

Queer Honi

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WEEK 9, SEMESTER 1, 2019



'Australia's dirty little secret': Grandmothers urge action on child removals in Canberra

85,000 Children in Yemen May Have Died of Starvation

Scott Morrison says gay conversion therapy 'not an issue for me'

Sky News ads go dark as Andrew Bolt defends 'innocent' George Pell (Most youth allowance recipients face housing stress despite getting rent assistance)

Australia lied about refugee children

Numbers tell devastating story in latest Aboriginal youth suicide inquest

School attendance, birthweight fell during Northern Territory intervention rollout, study finds

Documents reveal Australia's secret arms deals with nations fighting Yemen's bloody war

Same-sex marriage: What next? A ban on 'mum and dad', says Hanson

Victorian opposition vows to scrap Safe Schools and teach 'western' principles

CULTURAL & GENDER MARXISM EDITION

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.

Queer Honi also needs to take a specific and close look at our relationship to this land's colonisation. For all that we can focus on our own trials and tribulations, most of us are still settler-colonists, part and parcel of the ongoing project of colonisation that is Australia. We struggle for liberation, but no true liberation can be achieved on stolen land. None of us are free while the travesty that is Australia continues.

Furthermore, an understanding of colonisation is necessary to understand the issues facing queer people today. If we understand gender and sex to be socially constructed, it becomes immediately apparent that our very identities, our subjectivities, the things that queers have fought so hard and so long to be recognised, are irrevocably shaped by colonisation and the constructions of the body that accompany it.

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On Cultural Marxism

It's worth taking a moment to acknowledge that as fun as it is to play around with cultural marxism as a concept, in the face of the inane ramblings of fascists worldwide which grossly mischaracterise the nature of academia and queer culture alike, it's a concept with real and dangerous connotations.

The people who complain about cultural marxism are, knowingly or not, spreading anti-semitic tropes about a world controlled by a shadowy cabal which controls our culture by a process of inculcation and fear.

We must reject this conception and face the horrifying reality: there is no cabal.

There is only the open tyranny of capital, of patriarchy and cisheteronormativity, of a false binary and self-governmentality. This is what we must oppose.

Editorial

This has mostly been a week of panic for me. I've been paralysed by the fear of putting out this week's edition of Honi Soit. So much good work has been done over the years within these pages that it's hard to feel that I could have much to offer as far as expanding upon it.

For several years now, I've eagerly awaited to release of the queer autonomous edition of Honi. As pleasurable as the regular paper is, the opportunity to hear directly from a subset of voices is always invaluable, and the autonomous editions of Honi serve exactly that role. Check out ACAR next week, Disability and Indigenous next semester.

Fortunately, however, the very nature of the beast is that as editors we are not required to invent all the good works that have filled these pages, merely request, collate and edit them. I do sincerely hope that I've done an adequate job at this task.

I'd like to give a huge thank-you to the Spice for Honi team and all their help in getting this together. Beyond the requirements of duty, they provided training and advice, and generally could not have been more helpful in facilitating this week-long takeover of their paper and office.

Thanks also to the officers of ACAR and those who run the Collective, to Enviro and loose organisers across the campus, who helped shape both this paper and the beliefs that went into it.

Finally, thanks to The Whelk, Eviemath, Frowner, Reclusive Novelist Thomas Pynchon and a dozen others whose sage commentary has also helped inform me. Metafilter.com, it's old-fashioned, but has a few people who know what they're talking about.

So, moving on from thanks, I hope some people can gain some small measure of joy from reading this paper. If I've erred in the colours, in the image placement, or the like, so be it.

I do have some measure of regret that there is not more of a coherent theme holding the paper together. As it was, we received submissions across a broad range of topics, and as a result I hope instead that this paper represents something of a snapshot of the queer gestalt, a sample of what's occupying the thoughts of queers around the University of Sydney.

At very least, we have included puzzles thanks to El Snake, so it's good for something eh :)

- Peter Burrell-Sander

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ELECTION SECTION

Given the relative proximity of this year's autonomous queer Honi edition to a federal election, we solicited the opinions of a few community members to see what they'd say to a political party or politician, given the chance.

Dear Scott Morrison and Mark Latham,
There isn't enough space for me to share just how much you disgust and anger me. Your racist, xenophobic, Islamophobic, homophobic, transphobic and sexist assholes don't even deserve my time. You've put my communities in extreme danger and I am sincerely worried for my own safety and the safety of so many other marginalised people thanks to you. You can get in the bin thanks.

Dear Keep Sydney Open
I can't believe you fucked it as much as you did. Apart from being a bougie little jumped-up marketing campaign run by instagrammers and aimed at nightclub managers, I did have vague if stupid hopes that you might just have been inconsequential.
Instead, you caused a bunch of fucking trouble and I hope you're all cursed as long as you walk your treacherous path of capitalist apologism.

Dear Labor party.
Can you stop being such snivelling little shit-heads pretending to be socialists while you run fucking prison camps on Manus & Nauru.
It's such a disappointment in an age of the DSA and Momentum doing good works overseas that we here in Australia have been left with lousy, uninspiring labor leader who promises tidbits while pretending to Marxist principles.

Dear coalition of shit-stirrers
This year, as with ever year, you've proved yourself vile homophobes, feckless jockeys for the ruling class, absolute scum of the earth.
I don't believe it's worth talking to you anymore, begging you for scraps of mercy. The idea that you've taken credit for SSM is sickening. I think we should maybe stop waiting for you to give us the things all people deserve.

A big fuck you from a gender whisperer.

We want a night-life for EVERYBODY.
- Anon. E. Mouse

Do better - Joe Hill

Don't try and put a veneer on your brutality, it's not working. - Anonymous

Hope Through Fear

Peter Burrell-Sander seeks the optimism of radical negativity

The future looks bleak to me. Fascists on one side, spouting vitriolic and hateful rhetoric about me and mine, about queers and immigrants, about Jews and Muslims, about women existing and anything else they happen to take issue with.

On the other, we're faced with liberals. Small l, that is, the adherents of the ideology of liberalism. While I'm not quite comfortable with endorsing a Social Fascism style view of liberalism, I do believe that liberals will choose their own comfort over change, and choose fascism over an alternative that threatens capitalist property relations.

Perhaps, in another era, this would not be of such great concern. We could work at slowly reforming the system, at making incremental gains decade by decade. Sure, countless millions would die before their circumstances could be improved, but that's a small price to pay for stability in many's eyes.

It will not, however, suffice. It will

not suffice because it is immoral, and unprincipled, and it will not suffice because we are staring down a climate apocalypse.

We are facing down a challenge that will require human co-operation on a global scale beyond any project ever attempted before. We have but a decade until the damage spreads far beyond our ability to curtail it, if that long. That's not for a perfect world, but merely a habitable one.

This, unfortunately, is the situation we are in. The political challenge is greater than ever.

Some may be questioning how this relates to queerness. Well, firstly, as I'm fond of saying, I and every other queer person I know lives on Earth. I've looked into alternatives, but the atmosphere just doesn't suit me.

Secondly, it is plain to see in the words of reactionaries how we fit into their world. Degenerates and aberrations, at best considered mentally ill with the disease of postmodern Marxism and at worst intentional deviants

set on destroying everything they value: whiteness, strict gender roles, patriarchal heterosexuality and class itself.

They're mostly right about my intentions, but that's because those changes are necessary if we want a better world.

Radical negativity accepts that there is conflict in the world. Forces, and the people shaped by those forces, are set against each other, and the liberal delusion that we need only discuss matters enough to discover the root of our problems does naught but aid the right.

It's darker, scarier world if we accept that conflict is necessary, even an essential part of politics. It brings into question much of how we're told to be good people - by compromising, by de-escalating, by seeking accord.

Regrettably, however, I think many will understand the impossibility of some compromises. I will not waver on my right to be considered a full

human being, equal to any other. Furthermore, I will not waver on demanding the same rights and respect for my friends and comrades, regardless of exactly why they've been marginalised by our society.

I'm not going to tell people how they can make radical change happen. There are dozens of groups active in Sydney alone around myriad issues, with differing strategies and methods all being employed. I merely want to take this opportunity to say that you'll know you're somewhere where you can do good when they're not trying to appease our enemies.

Because in the seemingly miserable fog that a belief in the inevitability of conflict brings, there is a beacon shining through.

A light of hope and promise, that we can have a better world, a more free world. Some people will have to give up some, and it's only achievable if we recognise that, but it can be done. We can succeed, and we can get through this.

ENROL TO VOTE ROLLS CLOSE AT 8PM THIS THURSDAY
aec.gov.au/enrol

QUEER ANTI-CAPITALISM?

Maddie Clark thinks queers should be anti-capitalist

If you identify as LGBTIQ+ there is no excuse for not also being anti-capitalist. Capitalism has not only created the oppression of LGBTIQ+ people, but continuously seeks to undermine wins for equality and acceptance. It is only through struggle that queer people have won what rights they have now, and it is only through smashing capitalism that queer people around the globe will be liberated.

Let's take a step back and look at the origins of LGBTIQ+ oppression.

The oppression of queer people can be clearly linked to the rise of capitalism. Never before, either in pre-class societies or in feudalism, has 'deviancy' from heterosexuality and cisgenderism been so vilified, outlawed and demonised. In fact, the label "homosexuality" didn't even exist before the 19th century. Of course, there were other words used to imply same sex attraction before this, but the idea that it was unnatural or a sickness only came about in the late 1800s during the Industrial Revolution.

The vilification of LGBTIQ+ people was created in order to form and naturalise the nuclear family. You see, during the Industrial Revolution the capitalists had a problem. They found that if you make children work fourteen hour days and you don't give them very much to eat, they will probably die. The solution to this problem was the nuclear family. A unit of people who feel responsible for one another and who will not only clothe, feed, and school children, but have more children (and thus some more relatively healthy workers for the capitalist). To do this, they not only gave out minimal benefits for those who did live together as family units, but they demonised those who did not conform to the nuclear family model.

As Mary McIntosh wrote in 1968: "In the first place, it helps to between permissible and ... Second, the labelling deviant from others ... The despised and punished role society pure in rather the same some kinds of criminals helps keep The family and its role in sexual in class societies, but the modern demonisation of LGBTIQ+ people today capitalism.

To show just how different the modern look at the various ways in which sexuality and feudal societies. In egalitarian societies marriage and parenting, same-sex attraction example, some First Nations people of North arrangement whereby a young man or woman who sex, could, with the approval of the elders, be all the tasks of that sex and take a husband or wife in

Even in feudal society this can be seen. In Japan, during century, sexual relations between male samurai warriors societies like Ancient Greece and Egypt the whole conception of of sexuality was based on the 'passive' and 'active' roles with during the early years of Christian hegemony, sinful indulgence orientation. It was any sexuality that was not for procreative word "sodomy" was used to describe a variety of sexual sins including inherently sinful until the rise of capitalism in the late 18th century.

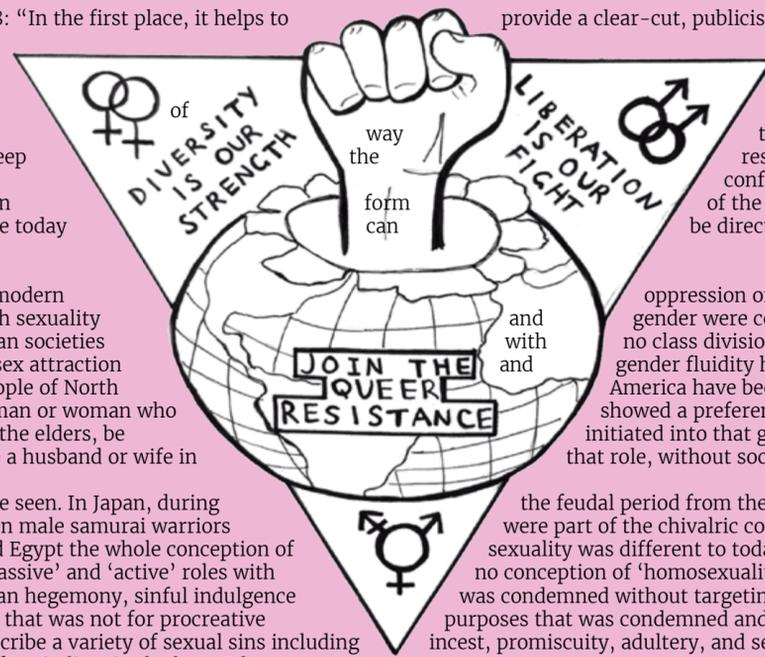
So we see that our oppression as it exists today is intrinsically linked to the rise of capitalism. It only makes sense, then, for all queers to be anti-capitalist.

You should also be anti-capitalist because it's only through struggling against the system that queer people have gained some semblance of visibility, acceptance and equality. In fact, when the family unit was being created in the 19th century the OG Socialists (the Utopian Socialists) were some of the first to critique the concept of the family. Followers of Saint-Simonianism (a strand of Utopian Socialism) believed in a future where women would be equal to men and there would be "free Love". Others like Charles Fourier envisioned a socialist future where large, communal 'phalansteries' would replace individual family units. Famously, Marx and Engels proclaimed their belief in the abolition of the family as part and parcel of a socialist revolution.

More recently, it has only been through radical struggle that LGBTIQ+ activists have won civil rights. The famous Stonewall Riots, inspired by the Civil Rights and Anti-Vietnam War movements, sparked the fight for equality and acceptance. The fight for marriage equality in Australia was only won through mass protests, widespread public pressure and the dedication of activists who organised for over a decade to achieve their goals.

While we have come far since the executions of 'deviants' in the late 1800s, there is still so much for us to win. Capitalism remains alive and kicking, and its dependence upon the family unit which is the basis for homophobia and transphobia means that these oppressions also still exist. We can all remember the outrage from the government and media when the LGBTIQ+ anti-bullying program 'Safe Schools' was released, and then promptly defunded, as well as Mark Latham's transphobic assertion that trans people shouldn't be allowed to self-identity. Beyond Australia, LGBTIQ+ people are also vilified. In many countries being queer is still illegal, while the rise of the far right worldwide has made targeting LGBTIQ+ individuals and communities commonplace. For instance, in France last year, homophobic attacks increased by 15% since the previous year.

These upsetting events show that while queer people can win significant rights, with much effort, under capitalism, it is impossible for us all to win liberation until capitalism has been smashed. It's so important to see that LGBTIQ+ oppression does not originate from ordinary humans, or fear of the other, considering that queers have been part of human communities for millenia. It is only due to the 'divide and rule' nature of capitalism that it has been systematically branded as.



provide a clear-cut, publicised and recognisable threshold impermissible behaviour serves to segregate the creation of a specialised, homosexual keeps the bulk of that the similar treatment of rest of society law-abiding". conformity has always been present of the family and its particular be directly linked to the rise of

oppression of LGBTIQ+ people is, we can gender were conceptualized in pre-class no class divisions and very fluid forms of gender fluidity have been recorded. For America have been found to have had an showed a preference for the tasks of the opposite initiated into that gender role. They could assume that role, without social disapproval.

the feudal period from the fourteenth to the nineteenth were part of the chivalric code of bushido. In other ancient sexuality was different to today. In these societies the division no conception of 'homosexuality' or 'heterosexuality'. Even was condemned without targeting a particular 'type' of sexual purposes that was condemned and seen as wayward. In fact, the incest, promiscuity, adultery, and sex with nuns. It was not deemed

Let's Talk About Fear

Lukas (He/Him, They/Them)

fear noun

1. an unpleasant emotion caused by the threat of danger, pain, or harm. Synonyms: terror, fright, dread, distress, trepidation, etc.

Cisgender people quite often say that they are fearful of transgender people. Cisgender people say that we are unstable or unpredictable. Cisgender people say that we are "dangerous" or are "confusing".

In response, I'll tell you a bit about me: my name is Lukas, and I'm almost 21. I'm a fairly short person, who like reading, writing, Dungeons and Dragons, Pokémon, nature/animals, and I want to be a vet, which is why I'm studying here. I have several great friends in Sydney who I am beyond grateful that I was lucky enough to meet. I am also a transgender man.

There are many cisgender people who just read that last sentence and are now suddenly disgusted or repulsed by me, no matter what else we may share in common. Some cisgender people would hate to be near me, for fear of me exposing them or others to the "confusion" that is a transgender man living his life. Some think that I deserve to be attacked, assaulted, raped, abused, and even murdered because I am transgender. Others will ignore a situation where a someone is being yelled at, attacked, or discriminated against because they are transgender.

I'm lucky I have yet to face transphobia like that. However, that is only because I have started to truly live as myself just this year, even though I have known for years that I'm transgender. I also plan to start hormone replacement therapy this year, as well as coming out as transgender to more and more people. The more I transition, the more I'll become even more androgynous, and eventually masculine, than I currently am. And of course, talk of transition raises perhaps one of the most-discussed "controversies" regarding transgender people: bathrooms.

Cisgender people get very... strange about bathrooms. For example: I was at a Christmas Carols concert last December, and the portable toilets had male and female signs on them, signs which cisgender people were actually largely obeying. I ended up picking a random toilet that was free, because I was not waiting in line for 10 minutes due to arbitrary signs. These portable toilets were all exactly the same. They were all small, all had bad toilet paper, and all had a not-so-faint stench, yet they were still divided into male and

female portable toilets. I still can't figure out why.

Moving onto public bathrooms, ever since I've started to look more androgynous/masculine, the idea of using public bathrooms has filled me with fear and anxiety. Do I use the men's bathroom because I'm a man? But what if a cisgender man takes offense to a transgender man using the same bathroom as him, and decides to harass me, intimidate me, or even assault me? I'll tell you what happens, thanks to Hayden Moon offering to share his experiences.

While using the public bathrooms that are on campus at USyd, Hayden tells me that he has been verbally harassed, by being called a tr*nny and a f*ggot by other students. He tells me that other students at this university have also threatened him with rape and murder, all because he dared to use a public bathroom as a transgender person. He has also told me about seeing violently transphobic graffiti in at least several of the public bathrooms on campus. Given all of this and more, the men's bathroom is off-limits to me unless I want gamble with my safety every single time I just need to pee.



By Steff Leinasar

So then, do I use the women's bathroom? Sometimes, if I really can't wait until I get home. But I also look too unlike a girl to not raise eyebrows and often get looks, whispers, and snide remarks. What if I'm on my period (which is a unique hell as a transgender man) and need to change my pad or tampon? The women's bathroom is the only one that's 100% guaranteed to have sanitary bins, so here's what I do: I wait outside the women's bathroom until there aren't many people in there. Then I rush in, head for the first cubicle I see, take

care of things, and then I wait, again, for silence. Then I wash my hands as fast as I can and leave as fast as I can. If I don't have time to wash my hands, I have to use hand sanitiser that I keep with me.

More recently, I have started to use what is often the only unisex bathroom available, and also what is probably the safest option available to me: the accessible bathroom. I experience chronic pain, and my mental illnesses would also qualify me as disabled. However, since I don't look disabled, I still get passive-aggressive "why-the-hell-were-you-in-there" glares, or just confused staring as people try to figure out what my disability is.

And what about the transphobic graffiti that is literal writing on the wall? It's proof of just how hated us trans folk are just for existing. On this campus alone, transphobic cisgender people have scrawled on bathroom walls that transgender people should be gassed, should be exterminated, and should commit suicide. Other transphobic cisgender people have torn down and scratched up stickers that were put up in USyd's bathrooms with a simple slogan of "We all need to pee".

This is what trans people face with just using a public bathroom. I haven't even begun to talk about anything else. If I did, this article would be many more pages long. We have to endure a much higher risk of rape, murder, assault, abuse of all kinds, suicide, mental illness, and so many more challenges than any cisgender person will ever face solely for being cisgender. You will never be treated as less than human, or have your human rights be "debated" solely because you are cisgender.

Now, rewind.

Fear is "an unpleasant emotion caused by the threat of danger, pain, or harm". Cisgender people like to claim that they are scared of transgender people. But how can they be scared? I am legitimately fearful of cisgender people, especially those who are not queer, because any one of them could possibly decide to harass, assault, or even murder me just because I'm transgender. You, likely-cisgender reader, are not scared of transgender people.

We do not scare you. It is the other way around.

Queers in History: A Colourful Past

Klementine Burrell-Sander looks into the past.

Regardless of the selective blindness of our history books, and the insistence of conservatives to the contrary, queers behaviour has been around pretty much since humans have. Despite what has been perceived as a huge increase in those identifying as part of the queer community in the last few decades, even a cursory review of history reveals that being gay, trans or non-binary is really nothing new. Of course, there's a few examples which are bandied about frequently, like the ancient Greeks with their catamites, but largely speaking, our history books fail us when it comes to depicting the queer communities and individuals who were very much a part of the past world, whether their communities were accepting of their lifestyles or not.

This lack of representation can be attributed to many factors, including the incredibly Western-centric perspective of many 'standard' history texts which often completely neglect or oversimplify any mention of non-Western culture and the queer identities which may exist within them, like the hijira of India or the maohi of Tahitian culture. Then, too, there is the issue of alternative perceptions of what constitutes being 'queer'. Obviously, queer is a relatively new term, having gone from a neutral adjective to a derogatory slur to a term reclaimed with pride by many non-cis and non-hetero people in the course of about 150 years. Similarly, most of the terms that now comprise the LGBTQIA* community were either non-existent or had considerably different meanings and associations in the past. This means that it's effectively impossible to categorise historical personalities within our own modern context – we can only look at what the records tell us of their behaviour, and recognise elements that correspond with our own understanding of queers today. However, in the interests of queer recognition, allow me to call to your attention just a brief selection of historical accounts of queerness.

“...it's effectively impossible to categorise historical personalities within our own modern context”

Queerness in the European Mediaeval Period

While records suggest that intersex people were often shunned and viewed as unnatural, their existence was certainly not denied. In fact, there appears to have been strict theological rules that forced intersex individuals to choose to live as either male or female, depending either on their own choice or a decision made for them at birth – in this way, the Mediaeval period isn't so far from the modern attitude adopted by many parents of intersex children. The fact of their existence is supported by detailed explanations from theologians on the expected sexual intercourse of so-called hermaphrodites: the Church didn't seem to care which sex you identified with, as long as

you strove to make babies with someone of the opposite sex.

Homosexuality was definitely also recognised in this period, albeit mostly as an ungodly sin. Some scholars believe that marriage in the clergy was encouraged in the 11th and 12th centuries precisely because of the abundance of priests turning to sinful sodomy as a substitute for heterosexual relationships. Female same-sex love is not nearly so well documented as that of males, perhaps due to the mediaeval understanding of sex as purely the penetrative act. This has been suggested as the reason for which there are so few records of female-female sex – one of the only examples comes from Katherina Hetzeldorfer in 1477, who was accused of “using a [wooden] instrument” in order to “have her manly way” with another woman. However, there is also some evidence of lesbian-like relationships in this period, including that of Elizabeth Etchingham and Agnes Oxenbridge, who were immortalised on a brass memorial which depicts both women facing each other in semi-profile, indicating a certain degree of intimacy even if the exact nature of their relationship remains unknown.

Queen Christina of Sweden, who ruled from 1632 to 1654, is a well-known as a monarch who renounced gender norms. Not only did she frequently dress in men's clothes and adopt masculine mannerisms, Christina was noted as having ‘masculine features’ and being unusually hairy. She was also suspected of having had a romantic relationship with at least one woman, Ebba Sparre, who she referred to as her ‘bedfellow’, and potentially others. While Christina herself wrote that she was “neither Male nor Hermaphrodite”, and historians have speculated that some of her physically masculine traits may have been caused by Polycystic Ovary Syndrome, other scholars believe that she may have been intersex or, perhaps, what we recognise today as a transman. In any case, it appears clear that she was, to some extent, a literal queer queen.

Queerness in the Victorian Era

There are many reports of homosexuality and other forms of queerness from the 19th century. While there are some notable, oft-quoted examples of celebrities, like Oscar Wilde with his famous speech on ‘The Love That Dare Not Speak Its Name’, or the generally sexually wild Lord Byron, there was plenty of same-sex love happening a lot more quietly under the rule of a queen who famously declared that female sexual relationships were ‘impossible’. Poor Vicky – clearly she didn't know about folks like Anne Lister, who was so busy sleeping with other women that she had to keep track of them with a diary written in secret code.

When Anne tired of the playboy life, she settled down with wealthy heiress Ann Walker in what has largely been recognised as the first lesbian marriage in Britain. The two sapphic lovers also went to visit the widely-recognised ‘Ladies of Llangollen’, Eleanor Butler and Sarah Ponsonby, who lived together as a couple. Though these ladies were known all over Britain for their unusual living situation and their choice to often wear masculine attire, it is not certain that the women were in a sexual relationship.

“Queerness is a part of our collective history – even if the straight white cis men who write our history books and make our period dramas haven't bothered to include it.”

In short, it is clear that there were people in the past living in a way which doesn't align with the straight cis-normativity that is so often considered the default of the human experience. However, from our modern context, it can be hard to determine whether an individual whose actions appear to fit a queer narrative was acting this way as part of a larger tradition of queer culture, or if their personal identity was a more revolutionary refusal to accept societal norms. The limited collection of queer history I've described today is only the tip of the iceberg: if you're interested in history, there is so much more to be found, from transgender people in 18th century Europe to the gay pornography produced during the Tang Dynasty in China. Queerness is a part of our collective history – even if the straight white cis men who write our history books and make our period dramas haven't bothered to include it.

Podcast Recommendations

- Boners of The Heart

featuring Rose Matafeo and Alice Snedden

- Bigsofttitty.png

featuring Demi Lardner and Tom Walker

- TRASHFUTURE

featuring @raaleh, @HKesvani, @milo_edwards & @inthesedeserts

- Waterdeep Mountain High

featuring Nic Sampson, Alice Snedden, Paul Williams, Ray O'Leary and Brynley Stent.

A Week Before Mardi Gras

Justin Brown went to Mardis Gras

A week before Mardi Gras, I was on my way home from a movie with friends. As the bus started to cruise down Oxford Street, the woman behind me started to rant. It started with her complaining about the “disgusting” gays “ruining the area”, and gradually grew into her making an appalling incitement of violence against the LGBT community. “The gays should be lined up Oxford Street and shot,” she said, before escalating to the suggestion that the Mardi Gras parade should be bombed. This left me with a dilemma: do I out myself to a hostile stranger, risking my personal safety to confront them about how what they're saying is not even remotely acceptable, or do I just try to get away from it as soon as I can and live with knowing that I stood by and did nothing?

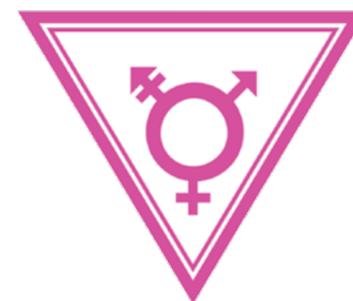
I did end up getting off the bus as soon as possible, but the experience left me knowing I had to do something. The following week, I went to my first Mardi Gras to send her a message. We – the LGBTQ+ community – aren't going anywhere.

Mardi Gras is sometimes described as just one big street party. That's not entirely wrong, but it's certainly not the whole story. Mardi Gras is so much more than just a party, it's a safe space where queers can be themselves without consequence and show each other the affection that we might not otherwise display in normal life. It's a place where an increasing number of allies can come to celebrate our community with us. It's us showing the world that we are who we are, and we're proud of it.

With this show of visibility, we're telling the homophobes and transphobes that we will keep standing strong together and will not accept their bigotry – no matter how much hate they throw at us, and no matter how many cowardly threats they make, they cannot scare us. Visibility is such an important part of our day-to-day life, not just as a statement against hate, but as a message of hope. By being openly gay or otherwise queer at work or amongst friends and family, we are telling everyone that it's OK to be gay and that as a queer it's possible to be proud of who you are, and thrive as an individual. It shows the closeted folks among us that there is a welcoming community waiting for them.

Personally, it is this that has had such a big impact on me. Going from a boy's high school rife with homophobia to an LGBT-friendly university filled with queer role models has given me the courage to be proud of being gay, to explore who I am and to come out to an increasing number of people. I hope that in doing so, I can inspire people in the same way I've been inspired.

**RESPECT EXISTENCE OR
EXPECT RESISTANCE**



Every time you casually show how queer you are is a step closer to equality, whether you're holding hands with your significant other, giving them a pash or talking about your crush. Some straight people might complain we're shoving our gayness down their throats. If they do, just remember that they've been doing the same to us with their heterosexuality since time immemorial. Rather than hiding our queerness from them, we need to display it loudly until they get used to it. We need to let them know that we're queer and we have always been here.

“Going from a boy's high school rife with homophobia to an LGBT-friendly university filled with queer role models has given me the courage to be proud of being gay...”

A week before Mardi Gras, I was on my way home from a movie with friends. As the bus started to cruise down Oxford Street, the woman behind me started to rant. It started with her complaining about the “disgusting” gays “ruining the area”, and gradually grew into her making an appalling incitement of violence against the LGBT community. And here I was faced with a dilemma – do I out myself to a hostile stranger, and risk violence by confronting them about how what they are saying is not even remotely ok, or do I just try to get away from it as soon as I can, knowing I stood by and did nothing. I did end up getting off that bus as soon as I could, but I knew

what I had to do. The following week, I went to my first Mardi Gras to send her a message – we, the LGBTQ+ community, are not going anywhere.

She said “The gays should be lined up Oxford Street and shot” and “ISIS should drop a bomb during mardis gras. Go ISIS”. Might be a bit too violent to put in, but it gives it context.)

Mardi Gras is sometimes characterised as big street party. That's not wrong, but it's not the whole story either. Mardi Gras is so much more. It's a safe space where we can be ourselves without consequence, where we can show each other the affection that we can have trouble showing in normal life. It's a place where an increasing number of allies celebrate our community with us. It's us telling the world we are who we are, and we're proud of it. With this show of visibility, we're telling all the homophobes and transphobes that no matter how much hate they throw in our direction, no matter how many threats they make, they cannot scare us away – We'll keep standing strong together and we will not accept their bigotry.

This has had such a big impact on me personally. Going from a boy's high school rife with homophobia to an LGBT-friendly university filled with queer role models has given me the courage to be proud of being gay, to explore who I am and to come out to an increasing number of people. I hope that in doing so, I can inspire people in the same way I've been inspired.

Every time you casually show how queer you are is a step closer to equality, whether you're holding hands with your significant other, giving them a pash or talking about your crush. Some people might complain we're shoving our gayness down their throats. Just remember that they've been doing the same to us since time immemorial. Rather than hiding our queerness from them, we need to display it loudly until they get used to it. Let's let them know that we're queer and we have always been here.

Stonewall and the GLF

Grace Bowskill knows we can learn from the radical struggles of the past

The 28th of June this year will mark 50 years since the Stonewall riots, an event which represented a tipping point in the struggle for LGBTIQ equality. The riots radically accelerated the gay liberation movement in America and internationally, and shaped the politics of a new generation of activists. There are many lessons we can learn from these radical struggles.

Located in the heart of Greenwich Village, the Stonewall Inn was popular among LGBTIQ youth because it allowed same-sex dancing, something that was usually considered disorderly and so grounds for arrest. The Stonewall Inn was described as “a bar for people who were too young, too poor or too much to get in anywhere else.”

There have been many theories advanced attempting to explain why a routine police raid sparked riots outside the Stonewall on June 28th, but none have been agreed upon. Whatever the impetus, the crowd on that night began to resist when police started arresting patrons. One journalist at the scene described how the mood of the crowd, initially festive, suddenly became furious. Onlookers began throwing bottles and beer cans, eventually forcing the police to barricade themselves inside the bar. The police deputy on the scene recalled, “There was never any time that I felt more scared than I felt on that night.”

The initial riot lasted 45 minutes, but for the next few hours the LGBTIQ community taunted the police in the streets around the bar with chants and violence. This pattern continued nightly until the 2nd of July, when police finally gave up trying to regain control of the area. All told, around 2,000 people were involved.

The victory of one of the most oppressed groups in American society over the cops had a profound effect. After the riots, gay beatnik poet Allen Ginsberg wrote: “You know, the guys

there were so beautiful – they’ve lost that wounded look that fags all had 10 years ago.”

The LGBTIQ community could not have been unaffected by the momentous political upheavals that had rocked the world in the years leading up to the riots. Throughout the 60s the world had seen decisive struggles for women’s rights and racial equality, and anti-capitalist movements accompanied by the biggest general strikes in history until that point. The importance of these struggles in cementing the militant mood of the activists cannot be understated.

The progress that had been made on other fronts undoubtedly emboldened the LGBTIQ community to fight for their rights. Life for LGBTIQ people in American society remained viciously repressive. People could be arrested if they were not wearing three items of clothing “appropriate” to their gender. Homosexual acts were considered grounds for firing, and sex between consenting adults of the same gender was punishable by life in prison. Illinois was the only state in America where homosexuality was not explicitly outlawed. As one legal expert put it, in the 60s “the homosexual was...smothered by law.”

Prior to Stonewall, the gay liberation movement had been characterized by its emphasis on fitting into broader society. In 1969, the first lesbian rights group in America, the Daughters of Bilitis, was still urging its members “to stop the breeding of defiance toward society” and to exhibit “outward conformity” in its newspaper. The riots changed this. The rage that had been suppressed for so long finally exploded.

As socialist Sherry Wolf writes: “What separates the Stonewall Riots from all previous gay activism was not merely the unexpected nights-long defiance in the streets, but the conscious mobilization of new and

seasoned activists in the riot’s wake who gave expression to this more militant mood.” Stonewall would not feature so prominently in the history of gay liberation if it weren’t for the radical activist groups that came out of it.

Stonewall marked a turning point in the fight against LGBTIQ discrimination.

Oppression had to be fought, and the fight had to be coordinated. The need to get organised was evident to the new generation of activists.

An organizing meeting was called by local activists in the days after the riots, and from this meeting emerged the Gay Liberation Front. The GLF took its name from the South Vietnamese Liberation Front, then fighting the US government in Vietnam. From its inception, the GLF was far ahead of the old gay liberation organisations. The activists wanted to confront not only homophobia, but also the whole oppressive, imperialist system. Activist Jim Fouratt compared the attitude of the older LGBTIQ activists to that of the younger generation, stating: “We were a nightmare to them. They were committed to being nice, acceptable status quo Americans, and we were not; we had no interest at all in being acceptable.”

After some debate, the GLF took the position that it should be involved in struggles around a wide range of issues. The activists saw that the struggles for gender and racial equality, for workers rights and against capitalism, were intrinsically linked to the fight for LGBTIQ liberation. In an interview for an underground magazine, *The Rat*, GLF activists stated: “We identify ourselves with all the oppressed: the Vietnamese struggle, the third world, the blacks, the workers...all those oppressed by this rotten, dirty, vile, fucked-up capitalist conspiracy.”

Today, there are many lessons that we who want to fight discrimination can learn from the radical struggles of those who came before us.

We must be anti-capitalist. Capitalism is not merely an economic system – it is a social and political system that rests on the twin pillars of exploitation and oppression. Capitalism saw the emergence of LGBTIQ discrimination alongside the establishment of the nuclear family. In 1970, the Chicago chapter of the GLF wrote in their newspaper: “Many of us have understood that our struggle cannot succeed without a fundamental change in society which will put the source of power (means of production) in the hands of the people who at present have nothing...” A struggle for true liberation must take on capitalism. Anything less is not enough.

Secondly, the way to win demands is not through voting or lobbying. History has shown again and again that attempts to win demands via

these methods alone are bound to fail. The campaign for marriage equality in Australia confirmed the way to win is through mass mobilisation. Activists took on the fighting attitude of radicals that had come before us – rather than asking nicely, we hit the streets in our thousands and made our demand impossible to refuse.

Finally, the generation after Stonewall saw the need to be involved in activism. The fury of the spontaneous riots would have fizzled into nothing had it not been for the militant mood that the activists took on coming out of the experience.

Today the far right is growing all over the world, and homophobia and transphobia are key tenets of their ideology. In Australia, they have continued to grow and gain confidence because of consistent accommodation to their views by both Labor and the Liberals. Since our insipid politicians have shown they have no interest in standing up to the bigotry of the right, it is up to

us to confront it through protest.

Though we have made much progress since the Stonewall riots, our rights are once again under attack. We face different challenges, but we can look to the radical activists of the past to guide us in our fight today.



No Pride in Pride Week

Connor Parissis Doesn't Think Rainbows Are Enough

As I stroll down Eastern Avenue clutching a pride week themed coffee cup in my hand on the way to class, I cannot help but remain critical of pride campaigns that exist purely for some perverted notion of equality clout. Since the marriage equality plebiscite, its been a race, one of which corporation can show how accommodating and chill they are with the LGBT+ community, while doing little to nothing for the community - and the University of Sydney Union is no exception.

It seemed Pride Week was rather one large advertisement for USUEats, which was supposedly meant to have me ‘embracing the rainbow’ with a special pride edition of the USU food truck, where I could purchase 3 rainbow ice cream mocha pieces for \$7.50 – a bargain I’m sure. Or perhaps on the Wednesday, I could have otherwise emptied my wallet with the Pride Themed Monthly Markets, and bought myself a limited edition, pride themed, frank green keep-cup.

Or if I was really feeling quite lavish this Pride Week, I had the option to attend the annual Glitter Gala, at \$45-65 per ticket depending on your ACCESS membership status. It is almost unarguable that the USU seeks to turn Pride Week into a moneymaking venture, reportedly not liaising with the universities Queer Action Collective, but rather just giving them the crumbs to conduct a chalking on Eastern Avenue.

I can sympathise with new LGBT+ students who would feel a huge sense of comfort seeing rainbow colours spread across campus. I can only reminisce how it influenced me, first attending a campus seemingly so open to celebrating queer pride. Yet beneath the cosy, warm feeling that rainbow flags might leave in your tummy lies a far more sinister scheme.

Pride events like this intentionally ignore the fact that queer youth are twice as likely to experience

homelessness; three times more likely to experience depression, half of all transgender Australians have attempted suicide; the list of real issues that demand discussion and address. But you don’t hear about this during Pride Week. You only hear about the rainbow ice cream mocha pieces and pride-themed coffee cups.

It really is quite a shame. 2019 marks the 50th anniversary of the Stonewall riots, and with marriage equality passed, now is the time to start the conversation on transgender rights. Weeks out from a federal election, we should be diverting our money, energy and resources into the Safe Schools program, and removing religious exceptions for discrimination. But, as long as USU board members continue to move further towards the right, any future Pride Week will forever turn away from the real issues that need addressing and towards the pretty and chromatic food you can consume to forget your problems.

Gendered Bodies

Katarzyna Wagner explores bodies and gender.

How does the relationship between gender and the body change as the individual loses bodily autonomy? Conceptions of gender are projected onto bodies according to socially constructed categories based on the sex binary. As feminist theories of gender have questioned and analysed this binary concept, bodies which do not align with this notion have attracted both recognition and contention.

There exist many types of bodies that do not conform to the social structures which uphold socio-cultural discourses; bodies can also transition between different constructs of gender into a twilight zone outside of the traditional gender binary. This means that investigating the relationship between gender and different bodies requires an intersectional approach. For instance, the deteriorating or dying body rejects traditional notions of femininity and masculinity and takes on its own conception of humanity. As feminist scholarship deconstructs traditional assumptions about expression and the body, the idea arises that 'gender' is merely a name we have given to something not entirely definable: as Jung and Franz say, it is 'a name based upon a system of beliefs but not on factual evidence'.

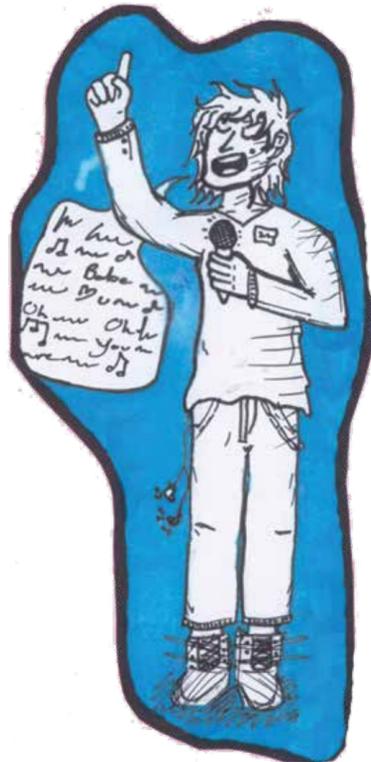
From birth, children are socialised based on their sex and taught to use their bodies in accordance with deeply ingrained social infrastructures. On a corporeal level, we can perhaps consider what some call feminine motility and masculine motility; however, how does the body become gendered once it loses its movement and function? If gender is created through the body, can a body retain gender as it passes between the stages of deterioration, dying and death, when it takes on different forms of movement (or lack of movement) and becomes immersed in a very unique mode of socialisation? In fact, the body becomes lost in a sea of 'ambiguity'; its very existence signifies both life and death as indivisible, but the idea of death as being inherently chaotic implies a loss of control over the body, where it cannot continue to coherently perform gender without copying specific behaviours that suggest adherence to one gender or another.

In social contexts the human body has been used as a conduit for various expressions of gender; it has acted as a symbol which doesn't have an inherent meaning but which has acquired meaning through communication and replication of social constructs. The body has been described as the 'ultimate vessel for expressing identity', demonstrating how it is gendered through interpretation, rather than by any inherent physical or biological characteristic. As gender is inextricably

tied to the social, cultural and political milieu in which acts of performativity occur, the concept of gender itself begins to break down in contexts where regulatory ideals that categorise different types of gendered behavior are not strongly present.

It has been proposed that since deliberate repetition of particular practices creates a space for certain conceptions of gender, then theoretically there should also exist a space where, by a different combination of actions, there could exist a different gender. Scholars argue that gender is always constructed through the body, but what is interesting is that there are situations where the body starts to become separated from the cognitive processes of the individual, and hence from gender as we know it, creating a new conception of how the body is conceived socially. The tension between this concept of gender identity is further magnified once the deteriorating body starts to 'betray' the individual by preventing the performance of gender as the body and the individual start to disconnect.

Our understanding of both disability and gender is derived from biological realities in a cultural system that requires one's command over their body. The deteriorating body becomes the 'Other', an alien entity that experiences unique modes of reception and oppression as compared with the abled female body. This relates to the perfectionistic purification of female bodily functions, where the body that



Art by Oliver Mackie Pawson



loses control is seen as 'transgressing against itself' and becoming a sinful thing, unable to be placed within the comfortable and accepted binary. The way gender is constructed to demand sanitisation of the female body and the idea that its deterioration challenges our concept of socially acceptable behavior is highly relevant to discussions of how women are not encouraged to develop bodily capacity, but instead are taught to actively hamper themselves in the pursuit of femininity. However, in death and dying the body can no longer repeat the actions that constitute femininity.

The 'grotesqueness' of the dying body creates a separation from traditional notions of gender, and hence feminist scholarship is necessary in reimagining this relationship once the boundaries of life and death start to become blurred. In the process of abjection, the individual expels part of their being by labelling it as the 'Other' and creating a boundary between where the body ends and the Other begins. This process helps to create gender through performance, as different subjects abject different things, leading to the creation of the acts which both bring the gendered body into existence and govern it. In deterioration and dying this boundary becomes frayed and ambiguous, as the body itself becomes the Other, with its actions and motions shifting beyond the control of the individual.

While in life the body is governed by imposed constraints along a gendered line, death is the limit of power, a final barrier which when crossed destroys these constraints and creates new conceptions of the body. When analysed through the lens of intersectional feminism, the way that gender is ascribed to a body becomes a complex dynamic between socially accepted ideals and the politics of the individual's location. A key aim of feminist scholarship, literature and activism, has been the liberation of the body from imposed socio-cultural constructions and constraints. Hence, reimagining gender and the body is crucial to empowerment and breaking down the social infrastructures that enable oppression and withhold privilege on the basis of the sex and gender binaries.

Art by Oliver Mackie Pawson

The Grand Tapestry

by Anthony McManus

Fantasy has been a treacherous place for me. Recently, I've had this recurring fascination with the possibility of my being adopted; that my parents, who have raised me over these past twenty years, who have fed me, clothed me, done everything in their power to love me and make me a better person, that these people are not my real parents. And I love it. I love this weird fantasy, this Shakespearean drama. I'd take some DNA test and discover that my real father was a Frenchman named Jean-Jacques Deschamps, and that he was the dream father I had always wanted. Every day, he would venture out from his apartment in the heart of the Neuilly-sur-Seine district of Paris on his chic bicycle, transporting himself toward the heart of the city where he would lecture at the Sorbonne, of course. Discouraging fluently in three different languages, he would teach the greatest French literature known to man - Flaubert, Moliere, Voltaire - to the best minds on earth. They would converge together, huddling over old-leather bound texts to debate the peculiar meaning of a parsed French verb, its meaning lost to the march of linguistic change.

I spend hours imagining this person, Mr Jean-Jacques Deschamps, and the active role he would play in my life. He'd invite me to come live with him in Paris, and every day, after he finished lecturing we would venture into the well-worn streets of Paris. We would pass from Notre Dame to the Latin Quarter, pausing to sip coffee and eat fresh bread from some artisanal boulangerie perched on the corner of a grand boulevard. The shop's striped awning would sprawl out over the pavement,

providing shade from the stark sun above. We'd sit there for hours, discussing everything from the realism of Madame Bovary to the changing politics of the world around us, and then to the mundanities which fill our days and make them grander than the tragedies of theatre. Jean-Jacques would be gay too, a seasoned veteran in all matters pertaining to homosexuality - from the history of LGBTQ+ rights to the desire to find the one, the right one, he'd know it all. He'd be there for me, helping it through me all, showing me what he knew of the world.

Fantasies are fun like that. You can get lost in them, let them to grow into grand illustrations. They can be canvases which encompass great spaces filled with the bright luminescence of colour, a kaleidoscope of intricate brilliance, a detailed image which mesmerises the viewer. I like to get lost in my fantasies, to create the detailed life of Jean-Jacques Deschamps, and of course, to fit myself into the grand journey. The fantasy may seem to focus on Mr Deschamps, but really it is about me: my interference into his life as his long-lost son, a faded but not-forgotten remnant of his past that has grown and matured in the far isle of Australia before finally returning. The prodigal son embraces his father, the children's tale of separation and reunification - I would be, naturally the axis around which the fantasy revolves. The grand tapestry of my imagination would portray Jean-Jacques Deschamps not in isolation, but in unity, with me, there in a candid polaroid of a father and son. We would be smiling, joyful, content, laughing carefreely as the traffic of the Parisian streets continued

to march on.

I can't stay in my fantasy forever. Jean-Jacques Deschamps does not exist. I am not an adopted child. I am my father's son. I am just me. My reality is my current existence. My father isn't the literature-loving, gay French man of my heart's desire. My father doesn't read the classics, or any novel for that matter, preferring the buzzing solace of television to the comfort a book. My father is not a trilingual Frenchman, cycling his way to a university to deliver thought-provoking lectures but rather a monolingual accountant who guzzles his way through a tank of petrol every three days. My father is no all-knowing gay man, but a man who would prefer that gay people weren't real, or at least that his son wasn't one. My father is the exact opposite of my grand fantasies, for he is not my grand tapestry of my luminescent illusions, but rather he is my stark reality. He is the truth of eyesight, through glasses smudged and scratched, a vision abundant with ever-present imperfections.

But he is my father. He is my true father and the only father I'll ever have. I must learn to love him, even when he may not love me. I must incorporate him into my grand tapestry, allowing our imperfections to blend together in hopes of creating a masterpiece to hang in the gallery of our reality. It won't be easy. The truth - reality, our existence - never is. Reality has always been a treacherous place for me.

Romeo

By Mohammaed Awad

Call me over to your house
So you may sleep in a different room.

You tell me you are sick
And still you have the will to
Evade my touch,
Lean off my shoulder
At the cost of my smoulder,
You make me feel like a man.

Like I have no one to cry to.
Have me talking to you more
texting my mother less,
If I saw my mother in you
I'd remember
We hadn't spoken in four days,

That's how I know
This love is no longer blessed.

I didn't touch you for a day
To see how long it would take
For you to hold me,

I waited till tomorrow.

And then the next week.

Here,
Take this cyanide pill
If you ever feel
you might say the words
I love you.

Under no circumstances
do I want this love to be toxic,
no addictive drugs
will be
prescribed at this pharmacy,

this love is like surgery
In the dark,
Poetry in the park,
I gave you Shakespeare
in the stars.

All the gothic romance
complete with the
Tragic pasts,

Without the
Elizabethan class,

We wear Cotton On sweatpants.
Watch them melt into our Adidas
sneakers,
Witness our beards connect
like a choir to a preacher.

Asking God is this love
To be
or not to be,

Indeed we are both Romeos,
I fear we both may pray to the moon
For our lungs to fail,

that we would much rather die,
that we would kill ourselves,
that we would cry suicide,

At the sight
of the death
of our love.

The Problem of Theology

Wilson Huang explores the queer future of theology.

Theology, broadly speaking, can be described as the study of the divine. In that sense, it can include both the philosophy of religion and studies of religion. However, more commonly, it involves the study of religious texts and their history.

example, as John Macquarrie describes in *Principles of Christian Theology*, the Bible not only diverges on trivial details but on questions of ethics and theology, like the issue of marriage and sex. Macquarrie explains that critical research has shown that traditional ascriptions of the

Take the gospel of Mark as an example: according to Delbert Burkett in *An Introduction to the New Testament and the Origins of Christianity*, Mark does not present a virgin birth, nor does he describe Jesus as 'God' or a "preexistent divine being".

My point is not that you necessarily need to reject those beliefs, but that these beliefs, should not be held with absolute certainty. Instead of trying to define fundamental beliefs, we should 'queer' theology by taking a leap of faith and allowing for uncertainty. This, in turn, relates to queerness.

Being queer involves uncertainty. From the moment someone realises they're queer, their whole world can get turned upside down.

Any heteronormative world view is destroyed and there comes a period of unlearning. For me, it may be a question of how I can relate to a society that generally assumes straightness. For many, it is a question of how they can remain in their faith communities whilst acknowledging their queer identity. Being queer means you forge your own path.

In that sense, should the aim of theology be about finding absolute truth, or should it be a journey of faith and uncertainty, a journey where the end is never quite known? As Cameron mentions in *Fundamentalism and Freedom*, "The Bible consists of a collection of maps of other journeys by other people—always interesting and sometimes inspiring. But to prescribe it as the map which everyone must use would be disastrous: none of us would ever get anywhere." I, for one, will never really know what the future will hold.



Art by Oliver Mackie-Pawson

In particular, systematic theology aims to present the beliefs or doctrines of a religion in a coherent and rational account. However, systematic theology is not without its criticisms. To some, it is questionable whether it is possible to adequately describe a conception of divinity, especially when there are many different religions and the possibility of no such thing as a God.

Theology, especially of the evangelical variety, tends to be obsessed with finding the right answers to questions about God. With this, it seeks ways of gaining clarity of belief. This at times leads to the idolisation of religious texts such as the Bible in the sense that they become the be-all and end-all of religion.

However, this is not necessarily an appropriate way to think about God - for

authorship and dates of many of the Bible's books are in fact doubtful or false.

As Peter Cameron mentions in *Fundamentalism and Freedom*, referencing a television series *Jesus: The Evidence*, some of the more common conclusions that biblical scholarship has reached include that the gospels were not the disciples' eyewitness accounts, Jesus did not say some of the things that he is quoted to have said, and that the gospel of John is not as much a historical account but rather a theological construction by whoever wrote it and their community. Despite this, even religious liberals can accept ideas such as the virgin birth, resurrection and the holy trinity without question. This is regardless of the evidence to the contrary.

Queer Artists Here and Now

Klementine Burrell-Sander and Jodie Jackson want you to queer up your Spotify playlist with a few more LGBT artists that you really need to be listening to.

Seeing your identity reflected in the art you consume can be powerfully validating and if nothing else, listening to endless boy-meets-girl songs can get plain boring when you know that that's never a story you're going to relate to. Finding queer artists who deliver popping beats and beautiful lyrics that actually vaguely resemble your own experiences? That's not something any queer should be missing out on.

King Princess is a gay gender-queer singer-songwriter, producer and multi-instrumentalist from New York. Plus, she's dating the amazing Amandla Stenberg, a non-binary and pansexual actress known for playing Rue in the *Hunger Games*, who also wrote one of King Princess' hit singles, *Pussy is King*. Check out Talia as well for a solid bop.

Courtney Act is a pansexual, polyamorous drag queen from Brisbane who you might have seen on *Australian Idol* if you were watching it back in 2003, or on *RuPaul's Drag Race* more recently. She also happens to be a queen of electropop as both a solo artist and with the AAA girls.

Brendan Maclean, gay singer-songwriter, actor and self-described 'blade of queer communist glory' has been bringing the queerness to our radio waves since back in 2007, when he was a music presenter on *Triple J*. Nowadays he's a bigger part of the action, releasing singles like the popular *Stupid and House of Air*, the lat-

ter being released with a very gay, very graphic and very controversial music video (it's only available on Vimeo, but well worth checking out).

Cub Sport is a four-piece band from Brisbane who know how to deliver exactly the kind of songs about queer self-love that we all need more of - just have a listen to *Party Pill* to get your fill of good gay vibes for the day. Plus, as an added wholesome bonus, front man Tim Nelson and keyboardist/vocalist Sam Netterfield got married last year.

Kevin Abstract is a gay solo rapper but you might also know him as the front man from *Brockhampton*. Put on *Empty* to hear some of his queer beats.

Mykki Blanco is a transgender rapper, performance artist and poet from California. *Wish You Would* is the song we'd have to recommend today.

Mal Blum is a non-binary artist whose style incorporates rock, punk and folk. The lyrics for *New Year's Eve* are bittersweet but disgustingly relatable.

Courtney Barnett is a home-grown lesbian from Melbourne who's made a name for herself as a singer-songwriter with HER distinctive Aussie accent and smart, funny lyrics. *Pedestrian at Best* is the perfect introduction to her profound but easy-going style.

Alex Lahey is a multi-instru-

mentalist lesbian whose latest album, *The Best of Luck Club* has just come out this year. Check out *Every Day's the Weekend* to get a taste of her catchy, addictive style.

Janelle Monáe releases wonderful pop bangers, with rhythm and hooks to keep you dancing for days. *Make Me Feel* and *I like That* are easy recommendations.

Even if you have no idea what style you're into - or just want a variety of music to suit your partying/studying/chilling needs - the *Transcend Playlist* available on Spotify can help you discover new LGBT artists.

Hey! Are you:

- Queer
- Female
- Non-white
- Disabled (whether physically or mentally)
- Really into the environment?

If you answered yes to any of the above, it sounds like USyd might have the perfect collective for you. Collectives are groups on campus who focus on specific issues – they're a bit like a club or society, but better at fighting against the prejudiced, unjust practices of the white supremacist capitalist patriarchy that bring harm to so many of us! Joining a collective is a great way to learn more about issues and help bring about change, but it's also an excellent way to meet amazing people who share your views and with whom you can share your experiences without judgement.

The collectives are officially run by the SRC, and WoCo, QuAC, DisCo and ACAR are autonomous groups, meaning that you can only join if you identify as a woman (or non-binary), queer, disabled or non-white person respectively. The Enviro Collective is open to anyone who doesn't want our planet to be completely ruined, though!

Women's Collective

The University of Sydney Women's Collective (woco) is an intersectional, feminist, activist group who are most active around issues of sexual assault on campus and abortion rights. We have existed for over 50 years on campus and are committed to continually improving the lives of women and non-binary students. We recognise that all oppression is interconnected and stems from a place of exploitation under an unfair capitalist system. We especially recognise the struggles and resistance of Indigenous women and gender diverse people in fighting back against the colonial structures which have been imposed onto them. We must always prioritise Indigenous voices in our activism and advocacy, and especially those of Indigenous women and queer people. We strive to work with all intersections of persecuted identities in order to create a better world in which equality is achieved. There is no pride for some of us without liberation for all of us.

Woco meets regularly for meetings as well as hosting events throughout semester. Contact us via Facebook (University of Sydney Women's collective) Instagram or Twitter (@usydwoco).

(Written by Women's Collective convenors Layla Mkhayber and Jazzlyn Breen)

ACAR (Autonomous Collective Against Racism)

ACAR is open to anyone who identifies as a person of colour, indigenous or in any way marginalised by white supremacy and aims to fight race-based prejudice and white supremacy in all its forms. The collective is regularly involved with rallies and other activism both on and off campus, and frequently collaborates with other collectives such as CRAC (Campus Refugees Action Collective).

ACAR hold regular meetings, usually on Mondays at 1 pm or Thursdays at 2 pm. You can get involved by joining the Facebook group (ACAR: Autonomous Collective Against Racism) or chat to the Ethno Cultural Officers, Ellie Wilson and Himath Srinivasa.

QuAC (Queer Action Collective)

The Queer Action Collective is focussed on queer rights and welcomes all members who identify as queer, including those who are gay, trans, bi or non-binary. We aim to make all queer students feel comfortable on campus, and fight the many prejudices that stand in the way of queer liberation. While much of the activism that QuAC organises centres on queer rights specifically, we recognise the inherently intersectional nature of queer oppression and work closely with other collectives at USyd as well as with non-university groups to ensure that our fight against prejudice and hatred does not exclude or harm any other oppressed group. Instead, we acknowledge that true liberation for LGBTQI+ people cannot exist unless it deeply involves and supports indigenous people, people with disabilities and people of colour.

QuAC generally meet weekly on Tuesday at 12 pm or Wednesday at 2 pm.

Meetings are held in the Queerspace in Manning House, which is also open to all queer or questioning students at any time. To find out more, join the Facebook page (USYD Queer Action Collective) or email the Queer Officers (Peter Burrell-Sander and Steff Leinasars) at queer.officers@src.usyd.edu.au.

Enviro Collective

The Enviro Collective is a group centred around climate justice and environmental welfare. They organise many fundraisers and events throughout the year, including a mid-semester roadtrip that allows students to observe environmental issues first-hand, engage in citizen science and participate in work that aims to offset the effects of poor environmental policy and practice. The Enviro Collective recognises the impact of white colonisation on Australia's ecosystem, and strives to work with indigenous people to undo the damage wrought by an industrial capitalist society. They also help out at the Community Gardens near Cadigal Lawns, and would love for you to come along at 4 pm on a Monday to pull up weeds with them!

The Enviro Collective meets weekly, at 4 pm on Wednesdays. The meeting is held at the Manning House Sunken Lawns, or in the SRC in rainy weather. You can contact the Enviro Officers (Alev Saracoglu and Alex Vaughan) at environment.officers@src.usyd.edu.au, or join the Facebook group (Usyd Enviro Collective 2019).

Disabilities Collective (DisCo)

DisCo is a collective for anyone with a disability, which they define as "long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others." You don't have to identify as disabled person to participate in the collective, and DisCo welcomes people with mental, chronic and terminal illness as well as those who are neurodivergent. Their goals are advocacy, representation and activism, and are involved in action like demanding better accessibility from our public transport systems.

DisCo currently doesn't have weekly meetings, but will be organising social events throughout the year. You can contact the Disabilities Officers, Hayden Moon and Wilson Huang, at disabilities.officers@src.usyd.edu.au or join the Facebook group (USYD Disabilities Collective).

A number of other collectives do exist on campus – check out the USYD SRC website to find out more.

Indigenous Collective

Akala and Thomas are the office bearers for the 2019 Indigenous Collective, and are meeting and getting to know all the new and existing Indigenous students at the University of Sydney. The Collective is here to support and guide all Indigenous students as they navigate University life. They're here to listen to your issues and ideas, give advice and support as well as be that extra helping hand and friendly face around campus – anything that can't be solved directly, they know where to find help and will be there with you until it is solved.

In 2019, they are striving to create an environment on campus that promotes Indigenous voices and creates action through a holistic Indigenous presence on campus across all disciplines, ages, origins and perspectives. They look forward to running multiple event throughout the year both within the University as well as in the local community ranging from Indigenous performances, sporting events and inviting Indigenous elders to campus to pass down their experiences.

They also look forward to continually amplifying Indigenous voices and working towards creating a campus that is culturally aware, competent and engaging.

Contact them at indigenous.officers@src.usyd.edu.au

Half-In, Half-Out

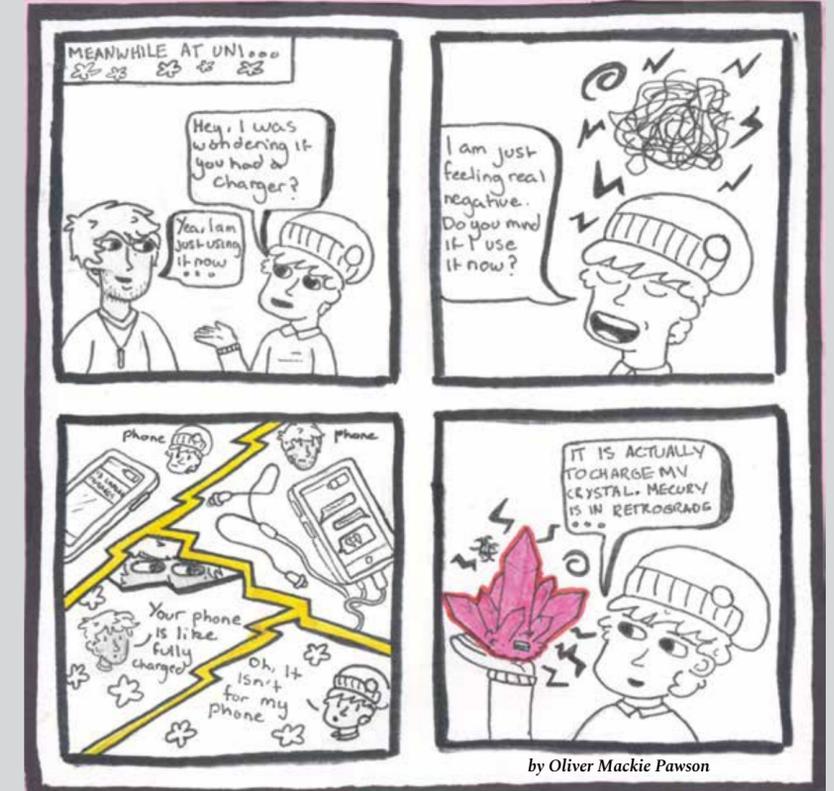
Anthony McManus is out. Except when he's not.

There seems to be this pervasive misconception that once you're out, you're out, completely, ready to express your sexuality in every way, shape and form. However, as I quickly realised, this is far from the case. Whilst the mass Facebook post does some work for you, for most people, coming out is done repeatedly, on a case-by-case basis. Even once you've come to everyone, there's always the daunting task of figuring out when to come-out to new people you meet and befriend. Whilst some advocate for an ASAP approach, I personally can't seem to muster the will to do the same. I consider myself to be half-in the closet, half-out of the closet. I've only come out to a handful of people within my life, ten, fifteen at most, plus some random people who have been at the right place at the right time and have managed to put two-and-two together. Luckily, I've been blessed with amazing friends from this university who've not only helped me come out but also shown great compassion and love in helping me figure out my sexuality. From those who provided direct guidance, to those who were offered silent, but valued support, I'm forever grateful.

“...there's always the daunting task of figuring out when to come-out to new people you meet and befriend.”

I'd recommend to anyone questioning their sexuality to find an LGBTQ+ person to converse with about their thoughts. I don't think I would've ever come out if it weren't for my wonderful LGBTQ+ friends, who showed me the normalcy of it all. I didn't grow up with any LGBTQ+ people within my life, but thanks to my friends, I got to see that LGBTQ+ people are just that, people, who can and deserve to live normal, happy and productive lives. I first came out to them, not in some big grand confession, but in a subtle questioning. On some fateful day in August, I asked one of my friends, Thomas*, when he first started to question his sexuality. With that question uttered, there was no turning back, and I finally began to open the door of the closet. From there, I told the rest of my friends, who, as anticipated, accepted with gracious and wide-open arms, as loving friends always should.

After telling my main group of friends, I decided to tell my friends from my Mandarin class. With them, it was a bit different, as I didn't really know what to expect. I wasn't anticipating homophobia, but at the same time, I had no definitive answer as to whether telling them would be a good idea. But I decided to take a



by Oliver Mackie Pawson

leap of faith. Telling my first friend from the group, Hunter*, has proven itself to be the most nerve-racking event of my life. Out near the stairs of Town Hall, at about 7:00PM on a Friday night, getting ready to go out in the city. Hunter had arrived first, and I second, and so we began to discuss the recently finished exams. When the conversation got to a point where I could segue my coming-out into the conversation, I took my chance, and then blurted it out. In my overwhelming nerves, however, I couldn't say it in English, and so, with some crude Mandarin, I came out to him.

I've only recently realised how great his reaction. Not disgust or horror, thankfully, and not overwhelming joy or support. But indifference, an accepting indifference. He didn't make a big fuss either way but accepted it and was okay with it. He realised the reality of the situation before I did. I was gay, yes, but that didn't change the fact that I was still me, with all my flaws and all my perfections. All that was different was that I liked people of the same sex. That didn't mean everything about me had changed, or that I was now some completely different person. I was, and I am still me. So, thank you, Hunter. I'm forever grateful for that. In truth, I consider it to be my first coming out, more so than telling Thomas. Because it showed me that everything was going to be okay and that I would be normal at the end of it all.

However, other than my friends from university, my coming-out has been quite limited. In fact, I've only ever told people I've known since going university, and as

such the people who dominated the first nineteen years of my life have utterly no idea of my

sexuality. In particular, my parents have no knowledge of my sexuality. My parents are the stereotype conservative Catholic: Mass every Sunday, prayers recited every day, rosary beads always in the pocket, conservative beliefs about everything from abortion to euthanasia. But with sexuality, it's a bit more confusing. They love Will and Grace and my dad encouraged me to go to Mardi Gras, but they voted "No" and my father scoffs at the idea of drag queens.

This constant confusion as to their true feelings on the matter has left me utterly scared and unwilling to come out to them. At best, it will be a reluctant acceptance, at worst, a disownment. My fears, of course, lie within the latter. Not only for the social and mental trauma this would cause, but also the financial stress this would have on me. Unlike with my friends, who I could easily live without if they weren't accepting of it, I certainly cannot live without my parents, financially and emotionally. So, for now, I remain in the closet to them. Maybe in four years, when I graduate and (hopefully) find a full-time job, I'll consider coming out to them. But even then, I would've only have solved my financial problems. For the social and mental trauma, I'll need to find a way to deal with it. Luckily, I think I've got some amazing people to help deal with that when the time comes. But for now, I'm half-in, half-out.

*Names changed for anonymity

I Never Said Goodbye

Trigger warning: suicide, grief, self harm, death, transphobia

My friend died on a warm evening, this time one year ago.

The world was at its best, in all its glory, showing us the beauty we often fail to notice.

That's what scares me the most, that she could take her life even when the world was showing the rare patterns of its kindness.

Maybe that's why the glistening of the moon's rays on my shoulders makes me walk carefully, step by step.

I watch my feet produce each stride, just in case they decide copy what hers did.

She was gone before I could say goodbye

The light behind her eyes faded out as her irises turned to the sky, letting dust filled moonlight settle into abstract shadows across her body.

Warm nights bring me back to imagining what I was doing when she faded.

Was I running my hands through honey suckle, or lying on my back touched by grass and leaves.

Was I letting my mind wander through the leaves of trees as I wandered through the park near my house.



If I had been bored that night would I have texted her, after all, we had only spoken two hours before.

If I'd known, would I have sprinted to her house and held her together like stitches?

Would I have cradled her in the cavity between my shoulders with all the other best parts of me.

Would I have let her cry into my t-shirt, not caring about the wet stains left in the fabric.

I would have picked her

up and taken her to the garden she created.

I would have pointed at every plant and spider fighting for survival.

I would have made her trace my fingerprints until she forgot to listen to the suicide carving his name into her skull.

I would have picked her a frangipani and placed it behind her ear.

I would have helped her place all her hurt in the damp earth and watched as it grew into something beautiful... blossoming like she did.

Her death is a reminder that even nights full of honey suckle, warm wind and flowers and clear skies

will not suddenly force someone into happiness.

That even nights full of warm air and unbroken dreams will not banish all thoughts of death that manifest themselves in the folds of someone's brain tissue.

She is gone, I have forgotten the sound of her voice.

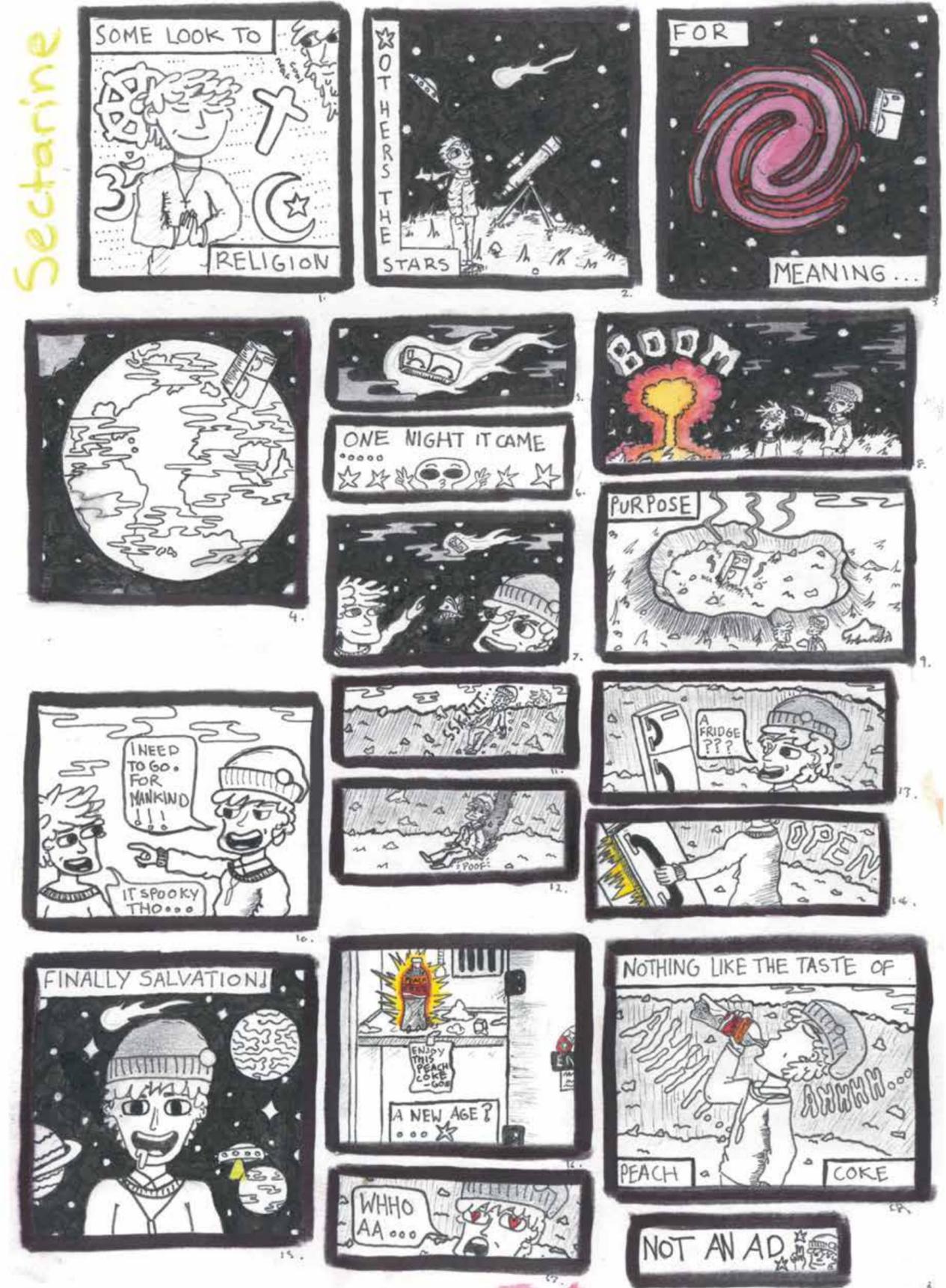
She is gone, I have forgotten how it felt to braid her hair.

She is gone, I have forgotten how her breath felt against my cheek when I pressed my head into her chest.

She is gone, I have forgotten the beat of her heart...

She is gone and yet the moon still dares to shine on my skin!

- Hayden Moon



by Oliver Mackie Pawson

President

Jacky He

Code of Conduct Review

On Tuesday this week, student representatives from different student organisations will be presenting at the Academic Board regarding the University's Code of Conduct document – which is perhaps unfamiliar to most students studying at the University. The student representatives share a strong sentiment that the

Code of Conduct, when you view it, has a commanding and formal tone and uses language that is a little inaccessible for students. From our perspective, these have been the key reason why students have very little idea about the content of the Code of Conduct – or in some cases, its existence. If you have any suggestions how the current Code of Conduct

should be changed, or if you see a problem with the current document, please provide your feedbacks at <http://forms.gle/C1b6E4zvwRtdGVNb6>, we would love to hear any input from you!

Open Learning Environment & Dalyell Scholar Units

Last Wednesday, the Interdisciplinary Board Meeting

or Study Abroad. Currently, the University is reluctant on introducing additional 6 credit point OLE units to the system despite previously they did examine the possibility of doing so. The agenda item would be raised again in the UE Education Committee in May, and I will provide the student community with any updates on relevant decisions that are made!



Ask Abe

SRC caseworker help Q&A

Centrelink: Keeping track

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,

Centrelink get lots of stuff wrong. Lots. When a Centrelink worker accesses your file their computer generates a receipt number for that transaction. If you keep a record of that receipt number (you can email it to yourself), you can trace back the information that they gave you, and that you reasonably believed to be



true. In the future if that turns out to be false information, or if they say that you didn't tell them something when in fact you did, you will then have the receipt to prove what you are saying is true.

If you have an interaction with someone at Centrelink and they do not access your file, you will not have a receipt number. In this case, instead, ask them for their name and note that down, 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 VERY helpful.

Abe.

Renting your home: Dealing with the paperwork



There are so many bits of paper involved in renting a house. Some of these can end up being worth hundreds of dollars to you, so it's definitely worthwhile knowing what to keep and what you can throw. If there is a chance that you might lose an important document, scan or photograph it, and email it to yourself for safe storage.

Tenancy continued...

Contracts and Leases

You should receive a lease or contract outlining the conditions of the home you want to rent. Never sign a lease/contract until you have visited the property yourself. You cannot rely on photos alone, as sometimes false or old photos can be used by property owners.

The lease/contract should be written in English and signed by the landlord. It is also important that you know what that person's full name is, and where you (or the Sheriff) can contact them.

Please read your lease/contract BEFORE you sign it. If you would like an SRC caseworker to read it for you, just email a copy to help@src.usyd.edu.au Regardless of whether you do not understand or agree to a clause in the lease/contract, if you have signed it, you will be bound by its conditions. You should always keep a copy of your contract/lease.

Receipts

You should receive a receipt for anything you pay to your landlord or housemates. This includes bond, rent, bills, deposits, etc. Your receipt should have the amount that you paid, what it was for, the date, and the home address. The landlord/housemate should also sign it. Again, it must be in English. If you have paid by a bank transfer you should still ask for a receipt. There are some situations where the landlord is not required to give you a receipt, but there is no harm in asking. You should definitely keep all of your receipts.

Condition Report

The Condition Report is what you and the landlord both agree as being the

condition of the property at the time that you moved in. If there is any damage to the property, beyond reasonable wear and tear, you will be liable to pay for its repair, unless it is noted in the Condition Report. In addition to the Condition Report it is a good idea for you to take photos of the property (e.g. anything broken, damaged, or dirty) and email them to your landlord. This will "timestamp" those photos and will allow you to refer to them at a later date to show that whatever damage you are being blamed for, was already there when you moved in. You should always keep a copy of the Condition Report and the photos.

There are so many bits of paper involved in renting a house. Some of these can end up being worth hundreds of dollars to you, so it's definitely worthwhile knowing what to keep

General Communication

It is a good idea to email your communications to the landlord. This will give you a record of the time and date that you spoke, and exactly what was said. If you have a telephone conversation with the landlord it is a good idea to send a follow up email confirming what was said during the phone conversation. It's a good idea to keep these on your email account.

The SRC has caseworkers trained in many different aspects of housing law. You can email your questions to help@src.usyd.edu.au, or if you prefer a face-to-face appointment call 9660 5222 to book a suitable time.

Vice President

Dane Luo and Caitlyn Chu

Vice President Consultation

The Vice President consultation drop-in times are every Thursday 11am to 1pm in the SRC offices. Come and have a chat! For satellite campuses, email us at vice.president@src.usyd.edu.au.

Check out our new website!

Over the past few weeks, we have been working to update the SRC website. Check out the new template and see what we do at www.srcusyd.net.au. If you have any feedback on how the website looks, email us.

Health Day

This week, we are hosting Health Day in Mallet Street on Tuesday 16 April 2019 from 11am to 2pm. In week 9, there will be a second Health Day in Cumberland on Tuesday 30 April 2019 from 11am to 2pm. We hope all students can come and hear from SRC and SUPRA caseworkers at the SRC, University student support services, NGOs and local organisations.

Welfare Week

Our next big initiative is WELFARE WEEK, which

will be happening on week 3 of semester 2. It will engage students with events on Eastern Avenue, with students from all campuses welcome to attend. The purpose of this would be to showcase all the services provided by the SRC, USU and University, and local community organisations whether it be financial, personal health, student housing, academic etc.

Know your Student Rights - Appealing a Mark

You can appeal an 'academic decision' within 15 working days.

The first stage is an informal appeal. Attend the assessment review session, look at model answers or ask your UOS coordinator for the breakdown of your final mark and a marking rubric. Get an understanding of why you received that mark, and know exactly which section you would like to appeal.

If you're not successful with that appeal, and you believe there was a breach in policy in the way your work or your appeal was assessed you can go to the second stage and make a formal appeal to the faculty.

You have 20 working days from your UOS coordinator's decision to submit this to your faculty. Please note that you cannot make an appeal at this stage on the basis of academic opinion. There has to be a breach of policy or procedure. Go on <https://bit.ly/2W8iSPw> to see how to appeal for your faculty as some have specific forms or emails.

If you need any help, seek advice from a SRC caseworker. They are welcoming, free and can provide confidential advice.

Interfaith Officers

Julia Kovic, Keegan Mason, Olivia Wang and Angela Zhang

The Interfaith Officers extended their support to the Muslims Down Under and the Sydney University Red Cross Society's joint event We Stand with Christchurch, a memorial

service which occurred on the 25th of March on Eastern Avenue. We did this through expressing our condolences publicly and providing a calico banner where people wrote

messages of solidarity to people affected by the tragedy. We have sent this banner to Al Noor Mosque in Christchurch to be a sign of our sympathy and encouragement. The Interfaith

Officers of the SRC hold the conviction that people of all faiths have the inalienable right to gather for worship, free from fear. And we have notified various faith groups on campus

of our willingness to hear from them and their concerns.

Women's Officers

Gabi Stricker-Phelps and Crystal Xu

Female Alumnae Career Panel

We are in the process of confirming the list of female alumnae for our entrepreneurship and career mentoring panels. There will be one focused on women in STEM fields and one focusing on women in Humanities and Commerce fields. If you have a suggestion make sure to get it in ASAP! We also met with the Careers Centre to discuss student feedback about university career services and specific programs for helping women students get more career-ready!

Sanitary Item Project

Get free sanitary items from the newly crafted purple box in the front of the SRC. There has been an increase in the number of students accessing the free sanitary items. Signage and posters will continue to be put up around university in the following weeks.

Attendance at #Feminist Conversation

The Feminist Conversation brought together the self-proclaimed "bad feminist", Roxane Gay, and the self-described "factual feminist",

Christina Hoff Sommers to discuss about many heated topics, including intersectionality, gender roles, the gender pay gap, violence against women and the #MeToo movement. Crystal attended the conversation to hear different views about feminist from two different ends of the spectrum and to acknowledge the current trend of the developments of female's rights in various countries.

Shared Table Event

The Shared Table event gave us the opportunity to meet

and converse with 50 women from diverse backgrounds over plates of food and packing 'the Good Box' for local homeless women. We would like to adopt a similar event structure and invite 'The Good Box' to Sydney University to run a similar event particularly in the lead up to Mother's Day bringing young women of different cultures together to help other women. Stay tuned if you're interested!

Female-focused Journalism

We are still seeking any contributors for ENID, an online hub of USYD women's opinions,

work, thoughts and issues. If you have an interest in writing, illustrating, photography, playing a musical instrument, performing, or have anything else in mind let us know.

Your Council at Work

The 3rd Ordinary Meeting of Council was held on Wednesday April 3, 2019.

There were 3 resignations at this Council from the joint Education Officers James Newbold and Yiting Feng; Yiting Feng also resigned from the Council to the next willing member on her Council ticket, Xinyue Zhang; and Jingrui Xu resigned as a Director of Student Publications (DSP). Elections were held for Education Officer and the one DSP. James Newbold and Jingrui Xu (16 votes) were jointly elected to the position of Education Officer, defeating Lily Campbell (12 votes) with 5 invalid ballots cast. Sean Perry was elected unopposed to DSP role.

Reports were received and accepted from the President, Vice Presidents, General Secretaries, Education Officers, Women's Officers, Disabilities Officers and Sexual Harassment Officers. These reports outlined the work and events being coordinated by these Officers since the last Council meeting. There were also reports tabled from the Residential College Officers and the Welfare Officers but the Council was unable to consider those reports before the meeting lost quorum at 10:52pm.

There were 10 motions tabled at the Council meeting and one moved from the floor. Seven of those motions were voted on before the meeting lapsed. The first motion of the night was called from the floor in support of a protest held in Canberra on Friday 5 April 2019 opposing the deportation and denial of permanent residency of a Queanbeyan family because their son Kinley is deaf. The motion's action was that the SRC endorse and publicise and endorse the action on Friday and any future action organised by the NUS Disabilities Officer on the issue. The motion was passed.

The first motion on notice was carried over from the previous meeting on 6 March 2019. The motion called on the council to condemn the actions of Bettina Arndt on campus; that her rhetoric undermines the work being done by activists to make campus safer for women and non-binary students; that victim blaming is dangerous to student welfare; that the SRC stand against any future actions of Arndt's on this campus; and the SRC support the work of the University of Western Australia's Student Guild in their opposition to her talks on their campus. The motion was passed.

The second was on the visibility of the SRC and called on all representatives and members of Council to go to more effort to formally and informally promote the works and

services of the SRC, and that the SRC work with the University to find ways in which the University can help promote the SRC's services particularly to first year students. The motion was passed.

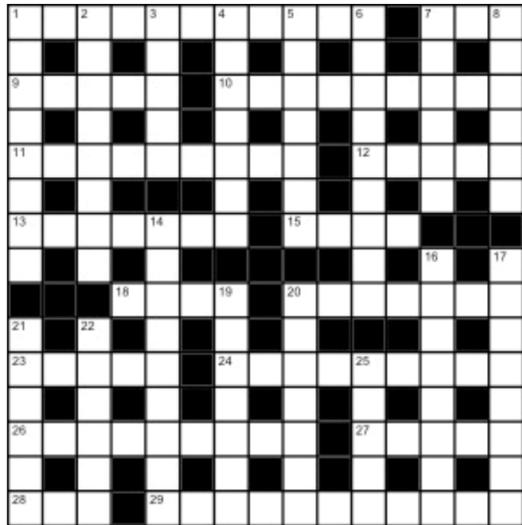
There were two Regulations change motions. The first was for the creation of an autonomous edition of Honi Soit for students with a disability. Honi Soit Disabilities Edition (Disabled Honi) is to be where possible organised to coincide with Disability Inclusion Week. The motion carried. The second was to alter the title for the Disabilities and Carers' Officers and an alteration to the affirmative action provisions. This motion removed Carers from the title of the position, and altered the definition of a student with a disability to match the UN Convention on the Rights of Persons with Disabilities definition. The motion was passed.

The 5th motion on notice was on abortion rights. It asked that the motion be shared in full on the SRC Facebook page; that the SRC support campaigns to decriminalise abortion; and that it also support counter-demonstrations to measures seeking to restrict access to abortion and the outfits that support those restrictions. The motion carried.

The final motion for the night was in support of the victims of the Christchurch massacre and asked that the SRC write to the Al Noor and Linwood Mosques in Christchurch expressing condolences on behalf of the University of Sydney undergraduate student body; and that a photo be taken and put on the SRC Facebook page to show support for the Muslim community and the SRC's commitment to fighting Islamophobia. The motion was passed.

The 4th regular meeting is scheduled for Wednesday 8 May 2019 at 6:00pm in the New Law Lecture Theatre 026.

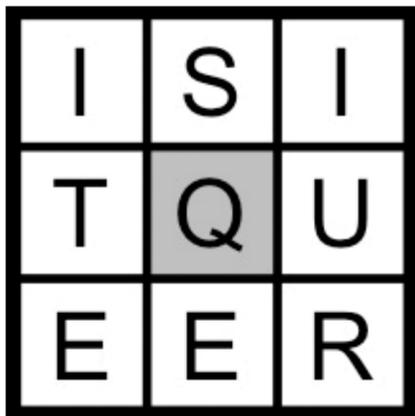
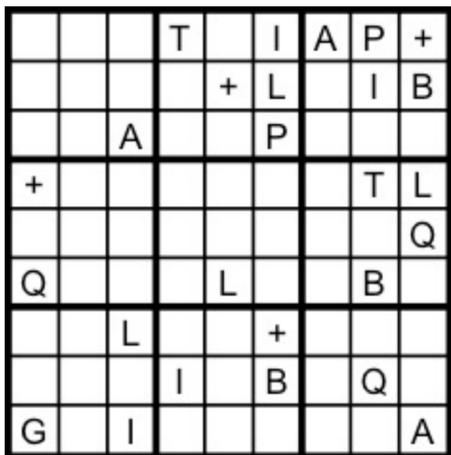
This is a reminder that the meeting is open to all members of the undergraduate student body at the University of Sydney so if you are interested in learning more about the Council, feel welcome to come along. If have a motion you would like to put forward for the Council's consideration, email the Secretary to Council Julia Robins at secretary.council@src.usyd.edu.au to have it tabled on the agenda, or if you have any questions about how to put together a motion.



- Across
- Underground American LGBT subculture from which modern drag originates (4,7)
 - You always end up at this Oxford St venue! (3)
 - First name of My My My! singer (5)
 - Best edition of USyd student newspaper (5,4)
 - Unbuttoned top (4,5)
 - First name of lead actor in Brokeback Mountain (5)
 - Greek goddess of the hunt, protector of girls (7)
 - Lacking in worldly experience (4)
 - A party, for calming all your nerves (we're spilling tea and dishing just desserts) (4)
 - First name of Make Me Feel singer (and absolute style icon) (7)
 - Oily fruit (5)
 - Kinda weird (9)
 - One whose election is contested (9)
 - Include; rely; aristocrat (5)
 - Ladies who like ladies (1,1,1)
 - Not cisgender (11)

- Down
- Lesbian DC superhero (8)
 - Turned to expectantly (6,2)
 - Fancy cooks (5)
 - They're fluid (7)
 - (Of food) leftover (7)
 - Capricorn for one, Virgo for another (5,4)
 - Not involving questions of right or wrong (6)
 - Pielike dish (6)
 - What you've come here to see (4,5)
 - In all or most respects; comprehensive in extent or depth (3-5)
 - Map projection that makes Greenland (2,166,086 sq km) look the same size as Africa (30,370,000 sq km) (8)
 - Type of beverage sold at Coco, Gongcha, Easyway, Starbucks (4,3)
 - Kind of outerwear (7)
 - Not a seacow, or a female elephant (3-3)
 - Fish which gave its name to Gilligan's Island boat (6)
 - One's place in an ecosystem (5)

This week's puzzles provided by El Snake



Words must contain at least 4 letters.

- 6 words: The DJ just played Village People and Wham! back to back!
 10 words: There's someone voguing on the dancefloor!
 14 words: OMG, there's a drag show at nine-thirty!
 18+ words: THIS IS A GAYS ONLY EVENT, GO HOME!

- Across
- A gelt girl at queer USU event (7,4)
 - Clean hair (3)
 - "Oh", you said as soon as love removed weight (5)
 - Planet holds off-grid, Aussie-first pride festival (5,4)
 - Viewers prepare for optic discomfort (9)
 - Piano is emitting some sound (5)
 - Cool, I ate fan out (7)
 - Me and alien make contact (4)
 - It's on us! (4)
 - Become involved in, say, returning with colour and love (3,4)
 - Flex trapezoids some more (5)
 - Beast-lover swallows short boat, gets stomach pain (9)
 - Two gay men flourish (4,5)
 - Bird-Champion Newton (5)
 - Text me first within seconds (3)
 - Inappropriately excited our leery son (11)

- Down
- Kind of maths encountered in ogre-y swamp (8)
 - Badly end union for dirty joke (8)
 - T.T about short social media message (5)
 - Violent frenzy from sheep on Ellen (7)
 - Am hiding friend in "LGBTQIA" (7)
 - Friend of the community pronounced: loveless gnome not loveless (9)
 - Wizard owners of Sydney Aquarium (6)
 - Sofi shade for dad's phone (6)
 - Half-nude during anal fuckodrugs for regular cost (6,3)
 - Not Straight Nico runs for Queer Party in Sydney or Melbourne (8)
 - Lemons destroyed heartless lady in earnest (8)
 - Pacifier takes bus up to do her in a Cockney accent (7)
 - Ingredient, say, from the South, possibly Central American? (7)
 - The French leader misses the last Greek island (6)
 - Dildos beginning to stretch upper back muscles (6)
 - Teen who said: "Search website!" (5)

'Frogs were gay all along, scientists say'

For years, many upright and definitely-not-homophobic citizens have been concerned over claims that chemicals added to municipal water supplies by local governments have been causing an alarming surge in the number of gay frogs. Just this month, a new paper reveals that the frogs were in fact gay all along. As it turns out, while the government may be adding chemicals to the water, no difference in mating or copulation was noted between frogs in the natural environment and lab specimens that were restricted to drinking and swimming in expensive alkaline filtered water that

only comes in glass bottles at health stores. "It's actually not as big of a shock as you might think," said head scientist, Dr Alan Frankton when asked for comment on his ground-breaking new work. "Homosexuality is actually observed in animals quite frequently." Unfortunately, the rest of his words were drowned out by noise from outside the facilities. Upon investigation, our reporter found a large crowd of middle-class white people chanting about conspiracies. First the frogs - next our children I'd rather have ruined teeth than a gay son



BHP: producing rainbows since way back

Many companies whose profits are based on retailing petroleum products are criticised for their lack of contribution to global welfare. The new CEO of BHP argues that this characterisation is unfair, citing the steady production of rainbows by his company throughout the years. "Every time there's an oil spill, what do you see?" he challenged reporters at last week's press conference about a disastrous spill in the Great Australian Bight. "Rainbows, that's what." The CEO's position appears to be that BHP is personally responsible for the phenomenon of oil-based

products creating a miniature rainbow as sunlight hits the oil's surface. In addition, he claims that these rainbows, which may be recognised as naturally occurring, are produced specifically in support of the LGBT community. "Rainbows for the fairies, that's what we do," the CEO told reporters. He refused to comment on the company's policy of not promoting women due to 'family concerns' or claims that gay applicants for the company are routinely turned down on the basis of 'not being the right culture fit' for the company.



Therapists discover new technique for downplaying homophobia

Many queer people struggle with coming out to homophobic family members. While pre-existing approaches have involved ongoing mental and emotional support, improving education and combating the oppressive stereotypes forced upon queer people, therapists have developed a novel technique for helping people to deal with homophobia in daily life. The technique, dubbed the 'glitter revolution', centres around throwing large handfuls of glitter at anything homophobic. Once disguised by the colourful sparkles that will eventually make their way into the ocean and cause unthinkable damage to

marine life, homophobia is deemed by straight white therapists to be, like, way less harmful. How could a politician who refuses to endorse educational programs that offer support to queer children possibly be homophobic if he's covered in pink glitter? It's just not likely, argue therapists. While the method has received some criticism from queer patients, who raise issues like "Rainbows and glitter don't change how many trans people are injured in hate-based attacks," and "A sparkly pink company that doesn't condemn conversion therapy isn't really that gay-friendly," the therapy has gained traction worldwide.



THE REVOLUTION OR EVOLUTION

ACCELERATING, ONWARD AND
UPWARD
A CROWD MARCHES, ROARS
YOUR PUPILS ARE DILATING
AWAY FROM THE CLAMOUR. SEEDS
GERMINATE PATIENTLY
UNDER THE SUN AND SOIL
YOUR MIND OSCILLATES BETWEEN THE ALLURE OF
STEADINESS, AND THE TEMPTATION
TO RISE

CATEGORIES
NON-FICTION
(800 WORDS)
FICTION (2000 WORDS
OR 40 LINES)

**PRIZES PER
CATEGORY**
1ST - \$1000
2ND - \$500
3RD - \$250
PEOPLE'S CHOICE - \$50

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