



#6 queer issue
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CONTENTS

GUEST EDITORIAL	5
NEWS	6
ISOLATION	10
ALLIES (IN NAME ONLY.)	12
LET'S TALK ABOUT INTERSECTIONALITY, BABY!	14
IRREGULAR OBJECTS	18
POETRY	19
QUEER BOOK CORNER	20
#NOTALLWOMEN (ARE DESERVING OF MY RESPECT)	23
HOW TRANSPHOBIC ARE YOU?	24
TE IRA TANGATA	27
PUZZLES	28
HOROSCOPES	30

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Queer Rights Officer Craccum Pride Address

THEO VAN DE KLUNDERT

To kick off our Pride issue we got AUSA Queer Rights Officer Theo to take the lead. So shut up, sit down and listen, because they have something important to say.

When elected as AUSA's Queer Rights Officer, nothing can prepare you for the moment when hate decides to amass on your doorstep.

Albert park and its rotunda where so many of us students congregate, socialise and escape uni, turned into the stage for a targeted campaign against our transgender and gender diverse communities. For the University of Auckland's rainbow student community, the rally organised by Kelly Jay Kean Minshull was not only a national security threat, it was an attack on our home—and nothing gives me more Pride than witnessing how the AUSA Queer Student Council rose to the occasion to protect its students. The Posie Parker rally demonstrated that transgender and gender diverse hatred is rising in New Zealand. Her rally masked a much more dangerous presence; the poisonous ideologies of alt right identities like Brian Tamaki and organisations like Vision New Zealand that use the most brutal tactics to advance their views. I witnessed this in the bursts of violence that erupted when Vision NZ tried to force their way up Queen Street. I saw it when a group of drag queens rushed to defend their sister against a man supporting "Let Women Speak". In many ways, the Posie Parker rally was an entrée to a much broader confrontation— a battle for the heart and soul of New Zealand.

To all the women that supported Let Women Speak, I ask, do you honestly see yourself in the future that Vision NZ pictures? If right wing ideologies

continually assault our rights, do you honestly believe that yours aren't next? It is disheartening to witness how genuine styles of feminism have been hijacked by traditionalists, manoeuvred as a pawn on a chess board, when the player has no interest in your prosperity or your future.



You see, I passionately believe that 1893 Women's Suffrage laid New Zealand's constitutional foundations toward a universal equitable future, paving the way to milestones such as Homosexual Law Reform and Marriage Equality. It was the spark that ignited a revolution in New Zealand's social fabric across a century, eventually becoming the jewel in the crown that is our nation's international reputation. The actions of a small group of women inspired a generation. Once again,

in this time of need, we need that authenticity, because Women's equity is a piece of our national spirit that empowers Aotearoa to be an inclusive and loving society.

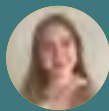
But equally I fear for you. Because we've been sleeping. The ideologies of groups like Vision NZ demonstrate that there is a wound in the fabric of multicultural societies that reaches out like rust, touching everything. We have enjoyed our equitable national reputation within the covid cocoon, we kept our borders closed, and with the arrival of Poise Parker on our shores, now those views are here, and they want to stay. Prejudice is a disease that thrives off ignorance, it is never more alive than when we sleep.

That is why we must stand up against the advances of transphobia because an attack on one section of the community is an attack on us all. Identity, experiences, and perspectives never exist in silos and if the rights and dignity of one of us fall, it weakens the whole, the credibility of all minorities. That credibility arguably started with Women's Suffrage and was intergenerationally built upon brick by brick. I can imagine it

is probably easy for a white gay man to tell you to fight for your rights when writing a column from behind a desk, but as QRO, March 26th showed me that the rainbow community cannot win this fight alone. The fight against discrimination is really one for all minorities for our nation's future, and transphobia is one tool in a range of many that is used to asphyxiate our prosperity.

LABOUR WON'T BLOCK OUT THE TERFS

They will, however, block tamariki from accessing important medical information on gender blockers



TALIA NICOL

Last week, it came to light that in September 2022, the Ministry of Health washed its hands of important health information on gender dysphoria and puberty blockers. Pressure came for the Ministry to delete the section of their website after more than 50 anti-transgender activists wrote in against it, in spite of the information being medically accurate and up-to-date.

The information stated that puberty blockers, "are a safe and fully reversible medicine." Why, then, was this truth deleted? It seems that the Ministry of Health got sick of the questions, and deleted the information "in the hopes it creates fewer queries." What do we say to this? Own up, Labour. Field a few "queries" from a bunch of TERFs if it means protecting a safe and informed corner of the internet for our vulnerable tamariki. Better yet, just ignore them. TERFs need to learn at some point that no one cares about the hatred they spew.

Evidently, this is an immense failure of our government with respect to the transgender community. Information on puberty blockers and their status in Aotearoa is incredibly important, and having this verified on the Ministry of Health's website was no doubt aiding many young New Zealanders and their families in making important decisions around their health and wellness. It's important to note that the status of puberty blockers has not changed. Tamariki are still able to visit a GP if they're experiencing discomfort over

their gender identity and have these prescribed.

So, why are puberty blockers so important? By taking puberty blockers, a child can temporarily halt the physical changes of puberty. This gives them the gift of time to explore their gender identity and work out how they feel in themselves. If they do choose to transition, they can move on to hormone replacement therapy (HRT) and eventually undergo gender affirmation surgery, if this is something they'd like to do. If they don't choose to transition, they can simply stop taking puberty blockers upon consultation with their doctor, and will begin to go through puberty in their birth assigned sex.

It's also crucial to acknowledge that puberty blockers are still absolutely safe to use, when taken under the guidance of a specialist or GP. Their effects also remain reversible. In fact, they have been used for decades, before discussion on gender dysphoria was widespread in medical practice: the medication began to be used in the late 20th century to treat a condition known as precocious puberty, in which a child begins to go through puberty at a young age (before eight for girls, and before nine for boys). In other words, puberty blockers have been effective and safe for several decades, and as medicine and research continues to advance, are only becoming more common.

It seems that the only reason this information was removed from the Ministry of Health's website is because they're lazy, and scared of TERFs. It's interesting that the Ministry can apparently be so concerned about 'queries' from TERFs that they authorise a deletion of medical information they know to be accurate, yet thousands of marginalised people can show up to a protest unafraid of a group of rampaging TERFs (cough: Posie Parker and her entourage).

The Ministry of Health was approached for comment, and informed us that, "The Ministry's website was not changed due to anti-trans pressure or any other external pressures." They didn't, however, comment about the contents of the email obtained by Newsroom regarding 'fewer queries', which seems to be in direct contradiction to this statement. Our point still stands.

For those who know a young person looking for information on gender dysphoria and puberty blockers, we'd encourage you to direct them instead to Te Whatu Ora's website (under the subsection Transgender New Zealanders) or to get in touch with their GP. We've seen in history that the suppression of the truth is never a good thing; in the absence of the government republishing the information, we will continue to fight to hold them accountable.



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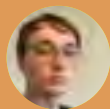
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TERF Wars

A cis white man at the protests



OLIVER COCKER

It began as a hum, really. The gradual swell of a cacophonous orchestra as you made your way across Albert Park. Ear plugs went in (My reader would later say it was on average 115dB, or a constant chainsaw) and I approached with my tray. For a bring your own instrument party, the protest was actually quite calm.

Though other media outlets, and indeed Kellie-Jay Keen-Minshull herself, may claim it was a chaotic mess of grenade-like objects and barriers flying everywhere, the reality from the ground is simpler. People were organised, concentrically from the rotunda.

There were certainly brass instruments—indeed, a whole metal band, though slightly removed from the area—and placards that obscured my view of the woman herself, but there was no riot. The average person stood, waved their flag, banged their pot; and that was it. There was no violent mob,

...there were people sliding in and out of a protest group, leaving the loudest 'red zone' and moving towards the calmer 'green zone'.

And there were chants, "Go home Posie, go home", a crowd favourite. Though, in all fairness, it didn't last

long enough for it to pick up pace. Doused in tomato juice, a symbol of the blood of trans women that she has wronged, Parker left dishevelled in a police car, inquiring as to whether "it was time to call [it off]" on New Zealand. Officially the worst place she's ever been, not four days after she labelled Hobart the same, Auckland scared her off a journey to Wellington, and she boarded an Emirates flight out. United against a common foe, allies and trans people alike were brought

together in their beliefs, and with a voice of thousands, ensured no one heard a single word from her. The TERF, trans-exclusionary radical feminist, Posie Parker, had been overcome. Her views having no physical platform in this country.

And although some news outlets may report this as a win for Parker, victimised and presented with a week of media coverage, she is certainly more a household name then she ought to be. To which one can only accept that sometimes it is better to face people head on, then leave them to fester in unchecked echo chambers. That day, the world learned our country stands against her ideology, her transphobia, and we should be proud.

The rotunda has been taken, read the news report of the time. People poured in, and speeches were given. The noise died down to a comfortable 85dB, or a constant alarm clock. Standing only a few rows back, it was near impossible to tell the substance of the speeches, even when they were directed into a microphone. But we all chanted, caught in the energy of the atmosphere, expelling the stress and pain suffered by so many among us.

And that was it. Or rather, it should have been it. Rewind, 45 minutes or so, at 11 on the hour, rode past a series of motorbikes. They revved, and it was impossible to tell of whom it was in support.

Back in the present, a rumour spreads, it ripples among groups of people gathered at the protest. As Marama Davidson speaks of Taonga and Hara, hushed tones sweep between lips: "They're protesting in Aotea Square."

At first, it seems Parker merely



retreated, consolidated her forces and found new space, but then it becomes clear that is not the case. As you wander down Lorne Street, the sound swells again, by the time you're on Queen St, the semblance of order is smashed. Massive men menace protesters, who stand firm in the face of threats of physical violence. The protest is more muted, colourful people pushed into a corner of Aotea Square, backed against the wall by VisionNZ.

In the centre of the maelstrom, Brian Tamaki, the second religious leader this role has given me the displeasure of interacting with, supporting his wife Hannah, the leader of Vision, one of the newer political parties on the scene. Fed up with the indoctrination of their children, railing against how unsafe it is for their young, Destiny Church brought infants of all ages into the middle of a mob. Some stood on the outskirts, videoing the affair, laughing and pulling various hand gestures. Two men on a raised platform raised their arms in a way that I would say was akin to a Nazi salute.

After much jostling, Tamaki and his supporters pushed past, and broke onto Queen St. A main road, which may it be added, was not prepared for a sudden influx of demonstrators and counter-protestors. People were suddenly trapped in buses and their cars as people swarmed down, and then up, Queen St around them. Vision's group was surrounded by onlookers and protestors, the group right up against them led by yours truly, though I seemed to just fall into that position.

In comparison, this protest was more violent. Three separate scuffles were witnessed, and despite reports, there were no police involved in any of them. In fact, middle aged women seemed the most adept at stopping the men from getting themselves arrested for criminal assault when an officer could spot them.

Protestors of both sides shoved their placards in front of each other, as “stop the gender education” and “go and get an

education” blurred into ‘go and get gender education.’

A noble endeavour.

And once the grand old duke of Destiny had marched his men down the hill, he was brought up against the immovable force, the rock that he could not overcome: the Nepal festival. And so they performed a Haka, and turned and pushed back through us, who had been following them, and were immediately confounded by their newfound desire to run away. Shoved to the edges of Queen St, ears ringing from two hours of chanting and pots clanging, it was right to call time. And once they got to the top of the hill again, everyone went their separate ways anyway.

A protester was struck, Marama Davidson was too. A comment that “cis white men cause violence in this world” was made. And they do, to deny this is to deny the suffering of all the women who suffer domestic violence from their partners, all the people assaulted by drunk men, or all the people sent off to fight in a war called for by the next cis, white, and male politician. She has since walked it back, and no doubt there will be some hurt feelings. Men have to accept that men cause more violence than other gender identities. European peoples have to accept the harm Europeans have caused. All cis people have to accept the struggle that trans people have had; and continue to have, to be accepted and integrated, both into themselves, and society at large.

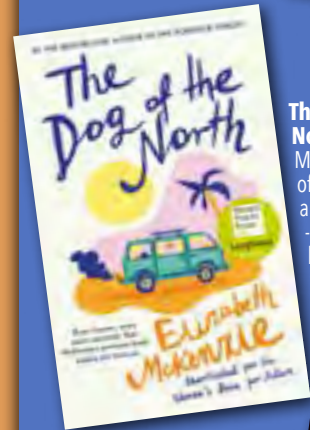
As for the trans whānau, and the entire LGBTQ community, thousands came and stood together, and now is the time to use that support, that visibility, and take action. As a waving placard told Parker:

**respect existence
or
expect resistance.**

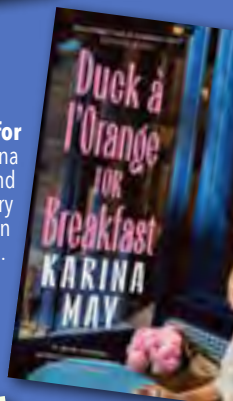
Saving Time by Jenny Odell - A book about how we can reclaim time from a culture that commodifies and capitalises.



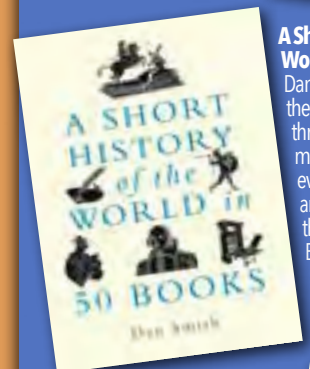
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Isolation

FLORIAN WILLIAMS

"I stumbled over all the different words I could have said for a moment, and finally spit out only one:

***'isolating.'*"**

@TOO-SPICY-AND-TOO-QUEER, ON THE AROMANTIC EXPERIENCE OF INTIMACY.

There's a unique disappointment found in a dislike for something you've been told you would enjoy. Watching a show that your friends had been raving about and instead finding it lacklustre. Starting a meal that looks beautiful, only to realise that the taste is far less appetising. Reading a critically acclaimed novel and coming out mystified as to what all the fuss was about. These are short-term irritations, easily remedied by a more enjoyable activity, but there are other, society-wide expectations of events that are supposed to bring people joy.

According to Sara Ahmed's theory, such experiences are "happy objects"—things which are so strongly and consistently associated with happiness that they've been constructed as a fundamental cause of the feeling, rather than unique events which may or may not bring an individual pleasure. In addition, we conflate happiness with moral goodness, and in so doing, add a level of judgement to a person's engagement (or lack thereof) with the target of our satisfaction. In many societies, the state of being in a romantic relationship has been solidified as a happy object, creating the phenomenon of amatonormativity. This is a term coined by Elizabeth Brake and refers to the widespread assumption that the correct or most fulfilling way of being is in an exclusive, long-term romantic, and sexual relationship.

"Friends will disappear after they fall in love / Fall in love and get married / Isn't that shit like, crazy?"

JEFF ROSENSTOCK, *WE BEGGED 2 EXPLODE*.

Romantic relationships are often positioned as the ultimate end goal. They're built up as something beautiful and monumental; shy looks and coy giggles all culminating in a sudden understanding of what it truly means to be happy. You're in love! You've found your other half! At last, you're complete! Okay, then why is it so goddamn disappointing? All the procedures have been followed, all the boxes have been checked. Everything's saying that this is *it*. Those lovey-dovey, saccharine feelings you've heard so much about should be flooding in. But they just... aren't. Everyone else seems to be having, well, maybe not a nice time, but certainly a complicated and exciting one.

By contrast, your primary emotions are boredom and embarrassment, which is considerably less Netflix original series worthy. It's like you've woken up in an alternate reality; all the social rules have changed, but everyone around you seems to get it. You're alone in your misunderstanding, trying to maintain cover and act natural while all your friends have the chaotic, messy time of their lives. "It'll calm down soon," you think. "This is the hormones talking." Give them a few months; they'll get it out of their systems, and then we can get back to normal. You settle in, take notes, and search for anyone else like you. There has to be another weirdo out here somewhere. Isn't there?

The more you look, the more you aren't so sure. You start noticing that the strangeness isn't restricted to horny twenty-somethings: everyone talks like that. They've stabilised a bit, to be sure, but it's the same distinctive and inexplicable attraction. You stop looking for someone who understands, stop expecting people to get over it, stop waiting for your friends to come back. Instead, you stand back and marvel at this incomprehensible cycle of heartbreak and euphoria. That's just what this bizarre new universe is like.

You start to wonder why you're even here. You obviously don't belong; it seems like every other minute someone's breaking up, or making up, or making out, and you can't muster up a desire for any of it.

How? This is the greatest source of joy in existence, and you don't get it? That's freakish.

Obscene. You're choosing to forgo the happiness and fulfilment that everybody else is experiencing. Without it, you'll never be complete. Their lives will have meaning because they've



known the true core of human nature. Love. Superior, transcendent, *romantic* love. You have the audacity to refuse this divine gift, and then get upset when other people don't understand you? Of course they don't! You're broken. Someday, everyone you care about is going to go out and find their forever, and you're going to be alone.

"If I just can't feel the heat / Is there something wrong with me?"

SOFYA WANG, *NO FIRE*.

But that doesn't seem right. You aren't bereft of romance, you're just not that interested. It doesn't feel wrong or incomplete; it's who you are. It's how you've always been. Why is that broken?

In truth, it isn't. You aren't missing a fundamental component of human existence, and you aren't doomed to a life apart. Loneliness isn't an inherent state of your existence: it's a function of the society we've built. We have elevated romance to

an unnatural degree, and from the day we're born, a romance-centric vision of our life is mapped out. We'll have crushes, dates, kisses, love, commitment, and finally, inevitably, a marriage. Deviation from this norm is a tragedy, one to be avoided at all costs. Platonic relationships are treated with no such reverence. They're seen to be replaceable, one friend group easily supplanted by another; all of it nothing in comparison to the true, holy connection of romantic love.

But that isn't how life works. Romance isn't the key to unlocking endless satisfaction. There are no soulmates; your perfect partner isn't going to come waltzing into your life, already understanding and accepting you. It takes work. All connection takes effort and intention, but the presiding cultural idea of platonic relationships is that they aren't worth it. Tying so much of our intimacy to romantic relationships limits our ability to connect with one another in different ways, restricting us to an unnaturally narrow way of life.

Interdependence is integral to the way we exist, but an amatonormative world has instead isolated us in prioritisation of the nuclear family. Anyone who doesn't end up in one of these units, for any reason, is cast aside. The message is clear: if you don't fit the correct way of being, you are disposable and deserve the pain that is cast upon you. We have to move away from this worldview and choose to make an open, accepting society. No one has the right to look at someone else's life and decide whether or not they can be happy with it. That's not our judgement to make. Maybe, next time you see someone living in a way you don't understand, ask them about it. Don't assume you know them better than they know themselves.

"I want to insist that our being alive is beautiful enough to be worthy of replication. And so what? So what if all I ever made of my life was more of it?"

OCEAN VUONG, *ON EARTH WE'RE BRIEFLY GORGEOUS*.

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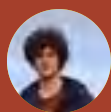
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Allies (in name only.)

Politicians love standing up for our rights, as long as they don't have to actually stand or anything.



GEORGE BROOKER

I am so fucking sick of seeing politicians at pride events. I spent about an hour trying to make that sentence more creative, but if the people who run this country won't do the bare minimum, why should I? LGBTQ+ rights have reached the extremely frustrating stage where most people kind of agree that they're probably all right. On one hand, it's no longer socially acceptable to queer-bash. ✨progress✨. On the other, politicians will show up to rallies, force themselves into safe queer spaces, with cameras, and tell us how much they looove LGBTQ+ people. But when given the opportunity to act, they suddenly trip, fall down the stairs, and tie themselves into knots—through no fault of their own of course.

The week before last, Micheal Wood, Minister for "not doing much hbu?", expressed his desire for a certain adult British female to never set foot in this country. If only he held some kind of immigration portfolio with broad discretion over visa decisions...alas when push came to shove, the minister, who definitely cares, tripped, fell down the stairs, and found himself tied up unable to do anything. Auckland Pride found Wood's claims of impotence dubious and took legal action. While they were unable to get Wood's decision overturned, the Judge noted the discretion available to the minister, confirming

he would have been able to block Posie if he wanted to.

What's more disappointing was cabinet members' hollow signs of support after Woods' failure to act. Kiri Allan posted on Instagram in support of the protests—of course making sure to mention there was nothing that could be done about Posie's entry in the first place. As we now know, this is just not true.

Minister of Health Ayesha Verrall also posted in support of trans rights. Within days however, she was silent on the removal of official puberty blocker advice on the MoH website. These seemingly small changes can have a big impact. Government health advice is often the first place parents of trans children turn to. When the Ministry of Health removed that advice, apparently to appease a vocal minority, it invited opportunities for misinformation to fill the gaps.

Real harm is caused by malinformed parents with no verified information, no Instagram post or naturopath blog entry is going to fix that. Ask yourself, why is the MoH happy to remove information about puberty blockers but not similarly controversial information about vaccines? I'd say ask the minister but she probably won't get back to you.

Perhaps if Labour actually tried to stand up for their policies they might

have better success. Ever since their incredible achievements with Covid19 Labour has declined to even attempt to control the narrative. Whether unable or unwilling, they have neglected to fight for themselves; staying defensive and quiet on co-governance, hate speech, and drug law reform. Rather than taking an offensive position and building the narrative, Labour cedes the initiative, preferring to deflect and reject. Their apparent goal? morphing into the nation's most inoffensive political putty, saying nothing and standing for less. Talk is cheap, action is expensive, and Labour has made it clear who they'd rather spend their political capital on.

However, where cabinet failed to show up, Aotearoa did. The pro-trans protests of the March 25 weekend delivered the largest display of queer solidarity in decades. Predictably the principled free speech warriors were furious—funny that.

National and ACT made the *incredibly reasonable* demand that queer people should just sit down and have a nice chat with those who seek to eliminate them. Making their position clear: when a bigot tells a queer person to fuck off, that's free speech; but when a queer person tells a bigot to fuck off, that's intimidating and undermining the debate vital to a democratic society. Certainly an interesting position for Luxton to hold after claiming to support LGBTQ+ communities at Big Gay Out.

Free speech,



hate speech or whatever you want to call it has had an interesting journey through the debating chambers since Labour introduced proposed legislation. What started as a response to the Christchurch Terror Attack has turned into stalling, halting and a whole bunch of nothing. Last year Labour member Kiri Allan drastically watered down proposed hate speech legislation; removing protections for women, the disabled and rainbow communities. Finding this wasn't far enough, earlier in the year, Labour leader Hipkins threw the policy into the bonfire, citing debates around the policy as "going nowhere".

After demanding the queer community to 'hear them [bigots] out' Luxton ignored his own advice and turned his ire towards Marama Davidson. After a comment about the perpetuation of violence by 'white cis men' were uttered by Davidson, Luxton demanded she issue a blanket apology to white people. A statement so bizarre I (a cis white man) genuinely didn't believe he'd said it at first. By most accounts what Davidson has said is true; at an institutional level it is undeniable cis white men are the primary drivers of violence. National and ACT never demanded an apology from Posie. They felt comfortable hiding behind claims of neutrality and a supposed principled defence of rights. "Sunlight is the best disinfectant" claimed Nicola Willis, that is of course unless it's shining on the ideas of a brown indigenous woman.

All this reminds us that we cannot let idle platitudes distract us. It doesn't matter how many photo-ops we see of Hipkins sporting pride slogans and wide grins, when he disappears as soon as the community actually needs him. We all deserve more than political cowardice. At the end of the day the only thing that makes politicians hold the line is the fear of losing their seat. It is essential to stand up and make some noise, if only to keep the conversation going. When we allow Labour to get away with saying nothing, When we let National change the subject, and when we let ACT continue to be an aggressor towards queer, indigenous

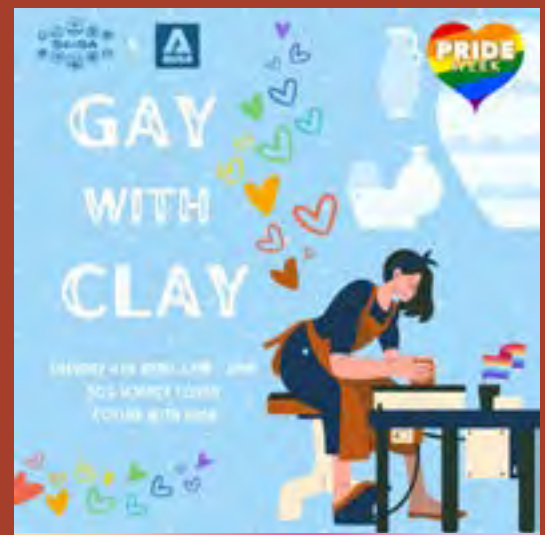
and minority communities; we let them know that it's ok. That it's ok to pitting constituents against each other, it's ok for the ugly to overpower and it's ok to do it again and again.

Politicians must be held accountable, forced to explain themselves to the public. People aren't too fond of bigotry—and that's why politicians expend so much effort cloaking theirs in empty promises and faux arguments about freedom (the freedom to do what exactly?). When MP's are forced to stand and explain themselves, they often reveal their true selves to the public.

We deserve a news media that will take them to task instead of repeatedly asking cheap gotchas about the price of butter.

The LGBTQ+ community is winning, that much is very clear. At our most publicised "gender critical" rally, TERFs couldn't muster support of more than 50, in contrast Auckland, Wellington and Christchurch marched in the thousands to support trans whānau.

Unfortunately, this isn't where the fight ends. History has shown time and time again that without pressure governments get lazy. Legislative progress on queer rights has never come from a major party in government. It has always required the efforts of either a minor party or an activist MP in opposition. But just introducing a bill isn't enough. We need to apply sufficient pressure, so when poll numbers drop three percent, minority rights aren't the first policy on the chopping block. We've done it before and we can do it again. New Zealand has a proud history of being forward thinking, we just need to remind our politicians what that means. After the community's response to Posie Parker I'm confident we've got it in us.



Let's talk about intersectionality, baby!

When asked about White Power presence at her events, anti-trans activist Posie Parker replied, "you'd have to ask the Nazis why they show up". (If speaking to a Nazi isn't really something you felt like doing this week) Craccum will dissect intersectionality, reflect on queer POC experiences and why hate against any minority group will always invite other hate groups to jump on the shitty metaphorical bandwagon.



AMANDA JOSHUA

Our high court and government may have not been willing to get their hands dirty, but the people of Tāmaki Makaurau gathered on March 25 in full support of our trans whanau, sending Poopy Parker scarpering off our shores not long after she landed. Still, a minority of those who gathered at her events were minions of defunct white supremacist groups. For queer POC in Aotearoa, existing at the fraught intersection between race, sexuality and gender is a complicated, unique and indelible experience. In honour of our Pride issue, let's dust off those SOCIOL 100 credentials and get intersectional.

Do POC experience Pride the same way?

Between you and me, I wanted to square up with God the first time I fell in love with a girl. What kind of sick oppression triple whammy to make me a dark-skinned, a woman AND gay?? Seeing Pride movements flourish makes my heart swell. But rarely do I feel a true claim to belonging in this community. Most days my issues with race seem too big for me to even start dealing with my issues with sexuality. Kimberle Crenshaw puts it this way: "It's not simply a race problem or a gender problem or a class problem or LGBT+ problem". The framework we live within often erases what it's like for people who are subject to all of these things. But race, gender and sexuality are inextricable from each other. Since whiteness in New Zealand is invisible; queer POC who deviate from this normative backdrop find themselves having very different experiences to the

essentialist experience of those who are gay and white. For our trans whanau, gender imbues a new and further complicated dimension. It is important

for queer POC to remember: you need not feel pressure to 'pick a struggle'. Each of the issues you face are pressing and painful and should be viewed wholly. You are a whole person who should not be dissected into 'defining' fragments by the politics of your landscape. The bible says you cannot serve two masters. Some days embracing my sexuality feels a lot like betraying my culture. But the bible says a lot of whack shit, and on god!! Kissing women is a LOT of fun!

The largest study of LGBTQIA POC in Aotearoa found that 84% experienced discrimination.

The kicker is most of the racism they faced came "from within the queer community itself".

It is a hard pill to swallow when the community propounds acceptance and inclusivity as its highest tenets, but being gay will not absolve white privilege. Dating comes with racism hidden under the guise of racial preference, denied access to queer spaces and fetishisation. Co-researcher Vinod Bal notes that "queer ethnic people live lives of erasure;



people don't think we exist". The most interesting finding is the conflation of queerness as 'whiteness' even though POC constitute the largest queer and trans population on earth.

#justwhitepeopletings

Representation is somewhat improving on those terribly written teen Netflix shows but less so on university Rainbow Exec Boards. On a trip down to Otago to meet exec members from other universities, the lack of diversity in leadership shocked the UoA Rainbow Law exec members. How can we expect POC input, POC voices to be amplified, when they are not placed in roles of leadership? This, of course, stems from a range of factors. Queer POC often do not feel safe being seen in public roles. Although it is a stereotype that ethnic communities are "less progressive", it is true that family pressure is felt intensely.

What pains me is that queer identity in India dates back to 200BC and was generally unbothered and thriving before colonialism criminalised queerness. The it's-about-time attitude with which England watched India rid itself of that legislation in 2018 infuriates me. Maybe don't set someone's house on fire, then complain about how long it takes them to put it out?

Meanwhile, the mainstream white community still receives the power to define what being gay does and does not look like, and it is rare that

brown people fit into that typology of queerness.

Coming out is always a keenly personal experience; one that is unique to each person. Race can add a funky fresh dimension of fear to this joyride. South Asians in particular, often choose to value family relationships over coming out, and this is not always recognised by an essentialist white narrative. It might be tempting to comfort your queer POC friends with the "fuck your family, it's your life!" pep talk. But family and community

are an indivisible part of life for all of us, especially POC. I work part-time for a firm on Quay street and to get there every morning, I walk past the grimy dairy where my father worked for the first five years of his life in this country. The dairy is on the same street as the law firm but it's tucked deep into the corner, like it's ashamed of itself. Maybe it should be. My father had 2 PhDs, 2 shitty part-time jobs he was overqualified for, and a whole lot of racist nonsense to put up with on those night shifts. I do my filing, scanning and other paper-wench activities in the nice, hate-crime free office because I stand on his sacrifices. In those moments, it rarely feels very "fuck-your-family-it's-your-life" to me.

To my queer POC community: I cannot know or begin to understand all the facets of your own personal journey. But I know a large part of the queer experience is joy. All the different parts of your identity came together just right so you could experience the world in this unique and special way. So take up space, even if it feels like it is not there for you. Especially if it feels like it is not there for you. More and more I realise: my parents didn't do all that hard, dirty immigrant labour for me to squander it just *surviving* a white world. I am here to *live* in it, as are you; in the most joyful, loud and open way we can.

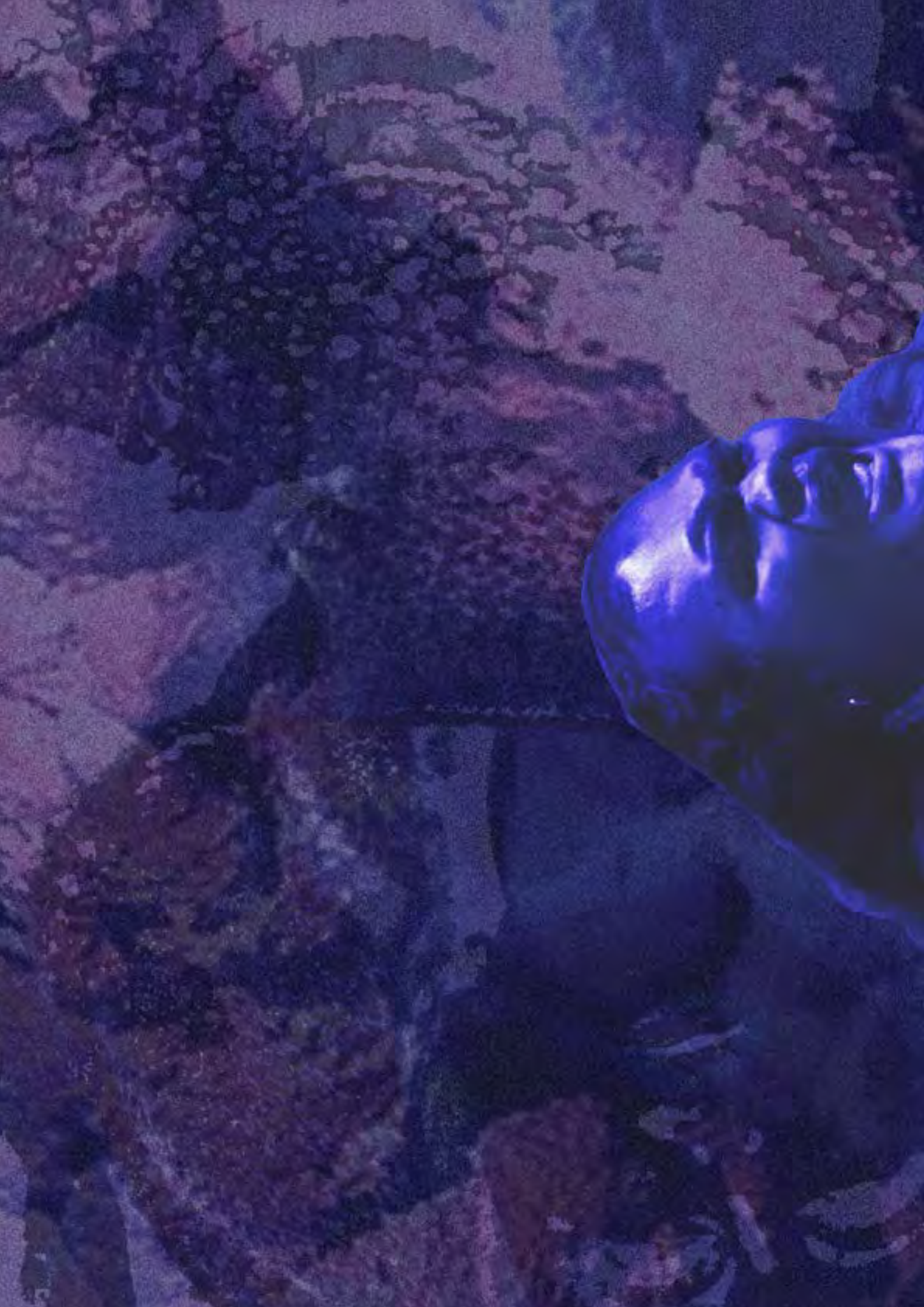
Rights are not like a box of chocolates

Parker's entire tirade against trans women is that allowing them to live in dignity and respect will somehow infringe on cis-gendered women's rights. White supremacists attend her events because they too, love hating on minority groups.

But rights are not like a box of chocolates. We are not going to run out if we decide everyone should have some.

Hate always breeds in places where people perceive differences that have the potential to fuck with the status quo. But if the status quo means uninclusive hateful environments for queer POC, it is begging to be fucked with. Hate begets hate. That's really all there is to it.







Irregular Objects

TOM BURNS (COPPER MAE STEAL), SHOW PRODUCER

Irregular Objects was an LGBTQAI+ variety production, showcasing the best of the next generation of queer artists out of Tāmaki Makaurau. Our goal was to portray queer bodies as high art, aiming to uplift multiple communities and cultures and to tell their stories. The production took place on February 18, 2023 at Raynham Park studio on Karangahape Road and was a part of the official Auckland Pride Festival, and was attended by a viewing audience of over 215 people.

Produced by Tom Burns & Jarrod Dobell, also known as *Copper Mae Steal & Velvet Crush*, the production consisted of 10 queer artists: *Copper Mae Steal, Ego, Jonjon, Jordan, Manila Sativa, Misty Frequency, Mother Honey Givenchy, Silva Steal, Solari and Velvet Crush*. Each artist had a moment to bring their authentic selves to the stage and perform a one-of-a-kind performance art piece.

The performers were accompanied by two sign language interpreters, as well as seating and event staff, to ensure the show was accessible to a wide audience that could share the experience and felt welcomed and included. From the beautiful event design, visual projections, and short film—to the unbelievable garments, stage decor, and performances, the event ended with a standing ovation.

Heresy

the cold of the pew
the warmth of the sin
the hushed innocence
of both

though she loved me too swiftly
I had loved her most wholly—
I began to understand
the blind faith
my father urged me to behold

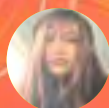
I wish I didn't know
the heresy that was us

now all I want
is to feel holy again

But secret hearts
must break
in silence

guilt
engraved in the corners of my mind
a flaming bush
cursing me out
in the depth of my sleep
eyes forced shut
at the centre of Eden,
Paradise
I'm told I don't deserve

How heavy must a cross weigh
on a heart that loves another?



CHAZZ LEGASPI (SHE/HER) IS A 2ND YEAR PSYCHOLOGY STUDENT AT THE UNIVERSITY OF AUCKLAND. SHE HAS PARTAKEN IN ALL FORMS OF WRITING SINCE CHILDHOOD, ALL THE WAY FROM SCREENPLAYS TO SONG LYRICS, DRAWING INSPIRATION FROM REAL-LIFE EXPERIENCES. SHE CONTINUES TO WRITE WHENEVER SHE GETS THE CHANCE.

I Like Her, I Watch Her, I Imagine

I like her
I think

that's all it'll be
Because our hands will never intertwine
How can I lose myself in her softness
when I was only ever told to hold onto Herculean brawn?

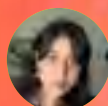
So I watch her
and I like her
and I think of her overripe curves when I lean against his chest
and what they'll say about me if our fingers ever touch

She stays
at the back of my mind
A charcoal sketch I never blend
Because then I'd have to deal
with ash-stained hands

If my heart was a novel,
they ripped pages out
so clean
I didn't even know they were gone
until its spine came undone

I imagine
I sketch on the canvas in my mind
I build worlds where our hearts meet

And it feels like clockwork.
Where half my heart wasn't lost
before I found it.
Where I love her,
and it isn't rebellion.



KAANTI RAJU (SHE/HER) IS A BIOLOGICAL SCIENCES MAJOR AT THE UNIVERSITY OF AUCKLAND WHO WISHES BEING A FULL-TIME FICTION WRITER WOULD PUT FOOD ON THE TABLE. FOLLOW HER ON INSTAGRAM @_KAANTI OR ON TWITTER @KAYWITNESS TO SATIATE HER NEED FOR ATTENTION. THANKS!

Hozier Said *Eat Your Young and Go to Hell*

Or why you
shouldn't thirst trap
until listening to
the whole song



VERONIKA OREKHIVSKA

One peaceful day I was scrolling my boredom away on TikTok when Dante's *Inferno* popped up on my For You page. My classics-loving soul is always happy to see the resurrection of iconic texts through trends. But this time, all the girlies were not just dusting off their old copies of Dante's poem. They were doing it to the catchiest song I'd never heard before.

It all started as every TikTok trend does: a 15-second catchy song, bouncy rhythm and sweet Hozier's voice. And, of course, words that can be interpreted as either being really hungry or going down on someone:

**"I'm starvin', darlin'
Let me put my lips to
something
Let me wrap my teeth around
the world"**

Naturally, the Tiktok community chose the latter and wasted

no time in producing an unimaginable number of thirst traps. And I, as a viewer and proud bisexual, couldn't be more happy about it. I didn't really understand what *Inferno* had to do with all these videos; I was just enjoying the view, but when the release day for the EP came, it all fell into place.

On March 17th, which was also his birthday, Irish artist Hozier dropped his new EP *Eat Your Young*. It is his first major release since the 2019 album *Wasteland, Baby!* Dante's *Inferno* is trending for the first time since it was required reading for school because this new EP is heavily inspired by it. According to Hozier, the second song, *All Things End*, alludes to the sixth circle of Hell. Despite the song's doomful title, the lyrics are rather reassuring—and there is a clear and simple message that life is meant to be lived.

**"And just knowing
That everything will end
Should not change our plans
When we begin again"**

"*All Things End*, in a traditional sense, that's a heretical statement. And it's about a breakup, I suppose, which always seems like heresy at the time." (Hozier) While the third and final song, *Through Me (The Flood)*, is a pandemic-era reflection on loss.

And the first song, *Eat Your Young*, is about gluttony which also alludes to the third circle of Hell. Hozier speaks to the element of deceit, "*Eat Your Young* was more playful, more just thinking about destructive mindsets, and trying to write from the perspective, in a fun way, of an unreliable narrator—somebody who relishes in the idea of just taking what they can take, destroying what they can destroy, damn the expense."

Queer Book Corner

For those who
want to be
loved-up or
have their souls
destroyed, we've
catered to all
tastes



ABBY IRWIN-JONES



**Meat Lovers by Rebecca
Hawkes (Auckland
University Press)**

'some are threats / and others, victims. the trick is to deflect / suspicion. to stay human / seeming.' - Werewolf in the girl's dormitory

Hawkes, a founding member of the Show Ponies poetry cabal who recently brought an entirely queer lineup of poets to two sold out shows at Basement Theatre back in Pride Month, channels the glamour and the grit of the spoken word troupe into her first full-length collection, *Meat Lovers*. She combines her rural country upbringing with vivid body horror and engorged imagery to create a sexy, disgusting, vivid knockout of a debut that reads like a queer, en/gross/ing Country Calendar.



**Didn't Nobody Give A
Shit What Happened
To Carlotta by James
Hannaham (Europa)**

This is the story of Carlotta, an Afro-Colombian woman who transitioned while in a men's prison, and is unexpectedly released after 20 years. The narrative takes place within the cacophony of a single weekend—while Carlotta's mind tells us her past, her eyes show us the current chaos and beauty of Brooklyn, writhing within a post-gentrification New York so different from the one she remembers from before she went in. It is a gut-wrenching testimony smoothed over by Carlotta's sharp dialogue, slang-heavy, poetic, and sprawling sentences, and hilarity in the face of awful humanity.



**Nights in the Gardens of
Spain by Witi Ihimaera
(Raupo, Penguin Random
House NZ)**

An undeniable classic of Aotearoa LGBTQIA+ fiction. First published in 1995, the novel endures and is still in print and widely available today. It follows David, closeted and navigating a double life between his days with his wife and kids, and his nights in the safe spaces of the 'Gardens of Spain'. It's a compelling, dramatic plot that pulls you through, but the gems of this book are the side-characters—navigating culture and identity alongside David's dilemmas.

**"Skinnin' the children for a war drum
Puttin' food on the table sellin' bombs and guns
It's quicker and easier to eat your young"**

It's about the brutal and corrupt world we live in, where the powerful exploit and ruin the young. It is about greed and constantly wanting more. Only Hozier could write such a frivolous-sounding song disguised as a sexy anthem—which is actually a concise and meaningful message about humanity dooming its youth. And if you think about it, it couldn't be any other way. After all, this is the same man who, ten years ago, took us all to church. And while we all were blowing up his numbers and making Hozier famous over one song, it was actually a direct response to the anti-LGBTQIA+ laws being set in Russia at the time.

It is unsurprising that the queer community saw wlv written all over *Eat Your Young*. Hozier worships women. In a way that it seems like only Emily Dickinson or Sappho does. Throughout his career, he didn't just "flirt" with the audience by making a few indistinct hints in his songs. Hozier actively, loudly and clearly supports the queer community.

Or maybe we just love him for his beautiful hair.

This EP marks the first release, followed by the full album titled *Unreal Unearth* later this year. I don't know about you, but I will be eagerly awaiting new, sexy, political songs.



ILLUSTRATION BY FREYA JEAN (@FREYASJEANS)



ECHIDNA by essa may ranapiri (Te Herenga Waka University Press)

A dazzling, full-fleshed narrative poetry collection unlike any collection of writing before or since. Combining creatures of mythologies, religion, pūrākau into a deftly woven story of the monster Echidna and her traversing of Greek, Christian, and Māori worlds. She is an incredible protagonist, half-woman and half-snake—she goes clubbing with atua, she has sex with legends of folklore. With every poetic form used and celebrated, and a steamy side plot featuring Māui and Prometheus' relationship, it would be difficult for anyone not to devour this book whole.



Dress Rehearsals by Madison Godfrey (Allen & Unwin)

With one of my favourite dedications ever opening this book: *"For all those beside me in the mosh pits of gender"*, this genre/gender-bending book starts gorgeously and only gets better. A memoir told in verse, Godfrey memorialises their past life of femininity before coming out as non binary. Aside from the beautiful words, it features some of the best titles I've seen, such as: *"Harry Styles Is Interviewed On A Beach And The Horizon Aligns With His Sigh"*, and *"Retired From Slutdom, New Career In Gingham"*. It is their love letter and farewell to womanhood, and features darkly humorous confessionals and breathtaking poems.



Dream Girl by Joy Holley (Te Herenga Waka University Press)

Gentle, bright, endearing, and clear—this collection of short stories holds queer love in all its forms. From maniacal exes to tender crushes, gothic horror to hazy romance, each story is so different yet perfectly placed alongside each other. It is lush and present and unequivocally relatable for those who love love. Easy to burn through but one to savour, this debut collection is due to be published in May and is absolutely one worth waiting for. Thank you to THWUP for the advanced reading copy!

More Recs

Music:

Set My Heart On Fire Immediately, Perfume Genius
If I Could Make It Go Quiet, Girl in Red
Hold On Baby, King Princess
Self-Titled, MUNA
BUBBA, Kaytranada

Poetry:

Night Sky with Exit Wounds, Ocean Vuong
Limbic, Peter Scapello
Tōkū Pāpā, Ruby Solly
Boomerang Valentine, Andrea Gibson
Amen, Dan Goodwin
Super Model Minority, Chris Tse

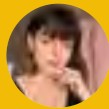
Books:

The Transgender Issue, Shon Faye
Blue Hunger, Viola Di Grado
A Minor Chorus, Billy-Ray Belcourt
A Cup of Water Under My Bed, Daisy Hernandez
Cherry Beach, Laura McPhee Brown
I Have Loved Me A Man: The Life and Times of Mika, Sharon Mazer



Bergman Gallery | Autumn Group Show

Prepare to be Dazzled



PARIS BLANCHFIELD

Bergman Gallery's Autumn Group Show features the work of fourteen extremely talented artists, each bringing to the table vibrant explorations of culture and demonstrating the continued innovation of contemporary Aotearoa artists across an array of mediums. With many of the works inspired by Pasifika and Queer cultures, the exhibition highlights the intersectional nature of the artists' diverse backgrounds and bridges the divide between traditional and western influences.

Telly Tuita's expansive contribution proves an undeniable standout in the exhibition with his distinctive 'Tongapop' approach to the art of creation. Described by art writer and curator Robert Leonard as a, "collision of indigenous and pop sensibilities, where colonised and colonising rub together, where traditional, grounded oral cultures dance with global mass media," these pieces call attention to Tuita's diasporic influences and the vivid intersection between tradition and contemporary culture.

The exhibition features multiple works from Tuita's series *The Immortal Tango of Love and War*, depicting the artist assuming the identities of 'Ofa' or 'Tau.' Tuita has assumed every role in the creation process for these works; from propmaker to model, to stylist and to

photographer and demonstrates a mastery of every aspect. These portraits, posed against a brilliant faux-tapa backdrop and garnished with upcycled materials, depict the artist playing into and subverting traditional ideas of masculinity and femininity whilst providing a poignant commentary on the amalgamation of multiple cultures. Consider Tuita's representation of Tau; his gas mask is adorned with woven elements and each garment is fashioned from vivid plastics. This deliberately crafted culmination of tradition and modernity signal both the duplicity of identity and the power of multifaceted identity.

A continuation of Sione Monū's cloud series also makes an appearance in the exhibition, delighting viewers with the artist's experimental take on nimamea'a tuikakala (the Tongan art of flower design). Veering away from Monū's usual propensity for bright colours, we see an entirely white piece, contrasting nicely against their vibrant photographic work entitled *'Winter Clouds.'* These works play with the very nature of the thing they represent; instead of blocking out light, they reflect, dazzle and flare in its presence. The varied mediums capture this beautifully, demonstrating the incessant beauty of Monū's creations in any and all forms.

Bringing a playful energy to the gallery, two works by Lucas Grogan are also featured, commanding attention through the artist's distinctive colour palette. These works, described as two studies of gay advice, depict bookshelves with each spine sporting a brilliantly witty title. With statements ranging from *'never date a scorio'* to *'are you turning into your mum?'* Grogan's employment of text alongside imagery of pansies, poodles and a teddy in a bondage get up provide a clever approach to the subject of sexuality.

From Heather Straka's brilliantly constructed compositions to the kaleidoscopic brushwork of Gavin Jones, the rest of the exhibition proves equally entrancing. While walking through the sun soaked space, you'll notice each piece seems to both deviate from and complement the next in a way that speaks volumes to the curatorial prowess of the gallery team. The artwork lingers in the viewer's mind long after you've stepped outside, much like the subtle figure of Hikule'o lurking in the backgrounds of Tuita's work. Bergman Galleries skillful curation of such diverse voices has resulted in a captivating Autumn showcase that implores viewers to consider the multifaceted nature of our own communities.

BERGMAN GALLERY'S AUTUMN GROUP SHOW RUNS
FROM MARCH 24TH - APRIL 15TH, 3/582 KARANGAHAPE
ROAD



The 95bFM Top 10
March 29, 2023

NEIL MACLEOD
TALLER THAN TREES (AMAMELIA REMIX)

95FM

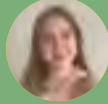
top ten
with Annabel and Callum
March 29, 2023

1. Neil MacLeod - Taller Than Trees (Amamelia Remix) [NZ]
2. Proteins of Magic - Divine Physics [NZ]
3. Ringlets - Sever [NZ]
4. Guardian Singles - Chad And Stacey [NZ]
5. Grecco Romank - Celestial Poison [NZ]
6. Gnoomes - Ax Ox
7. A Blunt Jester - So Below [NZ]
8. RIOT GULL - UMAMI [NZ]
9. The Beths - Watching The Credits [NZ]
10. Jonathan Bree - Pre-Code Hollywood [NZ]

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Visit <https://95bfm.com/news/volunteer-at-95bfm>

#notallwomen (are deserving of my respect)

Why the TERF movement is inherently anti-feminist



TALIA NICOL

We've all heard a speech from a woman who is stuck back a century ago in the first wave feminist movement. Give women the right to vote? They'll say, "Sure, love. I voted in the last election!" But tell them to let trans-women use the women's bathroom, to let cis-women rise to the top of their fields in STEM while they wear no makeup and kiss other women? If they're like most of the women in the Brethren community I grew up in, they'll say, "I think that's going too far, dear."

Unfortunately, they're not alone. Posie Parker, for instance, is the founder of a group called, 'Standing for Women'. Her website itself states, 'We are standing for women: every woman.' Her definition of woman? 'Adult human female.' The horseshoe theory might have a role to play in where TERFs like her sit on the political spectrum. The theory is based on the assertion that the extreme left and the extreme right, while representing at opposite ends of the political spectrum, are more closely aligned than they initially appear. The feminist views of TERFs have, it seems, gone so far left that they've looped her around to the alt right.

On the basis of it, TERF 'feminist' views actually seem to have a bit in common with the left. Hear me out. Sure, they don't acknowledge an entire subset of womanhood, but they acknowledge some women, right? Just the ones that have it easier, because they were actually born as the sex that best represents their gender, rather than having to fight through layers of thick social oppression to be true to themselves. That being said, for the cis-women the TERFs are willing to acknowledge, they advocate for their rights—to equal pay, to be free from violence, reproductive rights, and the like. These are all things that genuine

feminists actually want. We just want them for all women.

So, why is this so problematic? Beyond this bottlenecking approach to feminism actively excluding a group of women, it has awful repercussions for the feminist movement as a whole. TERFs are not feminists. They are merely weaponising a powerful movement to actively reinforce a distinct, patriarchal, gendered establishment.

Transphobia is hateful to any woman who isn't represented under a definitely feminine persona. Take, for example, multiple accounts of cisgender women who have been asked to 'leave bathrooms' for appearing to

a patriarchal structure that continues to oppress women, box us all into one identity, and smear our faces in shame if we break free from tradition.

Womanhood comes in all forms, including queerness and androgyny. A trans-woman and a cis-woman are of equal value under the true feminist movement.

Anyone with basic filtration skills can see right through charades like these, but spare a thought for those who don't make it through these guises so easily. Mothers, grandmothers, sisters, even men, may start off supporting campaigns with good (albeit ignorant) intentions, only to get suckered into an incessant, hateful ruse.



We should be worried for these women. Women like my nana, who grew up in a conservative home and raises her children the same, who shudders every time I leave books lying around at her house with titles like "Sexual Revolution", but is trying to learn more about feminism. Women like my mother, who do not immediately understand why branding like Posie Parker's is hateful when she sees her on television wearing a t-shirt that says 'let women speak', when this is what I've been telling her is important for years. TERF messaging is confusing at best for those who do not know how to discern it. At worst, it's a gateway into malicious alt right propaganda that continues to fundamentally hate women.

If you're like me and you come from a socially conservative background or interact with those that do, remind your loved ones who may be uncertain or confused about the events of the weekend what feminism is really about. Educate them with kindness, grace and patience. Feminism stands for all women with love and solidarity.

be trans, because they present more masculine or androgynous than feminine. Take women being criticised in their own sporting events for being 'too muscular' or 'too strong.' Transphobia distinctly overlaps with misogyny, in that they both perpetuate ideas that a 'real woman' must be 'divinely feminine'—soft and shaven from head to toe (because god forbid a woman has armpit hair), polite and kind, wearing a full face of makeup to step out of the house—to be perceived as valid.

It's a continuation of age old, harmful vengeance on women. It emphasises

HOW TRANSPHOBIC are you? A QUIZ

FLORIAN WILLIAMS

Attention cis people. Are you struggling to overcome your prejudice? Confused about the right things to say and do? Wondering why everyone got so offended by that thing you said? Well, have I got the quiz for you! Try your best to answer honestly, and don't stop to think about how this is an issue better solved by introspection and self-evaluation. Nobody has time for that. Speaking of, on with the quiz!

QUESTION 1

You've just misgendered a trans person in a public setting. What do you do?

- A) Double down. Oh, you thought that was an accident? Grow up, snowflake.**
- B) Breeze past it and avoid eye contact until the error is forgotten.**
- C) Apologise profusely, lamenting your own foolishness.**

Answer: Wrong! The actual answer is D) None of the above.

"But why didn't I get that option?" I hear you ask, "that's what I would have picked!" Yes, obviously, but that wouldn't have been your real reaction. You know that this is a quiz about transphobia and you don't want to be called a bigot, so, given the option, you'd have hedged your bets and picked the answer where I teach you something. I'm still going to do that, but you don't get to feel superior about it. Going out on a limb, I'm sure you're all aware that A is not exactly the desired response, given its blatant transphobia. As popular culture gets closer to a general consensus that trans people are allowed to be alive, this option is becoming less acceptable in the mainstream. However, for those of you who have the luxury of forgetting, I will remind you that this school of bigotry is still very much alive and kicking. We still have a long way to go, even on this, most bare-minimum of fronts. A distressingly popular choice is option B, which comes into its own among figures of authority and self-assured friend-of-a-friend types. No one likes making mistakes or looking foolish, but it would appear that all of you have decided to take being corrected

as an attack on your public image. Most often, this results in an uncalled for private confrontation where the trans person in question is subjected to a courtroom-worthy analysis and justification of the behaviour of all involved. Rest assured, this gets old very quickly. Now, this is making option C look quite good, but I'll have to stop you there. You made a mistake. Correct yourself. Move on. Do not pause the entire conversation to wallow in your guilt. We understand that misgendering someone is an accident, and, as long as you put effort into changing the way you think so it happens less often, it's not a big deal. If you instead choose to put yourself down in the hope that we'll tell you that it's okay, then I have bad news for you. Your embarrassment is not our problem, and it's not our job to make you feel better. Trans people have got quite enough to deal with already without you throwing your unnecessary feelings onto the pile. You can actively improve our lives just by insulting yourself less and telling others to do the same. That's a pretty good deal, if I do say so myself.

QUESTION 2

You overhear some people discussing the transphobia they experience, and you have something relevant to share. How do you go about doing so?

- A) Start playing devil's advocate, baby! Get a proper debate going!**
- B) Stand next to them for long enough that it would be awkward to not involve you in conversation, then expound upon your own thoughts.**
- C) Enter into the conversation, and wait for them to finish speaking before you introduce your point.**

Answer: Stop it! That is a faulty premise, m'lord! Once more, you must opt for a fourth alternative.

You lot never stop and consider whether you actually need to say anything. We always get asked *how* to open a conversation, and never when to do so, or whether one should at all. Your desire to demonstrate how educated and inclusive you are leads to the total abandonment of all common courtesy. This shouldn't need to be said, but if you don't know someone, do not engage them in a conversation about the validity of their existence. That is what you are doing, by the way, when you "discuss" trans rights with us. No matter whether you're looking for a debate, an explanation, or validation, you're positioning us to represent the entire trans community to you. If we don't do a good job of it, there's a real risk that your prejudices will be reaffirmed and you'll cause harm to someone else. Often, we have to deal with aspects of this every day, with every person, in every conversation. It's exhausting. We are more than our gender, and to only be approached for this singular aspect of ourselves is dehumanising and depressing. Look, I get it. I'm kind of telling you off for the inherent nature of humanity. Everyone wants to share information, collaborate, and explore the world together. Relationships are built on shared understanding and respect, which requires learning about each other's experiences. It's a beautiful process, but please take a moment to think about your intentions before trying to engage. Is your opinion relevant to the discussion, or is it just "generally to do with trans people"? If we're talking about transphobia in the workplace, your salient

new article about trans healthcare is more of a distraction than a contribution. Is this the correct time/place to have this conversation? A good explanation can't happen in five minutes on a bus, no matter how fast you talk. These things take effort and the security of knowing your privacy is guaranteed. Trans rights are a contentious issue, and—especially for an out or visibly trans person—are not something to be debated in a setting where our safety could be at risk. Most importantly, are you looking for an excuse to get on a soapbox about your own thoughts? You're allowed to have an opinion, but you shouldn't use the existence of a trans person in your presence as an excuse to share it.

QUESTION 3

You have a query about being trans, and know just the person to ask. How should you bring this up to them?

- A) At great volume in a public place, with zero respect for their privacy or comfort.**
- B) By asking any and all questions, regardless of how appropriate they are.**
- C) In a private conversation, attempting to rid yourself of all your misconceptions.**

Answer: I'm sure you've picked up on the pattern by now.

Only one word for you in this situation: Google. Many of you seem to be under the impression that when we come out, we're instilled with some kind of "trans-omniscience" and therefore must know the answer to anything you'd want to ask. Newsflash: we don't. As with every other group of people, the trans community is not a monolith. My personal insights on trans people in sport stretch about as far as my sporting interest in general, which is to say not very far at all. If you

want an informed answer, you should find knowledgeable sources who're personally invested in the topic. You could, in fact, seek out the thoughts of an actual trans sportsperson, rather than your one trans friend who has no reason to know anything about this, but now feels a responsibility to become an expert. Still, many of you struggle with this even when you're trying your best to be understanding. Transness is a concept new to many, so there's confusion over how to be polite and what the correct behaviours are. This is happily exacerbated by the media who play into stereotypes and clickbait-y shock stories to position us far outside of the realms of traditional society. This is a nonsensical and prejudiced separation, because if you follow the standard social boundaries that exist within any conversation, no one's going to be offended. To my knowledge, genitals, childhood trauma, mental health and future surgical plans, aren't traditionally on the agenda during a first meeting or casual chitchat. Consequently, I don't think that our request for you to not use these topics as icebreakers is as unreasonable as some of you are making out. Underneath your well-meaning misunderstanding, there's a subconscious conviction that we need to justify our identities and perform them in a way that is acceptable to cis onlookers. Our privacy is revoked and our time is stolen as we explain our gender, our history, our families reactions, our joy, our worries and fears, and any other private information that you feel entitled to knowing before you decide if we're worth respecting. Fuck that. Being trans is awesome, and no amount of furious, bigoted protesting will ever take that away. Your ignorance, concern and pity at our lives; your avoidance and suppression of our voices; your violence and hatred for our identities. None of that will hold us down. We're a part of this world, and we always have been.

Results

If you knew what was wrong with the options, and what you should do instead.

If you thought there was something off in the options, but weren't sure what or how to fix it.

If you didn't pick up on the problems in all three options.

Excellent! Keep doing what you're doing, and you won't go wrong. It's always heartening to remember that there is support out there, even while the most hateful voices are shouting their loudest.

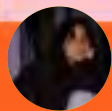
There's still a way to go, but you've got a solid foundation. Keep investigating when something doesn't feel quite right, and don't be afraid to (politely) ask questions about the finer details. Keep it to the right time and place though, yeah?

Hey, there's a reason why this was written! Hopefully this helped to clarify some ideas and suggest more supportive behaviours. Being willing to listen is the best first step you can take.



TE IRA TANGATA

te ao māori.



HIWA PIAHANA

Te Ira tangata has many meanings in itself but its main origin is Ngā Rangi Tūhāhā. The Rangi Tūhāhā, is the twelfth enlightened dimension where spirit entities reside until physical life is wanted and return to after physical death, where human spirits originate. The implication is that at the time of conception the human being's physical and spiritual potential is realised as an individual entity with the spirit qualities of significance in Te Ao Māori; the spirit receptor-transmitters of the body, mind, shape, heart and soul; and Te Iho Matua, or umbilical cord of spirit energy, which connects that single entity through his ancestral lines to the primal energy source, which is Io.

In other far less boring words, Ngā Rangi Tūhāhā is a magical place where your spirit exists and when you are born, it is transferred into you and gives life to all of your physical and spiritual qualities so that you are not doomed to the life of a brainless, heartless, incredibly uncoordinated zombie.

You are also gifted with Te Iho Matua which is metaphorically known as a spiritual umbilical cord (yes, I know, us Māori have an oddly specific but very special attachment to childbirth related connections), and this "umbilical cord" so to say is your connection to Io. Io is our one godlike figure or Atua in which everything

in the entire universe stems from. Where does Io themselves stem from? No idea, he just appeared or something.

But back to Te Ira tangata, nowadays, the term Te Ira Tangata refers to a lot of things that branch from the same sort of place.

What I mean by that is there is a lot of terminology used these days in modern and traditional Pākehā society that just didn't exist in traditional Māori society.

Such as gender, sex, etc. Māori never referred to themselves as a being of a certain gender or sex. It didn't define us as individuals and if anything, we'd always relate back to our Ira Tangata as our most prominent identity.

But in today's world, when speaking te reo Māori, we struggle to find words that align with these terms of gender and sex and human and sexual expression. So for us, these terms are simply natural qualities that come to us as beings, meaning we don't create or seek out these qualities. So they all ended up falling mainly under the single term Te Ira Tangata.

I understand that this may be confusing, and the question may be asked as to why we didn't make new words for these terms. And don't people get confused when you only refer to Te Ira Tangata for so many words? And how did traditional Māori tell people apart and not confuse some dude for a lady?

To answer your questions, I don't know. I mean, it is how it is.

But honestly Māori tend to avoid creating new words for English terminology. This is partly because of the mamae or ache we feel from the events of colonisation and marginalisation of the Māori



race, so giving life to terms brought over by the people that did that to us is difficult for Māori to navigate. Because of this, it's a lot easier to resort to familiar words that sort of work with the context of these alien terms.

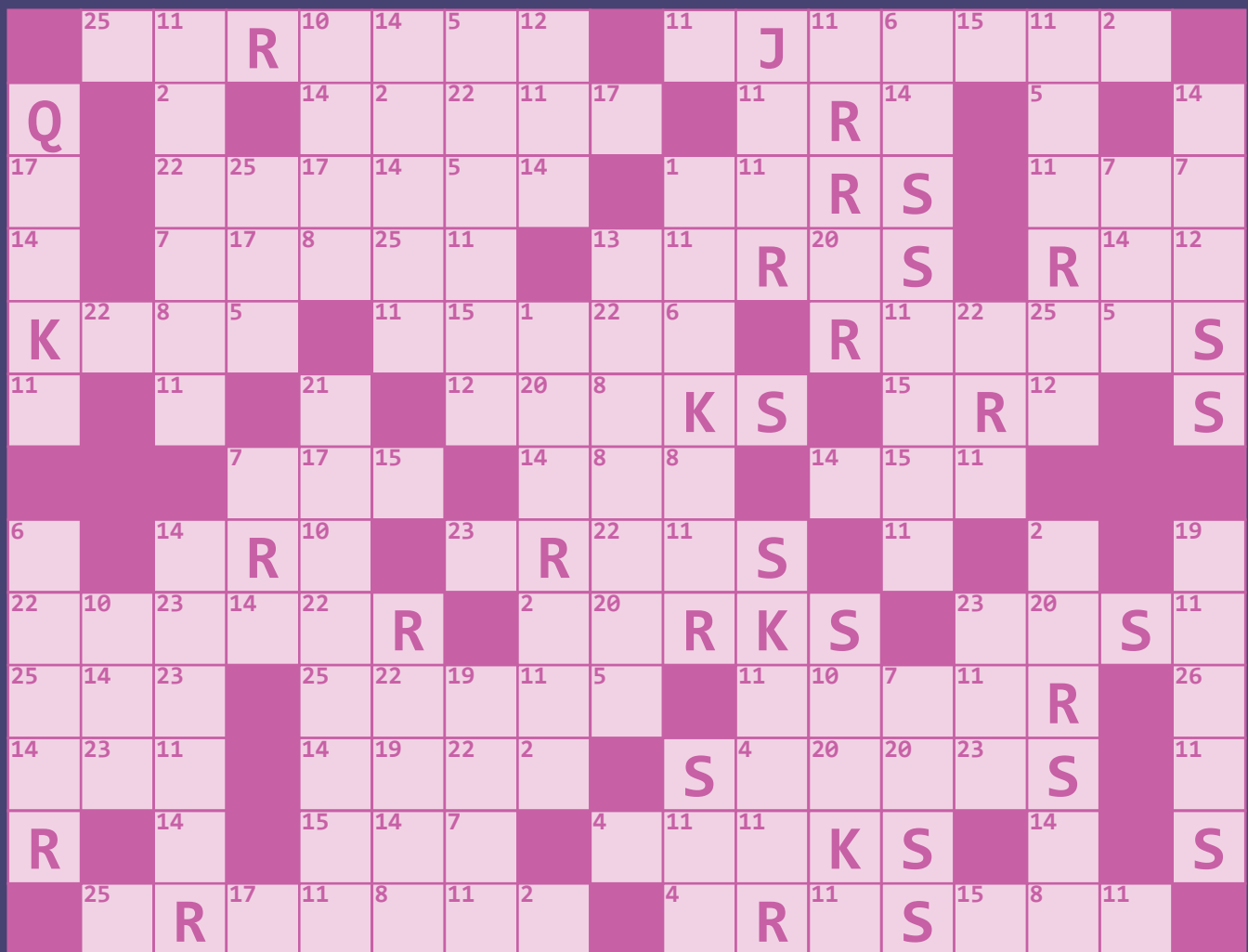
Although it can be a little confusing, usually, we can understand what exactly we're referring to when we use "Te Ira Tangata" in context.

All in all, please don't misunderstand, Te Ira tangata can be referred to as your identity, however, that form or shape of your identity only relates with your natural identity as a person, a human, born from a mother. Besides your natural identity, there is the identity that you form through life experiences and qualities you acquire through practice and passion that play into this found identity. And this is the identity that you mostly are. Everyone possesses Te Ira Tangata, but not everyone is you. Your personal identity sets you aside from the other 7.8 billion people.



Queer Conundrums.

Code Cracker.



Letters have been replaced by numbers. Each number represents the same letter throughout the grid. When you begin the puzzle, you will see that a few pre-determined letters have been given for you. Use these clues as a guide to deciphering the code.

I just can't figure them out!

-An LGBT person

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

Almost as confusing as your sexuality!

Brain Ticklers



Across

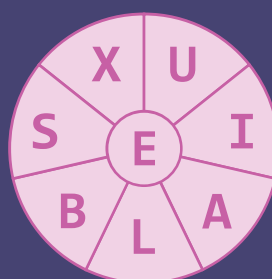
- 3 Only attracted to the 'opposite' gender
 5 Someone experiencing little or no romantic attraction
 7 Act of dressing in clothing of a different sex
 9 Someone exploring their identity
 10 The receiving partner in sexual activity
 12 Having a variation of sex characteristics
 13 Attracted to people regardless of gender
 15 Someone who has not publicly acknowledged their sexuality
 16 Women who experiences attraction to other women

Down

- 1 An identity that changes over time
 11 Experiencing little or no sexual attraction
 8 Having open, non-monogamous relations
 6 Someone who experiences sexual attraction
 4 Someone who no longer associates with their assigned sex
 2 Te reo Māori word for 'rainbow person'
 1 Dissonance between ones assigned gender and body

V Q R Y M W H O M P
 Z I R S I H K I I W
 H M C U S E J W Z P
 P E R S O T H Y G X
 G X M T Z Y I S S K
 T H E I R S Y R V U
 T R H I S R E A E E
 H E T E K H U A R W
 E H S I K Y I O F A
 Y G F R C S F M E K

Find all the pronouns!



Word Wheel

10. Thanks for playing
 20. Solid Effort
 25. Clever
 30. Genius
 35. Expert
 40. Wizard

Lobe Lickers

HOROSCOPES

What colour aura you give off based on your star sign!



ARIES - Red. You are full of fire and passion for the things you do. Sometimes your temper does tend to get the better of you but this colour sums up that nature nicely.



TAURUS - Green. This connects you to the earth and compliments your beautiful emerald birthstone. You love anything outdoors-y, despite popular notions that you would rather stay in bed all day and eat something instead.



GEMINI - Yellow. This colour is bright and full of life like you. You enjoy brightening up the spaces and rooms which you are present in. People think you have a two faced nature but actually you're great once people take the time to sit down and have a yarn with you.



CANCER - Silver. This is unique and something that stands out. Cancers are known for overtly caring about the people they surround themselves with. Similarly, people know to look after silver or it will tarnish.



LEO - Gold. The centre of attention, enough said. What else is more striking, expensive and fancy? Whether you someday want a gold engagement ring or love stealing the spotlight this is definitely the colour for you.



VIRGO - Brown. This is representative of you being rooted as someone who values stability and security over anything else. You are not one to go for spontaneous adventures but rather someone who would indulge in some organised planning instead.



LIBRA - Pink. Cute, bubbly and pretty in pink. You are known to have a softer personality but will fight for others when it is needed. For the most part you are gentle, on the introverted side and love giving the spotlight to those who crave it.



SCORPIO - Black. No this is not to represent your soul (haha). It is actually a colour that showcases depth, passion and drive, all things which you are not unfamiliar with. Black is dark but full of life if only you bother to look close enough.



SAGITTARIUS - Purple. Fresh and funky, just like you. This colour has some life to it but can darken and be all mysterious when needed. You tend to want to go for new vibes each week so this is perfect for you.



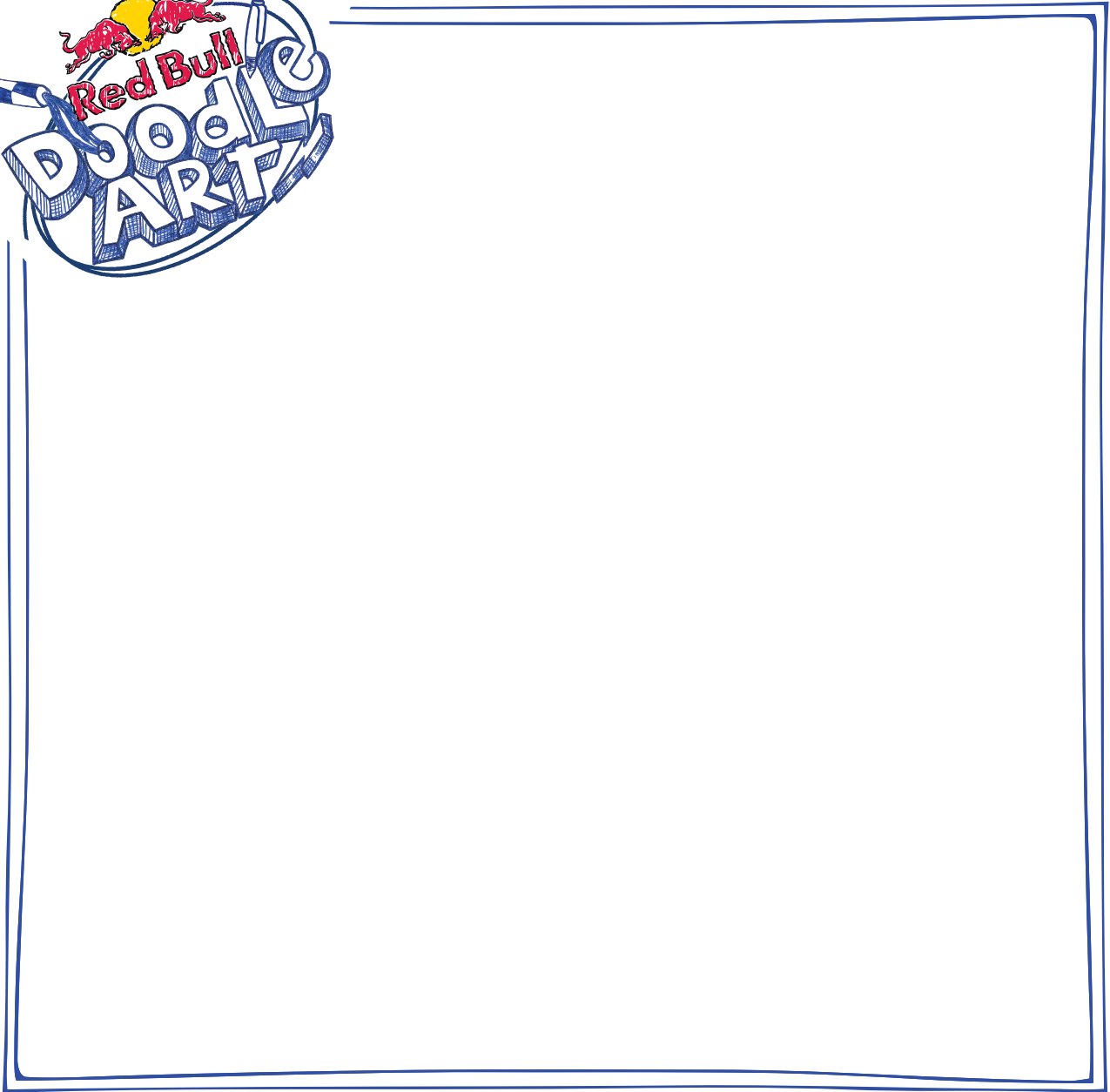
CAPRICORN - Mauve. For you mauve represents strength. You are often seen holding it all together and are considered somewhat dependable. The shoulder to cry on friend, but sometimes that can make you feel lonely.



AQUARIUS - Blue. Representative of the sky and ocean or in other words expansiveness. You look forward to possibilities and opportunities in life. Grasp them!



PISCES - Pastel Green. A soothing and peace filled colour. This colour represents luck, optimism and is calm. You tend to be the mediator friend and don't like confrontation or conflict. More of a let's vibe and go with the flow type.



1



DRAW YOUR DOODLE WITHIN THE FRAME ABOVE

2



TAKE A CLEAR PHOTO INCLUDING THE FRAME

3



SCAN THE QR CODE, CLICK APPLY AND UPLOAD

#protecttherest



Scan here if you
need our help

FEELING EXPOSED?

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COVERED**

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If someone's got their hands on your info and is releasing it online, Netsafe can help shut it down.
Fast.

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