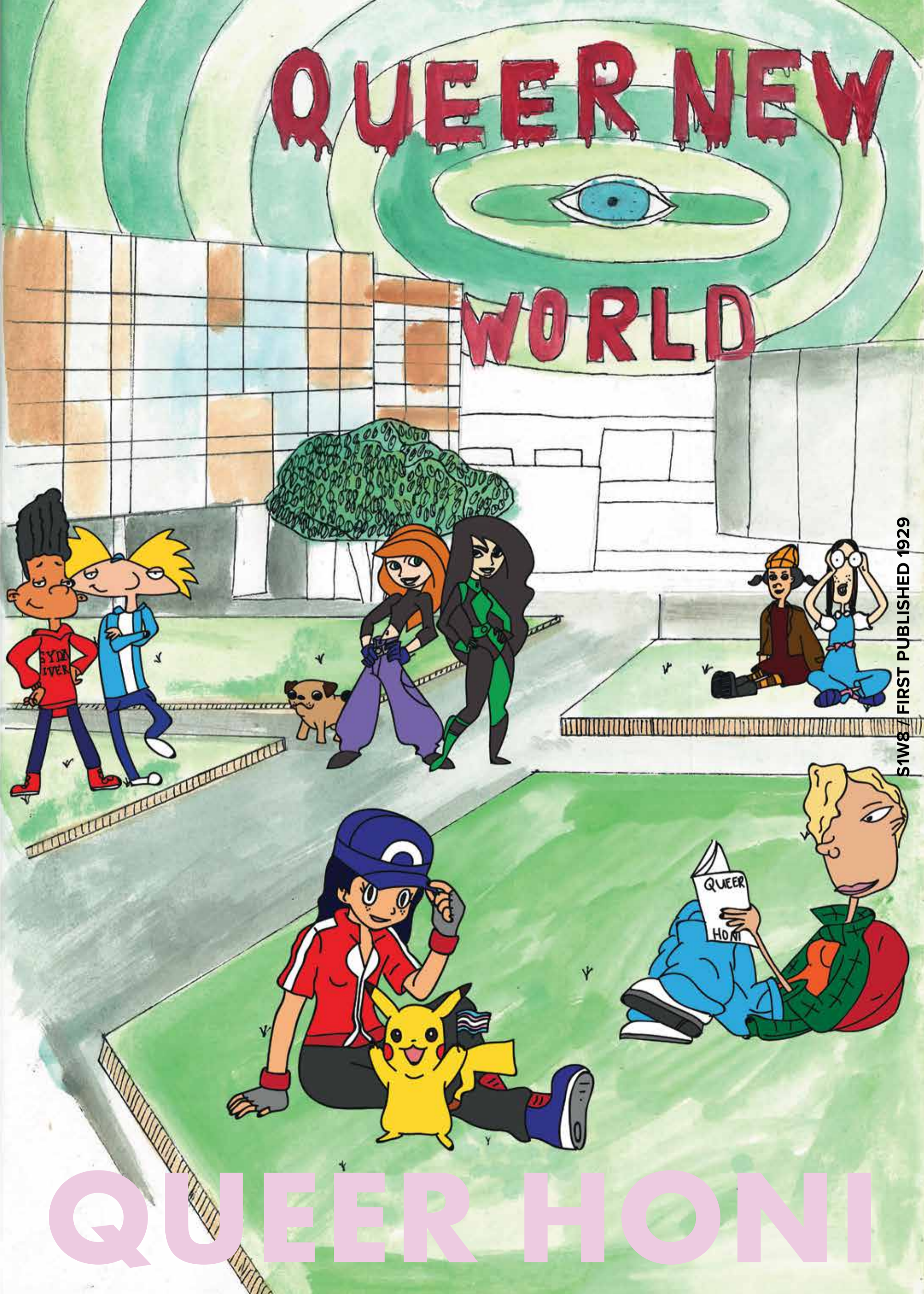


QUEER NEW

WORLD



S1W8 / FIRST PUBLISHED 1929

QUEER HONT

Acknowledgement of Country

We acknowledge the traditional custodians of this land, the Gadigal people of the Eora Nation. The University of Sydney – where we write, publish and distribute *Honi Soit* – is on the sovereign land of these people. As students and journalists, we recognise our complicity in the ongoing colonisation of Indigenous land. In recognition of our privilege, we vow to not only include, but to prioritise and centre the experiences of Indigenous people, and to be reflective when we fail to. We recognise our duty to be a counterpoint to the racism that plagues the mainstream media, and to adequately represent the perspectives of Indigenous students at our University. We also wholeheartedly thank our Indigenous reporters for the continuing contribution of their labour to our learning.

Editorial

It's easy to pass off the LGBTQIA+ rights movement as no longer relevant in 2017.

With the legalisation of marriage equality in the US, growing awareness of trans and non-traditional gender identities globally, and the removal of historical sodomy convictions here in Australia, it would seem on the surface that most of the concerns of queer rights activists have been solved. However, this is far from the truth.

In the words of queer theorist Jack Halberstam, we cannot see our struggle as separate from that of marginalised groups locally and internationally. We cannot become complacent with the rights we have, and we cannot allow a centrist, individualist, capitalist politic to end the fight for equality. We cannot stand by and watch the imprisonment and torture of our brothers and sisters in Chechnya and on Manus Island. We cannot stand by and watch the demolition of one of the few opportunities for queer students to feel safe at school. We cannot stand by and ignore the erasure of trans and non-binary people by the administrative wing of the government. Now, more than ever, we need to stand stronger, together, and protect the rights of those who cannot defend themselves.

It has been an honour to put together this edition of *Queer Honi*, and we hope you enjoy the selection of queer wonder, both political and personal, that waits for you inside.

WE, OM, and CP

Contents

Lesbians / pages 1-28

Gays / everywhere

Bisexuals / hibernating

Trans People / behind you

Intersex People / look up

Asexuals / below sea level

Queers / in the SRC

Bigots / News Corp

Who made this edition happen?

Editors-in-Chief: Will Edwards, Oliver Moore, and Connor Parissis

Editors

Jocelin Chan	Oliver Moore
Will Edwards	Connor Parissis
Grace Franki	Perri Roach
Mollie Galvin	Madeleine Ward
Aiden Magro	

Contributors

Anonymous, AskJeeves, Bearcake, Jocelin Chan, Will Edwards, William Farnsworth, April Holcombe, Monica Jones, Stephanie Leinasars, Oliver Moore, Connor Parissis, Ren, Perri Roach, Anna Rowe, Scribblex, Adam Torres, Marisol Valenzuela, Madeleine Ward, Ruby, Sol Rahmatullah Yoga.

Artists

Grace Franki, Risako Katsumata, Aiden Magro, Eloise Myatt, Ruby Willis, Jemima Wilson, Puka Zilla.

Cover by Aiden Magro and Grace Franki

Sydney Queer Muslims Report

SOL RAHMATULLAH YOGA
GIVES US THE DOWN LOW.

The Sydney Queer Muslims is a group created to address the unique struggles of LGBT Muslims in Sydney. It started out as a secret Facebook group three years ago but we've been steadily gathering more members, as of last year we've started bimonthly social gatherings at ACON and halal restaurants. Similar to QuAC, we also attend queer-themed events such as diversity talks and movie screenings, but we do not partake in any political activity for the safety of our members.

At the moment only a few people turn out, for good reason: this is a very sensitive issue and it takes a lot of mental and emotional energy to even get to this point of self-acceptance when you live within the Sydney

Muslim community, as I can attest personally. If you are LGBT or questioning and also a Muslim, you are under no obligation to join, but we are looking forward to creating a new vision where LGBT Muslims in Sydney are well supported emotionally and socially.

At some of our gatherings we've managed to secure guest speakers who are professionals in their fields such as psychologists, university and religious scholars who are supportive of LGBT Muslims. Our main focus is creating a support system for LGBT Muslims through these regular meetings and addressing areas where other LGBT services are limited.

We accept LGBT people who are currently Muslims, converted Mus-

lims, Muslim-raised or ex-Muslims. Our next gathering is set to be soon on May 20th. If you are unable to attend for any reason, just joining the Facebook group will set you up with contacts for moral support.

Every new member is screened and we take confidentiality very seriously. If you want to join or ask any more questions, please email infosydm@gmail.com.

Queer on campus?

The low down on LGBTQIA+ organisations on campus.

Queer Action Collective (QuAC)

Run by: Students' Representative Council
Queer Officers: Will Edwards and Connor Parissis

The Queer Action Collective (QuAC) is an SRC based collective with a focus on activism but not limited to social events! We hold protests, ensure the safety of queer students on campus, and hold regular social events such as Queer Beers, Karaoke, Crafternoons and more. Coming along to one of our weekly meetings where we organize campaigns and social events.

We're currently working on a state-based Safe Schools campaign and working closely with USU candidates to improve the lives of queer students on campus. We had an extremely successful Pride Week, with chalking's, picnics, karaoke, comedy, crafternoons, panels, sex workshops and more!

We've also had an amazing time editing this edition of *Queer Honi* and we hope you enjoy it!

If you'd like to get involved, like us on Facebook at [USYD Queer](https://www.facebook.com/USYDQueer) and follow us on Twitter at [@ussydqueer](https://twitter.com/ussydqueer). If you'd like to join the autonomous, private Facebook group, please message us on Facebook, Twitter or via email at: queer.officers@src.usyd.edu.au

Queerspace

When: Always! (Kind of)
Where: Level 2 of the Holme Building (next to Courtyard Cafe)

The Queerspace is an autonomous space for LGBTQIA+ identifying people. We have couches, a microwave, a fridge and lots of free tea. You're free to come in whenever you like, and either have a chat, have a nap, or to do some study. The Queerspace is located on Level 2 of the Holme Building, but it can be a little difficult to find. If you face Courtyard Café, and go to the far left of it, you'll follow a small staircase down some stairs (or via the lift) and you'll come across a door with a sign to the Queerspace! We're open most of the time, depending on the Holme Building's opening hours.

Queer Revue: Escape from Trash Planet

Queer Revue is an annual comedy show put on by the Sydney University Queer Revue Society and supported by the University of Sydney Union. It features everything from sketch comedy to musical numbers, we even have a live band!

Over the past few years Queer Revue has gained a reputation as being one of the funniest, most daring, edgiest, wackiest, most witty and mature revues of the season. We're committed to bringing our A-game, leaving audiences with no sides un-split and no minds untwisted, and this year's show is no exception. Get in quick! This one is sure to be a bumpy ride.

The 2017 Queer Revue is happening as part of the 2017 Identity Revues season.

SHADES

SHADES is the University of Sydney Union social club for LGBTQIA students and allies. We know how important it is (and often how hard it can be) to meet other queers on campus, and social events can be a great way to meet those who aren't in your lectures or tutes.

SHADES hosts themed parties in queer-friendly locations around Sydney, such as Newtown, Enmore, Marrickville and Darlinghurst, often with sizeable bar tabs and always with quality bangers. We also host events like barbecues around campus and speaker events - if the membership wants it, we'll put it on!

Our club AGM will be held in May, so if you're keen to get involved, keep an eye out for us on Facebook (Sydney University SHADES) or send us an email (president@shades.org.au).

SUPRA Queer Equity Network

Queer Officer: Oliver Moore
Where: Holme Building Level 2 (next to Footbridge Theatre)

Sydney University Postgraduate Representative Association (SUPRA) is the postgraduate equivalent of the SRC - we're here to look out for your rights and make sure your uni experience is as hassle-free as possible. We also advocate for students rights at Academic Board and on other University Committees.

We also have an equity network (find us on Facebook) which organises things like the screening of cult classic *But I'm A Cheerleader*, on May 23. Come and meet some new mates, absorb some queer culture, and enjoy some snacks!



NEWS!

Connor Parissis keeps us up to date

PROTEST GAY TORTURE IN CHECHNYA

On the 29th April 2017 the Queer Action Collective, along with the 78'ers and DIY Rainbow attended the Russian Consulate in Woollahra to protest in solidarity against Gay Torture occurring in Chechnya.

The evening was a solemn one, beginning with a rainbow chalking, followed by speeches by the 78'ers and a solemn choir, as guests listened on by candlelight. The 78'ers then progressed towards the consulate, letter in hand, officially asking the Russian Consulate to oppose and sign on to no more torture in Chechnya.

Protests from across the globe come as a result of a brutal crackdown on gay men in the Russian Republic of Chechnya with reports of hundreds of gay men being rounded up in three different detention camps, subject to electrocution, extortion and murder. These allegations are currently being denied by the Chechen President.

SAFE SCHOOLS PROGRAM TO BE 'REPLACED'

The NSW Government announced on the 16th April that the Safe Schools Program would be defunded and replaced by a broad anti-bullying campaign.

Tony Abbott took to Twitter following this, stating "Good that NSW is scrapping so called Safe Schools, a social engineering programme dressed up as anti-bullying."

Whilst Abbott's tweet is ludicrous for implying the Safe Schools program was nothing but a program aimed at educating queer students and Allies about tolerance and acceptability, it feeds into the broader narrative that Queer identification is a disease or an epidemic being spread through schools.

On the 27th April, the Queer Action Collective and SUPRA took our angst to the NSW State Parliament, with banners, speeches and chalking. We call for the re-instatement of the Safe Schools Program for a safer, diverse society that encourages young people to feel comfortable about their sexuality and gender.

More people coming out as queer isn't an epidemic, it meant Safe Schools was working.

QUAC DISENDORSES QUEER OFFICER

On the 13th April, the Queer Action Collective passed a motion of No Confidence in Queer Officer Andrea Zephyr in a vote of 28 to 0, with 1 abstention - with a concurrent vote to ban Zephyr from all Queer Action Collective meetings and events.

Whilst the Queer Action Collective vote is nonbinding, the motion will be taken to the SRC Council meeting on May 3rd, where all parties will have a second chance to speak to the motion, and formally dismiss Andrea Zephyr's position as Queer Officer and ratify the collective wishes.

With the motion passed, the Queer Collective will finally be able to progress forward, with reports that Zephyr was holding the collective back, taking sole charge over meetings and events, and misusing funds. The remaining Queer Officers look forward to the potential the Queer Action Collective now holds, and we look forward to future events and achievements. We sincerely hope the SRC council will respect our collective's decision and vote to ratify the vote of No Confidence in Andrea Zephyr.

QUEERS WANT A QUEER-FRIENDLY USU

Dear USU candidates,

Due to the Returning Officer's refusal to allow us to interview you, we've had to resort to listening our demands. So take heed of our simple requests, if you'd like the Queers to support you.

1. We want compulsory, formalized awareness and sensitivity training for all USU employees on LGBTI+ issues.
2. We want sanitary items and bins in men's bathrooms.
3. We want you to ensure all USU sponsors and associative companies are queer-friendly.
4. We want formalized collaborations with Queer Action Collective and the USU for all queer-related events and issues.

We hope you'll seek to validate and ensure that these asks from the Queer Action Collective are met during your term on USU board and we look forward to collaborating with you in the future.

Sincerely,
Queer Action Collective, 2017.

The Kids are Not Your Right

AIDEN MAGRO IS NOT A FAN OF THE ALT RIGHT

CW: ABUSE, RAPE

If I had the chance to speak to Milo Yiannopoulos, gay man and proud member of the alt right, I would say a fair few things that cannot be printed in this paper.

Whether it be to correct his criticisms of feminism, to oppose his awful views regarding Islam or to simply tell him to shut up, many of us in the LGBTIQ+ community would definitely not consider him someone who represents us. Something in particular, however, has struck a chord that proves that Yiannopoulos and those of the same ilk, regardless of their sexual and gender identity, need to be opposed.

"We get hung up on this kind of child abuse stuff... this arbitrary and oppressive idea of consent," said Milo Yiannopoulos in the Conservative Political Action Conference 2017. He then stated his approval of relationships between thirteen year olds and twenty-eight year olds. He even went on to say "thank you, Father Michael, if it wasn't for him I would not give nearly as good head as I do now."

He later clarified his stance when this footage circulated on Twitter in early February this year, stating that he opposed statutory rape and that he was merely defending a sort of culture in the LGBTIQ+ community of intergenerational relationships. What he means here is that vastly expansive age gaps in relationships are okay as

long as both people are consenting adults. I hate to tell you Mr. Yiannopoulos, but there's more to it than that.

Yiannopoulos' attitude highlights a larger problem in the LGBTIQ+ community. There is a complacency against harmful intergenerational relationships, which is seen as completely justifiable among many in our community merely because a young queer person is old enough to consent. This attitude comes from a culture in which older people are idealised. Maybe it's because we are held up on a universal quest to find "the perfect, most compatible" one and often find it harder than heterosexual and cisgender people in a heteronormative and cisnormative world. Either way, if the LGBTIQ+ movement is to continue combatting rape and sexual harassment of queer people, we must also fight the culture that underpins it. This means that we can no longer believe that as soon as a queer person is of a certain age that it is perfectly ethical for older people to engage in sexual and/or romantic relationships with them. In an intergenerational relationship, the oldest partner always holds the power, exploiting the younger person's need for an adult figure often without even being aware they are doing it. This can come in many forms. It can come in the form of emotional abuse that is bound to happen in relationships that include

different levels of emotional development. It can come in the form of the older person becoming financially responsible, a power dynamic that is seen in relationships that are not intergenerational as well. In the context of an intergenerational relationship, however, this financial dependency and indeed potential financial abuse is certainly common and intrinsic in the power dynamic of the relationship.

There is obviously nuance needed in a debate as sensitive as this. I would not dare condemn a young queer person endeavouring to date a vastly older person. However, I condemn the older person who knows the subtle power relations that will play out and who knowing the inherently exploitative nature of it, still facilitates this relationship. Indeed, in combatting this issue we shouldn't tell younger people to not seek these relationships just like we shouldn't tell victims to not get abused. We should be facing the issue head on and making sure people are aware of the power and privilege they can hold in a relationship without even knowing just like we should be condemning abusers rather than their victims. While Yiannopoulos' initial comments were alarming, his complacency in toxic intergenerational relationships says far more to me about what the LGBTIQ+ community has to accomplish in terms of stopping rape and abuse culture in our community.

Book Rec: Fire From Heaven (1969)

JOCELIN CHAN HAS GAY FICTION FOR YOU.

If you've read Madeline Miller's *The Song of Achilles*, which develops a heartbreakingly beautiful romance between the legendary Greek heroes Achilles and Patroclus, Mary Renault's *Fire from Heaven* can be described as, more or less, a better version of it. The first novel of her Alexander trilogy, Renault constructs the coming-of-age of Alexander the Great through a queer lens in a period-accurate fashion. Although the second book of the trilogy, *The Persian Boy*, is generally considered the more classic queer novel, *Fire from Heaven* has a quasi-mythic quality to it which makes it a much more memorable read.

The novel begins with a snake coiled around the toddler Alexander who weaves through the torchlit stone halls of the palace at Pella seeking his mother, and ends with him facing his imminent accession as king of Macedonia. Between these events, Alexander navigates tense relationships with his parents, comes into contact and conflict with the procedures of the Macedonian court, hones his skills as a warrior, and finds security and solidarity in the friendship - and love - of the boy who will be his life partner, Hephaestion. Told with breathtaking flair and evoking that elusive nuanced foreignness of the past, the novel traces Alexander's development through several pairs of eyes with a mythic quality. He seems untarnished and larger-than-life, ambitious and righteous, cut out for a glorious destiny.

Renault's queer representation of Alexander is also significant. Indeed, ancient Graeco-Macedonian society embraced homoerotic relations between men, and despite some modern historians' baseless denial, Alexander himself partook in them. More contested is the nature of his relationship with Hephaestion, for which the ancient writers drew comparisons to Achilles and Patroclus. Renault disengages with this ambiguity and presents them as lovers outright, framing their relationship largely through Hephaestion's adoring eyes. Despite their discrepancy of status, she does not stoop to heteronormative stereotypes in her characterisation; she even makes Hephaestion the exact age of Alexander to the month, deflecting the Hellenic assumptions regarding age and sexual roles.

Fire from Heaven is a thoroughly enjoyable and worthwhile read for queer audiences and history fans seeking an enchanting visualisation of the youth of one of the most seminal figures in Western history.

Queer Action Collective Around Town

The Queer Action Collective regularly sends blocs to rallies and blockades across Sydney. Here are some recent snaps of us in action.



Doctor, Doctor, Help Me Please!

REN WISHES HIS DOCTOR HAD BETTER EDUCATION

"Honestly, this is unbelievable," my GP huffs, scrolling furiously through several pages of Google search results. "It's almost like New South Wales doesn't want to advertise that it's legal to be transgender here."

This fragment of conversation was from my third visit to Dr Gough*, after switching to her surgery in King's Cross from a rather single-minded practice in Sydney's Eastern Suburbs. I switched after many minor problems stemming from my transgeneriness had built up, forming a rift between myself my rather old-fashioned GP. The first time I sat down in Dr. Gough's office, I knew she wasn't a standard Eastern-suburbs doctor. I could tell she wanted to help me, and I was prepared to let her help me become who I know I am.

In her initial endeavours to find me a suitable psychiatrist and endocrinol-

ogist, she discovered how unhelpful our medical system is for transgender and gender non-conforming people. Even for someone practicing in King's

Cross, the knowledge bestowed upon her in training and studying had not been enough for her to guide me by herself, which perturbed her enough to turn to Google answers. I sat next to her in her office as she entered search term after search term, clicked link after link and found little guidance for doctors like herself dealing with patients like me. The closest we could get to a clinic she completely approved of was in Melbourne, setting off a new wave of her disbelief at our state. She couldn't believe that it was so hard to get decent information on specialists for transgender people, and how few of those specialists even exist in New South Wales. In a lot of our sessions, she apologised profusely for the lack of resources available to me, for her inability to find a quick and concise resolution to my problems.

However it seems that material for gender-diverse people is kept almost deliberately foggy.

ogist, she discovered how unhelpful our medical system is for transgender and gender non-conforming people. Even for someone practicing in King's

You'd assume as a professional in the field, a doctor would have very little trouble finding resources and information about, you know, doctor

hurting a lot, getting it out is a logical option. So why see gender affirmation any differently?

On Labels

RUBY WILLIS IS CONFUSED ABOUT GENDER, SEXUALITY, AND IDENTITY CATEGORIES

Identity, I think, can be a very tricky thing.

By now, I've gotten used to questions about my American accent. I 'identify' as Australian, since my dad's side of the family is. But I also identify (however begrudgingly) as American. I grew up in America, after all. That's what anyone who asks me wants to know—how did I grow up? To which culture do I belong?

The way I speak, the way I drink my Milo, the sorts of things I do during winter—all of that marks me as an American, I think, more deeply than the things that I wish would mark me as an Australian. Identity often has something to do with our actions. If we call ourselves a dancer, or a scientist, or a Jew, those labels all carry an association with a particular set of actions. In general, a dancer dances, a scientist tests hypotheses, a Jew celebrates Yom Kippur.

But more than that, labels can carry other associations. Obviously, there is much more to Judaism than one holiday; the categories that people divide themselves into often have to do with beliefs. They also tend to come along with stereotypes. I occasionally go swing dancing, but I don't really refer to myself as a dancer, and I have difficulty articulating why. I suppose the 'dancer' label carries associations with styles of dance that are more widely practised than swing, such as ballet or hip hop. It might also conjure images of athletic people that devote hours each week to their craft, and that's certainly not me. For whatever reason, I'm comfortable dancing however much I like without identifying myself with the universal community of dancers.

It's sort of the opposite with labels for sexuality and gender, isn't it? We tend to identify with labels for sexual orientation, which are strongly associated with sex and romance, even if we're single virgins (I use the term 'virgin' for simplicity, though it is a contested label in itself).

I'm learning in my gender studies classes that for a long time there weren't labels for sexuality. Sex acts were acts that anyone might participate in, not the habitual activity of a particular set of people (for example, lesbians). Then, labels were invented, and they've had a long and fraught history. However, in the current sociopolitical climate, they carry a diverse and complicated set of associations.

What makes one a lesbian? It can't just be a laundry list of things one does. Much as we joke about flannel and other essential lesbian interests, we have

It's sort of the opposite with labels for sex and gender, isn't it? We tend to identify with labels for sexual orientation and gender identity, which are strongly associated with sex and romance.

to acknowledge the wide variety of people that identify as lesbians (and avoid misidentifying any flannel-wearing straight women as lesbians). Things get more complicated when you take into account that sexual identity need not be associated with the performance of specific sexual or romantic acts.

Many young queer people faced accusations of "but you've never slept with/dated a girl/boy/other gendered person!" upon declaration of their non-heterosexual identity. The common response is to respond that one's interest in the gender(s) they're interested in is a fact that one can know internally without any personal experience. Perhaps that's to do with the fact that we define our sexualities by the capacity for attraction, not sex (and/or romance) itself.

But that leads to difficulties, too, even without going into the complexities of asexual and aromantic identities and voluntary celibacy. Many of us don't always know for sure what sorts of people we can

be attracted to. Just like many queer teenagers, I insisted for years that I was straight. Fortunately, I was wrong. Let me be clear here that I was in denial about my feelings for women—it's not that they developed over time. Queer hindsight is 20/20. It's possible that there are people out there that actually know exactly who and what turns them on right away, but I have a feeling lots of queer university students are still in the process of discovery. So sometimes the labels we use don't describe the sum of our possibilities. To use a stereotypical example, many in the queer community object to the narrative that someone has (suddenly) 'turned' queer. Instead, they *discovered* that they're queer. That implies that labels we give ourselves, like 'straight,' don't necessarily accurately describe our sexuality.

If labels like gay, bisexual, or pansexual (to name a few) don't necessarily have to do with what we wear, or think, or do, what do they mean? What are they for?

So, if labels like gay, bisexual, or pansexual (to name a few) don't necessarily have to do with what we wear, or think, or do, what do they mean? What are they for?

The idea of some of them is fairly simple, at least at first glance. Ask a random person on the street to define a gay man, and they'd probably say something about men that are exclusively attracted to other men. But with the recent increasing knowledge of diverse gender identities, people debate whether or not "male-aligned" nonbinary people who are exclusively attracted to men count as gay men, and conversely, whether a man that is attracted to men and masculine nonbinary people counts as a gay man. Then questions could be raised about casual straight encounters. I recently read an article composed of short interviews with various self-identified straight or 'straight-ish' men who liked to sleep with men, and the comment section was full of people arguing over whether these men should be called straight or bisexual. Similarly, if a gay man likes to sleep with women occasionally, could he still be called a gay man?

Of course, such discussions ignore people's in-

timite knowledge of their own desires and ability to label themselves. The point is, these labels are contested to a point that most others aren't. Labels are important to many people, so it follows that the definitions are important as well. As a nonbinary person, I'm invested in the meaning of the term. If it dramatically changed, I would have to find a different word to describe my feelings and experiences.

I'll tentatively venture that labels are about what we (think we) want, and what we acknowledge as possibilities. To paraphrase a friend of mine, continuing to label himself as a straight man despite his multiple relationships with men was to deny himself experiences and relationships he valued. He now identifies as gay. His words were inspirational in my own journey through sexuality. Though I could count at least two or three girls I'd been attracted to by the end of high school, compulsory heterosexuality made it difficult for me to imagine myself on a date with a girl. Deciding to label myself queer

despite my uncertainty helped me widen my conceptions of attraction, dates, and other complicated things to do with feelings.

Let me be clear. I don't mean that changing the labels we use to refer to ourselves would magically change our sexuality. Both my friend and I were experiencing attractions that we didn't know how to deal with, and changing the way we thought of our experiences helped. I merely mean that labels are sometimes more for (and about) us than for other people. In other words, they're for telling ourselves about ourselves more than they tell others about us. They can serve as an important tool that we use to find like-minded people: that is, people that think about themselves the things we think about ourselves. The collection of things that, for example,

bisexual women, think about themselves won't be the same for every single one of them. But the collections will have enough in common to unite them as one group of people.

The interesting thing is that there are plenty of women out there that would have a similar collection of beliefs and experiences but that wouldn't label themselves as bisexual women (instead labelling themselves as 'queer,' or avoiding labels altogether). In that sense, we've come full circle back to labels such as "dancer" and "scientist." After all, I dance. I enjoy the connection with other people that dancing brings. But I don't label myself a dancer. And that choice to call ourselves, or not, whatever we think appropriate, is the great thing about labels. We dance and love and live just fine either way.



The Labour of Organising

ANONYMOUS IS TIRED OF ARRANGING EVERYTHING FOR THEIR PARTNERS

"The only relationships I have ever felt equal in, Was when the person I was dating was not a man."

Many feminists have explored the idea of labour transactions and equality in female/male relationships: of physical and emotional labour, of expected gender roles, of internalised misogyny. One factor I've noticed recently in my own dating life and that of others, is the continual effort women put into organising social events like dates, hangs, anniversaries, whilst men make little to no effort to organise seeing their girlfriend or partner.

This singular aspect may seem insignificant, but it reflects the ongoing expectation of labour men place onto women which is both unappreciated and ignored. As someone who continuously performs these tasks, it makes you feel like shit. Countless friends have expressed feeling deflated and unwanted from the moment they recognise this trend of behaviour in their relationship and try to break it, the result simply being that they do not see their partner at all. The partner continues to be blissfully unaware of both not seeing their girlfriend and the fact it's their turn to step up to the plate.

I would have never been in a relationship with a man if I had put in the same amount of effort he had put into seeing me, and the only time I see men take charge in the organising is when they eagerly invite me over to have sex for the first time.

I brought up this issue multiple times in a rela-

tionship of three years and each time my partner continuously brushed off the issue before begrudgingly promising to do better and each time slipping back into old habits after a week. I spent countless hours and hundreds of dollars in the three years of our relationship travelling to his house, popping into his work, and willingly going to wherever he wanted to meet up, no matter how far away or in-

convenient, and no matter how busy my week was, with minimal to no effort put in by him to see me in return.

Last winter, and while still with this partner, I had to make a very sudden and solo trip to the other side of the world for a funeral. On the day I was told of this trip and that I'd be leaving within a week, I had to make quick plans for a new passport, and I asked my partner to print off the passport papers, sign them as my witness and bring them to my work that same day.

Asking my partner to perform such a favour was the equivalent of pulling hairs. He was openly cold, bitter, and extremely pissed off that I should dare re-

quire him to travel the thirty minutes, to help assist me in seeing my dying grandmother, and disrupt his day which consisted of zero plans. Right up to the moment I burst into tears, he was much more concerned with making me grateful that he did this and guilty for asking him to perform such an endeavour rather than showing any sympathy for the fact I'd just been informed that my relative was dying.

The only time I see men take charge in organising is when they eagerly invite me over to have sex for the first time.

In male/female relationships like this, when the man does perform such one-off small tasks, it is merely done transactionally, as a way for him to use that one time as a hall pass for not having to organise anything for the next 6 months, having seemingly filled in his one off quota and now we are able to falsely reassure ourselves that we are an equal in the relationship.

I may no longer be with this partner, but I am still constantly aware of the amount of labour I put into dating men, and how much more energy is required to sustain a successful relationship with men than those who are non binary or women.

On Gay Loneliness

MONICA JONES RESPONDS TO THAT VIRAL ARTICLE YOU SENT YOUR MATES ABOUT A MONTH AGO

I'll never forget the day I came out to my parents. I remember the meal I ate beforehand – pasta from my favourite dodgy Chinatown restaurant in an effort to calm my nerves. My once favourite food felt like a rock in my stomach and when I opened my mouth to speak, I was terrified vomit would come out of my mouth instead. Why did I put myself through this nightmare? I came out to my parents in the hope that tearing away those layers of silence and laying my true self bare would alleviate some of the alienation I felt, of being young and gay and struggling to connect even with my own people.

Taking a cursory look at the mainstream acceptability of gay (and I do mean 'gay and lesbian') issues

Depression among queer people is practically universal and we talk about suicide as casually as you might talk about a common cold. I've had many conversations with friends about the disappointing reality of casual sex – with apps like Grindr the potential for hookups is endless but only rarely will this lead to any kind of intimacy or human connection. You can stand in the middle of a gay bar surrounded by queer people and still be unable to shake the feeling of being othered and fearing rejection because of who you are. Part of the problem is that growing up, our experience is defined by alienation. While our straight peers are having crushes, getting into relationships and finding their place in the world, we do

the same – except in silence. Without a community to guide us or role models to look up to, we are left to figure things out on our own.

I often find myself wondering if it really *does* get better. Coming out to my parents certainly wasn't the end of my struggles like I naively hoped it would be. I still get debilitatingly depressed and I probably won't shake those unhealthy coping strategies like sex, substances and excessive shopping any time soon. But gay people are nothing if not resilient and we will always find ways to deal with alienation, whether it's through humour, creativity or just determination.

Gay people are nothing if not resilient and we will always find ways to deal with alienation, whether it's through humour, creativity, or just pure determination.

today, you'd be forgiven for thinking that our struggles are over; that there's never been a better time to be queer. Gay CEO's are commonplace and everyone from accounting firms to the military is rolling out diversity and inclusion policies. Although they may look shiny and polished, these instances of pink capitalism are ultimately hollow and do nothing to improve the material conditions faced by queer people. We are still living in a neoliberal society which prioritises individuality and pits us against each other in a competition to survive. Add that to the experience of being a minority and growing up without a community to relate to and you have a recipe for alienation.

I don't need statistics to tell me that my people are unhappy (although the statistics are out there).



The Fight For Marriage Equality is Bullshit

CONNOR PARISSIS IS EXHAUSTED BY MARRIAGE EQUALITY

Don't get me wrong, we deserve equal marriage; but as a campaign that has become the forerunner of LGBTI activism, it has become a masquerade of more important issues still plaguing our society.

The fight for marriage equality merely gives into heteronormative notions of love, adapting queer culture to mould itself into traditional conservatism.

It seems to be the easiest queer issue for allies to support due to how easily it reflects traditional notions of love and sexuality, yet becomes a barricade for the rights of transgender people, non-binary people, intersex people, sex workers, polyamorous people and more. It enforces binary gender roles, and an adherence to the production of the capitalist family unit.

Marriage remains a patriarchal institution, and allowing that to be the forefront of a community who directly surpass patriarchal values is misleading about our community's goals.

Marriage equality generally favours cisgendered homosexuals and does little to nothing to support other members of the LGBTI+ community.

Marriage equality is sadly only an LGBTI campaign, and is a poor misrepresentation of our community as a whole, infamous for putting white cis-

The fight for marriage equality merely gives into heteronormative notions of love, adapting queer culture to mould itself into traditional conservatism.

gendered men as the face of the campaign, and overtaking, what should be political festivals, such as Mardi Gras, and masquerading the remainder of the community.

Instead our community should refuse to participate in the political pawn that marriage equality has become amongst our politicians, and recognise that marriage equality is the not the end goal of the queer community, but rather a minor step that doesn't only embrace traditional conservatism, but gives in to patriarchal and capitalist rhetoric, becoming somewhat more of a step back, than a step forward for queers more broadly.

Pinkwashing Israel

DECLAN MAHER ANALYSES THE EFFECTS OF PINKWASHING ON PALESTINIANS

Israel presents itself internationally as a sort of LGBTI haven : with flashy ads for the Tel Aviv Pride Parade to which tourists are ferried to on a chartered "pride plane." This year the Israeli Defence Force has sent its first openly trans officer on a speaking tour in the US. This is in the interest of creating a counterposition between a "progressive and cosmopolitan" Israel and "backwards" Palestine in order to increase Israel's tourism pull and ideologically combat the critics of Israeli apartheid. It is a huge inconvenience for the Israeli image that, just miles away from these parades, the steady ethnic cleansing of Palestine continues. The West Bank checkpoints make it next to impossible for Palestinians to travel and IDF soldiers routinely harass, assault and murder Palestinians for no reason other than being Palestinian. The population in Gaza are faced with brutal assaults from the IDF every few years, reducing whole communities to rubble, and killing hundreds - the last such assault happening in 2014, in which 1500 Palestinians were killed.

The only laws that have ever existed in Palestine which forbid sexual acts between men were established by the British Mandate in Palestine in 1936. The Jordanian legal code, which is currently in use, does not and never has explicitly forbidden homosexual behaviour. Anis F. Kassim, editor in chief of the Palestinian Yearbook of International Law, notes that there is not a recorded case in Palestinian history where someone has been brought before the court for homosexuality. This is not to say that Palestinian society is free of homophobia - no society is free of homophobia, and no society will be until the structures that uphold and ingrain oppression are dismantled entirely.

In any case, should a Palestinian wish to cross into Israel to escape homophobia, they would be unable to. There is no legal means for a Palestinian to seek asylum inside Israel's borders - if they were to let all displaced Palestinians back onto their land it would undermine Israel's existence as a Jewish state. The Palestinians who do live within Israel are faced with legal discrimination and subject to intense racism.

The reality of the situation is that the Israeli state can afford to offer domestic concessions on LGBTI questions in order to enhance its image among Western progressives, but it is unable to offer concessions of any kind to the Palestinians, for the state of Israel itself is built on the theft of Palestinian land and the dispossession of its people. Even the concessions to LGBTI rights are limited and do not extend to same-sex marriage - after all, Israel's posturing is largely for an international audience.

For many years now LGBTI people and organisations have worked in Palestine solidarity campaigns on the basis that injury to one is an injury to all. Pinkwashing Israel is one such organisation, consisting of LGBTI Arab activists, who have three specific demands:

- To expose efforts by Israel and its supporters to pinkwash Israeli crimes
- To promote BDS against Israel
- To create a solid, connected community of queer and social justice activists working towards justice in Palestine

The fight against one oppression necessitates fighting against all oppression - if my dear reader wishes to involve themselves in this fight, please do come to the Al-Nakba rally on the 15th of May, 6:30 at Town Hall. The Nakba (or 'Catastrophe') marks the day that 750,000 Palestinians were expelled from their homes in 1948 to found the state of Israel. Every year a rally marks this anniversary and continues the fight against apartheid and oppression.



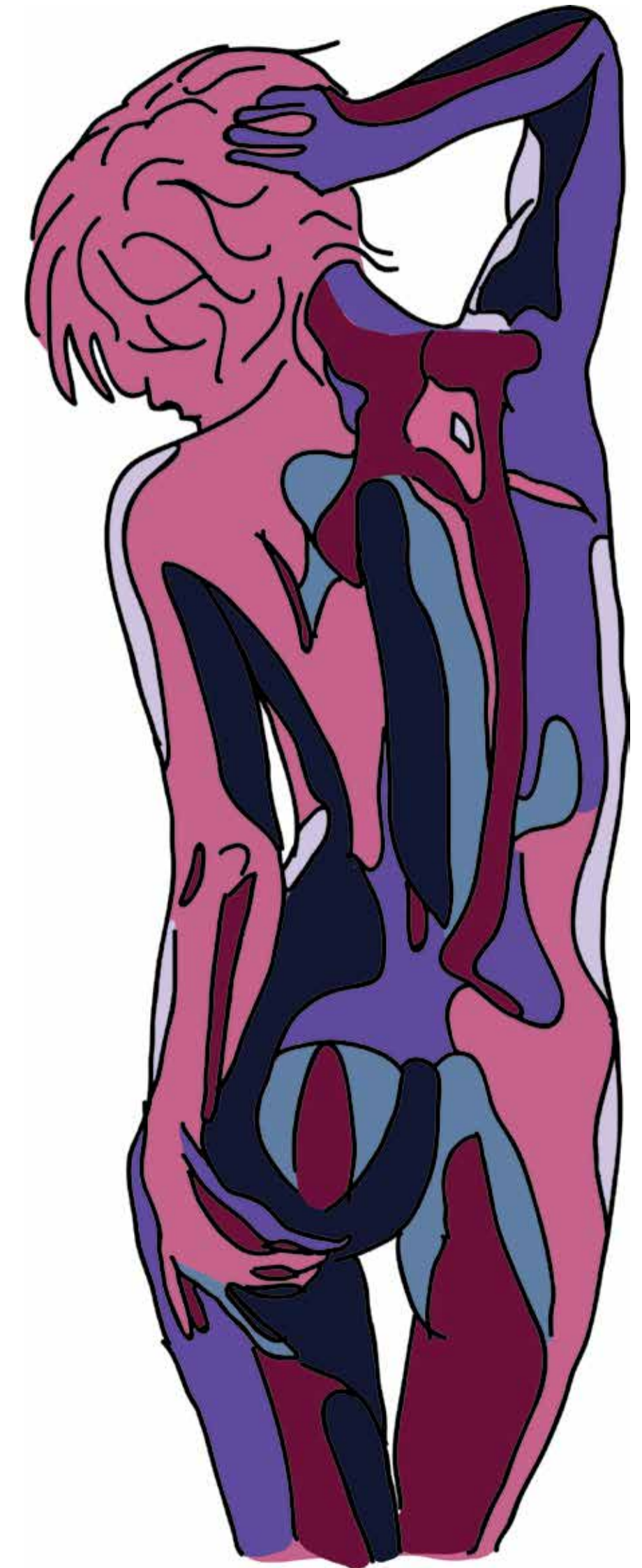
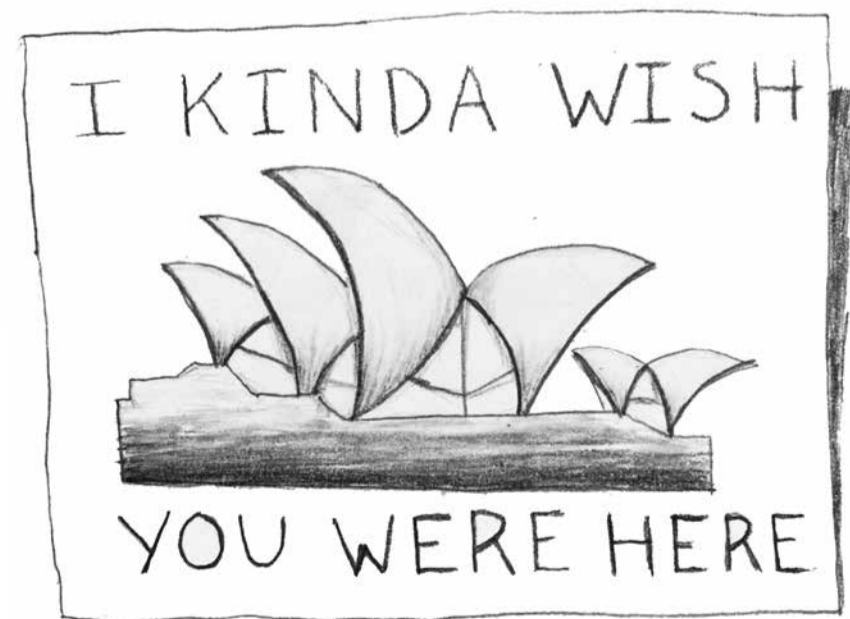
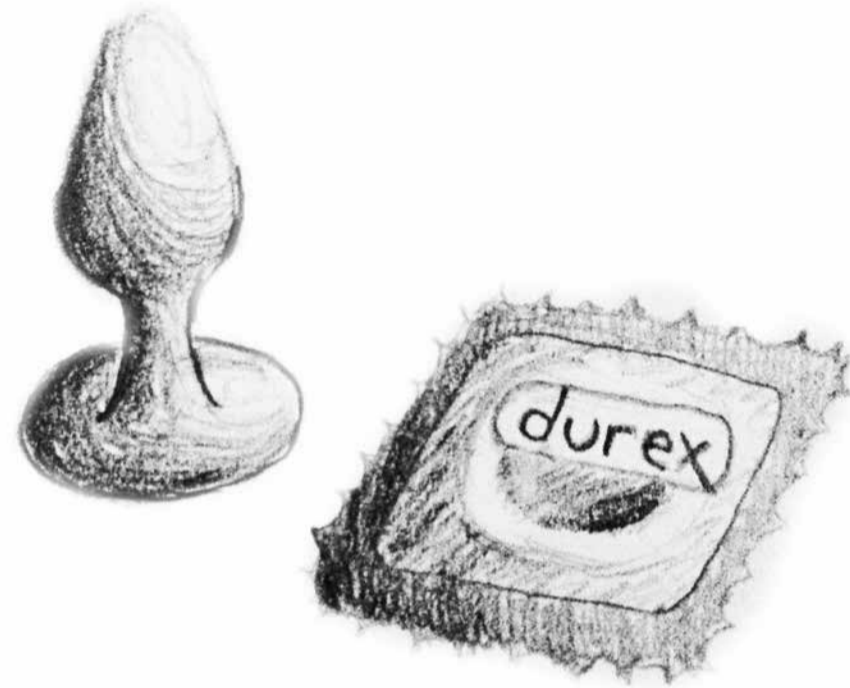
Photography: Natassia Chrysanthos

Q U E E R H O N I

This publication is dedicated to those who
have **suffered and died**
through **homophobic** and
anti-lesbian violence

queer honi soit 1999: issue 21 / wednesday 6 october / print post 22916 / 0021 / issn 1325 - 6734

honi soit



Artwork by Ruby W

top left: Pewka Zilla
bottom left: Aiden Magro
right: Grace Franki

I Want 13 Reasons Why You Couldn't Explore Queer Characters Properly

AIDEN MAGRO WANTS BETTER CHARACTER DEVELOPMENT

CW: DISCUSSION OF DEPRESSION AND CLOSETED CHARACTERS. SPOILERS FOR 13 REASONS WHY (ALTHOUGH YOU SHOULDN'T WATCH IT ANYWAY)

Much has been written about the controversial Netflix series *Thirteen Reasons Why*. It has come under much criticism for its treatment of depression for the unrealistic story of main character Hannah Baker, which many felt worked against the show's aim to promote mental wellbeing.

Something we haven't talked about is the show's treatment of queer characters: namely Courtney Crimsen, a closeted student. There is something unsettling about the way queer identities are used to thicken the plot and then their arcs are left to be unfinished and unexplored.

Courtney Crimsen, otherwise touted as the fifth reason Hannah took her life, becomes close with Hannah when discovering she has a stalker who has been photographing her. While waiting to trap the stalker, the girls decide to play truth or dare, which leads to an intimate moment. They suddenly hear the click of a camera and it is revealed that stalker Tyler Downs has captured the moment.

Courtney becomes distressed about being outed. We then see the difficulty of coming to terms with queer identities when Courtney is faced with a hard decision: admit it was her in the picture or make up an elaborate lie, leaving Hannah to be ridiculed by herself. She chooses the latter.

Sadly, this is the end of Courtney's story as far as the show is concerned. He feels guilty for having abandoned Hannah, but in her burgeoning sexuality is never dealt with again. We come to feel sorry for her position because let's face it: being outed is often life changing and

can be life threatening. Is this a reasonable and even admirable conclusion for the show to come to? Of course. Does it do justice to this part of Courtney's identity? Not by a long way. The exploration of sexual intimacy and identity is positioned as a pivotal part of the narrative and then is completely abandoned once its shock value has receded. There is no resolution to Courtney's struggle beyond 'solving' Hannah's death.

Queer and LGBTQIA+ young people are significantly more likely to harm themselves or take their lives than their heterosexual cisgender peers. Given the show's subject material, and the role that sexual exploration plays in Hannah's "reasons why," it is incredibly jarring that this is in no way addressed by a show which purports to be socially and politically progressive.

Once again, queer characters are little more than a cardboard prop for shock value. We need to see queer characters in real life situations and we need their identities and their arcs properly fulfilled and explored. Queer characters are not just an afterthought and need to be considered as something much more significant than a plot thickener. Courtney Crimsen and Hannah Baker deserve better, and so do we.

Why Identity Politics Does Not Work

CONNOR PARISSIS HAS ANSWERS YOU MIGHT NOT LIKE

Despite its progressive origins, identity politics has become an obstacle to the unity of the Left. Identity politics is concerned with the political stances that certain identity groups take; however, in an ironic reversal, what once began as a critique of reductionism within socialist movements has now fallen into the same conceptual error. Identity

It is incorrect to assume that identification with a structurally oppressed group alone could possibly lead to the unification of the left.

of colour, women, or, people with disabilities, many also inter-identify with whiteness, the upper-class, religiousness and other oppressing identities that ultimately counteract "traditional" queer politics. Such intersections have resulted in queer students who identify with right-wing ideologies, capitalism, and a loathing of left-wing perspectives. However, because of their queer identity, these harmful beliefs are somehow justified. Everyone must be reminded that identity is not a precursor for your political beliefs to be considered valid. It's incorrect to assume identity could possibly lead to a unification of the left. Whilst members continue to identify with sentiments that counteract progress such as supporting capitalism, nationalism, or being pro-police, you are neglecting the efforts of socialist circles to liberate and seek progress for queer identities.

Abandoning identity politics does not mean abandoning the struggles, needs, and interests of marginalised social groups, but finding a better way of building mass movements

politics originated to further the objectives of socialism by addressing the desires of all groups who experience oppression and marginalisation. While intersectionality was introduced further into the discourse of identity politics to avoid the conflation of inter-group differences, it leads too often to an enumeration of identities, linked without justification to oppression. Failure to include a particular oppressed identity often results in perceived rejection or erasure of that particular struggle.

My time with the Queer Action Collective on campus has brought to the forefront obvious issues arising within political spheres. While I personally maintain that identifying with a queer identity would logically result in a political belief that was left-leaning, intersectionality has proven this false. While many queers may inter-identify as people

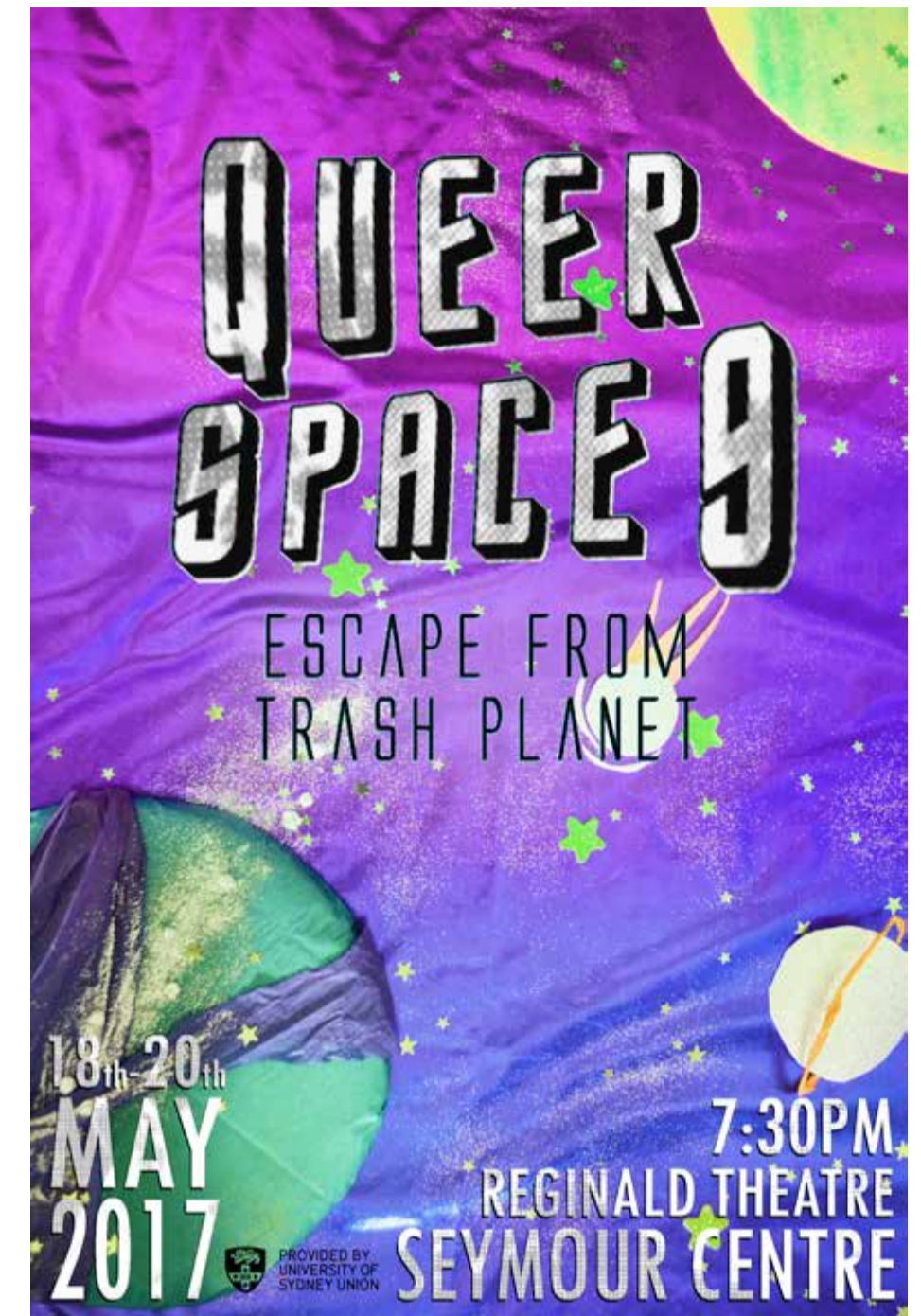
Queer Revue is Magic

It's 2017 and Earth is getting weird. Neo-Nazis are in office, giant mutant bees roam the countryside picking off lone travellers in gangs, and climate change is making everyone very hot under the collar. Seeking sanctuary and a new home The Queers of Earth gather together and set off into the cosmos, journeying to find the perfect planet. Maybe they'll find an oasis planet, where the palm trees ooze water based lubricant. Or a planet made of entirely of felt. Only one thing for sure, these Queers are desperate. Between a sudden lack of Netflix and the need to repopulate, the pressure to find Queer Planet is on. Will they be successful in their mission? Find out! In Sydney University Queer Revue presents Queer Space 9: Escape from Trash Planet!

Queer Revue is an annual comedy show put on by the Sydney University Queer Revue Society and supported by the University of Sydney Union. It features everything from sketch comedy to musical numbers, we even have a live band!

Over the past few years Queer Revue has gained a reputation as being one of the funniest, most daring, edgiest, wackiest, most witty and mature revues of the season. We're committed to bringing our A-game, leaving audiences with no sides un-split and no minds untwisted, and this year's show is no exception. Get in quick! This one is sure to be a bumpy ride.

The 2017 Queer Revue is happening as part of the 2017 Identity Revues season.



the way she consumes me

STEPHANIE LEINASARS

Is it in the way she speaks?

She makes everything seem so effortless, and like everything is taken with such care at the same time.

Where she goes, the world follows. I follow. To tomorrow, and the end of the earth, I will follow her.

Be with her. Be hers. Hers only. My mind traces it's way back to find a moment when she wasn't there, but there is none. It is impossible for me to imagine a me without her. When did I become so consumed by her?

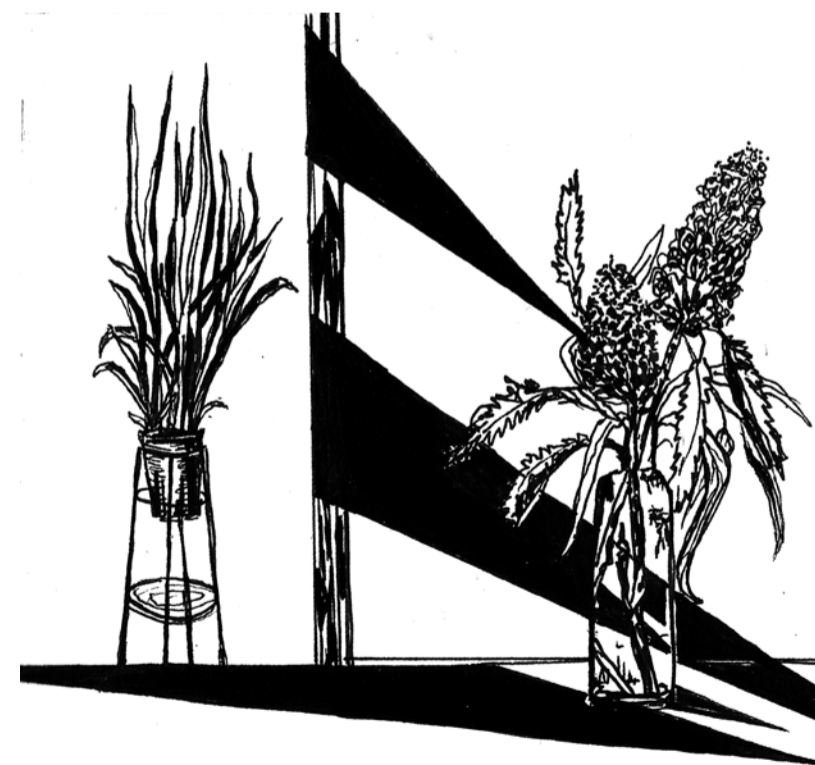
Every aspect of my life has been touched by her in some way. I can't look anywhere without thinking of her, do anything without wanting her to be there with me. I want to share everything with her and give her all that I can. There is love and love and love and more love that I can even give. Loving someone is a really wholesome experience. It leaves you open to so many possibilities, everything feels so bright and well-defined, the world changes, you change.

Love can be in telling someone you love them, making sure they get home safe, being there for them. Love can be shown in many ways, in a relationship, to friends, to family. I don't want this to be an overly sappy post about all of the things that I love about my girlfriend, because I could honestly write for hours and hours about the way she makes my life better, the way she makes me better. More so I wanted to write about how good feelings make everything else good.

Feeling good and loved and having a positive outlook on life makes everything so so much easier. It makes you brighter, there's something in a person's eyes who is loved or loves another, that sparkles. It's a contagious kind of sparkle that leaves you curious, leaves you wanting.

"I love you's" can be thrown around casually or given sparsely, depending on the person and their beliefs. Personally I'll tell friends that I love them, because they do, they mean so so much to me and I want them to know that. Our lives touch each other so gracefully, each person's presence having such a deep impact on our lifestyle, our emotions, us.

I think what the point I'm trying to make is that it's so important to remind people that they mean a lot to us, because maybe they don't realize that they do.



Art: Jemima Wilson

I Can Still Hear the Rain Drops Dripping

W. D. FARNSWORTH

I can still hear the rain drops dripping
As morning dew drops on scented leaves
caught in lives still stuck in memories webs
and the mind I still hold, still splitting through
And your eyes as clouds, beheld and true
pouring the drips across my cheeks
As it ripens, wet and warm,
as it weaves softly in foggy visions
And I lie naked, with the cold ice forging
The water pasts over my head
and I want you here again sleeping
sleeping again, here with me
in the dark corners away from god and all
With earthly beauty, still with me forever more
and I lost my way, as we stopped sleeping
sleeping together as we did before.

The grass is softly touched by frozen water
The field's green stretches out into white mist
My breath frozen into the air colder than ever
Blistered cold sifting through
and the drops of your bare skin
your lips warming my neck
and your heart beats with drops on the tin
Saying that all is okay, I am staying with you.

I can still hear the rain drops dripping
Across the tainted windows slipping
And tapping softly on the roofs of tin
Feeling the cold water upon my skin
Down my cheek, with cold and hot
Of my tears and that of sky
With drops along my neck
With salt and sunset glistening
And I think of you, now a deadening speck
And singing away, as I stand still with the rain drops
dripping.

If away you sing, calling for no one but me
With a siren call and a stinging kiss
And the heat slowly simmering away
And with my beating heart, slowly listening
waiting for that stillborn heart
flown away from here, by fears both yours and mine
freezing the ground still only slightly heated
by you, and my feelings for
So only as you are far away
still running from the rain drops dew
and you hear me calling, only barely
Reminding you of the times we lost
Of the bare bodies we used to own
before they dripped and shed
like the rain drops above my head.

I can still hear the rain drops dripping
dripping through the puddles of that place
now covered with heartland mist
I can still hear you breathing
and I still feel you pulsate
I can still feel how warm you were, slowly heaving
before that love was sipped away
and that fire left burning down
down into the smoke stained ground
If you can hear the rain drops
as clearly as though a fresh storm
and still hear them dripping down
and hear my sobs for you
Then here I will lie and sit and stare and sigh
only here, where I can still hear those rain drops die.

That face of Unseen

Talking to each other and his eyes wide as chroma
He is looking at me, talking through me
His blood is to be quickened
But mine is still as slow as melted wax
I saw his mouth pout to me
And the creatures in my stomach crawling
His hair written as lighting
The face of recognition losing its smile
And i hand my feelings on platter
Silver as his singing eyes
And he hurts me as he realises that he doesn't know
Slowly sipping his black coffee
Starring at me, not knowing how to talk
Or how to react
Not to me, never to me
But always, always through me

Self Performance

As I'm born, I learn to tell the story of my life
The life I was never taught to tell
Distanced always from the chess pieced world
My mother says why I talk like this
And I walk around for the longest time
If I am distinct, born from un self
Seeing myself, always as a character
A persona, nothing more but two dimensions
But ever more told through to myself
Only ever as I am, never as I am rehearsed
I would never speak to myself the same way I speak to others

How Do You Know

Why did I figure out that this is too much for me?
That I was somehow different yet still so very same
I used those words so foreign to me
Although created a sting so near to me
In schools with phrases which never worked
And would continue to make me so angry
I wasn't taught to hate what they thought they knew
Hate and anger is a very natural thing
How did they know, after all, that the world was built by a man
That instead the grass is green, and not orange
And that said man would make world so comforting
When the world was anything but
How did I know, that my hatred came from a place proper?
That it came from a place that was me?
If that world that I had seen made any sense at all?
And that the person I loved, was not meant to fall in love?
At least, with me
Though how could I possibly know that?

W. D. FARNSWORTH

Performance Poems

gender mess

GENDER IS A MYSTERY TO US ALL, ESPECIALLY RUBY W

sometimes people ask what it feels like to be nonbinary, and we have no answer, just as you'd have no answer if we asked what it felt like to be a boy or a girl. even when i thought i was a girl i didn't know what it felt like or how to describe it, gender is a mystery to us all.

but i realized that i know what it feels like to not be a girl anymore, and i can describe that. it feels, to me, a lot like how it feels not to be part of my parents' church anymore.

when i was little and went to church, the religion and the community felt like a second skin or like clothes. i didn't have to think about it because it fit beautifully, i was happy where i was and surrounded by similar people. then i got older and pushed back against my parents wishes' for me to go to church. i wasn't sure the second skin fit me anymore, but it was what i was used to, it was the path of least resistance, and i couldn't articulate what was wrong. it was just a feeling, like in the story about the camel with a hump under his skin that started out as a little itch but eventually the camel scratched so much that the loose skin became a hump. i'm not saying that my gender is a hump, but my doubts started as a niggling little feeling that i often convinced myself didn't exist.

(faced with 'what are your pronouns,' i stumbled over my words. faced with the desire to bind my chest, i called it practicality.)

gender and religion don't exist in a vacuum. i kept growing, i kept thinking, i kept experiencing. now when i walk into a room full of people from my old religion it feels familiar and i know it used to be comfortable but it isn't anymore. it isn't uncomfortable or painful but in the way that people that hold fire in their hands are cushioned by a layer of air my second skin feels held away from my body by a cushion of something. in fact that second skin is something i wish i could shed so i could find out what my skin looks like by itself, my real true skin could get some sunshine and some use and then if i chose i could drape my second skin over my shoulders like a cape, i could pull it tight around me for warmth or i could hold onto the barest corner.

i hate that when i walk into a room of people wearing a skin like mine everyone assumes that this second skin is in fact my own skin. when it's a room full of people wearing the same skin i feel the difference between me and them more keenly, and it's strange because i knew them, i

i'm not saying that my gender is a hump, but my doubts started as a little niggling feeling that i often convinced myself didn't exist.

was them, i was with them, but now i'm slightly off to the side even as i'm lumped in with them by them, by others, by me.

(it wouldn't be so bad if it didn't come with assumptions about how i should be. the way they looked at me when i shaved my head. the way they ask about boyfriends. the way they say 'you know, you're an unusual girl,' and not in that misogynistic 'you're not like other girls' kind of way.)

because the skin i wear comes with stretch marks on thighs, this skin is stretched over breasts, this skin is clearly marked to all those who think that your outer skin is all important. if i changed this skin whatever i changed it to would feel, i'm sure, like a third skin; another lie on top of the first lie.

i don't know what my own skin looks like because i've only just discovered it and it's difficult to experiment. everything i can do with my body and hair and

i hate that when i walk into a room of people wearing a skin like mine everyone assumes that this second skin is in fact my own skin.

clothes is layered with gender. anyone can have long hair but if i tried it wouldn't look like a man bun. i'd still be stuck with this skin and people would misinterpret my skin even more. it's worth it to me to lose a little authenticity if it means i'm a little closer to loosening and losing this skin, letting it trail behind me in the sun most days, a comforting remnant of my past instead of a ball and chain stopping me from becoming me.

Soft

And just like this you leave me soft. All the pieces fall into place, and now I am here, standing, watching the moon pressing itself into the inky night sky, as if i were gazing into a lover's eyes.

Cycle

The moon experiences all phases in eternal cycle. So too will the darkness envelop you cyclically. Let the black night coat your bones, dyeing them. Comfort yourself knowing it is only part of this cycle.

Know that just as the sun rises each morning, I too will strive to warm those darkly dyed places within—that I will not leave you, as the rain left the deserts barren, empty, and bare. I am here, I am here, I am.



Sleep

And when she falls asleep, you can hear the change as her breathing slows becoming measured calm, tranquil, at last.

These moments are fleeting yet I treasure knowing the tension and stress is gone, evaporated, if only for an hour or two.



Art by Lyndsay Harper

President's Report

ISABELLA BROOK

You might have seen a bit of news this week about Sydney Uni activists and members of your SRC, confronting a man who was posting Holocaust denial material on campus. Last week a neo-nazi group plastered swastika stickers across our campus and over the course of this semester more and more alt-right graffiti is appearing at USYD.

Your SRC stands in strong opposition to these racist and bigoted acts and supports the push to keep fascists

off our campus.

Opposing these fascists is not an attempt to stifle free speech; these are people who insist on espousing 'alternative facts' and a hateful and dangerous rhetoric. Every USYD student has the right to walk down Eastern avenue without having to see graffiti, stickers or posters that delegitimise their experience, their ethnicity, their gender, or their religious, cultural and sexual identity.

It is important to remember, espe-

cially in this Queer edition of Honi Soit, that it is these alt right, neo-nazi and fascist groups who want to persecute some of the most marginalised in our society. Right now the extreme right wing government in Chechnya is forcing gay men into detention camps where they are being tortured and even murdered.

We're only going to see more and more of these types of attacks on our campus. The political climate at the moment has given extreme right-wing-

ers and fascists the confidence to espouse their hateful and dangerous views without fear of repercussion.

This is why it is important that we confront these fascists whenever they appear on our campus. If you see this type of material around campus the SRC encourages you to take it down and report it to campus security. Make Usyd Fascist Free.

Education Officers' Report

APRIL HOLCOMBE and JENNA SCHRODES

In their federal budget on May 9, the Liberals will be announcing a 25% cut to government funding for higher education. This amounts to a direct 25% increase to student fees, and the Make Education Free Again national campaign is focusing on this massive attack for the nationwide protests against the budget the following week on May 17. We have spoken to Buzzfeed, the Guardian and hopefully SBS about student activism on campus.

Students will be gathering at UNSW at 2pm, Wednesday May 17 to demand more funding, not less, as well as fighting to stop the implementation of the detested trimester system at UNSW. The Education Action Group will be holding information stalls on Eastern

Ave about the campaign and the ensuing government attacks, so come by on Mondays from 11am-1pm!

The EAG is working closely with the NTEU to assist in their campaign against redundancies and attacks on working conditions. University management are using government funding cuts as pretext to drastically cut away at the number of workers employed, the number of degree and course options available, and shoving all student support workers into one small centre. We are attending the NTEU action on Wednesday 3 May outside the student service centre to highlight the toxic work environment of job insecurity, surveillance and speed ups.

The EAG has started a change.org

petition to prevent the late penalty for assessments in the Arts faculty, currently 2%, raising to 5% per day. To sign it, please look for it in recent posts from the Sydney University Education Action Group Facebook page. We have also written an open letter to arts staff and sought NTEU help on this issue, who appears supportive of student concerns.

The SRC was absolutely outraged to hear that Vice Chancellor Michael Spence met with Vice President Mike Pence when Pence visited Australia as part of his sabre-rattling trip across Asia. Based on news reports, Spence grovelled to Pence, talking up the US studies centre as an ally for US corporate ("we're working with Microsoft!)

and imperial interests. Mike Pence is also a vicious homophobe and transphobe who endorses psychological torture against LGBTI people, something that Michael Spence clearly has no problem with.

For all his and USyd's liberal pretensions, Michael Spence is another opportunistic ruling-class turd who'll make friends with bigots and warmongers if it fills his pockets. We hope to make this despicable meeting of two festering minds an important point in our support for staff against management grubs.

Written by April Holcombe

Welfare Officers' Report

BELLA DEVINE-POULOS, CAITLIN MCMENAMIN, HARRY GREGG, and LILY CAMPBELL

Recently there have been several incidents of neonazis intruding upon the Camperdown campus. Swastikas have been found in the graffiti tunnel and along eastern avenue, left there by the so-called "Antipodean Resistance"; and others were spotted last Wednesday putting up Holocaust denial posters. In the wake of a global trend towards a resurgence of the far right - expressed through parliamentary representative democracy, the growth of the Internet "alt-right" and the emboldening of white nationalist hate groups - it's more important now than ever before in the life of current students to make

a stand against fascists and their hateful ideologies. This is not least because their presence on campus and in on-line university spaces threatens the safety and welfare of Muslims, Jewish students, people of colour and LGBTI people on campus (and frankly anyone intimidated by people whose ideology advocates for genocide). Luckily, a few students including one of our welfare officers Lily Campbell confronted the neonazi posterer on eastern avenue, and the Fascist Free Usyd campaign was launched a few weeks ago.

The university has also indicated that they will be changing the nature

of late penalties for Arts students from the 2% per working day penalty to a 5% per working day penalty, coming closer to the 10% per day penalty handed out to science students, with the argument being that it will do better to incentivise on-time submission. Both the 5% and 10% penalties are punitive measures against students who may be experiencing a range of issues from Centrelink issues, increasing rent, mental or physical illness, and domestic violence and so on.

In terms of upcoming opportunities for mobilisation against attacks on student welfare, the May Day rally is

coming up on the 7th of May, 12pm at Hyde Park. One of the key demands of the rally will be the reversal of the decisions to cut Sunday penalty rates. There is also a National Day of Action against cuts to higher education being held on the 17th of May around the country.

Another recent campaign is the Take Back Our Co-Op campaign, where students including welfare officer Caitie McMenamin crashed a Co-Op bookstore AGM attempting to democratise the co-op. Unfortunately this first attempt was unsuccessful but the campaign is ongoing.

Note: This page is given over to the office bearers of the SRC. The reports below are not edited by the editors of *Honi Soit*.



CASH

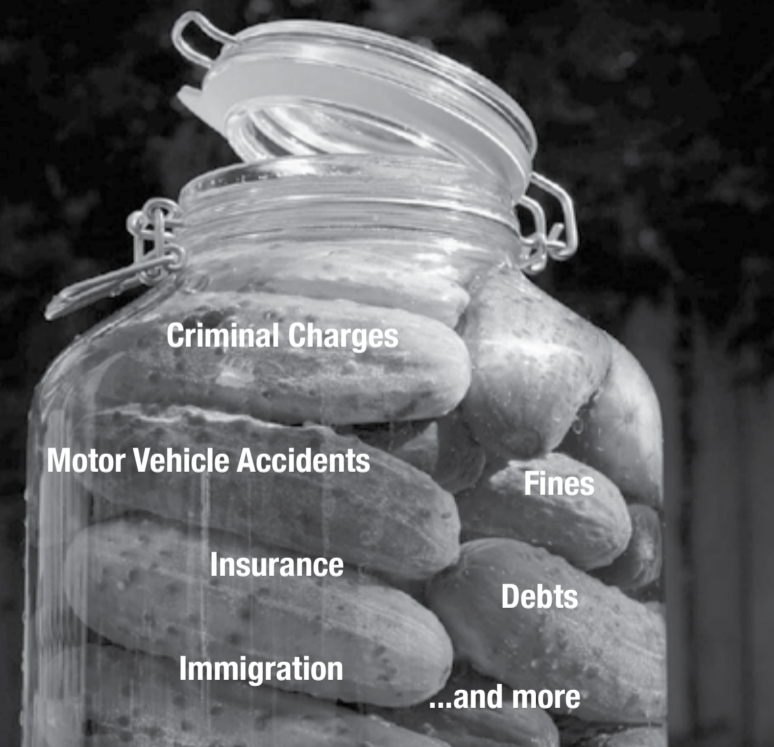
...FOR YOUR TEXTBOOKS!

**USE THAT CASH HOWEVER YOU LIKE,
BUY OTHER TEXTBOOKS CHEAP FROM US,
OR GO BUY WHATEVER YOU WANT.**



Level 4, Wentworth Building, University of Sydney
(Next to the International Lounge)
p: 02 9660 4756 | w: src.usyd.edu.au/src-books

IN A PICKLE?



**If You Have a Legal Problem,
We Can Help for FREE!**

SRC Legal Service
Level 1, Wentworth Bldg, University of Sydney
p: 02 9660 5222 | w: src.usyd.edu.au
e: solicitor@src.usyd.edu.au
ACN 146 653 143 | MARIN 1276171

法律諮詢
法律アドバイス
We have a solicitor who speaks
Cantonese, Mandarin & Japanese
Liability limited by a scheme
approved under Professional
Standards Legislation.
This service is provided to you by the
Students' Representative Council,
University of Sydney
SRC

Show Me The Money

When you pay a deposit, or rent, or any other bill, get a receipt.



Wouldn't it be great if we could trust that everyone did the right thing by us. Sadly we can't. That's where receipts and contracts come in. When you pay a deposit, or rent, or any other bill, get a receipt. You could even take a photo of it, just in case you lose the receipt. Having a record of the electronic bank transfer will not necessarily substitute for a receipt. It is best to have both.

The receipt is the only way that you can prove that you have actually paid the money. This may become useful in the future if someone, like your landlord, or house-mates were to insist that you in fact did not pay that money, or that you paid less.

If you live in a home where the landlord or the landlord's agent does not live, you are considered a tenant and should have a lease. If you live with your landlord (or their agent) you are a boarder or lodger, and should have a contract. This will show what the address is, how much you are meant to pay, when you are meant to

move in, when you are meant to move out, and sometimes what happens if you move out earlier. It is important to keep a copy of your lease or contract, so that you can prove if there is a breach of the lease or contract. This in turn may help you to claim back any money you are owed.

The SRC has had many cases where students have paid bond for their home, then moved out, and had their landlord refuse to refund the bond, saying that they didn't pay any. Similarly we have seen landlords claim that students were behind in rent.

The SRC has had many cases where students have paid bond for their home, then moved out, and had their landlord refuse to refund the bond, saying that they didn't pay any. Similarly we have seen landlords claim that a student could move out of the home earlier than initially agreed and have then tried to charge them extra money for this.

In all of these cases written records would have helped the student at the tribunal.

The SRC has caseworkers able to help with issues like this. Make an appointment by calling 9660 5222.

Ask Abe

SRC caseworker HELP Q&A



The Ask Abe column allows you to ask whatever question you might have that affects you as a student, gaining the best advice that a very worldly mutt* can give.

Dear Abe,

Someone told me that I should get a receipt from Centrelink just for talking to them. I don't understand what that means, and whether that is important.

Receiptless

Dear Receiptless,

When a Centrelink worker accesses your file their computer generates a receipt number of that transaction. If you keep a record of that receipt number you can trace back the information that they have given you, and that you reasonably believed was true.

In the future if that turns out to be false information, or if they say that you didn't tell them about something that you did tell them about, you will have the receipt to prove your point. If you have an interaction with someone at Centrelink and they do not access your file, you will not have a receipt number, so instead ask them for their name, and note that together with the time and date. It might seem a little over the top, but if you have problems with Centrelink in the future, the receipt numbers, and other notes, might become helpful.

Abe.

Rainbow community organises for refugees

RACHEL EVANS, SUPRA EDUCATION OFFICER

Racism and homophobia are on the rise. Millions of lesbian, gay, bisexual, transgender, intersex (LGBTI) and sex and gender diverse identifying (SGDI) people face life-threatening persecution.

About 2.7 billion people live in the 76 countries that criminalise homosexuality. The death penalty for homosexuality is applied in Iran, Mauritania, Saudi Arabia, Sudan and Yemen. In China, several hospitals use electric shock therapy as “anti-gay treatments”.

Queer refugees flee state sanctioned murder, beatings from mobs, laws imported from colonial powers and the imperialist backed, Christian right. David Kato, a Ugandan activist was murdered while campaigning against a US Christian right-developed anti-gay bill in January, 2011. His case reminds us of how dangerous it is for queers in countries where governments polarise opinion to detract from their corporate and social crimes.

In times of economic crisis, rich governments polarise and scapegoat. They use homophobia as they use racism — to break down solidarity, to divide and rule. Despite marriage equality victories sweeping the global North and parts of the global South, homophobia is on the rise in Russia, Iraq, Syria, Africa and Indonesia.

President of the Human Rights Commission Gillian Triggs said at a Uniting Church forum on refugees on February 24: “About 175 million people are vulnerable to persecution for sexual and gender identity. Only 2,500 ever achieve the dream of finding asylum.”

Under the 1951 International Refugee Convention, which Australia signed, an SGDI refugee can legally seek asylum. But, in clear violation of the Convention, Australia’s immigration department and Refugee Review Tribunal (RRT) imprisons children, families, queers and women fleeing torture and persecution.

Australia jails queer refugees on Manus Island, which penalises homosexuality with 14-years imprisonment. They demean queer refugees in the interview process by foisting a Western “coming out” and LGBTIQ identity framework on applicants to reduce their chance of success.

These are just some of the questions we know immigration have grilled applicants with: “How many partners have you had?”; “Which places have you visited?”; “Can you conduct a secret relationship in your home town?”; “Do you use lube?”; How many times have you had sex with him/her?”. Any hesitancy or slight inconsistencies are seized upon and refugees are declared

untrustworthy.

We know of migration agents who have told refugees to stay in the closet because laws are against them. Denis Altman said: “We know of a gay male couple on Nauru who fear they will be bashed if they leave their tent. We know of one woman on Nauru who is being harassed because she is suspected of being a lesbian. We don’t know if she is, but we know she is being threatened.”

The rainbow community has had a proud tradition of fighting for queer refugee rights. Activists fought alongside and won freedom for courageous queer Pakistani Ali Humayan. We battled alongside and helped win queer refugee status for Motahar, Biblop, Clary and Walter. There was a mass outcry at the news the immigration department was to deport gay Pakistani Ali Choudhry from his long-term partner Matthew Hynd. We won that campaign too.

But it is hard for SGDI refugees to be public. They have to sign “codes of conduct” and they get bullied by their communities, both rainbow and migrant. We have to be sensitive if they cannot go public. We can walk beside them in any way they are able.

The tide is turning in favour of refugees. The plight of Asha and her family and the 267 refugees the gov-

ernment is trying to deport to Nauru has led to a tremendous outcry. But it is also about the 3500 onshore and the 800 offshore refugees. It is let them all in, let them all stay, free them all.

What can the rainbow community do? We can resurrect the 78ers chant: “Stop police attacks on gays, women and blacks”. We can add our sizeable political strength to address the root cause of this crisis.

First World capitalists erect borders against the global south. They organise the free movement of capital. We need to organise for the free movement of people.

There is significant work being done. Our LGBTI elders, the 1978ers, did a “#LetThemLand” photoshoot at a recent QueerThinking forum and the 2016 Mardi Gras Board led a “#LetThemStay” chant and action at Fair Day. The “No Pride in Detention” Mardi Gras float has been inundated with requests to participate.

We can make a difference. Solidarity is strength and together we are strong. The movie Pride shows our proud tradition of standing up for oppressed groups. Victory to the poor. We are numerous and we will win. Free the refugees.

This article first appeared in Green Left Weekly.

Horoscopes

All predictions made by our resident Seer are non-binding. *Queer Honi* takes no responsibility for their occurrence or non-occurrence. We’re also very sorry about what’s going to happen on Thursday.



Aries: Aries season is coming to an end, and everyone is really excited about this except for you. Stop picking fights and starting drama you obnoxious little twink. Embrace the next month with some relaxation. Learn yoga or meditation or some shit.



Sagittarius: Have you ever considered drag? It could totally be your thing. You’ve been having a bit of an identity crisis lately, and perhaps this could really be your thing. Rupaul isn’t even that problematic nowadays. Give it a watch, get some inspiration, and show the world how smashing you can rock that frock.



Taurus: Taurus season approaches and it’s your time to shine Taurus... resist the urge... do not run at that red wall.



Capricorn: Your boyfriend cheated on you and now you just keep spending money on shoes you don’t need. Stop buying shoes and get over him. Have you ever considered polyamory? Then if you break up with one boyfriend, you’ll have like three others to buy you stuff.



Gemini: You’ve been feeling pretty exhausted due to the insane amount of socialising you’ve been doing. Not everyone is going to be your friend, so give up before you disappoint yourself. Stay home, take a nice bath and read a book instead of getting crazy drunk every night.



Aquarius: There’s been a lot on the news and you’ve been feeling pretty detached from it. That’s okay, but it’s time to fight back. Stop sitting back, pick up a bat, and start smashing some fascists in the face! It’s what Marx would’ve wanted. Bella Ciao!



Cancer: Oh no! You caught something bad! Your risky sex life has finally caught up with you. Be sure to get a sexual health test and avoid a tragic death in the last week of the month. Remember, if it’s not on, it’s not on!



Pisces: Put that baby back where you found it.



Leo: The lion (*Panthera leo*) is one of the big cats in the genus *Panthera* and a member of the family *Felidae*. The commonly used term African lion collectively denotes the several subspecies in Africa. With some males exceeding 250 kg (550 lb) in weight, it is the second-largest living cat



Virgo: Ah yes, the virgin... fucking nerd.

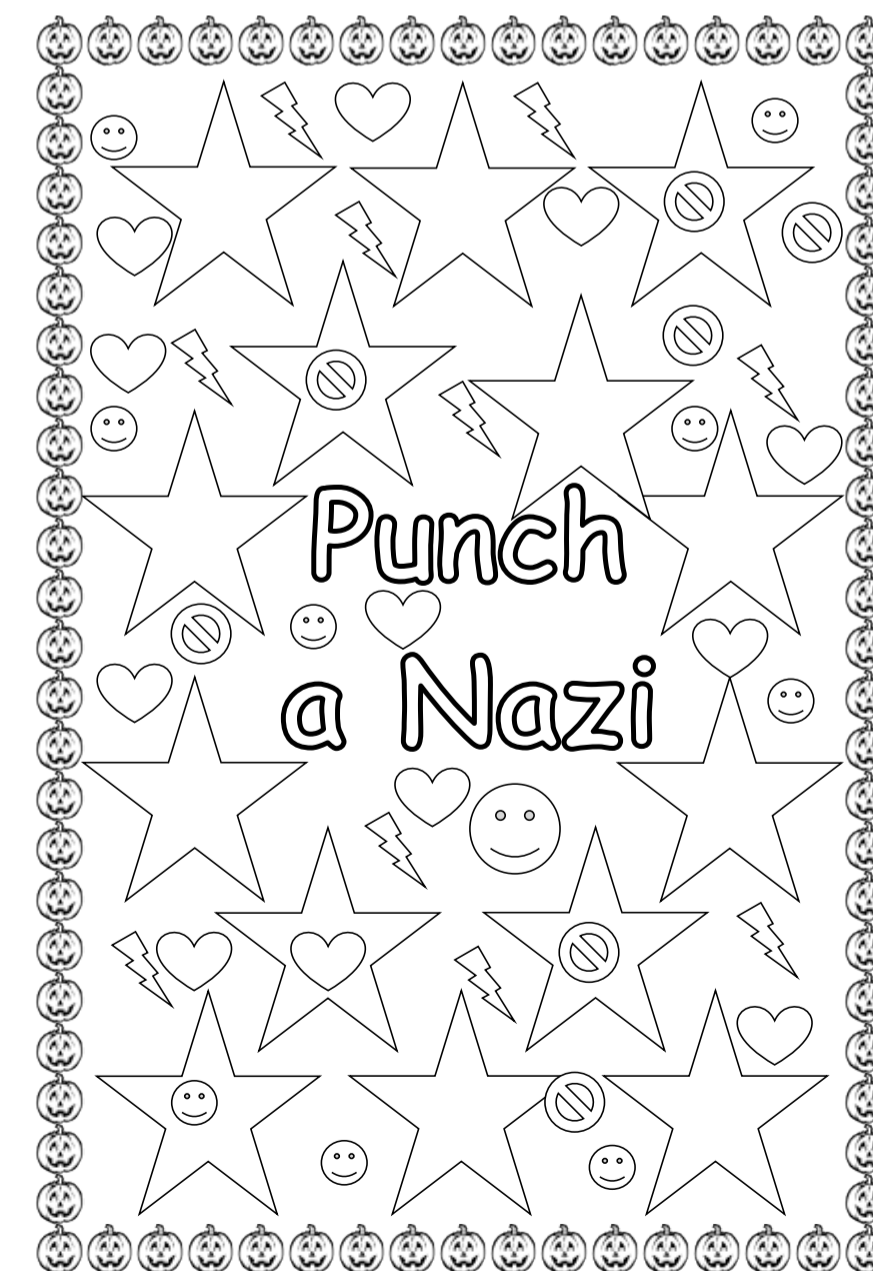


Libra: Dear Honi Doctor, I have a lump on my neck and i don’t know who my real dad is and my special consideration is still getting declined????? what is this homophobic bullshit



Scorpio: How about putting all that sexual energy into something a little more worthwhile huh? Come to a protest, punch a Nazi, just do something ffs.

Art by Anna Rowe



SUPRA invites you to attend a screening of

**BUT I'M A
CHEERLEADER
(1999)**

Where: Old Geology LT
When: May 23, 6pm



**SUPRA
ELECTIONS**

THURSDAY MAY 4TH AND FRIDAY MAY 5TH

CAMPERDOWN CAMPUS

11AM - 7PM

VOTE!

Only Marxist Politics Can Liberate the Left

APRIL HOLCOMBE PRESENTS A POLITIC OF LIBERATION

The shifts in society around sexual rights since the 1960s have been overwhelmingly positive. They are the product of generations of rebels and radicals who defied decades of homophobic ruling class consensus and brutal police repression. However, the social liberation movements of the 60s and 70s declined in power as trade unions suffered serious defeats that the working class is yet to recover from. The struggles of these movements achieved significant attitudinal changes and legal protections, but could not challenge the economic deprivation of the bulk of the LGBTQIA+ population. Therefore, the residual gains of gay liberation overwhelmingly privileged the middle class and ruling class members of the LGBTQIA+ “community”. The dominance of these class-privileged layers in queer is now a serious impediment to a truly emancipatory project – which must be anti-capitalist if it seeks liberation.

It's almost too easy to see what's wrong with mainstream power politics when you see the kind of queer people it rewards. Gay QANTAS CEO Alan Joyce supports marriage equality, but doesn't support the right to an income for the 5,000 workers he sacked in 2014. Cate MacGregor came out as transgender whilst a leading figure in the Australian Defence Force, and this hasn't stopped her being an Abbott-style warrior against Safe Schools (nor indeed, a champion of the Australian war machine). Federal Labor Senator Penny Wong was the first openly gay member of Australian parliament, and precisely because of these social credentials, it was her dubious honour to argue Labor's anti-marriage equality position in 2010. Her position has shifted as the ALP

has relented to public pressure, but it didn't stop her taking a charming photo with the Vice President of the United States on his recent trip to Australia. Mike Pence supports conversion therapy for queer people.

Individualist politics has confused the personal success of certain LGBTQIA+ people who climb the socio-economic ladder with the advancement of the oppressed group as a whole. The very existence of an economic and political hierarchy implies a capitalist system that will always breed new oppression to hold down workers and the poor. It's not simply that housing, education, healthcare, trade unionism, antimilitarism and refugee rights are forgotten as issues by wealthy people who don't have to worry about such problems. The ruling class – black, white, gay, straight, male, female – are actively *hostile* to each and every one of these issues, because they share a commitment to profit-making and waging the class war from above.

The strategy of “oppressed faces in high places” has been a successful way to commandeer social movements,

with the assurance that “one of ours” is now at the decision-making table; and unlike all the straights who are sitting there, they know “what it's like”. But the shiny veneer of a “diverse” capitalist class is wearing off fast. Hillary Clinton's claims to be concerned with racism, sexism, homophobia rung so hollow that she couldn't defeat a candidate who was pitching himself as *actively* for them. Her defense of Wall Street, “what would breaking up the banks do about institutional racism?” tells you everything about the bankruptcy of the politics of oppression when divorced from class. Divorcing social oppression from class isn't about leaving class oppression for another movement but precisely about leaving the class system in place – and that means all the sexual, racial and gendered oppression that comes with it.

Hatred is growing for the rich parasites in all of their various identities, and this is very welcome. People know they couldn't give a rat's arse about oppression, even their own, because the benefits of running the system totally outweigh personal experience of oppression.

The problem today is that the main alternative leadership in LGBTQIA+ politics resides in NGOs, bureaucracies, and universities. Their influence over the direction of the movement pushes it in either of two unhelpful directions. Unlike the cynical bourgeois, there may exist a sincere, moral outrage at oppression amongst these layers, and that is good. But the middle class is imbued with ideas of individual merit, respect for the law, and a suspicion of independent mass action.

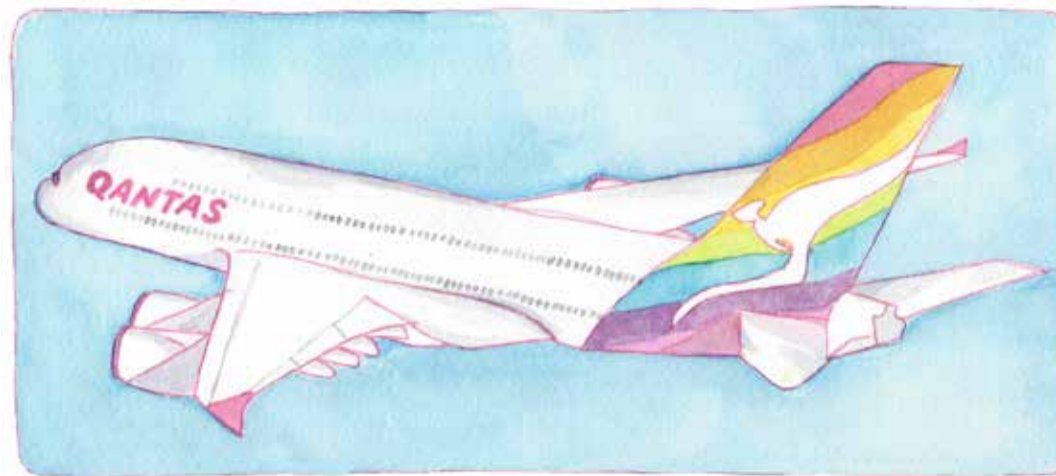
The moderate wing seeks to create influence by a respectable intervention into the political process: appealing to the better nature of politicians or by arguing that X demand will actually *strengthen* the integrity of ruling institutions. When GetUp! called a street party to “Thank Turnbull in advance!” for a marriage equality he *explicitly ruled out*, or when Australian Marriage Equality representatives wrote that respect for LGBTQIA+ people will rally more of the population in the fight against ISIS, Marxists see a dead end strategy that self-limits the movement and cuts it off from others. So the fight against Islamophobia and

war is pitted against queer liberation instead of being an integral part of it. The fight against the Liberal National Party's penalty rate cuts and refugee policy is put to the side while we rally around the good conscience of Mr Harbourside Mansion.

Those who argue for mass action in the streets that is openly hostile to parliament face arguments over and over again about not putting the bigots “off side” or giving the movement a bad image, i.e. Lots of young, angry people who don't respect the rules. Such an argument sees LGBTQIA+ reform as the only end goal, and they seek the least disruptive path to that goal. But revolutionaries see the struggle as the key, and the reform as a crucial lesson that struggle can win. All battles are about lifting the confidence and consciousness of the oppressed masses and forging a unity against the divide-and-rule tactics of the bourgeoisie. If we win marriage equality by shaking Turnbull's hand – and we won't – we would “learn” a lesson that disarms us for every struggle afterwards. Only those in comfortable economic positions see that as a worthy trade-off.

Against the moderates is the radical middle class opposition that we identify with the campuses. Disillusionment with the mainstream makes them more likely to criticise the strategy of compromise, but in turning away from these channels, they do not necessarily turn to the politics of mass movements. More likely in the current context of very low levels of struggle, students often turn to other individualist solutions to oppression. Making a virtue of specific lifestyles or consciousness raising about various sexual marginalisations can lead activists in circles as they chase themselves into a more and more exclusive clique. Criticism of the conservatism of marriage equality lobby groups has unfortunately become a purist abstention from marriage equality as a “bourgeois” demand.

The more that fighting oppression is reduced to language and individual behaviour, the more that the solution of mobilising masses of the uninitiated is hidden from plain view. This failure to turn to mass struggle actually compounds feelings of individual isolation and powerlessness, and this can therefore slip quite easily into a



Art by Eloise Myatt.

reliance on already existing power structures to do our work for us. The strategy again turns to rising through the ranks to do from above what we really, genuinely want to happen. But the first step up this ladder is the last step out of radical politics. A movement powerful enough to draw people away from individualism does not yet exist, but activists must be equipped with a knowledge of theory and history that commits them to building such a movement, even when it seems impossible.

That's why Marxist politics are the key to queer liberation, because Marxism is a theory of *human* liberation, how the oppressed can overthrow capitalism through their own efforts. A system whose power is de-

rived from profits relies above all on the submission of the working class – those who make all the profits in the world. This oppressed class contains within it a majority of all the various oppressed strata – Indigenous people, immigrants, muslims, women, LGBTQIA+ folk, those with disabilities. For no other class is understanding and overcoming these internal divisions so crucial as it is for workers. Because workers own no property, but produce all of it as a collective, their attempts to control production to meet their demands must be through cooperative, democratic organisation and struggle. Fighting all oppression is the business of the entire working class, embodied in the age-old union slogan “An injury to one is an injury to all.”

The Marxist approach is usually derided as a fetishisation of the white, straight male blue collar worker. Such a distortion exposes above all the anti-worker prejudices of the detractor. Workers are the world's majority, and make the world run. The majority of queer people are workers, and they share no special immunity from everyday class oppression because they suffer as LGBTQIA+ people – in fact, it simply compounds the problems of exploitation, unemployment, homelessness etc. that characterise life as a worker in the “lucky country.”

Rebuilding a socialist left means more than just fighting for wages and conditions. Especially since the trade union has a long way to recover, Marxists make the most of every injustice,

every outrage, to highlight the irreconcilable problem at the heart of the system and the ability of masses of ordinary people to shape political life. There is no shame in campaigning *just* for marriage equality, but only because it forms the next link in a long chain that brings us closer to workers' power. Without the goal of workers' revolution, all movements for liberation will be thrown into a cul-de-sac by the leadership of pro-capitalist classes. But without the ability to work with the oppressed as they are now, with all their imperfections and illusions, to relate the immediate struggles with the end goal, then socialism really does remain a utopia.

Dick Pics for the Soul

ADAM TORRES HAD SOME WILD GRINDR EXPERIENCES

Amongst unsolicited dick pics and the relentless course of melancholy messages that read “hey, guess I'm not your type then” after ignoring somebody for no more than 40 seconds, Grindr produces a few absolute gems. Sometimes, those gems arrive in the form of slightly racist messages.

I trawled through my screenshots folder to seek out some such gems and demonstrate just how sexy and flirtatious racism can be.

An I just love young black guys, my last boyfriend was from Uganda an 22. Is why I am here but not many nice black guys here

I, too, have used Grindr to locate a carbon copy of an ex-partner. We've all been there! However, in doing so, I neglected to make sweeping generalisations about a particular race. Damn! Hindsight is 20/20, though.

This message was a journey. A tale of love: I love young black guys too — self love is so important! A tale of heartbreak: I will concede that I found this user's doomed quest to find another young black guy sad and tragic. It was also a tale of supremely uncomfortable racism. Hot take: people get shitty when you reduce them to their colour and declare you're using apps to seek them out. And sometimes, declaring — to a black guy, no less — that there just aren't that many nice black guys is a certifiable error.

But hey — I could be wrong: maybe this dejected Grindr user's Ugandan ex was The Last Nice Black Guy. May he rest in peace.

Haha what is so bad about rich white attractive people??

I don't remember the context of this message, but I do remember the conversation ceased immediately. Deal breaker!

Finally! A Grindr user with a nuanced understanding of racial politics!



Finally! A Grindr user with a nuanced understanding of race politics. When “Hosting Tomorrow” asked me if I was being racist to old people, my heart felt full. He could speak confidently and authoritatively on his own race — that is, the little known and much maligned ethnic group, the Geriatric People.

Well-intentioned as he was, his confidence in his anti-racist discourse was fleeting. “Is it racist”, he asked, “that I reckon you have a big black tasty dick?”

Yes, Mr. Tomorrow. Yes it is. Not content with perpetuating stereotypes, he continued by establishing a binary opposition. Man after my own heart! In an inspiring exhibit of self-awareness, he shared his “small white one” with me, and there existed not even a hint of self-deprecating resentment. Heartwarming.

In Praise of Persistent Self Love

MADELINE WARD THINKS YOU SHOULD BE YOUR OWN DADDY

For a very long time I struggled with self-esteem. A myriad of mental health issues and an unfortunate upbringing gave me a solid foundation for destructive thoughts about myself that manifested in a number of ways, from disordered eating to intense bouts of self-hatred and harm. When I left home and moved to Sydney I expected to leave my problems behind me. I thought that when I crossed the state border I would somehow be changed into a better version of myself, a new Madeline that would be worthy of her own love, if not someone else's.

The terrible reality was that I was a frightened 17-year-old with absolutely no idea how to build my new life, let alone a sense of being, from the bare bones of nothing. My first attempts at independence were terrific failures. I had no idea what to do or how to do it. I was lucky enough that I had women in my life who were stronger and wiser than I, who loved and supported me despite my status as a verified Hot Mess. I had an aunt in Sydney who patiently supported me even through some of my more questionable life choices and a mother who fiercely believed in the power of self-acceptance and love.

Though I was poor, had terrible decision making skills, and largely alone, I slowly began to develop some sense of self-respect. It was by no means easy work; when you have a long held disregard for yourself and no money for a therapist you really have to work at that shit. So I forced myself to ingest something other than dry toast and vodka. I turned my mould ridden room into a home by keeping it clean and well decorated. I showered daily and brushed my hair. The completion of these seemingly small feats were the first small triumphs on my road to recovery.

Once I developed a sense of duty to my health and wellbeing I started work on my self-confidence. I looked in the mirror and told myself I looked good, even if I did not particularly believe it. I took nudes for my own keeping and explored my sexuality. The freedom and relative anonymity of the big city allowed me to sleep with whom I pleased, which in turn made me feel better about a part of myself that I had long tried to suppress. I began to see myself in works of art, in songs and poems and plants and other things I found beautiful. I told myself I was smart, that I was funny and charismatic; I convinced myself that I was worthy of my own high esteem. The friends I made in my first year in Sydney, who loved me when I was barely able to love myself, are the ones who I am closest to now.

We exist in a society that deems those outside the narrow parameters of ‘the norm’ as distinctly undeserving of love. This is why, as women and queers and people of colour, we need to do our very best to love ourselves.

Across

- 1 Venomous African snake (5)
- 4 Experiencing a troubling scenario (2,3,4)
- 9 Prohibit (3)
- 10 e.g. 428, M30, 370, M10 (3)
- 11 Pro bono (3,4)
- 12 Yaaaaa, ____! You look so good! Oh my God, yaaaaaas! (4)
- 13 Dams (10)
- 15 Non-binary possessive pronoun (5)
- 16 Approaches (5,4)
- 17 *Men in Tights* protagonist (5,4)
- 21 Not falling in the given categories (5)
- 23 Paper learning supplement (10)
- 24 *Gay Shadowhunters* character (4)
- 27 Rare and beautiful creature (7)
- 28 Nicki Minaj song featuring Rihanna (3)
- 29 Everything (3)
- 30 Oxford St gay bar (9)
- 31 Footage (5)
- 1 Carrie Bradshaw's main man (2,3)
- 2 Kylie™ (7)
- 3 Australian paramedic (4)
- 4 Alternatively (7)
- 5 Fine woven silk or rayon fabric (7)
- 6 The Gay World Cup (10)
- 7 Emma in *Emma*, Katniss in *The Hunger Games* (7)
- 8 The one who handles the money (9)
- 14 One proverbially keeps one's nose to it (10)
- 15 Blankets as interior decoration hacks (5,4)

Down

- 18 Mexican wrap (7)
- 19 Global region containing Australia (7)
- 20 Responsible (7)
- 22 First country to legalise same-sex marriage (7)
- 25 One of the strings (5)
- 26 2017 host city of 6-down (spelt the local way) (4)

Across

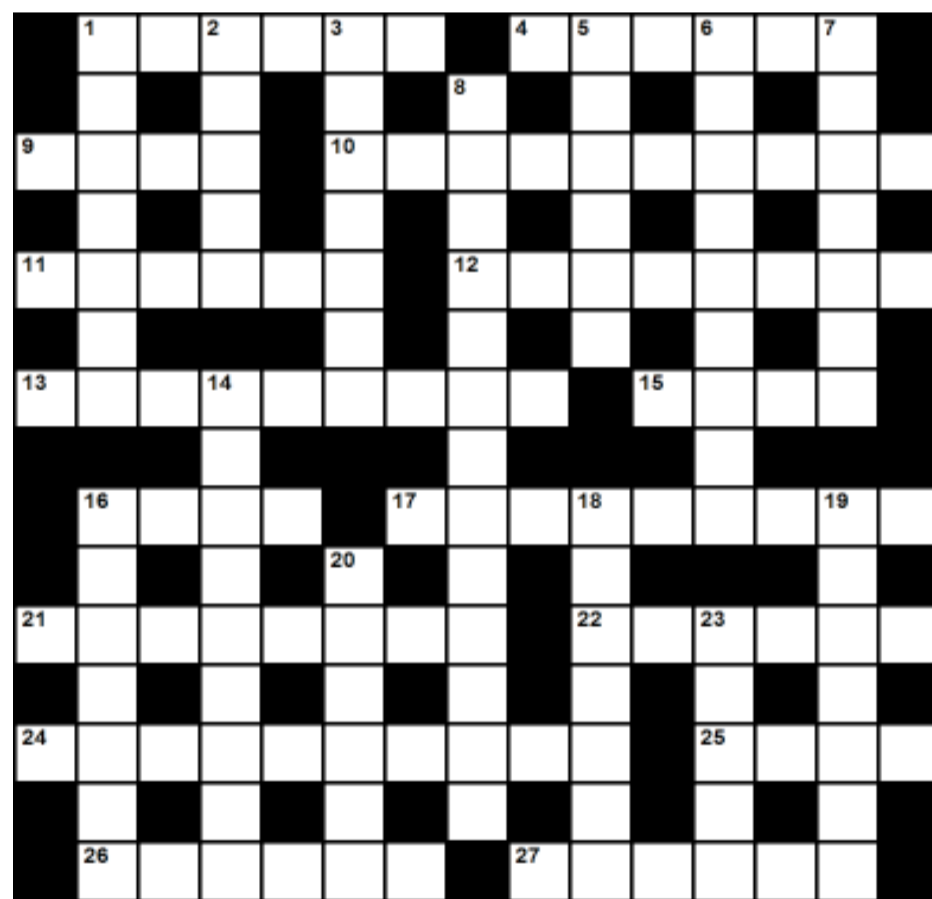
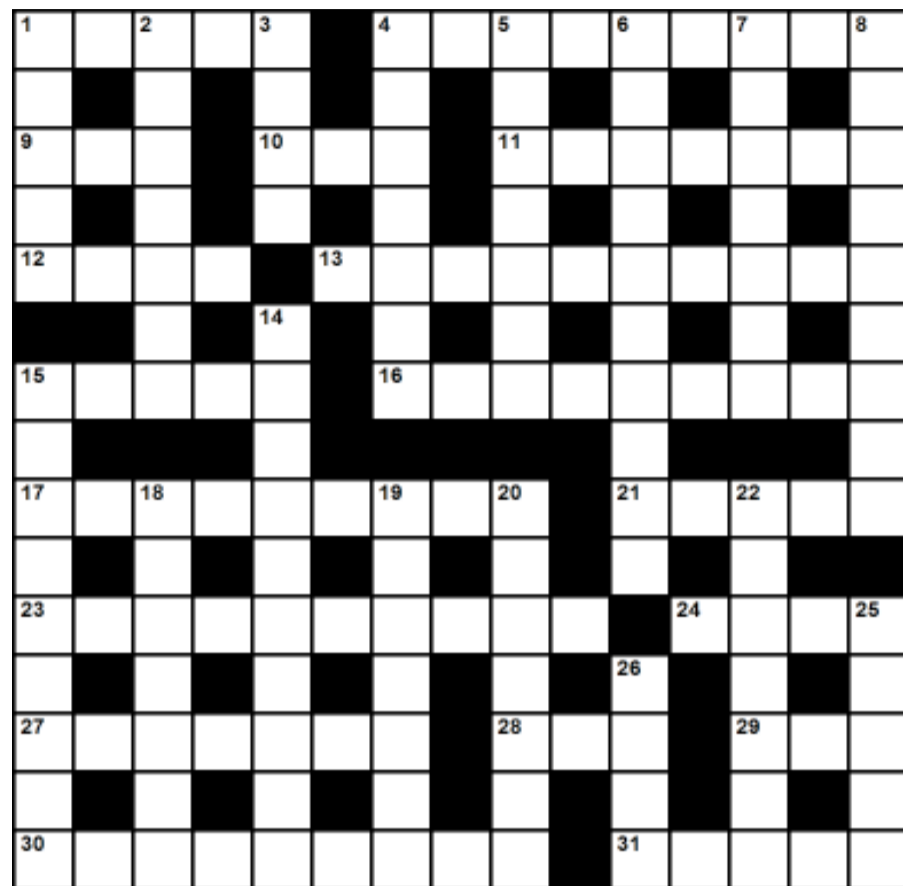
- 1 Lesbian nearly fucks up descent (6)
- 4 Greek poet/endlessly over-sentimental bitch (6)
- 9 Katy Perry song sounds unpolished (4)
- 10 Old hands holding thumbdrive for former lovers (2-8)
- 11 Central ibis cult to divide into two (6)
- 12 Apocalypse-bringer on harems: 'weird' (8)
- 13 Announced fake ache for liquor (9)
- 15 Secure the voice coach (4)
- 16 Endless noose returning shortly (4)
- 17 Shopping centre inside plant stem creates polite conversation (5,4)
- 21 'Hey there!': Persian poet loses head for cheese (8)
- 22 Current penny emphasis (6)
- 24 Fabulous ladies annihilate monarchs (4,6)
- 25 About Northern Territory lease (4)
- 26 Power the French-Australian flower (6)
- 27 Relatives: uninitiated nun Charlie partly gay (6)

Down

- 1 Don't start to dab or polish end (7)
- 2 Wait on multiuser vehicle reveal (5)
- 3 Fabulous England import strangely a de ceit? (4,3)
- 5 Ridiculous federal statisticians cut drug backwards (6)
- 6 Positioning of my first pentacle problematic (9)
- 7 Occasional dance misfit (7)
- 8 "Die, het man" hand thriller! (3,10)
- 14 Reverend Loon might be Oscar winner (9)

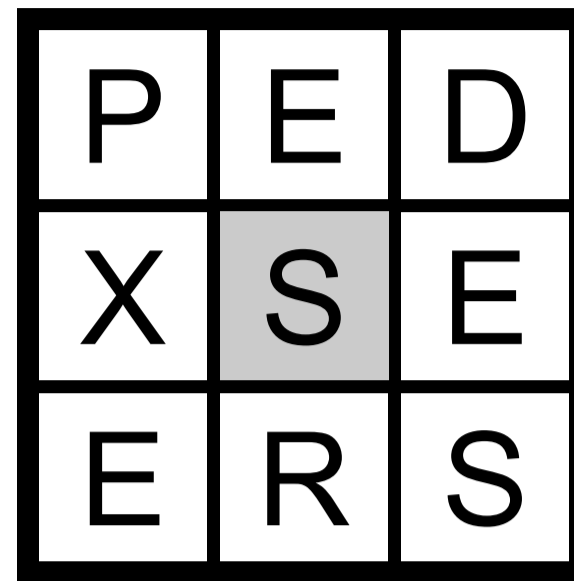
- 16 Fight, fight, little bird (7)
- 18 I enter crazy salon twice for love affair (7)
- 19 Caitlin (INGS) hides bin bags (7)
- 20 Odd umlaut goes both ways (6)
- 23 Every second chatroom lurker Cate Blanchett (5)

Quick



Cryptic

Target



Target rules:

At least six letters per word. **5 words:** dark brain, **10 words:** glowing brain, **15 words:** brain emitting green lines, **370 words:** fluorescent muscles, **135 words:** transparent human with light person coming out of them. Solutions in next week's Honi.

Quiz

1. What is the name of the language developed by gay men in London during the early 1900s?
2. What was the name of the person ordered to dress in both male and female clothing in 1629?
3. What is Right of Return for the Kingdom of the Coral Sea Islands?
4. Which paired saints did historian John Boswell identify as having a romantic relationship?
5. Who are the earliest recorded same-sex couple in history?
6. Which suburb in Australia has the highest percentage of female and male same-sex couples?
7. What was Alfred Kinsey's doctoral thesis on?
8. The 2012 State electorate of Sydney by-election is notable for which reason?
9. Who was the first trans man to undergo a phalloplasty?
10. What are five signs that identify a werewolf?

Answers: 1. Polari. 2. Thomas(ine) Hall. 3. Automatic permanent residence status and eligibility for citizenship as granted to anyone who identifies as gay or a lesbian. 4. St Sergius and St Bacchus. 5. Khnumhotep and Nankh-khnum, masons to King Nuserre c. 2400 BCE. 6. St Peters and Darlin-ghurst, respectively (according to the 2011 census). 7. Wasps. 8. It was the first election in Australian history to be contested by two openly gay candidates. 9. Laurence Mitchell Dillon, in 1946. 10. One: he's sitting in my chair. Two: he's wearing my clothes. Three: his name's Remus Lupin.

Honi Doctor

Help me *Honi Doctor*, there are all these different kinds of lubes and it's really confusing. What should or shouldn't I use each one with?

Great question! **Water based** lube is soothing, great for sensitive skin, and compatible with all sex toys. It's also super easy to get out of sheets and clothing, so use it when you want to go wild. Unfortunately, however, it doesn't last very long. **Silicone-based** lubes are usually hypoallergenic and have a great silky feeling. They're also super slippery and long lasting, but beware! Silicone lube will ruin silicone based sex toys! Be careful! **Oil-based** lubes are the easiest to find (head to your kitchen for some olive or coconut oil), however they're not safe to use with condoms as they make latex prone to ripping, which increases the risk of pregnancy or STIs. That said, they can be great for solo play in a pinch.

How regularly should one get tested for STIs?

ACON recommends getting tested at least once a year, and every six months if you're at a higher risk - for example, if you have unprotected sex. Additionally, it's good to keep in mind that even if you get tested immediately after having risky sex, it's unlikely that a test will show any STI you may have developed, as some can take up to three months to show up on a blood test.

Hey *Honi Doctor*, I want to try anal for the first time, and I have a few questions. Firstly, what kind of prep should I be doing? Should I douche or not? Will it hurt? When will it stop hurting?

Hello there! Firstly, while anal sex can (and often does, particularly at first) hurt, it absolutely should not! The most common reason for pain during anal sex is lack of preparation, so great job on getting to the heart of the issue. The best thing you can do to prepare yourself for anal sex is to get turned on! Ensure that you're using adequate lube, and use fingers, tongues, and toys, to make sure you're sufficiently prepared for penetration. As for douching, there's no strong argument for or for not doing it, so whatever your preference.

What is a dental dam?

Dental dams are hell. Essentially, they're latex squares you can place over your partner's bits instead of a condom (you can also make one out of a condom by snipping it open) to ensure that you can have safe oral sex. That said, they're clumsy, awkward to use, and ineffective at preventing the transfer of STIs. Most sexual health services no longer give them out because everyone is so damn useless at using them, so don't be disheartened if you can't find them anywhere - there's a good supply in the Queerspace if you want to give them a go though!

Dear *Honi Doctor*, I'm bisexual and was wondering what are the best ways to ward off het couples who want you to have a threesome with them are?

Garlic? Silver bullets? Your guess is as good as mine buddy. **om**

PS. Send your sex queries to honisexdoctor@gmail.com

PPS *Honi Doctor* is a newspaper column, not a real doctor. Please seek medical advice before following any of the recommendations in this column.

aibohpomoh :REWSNA

Riddle

"Why do people hate Comic Sans?"

Crosswords by Bearcode, Target by Scribblex, quiz by AskJeeves, and riddle by Will & Mollie

If you're interested in puzzles, check out CrossSoc, USyd's own crossword and puzzles society.

It's Homophobic Not to Date Me

Connor Parissis' dating life isn't going well

When I swiped right on Tinder, I thought you were the one. But when you didn't respond to my witty pick-up line, I was shaken to my core. I understand that queer people can be homophobic, and that in 2017, with the alt right on the rise, there's no shortage of bigotry in the air, but I never thought I'd be so directly discriminated against for who I love. By choosing not to date me, you're giving in to the rampant homophobia that exists in today's society.

We all deserve to be treated equally and fairly, and by disagreeing to go on a date with me, or even REPLYING TO MY MESSAGE, you're giving into the fascists.

The fascists are the reason you don't want to date me - they're putting a wall between our love and you're letting them win.

I am incredibly fun and attractive, and what's more, I'm an available homosexual that you could have gone on a date with. By refusing to engage in leftist discourse by taking me to dinner, you're really only proving that you're no better than them.

I'm disgusted, offended, and what's more, I'm disappointed. We could really have been something.

Not dating me is personally the most intense act of oppression you could commit, and anyone who chooses to not date me is perpetuating lateral violence.

"About 40% Gay": Frankenstein's Monster Opens Up About Bisexuality

Perri Roach doesn't understand maths

In an exclusive interview, Frankenstein's monster has spoken candidly about their bisexuality for the first time, pointing to the different parts of their horrifying rotted frame, built from dozens of corpses.

"I'd say I'm about 40% gay, 60% straight." "Actually," the monster later revised, "it's more like 44% gay. My left elbow is going through an experimental phase."

It is understood that the monster was later seen working out percentages on the back of their hand.

DISGRACEFUL: This Social Justice Warrior Insulted the Pharisees

Will Edwards only covers breaking news

Just when you thought the loony left couldn't get any worse, they find new ways to disgrace themselves. Earlier today the poster boy of progressive Judaea—a social justice warrior called Jesus Christ—publicly insulted the Pharisees. Is nothing sacred anymore?

Christ, a former tradie turned socialist rabble rouser, was harassing crowds in Jerusalem when he launched into his extraordinary tirade, accusing the Pharisees of (among other things) hypocrisy and vanity. He may as well have just crucified them.

The Pharisees are one of our society's most treasured institutions. These wise men are the guardians of our national spirit, forged on the heights of Mount Sinai. By preserving the Law of Moses, commandments based on a fair go for all, they preserve the bonds of mateship intrinsic to our identity.

So insulting them is insulting us all. It's a slap in the face to our veterans—David, Samson, etc—and it's not on. Christ, who is understood to be in a polyamorous relationship with twelve men, has disrespected our traditions and values for years now and the mainstream left need to distance themselves from radicals like him before he puts the last nail in the coffin of their credibility.

QUIZ: Are You a Twink or Sexually Undesirable?

Oliver Moore needs to know

1. Approximately how much body hair do you have?
A: A regular amount, which is to say, none
B: Just so much

2. Do you enjoy faceless torsos?
A: No
B: Nah

3. What's your favourite flavour of ice cream?
A: Vanilla
B: Any other flavour

4. How many times a month do you go to ARQ?
A: Too many to count
B: I prefer literally anywhere else

5. Have you ever been accused of being a twink, a pup, an otter, a bear, a cub, or a chaser?
A: Ew, no
B: Maybe

6. Are you under 30?
A: Yes
B: No

7. How frequently do you find yourself well oiled and shirtless for no good reason?
A: Any reason's a good reason for oiled
B: Never

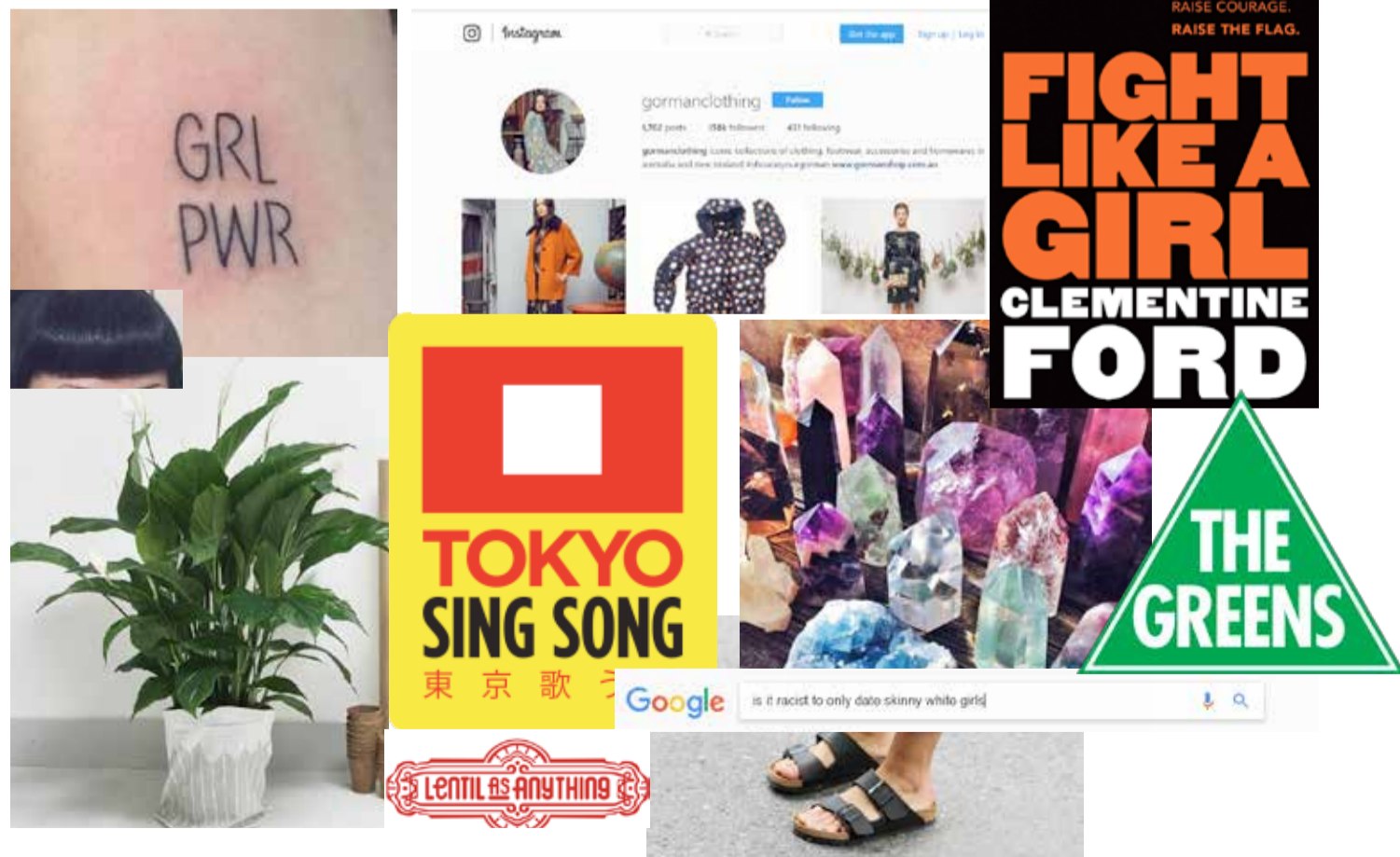
Mostly As: Congratulations! You're a twink! Can I have your number?
Mostly Bs: I'm so sorry.

This Comic About Queer Life Would Blow Your Mind if the Image File Wasn't Broken

Will Edwards knows this is a cop out



Inner West White Gay Starter Pack



Didn't Like Me Calling That Schoolboy Gay? Well Here's 10 More People Who Are Fucking Gay.

Mark Latham (Will Edwards) is still relevant

1: Sia

Technically Sia's bisexual rather than gay but as a straight cisgender man—yeah, we still exist, no matter what The Guardian says—I don't care. It's my list and I'll put who I want on it.

2: Portia de Rossi

Ellen Degeneres' wife Portia is is pretty gay. Apparently they're separating. Which is sad, but she's still gay.

3: Michael Kirby

Did you know that when this former High Court judge attended Sydney Uni he was SRC President twice, then a USU Board Director, and then USU President? Truly a trailblazer for gay hacks everywhere.

4: Casey Conway

Conway recently spoke to SBS about his experiences as a gay, Indigenous rugby player. I fucking hate SBS.

5: Missy Higgins

Missy Higgins released her first album, 'The Sound of White', during my term as Opposition Leader. The album debuted at number one on the ARIA Albums Chart and completely overshadowed all of my non-gay achievements. I'm still pissed off about it.

6: Ian Thorpe

Very fast swimmer, very gay man. If you Google "Mark Latham Ian Thorpe" there's a photo of us.

7: Penny Wong

Wong was Australia's first openly gay Cabinet minister but that sounds like identity politics to me so let's move the fuck on.

8: Josh Thomas

[Redacted.]

9: Courtney Act

Fact: there's no job gayer than being a drag queen: I can relate to Act though. Fom Australian Idol to RuPaul's Drag Race, Act was always the runner up. In a way, I'm the Courtney Act of Australian politics.

10: Caitlyn Georgeson

Caitlyn Georgeson won Student and LGBTI Rising Star of the Year in the Australian LGBTI Awards.

Trending

[EXCLUSIVE: Meet the First Openly Gay ISIS Fighter](#)

[Homophobic Orphan Speaks Out Against Same-Sex Adoption Rights](#)

[OPINION: I've Never Read Milo Yiannopoulos' Work But I Don't See What the Big Deal Is](#)

[Five Raunchiest Times I Fucked Other Women But Not In A Gay Way](#)

[EXPERIENCE: I'm Not A Lesbian Just Because I Have Short Hair, But Also I Am A Lesbian](#)

[Lady Gaga's 'The Cure' Embraced By Conversion Therapy Advocates](#)

[BREAKING: Student Unity Member Attends Rally](#)

[2017 Queer Officers — Where Are They Now?](#)

[CONFESSION: Yeah, We Used Comic Sans In the Comedy Masthead, So Fucking What?](#)

[ISIS Jokes "Not Too Edgy," Declares Queer Officer](#)



MARCH FOR
EQUALITY &
YOUR RIGHTS
@ WORK



SUNDAY MAY 7
HYDE PARK NORTH FROM 12PM