

honi soit

week four
semester two
2013

Virgin Soit
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Strike planned for
Open Day
Pg 4

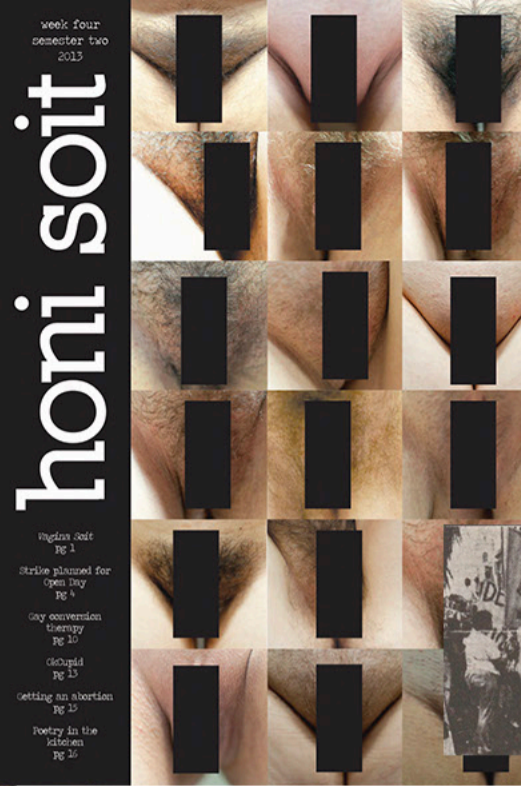
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therapy
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Geopid
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Getting an abortion
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kitchen
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honi soit



Issue no. 7 18th April, 1986.
Category B. Registered publication NBF 2904.

CONFLICT

GIRLS' OWN

Honi Soit Gender Issue (No.20)

EAT SHIT DIE GOODBYE

wake up!

HONISOIT

**IN MEMORY OF WOMEN
RAPED + MURDERED
BY MEN
IN PEACE + WAR**

HONI SOIT²⁴
October 15, 1984

Another Rude Girl

psychedelic honi soit

VOLUME 40 NUMBER 4 The IDES of MARCH, 1967 PRICE 3 cents



Honi Soit

honi soit

WOMEN'S DAY

HONI SOIT

Issue 3
5th March, 1984

THE SEXES
WOMEN: I.W.D.
MEN: SEXISM ON CAMPUS

POLITICS
S.R.C. - WHAT S.R.C.?
ECONOMICS I REVISITED

WORLD AFFAIRS
NICARAGUA, EL SALVADOR, MARSHALL ISLANDS - YANKEE GO HOME!

PLUS
FILMS, SPORT, MUSIC, POETRY, LETTERS AND A CROSSWORD !!

UNITE ORGANISE FIGHT

HOW DARE YOU PRESUME I AM A HETEROSEXUAL

Acknowledgement of Country

Honi Soit is produced, published and distributed on the stolen land of the Gadigal people of the Eora Nation. Sovereignty was never ceded. For over 235 years, First Nations peoples in so-called 'Australia' have continued to suffer under the destructive effects of invasion, genocide, and colonisation. As editors of this paper, we acknowledge that we are each living, writing, and working on stolen Gadigal, Wangal and Bidjigal land, and are beneficiaries of ongoing colonial dispossession.

We acknowledge that the University of Sydney is an inherently colonial institution which is not only physically built on stolen land, but also ideologically upholds a devaluing of Indigenous systems of knowledge and systematically excludes First Nations peoples. We recognise our complicity in such systems. We strive to remain conscious of, and actively resist and unlearn, colonial ideologies and biases, both our own and those perpetuated by the University and other institutions like it.

As a student newspaper, we pledge to stand in solidarity with both First Nations movements and all Indigenous struggles toward decolonisation worldwide, endeavouring to platform Indigenous voices. *Honi* is committed to countering the exclusion, censoring, and silencing of Aboriginal and Torres Strait Islander perspectives in mainstream media.

Always was, and always will be Aboriginal land.

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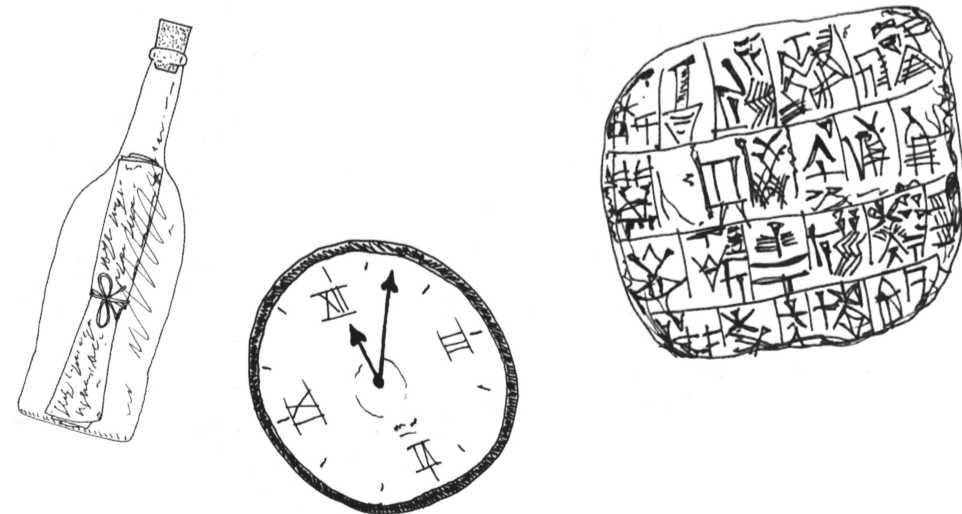
Reflecting on history is no new tool pulled from the shed. I find that when we do pull it out, we blow the dust off and serenade it with decades of criticism made louder from the privilege of retrospection and hindsight. We compare it to our present, draw parallels with other tools, reproduce its features and interrogate its function. And yet no matter what new tools have been developed we always return to the shed in some capacity.

As editor-in-chief of this edition, I wanted to capture this sentiment in the paper of our historical student tool, *Honi Soit*. Following the launch of our Welcome Week edition we felt fatigued with the weight of *Honi*, but equally hopeful, with the knowledge that much like the legacy of *Honi*, evolution is inevitable.

In this edition you will sift through time: reach into the *Honi* archives, explore the relationship between place and history in settler-colonial Australia; log on to tumblr; flip through the triumphant pages of her human rights advocacy; observe the inner workings of Steven Biko and student journalism and walk along Glebe Point Road.

It is unbecoming to mention the criticism of history without criticising the unprecedented injustices occurring in Palestine. *Honi* continues to stand in solidarity with the families and communities suffering at the hands of indiscriminate attacks on human rights.

I am particularly proud of this week's paper because our feature article was led entirely by the impressive, intelligent and staunch [insert any other synonym possible] women on our editorial team that I am grateful to also call some of my closest friends. We were able to piece together decades of history to paint a picture of what it has meant to be a woman in journalism and a woman in *Honi* since its inception. I love women.



SURG x HONI GIG GUIDE

Wednesday, 21/2
Dinosaur Jr w/ Stepmother @ Enmore Theatre
Queens of the Stone Age w/ Pond + Gut Health @ The Hordern Pavilion

Thursday, 22/2
Jesse Redwing Residency @ Enmore Theatre
Aaron Blakey 4tet @ Botany View Hotel
Blues Night @ Enmore Hotel

Friday, 23/2
'Pasted' Exhibition ft. Liquid Zoo + The Slims
Aozora, Dirty Mindsets + Reddshift @ Yia Yia's
Bad Moon Born w/ Big Red Fire Truck + The Hush @ The Duke
Sam Windley w/ The Bancrofts @ Vic on the Park

Saturday, 24/2
Slash ft. Miles Kennedy and the Conspirators w/ The Struts + Rose Tattoo @ Hordern Pavillion
Shonen Knife w/ guests @ Crowbar
5 bands 5 bucks ft. Gavin Bowles and the Distractions, Milly McPherson, Camino Gold, Zink + Rolling Holy @ Kelly's On King

Sunday, 25/2
Baxter's Bleeding Gums Blues Band ft Paul and Noel Mason + Warren Trout @ The Baxter Inn

23-26/2
REDACTED @ Accor Stadium
 ughhhhhhhhhhh

Guide: Rosina Carbone

Letters

"Never shamed"
*My dear student newspaper,
 how I love your sweet excess,
 and crave your creased culture;
 Your stubbornness does impress.*

*Shamed be them! Guardian of us,
 those that discard and abuse you;
 You know you have just my trust,
 and I know your promise rings true.*

*You shock and you push the mark.
 You're the arsonist with the torch.
 But your enemies make the contrast stark;*

We are better for the fights you've fought.

- Will Thorpe (Arts II)

Bruh moment of the week



Spotted in Melbourne!

NSW HEALTH DRUG ALERT

Skull-shaped 'MYBRAND' ecstasy currently in circulation have been found to contain around twice the dose of other MDMA tablets. Please take caution and test your substances.



Cartoon Caption Contest



Cartoon: Bipasha Chakraborty

This Week

Submit your best caption for the above to editors@honisoit.com for a chance to WIN and be published in the next edition! If you win, you get a personalised limerick from Angus McGregor.



Cartoon: Shania O'Brien

Last Week

Winning caption:

"Hell is empty, all the devils are here"
 Lucy Bailey (MECO IV)

Winner's reward, as promised:

*There once was a captioneer, Lucy
 Her contribution was quite juicy
 When we read what she said
 We screamed and dropped dead
 and read the other answers loosely.*

NTEU urges Albanese Government to address staff mental health crisis in universities

Amelia Raines and Angus McGregor report.

Australian university staff are experiencing high levels of burnout and mental injuries, according to a research survey conducted by the University of South Australia.

The NTEU (National Tertiary Education Union) issued a media release foregrounding many worrying statistics on staff mental health and workplace conditions, with 73% of professional and academic staff participants in the survey reporting poor work environments in 2023.

More than two-thirds of participants reported poor psychosocial safety, which the NTEU states is “double the national average”. The NTEU found the statistics to be “unacceptable,” with 43% of participants reporting cases of extreme tiredness, anxiety, or depression.

The *Australian University Staff: Work, Digital Stress and Wellbeing Survey* report, which was conducted over four years, was led by Professor Kurt Lushington, alongside ARC Laureate Fellow Professor Maureen Dollard.

The report examined various metrics of psychological and emotional distress — including work pressure, emotional exhaustion, psychological distress (applying the K10 scale) as well as the psychosocial safety climate.

NTEU National President Dr Alison Barnes emphasised the responsibility of universities in mitigating the issue, stating:

“The Universities Accord must address this life-and-death issue with

decisive steps that put the onus back on universities to ensure safe working environments.”

Dr Barnes also urged a response from Australia’s Vice-chancellors and the federal government in the matter:

“Incredibly high levels of stress, exhaustion, and mental distress must sound alarm bells for Vice-chancellors all across Australia.”

“The NTEU urges Education Minister Jason Clare to make improving staff wellbeing a core part of the government’s response to the Accord.”

The report also contains findings that reveal correlations between workplace conditions and waves of austerity measures. Participants were given the prompt: “in your university, new policies and procedures designed to cut costs are constantly being introduced where you work.”

In response, 81.88% agreed or strongly agreed with the statement.

Cost cutting measures at the University of Sydney are continuing into 2024 with the Studies of Religion major being cut and the Politics and International Relations program being merged with International and Global studies.

The NSW division secretary of the NTEU, Vince Caughly, told Honi that the findings reflect the issues the union has brought to University attention for years.

“For our members, work intensification on top of job insecurity and restructures create stresses that

no worker should have to put up with — especially at our public institutions, and especially at a wealthy institution such as the University of Sydney.”

He also pointed to the recent industrial relations reform passed by the Labor government as a step in the right direction for employees in the tertiary education sector.

“At the same time, in the last 18 months, new regulations outlining the responsibility of employers to respond to, manage and prevent psychosocial risks means that our members now have greater legal avenues to hold university managements to account regarding workplaces that put the psychological health of their staff at risk.”

A University of Sydney spokesperson told *Honi Soit* that they have “worked hard to listen to staff feedback, and provide a psychologically healthy workplace and to support staff who might need it.”

The spokesperson also said that “all staff and their families also have access to a free and confidential counselling service,” and noted the University regularly surveys staff and publishes those results to identify areas of improvement.

The University pointed to the development of a Health and Wellbeing Framework as well as the launch of the Health and Wellbeing program, which includes mandatory training and wellbeing events, as evidence it takes workplace health and wellbeing seriously.

Nineteenth week of Free Palestine protests in Sydney

Jayden Ngyuen reports and Ishbel Dunsmore photographs.



On Saturday, Palestine Action Group Sydney conducted its nineteenth consecutive rally at Hyde Park calling for an end to the genocide and occupation of Palestine. Saturday’s protest happened after a recent joint statement by the Prime Ministers of Australia, Canada and New Zealand urging for an “immediate humanitarian ceasefire”.

The statement responds to Israeli Defence Force (IDF) plans to execute a ground offensive into Rafah, the last remaining ‘safe zone’ for 1.5 million Gazans south of the strip. The ICJ’s rejection of South Africa’s request for additional provisional measures regarding the displacement of Palestinians in Rafah further contextualises the rising social discontent of constituents to their governments.

First Nations activist Elizabeth Ann Jarrett opened the protest referencing extensive media coverage of Prime Minister Anthony Albanese’s engagement, “My life is so good, I’m getting married while I’m sending arms over to mass murder cities, towns, almost the whole fucking country!”

Activists criticised the absence of Palestinian coverage in Australia’s mainstream media amidst the IDF’s continual military escalations, forcing

a mass displacement of civilians from the once safezone of Khan Younis to Rafah.

These criticisms call for constituents to remember the Labor party’s complacency towards the genocide and to strategise a mass political reorientation further left in next year’s federal election. Activists also referenced the indefinite sit-in at Albanese’s Marrickville office, noting the growing protests at MP offices nationwide.

The Boycott, Divestment, Sanctions (BDS) movement has highlighted supply chain links between Australian industry and F-35 warplanes which are used by the IDF in its aerial assaults against Palestinians in Gaza. Speaker Amal Naser reinforced the strategy of BDS in pressuring a ceasefire, “We must hit the government where it hurts. We must hit imperialism where it is profitable.”

The rally followed its usual course looping Hyde Park, through Market Street, Pitt Street then Bathurst Street. NSW Police have maintained heavy ground and air presence in the weekly protests.

Palestine Action Group will host their 20th rally at Hyde Park on Sunday February 25.



Migration reform triggers international student visa cancellations across Australia

Angus McGregor reports.

The implementation of the new Albanese government migration policy, which aims to reduce migration from a record of 510,000 between June 2022 and June 2023 to a target of 250,000 a year until June 2025 has caused international student visas to be cancelled across the country.

The plan includes increasing English language requirements, creating a new “genuine student test”, a crackdown on visa hopping, and a complete overhaul of the Temporary Graduate Visa (TGV).

Universities across Australia, in order to comply with the new regulations, have sent messages to students that either directly cancel enrollments or ask students to withdraw or defer their enrollment.

At the time of publication the University of Western Sydney, Macquarie University, and the University of Wollongong have all sent letters or emails to students cancelling their enrolment.

A University of Sydney spokesperson told *Honi Soit* that, “at this stage we haven’t cancelled any enrolments or advised any students to withdraw their applications, however

we are seeing significantly more students still waiting on their visa outcomes than in previous years.”

The University also urged students who think the new laws may impact their ability to start Semester 1 this year to contact the university in order to discuss their options which may include suspending or deferring their enrollment if their visa is not approved by the end of week two.

If universities don’t tighten their admissions process they risk the Department of Home Affairs increasing their risk rating which impacts how fast student visa applications are processed. Universities with a high risk rating (two or three as opposed to one) have to go through a much more stringent approval process for every one of their students.

The leaders of 16 universities have written to the Home Affairs Minister Clare O’Neil arguing the pace of the changes pose an “alarming” threat to the tertiary education sector. They are seeking the rapid intervention of the federal government to relax the implementation of the regulation so they are not forced to turn thousands of students away.

Some, Liang said, had already

In particular, universities are concerned about the new age cap on the TGV which reduces the maximum age you can gain a visa from 50 to 35.

The Group of Eight (Go8), which represents the eight most prestigious Council for Australian Postgraduate Associations (CAPA) released a joint statement calling on the government to reverse the policy citing a potential decline in researchers choosing Australia for postgraduate study.

Vicki Thomson, Go8 Chief Executive expanded on this. “Admission into PhD programmes requires extensive academic and often industry experience. Given that completing a PhD in Australia takes four years or longer depending on the research project, this change means many international graduates will not qualify under the new TGV age limit.”

Weihong Liang, President of the Sydney University Postgraduate Representative Association (SUPRA), agreed, telling *Honi* that many students had approached SUPRA concerned about their visa application.

Some, Liang said, had already

left Australia for the United States or Europe where the visa conditions were less strict.

Grace Street, SRC Education Officer, told *Honi* that the rescinding of offers based on potential future visa status “is wholly unethical and unfair.”

She added that international students already faced extreme cost of living pressures and are struggling to pay for housing on top of “extortionate” fees. “We need to be doing more to support them,” Street argued.

A report, commissioned by the Vice Chancellor’s Office late last year and published in January, concluded that a large enough number of USyd’s international postgraduate students are over the age of 30 to severely impact the university’s research.

The report is not publicly available due to the risk a low sample size could make the data of individual students easily identifiable.

O’Neil responded to the calls from universities by maintaining the government’s stance, “migration is too high. Our goal is very clear. We are returning migration to pre-COVID levels, and applying proper integrity to student visa applications is critical to doing that.”

University flags issues with BA of Advanced Studies certificates

Honi Soit reports.

Thousands of students enrolled in the Bachelor of Advanced Studies across multiple faculties have received an email detailing a “potential administrative issue”.

In the email to students, the Deputy Vice Chancellor of Education Joanne Wright reassured students that this would not impact any aspect of their education or course requirements:

“There are no changes to the current enrolment, study selections and timetables of enrolled Bachelor of Advanced Studies students.”

Wright also foreshadowed the solution “bring about some changes to the layout and wording of the Bachelor of Advanced Studies degree certificates,” which may require the certificates to be reissued.

Grace Street, SRC Education officer, told *Honi Soit* that these administrative issues can be linked to the nature of the degree itself:

“The Bachelor of Advanced Studies has always been a dubious and ambiguous degree that falsely lures many students into a fourth

year of undergraduate studies that is often unhelpful and unnecessary.”

Further she argued, the rushed implementation of the degree, which was first introduced in 2016, “has led to many administrative issues that are affecting the graduation certificates of both current and former students.”

The University of Sydney was contacted for comment.

Activists stage indefinite sit-in at Albanese’s Marrickville office to call for a free Palestine

Sophia Chakma Hill reports.

On February 11, after 18 weeks of weekly protests with no government action, activist and organiser Zuja left the Sydney Hyde Park Palestine protest and to sit outside Prime Minister Anthony Albanese’s office in a fold up camp chair. After a few texts she was only alone for an hour:

“There (were) four of us overnight... then there were quite a few people... When it was really dead of night we were talking about how for quite a few people that week it felt like we needed to do something more than just go to the rally... People were considering hunger strikes and other forms of protest and then when they heard that a sit-in was happening at Albanese’s they felt like yes exactly, that’s when we needed this let’s go.”

Albanese’s office has been abandoned by his staff and is now covered in signs calling for a Free Palestine.

The community has come together to picket. Members of the public can sign up for a shift through the *familiesforpalestine* on Instagram. Alternatively, members of the public can stop by any time they can. MP’s have attended the sit in, including Mehreen Faruqi, Jenny Leong and Lea Rihannon.

Organizer Sarah Shaweesh, a local Palestinian café owner, stated, “our demands for Mr Albanese is (sic) to call for an immediate ceasefire, call for an end to the occupation and to end all ties with Israel. We have been picketing outside and we will not be going home until our demands are met.” People who have stayed overnight barely sleep. On February 12th, eight people sat in the whole night, while 12 people stayed across the 13th. Aiden, a USyd worker local to Marrickville, said staying overnight got tough around 3am but he held strength in solidarity. “In Gaza there’s no sleep every night, people can’t sleep without a bomb dropping on them, they are choosing a corner of the room that they hope is safe knowing they are choosing a corner they could die in.”

Palestinian Australian woman Rawda said, “I’m here because I’m tired of seeing my people suffer at the hands of our tax money —Australian dollars being funded for genocide against my people. I’m tired of allowing Albanese to think that he can just hide in his office and hide in his home all comfortable sleeping knowing blood is on his hands.”

A young First Nations Marrickville local Thomas said they were coming out to Albanese’s office because “he’s the top of the pile. He represents us on an international level.” Thomas said the picket demonstrates that Albanese does “not speak for us, we speak for ourselves. We are holding him responsible for his lack of action.

He’s complicit in this genocide.” Many protestors spoke to shared the sentiment of not being able to continue life as normal while the genocide in Gaza continues.

Protesters came from the Inner West, across Sydney and interstate. Some protestors came from as far afield as Wollongong, Canberra, Victoria and Queensland to stand alongside Sydney locals.

People on the street offered support by buying food and water. In the mornings and afternoons there were pastries, donuts, fruits and other snacks brought by community members. In the evenings dinner is shared between protesters, with the menu recently including Curries, dhal and rice. On February 15, Albanese, in a joint statement with the PMs of New Zealand and Canada, called for a ceasefire.

Organiser and activist Zuja, when asked if the pressure of the sit-in has impacted that decision, replied “I don’t think so. Frankly I think that this is a pretty calculated political move on his part. The statement is extremely gentle. It does use the word ceasefire but it does not acknowledge the damage that has been done. It doesn’t condemn the atrocities. It doesn’t mention the possible genocide or any of the things that we know are happening...”

Anthony Albanese and his office staff have yet to meet with protesters. Zuja commented that “to our knowledge he is in Canberra or otherwise engaged, but we haven’t heard anything from him (or) from his office. No one has come to meet us or ask us for anything, or arrange for any kind of contact.”

These activists vouch to continue to be on the ground day and night until all of their demands are met.



Paramedics Association release report on systematic issues in healthcare

Ariana Haghighi and Angus McGregor report.

Following the Productivity Commission's Report on Government Services, the Australian Paramedics Association of NSW (APA NSW) released a report on February 1, regarding its findings about healthcare emergency services.

APA NSW's report shines a light on numerous systematic deficiencies within the NSW healthcare system including decreasing cardiac arrest survival rates, delayed ambulance response times, and public hospital triage inconsistencies.

The report outlines the significant decline in cardiac arrest survival rates, currently at 40.8% compared to 53% in the previous decade.

NSW also has one of the worst reported ambulance response times among Australian states. In Sydney, 10% of patients waited more than 32 minutes for an ambulance. In comparison, the 90th percentile of waiting time in the ACT was 16.8 minutes.

Once at the Emergency Department, statistics show that only 75% of triage category two (emergency) patients are seen on time.

According to NSW Health, Triage

Category Two patients should be seen within ten minutes as they have a life-threatening condition.

Declines in healthcare system efficiency have occurred despite recent governmental efforts to increase staffing. Over the last decade, 1,500 additional full-time operational staff have been hired.

In 2022-23, total ambulance service organisation revenue was \$5.5 billion, an increase of 9.3% from the year prior.

However, APA NSW's report emphasises that staffing and funding increases have been inadequate. APA NSW President Brett Simpson states, "Just adding more staff is a band-aid fix that will not alone solve the healthcare crisis. We need action on APAs We Deserve Better asks."

APA's We Deserve Better campaign demands substantive action to address the healthcare crisis. The union calls for six changes: an end to the wage gap and a real pay rise, more paramedic specialists to provide advanced clinical care, 24/7 patient transport vehicles to improve ambulance response times, investment in accessible community-based care to relieve the burden on

emergency services, implementation of the 44 Regional Healthcare Inquiry recommendations and review of triage systems to manage call volume.

The campaign calls for 1,000 signatures and sits at 868 at the time of writing.

Honi spoke with Simpson about government involvement in resolving the crisis. Simpson explains how they face a "mammoth task" due to the extensiveness of issues in the hospital system and "over a decade of neglect by the Coalition Government".

"The fastest thing the government can do is to implement existing staffing targets... some staff promised in year 1 have not been delivered", Simpson explains.

"The recent deal on wages means NSW will stop losing paramedics to other states", Simpson adds. This fulfilment of an APA demand may improve staffing and therefore decrease wait times.

Simpson also emphasises that university forms the "main pipeline of recruits", and therefore reform is needed to bring a diverse range of students to paramedicine, such as mature aged students.

Abolish the colleges: Students protest sexual violence

Ethan Floyd reports.

On the second day of Welcome Fest, students rallied outside the Quadrangle and marched down Eastern Avenue against sexual violence on campus.

Organised and chaired by the SRC Women's Collective (WoCo), the Queer Action Collective (QuAC) and the Feminist Liberation Collective, the rally focused on the culture of sexual violence and harassment within the residential colleges. Demonstrators called on the colleges to be abolished and transitioned into safe and affordable student housing.

Among their demands were an end to rape on campus, implementing the findings of the Red Zone Report, abolish the colleges' system of self-governance, establish safe and accessible housing at 25% of students' income, institute mandatory peer-led consent training, and offer free semester housing for international students and students on rolling visas.

The snap action comes after reports in Honi of extreme violence at a St Andrew's event, in which a student's ear was bitten off, and Drew's students being disinvented from an inter-college dinner after being accused of "acts of intimidation, misogyny and homophobia."

SRC Women's Officer Eliza Crossley opened the rally, speaking about the colleges' status as "sexist, elitist institutions" that "perpetuate violence on-campus and beyond. Despite claims that this culture has miraculously improved, nothing has changed."

Esther Whitehead, SRC Queer Officer, also chaired the rally, speaking particularly on homophobia and transphobia. Whitehead and co-officer Tim Duff, condemned a culture which forces queer and gender-diverse students to mask their identities.

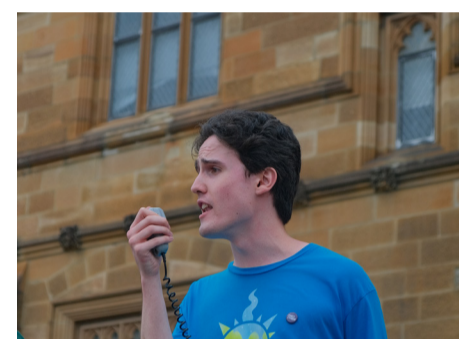
Sexual Assault and Sexual Harassment (SASH) Officer, Martha Barlow, also reiterated the importance of defunding and transitioning the colleges into affordable student housing. Barlow mentioned the NSW Greens' campaign in collaboration with the SRC to abolish the colleges.

Final speakers Juneau Choo and Olivia Lee supported the rally's mission, joining with speakers in an open-mic section to build enthusiasm.

The group walked from the Quad to the F23 Michael Spence Building through the stalls on Eastern Avenue.

The rally also comes after, the previous night, posters appeared in the Graffiti Tunnel on campus, detailing explicit instances of sexual violence and hazing at four residential colleges - St Andrew's, St John's, St Paul's, and Wesley College.

The Feminist Liberation Collective will be hosting a forum for public housing at 6pm on 21 February at Resistance Bookshop in Ultimo, focusing on abolishing the colleges and establishing safe and affordable student housing.



Photography: Ishbel Dunsmore

Colleges graffitied overnight



St Andrew's graffitied with "WELCOME TO THE HALLS OF MISOGYNY" on Tuesday (February 13) night.

Photography: Anonymous

Universities Australia's submission on the draft Action Plan against gender-based violence in higher education accused of 'deflecting responsibility'

Sandra Kallarakkal reports.

CW: This article discusses institutional responses to sexual harassment and violence.

Universities Australia (UA), the peak body representing Australia's 39 universities - including the University of Sydney, released a response submission to the Federal government's draft Action Plan addressing gender-based violence in higher education in late December last year.

Drafted by the Department of Education's Gender-Based Violence Stakeholder Reference group, which included national advocates on sexual violence such as End Rape on Campus Australia (EROC), representatives from universities, UA, and student accommodation providers, the Action Plan came to fruition after the 2021 National Student Safety Survey found that one in six students had experienced sexual harassment at university, and one in twenty had been sexually assaulted.

Under the current proposal, the Plan looks to implement a national code that would regulate universities' responses to gender-based violence on campuses, an independent watchdog to investigate complaints made and a national student ombudsman with powers to dispute institutional responses.

In their submission, UA claimed that the proposal needed clarification on how new measures would be in line with, and interact, with the criminal justice system and its procedural fairness processes.

"An effective national code would need to adequately address these complexities and recognise that universities have responsibilities to all members of the university community. This includes those making allegations, victim-survivors and alleged perpetrators," the submission said.

"The voices and needs of victim-survivors should be prioritised, but not at the cost of ensuring principles of

natural justice and procedural fairness are applied to all cases. Any attempt to do so would not survive challenge in the courts."

In an interview with Honi, Sharna Brenner, founder of EROC, highlighted that no one has said otherwise, "at no point has anybody ever said actually, you need to privilege the rights of victims survivors, there's never been an argument to do away with natural justice." She also noted that representatives from the UA were at every stakeholder reference call during the consultation process but "never mentioned any of these concerns once."

Speaking on the submission's call for schools and vocational training institutions to be included in the Action Plan as "students often arrive at university with conditioned behaviours and attitudes that can present challenges when trying to modify or change them", Brenner said "what the UA loves to do is say this is a societal problem because then it removes any need for them to actually do anything. And it comes through very clearly in this submission [that they're] trying to deflect responsibility."

"We have right now, an entire reference group convened to address these issues within the curriculum for high schools and primary schools. We have had the Respect at Work legislation to address these issues in the workplace. What is currently missing is something to address these issues in the higher education sector. And that's what this draft Action Plan will do."

UA also argued that the scope of the independent watchdog and the student ombudsman needs to be clearly defined as it could override university governance systems and end up as the first stop for dispute resolution rather than complementary to such measures.

Brenner noted that students are not likely to engage with further complaints

processes if universities had clear processes through which complaints were resolved.

SRC Women's Officer Eliza Crossley said "Activists have been calling for independent oversight for decades now, and the draft action plan moves towards this in a significant way."

"However, it is concerning to see that the ongoing consultation opened up to Universities Australia, the corporate stakeholder that benefits by avoiding accountability. In developing this plan, the UA's submission should not be given more weight than the voices of students and activists. UA's submission is full of empty words which attempt to undermine independent oversight through treating it as inferior to university-based solutions which have been proven ineffective."

Federal, state, and territory education ministers are set to meet in the next few weeks to consider the Action Plan.

The University of Sydney was asked if their views aligned with the UA submission and responded by attaching their own submission to the proposal.

The USyd submission stated "The University of Sydney supports the values and goals championed in the draft Action Plan, and agrees that, like all members of Australian society, students and staff in higher education deserve to be and feel safe."

"We are committed to working with all levels of government to prevent and address the harm that is caused by sexual assault and sexual harassment, and to playing our role in the community-wide effort required to change the underlying social conditions that permit and promote gender-based violence, including sexual violence."

Australia's silence: The unspoken implications of ignoring the Indonesian election

Angus McGregor analyses Australia's northern neighbour.

On February 14, over 200 million Indonesians went to the polls to elect a new President, Vice President, and legislature. The world's third largest democracy and largest Muslim majority nation on Australia's northern border electing a new government should be front page news. But, besides a couple mentions in news bulletins and in op-ed pages, the media is predictably silent.

Former PM Paul Keating said "no country is more important to Australia than Indonesia." While New Zealand elections get the Antony Green treatment, the ignorance about Indonesia is a media failure and ignores the political realignment of Australia towards Asia.

At the time of writing, 66% of the vote has been counted. As forecasted by opinion polls, former Minister of Defence Prabowo Subianto has won a clear victory with his running mate Gibran Rakabuming. Beating two other tickets led by the former governors of Jakarta and Central Java, this is Prabowo's third attempt at the Presidency after losing two elections to incumbent Joko Widodo.

Indonesia's importance to Australia has ballooned since the 1980s. The former dictator Suharto was required for Hawke and Keating's Asia Pacific Economic Cooperation (APEC) project to get off the ground, and Kevin Rudd predicted in his memoirs that its economy would surpass Australia's during the 2020s. Currently, 45% of all international shipping passes through Indonesia.

Australia's dependence on Indonesian trade access alone drove Albanese to visit the nation in June 2022, just weeks after his election win. "We have to do more," he told Indonesian officials citing a defence deal and expanded economic ties.

Even though increased ties and political understanding with Indonesia are essential, it must not come at the cost of a critical stance towards Indonesia's and Prabowo's human rights record. Widodo's crackdown on drug smuggling which included the execution of two Australians in 2015 alongside other foreign nationals was a shocking miscarriage of justice.

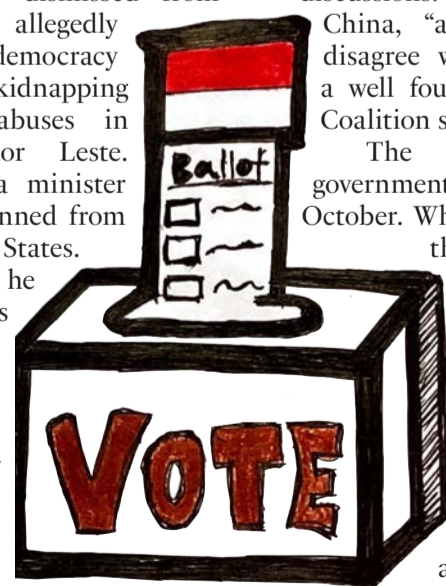
Those issues could get worse under Prabowo. He was dismissed from the military for allegedly torturing pro democracy protesters and kidnapping them alongside abuses in Papua and Timor Leste. Before becoming a minister in 2019, he was banned from entering the United States. Some experts think he has moderated his message in order to broaden his electoral appeal. His Instagram account is full of endearing photos with cats and modern dancers.

However, even more moderate optics do not detract from the continuing military campaign against West Papuan self-

determination. Since the 1960s, the war Indonesia has waged to maintain control of the island has cost hundreds of thousands of civilian lives. The government has never allowed a free vote on independence, despite multiple international human rights organisations calling for one. While the Greens have called for a referendum on West Papuan self-determination, Labor and the Coalition have been silent on the issue in an attempt to placate Indonesia.

Knowledge of the election opens the door to a broader conversation about how Australia advocates for human rights around the world. The Labor government is capable of these discussions. The current line on China, "agree where we can, disagree where we must," was a well founded departure from Coalition scare tactics.

The new Indonesian government will be sworn in in October. When Widodo addressed the Australian parliament he was right when he said "Indonesia and Australia are destined to be close neighbours. We cannot choose our neighbours." An Australia educated about its neighbour can make constructive judgements about its neighbour. The current silence is untenable.



Student media spotlight: FARRAGO

Zeina Khochaiche picks up a copy of Farrago.

You have been lied to. *Honi Soit* is not the oldest student newspaper in the country. *Farrago* is. Welcome to a new *Honi* series where I spotlight a student media publication from around Australia, to better understand that — believe it or not — there is flourishing student media outside *Honi* and it is worth knowing about.

Farrago is the University of Melbourne's student magazine, founded in 1925 by two students, Randal Haymanson and Brian Fitzpatrick. It has been a mainstay of student journalism, intercampus activism and Melbourne culture ever since. *Farrago* has an impressive and diverse history: let's talk about it.

Farrago is a Latin word meaning "mixed fodder" or a "confused mixture" which was used as an ethos to describe the complexity and diversity of student voices. Some notable past editors of the publication include Nam Le, Christos Tsoikas and Nicola Gobbo.

For context, the idea for this spotlight series came when a fellow *Honi* editor, Simone Maddison, and I embarked on the gruelling task of covering the National Convention of Students in Ballarat late last year. Those four days can be likened to the Tenth Circle of Hell but here, born from student media camaraderie and companionship, came the desire to learn more about what lives beyond the dungeons of the Wentworth

Honi office.

At the conference I met Joel Duggan. Joel graduated last year from the University of Melbourne with a Bachelor of Arts majoring in creative writing and politics and is one of *Farrago's* 2024 news editors. Joel has been a consistent contributor to the paper since 2021, with experience ranging from creative writing to news reporting. Recently, I reached out and had the opportunity to interview him to better understand *Farrago's* prominent position in Australian student media.

Upon a friendly Zoom greeting, Joel explained *Farrago's* story and his journey becoming its 2024 news editor.

First, I asked Joel how *Farrago* came to be.

Joel said, "a lot of people think that there was, like, some crazy birth story, but it's just, like, a couple kids that were, like, waiting to be counter-cultural" — an impetus akin to *Honi*.

Now technically we did not lie to you as I led with before

Although *Farrago* was first published in 1925 — four years before *Honi* — their publication history is far from linear, starting off as a weekly broadsheet paper *Farrago*, then changing to a monthly magazine and then finally switching to a periodical magazine in the early 2000s due to financial and structural circumstances. Therefore, *Farrago* retains their 'first publication' status but loses its weekly one.

Unlike *Honi's* ticket of roughly ten members, *Farrago's* editorial team is comprised of four main roles: News Editor, Design Editor, Non-fiction Editor and Creative Fiction editor. Joel grew interested in 2021 when he became a creative fiction sub editor but found momentum reporting on student activism especially in areas related to student unionism.

When discussing the "golden age" of *Farrago*, Joel said "the 60s and 70s were, arguably in line with *Honi*, the cementers of our legacy" and went on to say that "if you adjust for inflation we were roughly allocated \$280,000 per year" at that time.



Source: *Farrago* Archives

Both *Farrago* and *Honi* were staunch student papers memorable for covering anti-Vietnam War protests, women's liberation movements and, of course, counterculture.

Today, Joel describes the magazine as a "creative outlet" with regular creative

writing and design submissions as a recent popularity but felt that news and coverage of student activism is "needed and relevant to students".

Unfortunately *Farrago's* budget has been less than kind to their contemporary format. In 2020, *Farrago* was forced to reduce their magazine releases from eight to six due to COVID and budget cuts. And this year, the team have been moved to cancel their annual creative writing competition, "Above Water", on similar grounds.

After concluding discussions about changing student opinions on our respective publications, Joel said, "I know this to be a bit self critical [but] we're not like the cornerstone that we once were."

I wondered what the future holds for *Farrago's* already oscillating history and if the "golden age" of both of our papers could ever be revived again.

I tried comforting this rumination, assuring Joel and subconsciously myself, that budget cuts and lack of institutional support is an unfortunate but survivable inevitability of counter-cultural journalism. But I didn't reach a conclusion worth sharing, because the student media landscape is indescribably valuable to university culture at best, underfunded at worst and worth picking up a copy no matter where the scale tips.

Read *Farrago* and support a student paper near you.

Honi on the distaff side: A history of women's involvement

Valerie Chidiac, Victoria Gillespie, Ariana Haghighi, Sandra Kallarakal, Zeina Khochaiche, Simone Maddison & Amelia Raines investigate.

CW: This article mentions sexual violence and misogyny.

Honi Soit prides itself on centuries of radical, counter-cultural, rebellious politics. Always pushing the envelope, sometimes we have to interrogate the definition of radicalism and how it supported various students in *Honi's* many epochs. When a paper of this stature and legacy has existed throughout decades of inequalities in the print and media industries, we owe students a rigorous, revisionist examination of glorified *Honi's* past to better understand the paper we hold in our hands today.

Enter the women of 2024's *Honi*. Limited by archival lacuna, we can only dip our toes into the pernicious sea of sexism that has shaped *Honi's* coverage of women's issues and female participation in the paper over the years. Regardless, come with us as we take to the decades to nudge the skeletons in the closet, from the fringe of *Honi's* birth to this present moment.

Union, the headline "WOMEN DEFEAT MEN" was emblazoned on the paper's front page.

Honi also proffered the Women's Union President a small slice of the page to relay any organisational updates. *Honi's* coverage of women's issues also revolved around colleges, such as rundowns of debates between representatives from Sancta Sophia College and the Women's Union, and sporting clubs.

"This discourse is unsurprising, but does subvert the glorified narrative that Honi was born in an utopia of progressive politics."

Dismantling whose master's house?: 1930s and 1940s

Honi came to be with a bang in 1929, typifying an anti-establishmentarian student voice. However, although these years of *Honi* are glorified now as times of radical upheaval, the embryonic rag was still chained to sexist social mores.

Honi was viewed as a paper of progressive politics and rebellion, but entrusted in the hands of privileged white men. The paper had sole or few chief editors throughout the 1930s and 1940s, and the lineup was wholly male until 1943, when Emily Rossell edited the paper for four months. However, in the late 40s, teams of sub-editors often included women, working under the helm of a male chief editor. Regardless, the role of an *Honi* editor or sub-editor appears distinct from our understanding of the breed today — the pages of *Honi's* from the 1930s and 1940s mostly involve a collation of reviews of student society events, guides to future events and letters; these pieces are barely editorialised compared to the process of pitch filtering undertaken by 21st century editors. Hence, there is less opportunity to gauge the editors' opinions.

Honi's reportage on women's issues was largely influenced by gendered divisions in student unionism. Our modern University of Sydney Union was cleaved into Women's and Men's Associations, sequestering women's issues out of the spotlight. The entrenched gendered separations are evident in the synecdoches used to describe the unions; after a debate between the Men's and Women's

The ways in which *Honi* wrote about women predictably mirror the extremely misogynistic era in which it was created. The paper reveals some awareness of the inequality between men and women at university, but typically indicts qualities of female university students for this. A 1930 letter to the editor complains that Sydney University women are "the most uninteresting, unintelligent and undressed aggregation of present-day females," denouncing their proclivity to study and attend lectures rather than party. This discourse is unsurprising, but does subvert the glorified narrative that *Honi* was born in an utopia of progressive politics. It poses the need for a reformed view that *Honi* was a 'radical' student newspaper, but only served the privileged male student.

Counterculture: 1950s and 1960s

Honi in the 1950s continued much in the same vein as in the 1930s and 1940s in terms of content and reporting. While 1952 and 1954 saw two female editors-in-chief, Meg Cox and Marie Burns respectively, this did not drastically change the misogynistic undertones of articles that were produced. Many student organisations were still split on gendered lines and reported on separately, in a clinical manner that does not give great insight into women's participation in *Honi*.

Glimpses of progress in feminist politics were overshadowed by incidents that are flabbergastingly misogynistic to the modern reader. In *Honi*, sportswomen and "comediennes" were platformed, but highly subject to male perspective and the male gaze. Female students were frequently referred to

Miss Uni entrants in parade Not just beautiful...



W O M A N

in headlines as "women students," the noun prefix distinguishing them from male students — the University and the paper's target audience. Apart from their societal involvement, reporting on women at USyd took the form of sweeping generalisations; a published opinion that "All the girls like Union Night because of all the handsome men they find there" does not stand out in a sea of phrases that sought to pigeonhole female students in various unsavoury depictions.

"The ways in which Honi wrote about women predictably mirror the extremely misogynistic era in which it was created."

Alongside the sunset of the 1940s rose a concerning competition which dominated *Honi* coverage for almost

a score. Miss University competitions were organised every year to raise money for the World University Service, with USyd expected to submit a USyd candidate to the Miss Australia Quest. A 1949 *Honi* calls out for "BRAINS AND BEAUTY", setting the tone for the objectifying nature of the competition. Societies were eligible to sponsor candidates, and the winner was crowned at the "Recovery Ball" in addition to receiving a "magnificent Innox beauty set." Many *Honi* front pages from the 1960s are marked by candidate photos.

The famed 'Sydney Push' of the 1960s and 1970s influenced *Honi* to shift gear into more political coverage. It must be remembered, however, that this movement received most of its momentum from larrikin and male-oriented groups. In revisionist history, it has been subject to rigorous feminist criticism of the sexism entrenched in these groups, which prohibited substantial female inclusion. The politics of *Honi's* famed 1960s contributions to discourse are therefore darkened by this exclusion.

StuPol, Honi, what's the point?

Jayden Ngyuen looks to Steve Biko.

It seems inescapable that student journalists and activists are criticised as unproductive, utopianistic, and symbolic by cynics. We are interrogated for our purpose and significance, where our positions lay within a spectrum of influencers in press and politics. Inherently, these criticisms assume there is no sense of change profound enough that student groups could practically generate. We are confronted with the idea that perhaps the golden age of university activism and journalism is only discoverable through archives of past papers and meeting minutes between the sixties and the nineties.

Undoubtedly, there is much to revise. As Steve Biko, an anti-apartheid activist and international martyr for South African nationalism, was elected publications director for SASO (South African Students Organisation) in 1970, the following year saw the historical emergence of his monthly column titled 'I Write What I Like'.

Biko's writing and broader student activism cultivated the Black consciousness political philosophy, allowing publics to realise the incompatibility between white-liberal processes of racially bilateral 'integration', with a complete structural and cultural abolition of

apartheid.

This demand for Pan Africanism: the realisation of South Africans' capacity to organise against its settler regime, necessarily flourished. The context of criminalisation and exile in the African fight for autonomy meant SASO and like-minded groups were burdened to sustain apartheid abolitionism in the absence of the ANC (African National Congress) and PAC (Pan African Congress). Biko's practice in student journalism and activism responded to his ultimate concern, that "the most potent weapon in the hands of the oppressor is the mind of the oppressed."

Honi Soit was staunchly involved in the reporting on the apartheid regime. A 1977 article titled 'Zionist Imperialism' informed students "Israel [had] already been criticised in the UN for its large arms exports to the South African government in violation of the UN arms embargo to the regime."

In this same issue on a later page, is an analysis of the Australian government's complicity toward the regime, beside a demonstration notice demanding 'no ties to apartheid!' The role of *Honi* as an outlet for reportage and political analysis is evidenced through these archives, platforming academically informed critiques in a weekly press context otherwise absent

from the mainstream media.

At the time, *Honi* was particularly self aware, "contrary to press reports which give the impression of isolated, spontaneous riots incited by 'gangs' of Black youths, the present resistance is the outcome of several years of organisation and consciousness raising."

In an age where political censorship is more subtle, There is now an overwhelming impression that student activism and journalism have dwindled in importance. Our contemporary media landscape is overwhelmed with instantaneous broadcast; containing material irrespective of cultural insensitivities and 'alternative facts'. An aspect of political censorship may not be as self-evident, but is now integral to the institution of news media primarily through emotive appeal. This attempt to systematically delegitimise grassroots politics is a sneaky parallel to the once blatant censorship within the red scare political climate, or today's open critique of Zionism invoking similar hysteria.

Ultimately we are confronted with the question of *Honi's* function in today's politics and economy; in this neoliberalism, late-stage capitalism or techno-feudalism. Should it be to trigger; to empower; to complain?

Flower power and institutional change: 1970s and 1980s

The women who edited *Honi* in the 1970s and 1980s share a strong affinity with the arts: their recent achievements in film, photography, literature and theatre are a testament to their radical visions for the paper. Star-studded with front covers of “rude girls” and the regularisation of *Women’s Honi* year after year, these two decades were defined by a strong tension between feelings of gender equality in the editors’ personal lives, and the wider culture of misogyny they experienced in student politics.

Award-winning film producer Penelope McDonald, along with author, screenwriter and Cannes-nominated director Julia Leigh both highlighted these themes in their separate interviews with this year’s women of *Honi*. Despite editing a decade apart – in 1978 and 1989, respectively – both explored how their love for the paper tempered the discrimination they encountered.

When asked about their relationships with the men on their team, both recounted that they “were not misogynistic,” and that they “were very close,” citing that they “worked well together.” For Penelope, this amounted to feeling “equally powerful to males,” while for Julia, it manifested in collectively putting a “portion of our small stipend towards a ‘kitty’ which we’d spend on a group dinner at the same Indonesian restaurant on King St each Sunday.” Today, Julia cherishes “all my fellow editors like family.”

Nonetheless, sexism continued to be a common experience of editing *Honi* throughout the 1970s and 1980s. In 1978, Penelope and the ticket “collectively decided not to accept a full page ad for a motorbike, if my memory serves me correctly it was Honda, as it depicted a woman in a provocative semi-naked position biting into an apple astride a motorbike. It was worth a lot of revenue to us, and we had to justify the non-acceptance to the SRC.” Tony Abbott, the SRC President at the time, was reportedly the hardest to convince. As Penelope puts it, Abbott was “difficult to work with and was in my view misogynist. [sic]”

Just as Penelope felt misogyny was “in the infrastructure of the university as there was, and is, in society”, Julia noted that “misogyny was in the air we breathed” – with present-day federal Minister of Industrial Relations Tony Burke “frequently lingering in the corridor.”

She recounted her experience editing *Hermes* on the Union’s Publications Committee after her time at *Honi*, where women were undoubtedly a minority. After successfully leading the introduction of “a quota so that of the three editorial positions, one would go to a woman” at *Hermes*, the Committee “voted to appoint three men” in the same year,

ignoring the women shortlisted to become editors by arguing that “the quota had not come into effect.” Julia felt, as we did reading this anecdote, “so angry and frustrated.”

“Just as Penelope felt misogyny was “in the infrastructure of the university as there was, and is, in society”, Julia noted that “misogyny was in the air we breathed...”

But this work speaks to a broader commitment to resistance and radicalism shared by the women who have shaped *Honi’s* legacy. While women’s rights “were in the forefront of our minds” on Penelope’s team, Julia’s group “did a special Women’s Issue and also sought to regularly cover ‘women’s issues.’” This included “equal pay for equal work” and “women’s rights over their bodies” in 1978, progressing to the institution of a rotating roster for the position of “Co-ordinating Editor” by 1989. Not only did *Honi* cement its reputation for provocatively feminist content during this time, but its women editors were at the forefront of leading institutional change.

Noughties and naughties: 1990s-2000s

Honi’s first issue of the 1990s saw the incorporation of “Womyn’s space” as a weekly feature. Intended to increase women’s input throughout the entire paper, the only stipulation was that the authors were women. The spelling of “womyn” was used to counter the Western cultural assumption that men are the ‘norm’, which has long been reflected in spelling. The following issue published a letter where Steven claimed the space was “discriminating” against men and barring them from contributing. He decried that contributors “cannot be a female and [also] not be a female”, arguing in favour of a non-segregated space profiling gender politics. This resulted in back-and-forth responses across issues; Liz Wilson argued against Steven’s propositions, and support for Steven came in the form of the Feminists Against Ball-Biting Feminists (F.A.B.B.F). Steven was nowhere to be found. The frequency of letters in response to the womyn’s space articles increased soon after.

Writer, editor and researcher Catriona Menzies-Pike spoke about editing *Xpress* for *Honi* (1999) alongside a 14-member team: seven men and seven women. Politics were nonuniform, with a varied spectrum of feminism frequently influencing debates on the language and representation of gender. As a student, Catriona was inclined to condemn many

arguments made by colleagues as sexist. However, after decades-worth of employment across media, arts organisations and universities, she came to realise that the *Honi* experience was unusual in that there was the freedom and space for extensive discussion.

She also spoke about her pride in contributing to the “staunch tradition of feminist journalism at *Honi Soit*” while acknowledging the lack of intersectionality or attention to queer and trans politics.

Journalists Rima Sabina Aouf (2006) and Kate Leaver (2008) also described *Honi Soit* of the noughties. Rima’s 2006 team was “almost a fully cross-factional ticket... apart from the Young Liberals.” She characterised her colleagues as progressive and politically aware, ranging from Broad Left women and Labor Left to centrist/Labor Right/college men who had worked on the defunct Union Recorder (predecessor to BULL and PULP) in addition to SUDS and Arts students. She maintained that the male editors did not need policing, especially when responding to calls for a “men’s edition to match the annual women’s edition.”

The 2000s continued the trend of misogynistic letters handed in via email. Platformed on the letters page and not the “paper proper”, were suggestions that women walk confidently to prevent sexual assault and messages like, “I would like to apologise to all women for my sex drive... Now back to the cricket.” Rima noted one major editor’s debrief after an article by the name of “An Idiot’s Guide to the United Nations”, where derogatory jokes about Monica Lewinsky made it to print.

“She also spoke about her pride in contributing to the “staunch tradition of feminist journalism at *Honi Soit*” while acknowledging the lack of intersectionality or attention to queer and trans politics.”

This decade favoured shock humour, and Rima acknowledged that this sometimes involved insensitive and ableist jokes. Intersectionality, including gender diversity and trans perspectives, was not duly considered, and even though Rima was a person of colour, she did not identify as one at the time. *Honi’s* coverage of Muslims close to the 2006 Hezbollah-Israel War was deemed racist by the Socialist Alternative (SALT), and they trashed the *Honi* office in retaliation.

Rima also echoed the sentiment that the *Honi* and SRC spaces were

safer compared to overall campus environment, especially being an activist who leafleted. Rima concluded that female or gender diverse editors are more likely to face heightened abuse due to stronger influence of the manosphere. Kate spoke to her experience, saying that she did not face misogyny amongst a team of five men and five women, where mutual respect and close friendships flourished. This was evident in her ability to joke that the final comedy issue was “written by two of the men” who were self-appointed and that it had “a whiff of ‘can women be funny’ to it”.

Regarding the women’s issue of *Honi*, Kate admitted to wanting to get on a lecture theatre desk and roar that “EVERY ISSUE IS A WOMEN’S ISSUE.” She fondly remembered how her article on male colleges and misogyny earned her a lifetime ban from a bar, indicating that

Another Beauty?

Attacks On Uni. Women

Robert Greenwood’s article “bitches” in last week’s *Honi Soit* has caused a storm of protest all over the University. Most males feel that Mr. Greenwood’s views were not strongly enough expressed.

the rampant college culture — and therefore *Honi* coverage — has been met with furor for the last decade at the least.

Kate also pitched and published a cover story titled: “You want a Piece Of Me?” *Honi* comes to Britney’s defence” in 2008, at the height of the anti-Britney media circus. The year prior saw an article comparing iPods to girlfriends, with quips like, “I can switch it from Britney to Christina”, and after widespread disdain for this casualised sexism, one activist ripped out the article from physical copies.

As for the university environment, she reflected that the SRC Women’s officer was viewed with a “lazy sort of animosity”, and hoped that current officers have it easier. Like Catriona and

Rima, Kate felt “safer, louder, and more heard” in the *Honi* office than as a woman on campus, suggesting that the broader university environment was and still is “alarming.” She specifically referred to how sexual assault is addressed (or not) on campus, the protection of the Boys Club over accountability and the wilful lack of consent education. Kate concluded by acknowledging that multifold issues affect students of colour, LGBTQIA+ community, and those living with disabilities and mental health conditions, signalling a shift into the 2010s-20s where these concerns became more prominent in discourse.

Rolling into today: 2010-present

Honi’s coverage of women’s issues during these decades holds a mirror

button issue, with the publication of multiple op-eds against it; these mostly lent on the paternalistic argument regarding women’s satisfaction with employment based on ‘merit’.

The 2010s continued with autonomous Women’s editions, which display embryonic rumblings of the Burn the Colleges campaign, sparked by the 2009 scandal where a St Paul’s “pro-rape” Facebook page unearthed. In its early days, this campaign did not as strongly centre on colleges as the site of rape culture, and looked to society more broadly — this evolved significantly over the course of the decade. In 2012, the first ever survey on women’s safety took place, and the gathering of data was majorly propelled by *Honi*.

The criticism for *Women’s Honi*

not ur baby

“Where Are You Going To My Pretty Girl?”

At a glittering ball in Manning last Thursday night, tall, blond, and beautiful Miss Science, Alexis Lavrova proved that not all Science women are homely.

Beauty in two forms

“A petite and pocket-sized Venus,” say members of the International Club about their entrant in the Miss University Competition, Janelle Lum, “call me Jenny, it’s more intimate” a sweet seven-year-old from Roseville.

rude girl

to key debates in society and university; over the course of 2010-2020, there is clear evolution in terms of *Honi’s* feminist priorities and approaches to the movement.

In the early 2010s, predominantly female writers for *Honi* opined on government paid maternity leave, abortion rights and equal pay; the coverage of women’s issues often embodied a ‘girlboss’ feminism undertone. Figures such as Tanya Pilbersek, Oprah and Tina Fey were lauded, and feminist criticism was often reserved for governmental policy. Laced throughout the editions is a palpable fear of an Abbott-led coalition and the resulting impacts on women’s rights. The question of affirmative action in USU elections was also a hot-

was severe, in part for its pro-choice stance but also its existence as an autonomous paper. In the early 2010s, protests against autonomous spaces and feminist politics erupted and manifested in the creation of societies such as the Men’s Society and LifeChoice. On similar lines, *Women’s Honi* received backlash from male students undercutting its importance by claiming “men’s struggles” are underreported and warrant an unique “Men’s *Honi*”. Dismantling these societies became a key focus of campus feminist organising and *Honi* pages, a movement that was criticised by *Honi* editor Connie Ye in 2012 as it detracted from focus on other issues and platformed a nefarious few.

2013 brought one of *Honi’s* most memorable ‘scandals’, colloquially known as ‘*Vagina Soit*’, where 18

initially-unfettered vulvas were displayed on the front cover. This whipped up a mixed maelstrom of support and backlash, even within feminist circles.

“She specifically referred to how sexual assault is addressed (or not) on campus, the protection of the Boys Club over accountability and the wilful lack of consent education.”

Women’s Honi that year included an op-ed by a student who rejected the feminist label, writing, “now is the time to cease this worship of bra burning,

Greer-like antagonism and kicking up a stink over the fact of our endogenous genitalia.”

Rolling into the latter years of the 2010s, *Honi’s* feminist arenas of debate resemble today’s more closely, centering on sexual violence in the colleges, culturally intersectional

feminist concerns and debates on sex work and carceral feminism. In 2015, the Women’s Collective briefly cleaved in two with

the creation of a Women of Colour Collective, representing an appetite for intersectional feminism. The watershed 2017 Broderick report on sexual violence in the colleges is a salient point marking *Honi’s* unshakeable anti-colleges stance, and begins a pattern of editorial investigation into the private institutions. In recent years, *Honi* and student politics has also been more self-reflexive, with the publication of articles investigating misogyny embedded in the campus left.

In the mid-2010s, affirmative action was introduced to *Honi* tickets, mandating that 50% of elected editors are non-cis men. In years 2010 and 2011, this now constitutional requirement would not have been met; from 2012-2023, the 50% threshold was likely just

met. However, in the later 2010s, anecdotal evidence suggests this requirement rarely felt like a point of concern during ticket formation. Maddy Ward’s 2020 article opining that autonomous editions should be abolished as the relevant identities are “sufficiently represented in both the editorial team and the reporter pool” conveys a strong feeling of women’s inclusion in team formation and dynamics.

Honi spoke to 2015 editor Rebecca Wong on gender dynamics within the *Honi* team. She flagged that it is “such a small group, and therefore hard to analyse gender issues at that level”, and also interestingly that *Honi* undergoes a process of rigorous selection and vetting of potential team members, potentially better weeding out misogynistic characters. She drew comparisons between *Honi’s* supportive and inclusive environment compared to societies such as SUDS or Revues, where she personally felt there were higher levels of sexism.

Honi’s improving environment for women’s exclusivity was in part preserved by “having guarding systems in place”, Rebecca explained. Affirmative action often helped ensure equality in speaking time, and Rebecca’s team insisted the chair of each meeting rotated so it was never one person dominating the discussion. Rebecca could recall one incident where a discussion felt like it ran on gendered lines, and believes this imbalance arose because some female editors were absent.

This systematic amelioration of the working environment for women marks progress from previous decades; but, considering anecdotal reports of misogyny in *Honi* and *Honi*-adjacent spaces such as student politics and student theatre, we cannot turn our heads away from discussions about women’s inclusion and participation.

As always, print media encapsulates surrounding societal mores; the transformation of *Honi’s* approach to feminist politics testifies to the work of feminist organising and female trailblazers on- and off-campus. As overt issues of sexism are resolved, we would be foolish to be self-congratulatory and close the book on our investigations of misogyny in *Honi* and at USyd. The sexism of the past does not wash us clean of our obligations now; in the wake of continued sexual violence at the Colleges, and feminist struggles in all four corners of the world, a commitment to feminist coverage is needed more than ever.



A deluge of debt: How HECS suffocates students

Juliet Breen talks HECS.

Nineteen years ago, the Howard Government introduced reforms to the HECS system that gave universities sovereignty over their fees, up to a ceiling set by the government. Theoretically, the change would create competition between universities and that students would opt for the lowest fees. In reality, every university immediately increased fees, creating a national 27.6% increase in university fees across a single year.

The reforms also brought in regulations that university fees and HECS debts would rise annually in line with inflation. In reality, the rise in fees has rarely mirrored the actual inflation rate. Over two decades, the fee hike has aligned with the national rate of inflation only five times.

These reforms resulted in the cost of degrees increasing exponentially and the amount of debt accrued by students by the end of their degrees becoming financially crippling. Figures show that students are starting their working life with a debt burden. 30% will never pay it off.

Students were short changed again in 2021, when the Morrison Government introduced its Jobs Ready Graduate Program. Under this scheme, the cost of humanities and communications degrees increased again, this time by 117%, while the cost of STEM degrees decreased by 59%. The theory was that this cost structure would encourage more students to take on unpopular, but necessary, degrees. As it transpires,

however, art history majors do not just change to mechatronic engineering on a cost factor basis. *The Mandarin* found degree enrolments only changed 1.52% as a result of the structural changes due to low price sensitivity.

If we want an example of what has happened to students since the reforms, look at the cost of today's humanities degrees. In 2004, a humanities degree at the University of Sydney cost \$3,768. Today it costs \$16,320. This is an increase of \$12,552 — or 333%. If the cost of degrees had genuinely increased only with the rate of inflation, an arts degree should now cost \$6,268.73. The discrepancy is \$10,051.27.

The changes to the rules has resulted in huge revenue for all Australian universities. According to 2022 USyd financial statements, the university recorded an operating profit after income tax of \$250.9 million. Domestic students contributed \$401 million to revenue in 2022.

The question must be asked, is there a need for this huge amount of revenue? If in 2022, the price of degrees for domestic students was reduced by 62%, the University would still have recorded a profit. As their 2022 report states, "the University is a not-for-profit entity and re-invests all available revenue into enhancing research and teaching capabilities."

Why not reinvest that into lowering fees? The quality of education would no doubt improve if students had fewer work commitments outside of studying

while they also coped with paying rent, buying food, textbooks, student services and amenities fees in the midst of a cost of living crisis.

The Federal Government should also be held at fault. At the hands of their fee ceilings, total outstanding HELP debt has risen from \$12.40 billion in 2006 to \$74 billion by 2023. This is while the Australian Government is collecting \$4.94 billion annually from HECS/HELP.

The annual indexation of HECS fees 'in alignment with inflation' is a policy myth. In 2023, partly due to soaring cost of living/inflation pressures, HECS debt increased by an indexed 7.1%. This meant people earning less than \$112,985 (84% of all earners in Australia) saw their net HECS debt rise by year's end - the 7.1% bump was greater than the annual repayment.

The amount of debt has obviously become crippling for graduates. The number of people owing more than \$100,000 in HECS debt has increased from none in 2010 to 27,238 in 2020. The average time taken to repay debt has increased from an average of 7.3 years in 2006, to 9.4 years in 2020. With the cost of fees moving higher, less than 10% of student contributions are now being paid upfront.

Australian students are being truly crippled by a system that is stacked against them.



Stop flying, and others will too

Will Thorpe takes the (regional) train.

Australians have a peculiar reliance on domestic air travel, with the air corridors from Sydney to Melbourne and Brisbane among the busiest domestic flight routes in the world.

There is a key imperative to flying less, with air travel having a severe environmental impact and bypassing regional communities. Regional trains, meanwhile, slice directly through the countryside and the intervening settlements, for which they provide a crucial service. Do this without the comfort-sacrificing drawbacks of either motor cars or plane travel, nor the emissions of either.

From the 1850s, Australia's railways were built out rapidly. The first line in New South Wales opened in 1855 from Sydney to Granville. Extensions took the railway across the Blue Mountains and out west. Lines were also built north and south, though gauge differences for a long time required one to change trains at colonial or state borders. From 1962 to 1986, the train service between Sydney and Melbourne was stoically named the Spirit of Progress, a fitting name given the role of railways in Australia's development.

Today, we are fortunate to still have regional passenger rail at all. In 1989, a report commissioned by the state government recommended replacing country trains, which it deemed financially unviable, with coaches. Some services had already been withdrawn the year prior by the newly-elected Greiner government. Thankfully, it also presented a more politically salient alternative — cutting back and rostering XPTs (Express Passenger Trains) onto every remaining regional service.

An adaptation of the InterCity 125s built by British Rail, the XPT fleet is an engineering marvel. Though high-speed trains by design, they are limited to a potential speed of 200 km/h to a service speed of 160 km/h, where reachable on old winding tracks. As the XPT fleet was rolled out, it slashed travel times by hours. Today, these trains run to Melbourne, Brisbane, Grafton, Casino and Dubbo. Xplorers, introduced in

1993, run to Canberra, Armidale, Moree, Griffith and Broken Hill.

While the XPTs were central to the reinvigoration of country train services in New South Wales, the tribulations faced by regional rail in the latter half of the twentieth century were not uniquely Australian. In Britain, the often-maligned Beeching cuts of the sixties saw mass closures. In New South Wales as elsewhere, areas to which train

over air travel isn't the impediment it might be thought of, as one can sleep easily on an overnight train or enjoy scenic views in the day whilst avoiding the hassle of far-flung airports.

Australia does not need flash new long-distance lines as is sometimes suggested, repeatedly leading nowhere. What we can do with is modest improvements to existing infrastructure, duplicating and straightening tracks. This would affordably and significantly reduce travel times, leading to increased patronage as did the XPT rollout. A good example of this approach is provided too by Florida, where existing infrastructure has in the last few years become the basis of a successful high-speed service. If it can work in car-loving America, it can work again here. Victoria, too, has done well with significant improvements to its network.

However, we don't need to wait for infrastructure improvements for regional train travel to be worthwhile. In fact, in 2023 patronage surged, more than reversing pandemic-induced losses with particular growth on the Sydney-Melbourne route — as air travellers faced disruptions and airfares and petrol became dearer. Return flights to Broken Hill routinely cost more than \$600. On the Outback Explorer? \$143.88, as of writing, for Economy Saver.

When I woke up speeding through Victoria on a trip to Melbourne, I stared out the window as the sun rose, provided with complimentary English breakfast tea by the ever-kind train staff, at least one of whom wore a rainbow lanyard.

On the return daytime journey, I hardly took my eyes off the beautiful ever-evolving landscape that lay before me. You get struck by just how sparse most of Australia is. You can go for hours without seeing a town, let alone one warranting a station.

For those towns, the trains are invaluable. They connect regional towns and cities to each other, as well as the major cities. As these towns are hours apart, regional trains between them are an important public transport link accessible to all, including those who don't have access to a car and can't afford air fares.

Take the train — it's worth it.

Art: Nessa Zhu

The places that made us

Aidan Elwig Pollock takes a road trip through Australian history.

It's tough being young and interested in Australian history. From having to sit through the schoolyard slander of the subject, to forming rote-learned justifications for my love of the topic, it's clear many Australian students are disengaged from our own history. Yet connecting sensitively with our own history is an essential component of making Australia a better place to live for everyone.

Luckily, there is one aspect of Australian history that Australians are uniquely disposed to connect with: place.

Place and history are intimately intertwined. Without an understanding of place, history becomes a fuzzy abstract. Visiting the places where history happened, can grant colour and understanding to a stereotypically bookish discipline.

In Australia — a settler-society where a key point of conflict was and remains land and place — this relationship is complex, rich and sobering. Our country has a messy, contested history that is best understood by connecting our places with the past.



Wadumball Bin/Endeavour River at Ungardie/Cooktown.

and First Nations Peoples.

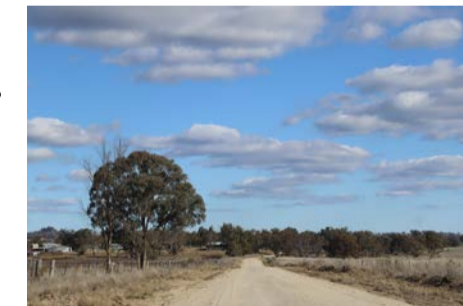
“Place and history are intimately intertwined. Without an understanding of place, history becomes a fuzzy abstract.”

The site is still there: you can go and stand before “reconciliation rocks”, tucked away on a back-street near the mangroves. It's a rather inconspicuous spot, but marks the site of an important event. Seeing the real rocks brought a vision of the encounter: sweaty, sunburnt sailors correctly interpreting a Guugu Yimithir Elder's broken spear as a symbol of peace on neutral ground. To be able to hear the Dove calls these people heard, and feel the muggy heat against my own skin, humanised the history.

Place is also essential in understanding the brutality of Australia's settler-colonial history. The most confronting site I have ever visited in Australia was the Myall Creek Massacre Memorial.



Captain James Cook memorial at Ungardie/Cooktown.



A dirt road near the Myall Creek massacre memorial, Northern NSW.

The brutal 1838 murder of at least 28 Wirrayaraay people by a group of stockmen on the Gwydir river was one of countless acts of violence in this continent's longest war, but was a key milestone in frontier conflict. The massacre was the only such crime to lead to any sort of prosecutions, with seven settlers eventually facing the gallows. However, according to historians like Henry Reynolds, it contributed considerably to a culture

of silence, particularly on the Northern frontiers (settled largely after the 1840s) that shrouded massacres in euphemism and obfuscation.

The memorial itself is deeply moving, featuring an interpretive walk through quiet dry bushland to the site, where a large stone and plaque memorialises the murders. Amongst blue-grey eucalypts and beige dust, the reality of being in a place of violence is forced upon you: the brutal reality of Australia's settler-colonial history becomes impossible to brush under the carpet.

You don't need to drive hundreds of kilometres to connect with Australia's history. Our own city, Sydney, has a rich, complicated and often violent history permeating through our Permian sandstone.

One such place is Captain James Cook's landing place at Kurnell. Here in 1770, on a fairly non-descript little beach with views across to the Port Botany Industryscape, Cook made his first landfall on the Australian continent.

Not only is the site important for its history of cultural collision, but it demonstrates how Australia has understood its history over



Myall Creek massacre memorial plaque.

time. The imposing cenotaph, erected in 1870 and towering over the beach, tells of a white Australia beginning to scrub First Nations people entirely from its popular memory. The modern inclusion of First Nations contemporary artworks and information about Goorawal and Gweagal cultures tells the story of a post-Mabo shift in Australian identity towards a still incomplete recognition of our First Peoples and colonial history. Moreover, the site is a testament to the fact that history will always be a contested space.

Overall, these places demonstrate the important connection between history and the sites at which they happened. To better understand

“Amongst blue-grey eucalypts and beige dust, the reality of being in a place of violence is forced upon you: the brutal reality of Australia's settler-colonial history becomes impossible to brush under the carpet.”

Australian history, we must move past the classroom, and experience it: physically and emotionally. This will ensure our more active citizenship: if we want to move towards a better and more inclusive Australia, a more empathetic understanding of our history is essential.



The Coral Sea at Ungardie/Cooktown.



Reconciliation Rocks at Ungardie/Cooktown.



1870 cenotaph (front) and contemporary First Nations sculpture (back) at Cook's landing site, Kurnell.

Traversing Glebe Point Road

Grace Mitchell and Rose Mitchell go for a walk down memory lane.

A stroll down Glebe Point Road never fails to put us in a good mood. While it's only a stone's throw away from the headache of Parramatta Road and the woes of university life, the tree-lined street is an escape from the hustle of daily life. People seem to move at a slower pace here. They sip flat whites from window seats of cafes like Badde Manors, or meander in and out of bookshops and boutiques. Others congregate in the leafy garden outside Glebe Library, reading newspapers or simply watching the world go by. Beneath this easy facade, however, lies a history filled with stories of political, cultural, and artistic activism. Let's take a stroll down Glebe Point Road.

Aboriginal History

What we now know as Glebe Point Road was built on Gadigal and Wangal land. While there have been efforts to showcase Glebe's Aboriginal history in more recent years, it is challenging to find prominent documentation around the road. How we remember our city's history is inherently Eurocentric.

Dennis Foley and Peter Read's work *What the Colonists Never Knew* provides us insight into the area's Aboriginal history. According to Foley, an academic and Gai-marigal and Wiradjuri man, "much of Glebe [is] actually built on a sacred area that also held an important ceremonial ground honouring the giant goanna... It is a totemic landscape."

The Gadigal and Wangal peoples who lived around the area that is now Glebe Point Road were quickly dispossessed of their land following British invasion in 1788. The suburb of Glebe was claimed as the coloniser's church ground, hence the name 'Glebe.'

Despite the horrific injustices resulting from colonisation, the area around Glebe Point Road has remained a strong hub of Aboriginal activism. For instance, Charles Perkins lived in Catherine Street, just off Glebe Point Road. It was here that

important meetings concerning the Freedom Rides took place.

Women's Liberation House

Glebe Point Road was a hub of Sydney's Women's Liberation Movement in the late 1960s and 1970s. A prominent hub of this activism was number 67 Glebe Point Road. Now the Pamakon Cafe, this terrace house was once the first Women's Liberation House in Sydney. This house was established in early 1970 by several academics and feminist activists from the University of Sydney, including historian Ann Curthoys.

Importantly, the Women's Liberation House provided Sydney's early Women's Libbers with a centralised political organising space that was run by women, for women. Sydney's feminists used this space to hold political meetings, print pamphlets and newsletters, and generate broader goals for their overall movement. The ideas generated from within this dedicated feminist space gave way to broader social change for Sydney's women. Notably, the establishment of Australia's first secular refuge for women and children – the Elsie Refuge – opened just up the road from this house.

Independent Bookshops

Home to the infamous Gleebooks, Glebe Point Road is a sanctuary for Sydney's book lovers. Since its opening in 1975, Gleebooks has been a fierce advocate for independent bookshops. Throughout the 1980's, the shop was known as a "godsend to intellectuals", as quoted in *The Canberra Times*. Restrictive copyright laws made it tricky for Australians to get their hands on new international books. Gleebooks was one of the few shops where these books could be bought.

The shop played an active role in the 'Great Book Debate' of 1989, which led to a more open book market.

A little further down the road is Sappho Books. Since its opening in 1996, the independent store has offered an expansive collection of second-hand books that is spread over six rooms and two storeys. There is something hypnotic about these labyrinthine rooms. While we may enter the shop for a "quick browse", we will inevitably become lost in the shelves and emerge back onto the street after a few hours with an armful of books.

Valhalla Cinema

On the corner of Hereford Street sits the old Valhalla Cinema. Built in the 1930s, the Valhalla has an Art Deco elegance that offers an inviting contrast to the chaotic array of terraces that surround it. The cinema operated under various names until 1979, at which point it quickly established itself as a hub for independent films. It was touted as the "mecca" for Sydney's cinema enthusiasts and was especially popular among the University of Sydney students who received "the best bargain around town", according to one SMH article from 1988. For a mere \$3.50, students could enjoy a feature, two cartoons, a drink, and a packet of Jaffas.

While Valhalla was known for its avant-garde inclinations, a quick glance at a 1980s program reveals it was not dismissive of the feel-good classics either. On a Tuesday night, for instance, one could see Eric Rohmer's *New Wave 'Perceval le Gallois'* and follow it up with a double-feature of Disney's 'Bambi' and '101 Dalmatians'.

The Valhalla also offered a range of 'unconventional' live shows, including the drag performance 'Cycle Sluts' and the controversial sex revue 'Oh! Calcutta!'. So risqué was this revue that its 1971 opening night performance was flooded by police, who arrested the entire cast on indecency charges and banned the production from being performed again. Far from damaging the cinema's reputation, however, this publicity served to make it all the more popular. Like many of Sydney's independent cinemas that began to feel the pressures of the DVD rental boom and the growth of larger cinemas like Hoyts, the Valhalla was forced to close its doors in 2005, leaving a gaping hole in Glebe Point Road's artistic scene that can be felt to this day.

The World Is Family: a review at the Antenna Documentary Film Festival

Rav Grewal and Simone Maddison visit the Dendy.

Vasudhaiva Kutumbakam, or *The World Is Family*, blends the personal and the political in director Anand Patwardhan's retelling of his family's involvement in the Indian Independence movement. While his collection of oral histories are certainly moving, his politics are perhaps too outdated to confront fascism in contemporary India. Accompanied by a Q&A, the film was introduced with a primer on Patwardhan's past works, accolades and, most importantly on his politics — in essence a commitment to Gandhian Liberalism.

Filed across three decades, *The World Is Family* encapsulates Patwardhan's quintessential style: spontaneous, organic and unwaveringly analytical. Narrating the early lives and last days of his parents, Pathwardhan presents a refreshingly intimate insight into the feelings of struggle, nostalgia and hope which have coloured key moments in India's history of independence, Partition and protest. The film's title itself is an attempt to reclaim this Sanskrit phrase, meaning "global harmony", from its co-optation by Hindu nationalists. Although some time jumps between past and present-day were jarring, Patwardhan's use of archival footage is nonetheless a stark symbol of resistance against attempts by Modi's government to censor this period of history.

Much of Patwardhan's work is centred around setting the record straight. By retelling their story, Patwardhan's parents reveal the unity between Muslims and Hindus during the fight for Independence. Critically, Patwardhan foregrounds the millions of working-class Muslims who refused Partition – which they saw as only beneficial to the upper-class Muslims. Unfortunately, it was only the latter group that was permitted to vote in the 1946 provincial elections that led to Partition. As Patwardhan shows, rescuing these historical facts of unity from obscurity remains crucial in combating hyper-nationalistic sentiments.

Nowhere is this purpose more obvious than in Patwardhan's many interviews with his extended family members. Patwardhan's paternal uncles Achyut Patwardhan and Purushottam Patwardhan feature prominently, with insights from their children demonstrating the multifaceted nature of anti-colonial struggle after Independence. Patwardhan's mother, Nirmala, also recounts her memories of Mahatma Gandhi, told through a whirlwind of memories ranging

from her studies at Shantiniketan art college to how she lost "her most prized possession", Gandhi's handkerchief. Recorded through funny outtakes and home videos, these experiences tell the unique yet ubiquitous story of a revolutionary Indian family.

Perhaps the most striking political commentary came from Patwardhan's chance encounter with two young boys at a local school. While speaking to an old family friend, the group moved to a discussion about the origins of recent religious riots in the area. When Patwardhan asked the Hindu boy which ethnic group started the riots, he responded coyly with "the Muslims". His Muslim classmate countered with "the Hindus". Patwardhan, shocked by the boys' partisanship, queried who had taught them these stories. Their gazes shifted to the older men in the scene, a line of teachers jostling uncomfortably in the background, who recited a worn-out rhetoric of "equality" and "empathy."

After shaking hands at Patwardhan's request, the boys admitted that they were not friends. The scene closed with the boys parting in separate directions, one on a pushbike, one walking barefoot through the street.

Patwardhan makes an astute observation here: the same generation that championed freedom and revolution are now teaching the language of division and prejudice they once rallied against. What appears as continuity between the young and the old actually represents a widening separation between the old and the

new, manifesting in a co-optation of revolutionary politics and a distortion of truth. Patwardhan shows that this how Partition is justified, how protest is stifled and how hatred wins out.

Nonetheless, the documentary still finds most of its humanity in its home videos. Family walks along the coast of the Indian Ocean; reunification at a birthday dinner; laughter as wife scolds husband and son; travel time spent in silence on a train to Delhi. These are the scenes which bring *The World Is Family* to life, those which tell a story even though Patwardhan "did not think [the footage] would be a film." The relationship between Patwardhan's parents, a loveable revolutionary and an award-winning potter, lies at the heart of the piece's emotional impact. While Patwardhan notes that "filming created distance" between himself and the deterioration of his parents' health captured throughout the documentary, we found their deaths to be the most visceral and touching moments of all.

While the politics of the film are agreeable, the disappointing Liberalism of Patwardhan's beliefs were centred in the post-film Q&A. After responding to an audience member's question about how to defeat the rise of Hindu nationalism with a defence of electoral politics, Patwardhan was cut off by another burning question: "what are the masses to do?" Returning to a rather utopian dream, Patwardhan answered by disavowing the possibility of a mass revolt and urging the opposition parties to unite against Modi's *Bharatiya Janata Party (BJP)* in the upcoming

election.

Such talk is reminiscent of the 2016 and 2020 US elections, where the democratic candidates – no matter their own political depravity – were seen as the bulwark against fascism. With another victory for Trump likely this year, one can easily see how effective the electoral strategy is; it failed the Muslim workers in 1946, and it continues to fail them today.

When retelling this history, one must also remember that it was this electoral system that put Modi in power — it is dubious to think it will defeat Fascism.

"While his collection of oral histories are certainly moving, his politics are perhaps too outdated to confront Fascism in contemporary India."

Despite a commitment to analysis when filmmaking, Patwardhan's also presents Gandhi's actions and political positions uncritically. There are other histories to be told here, revolutionaries who understood the shortcomings of Gandhi's politics. We do not blame Patwardhan for not having a family so extensive that he could personally reproduce the entire history of India's Independence Movement. However, his assertion that the film is important for the nation to see must be qualified. A

figure like Gandhi, so aligned with the Liberalism that brought India to Modi, is not the figurehead who will help defeat him. Patwardhan's Liberalism is exemplified by his appeal to rationalism: for him the battle against fascism is simply a battle for reason. But Modi does not represent irrationality. Instead, he represents the interests of the Hindu elite. The Gandhian political philosophy of dedication to nonviolence and satyagraha - 'appeal to truth' - are ill-suited to the current task. As Bhagat Singh teaches: "non-violence is backed by the theory of soul-force in which suffering is courted in the hope of ultimately winning over the opponent. But what happens when such an attempt fails to achieve the object? It is here that soul-force has to be combined with physical force so as not to remain at the mercy of a tyrannical and ruthless enemy."

Patwardhan ended the Q&A with a call for a new freedom struggle – perhaps it'll require a new and radical politics.

This screening of The World Is Family took place at 4pm on February 10 at Dendy Newtown. It is a part of the Antenna Documentary Film Festival, running in Sydney between February 9 – 19. Alongside a program of over forty other documentaries from around the world, Patwardhan's documentary was shown again at the Ritz Cinema, Randwick on February 17.

The Year of the Dragon invites viewers to explore modernity behind the celestial

Khanh Tran cracks a fortune cookie.

Tucked in a quaint corner in Haymarket's bustling Chinatown just behind Sydney's Capitol Theatre lies a modest gallery occupied by the 4A Centre for Contemporary Asian Art featuring 'The Year of the Dragon': an exhibition curated by Con Gerakaris in celebration of the Dragon, the highly revered celestial creature in the Sinosphere's Zodiac cycle.

Entering 'The Year of the Dragon' reveals Ye Funa's TRANSFORM.ME featuring Smart or Shamate, an aesthetics focused on rebellious spiky hair reminiscent of a crossover between Final Fantasy VII's Cloud Strife and emo. Once dubbed in the 2010's as China's "most hated" subculture, the space is transformed into a cyberpunk salon centred around a short film narrating the journey of rural-to-urban migrant workers' journey to the aesthetic. Through the story and pop-up salon, Ye shines a light on Smart's fleeting yet enduring value as a point of nostalgia for a whole generation of young Chinese migrants making their mark in their new hypercapitalist environs.

Ascending the stairs leads to the main exhibition, where viewers are greeted with a series of paper stencils. The brainchild of Thirteen Feet Tattoo, a local tattoo studio, the stencils offer a window into a distant, mythological past inked onto the bodies of the present. Each stencil is accompanied by a whimsical representation of one of the twelve Chinese Zodiacs – think rabbits intertwined with a menacing, man-eating Jorōgumo or sakura blossoms gracing a humble mouse (鼠).

The centre of the sleek, dark space is punctuated by a moving animation of Hong Kong-based Sin Wai Kin (單慧乾) submerged in profound meditation, surrounded by a vast blue sky that merges with their own azure drag persona, broken only by the Sun as a

third eye. This is 'The One', deliberately manifesting "twisted figures of desire" through their own self. The only object that dares to move over the course of the short video is Sin's mouth, an eroticisation that beckons onlookers to reflect on the value of Sin's, and, by extension, our own identity as agents of change.

In another arresting display, Yang Yongliang's (楊泳梁) 'Early Spring' and 'Infinite Landscape' reinterprets Guo Xi's (郭熙) eleventh century magnum opus of the same name. At first glance, Yang's 'Early Spring' invites viewers into a familiar scholarly, Taoist contemplation. However, this illusion is quickly dispelled on the grounds, created through a fusion of urban reality and the mystical, with sprawling everyday city life infusing life into a seemingly silent vista.

Meanwhile, its sister in 'Infinite Landscape' radically reimagines shanshui altogether through the medium of an animated video, constructing mystical karst limestone formations with dystopian high density apartment towers. Below these modern Leviathans lies the monotony of urban life with Yang substituting verdant forests with uncomfortable cranes and bustling highways.

Our own megacities reflect an endless pursuit of wealth where all needs and aspirations are met, yet

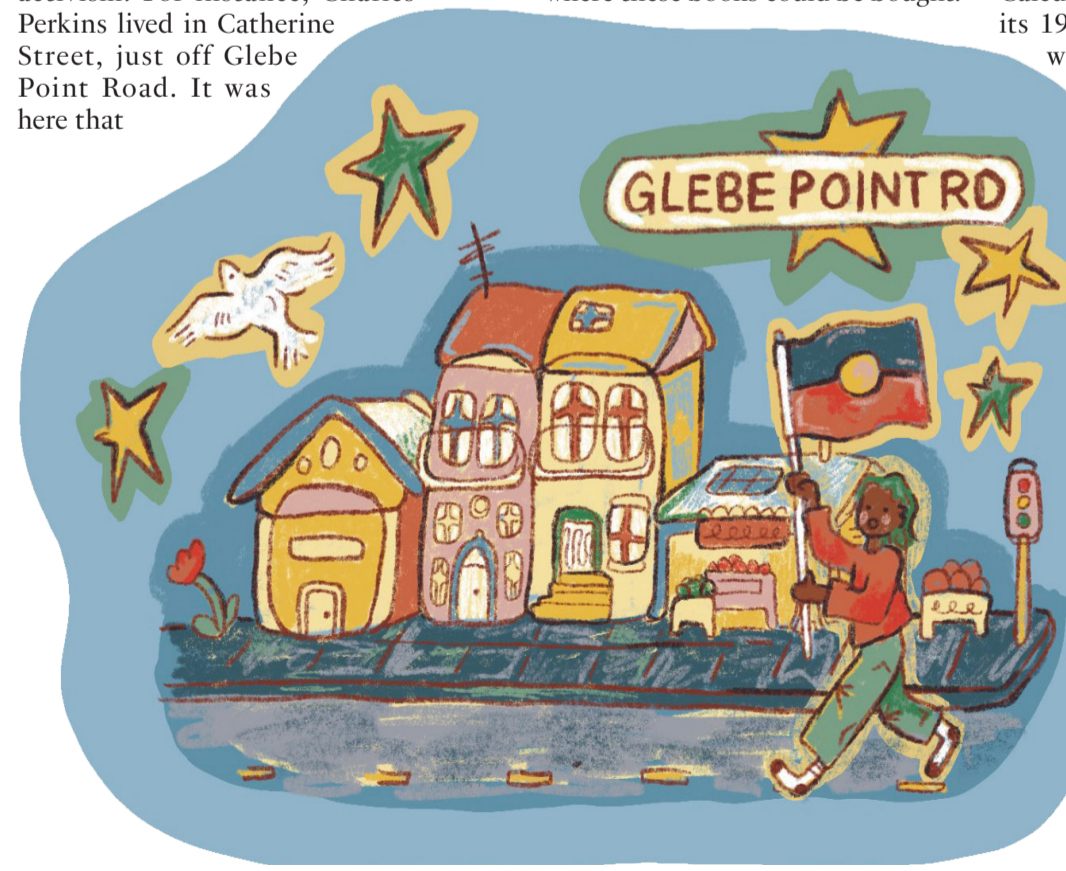
they lock each of its inhabitants in a self-imposed capitalist amnesia that makes Guo Xi's eleventh-century dream of scholarly quietude all but a modern myth.

Instead, yesterday's modern scholars are destined to become the time-poor salaryman trudging his way through the perpetually changing black-and-white metropolis, armed with a lonely briefcase in hand.

It would be an injustice for the exhibition for Honi to delve further. As the Year of the Wood Dragon comes to the fore, this exhibition is a refreshing departure from the archetypal divine power embodied by the creature and family politics traditionally associated with Lunar New Year festivities. Visitors are invited to ground themselves in modernity and question the meaning of change in the background of the seemingly. It is this invitation to contemplate the nature of change that makes 'Year of the Dragon' more than worthy of a visit.

'The Year of the Dragon' forms part of a series of Lunar New Year festivities highlighting the visual arts with the University of Sydney's 'Chasing the Dragon + From Smart to Master' panel discussion and lecture on Sunday 11 February 2024 delivered by WeiZen Ho, Jacquie Meng and Dongwang Fan together with Ye Funa on the exhibition. Entry is free and registration is essential.

'Year of the Dragon' is on display at 4A Centre for Contemporary Asian Art, 181-187 Hay Street, Haymarket, Warrane/Sydney, NSW 2000, from 10 February to 31 March 2024.



Art: Lauren Maccoll

All eyes on Difficult Women Book Club Sydney and January pick, “The Woman in Me”

Valerie Chidiac interviewed Playdough Magazine editor-turned friend Adeline Chai.

Valerie Chidiac: Hello Adeline and welcome to our Honi readership. Firstly, can you explain what Difficult Women Book Club is and how it runs?

Adeline Chai: Difficult Women Book Club (DWBC) was originally established in Barcelona by Linda Massi, who is from Italy and wanted to find like-minded people. The name was inspired by the essay, “The Cult of the Difficult Woman,” from Jia Tolentino’s book *Trick Mirror: Reflections on Self-Delusion* (2019). It’s about how neoliberal feminism has evolved into choice feminism, where women are seen as right regardless of what they do and how there is a snowball effect into pop culture. The intent of the book club is to view literature written by women and minority groups individually, and not as if they are exempt from criticism. In terms of how the global book club functions, we have a shuffle of books that are compiled into a master TBR list. Three books are voted on per chapter, tallied up and we then have three meetings per month about the chosen book.

“Everyone is a difficult woman to an extent. How I define it personally, is a woman who feels that she is a feminist but the internal misogyny slips out and she makes the decisions that aren’t inherently feminist.”

VC: Can you recount your first interaction with Difficult Women Book Club and how it inspired you to establish the Sydney branch?

AC: I randomly saw it on my For You Page, and I’ve always wanted to start a book club. I asked Linda, the founder, “do you have a chapter in Sydney, I’d love to join”. There wasn’t, but she offered the opportunity for me to start one. At the time I went on a 2-month exchange to Edinburgh, a very bookish city, where I kept thinking about the book club. So I messaged her that I would love to do it when I get back to Sydney. She then sent me a Canva starter pack of style for designs, and I created a poster which I stuck all over USyd. I also made Tiktoks and Instagram content. I’m very grateful for Linda giving all chapters the creative liberty over her baby. The book club is probably a movement by now, because it’s furthered by people she doesn’t know personally.

We also have a group chat for different chapters where we talk to each other. It’s really weird though because of timezones. You can get European people really active on the group chat

at 3 am and everyone else is so silent.

VC: What does it mean to be a ‘difficult woman’? Are some women praised for their ‘difficult’ or ‘diva behaviour’, while others are vilified for exhibiting the same traits?

AC: Everyone is a difficult woman to an extent. How I define it personally, is a woman who feels that she is a feminist but the internal misogyny slips out and she makes the decisions that aren’t inherently feminist. It is a very interesting discussion to be had as there isn’t a middle ground; we either put people on a pedestal or we completely degrade them. This ties back to the Britney [Spears] discussion in our January meeting where I realised that female hysteria is increasingly gawked at and to an extent, amplified by the people watching them. At the same time, too much hysteria warrants criticism or hatred from those same people. It’s very weird that some people view this so-called ‘crazy behaviour’ as exciting. With Britney, Christina [Aguilera], Paris Hilton, people loved them for their entertainment value to society. But when we talk about the sad reasonings behind their actions, it becomes too rational. It humanises these figures so much that we don’t want to talk about it anymore. We want them to remain this femme fatale fantasy.

I do also agree that some women are praised for their “diva” behaviour, especially when it fits this archetype of ‘hard to get’. We rarely consider what or who made her this way. People shy away from having this conversation and focus on vilifying women for ‘overreacting’.

VC: How did the first book club set the stage for future meetings? Any dos and don’ts that you figured out along the way?

AC: The logistics have really changed as I did not know how to host an event and would suggest we go to a public park and set up a picnic. There was construction on the Harbour Bridge and someone drilling the whole time we were talking. I remember thinking, “no one sitting here is ever going to come back”, but people were so understanding.

My biggest ‘don’t’ is not to compare numbers of other book clubs. I fixated too much on this at the start, but now I know that even if only five people came to every meeting, it’s fine. The ultimate goal of the book club is to welcome everyone into a safe space and find connection. One thing I do miss in the meetings is that when we have 15-20 people coming in for each session, I often don’t talk to the same people or catch up.

My ‘dos’; be explicit and clear about making the book club a safe space. It’s important for me, as a person of colour, having not felt welcome or protected in spaces before.

VC: When selecting book of the month, do you favour current releases or also consider already published books, such as classics?



Source: Adeline Chai

AC: We do consider already published books, classics as well. Anyone can recommend books and it would go into our huge TBR section. Three books are selected according to the theme — this month is Black History Month. I would love to see more books that mention intersectionality or books written by people from diverse backgrounds, people of colour, LGBTQIA+ communities. For example, when we bring up classics, it’s really just Jane Austen. There are so many classics by Toni Morrison, who people don’t often talk about because she’s not always in that traditional category of what people consider a classic. However, the book club has made it a conscious effort, especially in 2024, to globally read more diverse books.

VC: The book of the month for January was Britney Spears’ memoir, “The Woman in Me”. Can you describe your overall reading experience and identify memorable moments?

AC: I don’t tend to rate memoirs or autobiographies because they feel very personal and I find it inappropriate. Britney’s book did, however, not read as smoothly and I wish she went more deeper into so many things. There’s a lot of factors with the unimaginable trauma she lived through. Even though I can’t really speak for her, she hasn’t really recovered from it and everything is just so recent. As a reader, I’d love to know more about those things, and it probably wasn’t the right place, right time for her to talk about it all.

VC: What would you say to readers who are hesitant to put themselves out there and join book communities?

AC: Honestly, our constant theme for the past six months has just been a safe roundtable for people to share their experiences that they might not have been able to have with a family member, a partner or a friend. You can see the look of relief when you see attendees express things to do with being a woman, or how they relate to an experience in a book and they then get affirming responses from others. This is why this book club exists.

The full interview is on the *Honi Soit* website.

Gimme more!
Rapid fire questions:

Q: Have you ever attended a book club meeting without having read or finished the book?
A: Yes — it happened with the December pick, *The Yellow Wallpaper*, by Charlotte Perkins Gilman.

Q: If you could visit one Difficult Women Book Club branch, which would it be?
A: Our sister chapter, Melbourne, and Edinburgh.

Q: “It’s Britney Bitch” or “The Princess of Pop”?
A: Definitely, “It’s Britney Bitch”.

Q: Would you rather always go out without a book in your tote bag OR never listen to an audiobook again?
A: Never listen to an audiobook again.

Q: Would you rather only be able to annotate in pen OR dogear pages in books you own?
A: Annotate in pen.

Q: This will ignite fandom wars but would you rather only read *Honi Soit*, OR only read *PULP*?
A: I’m biased because my first article was for *PULP*. But I like *Honi* too.

Difficult Women Book Club’s February pick is Alice Walker’s *The Colour Purple* (1982). For more information on meeting details, visit @difficultwomenbookclub_sydney on Instagram.

The March shortlist consists of Roxanne Gay’s *Difficult Women* (2017), Etaf Rum’s *A Woman Is No Man* (2019) and Laura Bates’ *Men Who Hate Women* (2020). *Honi Soit* can exclusively report that leading the votes by a considerable margin is the novel, *A Woman Is No Man*. At the time of publication, DWBC revealed it was, indeed, the March book of the month



SRC Reports



President's Report

Harrison Brennan

Weeks of preparation culminated in a truly spectacular welcome week, the size of which was so exciting to see, a recovery from covid-times. I had an excellent time greeting new students and old faces, and explaining the work the SRC does alongside our brilliant caseworkers and student activists. A massive thank you to everyone involved in organizing this massive week.

During welcome week I attended the Women's Collective (WoCo's) annual rally to end sexual violence on campus. During welcome week, a shocking number of college residents experience sexual assault, harassment or hazing, a culture that has no place on our campus. I also flew with the women's collective promoting their ongoing Abolish the Colleges campaign assisted by Newtown Greens MP Jenny Leong.

Throughout this week and next I will be flying for the myriad of upcoming Palestine actions as the genocide continues. Our Labor government refuses to take action despite the massive dispossession and death Israel has wrought on Palestinians in Gaza and the settler-violence they have endorsed in the West-Bank. We must hold them to account. I want to call attention to the militant community picket in Marrickville outside Anthony Albanese's electoral office which has been ongoing for several days. This scale of effort is required to combat our government's complicity in genocide. On Thursday February 29th there is a student strike for Palestine timed for 2pm at Town Hall, but USyd students will begin their march from Eastern Avenue at 1pm. I will be flying, handing out the SRC tote bags with our orientation handbook/countercourse and 2024 wall planners every Wednesday throughout the semester. Come say hello and bring with you any questions you might have about the SRC. I wish you all good luck with your studies for semester one.

Vice Presidents' Report

Annabelle Jones & Deaglan Godwin

Welcome to 2024! Our main priority this year is building the Palestine solidarity campaign. The genocide in Gaza continues to rage on, and as students we must mobilise to fight the Albanese government's own complicity in this atrocity. The ALP government continues to offer unconditional political support to Israel, including defunding UNRWA. This threatens the entire aid supply to the people of Gaza. This is why a mass movement here in Australia is so important.

We need every student who supports Palestine and is horrified by what is going on, to attend the February 29 National Student Strike. We'll be walking out of classes at 1pm and rallying at Fisher Library, and then marching to join other university and school students at Town Hall. The University of Sydney has a proud history of activism, seen historically in the opposition of the Vietnam War and the 1965 Freedom Rides, and more recently in our vehement opposition to USyd's course cuts and partnership with Thales, one of the world's largest weapons manufacturers. When we stand together, our voices are loud and cannot be silenced. If you want to get more involved, join Students for Palestine USYD. See you February 29! The SRC is also continuing to assist with FoodHub in 2024, which provides food and essential items to students in the Wentworth Building, Monday to Friday, 11am-2pm. If you are interested in volunteering please email vice.president@src.usyd.edu.au.

General Secretaries' Report

Jacklyn Scanlan & Daniel O'Shea

With welcome week and first council just passing it has been a very energetic and exciting time. Plenty has been done and plenty left to do. For welcome week we helped the office bearers with supplies and department budgets to be worked out and decided in the near future. Supporting activism and the operations of the SRC is our first and front priority and we think welcome week has helped that by being visible to the student body and plenty of sign ups and events to promote healthy left wing activism on campus. We also welcome the NUS support campus campaigns and giving us campus autonomy. It will make our national campaigning and Solidarity across campuses easier and gives us the flexibility to fight the good fight nationally even better now. We hope the momentum of welcome week will carry through the whole year. In Solidarity Jacklyn and Daniel.

First Nations Report

Taylah Cooper, Cianna Walker & Ethan Floyd

Bujari gamaruwwa. Welcome, or welcome back, to the University of Sydney on the unceded lands of the Gadigal people— our names are Ethan, Taylah, and Cianna, and we're excited to be your SRC First Nations Students' Officers for this year. You may have seen us leading the student contingent at this year's

Invasion Day protest – this is just one of the many campaigns we've been working on over the break. As a First Nations person, it's a big decision to come and study at the University of Sydney. For many of us, it means living away from our family and ngurumbang (Country), and so we're here to make sure that you feel supported and culturally-safe during your time here. For social support, free study supplies, free food and tea/coffee, and a quiet study space; come and see us at the Gadigal Centre on Science Road. You can also find us at the SRC office on City Road to get involved in the activism side of our work – organising political campaigns and building for protests. It's our job to support you during your time at University. Keep an eye on our Instagram @usydfirstnations for ways to get involved, or email us at indigenous.officers@src.usyd.edu.au!

Refugee Rights Report

Daniel Holland, Keira Garland, Reeyaa Agrawal & Lucas Pierce

2023 has sent portentous signs for the nature of the refugee crisis, and the marginalisation and oppression of refugees, in 2024, both globally and in Australia. In less than 30 years, it is predicted that over a billion people will be displaced globally as a result of climate-change induced disasters and crises.

In the face of this ever growing need for the oppressed and displaced to flee the appalling conditions brought about by environmental collapse and political turmoil, 2023 saw both the right and centre in the western world either scapegoat refugees and migrants for domestic political problems, or systematically deny their settlement, effectively leaving them for dead. In the case of Greece, over 78 refugees died off the coast of Messenia due to border authorities intentionally forbidding the safe evacuation of the fishing boat on which they packed onto land. In the UK, both the Tories and Labour are committed to a program of deportation for those arriving by boat, which has been denounced by countless human rights organisations, and rejected by the British supreme court on that basis. In Germany, the right-wing AfD party were exposed for organising a secret meeting, attended by high-profile politicians in Germany, reportedly discussing how to deport and ostracise Germany's migrant population, and the details of a draconian refugee policy.

The Australian political class has leveled similarly egregious attacks on refugees and migrants. From the decision to keep the offshore detention centre on Nauru open, despite its small occupancy, to

the revealingly alarmist reaction to the High Court's adjudication deeming indefinite detention in contravention of human rights law if deportation is impossible, by imposing new discriminatory laws on migrants settled in Australia or temporary, highly contingent visas, the government has affirmed its commitment to Operation Sovereign borders - a racist policy of exclusion which must be fought against. This year, the refugee rights office will focus on campaigning for the freedoms and rights of refugees in Australia and across the globe, as well as protesting against infringements of their rights perpetrated by the Australian government and right-wing forces. For the foreseeable future, the priority will be to continue protesting and organising for a free Palestine – the Israeli state is currently exacting a genocide on the Palestinian people, creating a catastrophic refugee crisis, with at least 3/4 of the Gazan population displaced – and seeking to contribute to campaigns put together by organisations like the Tamil Refugee Council, who have been ardently fighting for the just settlement of Tamil Refugees in Australia fleeing persecution in Sri Lanka.

Interfaith Report

The Interfaith Officers did not submit a report this week.

What is Contract Cheating?



What is contract cheating?

The University defines contract cheating as getting someone to complete part or all of your assessment (hand in or exam). This includes: buying an assignment from a tutoring company; having a friend complete some of your assessment; having someone coach you through an assessment; using a model answer from a tutoring website or social media (e.g., facebook or wechat); uploading or downloading lecture notes, assignments or exams to an information sharing site, e.g., CourseHero, Github, CHEGG; getting someone to do your exam; or submitting an assessment which has been generated in whole or part by artificial intelligence, including ChatGPT.

Is it serious?

The University considers contract cheating very seriously. It puts your integrity and the integrity of your course at risk. It also leaves you vulnerable to blackmail in the future, where we have seen some students being threatened with being exposed to the University, family, or future employers, if they did not pay an ongoing "fee". The likely penalty for contract cheating is a suspension from the Uni for a semester or two.

How can you get help for your assessments?

If you need help with your assessments the best place to start is with your tutor. Ask them to clarify information you do not fully understand. If you are not satisfied with the help you are getting from your tutor, talk to your lecturer or subject coordinator about getting

extra help. Tell them the websites or tutoring supports that you would like to use and ask them if it is ok. If you are in any facebook or wechat groups for your subjects, do not use any answers to assessment questions that are published, nor should you share any answers or course notes. Be aware that most of those groups have members who are contract cheaters who are there to try to make money. It is extremely likely that anytime you use sites like CHEGG, Github or CourseHero that you will be accused of contract cheating, so it is best to completely avoid these sites. If you are working with another student on an assignment only talk generally about the concepts, rather than specifically discussing the structure or content of your assignment. Do not make notes while you talk. Do not give them a copy of your assignment or take a copy of theirs. If you have any doubts at all, explain your situation to your tutor to check if they think you are legitimately cooperating or if you would be considered academically dishonest.

What if you are accused of academic dishonesty?

SRC Caseworkers can help you to respond to allegations of academic dishonesty or student misconduct. Start by reading our **online information on Academic Honesty & Integrity** (see link below) to get a better understanding of your situation, then **contact an SRC caseworker** (bit.ly/SRCcaseworker) and send them the relevant documents to get advice specific to your situation. The SRC is independent of the University and caseworkers will give you free, confidential advice.

For more online information on Academic Honesty & Integrity including links and resources



Ask Abe

SRC Caseworker Help Q&A

Tenancy receipts/bonds



Dear Abe,

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

Thanks,
JM (BSci)

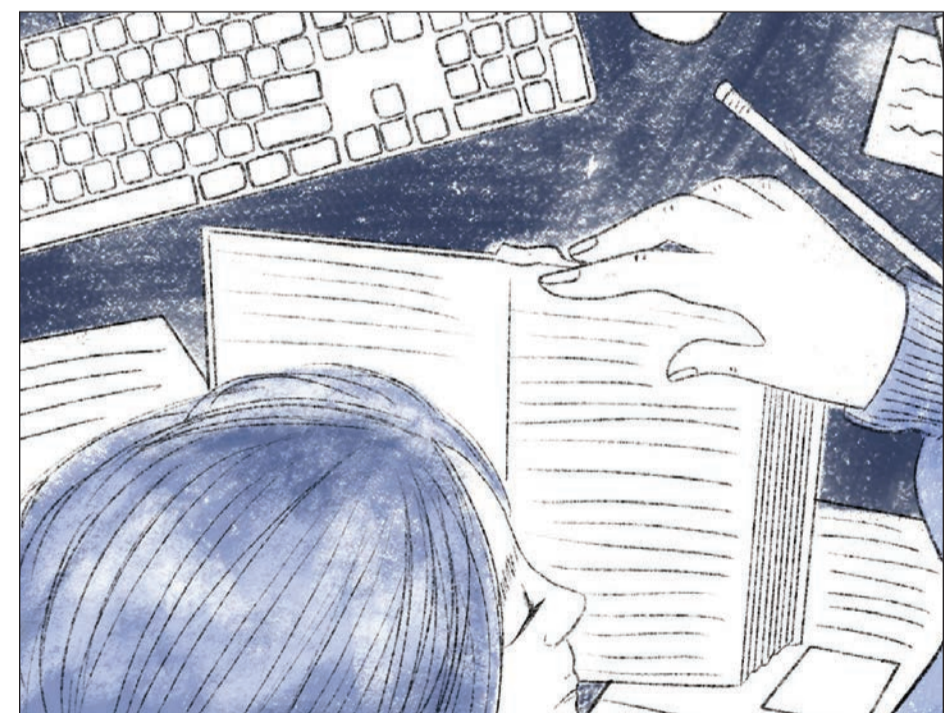
Dear JM,

Email these documents and photos to yourself, so you always have a copy, which is timestamped. When you move out of that home, you will be able to refer to your lease/contract and condition report with photos, to make sure you get your bond returned.

Thanks,
Abe

You should keep a copy of your lease/contract; your condition report (as well as any photos you took of things that were dirty or damaged when you moved in); and receipts for all money paid (bond, rent, etc).

For an accommodation guide and checklist see the ACCOMMODATION ISSUES section of our website: srcusyd.net.au/src-help



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

Ask the SRC!



src

contact a caseworker
bit.ly/SRCcaseworker

srcusyd.net.au
02 9660 5222

WEEKLY QUIZ

- Who was the deputy Prime Minister of Australia in 2004?
- What do Laurie Oakes, Craig Reucassel and Keith Windschuttle have in common?
- In what geological period did dinosaurs first evolve?
- In what year did ABC3 first air?
- Where in the world can you find the oldest bedrock?
- How many Australians are officially known to have fought in the Spanish Civil War?
- In what year was the Great Hall at the University of Sydney completed?
- Where in Australia can you find "Reconciliation Rocks"?
- Which 10th century Anglo-Saxon female warlord is known as "Lady of the Mercians"?
- What came first, the chicken or the egg?

Answers: 1. John Anderson 2. All three edited *Honi Soit* at various points Cooktown 9. Ethelred 10. The egg
3. The Triassic 4. 2009 5. Northeastern Canada 6. 66 7. 1859 8. Gungahlin/

KENKEN

If you don't know the rules, look them up!

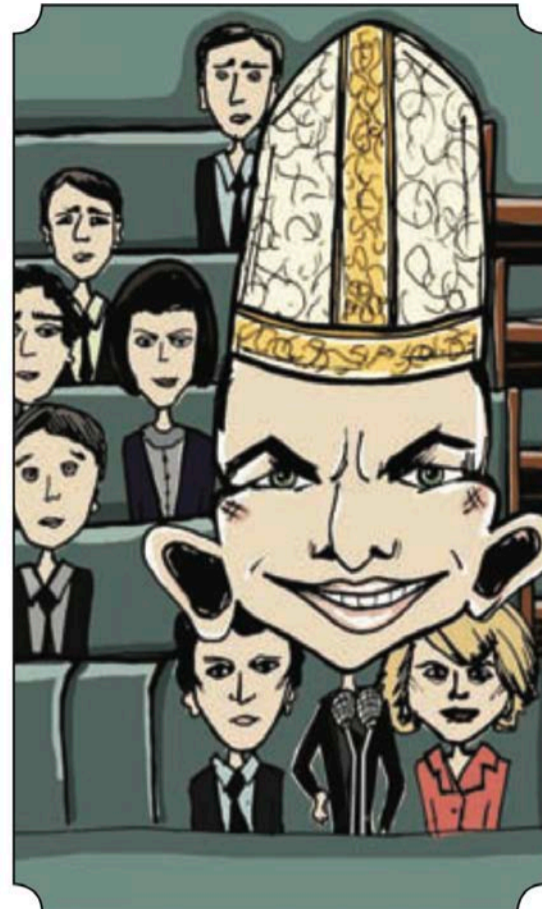
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CROSSWORD

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Crossword: Claire Lyou

DUSTING OFF THE COBWEBS



"Abbott holds the key to sexist views": Women's Honi 2010

REAL OR FAKE?

From Saltburn to Saddam: Barry Keoghan will star in *Amo Saddam*. While Keoghan is Irish, he is not playing the titular character. Instead, he will portray the American soldier/'the bodyguard' of Uncle Hussein — *Amo* meaning 'uncle' in Arabic — prior to his trial and execution. In the process, this soldier will "reckon with the American imperial machine".

Answer: Real. We wish *Honi* had made up this plot.

Across:

- Tree-hugging mammals native to Australia, known for their chlamydia mortality rates
- Small islet that is the capital of Kiribati
- Flowering shrubs or climbers native to America, flowering yellow or purple funnel-shaped flowers
- Whitish eggs of a louse or other parasitic insect which lives on and transmits through contact with a contaminated head of hair
- Red square-shaped character that features in the movie "Inside Out"
- Taxonomic genus of ducks, specifically dabbling duck
- To be unharmed and not at risk
- Spanish word meaning "little girl" (plural)
- Hard seed or stone within a fruit
- The 'talus': Hard whitish tissues that join the tibia and fibula
- Several territories usually acquired through conquest and under the political control by a supreme figure, oligarchy or state
- To have decomposed

Down:

- The surname of Mikhail, a Bolshevik revolutionary
- Large ship made for transporting oil in bulk
- Constellation in the southern hemisphere, given name by the altar where Gods took vows before defeating the Titans
- The capital of Peru
- An ethnic group of Ghana forming approximately half the country's population
- An island country in southeast Asia and the southernmost member of the 'Four Asian Tiger'
- Yellow fruit associated with monkeys
- To have been given meaning
- Sharp-crested ridge separating two valleys
- A genus of fish which includes and sounds like the orange-red raw fish found on sushi
- Short form of the ninth month on the calendar
- A binary digit and basic unit of data

Always Balanced Coverage

DADDY'S HOME

Amelia Raines, Angus McGregor and Ariana Haghighi get cleaned up

Hey there. Are you tired of struggling with stubborn flashbacks and crusty melancholia in your brain? Say goodbye to Daddy Issues and hello to the Scrub Daddy — the ultimate Father Figure!

Introducing the Scrub Daddy — the smiley-faced sponge that's tough on discipline but gentle when in public!

Watch as it effortlessly wipes away your tears and neglect. For an additional small fee, you can add Scrub Daddy's voice function, where Daddy can call you "Good Girl!" once you complete your household duties for the day.

Customer 1: I used to dread chores, but ever since I got my Daddy, it's something I love!

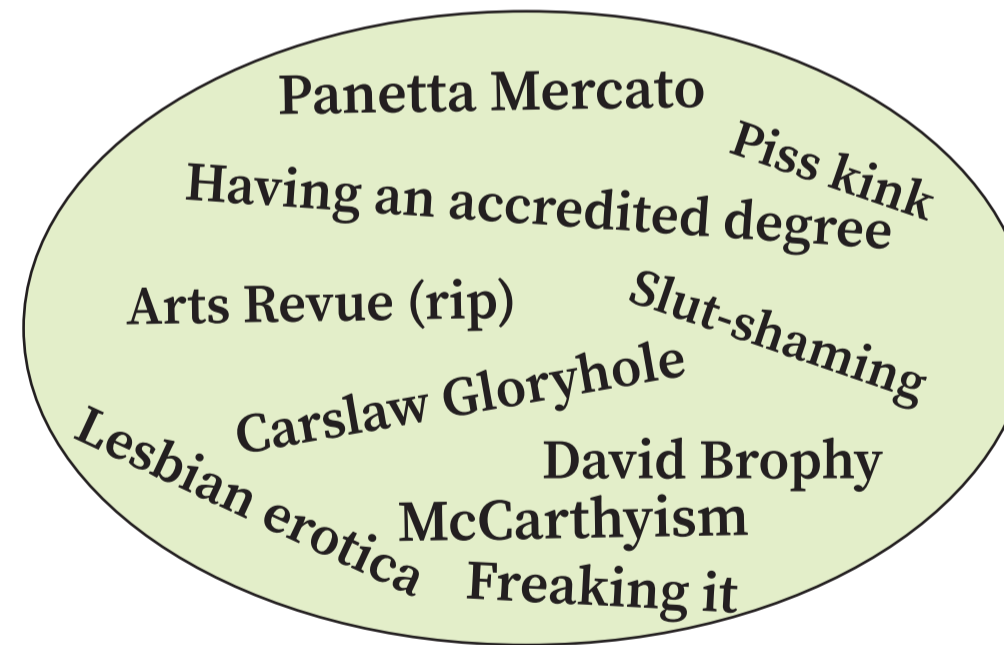
Customer 2: I love how it doesn't scratch my delicate feelings but still gets the job done!

And here's the best part — unlike your real dad who is "fatigued" and on the couch, Scrub Daddy is not afraid to assist with your domestic labour. He will take on domestic duties many household fathers would neglect with a grin.

Your Scrub Daddy doesn't need to subscribe to Neo-con Meninist ideologies to take care of himself hygienically. He is a self-cleaning mastermind and will return to a glistening fresh state after each and every wash.

If your real Daddy can't crack a smile, do not stress! Scrub Daddy has a perpetual smile built into his design.

ONLY THREE CAN STAY:



BREAKING NEWS

The **Right to Disconnect Act** is to receive urgent amendments, prohibiting ex-Honi Soit editors from pestering the current team (chivalry may not be dead, but collegiality apparently is!)

"In my day, I had a HECS to deal with too." Turns out your grandfather was cursed.



NSW Health issues **Bondage Asbestos** warning in local adult stores

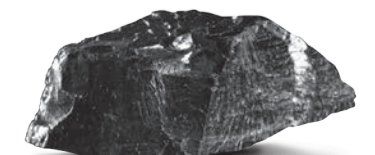


Welcome Week attendees encouraged to cover their drinks walking past Sidebar stall

Women-dominated ticket **VICTIMS** of their own **SEXIST** cover

Heart of Uni Life suffers cardiac arrest <3

Victoria Park asbestos chunk named new Deputy Vice-Chancellor



Join the political party that's bad-arse enough to do some good.



As a political party without a single affiliation, the Good Party is something Canberra might find a little on the scary side. Because, unlike the other parties in the parliament, the Good Party won't be there to do the bidding of a particular interest group such as the Unions, the fossil fuel and mining industries, or some religious entity.

We're there for change.

We want to end the failed war on drugs and introduce a program to control heroin addiction. We want to free the vast majority of Australians from the burden of paying personal income tax with a new system that will keep 99.8% of the income earned in our pockets, ending the affordability crisis. And we want a Royal Commission into the nation's healthcare systems so that they can be re-engineered to once again do the job for which they were intended – provide every Australian with world-class publicly-funded health care.

Big steps in a fairer, more decent direction

The Good Party will establish a Whistle Blower

Protection Agency to shield the people who step forward to do what's right. We will also extend Australia's marine parks. And given that we're supposed to be striving for net zero emissions by 2050, we will end the government subsidies to the fossil-fuel industries that exceed \$11bn annually. We will also put an end

to the negative gearing and fringe benefits tax concessions, the artificial levers that have done so much to make housing all about investment

for the few rather than shelter for the many. The Good Party is a movement for all those Australians starting out in life who want to inherit a fairer, more decent country. You represent 40% of the nation's population, so your vote can make a real difference.

Join the movement.

If this sounds bad arse in a good way to you, become a member of the Good Party and help us change the system. We need you. www.goodparty.com.au/join



The Good Party. Think Differently