersen as Gordon (standing in for *Wiradjuri* and *Ngunawal* performer Luke Carroll on this particular night). Pedersen’s commanding presence and controlled rage shines in a raw and powerful monologue recounting Gordon’s experience with early colonial violence, eighteen years earlier in 1770. Pedersen’s control of outrage, anguish, and solemnity is masterful as he proclaims to the disembarking colonists,

“this is my father’s country. This is my country.”

At its heart, *The Visitors* tells the story of a civilisation built on generosity and community obligation, a people who cannot apprehend the concepts of colonisation and dispossession. *The Visitors* asks us: how do you uphold and honour your own cultural values when faced with a dominant force that doesn’t understand or respect them?

The Visitors is a powerfully contemplative story that contradicts our collective memory of colonisation. It humanises history and centres First Nations sovereignty at the heart of so-called Australia’s inception. In the wake of a failed referendum for a Voice to Parliament, *The Visitors* reminds us of the other prescient elements of the Uluru Statement from the Heart — the doctrine of *terra nullius* meant that a treaty was never negotiated on this continent, and the erasure of First Nations cultures and histories necessitates a radical approach to truth-telling. *The Visitors* serves as a reminder of the struggle ahead for First Nations people as we secure our sovereignty, and provides emotional and cultural catharsis for a community so deeply and perpetually affected by the legacy of colonisation.

The Visitors will play at Riverside Theatres Parramatta until October 21, Illawarra Performing Arts Centre from October 25-28, Geelong Arts Centre from November 1-4, and Canberra Theatre Centre from November 8-11.

Ethan Floyd reviews.

Review: *The Disappearance*

CW: References of abuse.

The Disappearance is a powerful and moving play that intertwines mental illness and diversity with heart and humour, playing at Chippen St Theatre. Based partially on the classic British film “Baxter,” this play delves into the complex challenges faced by a young American teenager. The narrative artfully weaves together the disintegration of his parents’ marriage, relocation to Australia, and his persistent struggle with a debilitating speech impediment.

The central character’s life is a tumultuous one, marked by upheaval, personal challenges, and a sense of isolation. The boy’s overwrought mother further compounds his tribulations. As the pressures in his life mount and emotions begin to unravel, he makes the life-altering decision to ‘disappear.’

The Disappearance is a compassionate and nuanced exploration of family dynamics, particularly emotional abuse perpetrated by parents in parent-child relationships. It delves into a sensitive topic with a level of depth and care that is commendable, as it sheds light on the often complex and painful experiences that many individuals face in such situations. One of the play’s strengths is its portrayal of abuse within

the family with a profound level of empathy and understanding. Instead of sensationalism or caricatures, it offers a nuanced perspective on the abusive parent-child relationship. This approach allows the audience to connect on a deeper level with the characters and the challenges they face.

Kath Gordon’s portrayal of the abusive mother is worthy of praise. Her talent as an actress shines through in her ability to bring depth, complexity, and authenticity to a character that is often challenging to depict. She manages to humanise a character that is inherently flawed and often deeply troubling. Rather than resorting to stereotypes or over-the-top villainy, Gordon delves into the psyche of the abusive mother, allowing the audience to see the pain and brokenness behind her actions.

By presenting these dynamics in a realistic and sensitive manner, *The Disappearance* normalises the experiences of many survivors. It acknowledges that abusive family dynamics are unfortunately all too common, and it does so without judgement or stigmatisation. This normalisation can be a step in breaking the silence and isolation often experienced by those facing such challenges. The play humanises

both the child and the abusive parent, recognising that no one is entirely a villain or a victim. This portrayal encourages a more empathetic view of those who are caught in such situations and can foster important conversations about the need for support and intervention.

Les Solomon’s directing is also commendable. His ability to bring out the depth and authenticity in the characters is evident throughout the play. He carefully navigates the intricate themes of mental health, diversity, and family dynamics, ensuring that the audience is not only entertained but also deeply moved. His approach allows the actors to shine in their roles and convey the complexities of their characters with nuance and realism. His work educates and encourages meaningful conversations about mental health and diversity. His direction is a testament to his talent and sensitivity.

One of the standout features of Solomon’s direction is his keen sense of pacing. He guides the flow of the play, allowing for moments of humour to lighten the mood and moments of poignancy to strike a chord with the audience. This balance is essential in addressing the challenging subject matter of mental health while keeping

Simar Batra reviews.

the narrative engaging and relatable.

Additionally, Mehran Mortezaei’s enthralling lighting design masterfully mirrors the emotional mood of the main character. The synergy between the lighting design and the character’s emotional journey adds depth and nuance to the production. Samuel Zovic’s performance on the piano also had an impact on the play’s overall mood, particularly in evoking a sombre and reflective atmosphere. His piano accompaniment played a crucial role in enhancing the emotional depth of the production.

The Disappearance is moving and a touching play that addresses mental health and diversity with grace and sensitivity. The play’s ability to evoke a range of emotions while maintaining a lighthearted touch makes it a must-see production for those interested in the profound impact of mental health on individuals and families.

The Disappearance will be playing every evening at Chippen St Theatre at 7.30pm from October 10 until October 22.

1800RESPECT on 1800 737 732.

The University of Sydney’s Safer Communities student liaison officers, safer-communities.officer@sydney.edu.au, 1800 SYD HLP

Progress, at what cost? Slanted Theatre’s *Boom*

Dani Sapladd reviews.

I’ve often felt out of place as a person of colour dabbling in creative spaces as a participant and an audience member. Growing up in Singapore, I personally never felt that creative pursuits, like theatre, were as valued as more traditional careers, so occupying that space often felt like going against the values I grew up with and internalised. But as the house lights went down and the first scene of Slanted Theatre’s production of *Boom* began, I’ve never felt more at home in the theatre.

Boom, written in the 2000s by Singaporean economist-turned-playwright Jean Tay, tells audiences two intertwined stories: that of the property agent Boon (portrayed by SUDS star Josephine Lee) and his elderly mother (Tiang Lim) as their apartment block is put on sale; and that of civil servant Jeremiah (Daniel MacKenzie) who tries to convince a corpse (Gerwin Widjaja) to accept its exhumation from its grave. Both the sale of the apartment block and the movement of the corpse are to make way for new development in a property boom.

Taking a work that is deeply enmeshed within the local context that it was written in, and producing it for an overseas audience, is no doubt a challenging feat. However, Director Tiffany Wong, with support from producer Natalie Low and production dramaturg Adam Yoon, was able to accomplish a seamlessly-staged adaptation of *Boom* that is authentic to its origins as a uniquely Singaporean play, yet still deeply connected with an Australian audience who may otherwise be removed from the work’s local context.

For a person like me, who grew up sheltered in condominium complexes not unlike those satirised in the show, Slanted Theatre’s production of *Boom* ultimately reminded me not only of how valuable people’s individual stories are to contextualising the spaces they occupy, but also how important it is for people’s stories to be platformed and visible in those spaces, in order to keep them alive. This production of *Boom* keeps the story alive.

Read full reviews at honisoit.com

President

LIA PERKINS

Hello! The important things I've been involved with recently are attending and supporting events calling to an end to the occupation of Palestine, and responding to the deadly loss of lives and siege on Gaza. These events have included an on campus Free Palestine rally organised by Students Against War where we covered Eastern Avenue with chalked messages, the packed out Gaza in context forum on Friday evening,

arguing for the role of solidarity on the West, and crucially marching with 15,000+ people on Saturday calling out the complicity of the Australian government with genocide. To anyone reading this, please be reminded that Palestinian voices are calling on us to act and to show solidarity and there could not be a more important time to speak out in support of Palestine, so please do so.

The other events that happened on campus last week that I attended was the Politics and IR Cuts rally, which also acknowledged the recent, concerning news about massive cuts to philosophy

courses. The SRC has organised numerous anti-cuts campaigns over the years, and we are sick and tired of the University reducing the quality of our education. Follow the Education Action Group for more on this campaign. I attended the morning session of SUPRA's Symposium on 100+ years of International Students, and I was interested to get ideas about how we might further push the campaign to reopen international house, a project which should be at the forefront of the University during the housing crisis. I also promoted the Concession Opal Card campaign. Congrats to any student

involved in the project. On Thursday evening I was delighted to check out Mickie's Printer In Residence show at Fisher Library, a true celebration of Honi Soit in creative and innovative ways.

Next week the SRC has our Representatives Elect meeting on the 25th of October. At 1pm on the same day there is an on campus rally for Palestine organised by Students for Palestine. I hope to see you there, and there are plenty of ways to get involved in supporting Palestine on campus.

Ethno-cultural

RAND KHATIB

ACAR has been very busy! Working alongside the Blak Caucus, we've helped to organise a yarning circle about the Voice to parliament. Since the referendum failed, another black death in custody rips through First Nations communities and anti-colonial activists are reminded that our fight and determination for First Nations justice is stronger than ever - to stop black deaths in custody and for land back.

Standing with the Palestinian plight is more crucial than ever before. Gaza now faces genocide and war crimes; Palestinians in the occupied territories face violent settler attacks, raids on

refugee camps, and mass political arrest, often without trial or charge. We stand with Palestinians in this time and call for an end to the siege of Gaza, military occupation of the West Bank, the right of return for refugees across the globe, for '48 Palestinians to be given equal rights under the law and for Israel to be investigated for its war crimes in the ICC. More pressingly, we stand with Palestinian demands of an immediate ceasefire and the allowance of humanitarian aid to be allowed through to Gaza.

ACAR has pre-selected its next year's convenors and we are working to strengthen our ties with the Indigenous Collective, the Blak Caucus and the Palestinian youth collective. Stay tuned for a plenary session, From Gadigal to Gaza, on Thursday evening.

Welfare

ELLA HAID
FELIX TONKIN
HARRISON BRENNAN
ELEANOR DOUGLAS

The Welfare Officers have been busy these past few weeks.

We've been attending the Palestine rallies scattered around Sydney's CBD extending solidarity to Palestinians under the brutal occupation and bombardment of Gaza, calling out the Labor party for its support of Israeli war crimes.

We are also currently building for

an action November 3rd for the NUS GET A ROOM campaign.

We'll be fighting the price gouging taking place in student accommodation by the hands of private providers and universities across NSW.

The rental crisis hasn't eased up and now is a really important time to fight for housing justice, for student residents, renters and public housing tenants.

Lastly, the petition to oppose the price hikes hitting Sydney University Village has been tracking extremely well! Sign onto the petition through the SRC instagram page!

Disabilities

KHANH TRAN
JACK SCANLAN

It has been quite the year. We have learned a lot but the coming year holds promise for much more with the University's Disabilities Inclusion Action Plan (DIAP) being due for review next year. We also urge that everyone sign the NTEU's petition in support of Dr Niko Tiliopoulos from the School of Psychology who is facing being sacked for his disability because the University refuses to let Niko teach remotely. Niko is severely immunocompromised and has significant respiratory conditions,

making teaching in person a literal matter of life or death.

We now have access to the Disabilities Community Room on Level 1 of Manning House. The Room is a community space where we come together to organise actions for disability justice and learn about what disability justice entails.

We also urge everyone to keep being involved and show your solidarity with Palestine during the illegal siege of Gaza by Israel. Show your support by getting involved with the Palestine Action Group and our own Autonomous Collective against Racism (ACAR).

Nothing about us without us.

General Secretaries

JASMINE DONNELLY
TIGER PERKINS

It's been a long couple of weeks building the snap actions and rallies called by the Palestine Action Group to stand against the attacks on Gaza. Israel, backed by governments around the world, has laid siege to Gaza, cutting off food and water, bombing hospitals, destroying exit points and more. At this moment, where you are forced to choose a side, we are proud to have attended the three major rallies outside Town Hall and at Hyde Park with as many as 20,000 people in

attendance on Saturday.

Two weeks ago, Tiger also chaired the rally for climate action, where, by a stroke of good luck and some solidarity from the postman we managed to get some of the way into Tanya Plibersek's office to call out the ALP's total lack of action on climate change.

We've also mostly finished the SSAF applications for next year's base and contestable funding so fingers crossed it all gets accepted so we can fight even more effectively for students. We're prepping for RepsElect, which is on Wednesday, the (sad) day that the General Secretaries set to replace us will be elected. Also, abolish assessments :/.

Tips for Navigating the Centrelink Bureaucracy



Most of your interactions with Centrelink will be online. This helps them to manage their huge workload with minimal staff but does not lead to you having a good experience or an easy time managing your payment.

Give them documents

When applying for a payment you will be required to provide them with a lot of information and documents. Your application will not usually be processed until they receive all of this, so take the time to double check that you have submitted everything they have requested. Sometimes there are delays in processing applications, so it might be helpful for you to see if you are eligible for any of the uni's scholarships, bursaries, or loans.

While you are on a payment there may be occasions where you are asked to provide information and documents. Carefully note the dates they give you as missing a deadline may lead to a reduction or cancellation of your payment.

It is important to note that providing false information or documentation is considered fraud and may lead to prosecution. This might not just mean a reduction or cancellation of your payment, but it might also lead to criminal charges.

Tell them everything

Report any changes in your circumstances, even if you don't think it is relevant. This includes a change of address or living arrangements, change in study load, receiving an inheritance or scholarship, going overseas, or changes in your relationship status. Any unreported events can be used as a reason to reduce or cancel your payment.

Always report income when it is earned. It does not matter to them if you've been paid yet or not; it's all about when you earn the money. If you are working while studying, the SRC has a leaflet about **how your income affects your Centrelink payment**. Use this information to calculate what your payment should be and if you notice any mistakes talk to an SRC caseworker about your options.

What did you say

If you speak to a Centrelink staff member on the phone or in person, ask them for a receipt number for that conversation. Email that number to yourself together with a short description of what you discussed, so that you have your own record.

What did they say

Check your inbox regularly for messages, as it is assumed that you have read them. Respond as soon as possible to any requests to ensure that you do not miss any deadlines.

Centrelink can be difficult to deal with

It's not just you. They are difficult for everyone, starting with ridiculous wait times for telephone calls, through to onerous application processes, and hefty penalties to people who simply cannot afford it. The SRC has lots of relevant leaflets that can give you more information on **a range of Centrelink issues** USyd undergraduate students can **talk to an SRC caseworker** for free, independent, and confidential advice.

To read the full article on Navigating Centrelink including links and resources, scan the QR code



Ask Abe

SRC Caseworker Help Q&A

Special Consideration



Dear Abe,

I got special consideration as I was sick on exam day. However, my illness is getting worse. Should I do the replacement exam regardless of how I'm feeling? I'm afraid that my faculty will think that I don't deserve a second chance.

Cheers,

D

Dear D,

I'm sorry to hear about your continued health issues. If you are still unwell, or experience another illness, injury, or misadventure, for a replacement

exam, you should apply again for special consideration providing new documentation that covers the date of your replacement exam. If special consideration is approved you may be granted a further replacement exam. If the faculty is unable to provide any further replacement exams or assessments, you will be given a Discontinue Not Fail (DC) grade. Make sure that you see your doctor (or other treatment provider) ON or BEFORE the day of your replacement exam. You can find more about **special consideration** on the SRC Help website.

Cheers,

Abe

For more information about **Special Consideration** including links and resources, scan the QR



Do you need to apply for **Special Consideration** for illness, misadventure or disability?

SRC caseworkers can provide advice on applying for Special Consideration & appealing rejected applications.



contact a caseworker
bit.ly/SRCcaseworker

www.srcsyd.net.au
02 9660 5222

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