

THE UNIVERSITY OF SYDNEY WOMEN'S
COLLECTIVE PRESENTS:

WOMEN'S HONI

WEEK EIGHT, SEMESTER ONE, 2024



Butterfly Dreaming, by **Rasharna McCormack**, Arrente woman.

"I use this animal as a symbol often to represent it as not only one of the dreamings that are of the place I'm from but also I paint them because I enjoy their journey of transforming and becoming something greater than what they already are. I also connect butterflies and spirits as I believe when we do see butterflies they are visitors that have passed in our world."

Feminists stage pro-choice rally countering Day of the Unborn Child

WoCo reports
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Burn the Colleges, but don't forget where they came from

Simone Maddison
Analysis, page 6

Our sisters in Gaza: Period poverty and white feminism

Lotte Weber
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Acknowledgement of Country

The University of Sydney was founded on stolen land. All of us are beneficiaries of this in some way or another. The Women's Collective organises, builds and works on the unceded sovereign lands of the Gadigal and Wangal clans. We honour and respect the ongoing resistance and knowledge systems of First Nations Elders, warriors and matriarchs.

We do not honour the system which has inflicted settler-colonial terrorism upon these communities for 236 years. We recognise the harm that colonial, liberal feminism has done to First Nations and racialised groups across the globe. The systems which uphold patriarchy are colonial systems. The horrors of the colonial regime in this country affect Black

and Indigenous women of colour in a manner far beyond that of non-Indigenous and non-Black women.

We also recognise that land acknowledgements can and have been utilised to appease settler guilt and are treated as a performative and disingenuous checkbox. We commit to grappling with settler guilt, and joining the diverse crowd calling for global decolonisation and land back. Feminist justice requires that we hold Indigenous justice to be an imperative, to be non-negotiable and non-compromising. We must continue to fight for decolonisation. From Gadigal to Gaza, from Wiradjuri to West Papua, from Aotearoa to Arrente, liberation and land back for all.



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HEY! Thanks for picking up this edition of *Women's Honi*!

Making this edition has been an absolute roller coaster but we are so happy with how it turned out. Thanks so much to WoCo, to our editorial collective, the writers and the lovely artists that made this edition possible!

Our edition is rooted in two main values that we commit to for this year: decolonial feminism and abolish the colleges. Make sure to read Simone's article about the colleges on page 6 and Lotte and Emilie's articles about Palestine & feminism on pages 9 and 12.

This edition also brings a variety of feminist voices, from discussions about misogyny in healthcare, reflections about the hypersexualisation of Brazilian women, ecofeminism, feminist liberation through music, and reflections on feminist literature, we hope that there is something in this edition that inspires you.

We have made this edition because WoCo believes that platforming women and non-binary voices is important. What we believe and write shouldn't be ignored but should be celebrated, studied, critiqued and developed for the good of our collective movement.

In love & rage,
WoCo 2024 Convenors

Women's Honi statement on the tragedy at Bondi Junction

On Saturday, April 13, a male attacker murdered six people at Bondi Junction Westfield - five of whom were women, including a new mother. Several more were left in a critical condition, amongst the nine-month old daughter of the murdered mother.

Women's Honi would like to express our sincere sympathies to those impacted, and to condemn the Australian mainstream media's attempts to profile the perpetrator, overshadowing the clearly gendered implications of the attack. This harmful rhetoric only serves to distract from his alleged history of violence against women amidst the ongoing femicide crisis.

Women's Honi extends our support to members of the community affected by this devastating and violent act.

A threat to one woman's safety is a threat to the safety of women everywhere.

Palestine Solidarity Guide

1:30pm Sunday 21 April - Free all Palestinian Political Prisoners! Rally for Palestine

6pm Wednesday 24 April - Solidarity with Palestine: Italian Liberation Day

6pm Friday 26 April - Land Rights, Climate Justice, and Palestine: In Conversation with Professor Mazin Qumsiyeh

3pm Sunday 28 April - Funds for Falasteen (Fundraiser)

2pm Thursday 9 May - Sydney Strike 4 Palestine

1:30pm Wednesday 15 May - Protest 76 years of Nakba: stop the genocide! Free Palestine!

1:30pm Saturday 18 May - Protest for Palestine
These are some of the upcoming actions for Palestine in Sydney!

This list is not exhaustive, so make sure you scan the QR code for all upcoming Palestine solidarity events!



What is WoCo?

The University of Sydney Women's Collective, aka WoCo, is an autonomous activist space on campus for women and non-binary people. We are a group of activists involved in organising on campus and beyond. We meet weekly throughout the semester to organise campaigns, learning groups, mobilisations like rallies and more. We fight to end rape on campus, for Abolitionist Feminism, for decolonisation, for reproductive rights, for safe and affordable housing and to abolish the Colleges.

We recognise the interconnected nature of all oppression in capitalist society and we strive to work with, and uplift the voices of, all persecuted identities, illustrating our shared struggles and our shared path to liberation. We are an inclusive and welcome space and we encourage all feminist students to get involved with our Collective.

We are eco-feminist, anti-capitalist, anti-colonial; and as oppression is intersectional so is our activism. If this ignites your desire for feminist liberation, please do not hesitate to reach out to @usydwoco on Instagram or USYD WOCO 2024 on Facebook.



Trans justice, women's rights, one struggle, one fight.

Tim Duff reports.

Last Tuesday, trans and queer activists led a snap rally for feminist liberation and trans rights outside Sydney Federal Court. Members of the USyd Queer Action Collective (QuAC), Sex Worker Action Collective (SWAC) and Pride in Protest (PiP) called the rally for 9 April at 9:30am to contest an attempted sit-in by anti-trans activists outside the courthouse. Their transphobic sit-in was in support of Giggie for Girls, a "females-only" social networking app being taken to court for discriminating against transgender users.

Giggie CEO and prominent TERF (trans-exclusionary radical feminist) Sall Grover is arguing in the Roxanne 'Tickle v Giggie' case that "biological sex" should be recognised as precedent in anti-discrimination law. In a media statement before the rally, SRC Queer Officer Esther Whitehead said that "[the case] has nothing to do with safety" and by "further ingrain[ing] transphobia in our legal system, people like these anti-trans protestors are putting the trans community at even greater risk."

On the steps of Sydney's Federal Court, speakers led the rally with chants of "out of the bars and into the streets, out of the closets and into the streets" and "queers, queers, queers for Gaza, globalise the Intifada".

Other members of the USYD QuAC spoke, including co-convenors Esther Whitehead and rally chair Jamie Bridge, who condemned police as perpetrators of sexual violence. They called for an end to carceral feminism in favour of community solutions, public housing, shelter housing, safe and affordable trans healthcare and abortions.

The second speaker, Eunice, emphasised that gender-affirming care and reproductive healthcare are interlinked feminist demands and that sex work protections under the Anti-Discrimination Act is a working women's demand. "We know these [TERFs] don't care, but if you, as ... someone who actually cares about your fellow queers, working class sisters, anyone that falls through the cracks of the currently anaemic Anti Discrimination Act, I implore you to cross the picket line," Eunice said.



Concurring with Eunice, Quay-Quay from PiP addressed TERF protesters directly:

"Ever since its inception, there's been nothing radical or feminist in the TERF movement. It is a hateful graveyard for quasi-intellectual ghouls who've gotten so lazy they don't even gesture to the politics of feminist struggle."

"Where are they for sex workers? Where are they for prison abolition? Where are they for dismantling police when they brutalise and murder Blak



women and their children? Where are they for Palestine when over 33,000 are dead, the majority of whom are women and children?"

QuAC and PiP member Juneau joined the open mic to emphasise the importance of solidarity with Palestine,



where women and queer people are being genocided by the Israeli regime. She condemned the illegitimate Zionist regime for bombing hospitals and enforcing the blockade on Gaza, which has led to Palestinian women having C-sections without anaesthesia

showing up to fight for reproductive and sex worker rights.

QuAC chair, Jamie Bridge concluded the rally with a final statement on the backwards rhetoric espoused by the TERF movement which reduces womanhood to merely having a uterus. "Women are more than their bodies, they're their hopes, goals, aspirations." Feminist and queer rights protesters finished off the rally at the Federal Court with a chant of "trans justice, women's rights, one struggle one fight".

"The counter-action by USyd QuAC members is the latest in a series of targeted disruptions to TERF events by queer activists."

In March 2023, QuAC successfully drove British TERF Kellie Jay Keen, or Posie Parker, out of Victoria Park during her 'Let Women Speak' tour. In June, queer activists internally disrupted and protested a "Why Can't Women Talk About Sex?" talk in NSW Parliament organised by a group of TERFs including Sall Grover and her lawyer, failed Liberal candidate Katherine Deves. QuAC coordinated with ANU Student Association (ANUSA) to protest the same talk when it was taken to Federal Parliament House.

Photography by Grace Street.

and a dire shortage of reproductive healthcare products.

Similarly, Siobhan from Action for Public Housing spoke to the necessity of public and shelter housing as a feminist demand as women and queer people need housing independence to escape domestic and sexual violence. Max (QuAC) reflected on his connection to the queer rights movement, saying that there is pride in radical queer demands because they are inherently feminist.

The last speaker, Andi, criticised the waning TERF crowd for wearing the suffragette flag, a symbol of first wave feminism that famously excluded Black women. They said it was a reflection of trans-exclusionary feminists' racist sectarianism to this day, and that they are not at pro-Palestine rallies, Invasion Day or

Feminists stage pro-choice rally, countering day of the unborn child.

WoCo reports.

On Sunday, feminist activists gathered to stage a counter-protest against the Day of the Unborn Child procession outside Sydney's St. Mary's Cathedral. The procession is organised on an annual basis by the Catholic Life and Family Institute.

University of Sydney SRC Women's Officer Eliza Crossley chaired the rally, calling on activists to "fight for reproductive justice" against anti-choice rhetoric espoused by the Church's Day of the Unborn Child.

"We would be no feminists at all if we accepted the current situation regarding abortions in this country," said Crossley. "There are only two public hospitals in NSW that administer surgical abortion... and abortions can cost between \$400 and up to \$5,000."

SRC Queer Officer Jamie Bridge expressed their ire to the procession's claims to "care about children's wellbeing" while "blindly following the Vatican", citing Pope Francis' release of Dignitas Infinita, a 20-page synodal document that ignited debate within the Church on trans inclusion.

"We live in a country where sex workers can be legally fired, evicted and refused medical treatment simply for their line of work. Forty per cent of young homeless people in this country are queer. Those across from us do not care about life, they only care about controlling others and forcing us to give birth."

In a poignant turn, Madi Hooker, a member of Macquarie University's Women's Collective, told

the audience about her own abortion.

"Abortion is not as black and white as pro-life people try to make it out. It can be, and often is, a deeply personal decision. One in three women in Australia have had an abortion, these are your sisters, nieces, colleagues, mothers, someone you love will have a choice."

Hooker then implored activists and the public to view abortion through the lens of healthcare and that people who undergo the procedure should be treated with dignity. "Abortion is healthcare, and should never be treated as a taboo or shameful within our healthcare system."

Meanwhile, Pride in Protest's Melissa Sara drew attention to the Cumberland Council's controversial motion that banned drag queen storytime events and pointed to the need for NSW to pass an Equality Bill that protect LGBTQ+ rights. "Banning children from seeing drag does not stop them from being gay or trans. Right now, NSW is the only state without self-ID. Unsurprisingly,



the Labor party [is turning] its back on queer rights," she said. Agreeing with Sara and other activists, USyd Queer Action Collective (QuAC) member Juneau Choo labelled the pro-life position as essentially calling for "non-consensual forced pregnancy".

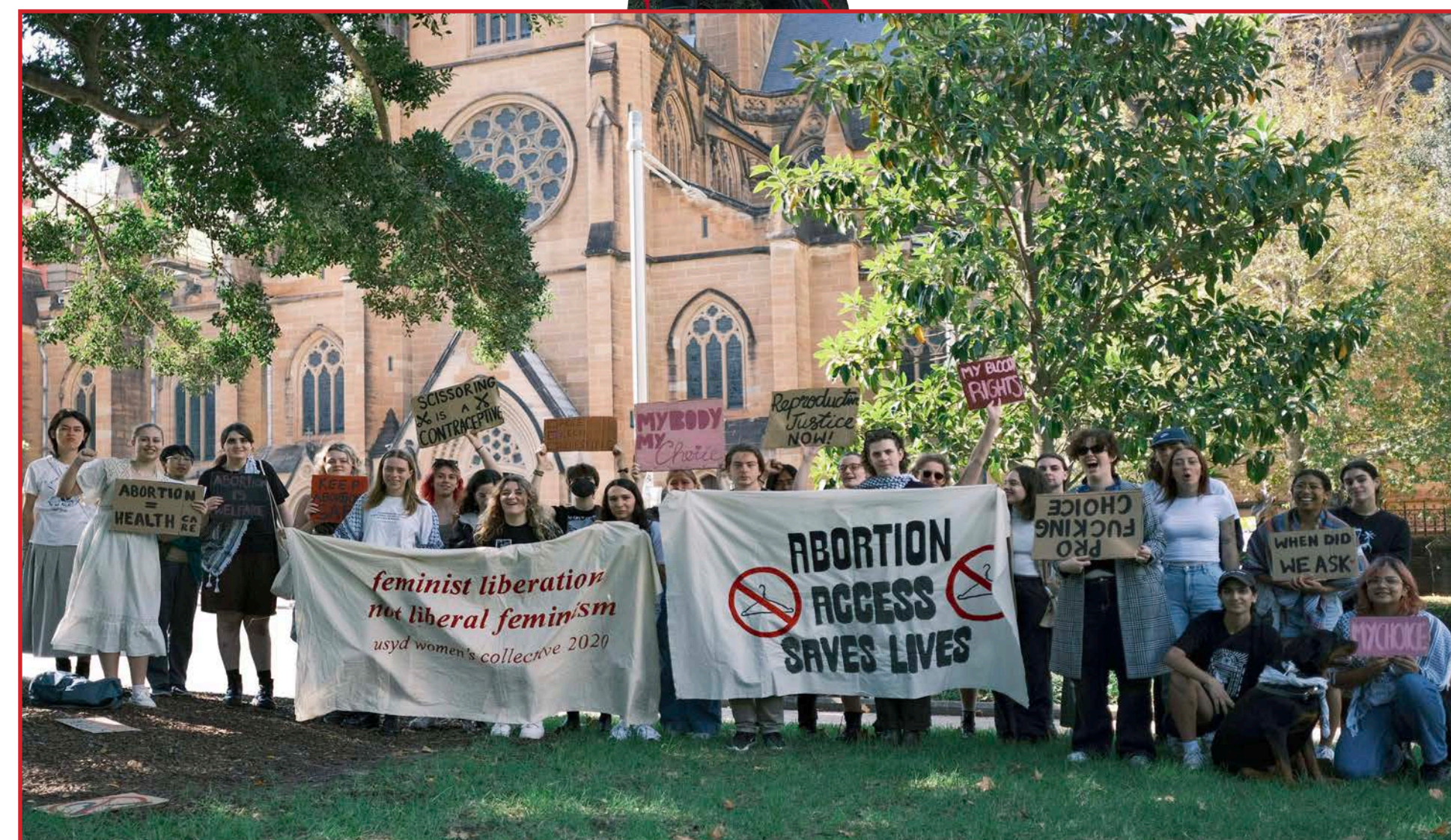
They also drew connection between the fight for reproductive justice and medical injustice facing Palestinian women during the ongoing genocide in Palestine by Israel.

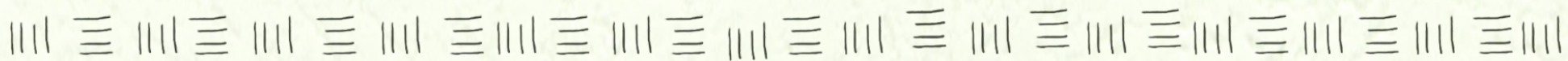
"I'd like to see these pro-life bigots say one name of the thirty-thousand Palestinians who were martyred. Together on this stolen land, we commit to stopping the Zionist genocide of the Palestinian people," Choo said. Encapsulating the

counter-protest's radical vision for bodily autonomy and opposition to patriarchy, QuAC Co-Queer Officer Esther Whitehead condemned the Church's conservatism and spoke of a profound sense of disillusionment that she and her parents had as Irish Catholics with the Church's resistance to change.

"This institution [the Catholic Church] stands for nothing [when it comes] to bodily autonomy for women," said Whitehead. The counter-protest has a long tradition dating back to at least 2018 when the debate surrounding decriminalisation of abortion intensified in the NSW Parliament.

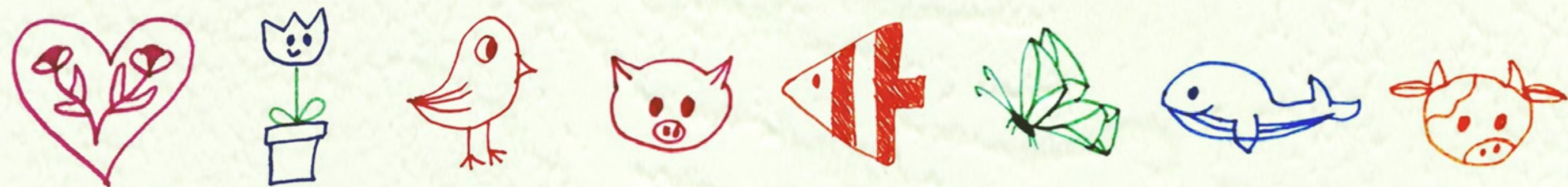
Photography by Ishbel Dunsmore.





Why animal liberation is imperative to female liberation (and liberation for ALL!)

Words and art by Maddy Barry.



Audre Lorde famously said in her keynote presentation at the National Women's Studies Association Conference in 1981: "I am not free while any woman is unfree, even when her shackles are very different from my own. And I am not free as long as one Person of Colour remains chained". This quote has continued to resonate with feminist, POC and queer activists for many years, as it speaks to the systems of oppression that work to keep us all subjugated. This is an important argument of intersectional feminism, which emphasises the idea that under a system of institutionalised oppression such as our own, all forms of oppression are connected. I argue that this sentiment should be extended to all living beings – animals included.

Before you protest, let me explain. The systematic enslavement and oppression of animals has continued because of the notion of speciesism – the idea that human lives and interests are more important than that of animals because humans are genetically and evolutionarily superior. All throughout history, this same logic has been used as a tool to justify the oppression of others. Is this not the same reasoning that was used to rationalise the subjugation of women? Many academics have also pointed out that this was the logic behind social darwinism, and was used to justify the enslavement of and attempts to eradicate racial minorities all across the world. The belief that men with white skin were somehow more evolved and genetically superior permeated scientific and cultural discourse, and made the white man think he had some sort of god given right to rule the world.

Although most people acknowledge that notions of sexual and racial difference are based on socio-political constructs, the language of dehumanisation still continues when we equate certain cultures with that of animal characteristics or savagery in order to justify their subjugation. This language has been used to justify

and uphold colonialism in Australia, South Africa, Rwanda, Congo, Sudan, and most recently Palestine. They cast marginalised communities as an 'subhuman other' and rely on a gross perversion of the politics of love that all creatures on Earth are entitled to.

All persons are deserving of love, deserving of life, and deserving of protection, and this must extend to animals too.

This is not to mention the animal agriculture industry's detrimental effects on the environment, and the way this further oppresses marginalised groups in our society. The amount of land being cleared for farmed cattle is expanding each year, degrading the land, and often displacing Indigenous peoples with it. Environmental racism leaves many communities of colour and poverty in areas that are heavily contaminated with animal waste and little to no access to healthy food. This is despite the fact that the land, water, and energy that is used to produce such large quantities of animal products, would be far more efficiently used if it was to grow plants directly for human consumption.

Ecofeminism has long argued that the oppression of women and the degradation of the environment are consequences of the same systems of power, namely, patriarchy and capitalism. In fact, there are inextricable links between the negative effects of climate change and women's inequalities, particularly women of colour, migrant women, and those living in rural, remote, conflict and disaster-prone areas. Across the world, women depend more on, yet have less access to, natural resources. In many regions, women bear a disproportionate responsibility for securing food, water, and fuel. As the rate and severity of natural disasters continues to rise, young girls are forced to leave school earlier and earlier to help secure these much needed resources, and when these disasters strike, women are more likely to be injured, and less

likely to survive, due to longstanding gender inequalities that have created disparities in information, mobility, decision-making, and access to resources and training. Hence, any strategy to address one must take into account the other.

The struggle against animal liberation is also a struggle against most of what we see as masculine in our society today. Hunting and killing animals is the basis upon which our understanding of masculinity in the Western world is built. Meat consumption itself has even become masculinised. Reducing meat consumption reduces harm to the environment, human health, and of course, animal welfare. Yet, Australian men not only eat more meat in general, they report less willingness to reduce their meat consumption or consider going vegetarian. An investigation in Australia found that rejecting meat was seen as symbolically rejecting a traditional masculine identity, and conversely, those who abstain from eating meat are viewed by others as less masculine. Ecofeminism proposes that only by reversing current values, thereby privileging care and cooperation over more aggressive and dominating behaviours, can both society and the environment benefit.

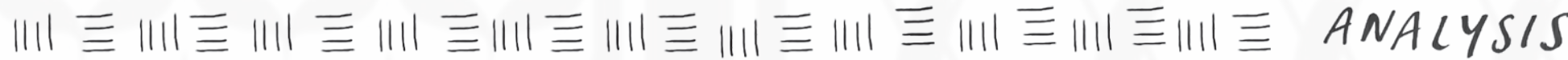
How can feminists justify the exploitation of animals when the exact same institutions are working to oppress marginalised groups? Feminism and other social justice movements should be deeply concerned about the ways in which animals are treated and the unsustainability of our agricultural system as it stands. If we leave animals out of our liberation struggles, then we are taking the playbook of our oppressors, and using it to subjugate others. This exposes that we are not really seeking a system of equality or trying to dismantle unjust hierarchies, we are simply wanting to better position ourselves within it, championing one form of justice while denying another.

So where to from here?

Animals need to be included in liberation discourses, because humans are animals, and our oppressions cannot be separated from each other. We, thus far, have failed to recognise that we are also animals. It is evident that these forms of oppression are a continuation of the domination of the 'other' (animals, nature, women, indigenous peoples, and subordinate classes) that spans the history of patriarchal, hierarchical colonialism. We must look towards a view of the world that sees every living being as equally important, because we are. In terms of ecological impact, the science is damning. We know that each living organism plays an equally important role in the ecosystem of our world. So why are we still so hell bent on believing that humans are more important? Science has even started to question the very notion of separating organisms into species – as a potentially redundant and outdated form of categorisation for incredibly complex beings.

On an individual level, this might look like eating less meat and dairy, or cutting it out of your diet completely if you can. But change can not come purely from individual consumer choices alone. Systematically, we must fight for a better world view. A society that stands up for what's right to create a better world for us, otherwise the planet and every living being will continue to suffer under these same systems of oppression.

Because none of us are free until all of us are free – and that includes every living being on Earth.



Our sisters in Gaza: period poverty and white feminism

Lotte Weber sheds light on the immense period poverty that Palestinian women face.

Today, women have the right to study, vote, work, drive, lead, and do anything else they can dream up. The glass ceiling is cracking and the gender pay-gap is narrowing. At least, that's the vision perpetuated by white feminism. But what about women in other parts of the world? What about our sisters in Gaza?

As the war on Gaza enters its sixth month – and 76th year – Palestinian women and girls find themselves condemned to immense period poverty. In Gaza, the latest death toll reached 33,634 casualties and the United Nations' Office for the Coordination of Humanitarian Affairs reported that more than half of Palestinian homes have been destroyed. Survivors have scarce access to food, water, shelter, and sanitation; there are issues at every level. That's without the added monthly complications women face due to non-existent menstrual care. An extreme shortage of period products made headlines in past months, as women were forced to use scraps of tent in place of sanitary pads. Other challenges include a lack of water to wash with and total sanitary deprivation with instances of hundreds of people sharing one toilet. Unsurprisingly, periods are making life in war even more unbearable. However, it's not something colonial feminism is ready to address.

I interviewed key spokespersons from Sydney's Palestinian advocacy movement to better understand the issue. Dr. Kate Ahmad, a physician and vocal social justice advocate, balances her consultation hours with time spent working on Australia/New Zealand Doctors for Palestine, a board of medical professionals speaking out against human rights breaches and the "destruction of the Gazan healthcare system". Medical institutions "have mostly been silent on the issue, despite the targeting of healthcare workers and facilities," Dr. Ahmad said. I also sat down with a prominent Palestinian student activist from the University of Sydney whose work on campus is helping to keep the crisis in Gaza at the forefront of students' minds.

According to Dr. Ahmad, "period poverty is a huge problem in Gaza". There are about "600,000 women in Gaza who have periods. Most of them are displaced and living either in tents or crowded homes." Sanitary pads are a main concern. In an anecdote, Dr. Ahmad shared one Gazan woman who had been living in Rafah explaining to Doctors for Palestine that pads are "much more expensive than they were prior to the war". She noted that in addition to being unobtainable, "sanitary pads are being made of different materials and have induced allergic reactions".

Ihsan, a woman living in Gaza told Oxfam aid deliverers, "the pressures and psychological strain have even

caused menstrual irregularities for me." For Ihsan's 13-year-old daughter, who just began her period, the experience is an atrocity. Across Gaza, many women have opted to suspend menstruation by taking period-delaying pills such as norethisterone, rather than risk infection. This, however, "is not medically appropriate or available for all," Dr. Ahmad stressed.

With no access to proper sanitary items, women have resorted to tissue and scraps of clothing or tent.

A total sanitation crisis has also left menstruating women with high degrees of discomfort and humiliation due to a lack of privacy and water. This is paired with adverse health outcomes such as UTIs and heavier or more frequent bleeding. The "compounding issue is the lack of bathroom facilities and water," Dr. Ahmad warns. "Many women living in tents have no access to normal toilets or bathrooms and are forced to use a makeshift area near their tent." Water may only run once a week, making regular washing near impossible. "In a war zone, where almost every aspect of life is difficult, this further contributes to deep distress."

According to one Palestinian student, student attitudes on campus are largely in support of Gaza. "The majority of people, especially right now, are pro-Palestine," and that includes the student unions and the majority of the Student Representative Council. However, the student noted that the University of Sydney operates "like a business, so the interests of workers' rights, the interests of Indigenous rights and climate activism has never really been at the forefront". The same can be said for Gaza, with Vice Chancellor Mark Scott, limiting pro-Palestinian activity on campus late last year. On a national scale, polls consistently show Australians are more sympathetic to Palestinians than is reflected in Australian Government policy. In response, Nasser Mashni, President of the Australia Palestine Advocacy Network, stated "recognition is a first step towards upholding the full rights of Palestinians, including the right to self-determination, dignity and equality in their homeland, but it's only the beginning of the work Australia needs to do."

A dominant barrier in our collective receptiveness to Palestinian struggles could be white feminism. The Palestinian student emphasised to me the importance of dismantling disparity in our attention to women's rights in the Global South versus the West. The student explained that a false facade exists where many

believe "that colonial feminism or white feminism is pro-women's rights, when it's actually just about white women's rights: things like equal pay and making more women CEOs." "Real feminist liberation is liberation for all, including black and brown and all coloured women." When asked about period poverty in Gaza the student told me that a "lack of access to hygiene care and medical care" is correlated with longstanding "implications of colonialism", a recurring phenomenon in "Global South communities." They argued it is vital to understand period poverty "as a systemic issue," and that advocacy must focus on "creating an environment where Palestine can self-determine and self-govern," rather than handing out free period products.

Where to from here? Achieving a permanent ceasefire and allowing humanitarian aid through to those in need has been called for as the main factor preventing Gaza's recovery from period poverty. Dr. Ahmad and the

board of Doctors for Palestine will continue to fight for "a restoration of the infrastructure in Gaza, and freedom, dignity and safety for Palestinian women". Moving forward, Dr. Ahmad said that while, "aid organisations should continue to try and get sanitary products into Gaza... attention should also be given to restoring water supply and providing other means of washing". For students looking to get involved, the Palestinian student interviewed said that "knowledge is power". The student urged others to make efforts in "speaking to Palestinians and speaking to pro-Palestinian advocates on campus about what's happening" and "trying to find a way to learn more". They also highlighted the importance of lifting the siege on Gaza and ending the military occupation to further human rights abuses.



Art by Khanh Tran

Palestine, abolitionist feminism, and the carceral international system

Emilie Garcia-Dolnik erases borders.

Since October 7th 2023, the world has stood silently and watched as the Gaza Strip has been ravaged by Israeli bombardment in a brutal massacre of civilian life. In the face of over 33,000 recorded Palestinian deaths and an ongoing large-scale humanitarian crisis, we have seen the global failure to bring an end to the genocide of Palestinians and the decontextualisation of the decades-long Israeli occupation of Palestinian land, and stifling Palestinian resistance and aspirations for self-determination.

Carcerality, in all its manifestations, is a signifier of continued colonial power. The border is ideologically configured as a fixed concrete boundary that ostensibly protects and contains those within its designated margins. Modern conceptions of security are predicated upon the infallibility and defence of the assumed state system. To fortify these ends, state power and 'legitimacy' manifest themselves in the militaristic potential to both secure the state and inflict violence on those that constitute as the 'other'; i.e. non-citizens.

“Israel’s continued violence against the Indigenous Palestinians renders the Israeli state and the territories it illegally occupies into a bastion for colonial-carcerality; it reflects the hierarchy of global power as predicated on proximity to the imperial centre and whiteness.”

The Israeli State is a site of hypersecuritised and restricted mobility, ultra-surveillance and sustained state violence. Patterns of colonial violence have been replicated by Israel in the occupied Palestinian territories; both formally recognised occupied territories (like the West Bank, the Gaza strip and East Jerusalem) and Palestinian lands which were seized during the 1948 Nakba and remain occupied (with most inhabitants living in exile).

Within the matrix of colonial control, Israel has tried to render Palestine into a carceral territory, devoid of statehood or sovereignty, while subjecting the Indigenous population to a regime of policing, incarceration, bordering, and surveillance. Carceral logics developed alongside the modern state interweaving the two in a nexus of violence. Grappling with both anti-carceral feminism and decolonial justice means creating room for the alternative re-imagining of the international global order, as

aligned with anti-imperial feminist logics that dissolve the state and demarcated borders as antithetical to global solidarity movements for trans/international justice.

Israel’s carceral oppression of Palestinians has manifested in itself in (1) the construction of hyper-securitised borders across historic Palestine, (2) the restricted mobility of Palestinian individuals who must traverse arbitrarily violent checkpoints and barriers to navigate their own territory, (3) the systemic blockade on essential resources to the West Bank and the Gaza strip, (4) the continued attacks on the lands which were internationally designated for a future Palestinian State by the Israeli Government and the physical and psychological threat of territory reclamation, (5) non-attribution of Palestinian sovereignty that ensures legal/administrative power is bestowed solely upon the state of Israel and its Jewish citizens, (6) constructions of settlements and roads in the West Bank that enable freedom of movement to settler populations while denying those same rights to Palestinian populations, and (7) the indiscriminate murder and/or detainment of Palestinian populations that oppose, or are believed to oppose, the Israeli regime.

Carcerality is global; it is omnipresent, deeply interwoven within the international power structure, and greatly profitable. In 2021, Frontex, the border agency of the European Union (EU), began utilising Israeli Heron Drones as a new form of contactless surveillance, replacing naval patrol boats in the Mediterranean. Loewenstein, the author of *The Palestine Laboratory*, distinguishes the integration of drones into EU border surveillance as a technological upgrade that enables the EU to willfully ignore migrants in distress by rejecting or delaying the deployment of naval assistance. The EU’s strict regime of suppressing the rights of asylum seekers, refugees, and migrants is inextricable from the racially-dependent matrices of citizen desirability.

“Israel, as such, is not rogue or deviant in its exercise of power to deny Palestinians the right to life, but instead follows established global norms of colonial violence.”

The EU itself is a product of the neoliberalism that positions the state at the centre of international negotiation and cooperation. State-centric endeavours are thus partisan to

the constructed hierarchies that place state security over human security.

The state is the ultimate carceral authority and colonial signifier. Carcerality is employed here for three purposes: (1) The state may arbitrarily detain, neglect, and/or execute those that attempt to cross, question or defy its borders in the exercise of bio/necropolitical power, (2) the state itself is a prison whose borders are non-transcendable and that disaffords legitimacy or power to global calls for solidarity in trans/international issues, and (3) the state may delegitimise another less powerful state at whim, for its own violent agenda, and destroy the sanctity of life in its wake. It is no coincidence that Gaza is referred to as the world’s largest open-air prison, and that abolitionists like Angela Davis see the Palestinian struggle as an integral part of abolitionism...

Feminist Foreign Policy (FFP) sees the destruction of the state as the ultimate end goal — the need for the state will diminish if the international sphere is governed by an ethic of care regardless of identity or positionality. Yet, those countries that have outwardly 'committed' to Feminist Foreign Policies, such as Germany, see the continued sale of arms and weaponry to Israel, including in the face of genocide.

“Here, white feminism bears again its violent head, where whiteness and capital gain has taken precedence over the protection of human life, rendering so-called FFP into mere feminist-washing.”

As such, we continue to see the need for decolonial approaches to foreign policy and re-imaginings of the international power system.

Time, and time again, border de/remarcations are sites of continued violence, in which the most powerful actor prevails. Reimagining the nation-state is fundamentally an Indigenous-led and feminist struggle, bestowing power on the communities that continue to be disenfranchised by colonial power.

Solidarity, as such, is the ultimate form of resistance to an individualist neo-liberalism that seeks to create and maintain the elite. Single-issue politics that refuses to see linkages between carcerality, militarism, intersectional identities and the global power system, will always be insufficient in targeting the globalised systems of oppression that occur in the post-colonial world.

Within the tradition of anti-carceral feminist logics, decolonial abolition is the method by which the constructions of the oppressor can be dismantled, inclusive of the dissolution of modern border politics that reinforce the idea of the modern ethnostate.

Carcerality extends beyond the prison. Indeed, it permeates every aspect of the colonial-capitalist power dynamics that define relations between the Global North and the Global South. Israel’s occupation of Palestine is constructed within, and to fortify, the colonial matrix of oppression.

“Human security cannot be achieved without dissolving the system that places the state, as a fallacious protector of Human Rights, above the sanctity of human life.”

Global inclinations towards the sole construction of the ethnostate constitute violent politics within a globalised world, and are unavoidably connected to constructions of international carcerality. As such, problematising violence and warfare constitutes a rejection of normalised settler-colonial logics.

The dissolution of the modern state system aligns itself with an abolitionist-feminist politic that seeks to reinstate grassroots autonomy in the rejection of the carceral constructions that ensures the supremacy of the West.

However, alternative reimaginings are routinely and systemically excluded from popular consciousness, in part due to the structural omission of Black, Indigenous, POC, and feminist perspectives and traditions from academia and politics. It is then incumbent upon those in both the Global North and the so-called Global South to advocate for decolonisation across trans/international borders to achieve justice.



Art by Yasodara Puhule-Gamayalage.

Our heavy crown

Peta Pyrgiotis brushes her hair.

“You get up and comb your oppression and exploitation every morning.”
- Stilson, 2009

The social construction of Black women as an intersectional minority has racialised their beauty aesthetics where their hair is othered from the socially idealistic woman. These beauty standards exclude and reject non-Eurocentric women and uphold white supremacist values.

The first half of my life, I spent my time trying to approximate whiteness. Now I have invested myself physically, emotionally, and financially into recognising the beauty in difference and the power in uniqueness. However, the responsibility on Black women to educate and reclaim their own individuality has become a physical manifestation of racial ideologies which only further masculinised and vilified them.

In reality, Afro hair has always been a beautiful and integral part of Black women’s culture. From the moment black girls sit between their mothers

legs to get their curls detangled, scalps oiled, braided and covered for sleep, it is understood and appreciated that their hair is their own crown.

Growing up, I was taught methods to nurture my hair. I would make “kibbeh” to soften my hair and then my mum would put my hair in twists to protect it. To many Ethiopians and East Africans, “kibbeh” is an important homemade mask made of blended thickened cream. Originally, it was created to make our hair tolerant of the sun’s heat. In the western world, it is now used to make hair soft and malleable as well as a reminder of the cultures of our ancestors. Once the mixture has been applied and washed out, ancient practices are braided and woven into us to remind us of our pasts.

However, as they grow up, their hair becomes physical manifestations and manipulations of racist ideologies. Hair becomes a tool of oppression that physically represents racial inferiority. For Black women, hair bears two sides of the same coin. The understanding that our hair represents the strength

A woman’s wyll: Isabella Whitney and the female writers of Shakespeare’s London

Gracie Mitchell opines.

*The time is come I must departe
from thee, ah, famous Citie:
I never yet, to rue my smart,
did finde that thou hadst pittie,
Wherefore small cause ther is, that I
should greeve from thee to go:
But many Women foolyshly,
lyke me, and other moe.*

It remains a common misconception amongst scholars and the general population alike that before the rise of the Second-Wave feminist movement in the late 1960s, women were passive participants in their patriarchal societies; women were to be seen — primarily to be put on show for the male gaze — and not heard. Yet, contrary to this assumption, women have constantly dissented against the gendered confines of their androcentric worlds throughout history. As the seminal historian of women’s history, Gerda Lerner, aptly encapsulates in her essay *The Majority Finds Its Past*: “Women have always been making history, living it and shaping it... [yet until the 1960s, historical writing ignored history and the female point of view.”

The women of early modern London — or London between the sixteenth and eighteenth centuries — are no exception to this phenomenon. While these women did remain largely subordinate in London society compared to their male counterparts, women, albeit chiefly white women, nevertheless dissented against their inferior position; many female early

modern Londoners were anything but passive.

Writing was a key means through which women were granted the ability to dissent against the patriarchal society of early modern London. Specifically, the medium allowed women to showcase, explore, and subvert the traditional roles of their sex to a range of audiences, meaning that they were able to pose a major danger to the gendered social structures of early modern London. Further, writing granted women a means to reach beyond the household realm, a place where women, particularly middle-class women, were ultimately confined. Writing, then, allowed the women of early modern London a chance to project their voices — often little heard amongst their male-dominated society — into the public realm.

A prime case study of this idea is evident in the work of poet Isabella Whitney. Believed to be born in 1548, it is said that Whitney is the first recorded Englishwoman to have written secular poetry for publication. Although not born in London, Whitney was living and writing in England’s capital roughly the same time as the likes of William Shakespeare, John Donne, and Ben Johnson. Yet, unlike these much-remembered writers and playwrights, a lack of scholarly interest has meant that little is known about Whitney’s life and her work is rarely studied in classrooms.

Reading Whitney’s poetry is a testament to the power of early-

and fragility of those that came before us, while continuing to struggle with the feeling that we need to maintain our oppressors racist mentality and conform to Eurocentric beauty standards.

There have been continuous uses of institutional power and authority that have forced Black women to cover and mute their hair. The Tignon Laws and the afro as a symbol of resistance cemented these hierarchies and further used hair to vilify and other physical features. This close link between hair as a physical and tangible entity and the lived experience of Black women proves the significance of it as a marker.

These markers represent systems and ideas often cemented in the United States. These negative ideologies and symbols travel across the seas to Australia. The severe lack of inadequate education and services surrounding these societal issues continue to be a struggle for women of colour. Australian education systems scarcely educate its pupils about African history, systems, culture and ideologies. Our physicality

holds so much culture, struggle and history - aspects that should be taught to recognise and dismantle systemic and socio-culture ignorance surrounding Black women’s hair.

When education is present, the focus is the horrific, historic moments that propel Black women as victims to their circumstances. Our legacy is more than the wars we have fought and the tragedies in the news. The centuries of beauty as representations of history, culture, place and identity have influenced, shaped, and formed wider society. While to some it may “just be hair”, to Black women, it is our crown that reflects a small, yet integral part of the identity we have formed and maintained since the dawn of time.

It holds so much culture, struggle and history - all aspects that should importantly be taught and educated on to help dismantle the systemic and socio-cultural ignorance and prejudice of Black Women’s hair.

could tune into popular genres to generate a profit from their writing. Yet, women did face considerable challenges in establishing themselves as writers during this time. Namely, several prohibitions on female authorship existed to confine women to their private role as mothers and housewives. Unfortunately, the specificities of these prohibitions are now lost to history. Nevertheless, women’s general lack of education, the gendered nature of writing being a male right, and, as Wendy Wall writes in her essay, *Isabella Whitney and the Female Legacy*, “the identification of silence as a feminine ideal,” enhanced the challenges faced by those female writers of early modern London.

Despite these challenges, Whitney’s poem is extremely significant for us to study today as it highlights the overall power of the written medium in granting individuals throughout history the ability to leave a legacy. While a latecomer to classroom discourses and scholarly study, Whitney’s poem presents a rich view into the history of early modern London and its diverse and agentic inhabitants. Ultimately, Whitney’s poem illuminates how writing can enable one to leave a legacy, simultaneously granting us insight into the lives of marginalised groups, particularly women, throughout history. Perhaps this was the poet’s greatest wyll.

Everything I know about my mother.

Purny Ahmed reflects on the beauties and sacrifices of motherhood.

Everything my mother loves has a maternal essence woven within it. Everything that brings her joy is something that she can give back to her family, to the Earth, to the community, without asking much in return. She nurtures, and nurtures, and nurtures, until her hands are red and raw with it.

She loves to garden. She nurtures her patches of veggies and fruit-bearing trees like she nurtures her children; with sunlight and water, with love and attention. She loves to cook. She takes whatever she grows and returns to her kitchen, to feed her family. She makes curries from her gourds and pumpkins; she cuts her guava into thick wedges and offers them silently. I know it tires her, but her kids love to eat, so my mother loves to cook. She does not love to sew. And yet, when she sits down with a needle and my dress, I know that this, still, is an act of love.

I also know my mother married young. She became a mother long before she was able to become herself. I worry that everything my mother loves, she loves as a mother. I worry she left behind the things that she loved as herself in a past life where she did not have kids to nurture. I see glimpses of that person sometimes, a familiar stranger, a teenaged girl who shares my same spirit, a spirit not yet broken. She sits within my mother, somewhere, and she's been there for a while.

There was a time where my mother would not grow trees, but climbed

them. She tells me stories of her past self under the cover of the night sky, our heads under the blankets and whispering, as if sharing secrets. I remember, once, she told me she used to be top in her class in essay writing. She said it with the same pride, the same glow in her cheeks, as when she shows off the herbs from her garden.

I wonder if it's from her that I inherited the ability to weave prose together; whether the same love for writing that once ran in her, now runs through me. I wonder about everything to do with my mother. How much have we inherited from her, that she herself has given up?

Everything my mother has given up, she makes sure I pursue. Not only in education or careers, but in happiness also. As if she were living life vicariously through her daughters she gives, and gives, and gives, and watches as we navigate a world wider than she was ever allowed to explore. Her daughters have grown up not only nurturers, but travellers, creators, writers; never are we discouraged to be anything other than what we are. Our identities were curated and moulded in the open, never whispered under the blankets, never forgotten or an afterthought to the roles we were expected to play into.

She raised us to be lovers, to care deeply and use our heart equal to our brain, to not shy away from companionship. She raised us to

be romantics, not settlers, though I wonder if she herself ever had the chance at the good, soft love she deserves. Everything my mother has given up, she makes sure I pursue. I wonder how many Valentine's Day's my mother watched pass by, how many 'loves' she watched her daughters fall in and out of, with yearning to experience it herself. Every flower received by her, every door opened is a door opened for her, every act of love shown towards her daughters returns to her in full bloom.

And with every heartbreak she sits through, she tells us "ami chai na je tumra amar moton hou." I do not want you guys to become like me. It's her favourite lesson to teach. To find a soft love, one that gives as much as

it takes, one that nurtures in return. A mother's deepest desire seems to be that her daughters do not grow up to share her fate.

There's a poem by Jasmine Mans:

*Tell me about the girl
my mother was,
before she traded in
all her girl
to be my mother.
What did she smell like?
How many friends did she have,
before she had no room?
Before I took up so much
space in her prayers,
who did she pray for?*

I hope she prayed for herself; for the girl she was, and the woman she was to become.



Art by *Purny Ahmed*.

"Just a woman"

Reeya Agrawal writes a poem.

How shall I be
One of the great I see
In a world of "men"
Where I am a woman

How shall I wretch kindness
When unhappiness
Is all that flourishes
And "you can't do this"

How shall I succeed
If thoughts of "I'm just a woman" exceed
When there were best of mine
In the worst of times

How shall I be free
From the chains of patriarchy
And the words of despondence
And not getting a chance

How is the world so loathing?
How is it so derogating?
But the sun still shines bright in the morning
And hopes still last in minds of the dreaming.

How do I know despise is real?
When the bountiful nature is so ethereal
When the chirp of the birds awakes
How can I believe someone hates?

How can I see myself as not a woman But a person
How can I stop them differences
In my own mind



Beyond Carnival: the hypersexualised perception of Brazilian women

Luana Lim posits.

When people first see me, the first question they ask is, "where are you from?". I mention Brazil, and the atmosphere shifts. Eyes widen with curiosity and expectation, like Looney Tunes characters. Suddenly, I'm fielding requests to teach people to dance, as if my nationality came with a choreography manual. Often, the response is "that explains your [blank]" – my accent, my curly hair, my ass. The conversations seem like a fill-in-the-blank of Otherness.

I'll admit, it's reached a point where I often lie. If I don't feel safe, if I can't see my friends, if I can't see an escape, I say I'm American. Or French. Whatever seems to grant a moment's respite from the assumptions. It's become a running joke with my friends, actually; that I view being Brazilian as a security risk.

Rebeca, a Master's student working in hospitality, shares a similar sentiment. "When I first arrived, my Tinder profile proudly displayed the little Brazilian flag, and most conversations immediately turned sexual. The moment I deleted that little flag, the tone shifted. Suddenly, I was afforded the luxury of genuine connections and meaningful dates."

The prevailing notion seems to cast Brazilian women as easy conquests, laden with stereotypes about their demeanor and desirability. "What I often hear is, 'Brazilian women have big... personalities,'" Rebeca recounts. "Once, I got: 'You're Brazilian, yeah? Shouldn't you be happier?'"

It's the little things that chip away

at any grip to belonging I feel in this country. Misconstrued language, cultural expectations, friendly gestures taken as flirtations. Swearing in Portuguese is met with an "Ay caramba!"—never mind the linguistic mismatch. Expressing passion earns me labels like "fiery Latina," as if enthusiasm is a foreign concept. With my distance from Brazil and my exclusion from Australia, as I scramble for any sense of identity, I find myself accentuating certain traits — amplifying the 'Latina' persona in social settings, toning it down in professional spheres. It's an unspoken adaptation, an attempt to reclaim a sense of self amid the external projections.

Pervasive stereotypes permeate global media portrayals of Brazilian women. According to recent research, these depictions often reduce Brazilian women to hypersexualized objects, with words like 'beauty,' 'sexy,' and 'attractive' dominating the narrative. Stereotypes of Brazilian women as excessively passionate and exotic often stem from Eurocentric notions of the "Other," emphasizing physical attributes and perceived sensuality. Sebastian Mockridge's article, "Brazilian Wife For Australian Men – A Great Choice!" (2023), exemplifies this objectification and fetishization of Brazilian women for companionship. Mockridge's portrayal perpetuates the myth of Brazilian women as exotic objects of desire, reflecting broader post-colonial power dynamics that fuel Western fantasies.

The history of this fetishisation stretches back to the earliest encounters between Europeans and Indigenous peoples in Brazil. Pedro Alvares Cabral's descriptions of naked Indigenous individuals upon arrival exemplify how colonial imagination began constructing Brazil through a tropical lens. Little has been done since to counter this exoticised view, perpetuating a one-dimensional representation of Brazilian identity that prioritizes sensuality over substance.

Contemporary media often emphasizes the femininity of Brazilian women in an exotic light, portraying Brazil as predominantly Black. This misrepresentation erases the diversity of Brazilian identity and reinforces harmful stereotypes about Black and Latino women's hypersexualization. These women face multiple forms of oppression rooted in race, gender, and socio-economic status, impacting their professional and personal lives: Rebeca, in fact, recounted an incident where a man grabbed her Latina friend, claiming "you're coming home with me now, since you're Colombian".

In today's consumer-driven society, Brazilian sexuality has moreover been commodified and marketed as a brand. This commercialization of identity for prestige and power has led to a standardized view of Brazilian women as symbols of sensuality and "easy sex," perpetuated by media discourse. The pressure to conform to these

ideals moreover affects women's self-perception, social roles, and identity, perpetuating harmful narratives that limit individuality.

A recent *Dove* survey highlights how 80% of Brazilian women feel uncomfortable with the imposed beauty standards perpetuated by media representations abroad. This dissatisfaction underscores the urgent need to transcend tropes and reclaim agency over personal narratives. Beyond the carnival feather-and-glitter clichés lies a diverse spectrum of Brazilian identity—rich, multifaceted, and defiant of reductionist labels.

Nadia Heisler's poignant narrative (*I Disowned my Brazilian Roots for Years. Then I Became a Mum*) captures diasporic Brazilians' erasure of cultural identity in Australia. Given that there are more than 70,000 Brazilian-Australians, Heisler illustrates the resilience required to reclaim lost heritage amid pressures to assimilate and the enduring legacy of media representations and colonial legacies.

As I continue my journey in Australia, straddling the complexities of identity and perception, I'm reminded of the imperative to challenge preconceived notions. By amplifying authentic voices and fostering dialogue, we pave the way for a more inclusive narrative — one that celebrates individuality beyond the constraints of stereotype.

The exploitation of a South Asian daughter: an insight into misogyny and colonialism

Mahima Singh reflects.

I feel uneasy everytime I see a South Asian couple announce the birth of their first born daughter. A family friend of my parents comes to mind — their daughter was called a 'miracle' after they tried for years. A few years later they had a son. This young girl would take the role of mediator for arguments, a "second mother" to her brother while holding the weight of her family's issues. Yet, it would be their son to carry their name down and carry their "legacy". I particularly had the same experience, raising my little brother was expected of me. Packing his lunches, cleaning his mess, cooking what he wants and tolerating his behaviour while my parents defend him. I always knew there was a discrepancy between how my parents raised my younger brother and I differently. I believed it was just their way of parenting. This belief slowly wore off as I got older and realised there was a particular experience as a Desi daughter, and how misogyny is rooted in our community.

From an insider's perspective, the rampant misogyny is something that I've been exposed to since a child. As a person born female, from an early age you

are told what your place is as a woman. You will marry a man who your parents choose, tossed like an object from father to husband. Your name is never your own: you are born and you take your fathers name, and when you are married you take your husband's name. You don't smile in your wedding photos. You are expected to live with your in-laws, who will exploit you for house chores and work. You have no choice but to bring children into the world. You never get what you want or need and your purpose is to make your family happy.

Hearing stories like this made me realise that the "traditional" way of a woman's life designates them to gendered roles. They only amount to marriage and motherhood. In today's world, South Asian women are empowered to have an education and work, but there are still misogynistic elements and ideas in the South Asian community. Every ethnic group faces misogyny, but I knew there was something different in the South Asian community.

Colonialism has had an impact on how the South Asian community views women. An outcome that is most

mentioned is the way saris were worn without a blouse due to the heat. The British upheld their modest and christian values, and thus the sari blouse was enforced upon women. This sexualised women in an institutional way and was a form of control and subordination. The transgender community, named Hijras, were also victims of the British. The Hijras have existed in South Asia for thousands of years, but their identity did not conform to their oppressor's values. The British described them as a "breach of public indecency" and placed anti-Hijra laws. The laws enforced by colonial power nullified expression of women, and ultimately became the new norm in our society. In an inability to resist a foreign regime, the community's values have changed their views about women and gender. This in return impacts misogyny to even a familial standard. It is more oppressing if you're a trans woman in a South Asian family, as colonial powers have also vilified transgender people.

Many ancient murals and sculptures of Hindu deities show nude caricatures, both men and women. Many Hindu gods are depicted as powerful and

feminine presenting. Kali Ma — the goddess of time, change, creation, power, destruction and death — has a garland of heads and she carries a scimitar. She is known as a divine protector and the one who bestows liberation. Hindu goddesses represent an equal energy with their male counterparts and have a rich backstory. Our culture is, and always has been, rooted in misogyny. Yet, the portrayal of Hindu goddesses I can't help but feel like ancestors were more open minded.

Misogyny is an inevitable experience. It impacts us institutionally, and compromises our safety and way of living. There is a very distinct type of misogyny in the South Asian community, stemming from the ideologies of a colonial power. They have controlled us, have impacted our own values and the way our own community views us. My experience as a South Asian daughter is common for all South Asians who were raised as a daughter. These values will keep being passed down as generational trauma, unless we change the way our communities views of women and gender-diverse people.

The girls are not okay

Ellie Robertson steps out for a cigarette break.

Dating all the way back to classical literature, the “sad girl” aesthetic is not a new interest to men and women alike. Over the past few decades, the modern media has brought the “damsel in distress” or “tortured artist” tropes back to life. Obsessions with tragic romance and the tortured feminine ideal has shrouded social media platforms, the music industry and the film world for everyone to enjoy miserably.

Showing the dark side of womanhood was originally recognised when female authors began to be taken more seriously, and it was used to portray how it felt to be a woman under a patriarchal world.

“When men take this into their own hands to profit and capitalise off the complexities of women’s pain, is the line between empowerment and exploitation crossed?”

It’s important to acknowledge what the “sad girl” aesthetic entails; the romanticisation of pain, heartache, disorders, addiction and self-sabotage. These characteristics are often explicitly on account of men, differing between romantic pain or systematic pain due to living in a “man’s world”.

To illustrate, a typical “sad girl” may look like a girl smoking cigarettes with tears running down her face, whilst listening to Lana Del Rey or Mitski.

“Delving into the music industry, the label of being “sad girl” female musician who sings about sensitive and dark topics, such as domestic and sexual abuse, continues the idolisation of this detrimental ideology.”

Instead of these women having a platform to seriously detail the intricacies of the detriments of “womanhood”, their music has been consistently sold as a sultry depiction



of women who are in love. It is often profited off, as the experience of women across the world is relatable to these thematics, which is an issue with society itself.

These artists have been known to attempt to create more upbeat music and attempted to veer away from the aesthetic, however this hasn’t pulled them away from their original label.

The idolisation of these emotions drive the idea that the look of suffering is attractive and is profitable because of this.

Furthermore, the film industry is no better than music, if not even worse for the portrayal of the “sad girl” aesthetic.

The difference between the music and film industry regarding profiting from female pain is that the film industry actively presents an explicit view on abuse of women.

To begin, a popular example of the character of the “sad girl” was Cassie Howard from Euphoria. Played by Sydney Sweeney, this character was blatantly portrayed as a sexualised and glorified sad girl who had a lack of self-respect and would self-sabotage many aspects of her life.

The story surrounding her

character is that after her father being absent and having been disrespected and sexualised by men consistently, she falls into a pattern of self-destruction. This self-destruction leads to an

where there is huge potential of this becoming a cycle of normalised, abusive behaviour or tendencies.

Regarding a more common source of this aesthetic, the modern ideas surrounding the “sad girl” aesthetic have sparked popularity on social media platforms such as TikTok and Instagram. Many trends of this ideology consist of the idea of “rotting in bed”, “cute but depressed” or getting “Tove Lo drunk”.

While these are fun to partake in, these trends tend to undermine the actual issues of poor mental health and trauma. The reality is that things like depression and anxiety can be very harmful and ruinous in someone’s life.

Media has covered the realities up with the portrayal of depression and addiction as something that is somewhat “sad but glamorous”.

“Normalisation of ‘beauty in sadness’ is something that becomes a harmful cover-up of the real issues of suffering with mental health disorders.”

It breeds the ideology that being attractive throughout the tough times is the ‘norm’, whereas mental health disorders are far from glamorous.

Art by Grace Street.

REPULSE: it’s time for a girls only mosh.

Ella Avni reviews.

Breaking barriers through femmed punk performances and art curation, sold out show REPULSE fostered a space of female liberation like no other. Held on the 22nd of March at GoodSpace in Chippendale, REPULSE filled the walls of the small gallery space to the brim with femme and non-binary artists and filled our ears with the music of female led bands.

REPULSE’s theme encompassed all things ‘gross’, defying stereotypes that women are perfect, pretty beings. The art on the evening exhibited this imagery: your eyes being met with a large scale textile bloodied sanitary pad, clad with charms and beads; making what is seen as ‘repulsive’ into something possessing immense beauty. The walls were covered in depictions of the female form, paintings, prints and poetry shedding light on the femme experience- a space to be rebarbative and be liberated from the expectations to be ‘clean’.

The lineup was just as repellent as the art, the stage a platform for femme

punk bands such as Butterknife, a four piece punk band from Newcastle. The power of Butterknife’s lyrics echoed the art surrounding them- Gracie, the lead singer shouting “don’t touch me” repetitively as a part of their unreleased song appropriately titled ‘don’t touch me’. The band noted, “it’s about women facing sexual harassment in the music industry, and we always feel so much liberation getting to

female forward event in like, in a pub. which is so traditionally male.” It is well-known that meritocracy is a myth within the Sydney music industry. As skilled non-male artists are continually pushed aside and being regarded as ‘too complex’, something which would never happen with their male counterparts. Large festival lineups continue to be dominated by men- notably only 22% of artists on

shout “don’t touch me” over and over again.” Hunter Shanahan spoke to the reason behind curating an all fem event, “events with bands and music as well (as art), especially in the sydney scene (as amazing as they all are) are

very male centred”. Further noting that although this was an all-femme event, every step of the booking process was dominated by men, “it is kind of ironic, having such a



Ophelia’s... power?

Nafëesa Rahman rethinks Shakespeare’s tragic heroine.

My relation to Shakespeare’s longest play Hamlet is nothing short of turbulent. After high school, my teenage ego told me that I knew everything there was to know about the play. After studying it in university, I realised that, in fact, I know nothing. The problem may be that as with most Shakespearean plays, when you peel back the layers, you just find more.

But it’s not really the eponymous tragic hero that I want to peel back the layers to. For all his long winded monologues, Hamlet’s presence at front and centre stage is expected, and therefore, not so interesting to me. I’m more allured by that demure woman who mostly lurks in the shadows of the off-stage, with garlands of wildflowers in her hair and brook water dripping off her clothes. I speak, of course, of Ophelia.

Ophelia lacks the fire of her Shakespearean female peers. She doesn’t have Juliet’s defiance, Portia’s ingenuity, nor Helena’s obsession. Instead, Ophelia seems to serve two primary purposes – to support Hamlet’s role as protagonist, and later, to play the part of ‘Shakespearean fool’ when she goes mad.

But her limited role is not of her own doing. Time and again, Shakespeare gags Ophelia, offering her a meagre 58 lines throughout the play, and having the male characters Hamlet, her brother Laertes, and father Polonius brutally mansplain her own feelings to her. We see this when she tries to explain her relationship with Hamlet to Polonius:

OPHELIA:
He hath, my lord, of late made many tenders
Of his affection to me.

LORD POLONIUS:
Affection, pah! You speak like a green girl
Unsifted in such perilous circumstance.
Do you believe his ‘tenders,’ as you call them?
(1.3.8-12)

Here, Ophelia’s subjectivity is ignored, and she is understood figuratively as a naive “green girl”. She is constantly cast into metaphor by the men around her as a “Nymph” (3.1.97), “a baby” (1.3.14), and “rose of May” (4.5.181). Perhaps it is because Ophelia is not given space to redefine who she is that we are forever stuck with the image of her as a tragic, pitiful ingénue who drowns at the end of Hamlet - epitomised by Sir John Everett Millais in his painting, Ophelia.

Part of the intrigue of Ophelia is that she doesn’t resist these figurative identities. In fact, she embraces the with open arms. Take Ophelia’s response to Laertes after he advises her to stay out of Hamlet’s way:

LAERTES:
Farewell, Ophelia, and remember well
What I have said to you.

OPHELIA:
’Tis in my memory locked,
And you yourself shall keep the key
of it.
(1.3.90-93)

Ophelia is quick to judge that her brother sees her as nothing more than an empty vessel to influence, and she claims this objectification proudly by turning her own mind into a figurative element - something to be locked and unlocked with a key. She does this again in the same scene, “I shall the effect of this good lesson keep/ As watchman to my heart” (1.3.49-50). Ophelia’s quietly confident acceptance of the figurative identities cast onto her by others offers us clues into her self-awareness. She knows she has been denied a sense of subjectivity all her life. And so, she’s developed mastery over the figurative. Ophelia’s ability to manipulate figurative language therefore becomes her strength, and her power. We see this in full force towards the end of the play. When her father Polonius is murdered by Hamlet, Ophelia goes mad and begins handing flowers to the members of the king’s court:

OPHELIA:
There’s fennel for you, and columbines.
There’s rue for you, and here’s some for me; we may call it herb of grace o’ Sundays. You must wear your rue with a difference. There’s a daisy. I would give you some violets, but they withered all when

the bill for Good Things Festival 2023 (an emo, metal, rock and punk festival) featured at least one non-male band member.

Hunter commented on the lack of diversity within the booking process, “I can’t think of any venues that are femme fronted or queer fronted, and that sort of speaks for itself, really.” Butterknife- the headlining band of the evening further commented on this lack of representation within the scene, “there is a prevalent lack of femme/non-binary representation on many lineups in the local scene. whereas when we see femme led lineups majority of the time it is a female pioneering for that event to happen.”

Art adapted from advertisement for REPULSE by Hunter Shanahan.

my father died. They say he made a good end.
(4.5.204-209)

Though there are no explicit stage directions to mark who receives which flower, symbolism provides clues. Fennel and columbine go to King Claudius as insulting symbols of infidelity and deceit. To Queen Gertrude, Ophelia offers rue, a symbol of sorrow and repentance, which must be worn “with a difference” by the queen for they reveal her carnal lust. Ophelia cannot offer violets to anyone as there is no faithfulness or fidelity in this court.

And with that, Ophelia, the demure, weak, oblivious tragic heroine has exacted a striking blow of revenge. Her vengeance is subtle; as a woman she cannot hack Hamlet to pieces with a poisoned sword. Still, through artful rhetoric – her use of figurative language – Ophelia does great damage, exposing the deceitfulness of the play’s leading characters in front of witnesses.

We’ve only peeled back some layers. There are so many more ways to read Shakespeare’s most misunderstood tragic heroine. But for me, I like the readings where Ophelia is not only a docile victim of her own sexuality. I like the readings where she is a conscious political player making the most in her patriarchal world. I like the readings where she has power.

France's self-inflicted crisis of race, gender, identity, and security

Grace Street analyses.



France is famously a secular country with a Republican universalist model enforcing a principle of laïcité that upholds the separation of church and state, committing the government to be indifferent towards religions in the political realm and in policy. It takes an intentionally opposing stance to the 'communalist' and multi-cultural Anglo-Saxon model exemplified by the United States. However, in practice, French secular Republicanism is a performative anti-racism strategy that upholds a hegemony characterised by Western versions of freedom, female liberation, secularity, and 'civilisation'. In *Sex and Secularism* (2009), Joan Wallach Scott uses the term 'sexularism' to describe France's paradoxical foregrounding of female sexuality in its Republican secularism, identifying the hypocrisy and gendered Islamophobia of France.

The construction of brown bodies may be further analysed through the Copenhagen School's concept of 'securitisation', a normative theory which outlines how figures and institutions with authority socially construct and 'securitise' people and issues as 'threats' through discourse and other communications or media. The French police force and the school system are two such institutions which disperse a whitewashed history and culture that marginalises and 'securitises' the 'other' – particularly Muslims or those from France's former colonies in the Middle East-North Africa region. This occurs along gendered lines, with brown men being perceived as terrorists or gang members, and veiled Muslim women

either viewed as submissive victims of their husbands and Islam, or as anti-social threats to Western civilisation and the community. In the context of France currently celebrating being the first state to enshrine the freedom to abortion in its constitution, their targeted attacks of non-Western women reveals a stark double standard and a rejection of true 'freedom' for women.

In 2023, two major events showcased the gendered nature of systemic racism in these two realms. In June 2023, footage circulated of 17-year-old Nahel M, of Algerian descent, being shot point blank by officers as he drove away from them after being stopped, despite their claim that he was driving at them. Despite this murder being part of a clear pattern of racialized police violence against young men of colour, Finance Minister Bruno Le Maire told the British press that it was "totally unacceptable" to say that the French police are racist due to the colour-blind policy of the Republic. A few months later as French children prepared to return to school, the Education Minister Gabriel Attal announced a ban on abayas – a simple, loose over-garment – in schools. Claiming that students should be protected from potential religious discrimination, it has instead led to female students being harassed by school administration for wearing simply any kind of loose-fitting clothes, whether an open kimono or other types of cultural long dresses.

In the French state of 'sexularism', the country is symbolised by the bust of the figure of Marianne, the "goddess

of liberty," depicted in many French artworks, including the famous *Liberty Leading the People* by Eugène Delacroix (1830) which celebrates the Second French Revolution. The showcasing of breasts has always been symbolic of the 'emancipatory' Republic, which underpins the 2010 Parliamentary commission discussing the full veil in France, and the resulting campaign to ban it from public spaces in 2011 entitled "the Republic is lived with an uncovered face." Muslim women and their choice of covering have since been constructed (once again) as a major geopolitical threat and an invasion of French liberty. This 'affair' began with 'the battle of the veil' in colonial Algeria in the 1950s under French colonisation, and it has followed a pattern of colonial white saviourism that reproduces racialized and gendered tropes. It resembles the phrase of Gayatri Chakravorty Spivak, that "white men are saving brown women from brown men", which arose in the context of the 1829 interdiction of sati by the British colonial powers – silencing the female voice in relation to this practice of self-sacrifice performed by widows in India. Today, young girls in long dresses in French schools have been told to wear belts to differentiate their dress from abayas, and to "show off their curves," ironically in an effort to provide them freedom of choice and expression.

Such hypocritical discourse and laws go to an extreme of 'feminism' that identifies liberation in the naked female body and sets a standard of sexual 'freedom'. Elisabeth Badinter,

philosopher and writer, is among the French liberal feminists that view the full-face veil as a kind of "civil self-mutilation" and a "pathology." Invited to speak in the Assemblée Nationale's 2010 commission on the "headscarf affair," she is quoted describing these women as "sick" deviants of "perverse satisfaction: power over others due to the lack of reciprocity, exhibitionism, voyeurism." Supported by art historian Nadejje Laneyrie-Dagen, she referenced Greek, Roman, and Enlightenment culture and philosophy to describe the importance to Western civilisation of one's individuality in the face and body.

This crisis of sexularism and Islamophobia must be seen as a systemic problem that is rooted in Western Enlightenment ideals, and as an issue that is perpetuated by continual universalist-Republican readings of the centuries old Declaration of the Rights of Man and Citizen and the French Constitution in a country that refuses to acknowledge its wrongdoings and legacy of its colonial projects. In this sense, the solution is not just to pursue a communalist and multicultural approach like that of the United States, United Kingdom and France's European neighbours – for they also discriminate against non-white people, and especially against immigrants. Particularly seen with the international solidarity for the death of George Floyd, this is not just an issue of colour-blind Republicanism, but of an international system of white-supremacy and Western civilisation that takes insidious gendered and racialized forms.

Responding to disclosures of sexual assault

Responding to a disclosure of sexual assault can be difficult to navigate. The way that you respond to the disclosure can have a serious impact on someone's healing journey. Being informed on how to respond in a situation that is very distressing can be extremely helpful for the person disclosing the sexual assault.

Your response to someone's disclosure should be validating, non-blaming and compassionate. Being careful in a situation where someone trusts you in their most vulnerable state goes a long way in reassuring the person.

Key things to say:

- "I believe you"
- "You are not alone."
- "This is not your fault"
- "I will help you."
- "I can find you some resources to get help."

Additional considerations:

- Ask them what they want to do - eg. do they want to report to the police, the uni, seek counselling
- Ask if you have their permission to document what they've said - consider how to keep this private and secure
- Do not try to "take charge" of the situation, eg. by reporting without their consent
- Do not pressure them to report if they do not wish to
- Do not judge or question their decisions, eg. "why didn't you leave"

How to report a disclosure or complain of sexual misconduct with the university

Dear survivors. We believe you, we hear you, we want justice for you.

The University has a reporting system that allows you to make either a disclosure or complaint of sexual misconduct if it has occurred at or in connection with the University, including at an event or residential college. The form will connect you with the Safer Communities Office, who will work with you to provide support, such as counselling, health services and emergency accommodation. Reporting an incident will not affect your enrolment, academic status or visa status (for international students).

If you have difficulty with the university system, also see the resources on the next page.

Disclosures

A disclosure can be made if you wish to inform the university of the incident and receive support, but do not want the university to investigate. Your disclosure will remain anonymous, unless you choose to provide contact details.

Complaints

A complaint can be made if the incident occurred at or in connection to the university, and you would like the university to investigate. Making a complaint will require providing more specific details about the perpetrator and the situation. The university may take action against the perpetrator, and/or implement interim measures to protect your safety.

How to report online:

1. Access the reporting page by scanning the QR code or looking up USyd sexual misconduct reporting
2. Read the information provided to decide if you would like to make a complaint or disclosure
3. Scroll to the bottom of the page and click Go to the online form
4. Answer as many or as few questions as you are comfortable with.



How to report over the phone:

1. Call 1800 793 457
2. Choose option 2, then option 1

Resources for victim-survivors

Student Counselling Services | A counselling service provided by the University of Sydney. They offer 1-6 free sessions to students in person or via telehealth. Email student.counselling@sydney.edu.au or look up USyd Student Counselling Services and fill out the registration form.

The Gender Centre | An organisation based in Marrickville providing counselling, housing and employment services for trans and gender diverse people.

Call (02) 9519 7599 or (02) 9569 2366 or visit the website

RPA Sexual Assault Service | Provides counselling and medical services including forensic kits and STI testing.

Call (02) 9515 9040 or (02) 9515 6111 after hours, or visit 16 Marsden Street Camperdown

NSW Health Sexual Assault Services | A list of sexual assault support services around NSW for those not near campus. Visit the website.

ACON | An LGBTQI+ service offering advocacy and practical support around sexual health, mental health, drugs and alcohol use and domestic and family violence.

Call the Sydney office 02 9206 2000 or visit 414 Elizabeth Street Surry Hills

NSW Rape Crisis Centre | A free 24/7 hotline run by professionals who can provide support and referrals to services. Call 1800 424 017.

Rape and Domestic Violence Services Australia | 24/7 crisis counselling and support services for those at risk of or experiencing sexual assault or domestic

violence.

Sexual Assault Counselling Australia: 1800 211 028

Domestic Violence Impact Line: 1800 943 539

LGBTIQ+ Violence Service: 1800 497 212

Lifeline | 24/7 suicide prevention crisis support hotline for anyone experiencing a personal or mental health crisis. Call 13 11 14

LegalAid NSW | Provides means tested legal support over the phone and in person. Call 1300 888 259 or visit the website.

USyd SRC Solicitors | Free legal advice, representation and referrals for USyd students. Call 02 9660 5222

Women's Legal Advice Line | (02) 8745 6988

Domestic Violence Legal Advice Line | (02) 8745 6999

Women's and Girls' Emergency Centre | Free emergency accommodation and case management for women and girls experiencing housing instability.

Located at 174 Redfern Street, Redfern. Call 9319 4088

Link2Home | Crisis accommodation phone line for those experiencing housing instability. Call 1800 152 152.

Food hub | Food pantry providing free food items for USyd students, located in the Wentworth building on campus. Visit the USU website.



SRC Reports



President's Report

Harrison Brennan

Hi all,
This week I sat in on a few committees and raised how students are being affected by the cost of living crisis. I am working to expand the leniency of special considerations to accommodate the slew of financial pressures students are facing, whether that be groceries or rent. I raised concerns with in-class quizzes which are only open for the duration of non-mandatory lectures and how this penalizes working students. I also raised how unit outlines, when not provided with sufficient notice (2-weeks from start of class) have prevented students from organizing work around their studies. I've also been engaging in conversations regarding the temporary relocation of the SRC whilst the Wentworth building is redeveloped sometime in 2025/2026.

On Thursday, I attended the PJMS snap action outside of the department of Foreign Affairs and Trade. This protest was a response to the Labor parties continued support for Israel's genocide, but more emphatically, how little the Australian government is doing to assist family members trapped in Gaza trying to escape for their own safety. This was seen in March when the Australian government shamefully denied the visas of 70 Palestinians fleeing Gaza mid-flight. The lack of consular assistance, and the refusal to provide substantive support to families trapped in Gaza shows how little the Labor government is willing to do other than performative rhetorical dances.

I've spent most of my week organizing with the National Union of Students for the End Student Poverty rally this Friday the 19th of April at 1pm outside NSW Parliament. I think it's disgraceful that the Albanese Government is more determined to spend \$368bn on nuclear powered submarines and millions exporting ammunition and firearms to an apartheid state than doing anything to help struggling students. Rents continue to soar across the country, HECS indexation is out of control, and even basic necessities like food and sanitary items have soared due to the greed of corporations like Woolworths - which procured over \$1bn in profits last year. Come to the rally to demand change from the NSW and Federal Labor governments.

Education Officers' Report

Shovan Bhattarai & Grace Street

Last week was the Student Against Placement Poverty campaign's National Week of Action, addressing the urgent issue of unpaid placements across social work, nursing, education,

and many other degrees. With an online forum on Monday 8 April that drew in students, teachers and professionals from around the country, we heard people's experiences with burnout and poverty, and discussed the Labor government recognising this burden in the recent Universities Accord Report. Calling on Education Minister Jason Clare and Labor to end unpaid placements and to pay students at least the industry minimum wage, the rally in Sydney on Friday 12 April saw a strong show of solidarity from students, the Australian Services Union, Teacher's Federation, and more.

The fight for Palestine continues as we now have reached the sixth month of Israel's current war on Gaza, and as Sydney University maintains its partnerships with Israeli universities complicit in this genocide of Palestinians. This Wednesday 17 April is Palestinian Prisoners' Day, marking 50 years of this day commemorating the political prisoners of Israel. We mourn the intellectual and revolutionary Walid Daqqa, who was recently martyred at age 62 after 38 years in prison, where he suffered from deliberate medical neglect by Israeli authorities with delayed cancer treatment. He remains a bright symbol of Palestinian resistance, survived by his literature and daughter, Milad, that he fathered while in prison.

COMING UP SOON: THE NEXT SCHOOL STRIKE CALLED FOR BY STUDENTS FOR PALESTINE ON THURSDAY 9 MAY AT 2PM AT TOWN HALL. We want this strike to be even bigger and better than February's one - so help us build it in the coming weeks to get as many school students, uni students, and members of the community there as possible! We will not sit in class while bombs are dropping and while Gazans starve.

Women Officers' Report

Eliza & Rand

Wow! This week has been insane. We held a pro-choice rally to counter the Day of the Unborn child! Thank you to everyone who came out to protest this day, and to QUAC and PiP for your organising support. While abortion is now decriminalised across the country access is still concentrated in large cities and the cost of abortions can be exorbitantly expensive due to lack of public healthcare. We would be no feminists if we accepted the current situation regarding abortions in this country.

Additionally, we also made this lovely edition on Honi! Mad respect to the Honi editors for doing this every week it has been exhausting! But we hope you enjoyed the read.

In love & rage, Eliza and Rand

Ethnocultural Officers' Report

Ravkaran Grewal & Sidra

Hello again!

Last month we put on events for Israeli Apartheid Week (IAW) such as teach-ins, film screenings and panels in collaboration with BDS youth. With the ongoing genocide, invasion and destruction of Al-Shifa Hospital and the threat of a Rafah offensive, this Israeli Apartheid Week held more significance than ever.

We also started our Palestine reading group with Raja Khalidi's article Nation and Class: Generations of Palestinian Liberation. We will continue with Shimshon Buchler and Jonathan Nitzan's Arms and Oil in the Middle East next week. Keep an eye out on our facebook for more details and come along for an interesting decolonial discussion!

Soon we'll be setting things in motion for ACAR Honi, which will be published semester two week five, and a new ACAR zine set to drop welcome week, semester two. The zine will be a collection of essays/pieces centered on anti-racism and serve as a platform for fleshed-out and unique perspectives. If you are interested in editing either publication we will be putting up a call out very soon and if you are interested in writing then start getting your pitch together!

Until liberation,
Rav and Sidra

Global Solidarity Officers' Report

Nabilah Chowdhury, Gabriel Crowe, Tamsyn Smith & Lia Perkins

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

Interfaith Officers' Report

Yuchen Li & Khanh Tran

The Interfaith Officers did not submit a report this week.

Advertisement:



Working Students: Your Rights as a Worker



Many students need to work while they study to pay their living costs or to get work experience. In Australia, all workers have rights, even if they are citizens of another country, e.g., international students. Trade unions support workers to protect workers' rights and together with the *Fair Work Ombudsman*, makes sure workers are treated fairly.

Each job has an agreement or an award that outlines the pay and conditions you should expect. Make sure you read it carefully before signing up as an employee. Some students accept being paid less than their award or being treated unfairly as they are afraid to lose their job. No matter what conditions you agree to or how you get paid, your boss cannot arrange for you to be deported, just because you did not do something they wanted you to do at work, or just because you have been working outside of the law while studying.

If you are a casual worker (not permanent) check your agreement to know how much notice you are entitled to before getting a shift or having one cancelled. Even if you are casual and do not get paid sick leave, if you are too unwell to attend work, you are entitled to have that time off. Most employers will require you to give them a doctor's certificate. Some employees are paid a penalty loading (extra money) if they work on weekends, after normal hours, or public holidays. Check your agreement to see if this applies to you. Keep a record of all the hours you work and check them against your payslip to ensure you have received the correct pay.

Employers pay tax on any money you earn, which is then assessed at the end of the financial year (30th June). You will need to *complete a tax return* to have that assessed so you can receive a refund of excess taxes paid, or repay any that you owe. If you earn more

than \$450 (before tax) in a month you are also entitled to at least 10% superannuation. It seems like a very long time away but planning for your retirement now is a good idea. Some international students can get a *refund of superannuation* when they have permanently left Australia.

Many students need to work while they study to pay their living costs or to get work experience. In Australia, all workers have rights, even if they are citizens of another country, including international students.

Some employers avoid their responsibilities by "hiring" people as "contractors"; e.g., delivery riders, ride share operators, tutors; for roles in the "gig economy". There are many difficulties for people working within these roles, including no sick leave, no insurance or workers compensation, and complex tax requirements. Consider these conditions before engaging one of these roles.

The best protection you have as a worker is through your trade union. They protect you as an individual and as part of a group of workers. They have in the past fought for conditions such as fair pay, lunch breaks, penalty rates, and protected workers from unfair dismissal. The small joining fee is tax deductible and gives you protection while you are working. Different jobs have different trade unions, so start by joining the *Australian Council of Trade Unions*, then they will let you know which specific Union you will move to for the following month.

Ask Abe

SRC Caseworker Help Q&A

Special Consideration



If you are sick for an assessment apply for Special Consideration within 3 working days.

Abe,

What is the deal with being sick? Do I need to tell my lecturers / tutors if I can't come to a class?

Sick Not Tired

Dear Sick Not Tired,

Most subjects have a rule that if you miss 20% or more of your classes you might be given an Absent Fail grade, regardless of what your marks are for any assessments. If you are going to miss a class get a Professional

Practitioner's Certificate (the University's format for a doctor's certificate) from your doctor or if they are unavailable get a home visit doctor. Check online for details or if you have OSHC check who they recommend. It is good manners to email your tutor to explain that you will not be in class. You could take that opportunity to ask what you missed out on, and how you can catch up. If you are sick for an assessment apply for Special Consideration within 3 working days. Late applications are unlikely to be considered.

Abe

If you need help from an SRC Caseworker start an enquiry on our Caseworker Contact Form: bit.ly/SRCcaseworker



Do you need help appealing a plagiarism or academic misconduct allegation?

Ask an SRC Caseworker



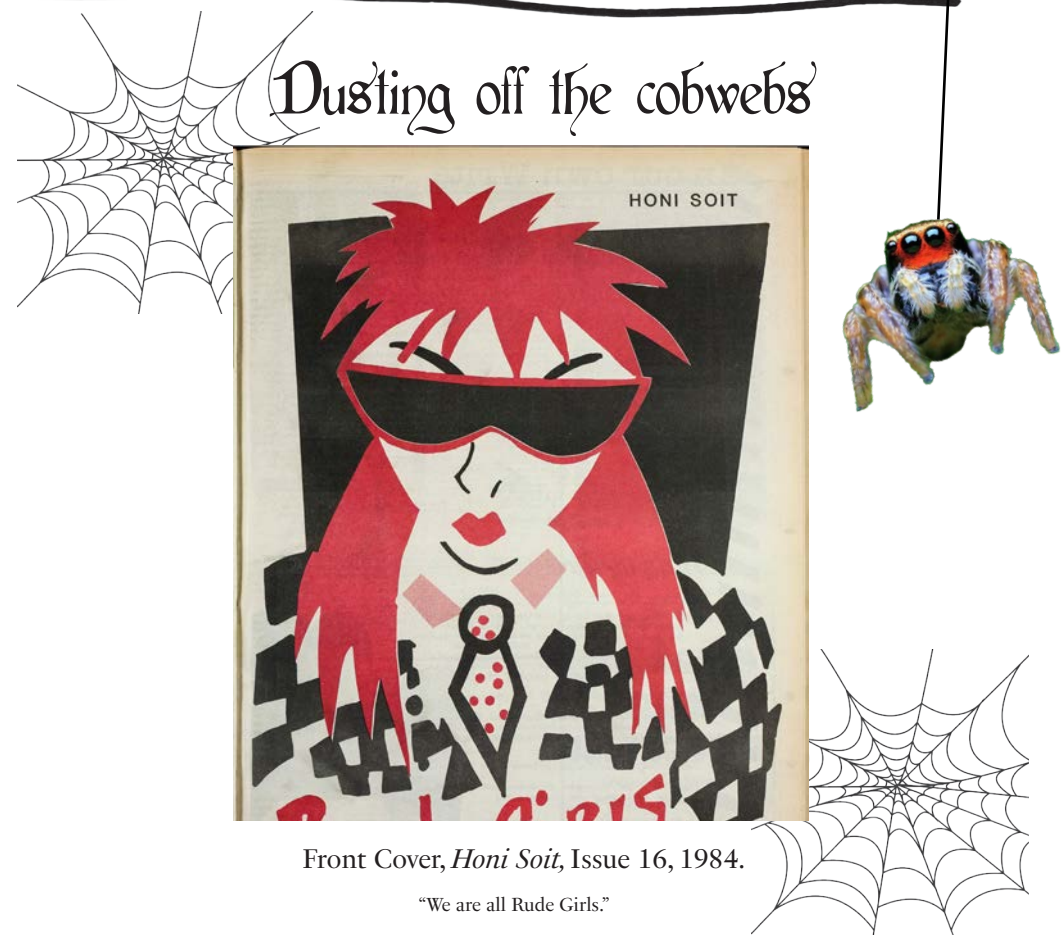
contact a caseworker
bit.ly/SRCcaseworker

srcusyd.net.au
02 9660 5222

Weekly quiz

1. Who was the first muslim woman to be elected to parliament? (Mehreen Fahrugi)
2. Who is the best-selling female mangaka? (Rumiko Takahashi)
3. Which 3 feminist activists created the Red Zone Report? (Nina Funnell, Anna Hush, Sharna Brenner)
4. Sight and Sound drew controversy in 2022 when they placed Jeanne Dielman at No. 1 in their Greatest Films of All Time list. Who directed this feminist epic? (Chantal Akerman)
5. Where was the first women's health clinic in Australia opened? In what year? (Leichardt, 1974)

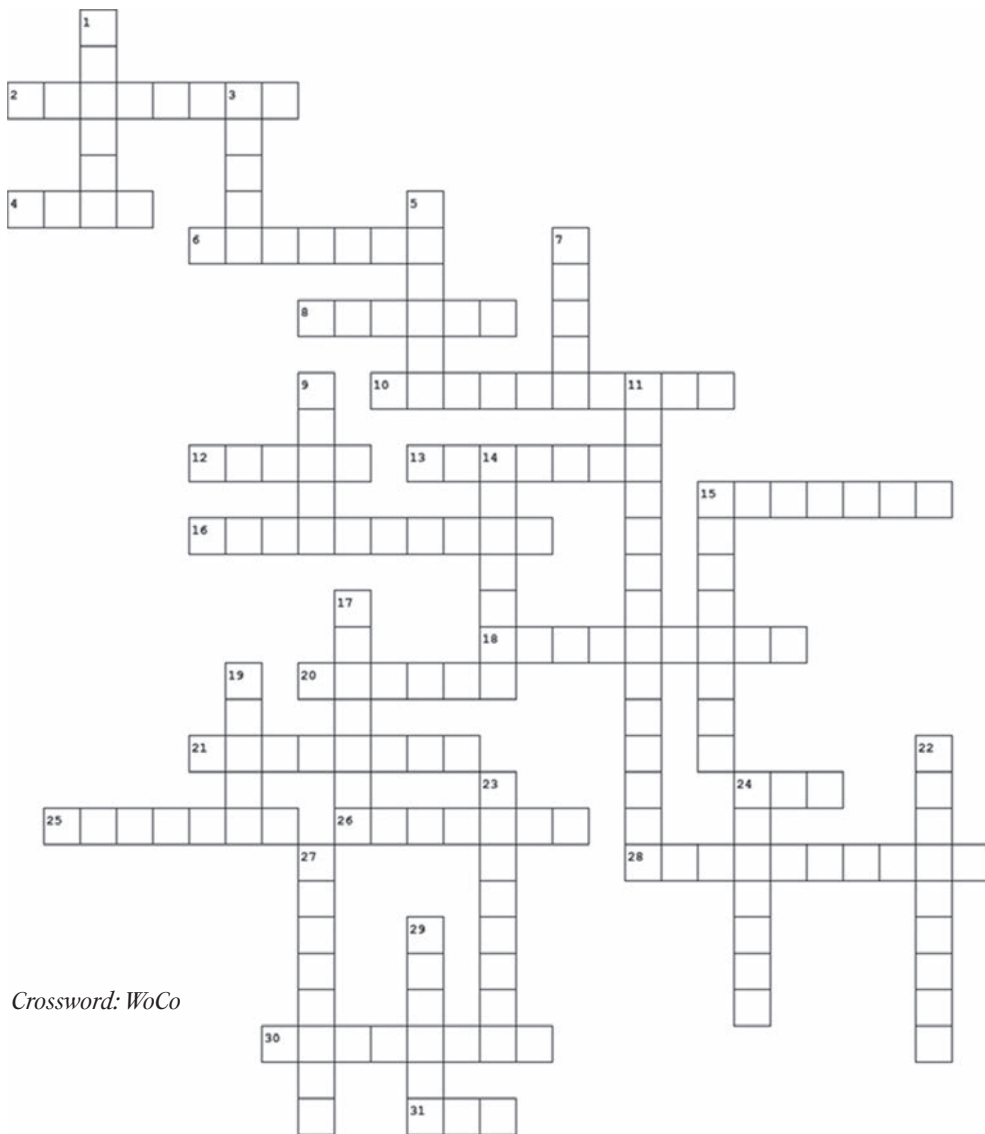
Answers: 1. Mehreen Fahrugi 2. Rumiko Takahashi 3. Nina Funnell, Anna Hush and Sharna Brenner 4. Chantal Akerman 5. Leichardt, 1974



Front Cover, *Honi Soit*, Issue 16, 1984.

"We are all Rude Girls."

CROSSWORD



Crossword: WoCo

DOWN

1. Last name of author of Consent Laid Bare
3. Women's history month
5. First name of India's first female Prime Minister
7. First name of longest serving member of federal parliament cleaning staff
9. Title of Frida Kahlo's 1938 self-portrait
11. "It is in ___ that we find reservoirs of hope and optimism."
14. Australia's first contraceptive pill
15. Manipulation of another person where they doubt their own perceptions.
17. An element discovered by Marie Curie
19. What does the Q in LGBTQ stand for?
22. Name of the restaurant situated in the USU's Holme Building
23. Capitalist liberal feminists
24. Last name of Kenyan enviro activist known for Green Belt movement
27. Controlling access to something
29. Zesty, citrusy popular fruit



Scan for answers



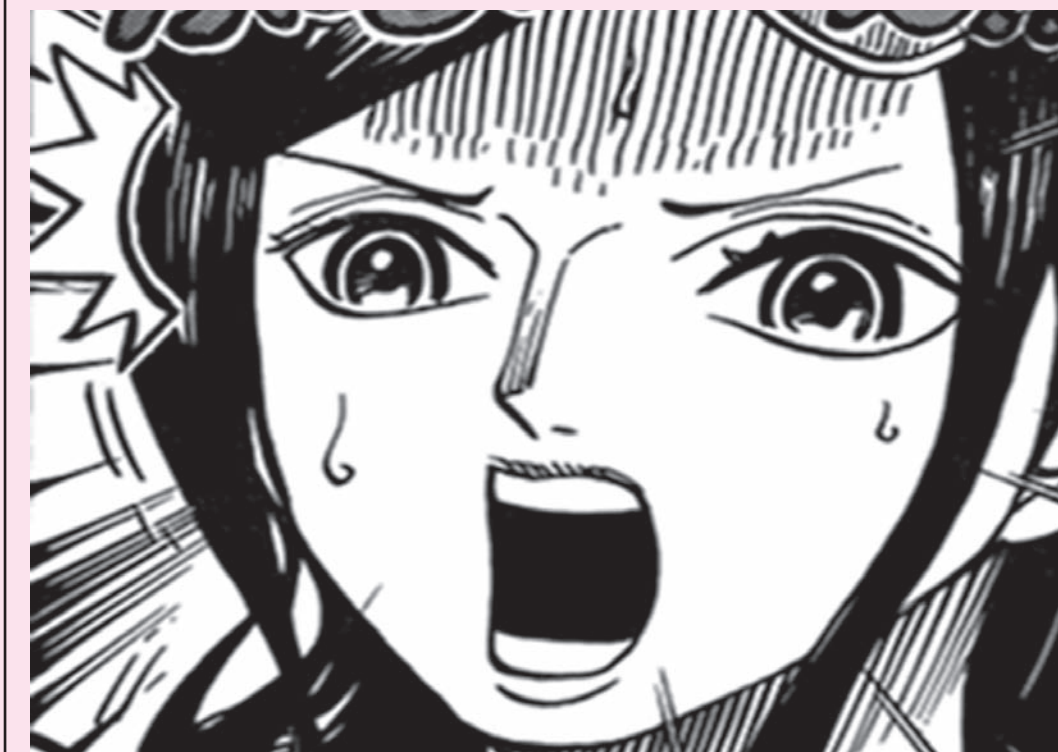
ACROSS

2. Arlo Parks' debut album
4. National survey on sexual violence at Australian universities
6. First name of Glasgow University's newly elected Rector
8. perhaps revise to: Prejudice and discrimination against other based on their membership of a group, particularly one that is marginalised.
10. System that oppress women and other underrepresented groups
12. Louise Bourgeois' spider sculpture at NSW Art Gallery
13. The name of a local bird species frequently seen stealing tourists' chips
15. Name of the Land that Sydney University is situated on
16. Red fruit popular during hot weathers and have edible seeds
18. Practice of dismantling or removing an institution or structure
20. First name of the world's first billionaire female singer
21. Palestinian Black and white chequered patterned scarf



Women aren't funny

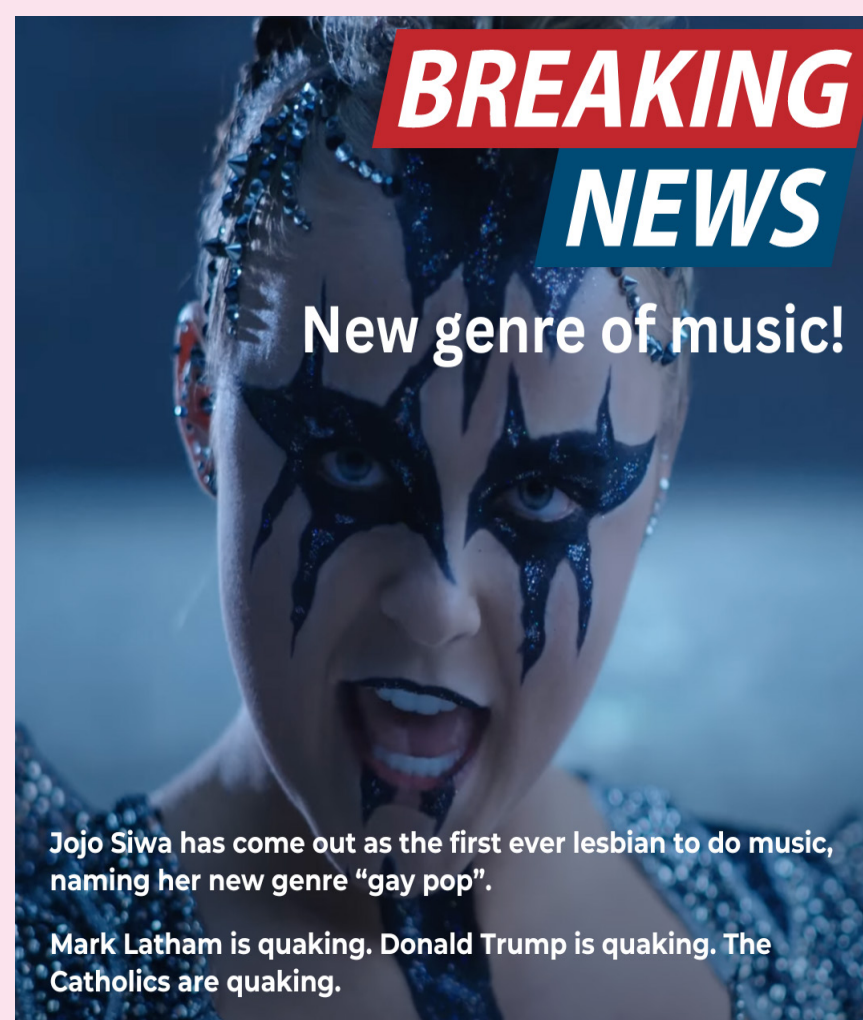
MILLENNIALS AND GEN Z'S TRENDY NEW SPLURGE: GROCERIES



Newington boys when they realise girls go to school too

Are you a stupid white bastard?

Join the NSW Police now!



Jojo Siwa has come out as the first ever lesbian to do music, naming her new genre "gay pop".

Mark Latham is quaking. Donald Trump is quaking. The Catholics are quaking.



4:30PM

SUNDAY 21 APRIL

ADDI ROAD HALL

MARRICKVILLE



INCARCERATION NATION

FILM SCREENING & PANEL DISCUSSION

Featuring:
Lizzie Jarrett
Paul Silva
Keith Quayle



INCARCERATIONNATION.COM.AU



STUDENTS
for
PALESTINE



src activism advocacy representation

UNI & SCHOOL STUDENT STRIKE FOR PALESTINE



WALKOUT FOR GAZA 2PM THURS 9TH MAY TOWN HALL

