

Honi Soit

FIRST PRINTED 1929

WEEK 12, SEM 2, 2019



GUT FEELINGS



Acknowledgement of Country



I would like to acknowledge the Gadigal people of the Eora Nation. It is on Gadigal land that this paper is composed and distributed. I acknowledge that this land was never ceded – it was stolen. I also want to acknowledge that First Nations struggles for justice and survival must be put at the forefront of any anti-racist, queer and environmental justice work myself, my peers and loved ones partake in. On the evening of Friday the 25th of October, Uluru was permanently closed to climbers. For the Anangu people, the traditional custodians of Uluru, protecting the great red rock – of cultural significance to them – has been an inter-generational struggle over centuries. That day, Nayuka Gorrie, a Gunai/Kurnai, Gunditjmarra, Wiradjuri and Yorta Yorta writer, tweeted, “We can share our stories, knowledges and precious time with people but when it comes down to it, a lot of people will choose themselves in a process informed by colonial values of possession, exploration and entitlement.” They make an important point that “education is not the issue when it comes to race relations.” First Nations culture is not an inconvenience. Disrespecting the wishes of traditional custodians and desecrating significant and spiritual sites for cheap (colonial) thrills is simply another keen demonstration of the settler mindset. And we are all complicit. I immigrated to so-called Australia in 1996. My citizenship to this country is tenuous, a farce even, for this land was never ceded and Australian-ness is a myth that continues to manifest in the most violent of ways. No move to innocence can overcome our responsibility, as non-Indigenous people, to resist colonial prescriptions of time and destroy white supremacy. Refuse comfort – be unsettled, to un-settle. First Nations knowledge and expressions of creativity have existed on this land for tens of thousands of years. Listen to First Nations people when they tell us The Future is First Nations. This is a future that I hope and believe is coming too.

Always has been, and always will be Aboriginal land.

Contents

4	NEWS	Editors
6	ANALYSIS	Baopu He, Pranay Jha, Amelia Mertha, Jessica Syed, Liam Thorne, Nell O’Grady, Carrie Wen, Joe Verity, Annie Zhang and Alan Zheng
10	PERSPECTIVE	Writers
12	FEATURE	Anonymous, Kiki Amberber, Amanda Dheerasekara, Felix Faber, Vivienne Guo, Kiran Gupta, Georgia Mantle and Zhiquan Gan
14	CREATIVE	Artists
16	INVESTIGATION	Garnet Chan, Ludmilla Nunell, Sonya Thai and Ellie Zheng
17	MULTILINGUAL	Cover Artist: Amelia Mertha
18	CULTURE	Back Cover Artist: Ellie Zheng
20	SRC REPORTS	
22	PUZZLES	
23	COMEDY	

Disclaimer: Honi Soit is published by the Directors of Student Publications (DSPs), who are elected by the Students’ Representative Council (SRC). The SRC provides space and administrative support only, which is financed by the University of Sydney. The current DSPs - Laura Glase, Brandon Hale, Jinwei Luan, Kedar Maddali, Sean Perry and Jiaqi Shi - are the publisher of the print editions and online materials of Honi Soit. All expressions on Honi Soit are not to be regarded of the SRC, unless specifically stated. The SRC accepts no responsibility for the accuracy of any of the opinions or information contained in Honi Soit, nor does it endorse any of the advertisements and insertions. Please direct all advertising inquiries to publications.manager@src.usyd.edu.au. The editorial team does not have control over the ads that appear in this paper.

Editorial

Gut feelings are guardian angels — so they say. In a song called ‘Pang’, Caroline Polachek, feels for her love-interest “a beautiful knife cutting right where the fear should be.” Sometimes, I want to gut my feelings. I want to take a knife and unshell, unravel the small water-bodies that swell below my ribs. However, I know that my gut feelings are mine only. My gut feelings don’t require explanation. Reader, neither do yours.

Amanda Dheerasekara’s stunning feature piece explores the waxing and waning of many a gut feeling — grief, love, tenderness, incoherence.

Kiki Amberber, invokes the technodiaspora and negotiates finding the body outside of — and therefore intangible to — itself in the queerer potential of futuristic pop’s gut feelings.

But what of hope and potential in the context of separating bodily-things from the body? Anonymous asks this question in a courageous, incisive piece about their experience with eating disorders.

In Annie Zhang’s comic, submerged pangs are hidden by doors. Nell O’Grady and Bob He find data that confirms their initial instincts in their extensive analysis on Sinophobia in the media.

Ellie Zheng’s technicolour illustration adorns the back page, you can find her art elsewhere throughout the edition too. Thank you to all contributors and artists, in the words of Rumi, you are the universe in ecstatic motion.

To my muse Shani Patel, whose ethereal face and golden poise grace the front cover, thank you for being my favourite gut feeling.

I became editor of this humble rag at the end of July after an open call to fill the space of a resignation. There were hesitations, admittedly — this group had been working together since the end of last year, had gone through almost every high and pitfall of being a student media team. Would I fit in? Could I keep up? A gut check told me to at least apply to interview for the position. I was welcomed warmly into the fold of Spice. And after our first dinner together, I knew that I had become part of something inimitable. So thank you to my fellow editors, a family I fell into quite unexpectedly. I love you all dearly.

Over and out cuties.

Amelia Mertha

Letters are the only white mail gaze we like around here: editors@honisoit.com



Not across it but down to apologise

You fucked the crossword clues :(pls amend

—Jack Mansell

Editors Note:

Hi Jack.

Thanks for the message. How are you? This is Liam here.

We (yes, we, not me, Liam) did in fact “fuck the crossword clues” — you have a keen eye for such mistakes. I’m sure you’re great at completing crosswords too!

Here are the correct Down clues for last week’s simple crossword.

I would however note that what is correct for one person is incorrect for another and vice versa. Perhaps we were merely testing to see if anyone read this shithouse CV stack of a paper’s puzzles. Or perhaps there was a deeper meaning — sometimes the clues that life throws at you don’t always lead to the correct answer for you.

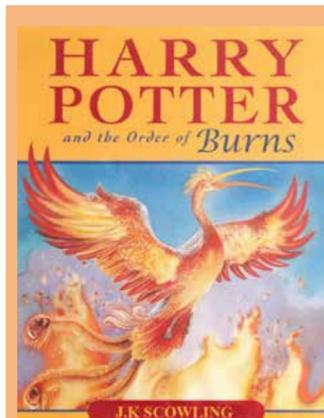
Anyway, here are the ‘correct’ ‘clues.’

Have a nice day Jack :)

1. A blood feud originating from Italy (8)
2. Devoid of mercy (8)
3. The most Southerly town in NSW, perhaps home to a few Adams and Eves? (4)
5. Rhyming term for two-way radio (6-6)
6. A musical scale of five notes (10)
7. A set of governing moral principles (6)
8. The firstborn child (6)
11. Relating to developments over time (12)
14. Those relying on others for financial support (10)
16. One who rocks the boat (8)
17. Combined harmoniously (2,6)
19. Catch-all grammatical term for a modifying word (6)
20. James Cameron’s online persona? (6)
23. Renown, or a song by 21-across (4)



Art by Ellie Zheng



The sun was setting on Hogsmeade as the Hogwarts Express eased into the station and let off a relieved puff of steam as it slowed to a halt. Inside, hordes of young witches and wizards were eager to begin a new year learning about the endless mysteries of magic.

“I hear they’re introducing a new system this year,” said one overeager student, Rupelsturt Humpferdonk. “The Order of the Burns. It’s a way for us to get involved in student representation.

We’re going to have to vote each other into roles like Vice President and General Secretary!”

“Sounds wicked Rupelsturt! Where’s it being held?” said Flugelscrump Buckletail.

“In the Room of Requirement (also known as New Law!)” replied Rupelsturt. “It’s a room with everything you could ever need — except air conditioning or enough places to sit.”

The newly-arrived students made their way up to the Room of Requirement. Along the way, a fresh-faced Ravenclaw, Anglebelle Spanglehorn, released an owl clutching some parchment from a window.

“What’s that?” asked a Slytherin peer of hers, PJ Fletcher-screech.

“Nothing!” replied Anglebelle. “Well, actually, it’s a love letter for my crush. But I ought not say who.”

“Careful with that!” shouted the groundskeeper, Rubeus Wackamo. “Yer bendin’ more than a few rules there, Anglebelle! Yer know there’s no owls

allow’d inside. Be off with yer! That’s an OHS ‘azard, tha’ is.”

Within a few minutes, the students had arrived at their destination. Situated right next to the Clayton Utz Room (“never heard of that wizard,” Flugelscrump remarked), the Room of Requirement was in fact a fairly roomy room. Like many of the surrounding rooms, the roof leaked and their was fuck all ventilation. To top it all off, there was already a class in there.

“What the fuck is this? Last year they held the Order of the Burns in the Great Hall,” Fletcher-screech interjected in his usual entitled manner. “Granted, there were a few spots of rain from the magical ceiling, but it was way better than this shit.”

“Make way, make way!” Wackamo was back, this time with two others in tow: Floobia Robnins and Baspa Boo.

“I hereby declare the Order of the Burns OPEN!” shouted Baspa, his voice amplified by the *sonorus* spell he had cast moments earlier. “Get out of here, Boziol!”

Spikal Boziol, a poltergeist who had haunted Hogwarts for over a century, let out a mad shriek before ascending through the roof.

Just as everyone was settling in, a loud marching noise grew close.

“Holy shit,” said Fletcher-screech. “It’s Doonbledore’s Army.”

The doors burst open and a tall, long haired individual marched in, followed by a band of young witches and wizards. The person at the front, who one could only assume was Doonbledore, cast his own *sonorus* spell that far overshadowed Baspa.

“I humbly pass the chair to Doonbledore,” Baspa said.

“Thank you, Mr Boo. It is my pleasure to assume this role as the Leader of the 92nd Order of the Burns. Now let’s get started.”

This has been an extract from J.K. Scowling’s new book, Harry Potter and the Order of the Burns. To pre-order a copy, speak to Floobia Robnins at the SRC reception.



Celebrating
90
years

Celebrating 90 years of advancing and defending the rights of students

The Refectory, Holme Building
Thursday 5 December 2019
6pm - 8pm

With The Honourable Michael Kirby AC CMG
And Ms Avani Dias

RSVP essential
www.srcusyd.net.au/90Anniversary



Court throws out student's "largely unintelligible" pleas to continue degree

Alan Zheng

Key points

Susan Nandutu's candidature in the PhD program at Sydney Medical School was terminated in 2015.

She had requested a suspension in order to return to Uganda to care for her critically ill mother, which was refused by the Faculty.

Her appeal to the Student Appeals Body was dismissed — leaving her only recourse through the court system.

The Supreme Court dismissed her case last Thursday because of its procedural defects.

A former PhD student's last-ditch bid to continue her degree has been refused by the Supreme Court, bookending four years of prolonged courtroom maneuvering with the student ordered to cover the University's legal costs.

Susan Nandutu, an international student from Uganda, was studying a Doctor of Philosophy (Medicine) within the University of Sydney Medical School in 2015 when the University kicked her out of the PhD program.

She had sought a semes-

ter-long suspension of the degree in 2012 in order to care for her critically ill mother in Uganda. The Faculty of Medicine refused to grant the suspension and terminated her candidature in the PhD program.

She successfully appealed the termination to the University's final stop for academic appeals — the Student Appeals Body (SAB) — and was reinstated in the degree. But these fortunes were brief.

The Faculty demanded that she demonstrate why she should be permitted to continue the degree. She did so, but was once again terminated from the program for reasons not on the public record.

She appealed the decision but this time, her SAB appeal failed. She was out of the degree for good.

In a flurry of legal claims from 2015 onwards, Nandutu urged the Supreme Court to review and overturn the SAB's decision to terminate her candidature.

She said the University had

defamed her, breached its duty of care and further breached its contractual obligations, causing her close to \$800,000 in economic loss.

She also contended that the University terminated her participation in the PhD program on the basis of a falsified academic record.

When she attempted to have senior University staff, including Associate Professor Peter McCallum, provide further information on staff members responsible for supervising and monitoring her candidature, the court refused her request.

These claims came to a head last year when the court gave the self-represented Nandutu "a final attempt to get things right" after she breached court procedure on several occasions. It appears, however, little has changed since then.

Nandutu, still without pro bono legal representation or legal aid, was swiftly outgunned by the University's top-tier legal firepower who argued that her case was embarrassing, "vague

and largely unintelligible" and plagued by technical errors.

"To a significant extent, they are difficult to comprehend," the presiding judge said of Nandutu's arguments, in the court's judgment.

"They are scandalous to the extent that they include allegations of ethical and criminal misconduct by lawyers for the University without any evidentiary basis."

"[The proceedings] represent a seemingly never-ending and continually inept attempt to plead claims that remain opaque, to put it mildly."

On those grounds, the Supreme Court said Nandutu's case was an abuse of process and prevented her from commencing proceedings on her termination in the future.

Up to this point, the proceedings have been hampered by several delays. Although Nandutu was initially assisted by pro bono lawyers, they withdrew their help after several months.

A hearing was adjourned

earlier this year when Nandutu became unwell and paramedics were called to the courtroom.

All this means the University racked up a hefty legal bill which will now be borne by Nandutu.

An official University spokesperson declined to comment on the sum of lawyers fees paid by it.

After her candidature was terminated, Nandutu suffered from stress and was recommended treatment from a clinical psychologist, according to medical certificates seen by the court.

There is some precedent to the University fighting prolonged court cases against students but Nandutu's case is the longest single case against an individual student known to *Honi*.

The NSW Civil and Administrative Tribunal dismissed a student's complaint of race and sex discrimination earlier this year.

Nandutu could not be reached for comment.

St Paul's College appoints new Warden

Liam Thorne

St Paul's College has appointed Reverend Dr Edward Loane as its new Warden. Loane is an internal appointment, despite launching an "international search" for the Warden position in July, after the previous Warden, Dr. Donald Markwell, resigned after just three semesters.

Loane's appointment is a return to the historical norm of having an Anglican cleric as the College Warden. Markwell was appointed as the College's first lay-Warden after the St. Paul's College Act 2018, which Loane worked on, removed the requirement that the Warden be a clergyman.

Loane was previously the Clerical Fellow on the College Council, from May 2017 until now. St Paul's said in a statement that, during his tenure as Clerical Fellow, Loane was "instrumental in governance matters such as our new Act, and in leading the cultural renewal process at St Paul's, taking the initiative

in the implementation of recommendations of the Broderick Review."

The Broderick Cultural Review into St Paul's College, released in 2018, provided evidence of negative patterns of hazing and sexism endemic to the institution, making significant recommendations for reform.

Whether Loane's appointment signals a positive direction for St Paul's problematic history of hazing and misogyny is unclear.

Honi reported in June this year that, during Loane's time on the Council, St Paul's released a progress report that seemed to overstate the success of reforms made. In particular, while claiming that there were "no reports of hazing activity during Welcome Week", no recognition was made of the hazing incidents which occurred a month earlier on Anzac Day, where "freshers" were sorted into "platoons" and told to drink until they vomited.

Sloane's appointment should not be celebrated, according to Jazzlyn Breen, a 2019 USyd Women's Collective co-convenor and the 2020 USyd Students Representative Council Education Officer.

"To appoint someone with such extreme ties to college, who openly has said he loves college, does not bode well for a genuine commitment to the huge cultural change that is necessary within this institution," Breen said.

In a statement made today, St Paul's praised Sloane as an "Old Pauline" with a "committed Anglican faith, and a deep love for the college." Before taking his position at St Paul's, Loane was a lecturer in Theology and Church history at Moore Theological College, Sydney, adjacent to USyd's Camperdown campus.

Loane will commence as Warden in early 2020, and "will move into residence with his wife Jocelyn and his five children."

Security allegedly ignore tirade

Jessica Syed

Students at the University of Sydney have alleged that Campus Security failed to respond to their request for assistance after they were confronted by a photographer in the Graffiti Tunnel who berated them with racist microaggressions at the beginning of semester two.

The student told *Honi* that she had gone to the tunnel on a Sunday afternoon to draw graffiti there with two friends. The group were then approached by a man who asked them to move out of the area, arguing that they were obscuring a shot in a video he wanted to film.

Footage of the incident seen by *Honi* shows the man approaching the students in the tunnel, demanding that they "get out of [his] shot."

He then yells at the students for several minutes, standing over them and threatening to damage their spray paint. "You're starting to piss me off," he is seen to

shout, only a few centimetres away from one of the student's faces.

He is also seen to make racially charged remarks, telling the students they "probably study engineering." He tells the students that they "look Asian", and then proceeds to tell them that they should likewise "respect their elders."

"I didn't want to leave because I knew we were allowed to be there," one student told *Honi*.

In the midst of the incident, one of the students attempted to call Campus Security, who allegedly notified the students that they were busy but would send someone to the location. Ultimately, no one arrived.

The University was yet to provide comment at the time of publication.

This incident appears to be the cornerstone of a slew of sinophobic attacks against students on campus that occurred in recent months.

The state of the press

Roisin Young Murphy

Press freedom is under attack every single day. Whistleblowers are put at risk of being locked up and our governments are tightening their grip on journalist's ability to hold them to account. If we vote these people in, what are they so afraid of us finding out?

Under the Turnbull/Morrison governments, we witnessed the AFP raid the offices of the ABC, whistleblowers in legal battles, and a year in which the federal integrity commissioner noted a record rate of ongoing investigations into corruption. The longrunning fight against a culture of government control came to fruition last Monday morning, with every major masthead blocking out the front page of its newspaper under the Your Right to Know campaign.

The pages asked 'when government keeps the truth from you, what are they hiding?' Noting the fraught relationships between Australian media companies, this should ring bells of urgency.

Director of the Media at the Media, Entertainment and Arts Alliance (MEAA), Neill Jones

said the "thrust of the campaign is that over the last decade, there has been 75 pieces of legislation pass that undermine the right to know." Concurrently, fewer individuals were willing to come forward to the press, which Jones attributed to "a culture of secrecy, which has had a chilling impact on journalism".

It only seems within reason, then, that exacerbated is a growing concern among Australian students over how much faith we are able to place in government; while they keep up their dismal track record of supporting young people, those calling it out are being targeted. As Jones notes, although restrictions on journalism are placed under the guise of 'national security', "there's stories that aren't being told, not just about national security, but about nursing homes and tax dollars; if you look at how government policy impacts universities, anything that affects our ability to tell stories has an impact on students". Press freedom is under attack. We should defend it.

Free speech green-lit by new proposals

Pranay Jha and Alan Zheng

Changes to campus free speech rules are on the table after a French Review Task Group made several recommendations to be considered by the Academic Board.

The French Review — helmed by former High Court Justice Robert French — came on the heels of a widely-reported Women's Collective protest against therapist Bettina Arndt's controversial speaking tour.

The review found that no free speech crisis exists within higher education providers or student organisations. However, it nonetheless recommended the adoption of a Model Code to protect free speech and academic freedom.

A University Task Group, including SRC President Jacky He, believe the existing decade-old Charter of Academic Freedom should be amended to include parts of the model code.

Now, under the Task Group's proposed amendments,

the Charter will undergo a re-brand to the lengthier Charter of Freedom of Speech and Academic Freedom in the hopes of clarifying inconsistencies in the enforcement of free speech on campus.

Under the Charter, new provisions will guide the application of other University policies, including student discipline rules.

Free protest should not be exercised in a way that prevents the free speech of others or which causes property damage or physical risk or danger to others, according to recommendations by the Task Group.

The Task Group's Issues Paper lists several examples of where the free speech of others is prevented, including where access to buildings is blocked, where people are prevented from attending events or speakers are prevented from being heard.

The removal of the Lennon Wall on Eastern Avenue by an SRC Education Officer and

members of the Panda faction as well as protesters at Bettina Arndt's speaking tour last year would both likely fall within this category of preventing free speech. However, while the University took no action against students involved in removing the Lennon Wall, it suspended two of the protesters involved in the Bettina Arndt rally.

After a Lennon Wall was removed in the Law School, a spokesperson told *Honi* that "students have a long history of using the campus for political debate and protest—including putting up and removing posters on political issues."

Unlike the neighbouring University of Technology Sydney, the University never established a regulated space for Hong Kong students to put up messages of solidarity — a move criticised by the organisers of the Hong Kong solidarity protest in a letter seen by *Honi*. The Academic Board will discuss the report next week.

RADICAL EDUCATION WEEK 2019

Rad Ed Week will take place on stolen Gadiqal land. Sovereignty was never ceded. All events will be held on Eastern Ave in a marquee unless stated otherwise.

MONDAY 28/10/2019

- 12PM - Acknowledgement of Country and Intro to Rad Ed Week
- 1PM - Activist Legal Skills: GIPA and Police Powers
- 2PM - The Good University Reading Group
- 3PM - Refugee Rights
- 4PM - Introduction to Anarchism
- 5PM - Neoliberalism a talk by David Ellerman - Carslaw Room 375
- NIGHT - First Nations People and the Fight For Justice - Carslaw Room 375

TUESDAY 29/10/2019

- 10AM - Student Unions and Disability Activism
- 11AM - Islamophobia and the Moderate Muslim
- 12PM - The Radical History of Sex Work Activism
- 1PM - USyd's Radical History Walking Tour
- 2PM - Importance of an Activist SRC
- 3PM - Consent Workshop
- NIGHT - The Good University - Carslaw Room 375

WEDNESDAY 30/10/2019

- 10AM - Pink Washing and Palestine
- 11AM - Unions and Radical Organising
- 1PM - Anti-Racism, Anti-Sinophobia Protest
- 3PM - Discourses on Workers' Rights
- 4PM - Prison Abolitionism
- NIGHT - Sexual Violence and Justice for Survivors - Eastern Ave LT 315

THURSDAY 31/10/2019

- 10AM - What is ASEN?
- 11AM - Marketisation, Privatisation and Alienation: Disability under Late Stage Capitalism
- 12PM - China/Australia Relations: Unpacking and Tackling Sinophobia on Campus and Beyond
- 1PM - Spreading the Climate Strike
- 2PM - Mistakes in Workers' Rights Discourse
- 3PM - The Future for the Ramsay Centre at USyd
- NIGHT - Film Screening: Water is Life - Carslaw Room 373

FRIDAY 1/11/2019

- NIGHT - Radical Education Week Party - 107 Projects in Redfern

Left bloc supermajority holds off Liberals in quiet Repelect

Annie Zhang and Alan Zheng reflect on stupol Christmas.

In what proved a major disappointment for drama-thirsty stupol observers nationwide, last week's inaugural meeting of the 92nd Students' Representative Council (SRC) completed the notorious 29-point agenda at the tick of midnight. The night was remarkably free of the dramas and scandals which have plagued previous meetings.

The Switchroots coalition were the big factional winners on the night, sweeping up around 25 office-bearer positions. Close behind them followed Panda—an eleventh hour addition to the left bloc's supermajority—with 16 positions, all without attached stipends.

President-elect Liam Donohoe's handshake with Unity, NLS, Cupcake and Pro-Team solidified a "supermajority" alongside Grassroots and Switch.

With 30 councillors voting together as a bloc, the left supermajority held off Moderate Liberal grouping, Boost, locking them out of all office-bearer positions.

"I cannot wait to deliver on our election promises and realise a campus which—through our intelligent service provision—is not only easier and more accessible for students, but also able to take up the fight for students and oppressed groups across the world with whom we share natural solidarity," Donohoe told Honi after the meeting.

"We will fight the Liberal government even harder without their lackeys undermining our efforts from within."

The meeting got off to a shaky start with the New Law Seminar Room 104 reaching capacity early, leaving over 25 enthusiastic observers locked out from the meeting, including several USU board directors.

At times, senior factional headkickers, including Liam Thomas (Unity) were seen on the phone with people outside the room, including 2019 General Secretary Niamh Callinan.

Whilst relatively uneventful, the night still featured some minor scandals.

Laws and stuff

The election of General Secretaries was the subject

of significant delay. The Chair of Standing Legal had earlier made a ruling that the 50% affirmative action ruling applied to committees as well. This meant that the Sydney Legal Service Board, which is comprised of the President, Vice-Presidents and General Secretaries, had to have a 50% representation of non cis-men. At that stage, the President and Vice-Presidents had already been elected, and for affirmative action to be upheld, the two General Secretary positions would need to go to two non cis-men. This would threaten the deal reached by the majority bloc.

After two ten-minute adjournments, the current Executive put through a circular that overruled the Chair of Standing Legal's interpretation. The meeting then progressed and Abbey Shi (Pro-Team) and Liam Thomas (Unity) were elected as General Secretaries, as negotiated by the majority bloc.

James Ardouin (Mod-Lib) attempted to put forward a recision motion on the Executive's circular, but this did not appear to be successful.

Ardouin continued to challenge the left bloc's wins throughout the night, challenging the validity of the votes for the five General Executive positions. He argued that votes which did not state the names of all candidates should be invalid. EO Casper Lu overruled Ardouin, but his decision is subject to confirmation from the Chair of Standing Legal. The five General Executives are therefore provisionally elected for the moment.

A collective rolled

The Intercollegiate Collective was rolled. Kiran Gupta, Joseph Yang, Charlotte Ainsworth and Xuan Li were elected as College Officers, locking out the preselected conveners of the Intercollegiate Collective, Annabel de Mestre and Nicholas Comino.

"It's a bit hypocritical that other factions have gone on so long about collective autonomy and now we're being rolled," said James Ardouin (Mod-Lib).

Intercol aside, preselected members of the collectives otherwise obtained positions with little opposition.

Fear no more the heat o' the sun

The biggest threat to the councillors on the night came not from fire alarms, or power outages, but the stifling heat and humidity which persisted, causing temperatures to peak around 31 degrees when the meeting closed at midnight.

Pleas for air-conditioning were unheard and enthusiasm amongst councillors noticeably declined as the night drew on, with procedural motions gradually nullifying speaking time to zero.

Campus Security's presence was benign in stark contrast to last year's meetings which saw multiple security staff enforce room restrictions and monitor the proceedings on the student dime.

"This is the most boring Repelect ever," remarked veteran hack Will Edwards (NLS), who has attended four Repelects.

"You need to lift those numbers," Cameron Caccamo—who is 26 years young—replied.

The antics did not end there. Earlier in the night, Sydney Morning Herald journalist and 2012 editor of this rag, Michael Koziol, was kicked out of the room.

"I want to stay," Koziol was heard to have said. But alas, he was no undergraduate and leave the room he did.

The lights were switched off multiple times to the ire of EO Casper Lu, deputy EO Cameron Caccamo and Secretary to Council Julia Robins.

They were heard screaming "stop leaning on the lights" at various points throughout the night, and threatened to remove people from the room.

The drama with the lights gave some people eerie flashbacks to Repelect 2015, where the lights were completely cut and the police were called.

Last year, the need for an unprecedented four Repelects stalled the early effectiveness of the He presidency, leaving the SRC without office-bearers until February—weeks before the 2019 academic year kicked off.

If Repelect is any indication of the SRC's efficiency, good things await the new Donohoe presidency.

Social Justice Officers — Deaglan Godwin (SAlt), Himath Siriniwasa (Grassroots), Angelina Gu (Unity) and Shuyu Li (Panda)

Student Housing Officers — Klementine Burrell-Sander (Grassroots) and Julie Zhang (Panda)

Queer Officers — Paola Ayre (Grassroots) & Priya Gupta (Switch), Oliver Mackie Pawson (unaligned)

Welfare Officers — Layla Mkh (Grassroots) & Yilun Ma (Panda), Madeleine Clarke (SAlt) & Charlotte Ainsworth (Unity).

Women's Officers—Vivienne Guo (Grassroots) & Ellie Wilson (Grassroots). Close to \$12,000 each.

Chair of Standing Legal—Janek Drevikovsky (Switch)

Standing Legal Committee — Aayush Bhattacharya (Grassroots), one vacancy

Directors of Student Publications — Roisin Murphy (NLS), Peiqing Fan (Panda), Nina Mountford (NLS), Maia Edge, Max Vishney (Switch), Mikaela Pappou (NLS)

Intercampus Committee—two vacancies

USyd's big plans for your curriculum

Amelia Mertha and Liam Thorne make a risk assessment of proposed changes to graduate qualities.

A few months ago, Honi Soit was contacted by a student, concerned about moving plans to implement so-called 'graduate qualities' (GQs) into undergraduate students' final transcripts. It was alarming, to say the least. So we did some digging. Here's what we found.

These plans began as far back as the binding Learning and Teaching Policy 2015 which named the acquisition of seven graduate qualities that would be "necessary to contribute effectively to contemporary society." These seven qualities, listed in the table below, would remain unchanged in the University Strategic Plan 2016-2020, where GQs are an embedded focus within the plan to transform the current undergraduate curriculum.

The definitions for each attribute were developed by the Assessment Working Group which came out of the Strategic Plan, tasked with developing and delivering the Plan's specific assessment initiatives. Observable, and potentially able to be assessed, indicators of each of the qualities – known as 'curriculum components'—are attached to each of the GQs.

Since 2017, there have been consultations with various, but select, faculty staff and students. In 2018, the Assessment Working Group set up working parties to develop assessment rubrics and design assessment plans for curriculums. In 2019, an Assessment Advisory Committee was created on which the SRC President sits. At the end of this year, faculties will present draft assessment plans to the Assessment Advisory Committee.

Core components within the curriculum framework — such as collaborative learning activities and assessments, interdisciplinary and inter-professional learning experiences — and new degree structures such as the Bachelor of Advanced Studies, have been developed insofar as they map directly onto the implementation of GQs within undergraduate student learning.

In an attempt to avoid standardised testing, the assessment of GQs would be rubric based — mapping student progress—and communicated via feedback in the form of "positive statements" about the abilities of each student, apparently irrelevant to their peers and the rest of the cohort. Co-chair Professor Peter McCallum told *Honi*, via email, that there is no intention "to provide numerical marks or grades to assess student attainment of the graduate qualities."

It remains unclear exactly when in the semester students would be able to access this feedback. Furthermore, the Assessment Working Group have

flagged that they may consider how to assemble and assess evidence for a final statement on a student's qualities on graduating transcripts.

If a university-wide approach to assessing the adopted GQs is successful, assessment planning shifts from the unit of study to the overall degree curriculum level. In the Assessment Working Group 2017 working paper, approved by the Academic Board, it is noted that, "such an approach has the potential to reduce the overall burden of assessment on students and staff and allow more emphasis to be placed on providing students and staff with feedback."

However, this still begs the question as to whether the graduate qualities represent something observable within student learning across the length of their degrees. Are these GQs simply metaphors for the oftentimes complex and shifting real experiences of undergraduate study—and is that enough?

* * *

While many details of the curriculum overhaul are yet to be confirmed, it is set to be of significant impact for staff and students. At a most basic level, the reforms pursue two ends: bringing units of study in line with a broader university-wide curriculum, and focusing assessments on the skills that USyd thinks are needed in the workforce. Whether the reforms will in fact improve students' learning experience, however, remains to be seen.

In an age when a university education increasingly feels like a conveyor belt towards the job market beyond, these changes do much more than creating a stronger central curriculum — they move learning away from the pursuit of knowledge and toward the acquisition of professional skills. While McCallum's email promised that "Faculties may adapt the University wide rubrics to meet the needs or language of a particular discipline," staff are still expected to uphold the spirit of the rubric. Given a trend of University faculties being asked to capture increasingly diverse disciplines, it is also unclear whether there will be ample flexibility to adapt the rubric.

Given the scale of change being demanded, significant conjecture should be placed on how meaningful the assessment of GQs will be for students. Many of the qualities USyd hope to assess seem difficult to test given their subjective nature. A letter sent to USyd by Jeremy Chan and Madeleine Antrum, the President and Vice President (Education) of the Sydney

University Law Society, asked whether assessments testing 'influence' and 'inventiveness'—two of the GQs—could be trusted.

"We do not believe that academic assessment can adequately represent subjective qualities and may misrepresent students from particular backgrounds," they said.

The core concern of Chan and Antrum's letter is their belief that the results of GQ assessment will be published on students' transcripts, alongside existing unit marks, thus being available to all future employers.

As already noted, the Assessment Working Group is yet to determine what form assessment will take, or whether these results are published. However, this letter never got a response from the University, perhaps emblematic of the questionable extent of student consultation throughout this process.

In his response to *Honi*, McCallum claimed that, "In 2019, we will begin a series of student engagements including: (1) a student-facing information website, (2) student news story on the project and ways to contribute, (3) a student forum and information sessions." It does not appear that any of these have happened yet, and if they are planned to happen next year, the feedback will arrive after draft assessment plans have already been made, perhaps meaning that the policy will be too far along in its creation for meaningful amendment.

While a particularly personalised and private process may avoid some of the problems canvassed, there are reasons to think there is a necessary degree of standardisation to the assessments. The 2017 Working Group paper claims that using a rubric avoids standardised assessments, which it acknowledges would be "burdensome, expensive, and difficult to sustain," as well as having "unclear" benefits. However, for multiple teachers to be able to track a student's progress across multiple units, in multiple disciplines, measured against a central list of qualities, the chances of highly-catered feedback likely dwindle.

* * *

Policy development and consultation will continue into 2020 with implementation in 2021. Given the implications these reforms will have for students, and indeed how we define the purpose of tertiary education more broadly, these discussions are certainly worth paying attention to.

Here are your 2019 SRC office-bearers and a reminder of what they get paid:

Vice-Presidents — Charlotte Bullock (Unity) & Felix Faber (NLS). Close to \$13,000 each.

General Secretaries— Abbey Shi (Advance/Pro-team) & Liam Thomas (Unity). Close to \$13,000 each.

General Executive — Swapnik Sanagavarapu (Grassroots), Vivienne Goodes (NLS), Isla Mowbray (Switch), Sonia Gao (Panda) & Ashley Li (Panda). [Elected provisionally]

Disabilities and Carers Officers — Steff Leinasars (unaligned), Margot Beavon-Collin (unaligned) & Charlotte Lim (unaligned)

Education Officers — Jack Mansell (SAlt) & Jazzlyn Breen (Grassroots). Close to \$13,000 each.

Environment Officers — Shani Patel (Switch) & Sofi Nicholson (Solidarity), Prudence Wilkins-Wheat (Switch) & Lilian Campbell (SAlt)

Ethnocultural Officers—Altay Hagrebet (Grassroots) & Kedar Maddali (Grassroots), Anie Kandya (Grassroots) & Virginia Meng (Panda)

Global Solidarity Officers — Holly Hayne (SAlt) & Kelly Chen (Cupcake), Anne Zhao (Panda) & Shiyin Wei (Panda)

Indigenous Officers — Roisin Murphy (NLS), one vacancy

Intercampus Officers — Kristina Sergi (Switch) & Joanna Sheng (Panda), Michael Kallidis (Switch) & Ethan Zhai (Panda)

Interfaith Officers — Susie Wang (Switch) & Wilson Huang (Switch), one vacancy

International Student Officers—Mengfan (Karen) Ji (Advance/Pro-Team) & Nicole (Ziyang) Huang (Panda), Moses Liu (Panda) & Kigen Mera (Advance/Pro-Team)

Mature Age Student Officers — Vinil Kumar (SAlt) and Peter Burrell-Sander (Grassroots)

Refugee Rights Officers — Alex Mcleay (Grassroots) and Cooper Forsyth (Solidarity)

Residential Colleges Officers—Charlotte Ainsworth (Unity) & Xuan Li (Panda), Joseph Yang (Panda) & Kiran Gupta (Switch)

Sexual Harassment Officers — Courtney Daley (NLS) & Kira Xu (Panda), Kimberly Dibben (unaligned) & Ruby Lotz (NLS)

Graduate qualities	Purpose	Curriculum Components
Depth of disciplinary expertise	To excel at applying and continuing to develop expertise in the graduate's chosen discipline or disciplines	- A major or specialisation in at least one field of study - A structured approach to the development of knowledge and skills - Authentic problems and assessments - Project-based learning
Broader skills: - critical thinking and problem solving - communication (oral and written) - information/digital literacy - inventiveness	To increase the impact of expertise, and to learn and respond effectively and creatively to novel problems and opportunities	- A structured approach to the development of knowledge and skills - Collaborative and group-based learning activities and assessments - Interdisciplinary and inter-professional learning experiences - Authentic problems and assessments - An open learning environment for extension of knowledge and skills - Project-based learning
Cultural competence	To work productively, collaboratively and openly in diverse groups and across cultural boundaries	- A structured approach to the development of knowledge and skills - Collaborative and group-based learning activities and assessments
Interdisciplinary effectiveness	To work effectively in interdisciplinary (including inter-professional) settings and to build broader perspective, innovative vision, and more contextualised and systemic forms of understanding	- Interdisciplinary and inter-professional learning experiences - Authentic problems and assessments - An open learning environment for extension of knowledge and skills
An integrated professional, ethical and personal identity	To build integrity, confidence and personal resilience, and the capacities to manage challenge and uncertainty	- A structured approach to the development of knowledge and skills - Collaborative and group-based learning activities and assessments - Authentic problems and assessments - An open learning environment for extension of knowledge and skills - Project-based learning
Influence	To be effective in exercising professional and social responsibility and making a positive contribution to society	- Collaborative and group-based learning activities and assessments - Interdisciplinary and inter-professional learning experiences - Authentic problems and assessments - An open learning environment for extension of knowledge and skills - Project-based learning

Commodity, Victim, Aggressor: Media representations of Chinese international students

Sinophobia in Australian media is not overt but it is certainly dangerous, write Baopu He and Nell O'Grady

In recent years, China's growing dominance and geopolitical aspirations have sent shockwaves across the world that is still coming to terms with what is perhaps a changing international order. And no where have these shockwaves been felt more keenly than in Australia. This is reflected in our media, a quick skim of which will reveal a fixation on our ties with China, with numerous articles and segments put out on a daily basis updating the public on what is becoming an increasingly volatile relationship. Of particular interest is a concern about Chinese interference in Australian society. While Chinese interference in Australia seems all-pervasive and ever-present, it is actually a very recent national worry. Searching it up on Factiva, a news database, and localising it to ten major newspapers in Australia show that before 2017, unique articles which mentioned Chinese interference or influence, whether they be news or opinion, averaged around 15 a year, with some years not even breaking into the double digits. However, everything changed in 2017 with the Sam Dastyari donation scandal, which saw him resign from his Senate position after it was exposed that he had informed prominent Chinese businessman Huang Xiangmo that he might be under surveillance by Australian intelligence agencies. Huang had previously donated around \$44,000 to Dastyari, in a move that was suspected as being on behalf of the Chinese Communist Party. Later in 2017, the then Prime Minister Malcolm Turnbull introduced laws aimed at cracking down on foreign interference, and the number of articles about Chinese interference had soared to 331 from only 40 in 2016. If 2017 was the year when the fuse was lit, 2018 was when concerns about Chinese interference exploded, the media fixation skyrocketing to 747 articles. And with two months of the year left, almost 500 articles about Chinese interference have been published in 2019 by major Australian news outlets.

However, as fears about Chinese interference increase in Australian society, so have fears that this anxiety could potentially spiral into something far more sinister. The unavoidable shadow of the increased media scrutiny on Chinese influence is the risk of spreading Sinophobic sentiment across Australian society. The gravity of such a risk cannot be understated. 1.2 million people of Chinese heritage call this country home — roughly 5.6% of our total population; Australia has the largest Chinese community percentage wise out of any country outside of Asia. At the locus of both these fears is a subset of the Chinese community in Australia — the 150,000 or so international students from Mainland

China who are currently studying at an Australian tertiary institute. How these international students have been represented by the media has been a glaring point of public contention. While some argue that criticisms of the scrutiny placed on them seeks to use race as a means of deflecting conversation on Chinese interference, others believe the discussion has taken on an inflammatory nature that will further isolate what is already a vulnerable group of people.

Corpus Analysis

To unearth the hidden ideologies and patterns behind the media discourse surrounding international students from China in Australia, Honi undertook a corpus analysis of the reporting done on this topic. A research tool from linguistics, corpus analysis examines language from the bigger picture, allowing for incisions to be made on a large body of texts—a corpora—to reveal patterns of language that would not be seen if these texts were read separately, sentence by sentence. More importantly, it allows for a more quantitative evidential basis for phenomena which we intuit from anecdotes or our own “gut feeling.” Media discourse in particular represents a treasure trove for corpus analysis, for it can tell a great deal about the underlying ideologies and beliefs held by a society in the way it frames certain current affairs issues. In the past, it has been used to illuminate how the media's use of language has reproduced and reinforced societal prejudices against groups such as refugees and transgender people.

By using the terms “Chinese student” and its variations and combining it with the localising term “Australia”, we built a corpus of 95 news articles and 56 opinion pieces, all published in 2019, sourced from 10 major newspapers in Australia across different Australian states. We then analysed every instance in which the term “Chinese student(s)” appeared and the context it was framed by, in particular, noting the verbs which followed it. Our analysis seemed to infer three separate categories in which the Australian media represents international students from mainland China - as a commodity, as a victim, and as an aggressor.

Commodity

Sitting at the forefront of national thought on China and the Chinese government, international Chinese students in Australia have become an avenue for the media to link ‘foreign interference’ with Australia's dependence on Chinese trade. They are framed as income for Australia, cash cows, whose assumedly wealthy Chinese parents

contribute to an ever dependent national economy. In our reading of over 95 news articles, most language associated with depictions of Chinese international students referenced was quantifiable and economically focussed. Many articles focussed on shifting higher cost markets and the boosting of revenue. Out of the 170 times the term “Chinese student(s)” was mentioned, 82 of them were couched with economic language. In the same way a resource such as iron or coal would be written about, our analysis showed a preoccupation with Chinese students as a “fee-paying” commodity that must be “bolstered” in response to a “flattening of growth” that signals the end of a “boom.” And while it is clear that their presence on Australian campuses presents a risk (the word and its variations appearing more than 70 times), the majority of media references to risk are not political, but economic, and are often accompanied by terms such as “over-reliance” and “dependence.”

Aggressor

With China's growing geopolitical dominance and the advent of the Hong Kong protests, Chinese students have been deemed simultaneously both victims and aggressors. The media conceptualises them as aggressors, towards pro-Hong Kong protestors and Australia's democratic institutions, yet they remain devoid of their own agency, shackled to an omnipresent and oppressive Communist government. In the corpus analysis of Chinese students in mainstream media opinion pieces, Chinese international students are linguistically associated with aggression, intimidation, spying and an “escalation of tensions.” They're also recognised as being “disproportionately represented”, “living in Sydney's Chinese bubble” and “surging” into Australian universities en masse while “engaging in thuggery.” In news pieces, this linguistic association is not as strong, but still visible. International students from China do not win political power in campus elections, but “seize” it. They do not go to Canberra for a pro-Chinese government rally, but “descend” upon it.

Part of the problem is that, given the increasing commercialisation of news in Australia, there is a tendency to focus reporting on sensational events that can draw clicks and views while leaving out less eye-catching events which are equally important in painting out a complete portrait of the issue. This was noted in a tweet by USyd professor David Brophy, who remarked how pro-Hong Kong protests at USyd which happened without disruption, while attracting a significant physical presence of the main

media establishments, generated no actual coverage.

“If you only cover HK activism when there's conflict, you risk creating an incentive for conflict,” his tweet concludes, referring to a past protest which ended in physical confrontations between pro-China and pro-Hong Kong protestors, and was frequently cited by media as an example of Chinese student aggression.

Victim

Yet paradoxically, media representations conceptualise this aggression to hide a deep vulnerability and passivity. Their actions, though seen as violent, are not spurred by carefully cultivated personal belief or rational thinking, but is the result of being “mobilised” or “orchestrated” by some larger organisation in the background—the CCP. These conflicting traits of aggression and passivity often manifest in the same sentence, and can create an image of Chinese international students as being mindless fanatics. Likewise, more sympathetic media representations of Chinese students occur when they are the ones being “spied upon” or “intimidated.” Once again, the organisation behind this is the CCP. Further highlighting how intertwined these three categories are, representations of victimhood in Chinese people, brought about by Australian society as opposed to the CCP, is often coupled with references to negative economic consequences for Australia. An example of this is the passage below.

Those Chinese people in Australia who sang the praises of local goods such as food, infant formula and healthcare products to their friends back home on WeChat and other social media sites — boosting the China sales of many Australian companies — are now also telling friends about the anti-China debate in Australia.

China Trade Tide slowing, The Australian, 25th September 2019

This reveals a wider societal thinking where we must care for Chinese people victimised by the CCP out of our commitment to Western liberal values, but when they are victimised by Australian society, we must care out of economic necessity.

Nothing written in any of the newspapers analysed, even the most inflammatory of opinion pieces, can be said to be overtly Sinophobic. However, the underlying ideology reproduced through the language of the Australian media can be argued as being one where problematic, if not Sinophobic, inferences can be drawn and harmful stereotypes are perpetuated.

USYD Rants as a microcosmic forum

The mainstream anti-Chinese sentiment that has cascaded about the Australian public sphere of late is alarmingly recognisable in the online spaces in which University students engage. Facebook page USYDRants, the locally iconic hub of student sentiment produces a daily linguistic representation of student opinion. It is here that our original search began, where student thought is unedited and university bureaucracy is removed from the conversation.

What's particularly important to note is that the rise of these online blasts correlate with the rise of international student representation in student politics as much as they interact with the focus of ‘foreign interference’ in the mainstream media. Since last year, when the University of Sydney Student Representative Council saw its presidency won by Chinese domestic student Jacky He and headkicker of one of the major international student factions on campus, Panda, a wave of ‘foreign interference’ narratives have made gains in University campuses across the country. This year a government taskforce was released, a Four Corners report brought producers to Eastern Avenue and the university was forced to condemn an unregulated survey that asked students if international students should be restricted from student politics. The pages of USYD Rants reflects these transformations that now appear to be at the forefront of student consciousness.

The rise of Sinophobic commentary in USYD Rants peaks in the same way that we have seen an emergence of anti-Chinese sentiment in the headlines of major Australian publications. The last year has seen an exponential rise in this kind of language and phrasing. Though the rants of individual students reflect similar anxieties of the Australian mainstream media landscape, these are more centralised, more individually punitive. The major panics of anonymous university student blasts are associated with either an ‘invasion’ of what they deem to be their space or a depiction of Chinese international students as dishonest, lazy and deviant.

In a study of up to 50 USYD Rants posted sporadically throughout the year of 2019, one can see a pattern of students considering international students' positions in Australian universities to be undeserved; a breakdown, if you will, of the power and prestige of this sandstone edifice. Overwhelmingly, the posts either centred or included the ‘use’ or ‘misuse’ of language in education spaces. Over 90% of these rants suggested that international students should either be learning more English before they commenced their studies, that English was the only language that should be taught in university settings, that international students

should not find it hard to “get by with a foreign language” and that standards of ‘language and communication’ at the university were being pulled down by the presence of international students in tutorials. One rant for example reads, “I don't understand the arguments that highlight the difficulties of living internationally and having to get by with a foreign language. This is a university, it should require the highest standards of language and communication.” Though the rants, amassed together, paint a picture of the ‘othering’ of international students by domestic students across the board, many of these ‘ranters’ go to great lengths to separate themselves from the label of racist. One rant reads “I don't understand how it is racist to expect a professional level of English ability from your classmates in a university course with English language instruction - I've had issues with people from ALL parts of the world in this respect.”

Geographically, the descriptions of these rants are often situated in the university's libraries — an environment overcrowded with hundreds of students desperately attempting to find a place to focus. The second most common location is the tutorial room in which group coursework encourages domestic student engagement with international students. In and outside of these spaces, comments on the admission of international students to degrees regardless of intelligence and the university's ‘reliance’ on international students are commonly discussed.

The danger within

Research has shown that the ramifications of interactions between Western and Chinese students can more often than not lead to more open hostility. As Henry Chiu Hail has noted in his 2015 research paper ‘Patriotism Abroad: Overseas Chinese Students' Encounters With Criticisms of China’, assumptions of Chinese life and governance by Western students has more often than not left Chinese international students feeling isolated and disconnected from the country in which they're studying. The public discourse on China and Chinese international students can no doubt fuel into these growing disconnect. Anti-Chinese sentiment is rising in the West and it can now be found in our very own quadrangle, obfuscated by the language of our media. This could have far-reaching ramifications for Australian society. While Australia must remain vigilant about Chinese interference in our society, we must keep an equally vigilant eye on how the media we consume, whether it be newspapers or Facebook rants, perpetuates harmful ideologies about Chinese people, particularly international students. For if we are not, the greatest threat to our nation's democracy is not some foreign actor, but ourselves.

COMMODITY
Account for
Applying to
Be admitted
Enrol in our universities
Has been one of Australia's largest export earners
Have been an important source of revenue of Australian universities
Made up 53% of its total foreign intake
Mainly come to Australia to study subjects such as business and information
Stopped coming because of Australia's alliance with the US
Who turn away from US schools and universities

VICTIM
Described intimidation
Feel the debate is waged against them
Showing solidarity for persecuted minorities
Speak and write pro forma English
Who feared returning home
Who have taken the very difficult first step into the public arena

AGGRESSOR
Attacked
Attending
Disproportionately represented
Dob in their lecturers
Engage in such thuggery
Let loose on protesters
Learn that most effective way to shut down an unfair attack
Spying in Australia
Ran over and grabbed signs
Rocked up and things escalated
Who clashed with pro Hong Kong protesters
Who physically attacked students
Who spend their first year living in Sydney's China bubble

The tables above outline all the verbs used in conjunction with the phrase Chinese student(s) from the opinion articles used in the corpus analysis.

The newspapers used in the analysis are;

The Advertiser (Adelaide)
The Age (Melbourne)
The Australian Financial Review
The Australian
Canberra Times (Canberra)
Courier Mail (Brisbane)
Daily Telegraph (Sydney)
The Herald Sun (Melbourne)
The Sydney Morning Herald (Sydney)
The West Australian (Perth)

Corpus analysis was carried out using AntConc, developed by Laurence Anthony.

An experience in the doctor's room

Anonymous considers sex, stigmas and cultural trends in China.

Like many others who have irregular menstrual cycles, I have explored options to regulate mine and cope with the severe pain during my period. Unsure of whether I was prepared to face the potential side effects of the birth control pill, a referral to an experienced traditional Chinese medicine doctor became an option during a visit to Shanghai.

On that day, I visited a large gynaecology and obstetrics hospital in the Minhang District with my mother. Inside the room, the doctor peeked at me a few times through her reading glasses. She read my name and date of birth on the patient card. I heard her mutter, "19 years old, so young." A little puzzled by her comment, I tried to catch her eye. She looked to be in her 50s. Her long hair tied back to emphasise a sense of sterile cleanliness. She spoke Mandarin with a heavy Shanghainese accent.

After answering some general questions about my usual cycle length and flow, the doctor asked without lifting her pen, "Boyfriend or no?" "Yes," I answered truthfully.

There were no follow-up questions on whether there was a possibility that I could be pregnant. I found myself escorted, rather forcefully, to the examination room for an ultrasound. I was not told what the procedure was but assumed it was needed to be performed in order to receive the treatment I

sought.

It wasn't until the radiologist prepared a long metal rod that I realised a vaginal ultrasound was far beyond what I was comfortable with.

The examination was traumatising, probably more so because every muscle in my body tensed with fear. I sat up from the bed feeling vulnerable with blood between my legs, sobbing uncontrollably. Perhaps in an attempt to console me, the radiologists explained that there was no sign of pregnancy and the blood was not from an injury but from my period. Soon proven to be ineffective, I was told to leave the room immediately as my actions would lead other patients to think I had been violated against my will.

Back in the doctor's room for a final consultation, a radiating pain in my lower abdomen reminded me of what had occurred earlier. To my dismay, the doctor had no intention of answering my enquiries but berated my ignorance on how pre-marital sex would damage my reputation and future. She claimed that 'safe sex' did not exist because men simply do not want to wear condoms due to 'discomfort' and birth control pills would lead to women becoming indefinitely infertile. Other forms of contraception such as the IUD and vasectomy would only be performed for married couples after the birth of their children. She questioned what my future mother-in-law would think of me

for not being a virgin bride. She said my boyfriend would leave me, and was probably cheating on me at that very moment.

There is no doubt her views form an overgeneralised attitude towards pre-marital sex and birth control. It does, however, provide an insight into how, in some circumstances, the Chinese healthcare system bears the burden of poor sex education outcomes in the country. Legal abortion in China has recorded 9 million procedures every year according to the National Health Commission. Amongst those who choose to undergo the procedure, a vast number of unmarried young women have performed terminations.

Given this, it is not difficult to understand the disillusionment often felt by gynaecologists towards unplanned pregnancies, performing several abortion procedures daily in a society which stigmatises every step of that process. As a result, it has become easier for them to promote abstinence in women by distributing false information such as the pill leading to infertility rather than providing knowledge on forms of contraceptives.

Confucian culture may also play a role in upholding abstinence in unmarried women. Under the 'Three Obediences and Four Virtues', a woman

is expected to remain a virgin until marriage to pledge loyalty to her husband and the family, by extension. Ironically, the long-held belief in a virgin bride is predominantly being upheld by middle-aged women in society. They pass down the same expectations that were placed on them before marriage. In turn, they are affirmed by popular culture. The popular Chinese TV drama 'Ode to Joy' echoed this perspective in an episode in which a young woman's virginity before marriage was depicted as an admirable quality for a good daughter-in-law according to a mother.

However, some things seem to be changing. In recent years young parents have realised the importance of comprehensive sex education for their children. Programs such as the 'Sex-ed Camp' where sex-ed lectures by government licensed practitioners have been planned across 20 districts across China are ways for children to receive guidance on safe sex outside of public schooling.

It is also the attitudes of a younger generation that will help to overcome the cultural view that sex is taboo. For now, this may help to normalise sexual freedoms for future generations. I'm quietly optimistic.

Art by Alan Zheng



Bitchbusters: on externalising eating disorders

Words by Anonymous.

When a loved one is diagnosed with an eating disorder, one of the first directives you can expect to receive is to *separate the person from the illness*. Distinguish the human you love from the faceless thing that has attached itself, parasitically, to their body, taken up residence in their brain — a devil on their shoulder, a gremlin along for the ride. Some people like to give it a name — Ed or Ana, for instance. A matter of personal preference. Of course, your daughter (son, sister, brother, friend, mother, special other) isn't psychotic. Or possessed. No need to hunt down an exorcist (ha) — though it's an analogous case, to be sure. What is achieved by the separation of human and illness is the externalisation of the eating disorder. In turn, treatment can be framed as a fight against *it*, rather than an assault upon the individual or their bodily autonomy. The patient has an illness. The illness is the problem. *The person is not the problem.*

In group therapy, I am asked to describe my eating disorder. "She's a fucking bitch," I blurt, and the other attendees laugh. "Real bad news, that one. Sadistic as all hell."

The therapist — today it's Lynne — nods encouragingly. I shift, wishing I no longer had the floor. Such discussions, I know, can quickly become heavy, loaded — can escalate from zero to a hundred in seconds. Overshare, get emotional, say the wrong thing, and the dominoes are set in motion. Soon enough you're crying, the person to your left is crying, the person on your right is awkwardly patting your arm, so-and-so across the room is tight-lipped and pale (triggered), old mate sitting by the door is indignant because *why-should-she-have-to-sit-through-this-she's-done-the-inpatient-program-x-number-of-times-already*, the group facilitator is gaping like a fish and half the group have gone back to crocheting or reading or filling in sudokus manically, because group is a

waste of time and what is the point in *talking* about it, coping skills don't work, CBT, DBT, ACT, it's all psycho-babble bullshit. We're all irreparably fucked up anyway.

When I speak at last, it's only to fill the silence. I'm not saying anything groundbreaking or revelatory. It's not something any other anorectic, bulimic, or EDNOStic couldn't tell you.

"The bullshittery is unrivalled."

For your reference, here is a brief history of every eating disorder ever, according to any person ever to have held an opinion on the matter. The first thing to remember, to whip out and brandish whenever invited (or not invited) to offer your perspective, is that eating disorders are about control. They're a comfort object, a security blanket. In the same way a toddler will self-soothe by sucking their thumb, an individual with an eating disorder will renounce the practice of eating and/or acquire an all-consuming preoccupation with food and eating. Of course, an eating disorder is also a repudiation of adulthood and adult responsibility, an attempt to teleport oneself back to childhood by rewinding growth and development and reassuming a prepubescent body. Eating disorders are an articulation of undivulged trauma, of unverified or unverifiable injury, of unaided suffering. Oh, and here's another staple: eating disorders are the domain of whitewalthywomen. It's a woman's prerogative to change her mind, and it's a woman's prerogative to starve or feed herself into obscurity. Indeed, this is a phase most women go through. See also: female hysteria. An eating disorder is a cry for help, a diet gone wrong, a bad habit, like chewing one's nails, or picking one's nose or dirtying one's dress hem. A lack — or perhaps, excess — of order; hence, *disorder*. Now we're gathering pace, do try to keep up. You may know it as the pursuit of thinness or cleanliness

(next to godliness), perfectionism, people-pleasing, internalisation of patriarchal attitudes and misogyny and unrealistic beauty standards. A defence mechanism, an invisibility cloak — are you getting all of this? A middle finger to one's parents, one's swim coach, one's music teacher, one's agent, one's boss, who pushed too hard and asked for too much. If not, you might like to try shorthand. Try: a feminist statement, an anti-feminist statement, masochism, asceticism, selfishness, vanity. Genetics. Environmental factors. Nature versus nurture. Because she felt lonely and ashamed, because she was chubby as a kid and Tommy in the third grade called her thunder-thighs. Because her older sister had depression and was always in and out of the local psych ward, and her little sister had behavioural issues and she felt pressure to be her parents' anchor. Because she ran too much, too many laps, too many reps, too many races on an empty tank. Because chronic illness was all she knew and why not have the body to show it. Because she didn't want a masc/fem body, or a body at all. Because nobody ever really took the time, because the one teacher in high school who did was actually grooming her, and because that teacher is still the only person she's ever loved, and no one spoke up, and no one said anything and no one said anything why didn't they say anything

For eating disorder sufferers, there is a question that pulsates, flashing feebly *à la* broken neon sign. The question aches, groans, whines and twinges, like a perpetually pulled muscle. It forms the soundtrack to recovery, though it is also there, an unwavering hum, throughout relapse, remission, relapse, treatment, neural rewiring and nutritional rehabilitation. It's there, later still, during quasi-health, quasi-recovery, life in a bigger body, life in a smaller body, kgs up, kgs down, two-steps-forward-one-

step-backs. For good, better, worse, better, worse and beyond.

Is it worth it?

What are we — ED sufferers, the medical profession, psychotherapists — doing when we refer to the aberrant force or voice inside as "the bitch"? When we give the thing a face and form — that of a demonic female creature — and insist that it (*she*) must be expelled, blacklisted, sent packing indefinitely? How can we fail to notice the link between these discursive practices and existing strategies that work to alienate, pacify and police the "inferior sex" in our society?

In creating new entities to blame, we condone the masculinist assumptions that underpin current treatment models, therapeutic philosophies and cultural understandings of eating disorders. While externalising the illness can be a useful strategy and means of interpreting eating disorders in therapeutic contexts and beyond (maintaining a sharp distinction between individuals and their problems and avoiding the placement of blame upon the individual) externalisation tends to distract from what is, in substance, the real issue. After all, it is our culture (media, lifestyles, economic systems, institutions, families, friends, teachers, workplaces) that legitimises projects of self-destruction (including self-starvation) that masquerade as "self-improvement." We need to recognise that there is something fundamentally wrong with the way we as a society have been conditioned to view, use, measure, and evaluate our own, and others', bodies — women's bodies in particular. Only then can we entertain any hope of comprehending and reducing the incidence of complex bio-psycho-social illnesses like eating disorders.

Unsustainable labour: Students fight back

Georgia Mantle and Felix Faber are sick of unpaid placements.

Last week, a small group of social work students launched a campaign called 'Students Against Unpaid Placements', with the view of ending compulsory unpaid work-experience.

These placements are purportedly designed to provide students with

practical skills that can't be gained in the classroom, being requisite part of degrees such as Social Work, Physiotherapy, Podiatry and Nursing. While many students cite these placements as valuable learning experiences, they exclude many working students who do not have the privilege of financial support outside of employment.

Social work students are required to finish their degrees with 1000 hours of unpaid labour. The specific requirements for social work degrees are prescribed by the Australian Association of Social Workers (AASW). As such, the University of Sydney is obliged to meet requirements such as a certain amount of hours on

placement to be able to offer an accredited degree.

While placements provide essential learning experiences for students, they also demand unsustainable labour from students. Both universities and the Australian Association of Social Workers argue that placements are not work but learning experiences and therefore should not be paid. This view is completely divorced from the reality of placements, where students are expected to actively participate and engage with the work of the placement organization. While students on placement receive substantial supervision and guidance from accredited social workers to guide their learning, Students Against Unpaid Placements argues that this is the same supervision that occurs in paid work environments.

Unpaid placements privilege students who are in financially secure positions while actively excluding students who experience poverty. Many students have to work "double shifts" going straight from their placement to paid employment, often working more than 12 hour days. One student, Gertrude, told *Honi* that she had to work full time during the break before her placement started, in order to save so she wouldn't have to work as much during the placement. Other students have been forced to defer their studies for a whole year to save money. While the University of Sydney Social Work Department

emphasises the rhetoric of "self care" during placements, many students find it impossible to practice "self care" while they are living on incredibly tight budgets and balancing full days of unpaid work as well as paid work. Another student, Jessica, told *Honi* that she is "forced to be in a position where I can only eat beans and rice because the AASW assume that I have parents who want to help me, or a magic money supply to support myself for three months. Even if I did magically have money and didn't have to work, I think working for free is inherently unfair. Who defines what work is 'worth' being paid for?"

The importance of having qualified, experienced social workers (and nurses, and physiotherapists, and podiatrists) can't be overstated. Practical, on-the-ground learning experiences are essential to giving these students the knowledge and practical skills they need. But the underlying assumptions that lay the foundation for this practice — that pay for student workers is undeserved and unneeded — excludes students who aren't privileged enough to afford a placement. Experiences like this represent an abject failure in our educational system. Social work is a vital profession to creating a just society. Students like this, who are willing to spend 1000 hours of their university years performing demanding labour, deserve to be paid for doing it.



Art by Ellie Zheng

CONTENT WARNING: EATING DISORDERS. SEXUAL ABUSE

Site of Loss

Words by Amanda Dheersekara // Art by Garnet Chan



As the permanence of our emigration dawned on me, so my sense of migrant-hood crystallised; the two are inextricable—being here and the memory of who and what was foregone to do so. My mother's attempts to have Chamma brought here as her dependent became the backdrop to our family life for the two to three years that followed the decision to stay here permanently. It was her main preoccupation — chasing up documents, certifying copies, writing affidavits, medicals, liaising with family overseas and so on. Ultimately, to no avail, the visa application was rejected. Life became deeply coloured by the grief that sprung from being apart from Chamma. It seeped into everything; expanded into something without discrete borders. It came to be my avenue of accessing the very thought of her, of Colombo, and over time, also my own present. Knowing she was more-or-less alone after our departure, the thought of how dull and quiet life at the flat would have been, day after day, for years, aches my heart still.

There was also the sharpening sense that I was lost to this society. My life was here — my friends, school, my parents and brothers. But I was increasingly absent from it. The knowledge that I was now a migrant was not automatic, though I identified very strongly with the term, became conscious and vigilant of its implications. This acute alertness to the possibility of hostility, the possibility of being slighted, is difficult to halt and is in many ways also necessary for one's survival—to the extent at least that this means moving through society with one's pride intact. The trouble lies in discerning between instances of white/western superiority — from the artless to the covert — that warrant being challenged and taking offence for imagined malign. Navigating the white superiority complex without resigning to a defensiveness that borders on paranoia is an art in itself — a practice that can at times be violently othering. More and more I focussed on going back — this idea of having some point of origin to return to; somewhere unspoiled by the disorienting, undermining after-shocks of emigration.

Re-reading Berger got me thinking and writing about this again — home, being away, being apart, returning — something I have not done at length for some time now but used to almost obsessively. I don't know why or when I stopped. Certainly not because these things relinquished themselves of aliveness in my mind. I still feel the knowledge of that displacement, the force. More at certain times than others, but always, always. And maybe there was an element of fixation to the whole thing that I am better off without. Though I wonder if perhaps that is too harsh; I was desperate for how things once were, for our life in Colombo with Chamma. Knowing it was all still there — or at least all the parts were, albeit scattered, so that hypothetically speaking, it could have been reassembled. But that is no longer possible.

Chamma has been dead for some years now, and with her she took the delicate assemblage of tethers I had constructed between that place and myself — whatever meaning I had imbued it with depended on her being there. After Chamma's death, the grief that had become something of an anchor for me came unmoored. There was no longer even the possibility of returning to how things were. Life as it had come to be—a day-to-day hinged on constantly looking back there for reassurance of wholeness, hinged on longing for it — was undone.

Emigration does not only involve leaving behind, crossing water, living amongst strangers, but, also, undoing the very meaning of the world and - at its most extreme - abandoning oneself to the unreal which is the absurd.

Chamma's short-term memory became more-or-less non-existent over my last few years of high school. She was leaving by and by. After high school I returned to Colombo for a year. I lived at the flat with Chamma and Sheela Achchi, our family maid. It was a relief to be back in their fold again. Of course, many things had changed. Having been away for so long Chamma no longer recognised me with much coherence. But many things also went on as they always had. The flat was airy and open, level with treetops, birds and squirrels at the bird-feed by day, bats and polecats by night; cats lazing around in the courtyard below. And while it may have been incoherent, and naturally far less articulate than before the dementia, our bond remained. The ease, the familiarity, the tenderness, the intimacy was unaltered; she was my grandmother, I was her grand-daughter.

Apart from the comfort afforded by returning to (what remained of) familiar people and places and routines, for the most part, that year was spent feeling utterly alien in the country I had come back home to. I found myself unversed in its ways. Looking back now, I don't quite know what I was expecting at the outset, but it was a revelation. Living in Sri Lankan society again offered no homeliness in the vein — none of the warmth and ease or specular scale that I had been hoping and preparing for. In a way, I suppose there never was a 'home' to return to; it was lost to me from the moment we left. I am reminded of what Jhumpa Lahiri says in the introduction to her book *In Other Words*: "Those who don't belong to any specific place



...the most complex struggle that a migrant contends with is the faltering continuity of their personal and cultural histories. The place that does the work of bringing you and who and what you are made of into one, an amalgam, a collective, is abandoned.



can't in fact, return anywhere. The concept of exile and return imply a point of origin; a homeland." How fickle this 'point of origin' is, especially when one is removed from it as a child. This is a time before you are able to set down roots, when your existence in a place has (as do most experiences during childhood) a kind of airy, lithe quality. This is an existence that is extremely relational and has little to do with one's own life (schedules, routines etc) which in turn, to use Arundhati Roy's words in *The God of Small Things*, is yet to acquire "a size and a shape."

After the migrant leaves home, he never finds another place where the two life lines cross. The vertical line exists no more; there is no longer any continuity between him and the dead, the dead now simply disappear; and the gods have become inaccessible. The vertical line has been twisted into the individual biographical circle which leads nowhere but only encloses. As for the horizontal lines, because there are no longer any fixed points as bearings, they are elided into a plan of pure distance, across which everything is swept. What can grow on this site of loss?

I sometimes wonder what it might be like to return to the flat again — what it might be like to arrive, and for it to be empty. My mother's sister — Chamma's eldest daughter — died many decades ago, back when Chamma was raising her children there. No doubt it's

been marred by her absence ever since — even I, as a young child growing up there three decades later, was subliminally aware of my Loku Amma and the guarded tenderness that fortified her memory. But it also stayed alive, a place where meaning (and food and love and play forts) went on being made. And maybe this has something to do with it; maybe a place can be redeemed of loss if you remain, steadfastly (unthinkingly) physically rooted to it. To my thinking, the most complex struggle that a migrant contends with is the faltering continuity of their personal and cultural histories. The place that does the work of bringing you and who and what you are made of into one, an amalgam, a collective, is abandoned. The individual being and body are left to salvage and carry what is left. Chamma's flat is still there but none of us are, in that sense it stopped being when she stopped being. We carry what we can of it but I wonder if this will ever meet the mark of the place, the archive and shelter, we have lost.

I am no longer burdened by a sense that there is nowhere to return to; I no longer depend on the possibility. As Mikage in Yoshimoto Banana's *Kitchen* says, "To the extent that I had come to understand that despair does not necessarily result in annihilation, that one can go on as usual in spite of it, I had become hardened..." So I suppose you can say that I go on as usual, in spite of it. Thinking now of the intensity with which I felt for that flat, for the knowledge that Chamma remained there — I find, to my surprise, that

I cannot access it anymore. It is here, but beyond my reach. I've come to realise that loss, like most feelings, is not concrete or permanent in form; it waxes and wanes. And with this, so too does access to a place and its people when loss is your channel of reaching them. I'm increasingly wary of its dependability as a means of attachment, of memory, of loving. I still think of migration as something akin to the death of a loved one. Except here the grief is prolonged, its progression truncated. You are left longing for something you have essentially — even if unwittingly — rejected. And which, inevitably will also reject you too. But these are the absurdities, the paradoxes we traverse as migrants. You give yourself over to the unknown at the risk of all that you know, all that you are sure and certain of. "What can grow on this site of loss?" asks Berger. This is the question, and the task.

"You know, darling," Chamma said to me once, one afternoon, "when I look at you I feel" — and here she paused, considered my face — "...like I know you". We were sitting on the settee in the hall. At that time of day the flat would be filled with sunlight. Chamma's voice had a golden ring to it. That is one thing I remember most viscerally about her. Whether she was greeting, or scolding, or consoling —

You know, darling, when I look at you I feel like I know you.

Below the bridge on City Road



darkness settled and time slowed
steps led down into the ground



but

just
beyond

the
paper
door



and there were
eyes here
all around

(and enemies)

there is something here
worth staying for.



"THE HAUNT"
by Annie Zhang

on memories and flowers

Vivienne Guo stops to smell the clovers.



The seasons have recently turned from a cool winter to a windy spring that sprinkles freckly light across Victoria Park at dusk. The arrival of spring heralds a time of new beginnings. I've recently spent a lot of time pondering the way that certain flowers embody emotion, knowledge and healing. And while some flowers may not be in and of themselves symbolic, they can be the homes of many ordinary treasures.

Take white clovers for example. Although they are considered weeds in our gardens and parks, white clovers have much to offer us. Four leaf clovers are believed to bring good luck. I don't think I've ever found one, but it doesn't matter. It's not so much the clover plants that I love, but their flowers.

As of late, I've spent many afternoons sitting in Victoria Park with my friends, whether we are caucusing or unwinding after a droning day of class, and waiting for the school children to grow tired of the flying fox. We have laid in the patches of white clover that cover its lawns. My friend Jazz will sit quietly while we talk and laugh around her, weaving chains from the white fluffy flowers that emerge from seas of green clover, cloaked in the soft darkness of the fleeting few minutes after sunset. She weaves a flower crown for us, and places it on our heads. We pass around our crowns of clover, each to each, and take pictures of each other with our lopsided wreaths. My camera roll is full of these little moments of ordinary beauty and peace.

Each flower brings a different host of memories, some of which aren't as pure as those of the white clovers in Victoria Park. When I was in kindergarten, we did an experiment where we dyed frilly white flowers with drops of food dye. I was mesmerised by the way the dye dispersed in the water, giving the glass an ethereal glow when it hit the light. But this kind of childhood innocence is tarnished for me when I consider the pilot episode of *Jane the Virgin*. Jane's *abuela* crumples a freshly picked peony and tells Jane that this is what virginity looks like when it is spoiled. This floriography has somewhat sullied my memories of peonies.

Flowers are often used as metaphors for virginity, and I wish this weren't the case. Virginity is often spoken about as a material and tangible thing that can be taken, given or destroyed — but it's not. It is a social construct that is used to police our bodies,

and enforce shame, misogyny, and heteronormativity. It puts power in the hands of heterosexual men, keeps women down and ashamed, and denies the existence of non-heterosexual people altogether. We should not be made to feel guilty for taking back our own sexuality, and we should not be made to think that we are destroying something that doesn't exist in the first place. It makes me sad that the beauty of flowers has been co-opted for such a destructive purpose.

Having said this, I remind myself that not all flowers are as delicate as we would like to believe. While roses are a popular symbol of duality, their wistful fragrance and velvet petals are tempered by razor-sharp thorns, so I think that bougainvillea is a far more fitting muse. Its thorns are hidden beneath glossy emerald foliage, and they are perhaps far more dangerous because they grow wildly, carelessly. *Bougainvillea spectabilis* may be a beautiful vining plant with delicate papery blooms, but to me it is also a brambly protector of home.

I grew up with a wall of sprawling bougainvillea that I could see from the window in my parents' room. I would sit on the cool wooden floor, holding my pink and purple copy of Shirley Barber's *Fairy Stories* (with CD), in warm pools of golden afternoon light. I loved fairy tales and stories of the jolly Little Folk; my three-foot something self found a small kinship with these imaginary gnomes and pixies. Looking at the bougainvillea, I could imagine myself as a newly freed Rapunzel, her hair vining around her like a silky chrysalis, looking up at the brambles that had once kept her captive. I sat underneath its thorns and built little fairy houses out of rocks, twigs and grass, hoping day after day to catch a glimpse of the Little Folk, to hear snatches of tinkling laughter or the pitter-patter of tiny feet on pavement. Of course, they never came. But its purple paper flowers brought me many such dreams, and they guard them still.

I still believe in fairies. I like to imagine that the brambles hide this Fairyland of gossamer wings that Shirley Barber writes about, and maybe I'll find it one day.

This year I got my first tattoo, two bougainvillea flowers on my wrist, that will be there for as long as I live.

Art by Sonya Thai

Unlearn cheating: the plight of the vulnerable student

Not all who cheat are lost, writes Nell O'Grady and Annie Zhang, with additional reporting by Carrie Wen.

Enter the cubicle of any bathroom on campus, and you'll see ads for essay help and ghostwriting services plastered to the door. Advertisements for these services circulate on social media platforms like WeChat, and find their way into student inboxes and message banks. At USyd's very own Welcome Week this year, two stalls were shut down after distributing contract cheating materials.

The contract cheating industry seems only to be growing — but so are efforts to crack down upon it. In April, screensavers on USyd library computers were changed to a digital notice warning that “contract cheating puts everyone at risk.” USyd licenced Authorship Investigate for trial this year, a machine learning tool developed by Turnitin to learn a student's writing style and flag divergences. In July, the federal government drafted legislation making contract cheating a criminal offence, a move that was welcomed by USyd.

In August, a new detection method developed by the University of New South Wales recognised that contract cheating practices had risen on campus by 2000%. With deterrence through assignment design being deemed impossible by university faculties, the focus is now on prosecution. Perhaps this aggressive stance is where the problem lies.

In a corporatising system that places the onus on the individual, institutions often fail to recognise the complexities behind the issue. The normalisation of contract cheating for students within certain communities, the targeting of students by major organisations, and the financial, cultural and familial pressures that come with completing a university degree far from home are just some relevant factors. In underground networks of ghostwriting communities, one can see an issue far more complex and intricate than can be ‘Unlearn’ through C-Sight Forums, writing hubs, mandatory modules and ‘criminal offence’ legislation.

What has clearly been missing in public discussions of contract cheating is a middle ground, as well as a look into the intricacies of what truly forms the contract cheating network.

Understanding the Uni response

The force surrounding the eradication of contract cheating is understandable when one observes its broader effect on a university's reputation.

“Even for students who shun any form of cheating (the overwhelming majority), contract cheating poses a risk to the reputation of the degrees they will earn,” a University of Sydney spokesperson told *Honi*. Cheating can undermine the rankings of individual students, as well as the academic integrity of entire units of study.

“We go to great lengths to protect students and their degrees from this risk.”

Yet the ways in which universities have cracked down on contract cheating

has created a public narrative that fails to consider or investigate the issue's nuances. Scare tactics do not seem to have any effect because they do not recognise that if students are either in desperate need of support or consider the networks to be so well concealed that they will not be found out, then they will continue to cheat regardless of university meddling. Surely universities should be informing students of the potential risks that go far beyond just failing a unit.

We spoke to Cath Ellis, an Associate Professor at UNSW and a researcher in academic integrity. She elaborated upon some of the considerations that often fail to be explored in university discussions on contract cheating: “The emotional and financial costs of getting caught, the risk of blackmail, the risks from the lax data security of people who are providing these services (as the 2014 MyMaster scandal demonstrated), and the risks of receiving poor quality work and failing anyway and therefore the risks of losing money.”

This month, USyd distributed a series of emails introducing the implementation of a C-Sights forum: an anonymous and confidential academic integrity discussion that asks students to consider the reasons why contract cheating is occurring across campuses, and what it can do to help prevent further misconduct.

This investigation is the first time a Sydney university has attempted proper peer review research into the ins and outs of student cheating. Nevertheless, the impact of this survey will likely be minimal. Students are not encouraged to engage beyond this new online space. They're also not reminded in classes of the issue's significance. Those who do engage in contract cheating out of a genuine disregard for academic integrity will shy away, whilst those who cheat out of desperation will perhaps not consider the forum a priority. The university needs to consider the structural change at play and this starts by ensuring that all students are engaged in the conversation.

The vulnerable cheater

But why do students cheat at all? Cath Ellis identified three key factors that had a high correlation with contracting cheating behaviour.

“Students whose first language is one other than English, students who were feeling dissatisfied with the teaching environment in which they were learning and students who saw an opportunity to cheat,” she said.

An anonymous survey of international students conducted by *Honi* demonstrated an overwhelmingly negative perception of contract cheaters. Students who cheat were called “rich and lazy”, “serial procrastinators”, “indolent”, “useless.” These views conjure the popular stereotype of affluent international students simply too lazy or unbothered to do their own work.

However, this stereotype is not

necessarily reflective of the reality. Many students appear to cheat out of struggle, necessity, desperation and inadequate support. A 2018 joint paper written by academics Susan Rowland and Christine Slade and students Kai-Sheng Wong and Brooke Whiting coins the notion of the “vulnerable” cheating student.

“We propose that the ‘vulnerable’ student is a person who does not set out to cheat — instead, they slide into cheating because they can be persuaded that it is appropriate assessment behaviour for their particular circumstances,” the study reads.

“The term ‘vulnerable’ does not mean that the student is innocent of blame when they cheat. It does, however, mean that the student is facing extenuating circumstances that make cheating appear to be less distasteful than other outcomes that may eventuate.”

One of our survey respondents, a computer science student, hired someone to complete their entire assignment through a friend's recommendation. They said that they resorted to this method due to an unbearable university workload, and pointed out that the university does not do enough to support students who need writing help. For international students in particular, the price of studying at USyd can cost up to around \$5500 a unit. Failing a subject and needing to retake it will add further thousands to the cost. Combined with other pressures, one can see how vulnerable international students might resort to cheating when the consequences of failure are so severe.

The agencies hiding behind the sandstone

Interestingly, certain types of students are specifically targeted by contract cheating outlets — most notably, students whose first language is not English. With 38% of all international students in Australia coming from China, advertisements for ghostwriting companies are typically written in Chinese. They are also frequently circulated around WeChat and other social media platforms, with many agencies even directly reaching out to students themselves — leaving comments on posts, messaging people directly, or sending personalised emails to their inboxes.

Furthermore, most contract cheating companies don a guise of legitimacy, masquerading as tutoring centres and ‘essay editing’ services. EasyGPA, an organisation that USyd has refused to confirm is amongst those targeting its students, has sent thousands of emails to various students across campus, seemingly targeting students with Chinese last names.

Researchers at Deakin University also found that some companies were scamming students into believing that working with an organisation would guarantee a high grade. They described the organisations as offering “variable quality assignments”, late submissions, and slow responses to user queries.

“When markers graded work, 52% of cheated tasks failed to meet the university pass standard,” academic Wendy Sutherland Smith noted in the study.

Some websites, mostly written in Chinese languages, also claim to be affiliated with particular universities. This creates an illusion of trustworthiness and accountability, something all too needed for students who are suffering academically. Plustudy is one example, a company that provides essay writing and editing services, that claims to cooperate with university institutions like RMIT, UNSW and UTS.

The next step

As yet, there have been few major student-led perspectives on contract cheating in Australian universities. Students have little opportunity to address this issue publicly, and the task is therefore mostly left to the University which, with its bureaucracy, will never truly understand the student experience. Ultimately, contract cheating, while on the rise at the University of Sydney, remains low across the board. And for those who do cheat, the focus is concentrated on their actions rather than the circumstances that led to them. Our increasingly corporatised universities have focused most of their attention on tackling the symptoms of the root issue, rather than ensuring that all students are adequately supported.

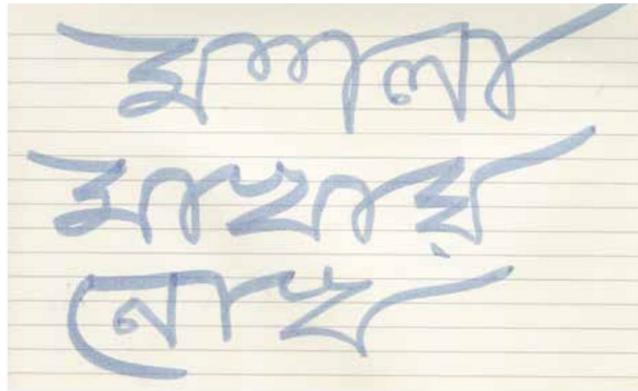
But what can the university do to help students? Our survey respondents suggested several possibilities: more workshops for international students, writing workshops focused on Western essay-writing structures and styles, mentorship, and greater flexibility with extensions.

While universities continue to push their drastic fear-mongering narratives, the student voice consistently goes unheard. Instead of criminalising contract cheating, an issue that cannot be solved at surface level, USyd needs to engage with the environment that so often leads to these behaviours. To start, the University needs a vast expansion of the Brennan McCallum learning hub's services, and better facilities tailored to working students and students whose first language is not English. Asking for help should not facilitate an environment of embarrassment or anxiety. Existing services should be better advertised and tailored more specifically to individual student needs. In the case of special considerations and extensions, university staff should take a compassionate investigative approach to each individual student and balance fairness with flexibility.

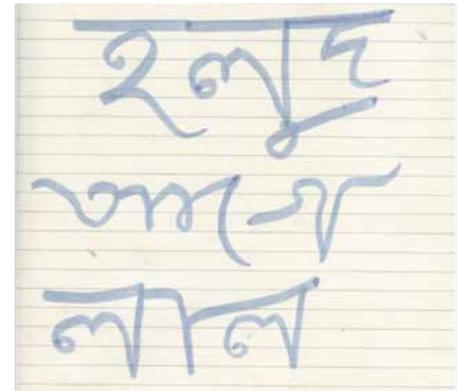
Ultimately, the University needs to stop engaging with students in such antagonistic, limited and tokenistic ways. Students cannot thrive in a punitive and alarmist culture. We need a supportive university environment that is responsive to each student's individual needs and circumstances.

মধুযামনী

(honeymoon)



Jessica Syed / জেসিকা সাইদে



crushing spices / nails yellow / before, red

华人政治团队执政下的 2019年悉尼大学学生议会

Carrie Wen and Zhiquan Gan

中国学生参与悉尼大学校园政治的历史并不久远，最早追溯到2016年 - 第一位中国籍候选人选上了悉尼大学学生会董事 (USU Board Director)。相较于西方近几百年来传统的民主宪政以及悉尼大学一百多年学生校园政治的历史，中国学生短短几年的参与，的确不值一提。但就是在这短短的三四年间，悉尼大学校园政治的格局发生了翻天覆地的变化 - 悉尼大学学生议会 (SRC) 华人主席以及多数党, USU 近半数的中国籍董事等等，无一不预示着一个崭新的校园政治的时代。值得一提的是，在过去的一年里，悉尼大学出现了千禧年来第一位SRC 华人主席 Jacky He 和 华人数党 Panda，将中国学生校园政治的参与度提高到了一个全新的层面。于此同时，越来越多的华人和中国籍学生政党的出现，也标志着华人留学生群体内部的分化 - 去年由 Alex Yang 领导的 Advance (今年改名为 Pro-Team) 成为了华人群体内部最大的少数党。这篇文章旨在评价 Panda 和 Advance 在过去一年的执政业绩。

Panda:

我们理解到 SRC 的选举是一年一度，在一年的执政过程中的确是很难看到直接的大变化。Panda 的确在学生服务方面做出了很多贡献，例如网课的整改，不同课程的申诉；首次推行本科学生会官方微信平台并且定时发送推文等等。并且一些院校的新生讲座以及福利周的早餐摊位都能看出 Panda 对学生服务上的付出。

Jacky He, 告诉 *Honi*, “我们只是一个想要服务于留学生，帮助留学生的群体，更像是一个 interest group。对于 Panda 来说，我们渴望和同样能够为留学生权益努力，愿意服务于留学生的群体合作。”

但是在很多人看来，今年的 SRC 对比起以前来说，是充满变数的一年。比如 Panda 与 SRC 内部成员关系的矛盾，例如作为多数党派在想推行 SRC 条例改革时，由于没有向其他少数党派征求意见而导致连续多次的开会推行程议失败；虽然由于正当理由

开除了在法律援助服务工作多年的律师，却因为今年 SRC 只有一个律师的原因（以前每年都有两个律师），当新的接管律师休假时，造成 SRC 律师法律服务的空缺；以及主席 Jacky 与 SRC 学生出版物 *Honi Soit* 的公开矛盾。对此 Jacky 解释道 “Legal service 之所以那么乱是因为内部管理机制的缺漏，在我们聘请下一个律师之前，必须要把内部管理文件修改完整。”

Panda 的部分成员也涉及了争议当中，例如拿工资的教育部门负责人违反规定涉及撕扯列依强上的香港的言论遭到主流媒体的播报（列依强不经过允许不能撕扯，可以覆盖），另外值得注意的是今年 SSFAF funding 与学校的谈判通常情况是由拿工资职位 General Secretary 也就是 Panda 里的杨宇轩去谈判的，可是今年，谈判的重担却被放到副主席 Dane Luo 肩上。

对服务方面的重视也意味着在激进行动主义上的欠缺。SRC 做为一个具有 90 年悠长历史的行动主义激进派，今年由 Panda 多数党组织的行动主义抗议游行示威活动却非常的有限。唯一的一次抗议游行是年底与其他组织合办的反排华，反种族歧视游行。而其他在本地学生集体历年组织的游行例如气候变化抗议，校园性暴力游行等，Panda 则没有选择参加和支持。其他活动，例如八月份 Panda 针对留学生生同意讲座的取消也引起了诟病。

还有一个争议的点是 Panda 历年都与年轻自由党合作的历史。自由党做为保守派在校内校外都表示出对少数群体包括中国人的不友好，其中包括执政自由党反移民，把中国留学生刻画为间谍，以及大学的极度保守新纳粹们派在校园内贴反华的标签等行为，为什么 Panda 会跟自由党合作而不是对留学生和少数群体更友好对左派合作呢？

对此 Jacky 强调 Panda 不会和极度保守派合作而只会和 Liberal 中偏向中间的党 Moderate Liberal 合作。“我个人对 Panda 的定位也是一个中立的党派，很多 Panda 的成员也都是以一个中立客观的视角来评判对

一件事物的支持与否。”同时他解释“我们希望在未来，等到现在的青年自由党变成了未来的自由党领袖，与 Panda 在校园中的合作能够促使更好的相互理解，为之后中澳关系的发展铺路。”

Advance:

同样，作为过去一年最大的华人反对党 Advance，其执政成绩在某种程度上来说，并不尽如人意。Abbey Shi, Advance 的一位主要成员和去年 SRC 议员以及学生出版物董事在接受 *Honi Soit* 采访时表示，“第 91 届 SRC 只成功召开了区区几次 Council 大会。更由于作为少数党派我们没有占据几个重要工作岗位，所以我们也推动改变的路程上遇到了很多挑战和阻碍。”

Advance 在 SRC 中只占两位不拿工资的学生代表会议员，对比 Panda 的 11 位学生会议员和 5 位拿年薪超过一万两千工资职位的学生代表，的确会增加其在其施政的过程中的难度。但是 Alex Yang 作为 Advance 的党魁和去年 SRC 学生会议员以及执行理事，数次缺席 SRC 会议也能反映出其在角逐 SRC 主席失败之后，令人担忧的工作态度。

相较于倾向于自由党的 Panda, Advance 则与左翼政党 (工党) 保持密切的联系。Advance 团队中的几位主要成员, 如 Alex Yang, Abbey Shi, Clement Sun, 都广泛参与了工党的党内活动亦或者是工党党员。这也符合 Advance 所一贯宣扬其坚持的左翼思想，比如“对工作学生的保障与福利，反对雇主压榨学生，反种族歧视，反伊斯兰恐惧症以及女权主义，环境保护的立场本身。”但是，这些政治理念往往泛泛而空洞，很难在一年的执政过程中得到体现。

例如, Advance 在不同的场合表示了对国际学生 Opal 交通卡折扣的支持，以此来标榜其与亲自由党 Panda 的不同，以吸引更多的国际学生为其投票。但是，国际学生所不熟悉的是，Advance 团队在这件事情中能起到的作用微乎其微，已经被外界所

认为是一项在短期内不可能完成的任务。

另一个有争议的点是在于涉华问题上, Advance 并没有表现出倾向于北京的政治态度, 这可能与 Advance 更加多元化的团队组成有关。相较于 Panda 的成员主要来自中国大陆, Advance 的华人留学生包含中国大陆, 香港, 台湾, 马来西亚, 新加坡等, 这使得在一些有争议的场合, Advance 内部更难形成团队共识。比如, 在今年香港“反送中法案”抗议爆发之后, 其党魁在不同场合表达了对香港抗议者的支持, 这可能一定程度上让来自中国大陆的选民感到失望。毕竟, 政治团体需要对为其投票的选民负责, 如何平衡好来自多方的利益冲突是 Advance (Pro-Team) 今后需要处理好的问题。

Abbey Shi 在接受 *Honi Soit* 采访时也表达了她自己的看法, “外界公众媒体上媒体喜欢将学生团体的政治立场定义为“完全支持中国”或“港独”, 但涉港实际问题比一个两极二元化定义复杂得多。我希望我校民选学生代表们能够更加深入了解涉港问题本质, 而非非盲从大众媒体新闻报道。我注意到了有些声音倾向把大陆学生和其他地区的中国学生的关系给对立化、极端化、两极化, 我们认为这样的主张是破坏中华民族团结的。”

最后, 尽管在过去的一年中, 悉尼大学华人 SRC 执政团队有诸多的不足, 这对于刚刚参与校园政治的华人留学生来说, 还是一次很有益的探索。并且我愿意相信参与政治的留学生们在探索的道路上都有着最诚挚的热情, 执政的能力也是毋庸置疑的。

或许在尊重组织的行动主义的历史和文化为前提, 怎么去平衡的为自己的选民和全体学生提供学生服务; 如果在遵守西方民主自由为大框架的前提下, 仍然为选民的利益发声; 如何在不违背自己的价值下与当地学生党派合作并且保持一定的政治独立性; 如何建立一个更负责任, 更高效率的团队, 仍然是目前华人留学生们所要思考的。

FEARS AND FEVER DREAMS: THE DIGITAL DIASPORAS OF CHARLI XCX

Kiki Amberber tracks a techno-diaspora to which we climate-anxious folk could subscribe.



Art by Ludmilla Nunell

Diaspora, as the scattering or flowing of people beyond and between borders, is a concept both alienating and comforting. I find that it acutely reflects my experiences as a multi-racial person of colour living in a western settler-colonial state. My body as a diasporic one is never quite placed, instead existing in fevered spaces of imagination.

Against the bodily fatigue and tension that comes from moving through white space, Africa hovers as a fantasy scape, a reprieve from disembodiment. In conversations with my sisters, we realise the image we have of the continent is simplistic and romanticised. Yet, never having visited Ethiopia, we cannot shake a utopian vision of finding roots there, or a discovery of self. For me, the same image persists: one of streets filled with Black people, and me walking among them.

Jamaican-British sociologist Stuart Hall criticises this idealistic imaginary pursued by diasporic communities as a static attempt to return to an irrecoverable past, thus reproducing nationalisms and reinforcing borders. He argues that the diasporic imaginary is an attempt to “impose... coherence on the experience of dispersal and fragmentation.” Against this, Hall urges that diasporic identities move away from imagined ‘pure’ homelands, considering potential to be found in the “hybridity” of diasporic identities “constantly producing and reproducing themselves anew”.

Globalisation under transnational capitalism means that bodily flows are moving faster than ever, rendering the concept of a space of ‘origin’ increasingly complex. Here, diaspora spills out beyond race, encompassing a more fluid liminality experienced by all out-of-place bodies. Indian-American anthropologist Arjun Appadurai conceptualises one such site of liminality to be the ‘technoscape’, a product of globalisation and the blurring of space and time. This holds my attention: in the internet age, moving bodies enter into a complex interaction with virtual space. Does the spatial and temporal uncertainty of digital worlds comprise its own diaspora?

Listening to Charli XCX’s third studio album Charli

(2019) brings these questions to the fore. Situated concretely within the present, dealing with narratives of intimacy and alienation, the record nonetheless embodies Charli’s futuristic sonic style, characterised by shiny silver-sounding, hyper-artificial synth pop. Tracks like ‘Gone’, ‘Click’ and ‘Shake It’ stand out as moments that push the artist into a temporal vacuum that is as futuristic as it is grounded in 2019 internet popular culture. Charli becomes a cyborg in the present, or a human in the distant future: displaced, or non-placed.

‘1999’ featuring Troye Sivan extends on the album’s hybridity, coupling this futuristic/present duality with a third factor of 90s nostalgia. Charli sings, “I just wanna go back... / Never under pressure, oh / Those days it was so much better.” The track embodies a yearning for an imagined past of carefree innocence. However, the digital production never allows listeners to forget they are 20 years removed from the narrative, merely inhabiting a heady fantasy. This fraught, self-aware desire is diasporic: it speaks to a longing for a past that is not only irrecoverable but, for many of ‘1999’s’ listeners, was never experienced at all.

Far from the simple purity expressed in the track, and wider current cultural discourse, the 90s can be de-mystified as far from perfect. The early internet age was a time of hope regarding the possibilities of digital technologies. However, it was also a period of more explicit hostility against people of colour, women, and queer people around the world - from the queerphobic ‘Don’t Ask, Don’t Tell’ policy of the Clinton administration, to Pauline Hanson’s blatantly anti-immigrant 1996 maiden parliamentary speech.

Of course, a logical problematising of nostalgia culture does little to stymie how our physical bodies are effectively pulled toward the techno-diaspora. The strength of the cultural imaginary is that it captivates not just the mind but also the body, a noticeable weight that we carry through our interpersonal interactions. When combined with its surpassing of physical borders, located in the online where our physical bodies can disappear, technological

diasporic culture appears indestructible. Given this, I wonder whether our collective digital diasporic angst can be externalised productively for change.

In a media environment saturated by coverage on the gravity of the climate emergency, feelings of fear towards environmental decay become tangible and bodily. These are apocalyptic fears. They take one outside their body, or places that body into sharp relief against many other under-threat bodies. It’s significant that for many, the climate emergency is the first time they have conceived of their body to be outside of itself and under threat. For many others, particularly First Nations and trans people, their bodies have never been safe or taken for granted.

If technological diasporic yearnings are like apocalyptic climate crisis nerve-ending tingles - bodily, deep below-skin feelings - then can this digital diaspora be a force for change after all?

Here, social and cultural theorist Gayatri Gopinath’s notion of queer diaspora is pertinent in suggesting how diasporas can be operationalised to create new worlds and futures. According to Gopinath, “queer diaspora mobilises questions of the past, memory and nostalgia” for re-imaginative and archival purposes. In introducing the notion of a “queer diasporic archive”, Gopinath conceptualises the past as able to be re-situated, and thus, used for creative and world-building purposes.

Perhaps Charli XCX, existing in a broader landscape of futuristic pop artists, is ‘queering’ digital diaspora to repurpose its more reductive manifestations. Diasporic yearnings for the pre-internet age occur in digital space, in a strange and ironic conflation of space. Alongside artists like Kelela, Rina Sawayama and Caroline Polachek, Charli’s ultimate message is one of intimacy in the internet age as a possibility, within and despite disillusionment and bodily dissonance.

The album ends on the gritty track ‘2099’, which holds none of the rosy-cheeked optimism of ‘1999’. Nonetheless, Charli sings, “Ooh, but I’m feeling so good / Better than I ever could.” To this diaspora kid’s ear, that sounds like a fantasy dream made real.

Villainy in sport: the deviance of "The Other" in New York

Kiran Gupta considers the problem of making a sport out of antagonising sportspeople.

The US Open tennis tournament has become a breeding ground for controversy over recent years.

One of the most well-publicised tennis controversies in recent memory occurred during the 2018 Women’s Final where Serena Williams was widely criticised by worldwide press for labelling umpire Carlos Ramos as a “thief”.

Incidents like this have prompted crowds to make a habit of booing players. Most players ignore it, a few of them criticise it. Russian player Daniil Medvedev’s response to the crowd earlier this year was by far the most antagonistic: “Thank you all, guys... I want all of you to know, when you sleep tonight, I won because of you.”

The extent to which crowds’ scorn is the fault of the player in question is widely discussed by the worldwide sporting commentariat. Opinions differ and are often controversial.

One incident that was given significantly less attention was the gesture of American doubles tennis icon Mike Bryan, who turned his racquet towards the umpire and mimicked a gunshot after a dodgy line call in September this year.

It is beyond question that this gesture is extremely problematic. However, there was no booing. The press barely took notice. The fine was minimal. The video of the gesture garnered very minimal attention on Twitter. And this is regarding one half of the most successful doubles team of all time. What does this say?

Even if, for the sake of argument, the actions of Kyrgios, Medvedev, Williams, and Bryan are assumed to be equally serious, how can their actions warrant

such differing reactions? The simple answer is that they shouldn’t. But they do. A binary response is often perpetuated on social media with phrases such as “they’re flogs” or “it’s un-Australian” being thrown all over the place. When considering these questions, it is important to give them the attention and nuance they deserve otherwise we run the risk of affirming what is often textbook discrimination.

Stereotypes are fundamental in this consideration. Stereotypes often signify something much greater than what may be seen at first glance and, when exposed by media, perpetuate discriminatory discourse in mainstream discussion.

A prime example of this was a cartoon of Serena Williams published in *The Herald* by Mark Knight after the US Open final. The cartoon deliberately invoked the trope of the “angry Black woman” through its depiction of Williams throwing a tantrum with Osaka portrayed as insignificant, bordering on subservient in the background. Knight denied that this cartoon was racially motivated and claimed he “drew her as she was.” Accepting these exaggerated stereotypes as the norm only reinforces the cartoonist’s view that her behaviour was so abnormal or “deviant.”

The notion of deviance is an interesting one. If we consider the example of Nick Kyrgios, one of his oft-posed criticisms is that his behaviour is “un-Australian”. If we consider this from the perspective of his “deviance” away from the norm, this is an interesting concept.

Kyrgios is unashamedly brash, but so are plenty of other sports players who don’t receive the criticism

Kyrgios does. But how does this relate to deviance? Taking the archetype of the “straight white male” as the norm, it seems that only one level of deviance can be tolerated before controversy and discriminatory discourse ensues.

This explains a few things. Not only does it explain why Kyrgios (with his two levels of deviance being his unashamed boldness and his ethnicity) and Serena Williams (with her two levels of “deviance” being her race and gender) have been “othered” in stadiums and media worldwide, it also explains the depiction of Osaka as submissive. In order to realign Osaka as the “hero” in the public’s eyes, the cartoonist needed to subvert the perceived “deviance” of her race and gender with a defined timidity to render her more “palatable.” This shows that this is not only problematic when considering your traditional “villains” such as Kyrgios and Williams but also in the stereotypes used to portray the “hero” which can be equally problematic for conceptions of race and gender in society.

This also explains why Mike Bryan was not the “deviant” villain for the crowd. He embodied the norm for them. He was not “The Other”. The perceived level of deviance was not strong enough to manifest. Of course, talking about deviance in these “levels” is also simplistic. At a fundamental level, it is based on perception.

But as Waleed Aly noted during the Adam Goodes saga, the world of sport is generally very tolerant of minorities “until they demonstrate that they do not know their place.” The question we need to ask is whether deviance from the norm is truly villainous or if there something more insidious resting under the surface.

Silence of the Khans: the predicament of Muslim actors in contemporary Bollywood

Jessica Syed and Pranay Jha reflect on the recent trend of Muslim actors fraternising with the BJP.

Last week, a slew of prominent Bollywood personalities met with Indian prime minister Narendra Modi at an event commemorating Mahatma Gandhi’s 150th birthday. At this meeting, Modi encouraged the actors to participate in and create films which popularise and propagate Gandhi’s ideology - despite Gandhi’s lifelong pursuit of secularism being at odds with Modi’s fervent brand of Hindu nationalism.

The pictures that emerged from this meeting are akin to the infamous “Ellen selfie” from the 2014 Academy Awards ceremony. Snaps of a pastiche of famous faces posing both with each other and with the prime minister aroused a sort of decidedly apolitical excitement among fans, and the images were widely shared on social media.

A picture of Modi sandwiched between Muslim actors Shah Rukh Khan and Aamir Khan, however, did cause one Twitter user to raise his eyebrow. “It seems like there is a gun pointing their way. They don’t seem too keen!” he commented.

For those with a particular investment in Aamir Khan’s political musings, it would indeed come as a surprise that he has even placed himself in the physical presence of Modi. His 2006 film *Fanaa*, in which he plays a Kashmiri insurgent, was informally banned in Gujarat due to him criticising Modi - then the chief minister of Gujarat - for displacing villagers while constructing the Narmada dam. The ensuing protests headed by the Bharatiya Janata Party (BJP) forced theatre owners in Gujarat to not screen the movie, out of fears for their safety.

The BJP’s disdain for Muslims is not up for debate. It’s undeniable that Aamir’s comments were

so ardently scrutinised as a result of his religious persuasion, and perhaps because of the soft pro-Kashmir bent of *Fanaa*’s storyline. In light of this, the motivations behind his nascent public alliance with Modi appear unclear at best, and unprincipled at worst. Is it necessary for figures like him to alter their public personas, and align with the BJP’s Hindu nationalist narrative in order to succeed in Bollywood?

The apparent shift in Aamir Khan’s attitude is reflective of the duality of Islam in Bollywood. Over the past two decades, “the Khans” (Salmaan, Saif Ali, Shah Rukh and Aamir) have dominated the box office. Their fan base is spread throughout India and globally, encompassing people from a range of cultural and religious backgrounds. One should not, however, mistake the commercial success of the Khans with some broader cultural acceptance of Islam in India or even Bollywood.

For the most part, the popularity of the Khans (and many other Muslim actors) in Bollywood has been facilitated by a process of “Hinduification.” The overwhelming majority of characters they portray are Hindus living in a world with little to no engagement with Muslim communities. In the rare instances that they do play Muslim characters, those characters tend to be exoticised and stereotyped: a Mughal Emperor or an underworld boss.

For most fans of Bollywood, it is difficult to abstract the actors from the characters they play. Shah Rukh Khan is Rahul, Aman, or most obviously, Om. The consequence is that for religious zealots, actors like the Khans are Hindu figures in Muslim bodies. Their Muslim identity is de-emphasised to the extent that

it falls out of mind. In that context, the decision to make political statements about religious persecution in India poses a predicament for prominent Muslim actors. To do so would shatter the grand illusion and alienate their increasingly radicalised Hindu fan base.

The circumstances are no doubt complex - the anguish of chameleonicly adapting one’s religious identity to succeed in a chosen career path is amplified when existing in such a public, global sphere. However, the particular circumstances of the Khans are not as pitiable as they seem.

Neither have any pressing monetary need to even appear to be sympathising with the BJP. Shah Rukh, for example, carries a net worth of 600 million US-dollars. The social capital and influence he has amassed in South Asia and beyond is much too pervasive to be limited by what India’s political elite think of him. In fact, it’s arguable that any Muslim actor with so inalienable a rank in India’s cultural and economic domain should instead be actively agitating against Modi and the BJP.

It’s naturally important to acknowledge that, despite their class privilege, the challenges faced by Aamir and Shah Rukh Khan are not ones their Hindu counterparts need even consider. Additionally, both actors have portrayed subversive Muslim characters - for Shah Rukh Khan most notably in *Chak De India!* and *My Name is Khan*. Perhaps, then, it is the openly radicalised and Islamophobic contemporary zeitgeist that is silencing their voices. However, in a context where Muslims are lynched, Kashmir is occupied and Hindu nationalism is creeping into every facet of Indian society, it’s hard not to feel a little disappointed.

President

Jacky He did not submit a report.

Note: These pages belong to the Office Bearers of the SRC. They are not altered, edited or changed in any way by the editors of Honi Soit



Education Officers

Jesse Xu and James Newbold did not submit a report.

Disabilities Officers *Wilson Huang and Hayden Moon*

Hello and thank you to everyone who has kept up with these reports. It's bittersweet to announce this is our last Honi Soit report in our term as Disabilities Officers and convenors of the Disabilities Collective. It's been a whirlwind and a pleasure for me, Wilson, to represent disabled students and help bring out disabled voices along with Hayden. When I started my term, I was worried that I didn't have enough experience to represent disabled students. We are diverse and intersectional, and I thought I wasn't the best person for the role. Though I still have much to

learn about disabled activism, I learnt about many of the struggles that disabled people still face today, especially those who are Aboriginal and Torres Strait Islanders. Despite our differences, we must strive to stand united against ableism for all disabled people.

Mental Health Month October

WayAhead - Mental Health Association NSW has been running the NSW Mental Health Month since October 2010. We encourage everyone to think about their own mental health and those of others. Even if you do not have a lived

experience of mental illness, it is vital to understand and reflect on how our environment can be beneficial or detrimental to mental health. This year, the theme is Share the Journey. It highlights the importance for us to be there for each other.

Disabled Honi

In week four, we were excited to present the second-ever edition of Disabled Honi. If you missed out on a copy, you can find it online at <https://tinyurl.com/disabledhoni2019> or for a pdf copy go to <http://honisoit.com/archive/print/2019/>. Disabled Honi is Semester 2, Week 4.

SRC Caseworker Help

We are approaching the end of the semester and a time of high stress for many, if not all, students. Given this, it is important that we, as students, seek help if we need it. If you need extra time for assignments, be aware that you may be able to get simple extensions or apply for special consideration. We encourage all lecturers to grant simple extensions where necessary. Please contact the SRC Caseworkers if you need anything at help@src.usyd.edu.au.

Joining the Disabilities collective

As always, we welcome new members who have disabilities into our collective even if they don't identify as disabled or as having a disability. Sign up at <https://www.facebook.com/groups/USydDisabilities2018/>.

Conveners of the Disabilities collective 2020

We would like to welcome Steff, Peg, Charlotte and Judith as the conveners of the Disabilities collective for 2020. We are sure you'll do a brilliant job!

Women's Officers *Gabi Stricker-Phelps and Crystal Xu*

The #MeToo Movement Sydney Peace Foundation

The Sydney Peace Foundation is awarding the 2019 Sydney Peace Prize to Tarana Burke and Tracey Spicer AM on behalf of the #MeToo Movement. All students are invited to attend the awarding of the prize and hear from an incredible line up of inspiring and powerful women on Thursday 14 November at Sydney Town Hall. USYD Women will be able to sponsor you to attend the lecture and award ceremony. There is also a FREE university

event from 6-7 on November 12 at ABS Lecture Theatre 1110.

Newtown Martial Arts

After our self-defence class we have now a special offer from Penny Guillver for a 4 Week Course for \$78 for 4 weeks instead of \$99 - 3 times a week.

Verve Super

It has been reported that Australian women retire with 47% less superannuation than men. By 2025 Australian Women will hold 1.5 trillion in superannuation. Verve

Super's purpose is to be a superannuation fund that is 100% focused on serving women and ethical investment. If you would like to have a session with the team at Verve Super to discuss the basics of superannuation and your financial literacy, please get into contact with us so we can organise a time that suits.

USYD Women: How to Get involved

This year has seen your 2019 Women's Officers work alongside a passionate group

of USYD students to deliver a number of services. We have funded and extended the sanitary item project across campuses, published and distributed a USYD Women Handbook, held international women's day screenings, coordinated community service projects, funded students to attend women in leadership conferences, developed a female-focused journalistic platform, facilitated a Q&A panel event: USYD Women Past, Present and Future and run self-defence classes. We want

to continue this work next year so if you are interested in being involved in an inclusive and empowering group of women-reach out!

New Women's Officers Elected

We congratulate Ellie Wilson and Vivienne Guo on their election as the 2020 Women's Officers and wish them all the best in the role.

Welfare Officers

Madeleine Powell, Ellie Stephenson, Liam Thomas and Mingxiao Tu did not submit a report.

Environment Officers

Alev Saracoglu, Alex Vaughan, Georgia de Mestre and Jayesh Joshi did not submit a report.

Ask Abe

SRC caseworker help Q&A



Centrelink: Maximum time to complete your degree

Dear Abe,

I am in my third year of my health science course and I am on a Youth Allowance payment. Even though I didn't receive anything previously, they say that the one-year I did at another Uni doing a similar course counts towards the amount of time I'm allowed to study and my payments will run out in the middle of the year. Is this true? And if so, what can I do?

Struggling

Dear Struggling,

The basic formula for the "satisfactory progress" (or maximum allowable time for completion for Austudy) of your course is the normal length of your course plus the length of one subject. For example, for a Bachelor of Arts course that would be 3 years plus 1 semester. If you had completed the previous course, you would be allowed

the full 3 years plus 1 semester. If you withdrew from the course, because of "special circumstances beyond (your) control", you would also be allowed the full 3 years plus 1 semester.

However, if you did not complete the previous course, and you did not have special circumstances causing you to withdraw, the amount of time allowed would include the time spent at the other course.

So to answer your question, if you had special circumstances (with documentation) you would be able to study for 7 semesters in this degree and be payable. If you did not have special circumstances, you would be eligible for 7 semesters minus 2 semesters (from previous study).

If you were on an Austudy payment this answer would be completely different! In terms of alternative payments for the period not covered by Youth Allowance you should talk to an SRC Caseworker to see if there is another payment available.

Abe

Has the University asked you to Show Good Cause?



If you do not satisfy the University's progression requirements (e.g., WAM of 50, failed same unit twice, failed practical), you may be asked to "show good cause" as to why you should continue studying your degree. If you are already on a progression 'stage' or if you believe you are going to fail a compulsory or practical unit of study, you may want to consider how to write a show good cause appeal, and more importantly, consider what you need to do with these exams and during the summer break to help your situation.

First decide if you want to continue in that degree. If you would rather do something else talk to an SRC Caseworker about how to best "withdraw" from your course. Keep in mind that any changes to your enrolment may impact your Centrelink payments or your student visa.

If you want to continue in your course you will need to write about three things:

- The problems that impacted your studies;
- The effect of these problems (what actually happened – such as not being able to attend class; not able to complete assignments at home; could not concentrate in class);
- Your solutions to address the problems that you have experienced; Extra measures you are taking to make sure you pass every subject from now on.

You will need documented proof to support your problems and solutions. This might be a Professional Practitioner's Certificate, a police report, a letter from

a counsellor, a study plan or some other document. Documents in languages other than English need to be translated by a certified translator.

Don't ignore the University's requests to Show Good Cause. If you do it will most likely lead to you being excluded from your course. If you are an international student this may lead to your visa being cancelled

Don't ignore the University's requests to Show Good Cause. If you do it will most likely lead to you being excluded from your course. If you are an international student this may lead to your visa being cancelled and you returning to your home country with no prospect of returning to Australia, even in a tourist capacity, for at least 3 years.

If your faculty decides to exclude you, you can appeal this decision. During the time that you are showing cause, or appealing, you should keep attending classes. This way if your show cause is successful you will not lose any class time.

For more information on how to "Show Good Cause" check out the SRC's webpage or call the office to make an appointment on 9660 5222.

Need Help with your Tax?

Get FREE help with your tax return from a Tax Help volunteer on campus!

Available to USyd undergraduate students through the Students' Representative Council (SRC) until the end of semester 2

To book an appointment call: **9660 5222**

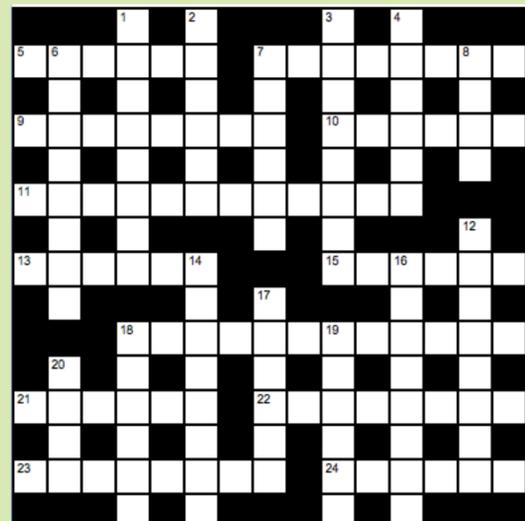
SRC caseworkers can help with Show Good Cause appeals. See our online guide or call us. srcusyd.net.au/src-help/show-cause-exclusions/showing-good-cause/



Cryptic

ACROSS

- You broadcast duck's to a place in which everyone knows kung fu.
- Formal Apology for the conduct of American soldiers and horse sports inside Alcohol Anonymous.
- Mate, You laughing twice is quite the overreaction
- Silly Woolly, harry Potter's dog.
- Pleasing but kind of dull New Zealand Mint
- Mixed Roasts
- Ya, Reckon, Reckon is the Answer, Yeah I Reckon/
- Sign language story starts with "Dead Evil Alien Fights Mild Unusually Tepid Englishmen Not entirely super seriously."
- Direct ancestors to Kung Fu Jet, and Basketball Radio Shack
- Oil Fuels Passion! God runs around for thousands of meters and dashes with ecstasy.
- Frozen Water restricted.
- Greed very erratic before coming to the edge



T.W.A.T.

1	2	3	4
2			
3			
4			

Target

D	E	T
E	R	S
P	I	N

Answers across and down are the same.

- Dull careerist
- Berry, often in a bowl
- Third person
- Bend

Target Rules
Minimum 4 letters per word.
10 words: Pain
15 words: Moan
20 words: Sham
25 words: Champ

Sudoku

			2	6	1	8	
		2		3			5
9							
	6						3
1	8			2			
				9		6	
	4		5				
			1	6			
		7			8		
							3

Credits

Cryptic on the left by **Some Hack**; Cryptic on the right by the **Crossword Society**

Cryptic

ACROSS

- A maths problem takes one's breath away (6)
- Fragrant egg-shaped mother got buried in the sea-less arctic (8)
- 50/50 Ask Me Anything about animal (5)
- Lawyer takes on jobs defending travel bags (9)
- It's impolite to say 'Are you crazy Ed?' (4)
- First of poetic foot has now left to become baby animal (4)
- Carrying on and on about myself makes people cry (5)
- ET poo is messy, like a weird atom (7)
- The Queen misplaced marijuana under the sea (4)
- Quick bit of data (4)
- skyscraper erection (7)
- Arts school album in the top spot (5)
- Building site bonds (4)
- They drooled after pats from tail to head (4)
- Evade six balls to drive away lead trainer (9)
- The greatest bonehead: 'I have a reason I couldn't have done it' (5)
- Shot extreme episodes before Love Boat returns (8)
- Group of 6 have intercourse during Vietnamese offensive (6)

DOWN

- All emergency rooms with a cig confused anaphylactic (8)
- Ejaculate as rude part is thrust back into jaw-dropping hole (8)
- Dirty ambulance man consumes a sausage (4)
- Complex parts singular to your excavation compensation (13)
- Critically, I score main flag: 4 stars (10)
- Ball is Life (6)
- The Star is regularly crass in love (6)
- Stations in space (5,8)
- Mint sauce is too in the past (10)
- Toil, pain, technique, heart: What makes a fine work of art! (3,5)
- Dodgy fence-sitter avoids feel! (8)
- Remnants of fire originally formed iron on land (6)
- Compose and produce a Pixar film (4,2)
- Vape messes the walk (4)

This week's crossword is made up of clues written by members of USyd's Crossword Society. If you are a fan of puzzles, come along to CrossSoc! We meet every Thursday at 3pm in the ISL.

THE INDEPENDENT



THE DEPENDENT BRINGS YOU NEWS EACH WEEK COURTESY OF OUR SPONSORS. THIS WEEK, THEY ARE:

USyd Women & Young Henrys

EDUCATION: Bloke called Edward stoked to hear about Rad Ed Week

CAMPUS NEWS: "Next round's on me" says overly-enthusiastic USU volunteer

White yuppies resort to gentrifying Uluru following climb ban

Smashka Smoloff reports.

In the wake of the controversial ban on climbing Uluru, implemented last Friday following decades of lobbying by the traditional owners of the land, white yuppies have discovered innovative and agile ways to assert their superior presence in the Northern Territory.

In the three days since Uluru's closure, multinationals Starbucks, Bath&BodyWorks, Birkenstock and Uniqlo have set up shop outside the rock, alongside inner-west craft brew favourites Young Henrys.

Chief brewster Blake George claimed he was "absolutely fucking stoked to be out here with the boys." "Just so fucking keen to be bringing brew culture to more parts of Australia," he said, wincing slightly. "Sorry about that mate, just fucking waiting for my new Arctic Monkeys tat to heal hey."

Toby E. State, franchisee of the newly established Starbucks, echoed the sentiments of George.

"This part of the country has been neglected by us coffee lovers for so long, and I just think that's a real shame," he said.

"It's honestly disgusting that it's taken us this long to get out here. How have people out here been surviving without their morning brew? I know I'm awful in the morning before I get my caffeine hit. Haha. Man, have a smell of this single origin I just got in. Check out the floral notes bro."

Former managing director of Tourism Australia turned Prime Minister, Scott Morrison, welcomed the news.

"How good are small businesses? How good is Ayers Rock? This is exactly what I expected to see when my government legislated small business tax cuts. That's what we're all about, jobs and growth — I mean, having a go to get a go. Having a go to get a job. Having growth to get a go. Yeah. Where the bloody hell are you? Haha. Who remembers that one? Go Sharks!"

State accidentally poisoned himself with a local plant after attempting to accentuate the floral notes in his single origin roast. State has been transported by helicopter to a metropolitan area, and is currently being held in intensive care.

New graduate qualities for 2020 leaked

Lammy Bougainvillea reports.

Following the shocking revelation that the University of Sydney is considering giving prominence to graduate qualities in academic transcripts, *The Dependent* can reveal that the University is also considering introducing new graduate qualities in 2020.

The changes were allegedly drafted by Michael Spence himself.

The Dependent has obtained the full list:

- Existential dread
- Severe disillusionment
- Internalised classism
- Appreciation for Western Civilisation
- Blind faith in the market
- Chronic back pain
- Thinking Quidditch is a real sport
- Crippling debt

USYD WOMEN 2019

Introducing... Fab new free sanitary pad shuttle magic carpet from Fisher to Redfern!!



Icons of the white yuppie scene, Young Henrys and Starbucks, are reportedly already in the process of setting up shop outside Uluru (artist's impression).

