

UNIVERSITY OF AUCKLAND
CRACCUM
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STUDENT MAGAZINE



JOIN THE

MAI MORNING CREW

NICKSON, NATE AND KANDA WEEKDAYS 6AM-10AM



Guest Editorial – Levi Joule

When I arrived here as a student from small town New Zealand in 2011, I didn't know a single other queer student, there was no functioning UniQ, there was no Queer Rights Officer position on the AUSA executive, and a 'queer' space was a long-forgotten failed pipedream. To add to that, the number of campaigns around queer issues being run by AUSA came to a grand total of zero, and there was no LGBTI Student Staff Network. The idea of a University of Auckland Pride Week—like the one being held this week—would have been laughed at.

In May 2012, the very first Queer Rights Officer election was held.

In just two years, AUSA has run a number of campaigns for queer students, including being an official part of the campaign for marriage equality and holding the largest celebration party in Auckland the night marriage equality became enshrined in law.

We have worked with the University of Auckland Equity Office to implement long overdue reforms such as building a queer space and creating a LGBTI Student Staff Network. We have also worked with a number of faculties to establish faculty rainbow groups, including Rainbow Science and Rainbow Business, who are officially launching this week.

Special Mentions

None of this would have been possible without the following people:

- Dr Terry O'Neill – Terry is the architect of the LGBTI student/staff equity policy document and a tireless champion for equity issues. Thanks also to the rest of the team in the equity office – Amber, Vicki, Natalie and others.

- Bonnie Hartfield, a close friend and fellow LGBTI activist.
- Queerspace creative director Jaimee Young and Dan Sanders who have done the hard work to make Queerspace a fabulous environment.
- Kit Haines and Ana Lenard – together we have made *Craccum* history with the first pride issue of the magazine ever.



There is one person in particular who deserves special mention. Without fail, Max Lin has always been there when I needed him. I would never have lasted very long in this role or achieved as much without his loyal friendship, unwavering support and advice.

Happy Pride Week! Enjoy this week's issue of *Craccum*, where you will find interviews with a whole host of awesome queer people, including the Hon Michael Kirby, Urzila Carlson, Mr Gay World and Randa. I also hope that you all get the chance to head along to some of the events and celebrate this historic moment for our university. There is still plenty of work to do in the fight for LGBTI rights, but let's use this week to pause for a moment and reflect on just how far we have come on this journey.

- Carol Cameron from the Arts faculty – Our community's strongest ally on campus.

Giveaways This Week

Movie Or Theatre Tickets. Fancy seeing a cool movie like *Boyhood*? Like *Craccum* Magazine on Facebook to be in with a chance to win THIS WEEK. If movies aren't your thing, we have a double pass to Earnest at Q Theatre. Get liking!

Bar Tab. Write a Letter to the Editors and you could win a \$50 Shadows bar tab for Letter of the Week.

Alcohol. If you failed at Letter of the Week, try your hand at Flat of the Week. Send us three interesting features about your flat as well as three photos. You could win a case of Honesty Box cider.

END OF ISSUE STATS

Number of magazines thrown by the Queer Rights Officer: **Only 10, all at Ana**

'investigative' visits to Family Bar: **3**

Cover competitions: **1**
Student elections done and dusted: **yes**

Pride Week: **ON NOW**

Issue #18

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Coming Up

Politics. Submissions are due Monday 8 September, 10am

Geeks and Nerds. Submissions are due Monday 15 September, 10am

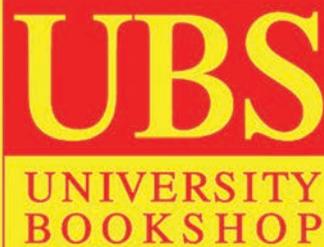
Unthemed. Submissions are due Monday 22 September, 10am

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Disclaimer: The articles and opinions contained within this magazine are not necessarily those of the staff, AUSA or printers.





It's Our Big, Big ANNUAL SALE

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dear craccum..

If you love us, hate us, or just think we can do better, please send us a letter. Deadline for the following week is Wednesday 5pm. Send your letters to editor@craccum.co.nz. Letter of the week wins a \$50 bar tab at Shadows!

Dear Craccum
Probing the Punters is just great! I pick up Craccum every Monday and go straight to the back to find which quirky and crazy people have divulged the dark details of their life for us all to laugh at. My question is, how do I get interviewed? I love the attention and want everyone (especially the ladies) to know how I'm an awesome, fun and keen for anything guy. Please advise me on the selection process
Much Love

SINGLE ATTENTION SEEKER

Dear Single Attention Seeker, You most definitely have our attention. It's pretty hard to get into punters, as you have to undergo a stringent and gruelling interview process, but if the likes of Steven Joyce and Curwen Rolinson can make it to the big time, then we are sure anything is possible.



Hi Craccum Editors!
Can I just use this opportunity to shout out congratulations to whoever wrote the student democracy article. It was great to see someone speak up at the lack of competition in the recent AUSA officer elections. It was disappointing to see that it was interpreted as an attack on the Debating society, as only a complete moron would have come to that conclusion. It's about time someone said something about the corrupt electoral system that AUSA insists on employing for certain individual gain.

It's also troubling to see AUSA being so aggressive towards Craccum this year. I'm unsure why that is, but I hope it stops. People are pissed with AUSA anyway, it doesn't need to dig the hole any deeper.

Anyway, rant over. Keep up the great work Craccum! Loving the health and fitness articles!

Yours in rage,
MICHAEL YANG

Dear Michael, Is your last name Lai? Are you real? I feel like an email that consists of a name and then the number 959 (or something similar) really must be a troll. It is a well-known fact that Craccum hates Deb Soc with a fervour that translates into passive aggressively allowing them space in the magazine. Poor AUSA.
Love,
Eds



Dear Craccum,
Your Wordfind is one of the most inspiring puzzles I have ever attempted. Who threw lateral thinking out the window and sealed the openings with lateral inversions when brainstorming came around? Please invite me next time.

Get well soon,
LATERAL THINKING

Dear Lateralthinking, We are struggling to decide whether you are being serious or sarcastic. We suspect that it's the latter. Word finds are not everyone's cup of tea. One thing is for sure, Ana is stoked that the sudokus are back this week.



Dearest Craccum,
Where are the microwaves on campus? Last nights stir-fry tastes like shit when it's not as hot as Ana on the outside and as cold as Kate Edgar at 8am on the inside

Munchy Mart guards their device fiercely; I don't want to tangle with their moustachioed manager. Pretty sure he'd just sit on me, and I'd be pancaked.

I hear there is a microwave in Womenspace, and I may have to storm it in a manner analogous to the 1936 storming of the Mens Common Room. Perhaps a wig and a dress might do...

Yours
EQUALITY AND HOT FOOD

Dear Equality and Hot Food, Top tip: become Craccum editor and then you have free access to a microwave (albeit a microwave that only has one setting: '2 mins fast'.
Love,
Eds



Dear Craccum Editors,
I have had a problem recently and thought it would be really relevant to this current 'Queer' Edition. I have the dilemma of a fellow gay man question whether I was "actually" gay. I was taken aback – was there something I needed to do to be gay? Is there an initiation club that I missed out on? I don't always wear pink on Wednesdays – does this mean I lose my gay privileges? I don't want people to think I'm a faux gay because that was so last year. Editors, can you tell me what I should do?

From
MATTY D
P.S. To the gayz out there I am "actually" gay xo

Dear Matty D, Is Ana really a girl? Is Kit actually Tessa? These are all important existential questions. Nonetheless, wearing pink on Wednesdays and voting Labour would probably assist your situation.
Love,
Eds



Sup Crac,
Flicked through an old Kate magazine and surprisingly found an article which was about someone finding it benevolently sexist that men would let a woman on the bus first. Could someone explain to me why it is not ok to be a gentleman?

Has society really changed so much that the common man can neither let a lady on the bus first and be called a misogynist, or get on first and be called an asshole?
So why would I let a girl on

LETTER OF THE WEEK

Dear Craccum,
In response to Politics Week, the passing of time, and the changing of seasons, I have written two political poems:

1. Summer days, with summer rain – never to return again
Winter howls, winter nears – winter gives me chilly ears
Autumn sun, autumn breeze – global warming is coming to end us
Spring means rebirth, spring is life – global warming is coming to end us
January, February, March-April-May, June-July, August-October, September-November-December.

2. We all say Nelson Mandela was a good guy
But was he?

Bar tab please.
Thanks,
ASPIRING POET LAUREATE

Dear APL,
Don't quit your day job.

the bus before me? Not because I see women as inferior and weak, ne! But rather that the heterosexual being inside of me is interested in making a good impression on any girl, so that maybe one day one of those girls sees me at a party, remembering my face as a good one.

I'll continue to let girls on the bus before me and if I heard one of them whisper misogynist, I guess I could trip them up and say "welcome to equality bitch".

Yours truly,
LOVER NOT A HATER

Dear Lover, Of course it is okay to be a gentleman – the key question is, would you do it for a man too? Being the gentleman that you are, we are sure that your answer is yes.

Love,
Eds



JOHANN SEBASTIAN BACH MEETS BREAKDANCE



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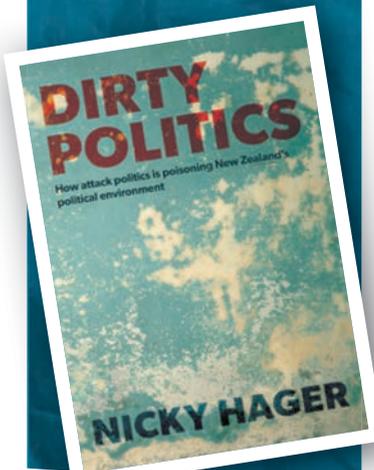
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Wellington: Nicky Hager released a number of emails detailing relationships between National party members and controversial right wing blogger Cameron Slater. Topics covered in the book included negotiations with studios over the *Hobbit* movie, for which Slater played the Goblin King.



News

In Brief

Auckland: The Green Party desperately tried to remain relevant in the face of minor parties – by holding its opening rally at AUT.

Wellington: The death of Paul Holmes' daughter's boyfriend is for some unexplained reason more important to the media than Ebola, Gaza, Iraq and Ferguson combined.

Auckland: Despite great hope for securing the youth vote, everyone under 30 is still confused as to who Laila Harré actually is.

Oxford: Definition of last chance is: *noun*. A final opportunity to achieve or acquire something. Or an unlimited amount of opportunities for Judith Collins.

Around NZ: People around the country are quickly shutting their laptops before anyone sees their results from the online compass poll, which indicates that everyone should either be voting for NZ First, Act or United Future.



Charlotte Pride Parade Gets Massive

After 14 years, the Charlotte Pride Festival and Parade in North Carolina has hit the six figure mark with over 100,000 people estimated in attendance for the two-day festival. The organisation has experienced record growth in recent years and expects that the turnout will hopefully be much larger next year.

What is equally impressive is the list of major sponsors that the event has secured. According to the Charlotte Pride website, sponsors included: "Wells Fargo, which presented the Wells Fargo Stage where LeAnn Rimes headlined on Sunday; Time Warner Cable, which presented the Charlotte Pride VIP Experience; The Scorpio, which presented R&B artist and Saturday headliner Sevyn Streeter, as well as entertainers from *RuPaul's Drag Race*; PNC Bank, which presented the PNC Bank Festival Zone and Bank of America, the parade's presenting sponsor."

The Festival is being marketed as a reason to travel to Charlotte, which has made it an easy sell to local authorities and businesses.

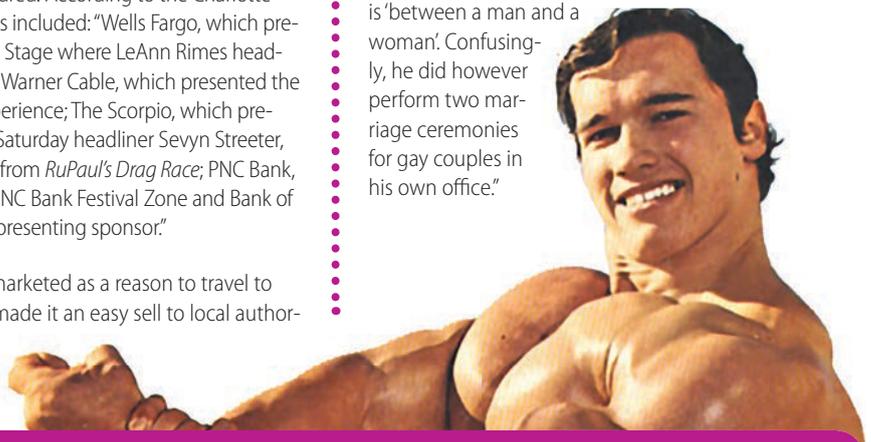
Arnold Schwarzenegger's Character in *Expendables 3* is Gay

Patrick Hughes, the director of the half-arsed action film *Expendables 3*—a movie that exists solely for nostalgic purposes—has come out and told audiences straight that Arnold Schwarzenegger's character 'Trench' is in a relationship with Jet Li's character 'Yin Yang'.

Rumours were swarming around the Internet after a throw-away homophobic joke in the latest installation of the franchise where Trench and Yang were being close in a bar when Sylvester Stallone's character 'Barney Ross' yells "get a room" to which Trench responds "We don't need a room."

As *The Independent* ironically points out, when Arnold Schwarzenegger was the Governor of California, he "vetoed two same-sex marriage bills, presided over the commencement of Proposition 8, and claimed marriage is 'between a man and a

woman'. Confusingly, he did however perform two marriage ceremonies for gay couples in his own office."



Women Escapes Hamilton With No STIs

An incredible story broke yesterday of a woman who "was in Hamilton and did not get chlamydia". The shocked survivor, who does not wish to be named because of the stain on her reputation, was thankful and incredulous after coming out of the ordeal without an STI.

The woman had been travelling through Hamilton when she ran out of gas, and had to stop at a petrol station. She started fearing for her health when she accidentally breathed in some Hamilton air, sparking concerns that she would be infected with some of Hamilton's "multiple disgusting diseases."

After two weeks of emergency quarantine, she has been able to tell her incredible story, but said she found it hard to talk about it due to survivor's guilt. "There are so many people out there who are not as lucky as me" she said, telling reporters

she has regular nightmares about the experience, and wonders if it was destiny that she managed to escape without contracting any STIs.

The woman has set up a "Forget Ebola, It's Hamilton We Should Worry About" fund, to help victims of Hamilton-sustained STIs. To donate, email crabaseat@gmail.com



Transgender Procedures Added to Oregon State Healthcare Plan

It isn't often that you hear a positive LGBTI story come out of the United States of America, but here is one from the ultra-liberal, pro-public transport, craft beer hub of Portland, Oregon. A recent meeting of the Health Evidence Review Commission that set the state's health priorities made the decision to offer a full range of state medical coverage for low-income transgender people. What this means is that those seeking treatment for gender dysphoria will now be able to access cross-sex hormone therapy and gender reassignment surgery – medical services that were not previously covered.

This, in addition to therapy, medical visits, and puberty-suppressing drugs that were added to the state health plan last year, mark a huge leap towards equal access to treatment for people that suffer gender dysphoria. And the realistic cost? Well, the state believes that the realistic utilisation rate of these services will be less than US\$150,000 annually. This has the opportunity to change the lives of 175 low income people per year and give them the opportunity to live the lives that they should be entitled to.

According to Oregon Live, the "Specific reasons cited for adding the newly covered treatments included relieving gender dysphoria, reducing depression and anxiety and reducing rates of suicide and suicide attempts and risky behaviour such as intravenous drug abuse, according to state records."

There is a lot to be said about the American healthcare system and the way in which it discriminates against many disadvantaged people. This move is seen as a positive and historic step in the right direction. If you don't want to have your positivity dashed, I suggest you stay well away from the comments section on any online article regarding this new decision in Oregon. You have been warned.

Marriage Equality: one year on and the sky has yet to fall in

Tuesday 19th August saw the one year anniversary of same sex marriage being legal in New Zealand. Figures released to mark one year of marriage equality in New Zealand show there have been 926 same-sex weddings in New Zealand since 19 August 2013. They include 532 New Zealand couples, and 237 Australian pairs.

"We are seeing continued national and international interest by same sex couples in getting married in New Zealand", says Registrar-General of Births, Deaths and Marriages, Jeff Montgomery. "Almost 400 overseas couples have come to New Zealand to get married, which is great for our tourism industry." Montgomery says more than 200 of the 532 New Zealand same-sex couples to marry in the past year have changed the form of their relationship from a civil union to a marriage.



The Fight So Far

As Pride Week approached, I found myself with a spare moment to stop and ponder things. I took a chance to think about the overall picture for our LGBTI community. Last year we saw marriage equality pass into law; just last week we celebrated the one year anniversary.

In spite of the fact that marriage is no longer an institution that discriminates on the basis of sexual orientation, there are big battles which remain. For example, LGBTI youth are still over represented in all of the worst statistics. We are more likely to self-harm, abuse substances and suffer from mental health problems. The legal discrimination may be gone, but the lingering homophobia in today's society is still very much alive and well.

Something interesting happened in the run up to the AUSA portfolio elections this year. There were some rather nasty things going around about me and my colleagues at the university and our record of work on LGBTI issues. It made me think about things. Why is it that, when we have so many battles left to fight, some members of the queer community are fixated on tearing down others who are making gains? Don't we have bigger battles to fight?

Sadly, there is very clearly a sector of our community that serve no real productive purpose in our fight for rights – unless you count bitching on Social Media as productive. The revolutionary rhetoric on Tumblr might sound nice, but does it really ever get anything done? There is still so much that needs to be done in our community. We must not allow ourselves to become hijacked by the professional complainers, do-nothing whingers, or Tumblr keyboard warriors. Their track record on delivering progress is a pretty limited one.

When you stop the pounding of the keyboard, get off your backside and quit the whinging, you generally tend to be able to take really cool and productive steps that lead to change. And as Gaga knows, there is still a lot of change left to be fought for.

Yes, the approach I've taken as the 2012-2014 Queer Rights Officer has had its critics – I accept that as being a reality of student politics. Some say that I'm too moderate and that I work too closely with the university. But I make no apologies because the results speak for themselves: Queerspace, the establishment of the rainbow faculty groups, the LGBTI Student Staff Network, Pride Week, the first ever pride issue of *Craccum*. None of these things would have been possible without collaboration between the Queer Rights Officer and the University of Auckland.

Is there still work to do? Of course. Just like the fight for LGBTI rights in New Zealand didn't end with marriage equality, the fight to make the University of Auckland a safer and more inclusive campus will go on long after I have left.

Regardless, we have come a long way together. These long overdue gains were made possible because the students of AUSA participated in the democratic process and, in the last three student elections, endorsed the approach of working with the university on LGBTI issues. This week is ours to celebrate just how much we have achieved by working together.



Happy Pride Week!

LEVI JOULE

Rugby Poetry

THE FALCONS, THE BINGHAM CUP, AND THE RISE OF GAY RUGBY

It's a cold, grey Saturday afternoon at the Mt Wellington Rugby Club. With seconds to go, the scores are tied. The team in white, affiliated with the Ponsonby club, have been trailing behind the Mt Wellington team in Green and Gold for most of the second half. Through some daring play however, they have managed to level the scores, with an incredible try led by the backline. Now in the final play of the game, after a rampaging effort to get to the other end from the kick off, they are hounding down on the Mt Wellington line, cranking up the pressure with each precious second counting down. With one mammoth charge, one of the players launches himself at the opposition, and is catapulted into an accidental but spectacular somersault. There is a large collective intake of breath from both the audience and players, and then relief when the mess clears up – somehow he has managed to land perfectly with the ball planted firmly on the ground over the line. It is a try.

The whistle is blown, and the game is over, and after a half second of stunned silence, the players erupt in jubilation. It is rugby poetry – the reason why people love the game, and is the kind of moment that will be talked about all throughout the evening and following weeks. Over the years it will become embellished with the kind of Hollywood drama and exaggeration that are spread throughout rugby clubs nationwide.

The NZ Falcons, New Zealand's premier gay rugby team, have just ended their domestic season in the most dramatic and epic way possible. Jeremy Brankin, the Falcons' captain, believes it to be his proudest moment in rugby – "this win was an awesome feeling, but what made me more proud was

the way in which every single NZ Falcons player stepped up to the mark in those last ten minutes and increased their intensity. I couldn't have asked for much more from the players, and it is times like that which remind me why I so enjoy playing rugby and being part of this fantastic team."

Early beginnings. The NZ Falcons are a relatively new club to the New Zealand rugby scene, formed primarily to compete at this year's Bingham Cup tournament in Sydney. The success of organising the NZ Falcons to compete at Bingham (a tournament often referred to as the Gay Rugby World Cup) has confirmed that not only is gay rugby in New Zealand on the ascent, but it is also starting to make its mark and be taken a lot more seriously. Traditionally a bastion of hyper-masculine conservatism, rugby has unfortunately often been the very embodiment of all that is wrong with a manufactured and commodified cultural image built around fictitious (yet inexplicably embraced) notions of misogyny, homophobia, and other negative traits that are as outdated as they are embarrassing for the country as a whole. The Falcons have looked to proactively challenge these notions, and make their mark in an area of society that has traditionally been less than supportive.

The formation and rise of the Falcons can be traced back to the late 1990s when a group of homosexual rugby players in Auckland and another group in Wellington looked to take on the current status quo and directly challenge rugby's implicit and systemic tolerance of intolerance. The Heroes (representing Auckland) and the Crazy Knights (representing Wellington) were born. In 1998 they played their first game against each other in a one off competition. For the next few years, the Heroes would stay together and they became aligned

with the Ponsonby Rugby Club, playing social rugby across the region. The numbers of players who came through the Heroes teams numbered probably over 150 during these years, indicating that there was a very realistic foundation for establishing gay rugby in Auckland and hopefully New Zealand.

At this time, New Zealand was far from the only country where gay rugby was starting to emerge and rise in popularity. During the early 2000s, gay rugby was increasing exponentially worldwide, particularly in the USA, of all places. The permanence and proof of gay rugby's international rise to prominence would be cemented with the formation of an international tournament – the aforementioned Bingham Cup, which this year's vintage of NZ Falcons will be competing in at the end of August.

The Bingham Cup. The story of the Bingham Cup is as remarkable as it is moving. The tournament is named to honour the late Mark Bingham, who was a star rugby player at the University of California. Having been influential in setting up two of the first gay rugby clubs in the entire world, Bingham was a well respected and admired figure and took his role in developing gay rugby seriously. When his San Francisco Fog team were accepted into their local rugby union, he wrote to his team mates "We have the chance to be role models for other gay folks who wanted to play sports, but never felt good enough or strong enough. More importantly, we have the chance to show the other teams in the league that we are as good as they are. Good rugby players. Good partiers. Good sports. Good men."

What should have been the start of a long career involved in the homosexual rugby community that he did so much to help establish was sadly not to be. In a tragic turn of events, Bingham was aboard United 93 on the day of September 11,

“The Falcons are ‘extremely excited to represent the New Zealand queer community and ultimately the whole of New Zealand as a country’, and there is a general sense from players that this pride and determination will help them play their highest standard of rugby yet.”



2001 and perished with the other passengers who fought valiantly against their hijackers. While his story might be heart-breaking, the inspiration and heroism Bingham embodied has not been lost on the wider public. The size of the tournament has exploded in recent years to where there are over twenty teams competing, from an international pool of about sixty gay rugby clubs. His story has also been adapted into a feature length documentary, *The Rugby Player*, which has received considerable acclaim and will feature at the upcoming tournament in Sydney.

A few players from the Heroes would go over to play in the Bingham cup in Barbarian teams (teams made up of various different clubs from all over the world), but unfortunately a single New Zealand rep team had never been to the tournament before, despite (or possibly because of) the enormous popularity of a game here. To most rugby followers, the concept of no New Zealand team at an international rugby event is almost unheard of – it would be much like a football tournament without Brazil, or a cricket tournament without India. So when it was announced that for the first time the Bingham Cup would be in the Southern Hemisphere over in Sydney, some enthusiastic and passionate Heroes alumni took the initiative, and started working on making a New Zealand based team at the 2014 tournament a reality.

The 2013/2014 vintage. The team formed in 2013 and have competed in the Auckland Union President's grade. The past two seasons have seen the team make a lot of improvements and find successes on and off the field that have allowed them to reassess their goals as a team and organisation. These successes have surpassed expectations, particularly for a team that—in Brankin's words—started out so 'green'. Brankin explains the unique combination of complete inexperience, and grizzled veteran knowhow – “For many of the players in the NZ Falcons, this is their very first season of rugby... many have previously played sports like touch rugby, but for some, this is their first time in a game that features an oval ball... what has helped balance the newer players' lack of experience has been the presence of some very experienced players in the team as well who have imparted their knowledge of the game.”

New head coach Ray Pye has also injected the team with a contagious enthusiasm and brought with him decades of experience from across all spectrums of Australian rugby. The management team of Robert Barry and Todd Martin have also increased the professionalism of the approach of the organisation. They secured a coup earlier in the year when they managed to establish a principle sponsor relationship with ASB who, according to Brankin, have been “very proactive and supportive in regards to queer issues both within their own organisation as well as the wider community.” The Falcons have “also been very lucky in that we have secured some awesome sponsorship from within the queer community such as Love Your Condom, the Gay Auckland Business Association and Urge Bar.”



2014 saw the team pick up their first win, and this win would not be an isolated affair. Throughout the season the team have been putting together an impressive run of victories, draws, and competitive losses. Brankin highlights the reversal of fortunes against one particular outfit as indicative of the changes that have graced the team as a whole. “There was a team that thrashed us in our very first friendly game last year that we managed to convincingly dismantle this season.” And dismantle they did – the Falcons managed to utterly hammer the same team by sixty points by “keeping it simple and doing the basics right every single time”, which is probably about the most ‘rugby’ thing you could possibly say besides “thanks to the ladies in the kitchen for the spread.”

While initially in 2013 the team were looking at playing in the second division of the Bingham Cup, this focus has changed. Not only do the team expect to compete in the top division, there is, in Brankin's words “faith that the NZ Falcons can head to Sydney, as slight underdogs and cause some major upsets against more favoured teams, hopefully culminating in us bringing home some silverware.” He adds that all the Falcons are “extremely excited to represent the New Zealand queer community and ultimately the whole of New Zealand as a country”, and there is a general sense from players that this pride and determination will help them play their highest standard of rugby yet. Based on the rapid rise in skillsets and abilities of the Falcons, this is not an unreasonable expectation.

Challenging Homophobia. Perhaps unsurprisingly, the team has been well embraced and well received by the wider queer community in Auckland in particular. There is a consistent turnout of numerous vocal supporters to Falcons matches, and this “helps motivate the players on the field.” What has been perhaps a little more surprising (or maybe not, depending on how you see the world) is how well accepted the Falcons have been into the wider Auckland rugby community as a whole – a pattern no doubt largely influenced by the team's own self pride, strength, and

determination, and commitment to improving.

Brankin understandably takes immense pride in the way that the Falcons have been proactive in combatting homophobia within the rugby community – “we have proven as a rugby team on the field that our sexual orientation is part of who we are, but does not define which sports we can or cannot play.” It is this self-determinism and will to improve and succeed that Brankin believes has been critical to the Falcons successfully challenging conceptions of homophobia within Auckland rugby. Brankin says “I think most people whether they be straight, gay or whatever enjoy seeing people challenging stereotypes. Homophobia should not and hopefully eventually will not, have a place in any form of sport. There certainly is a strong movement currently to address homophobia in sport, which is fantastic.”

This is not to say that there have been no problems at all. Whilst by and large the reception to the Falcons has been positive, there have still been a few tense moments, and a few players that have yet to adjust to their own insecurities. There was a match earlier in the year where one player from an opposing team was being particularly liberal with the homophobic slurs and head high tackles on the Falcons players. However, rather than this being encouraged by his peers, his own team called him out about it on the field, and eventually he was sent off. Brankin feels that in large part “what really frustrated him was that his team was being beaten by a gay rugby team, something I doubt he ever imagined would happen.”

The kicker of all this though was that the Falcons didn't get discouraged or beaten down – they were spurred on to win the game, which was in fact their first win ever, a victory that Brankin describes as “very, very sweet.” And from here, the Falcons have never looked back, and are only looking forward to achieving a whole lot more of the very same and to keep improving as time goes on—and of course to keep challenging pre-conceptions, and tackling homophobia in rugby.

BEVAN MORGAN

THE UNSANE MUSINGS

Now this is a subject that has some personal meaning to me, so I thought I'd take the chance to talk about my 'relationship' (to use the only word that comes to mind. This is probably going to read really awkwardly when it's printed) with homosexuality, and how it's helped to define my worldview.

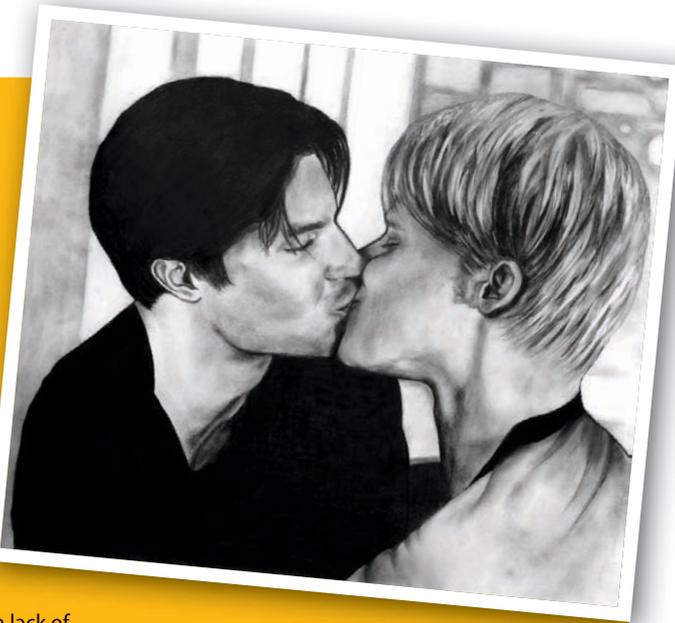
I never really understood the concept of 'homosexuality' for the longest time. I never understood heterosexuality either, but I picked up on that one a bit quicker. It all changed when I learned that the man who lived upstairs from my Nan, a man who I respected a bit and who got me interested in film (a passion which endures to this day) was gay. Now my reaction was that anything I don't understand must be wrong and/or scary, but fortunately he and my mum sat me down and clearly explained to me what homosexuality was, and with understanding came acceptance, toleration and eventually whole-hearted support.

Though I consider myself a homophile (the opposite of homophobe, I think it's sad that

the word homophile isn't as common as homophobe) I've never really ever had much of a chance to put my money where my mouth was on the subject of my support for gay rights aside from arguing with people over it. I've never really known that many gay people, probably because I don't know that many people, gay or otherwise. But I have read a lot of queer literature and tried to at least get an understanding of the culture, because as my first experience has taught me, a lack of understanding is one of the key problems when talking about homosexuality.

I have a very special reason to have empathy for gays, and that is because in some way I see myself in a similar light. Like homosexuals, I also feel that I am discriminated against, not so much because of my sexuality as my mental issues, but in both cases we are treated unfairly for things that are a vital part of us, that define who we are. I have a metaphor I use to show the similarities between the two, autistics and homosexuals. The term 'trapped in the closet', can apply to both autism and homosexuality.

“I have a very special reason to have empathy for gays, and that is because in some way I see myself in a similar light. Like homosexuals, I also feel that I am discriminated against, not so much because of my sexuality as my mental issues, but in both cases we are treated unfairly for things that are a vital part of us, that define who we are.”



Autistic people are in their own closet, only unlike the closet gays are forced into, our closet is the Wardrobe from Narnia, an entire universe unto itself. Most autistic people spend their entire lives in the closet, never to emerge. Some peek out every so often, see how utterly shitty the world is and retreat to the closet for safety. And a few, like myself, try to balance living both within and without, retreating to the closet whenever the world outside becomes too much to bear. The metaphor may be a bit convoluted, but it makes sense to me, and maybe a few others will also understand it.

I end this with a joke a friend of a bi (sadly only half gay. But still, a glass half full) friend of mine told me recently.

“There are no homophobes. People who say they are homophobes are just assholes.”

JAMES BROWN

OF AN AUTISTIC MIND

Gender Expression Quiz

1. Who is your favourite music artist?

- a) Tegan and Sara
- b) Bearforce 1
- c) Anything Fabulous!
- d) Cher
- e) Taylor Swift

Results
on P44

2. What is your favourite past time?

- a) Fixing my car
- b) Grooming beard
- c) Finding the latest outfit on ASOS
- d) Perfecting my lip-syncing to 'Turn Back Time'
- e) Adding to my ever-growing collection of lipstick

3. What are you doing on a Saturday night?

- a) Sober driving in my tricked out sedan
- b) Urge Bar
- c) A hot guy in Family Bar
- d) Getting ready for my 1am performance
- e) Getting my lipstick on pretty girls

4. What is your favourite item of clothing?

- a) My 20 flannel shirts
- b) Leather chaps
- c) OH MY GOD, like, this latest shirt from ASOS I got!
- d) Oh darling, it'd be my dress
- e) Flattering dress

5. You go to the sex store, what do you purchase?

- a) Nothing. My hands are good enough for any woman
- b) The leather I need to complete my outfit
- c) Condoms! I NEED CONDOMS
- d) Chocolate penis
- e) Heh. Don't look at the dildo in the bag, please

6. Favourite Colour

- a) Black, like my leather jackets
- b) Brown
- c) RAINBOW!!!!!!!!!!!!!!
- d) Purple
- e) Pink. Love pink

QRO (Queer Rights Officer) Tag-along

TODAY, TAG-ALONG has its special QUEER EDITION, as we explore something that totally isn't related to the author. Nope. Not at all. What author? These columns are pure comedic gifts from God, delivered by Jesus himself to the *Craccum* offices every week. Either that or no one wants to take credit for the worst column in *Craccum*. It's the former, I assure you.

DAY 50. The old QRO wants me to be the new QRO. Cool. I'm totally looking forward to it!

DAY 300. QRO insulted my column again. Apparently it's the worst thing in *Craccum*. Excuse me, but I think we need to hold people like him to account! Time to bitch about him in my column again. My column is the best thing, I'm sorry, and he's a big dickhead.

DAY 307. QRO read my column. Apparently, it's even worse than last week's. Well I don't like him either. What a dick. Such a dick.

DAY 378. Finally got nominated to be the next QRO. No competition for it either! An uncontested election. POWER IS MINE. Drank five Up and Go in celebration, then threw them around the QRO's office like confetti. #living

DAY 387. QRO banned me from his office! How dare he! I've been using it, for the past 1,000 days. This is unacceptable. UNACCEPTABLE. I AM VERY HURT RIGHT NOW.

DAY 388. QRO came into the office. I was already in the office. I don't think that prohibition took effect. Oh well. Time to put some more trash in here. Empty Up and Go for everybody!

DAY 536. I'm finally the fucking QRO! This is it, folks! This is the beginning of my glorious reign! I shall put my ten hours of portfolio work a week in with gusto. I shall paint Queerspace red with blood!

DAY 540. Exec denied my motion to paint the room red with blood. Apparently AUSA lost its money down the gutter and is in financial distress. Whoops.

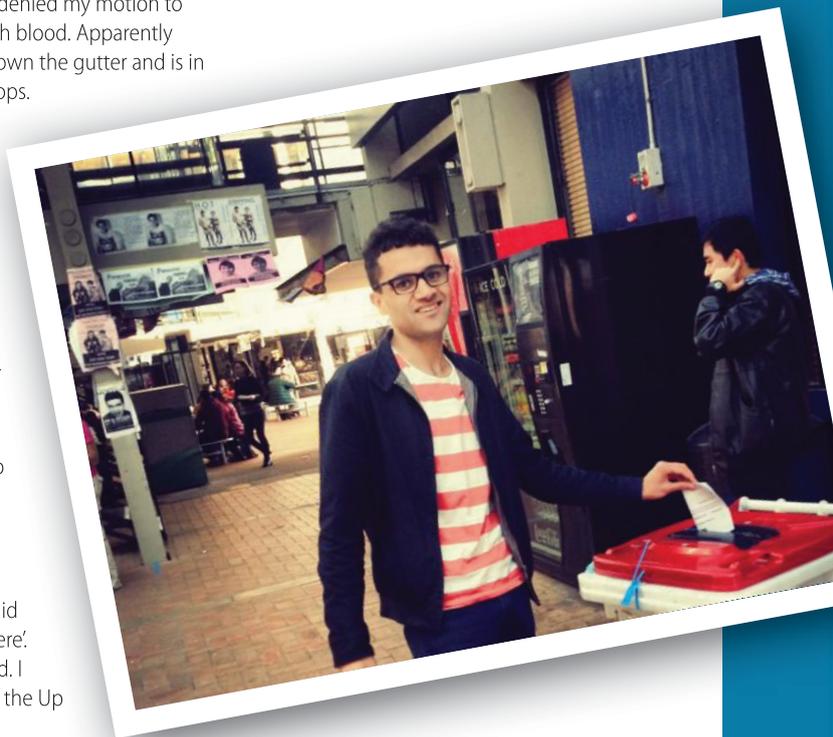
DAY 560. That pile of Up and Go is making strange noises. No matter.

DAY 600. A revolt against my rule! Apparently 'that pile of trash' is taking up half the space. Well, excuse me, I am QRO. And I do NOT have a hoarding problem.

DAY 667. Nick locked the door and said 'enjoy getting out of here'. Or at least I think he did. I couldn't hear him over the Up and Go piles.

DAY 680. My executive position has lapsed. I haven't been able to leave Queerspace. I've been surviving on Up and Go fumes for the past 13 days. Must...reach...door.

DAY 700. IT IS DAY TWO OF THE UP AND GO APOCALYPSE. THE ENTIRE QUEERSPACE HAS BEEN DEVoured BY A LIVING, BREATHING, UP AND GO BOTTLE. IF ONLY I HAD PUT MY RUBBISH IN THE BIN!



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THE DEBATING SOCIETY PRESENTS

This House Believes It Is Time For

The LGBTI Movement To Break Up

Affirmative. Let us get one thing clear: to say the LGBTIA movement should break up is not the same as saying there are no more gains to be made for LGBTIA people. In fact, it is quite the opposite. It is to say that each identity is better at advancing those gains for themselves if they were to pursue them separately.

When you conflate all of these diverse groups into one movement, you risk the dominant narratives appropriating what is already scarce political capital at the expense of others.

While we would like to think that we are one happy family all pursuing the amorphous goal of “equality”, each group is now speaking irreconcilable interpretations on what equality entails. While the marriage of these groups catalysed from facing the same oppression from society, now the challenges and solutions for each group are not just different, they have become antithetical to one another.

The best example of this is how you often hear people say that the T in “LGBTIA” is silent. Despite the ever expanding alphabet soup, the views of the minority within the minority will never be adequately represented in such a crude and increasingly arbitrary union. When society now thinks about “LGBTIA issues” they think “marriage equality”, which to some in

the queer community will be a norm for the relatively privileged.

It is not to say that marriage equality is not important, but it has crowded out voices and pacified the will to address other needs. While gay people focus on or celebrate marriage equality, for example, problems such as transgender issues are ignored. When it comes to your chances of being assaulted, harassed in the bathroom, or having your identity medicalised, there is a cis experience and a trans* experience. When it comes the increasing sexualisation within the queer movement, there is a sexual agenda and an asexual one.

The devil’s advocate would say – would it still not be better if these smaller movements partook is a broader movement? Together are we not bigger than the sum of its parts? There are four further reasons why I do not believe this is true. The first problem is that a joint movement hampers the ability for internal disagreements to legitimately criticise each other. If a transgender person criticises the lack of focus on trans* issues, in a joint movement they are more likely to be perceived as being disloyal to and disabling the movement as a whole. The second reason is that a joint movement creates the perception that somehow we are all the same. Unfortunately there is still privilege within the LGBTIA movement and internal discrimination

is better masked in a catch-all movement under the banner of “equality”. It is regrettable that often gay and lesbian people can be quite dismissive of the transgender experience because of their passing privilege. The third reason is how more dominant groups will be able to control the resources within the movement, and the real harm is that this creates the illusion of progress for all LGBTIA people when many from within the group continue to be shut out. Finally, collaborative gain will only hold true to the extent that the LGBTIA movement continues to resist the same structures that have once oppressed it. Crudely put, being gay, bisexual and lesbian is becoming increasingly accepted, and they risk being co-opted into the same social institutions that can be used to oppress the other minorities such that are left behind.

It is true that there is no physical ‘thing’ as the LGBTIA movement. However, it is an idea, a powerful institution of how people discursively address concerns affecting queer people. We may think we love each other, but we have fallen in love with an idea. It is not anyone’s fault, we are just at different stages looking for different things. We must recognise that the movement is not an actor of love—it is an actor of power. Breaking up will be hard, but in the end it will make us better and stronger.

MAX LIN

Negative. From the very beginning of the modern LGBTI movement, we, as a set of letters, have stuck together. At the heart of Stonewall were trans* women. On the other hand, it is clear that the gains made by the movement have not been equal for everybody. Being queer does not exclude someone from having any other identities – the queer movement has still made most of its gains for homosexual people, particularly white male homosexuals, who dominate most coverage of the issues and representation in the media. But does this mean we should break up? I believe that that would be counterproductive; the gains we have made, we have made together. But that does not mean the queer movement should not address its issues. While it is not as bad as it was in the 1970s, it was not that long ago that cis women were forming breakaway organisations from mainstream gay movements, as they felt women’s concerns were being ignored and that sexism

was rife within the mainstream movement – not something uncommon in many social movements, such as the unions and the left in general. In addition, much of the modern LGBTI movement has focused primarily on marriage equality, to the exclusion of all other issues – including trans* issues, economic issues affecting queer people, and the way the gains of the movement have been divided. The focus on an issue that primarily benefits a certain set of people and does not fundamentally alter the underlying structures of heteronormativity has meant leaving behind many in our community.

While I freely acknowledge that the LGBTI movement has failed many members of that movement, it is through coming together in the first place that we have been able to achieve the gains of anti-discrimination laws, marriage equality, and even the simple legalisation of sex that came for many members of our community with homosexual law reform.

When the queer community sticks together, we can achieve fantastic things, and as a community, we are stronger united than we are divided. But now, it is time to focus our energies on those left behind by our movement, and recognise our own internal diversity and value it. I will freely admit that in the past, mainstream queer organisations have failed women in our movement – and that feminist cis women in our movement have failed trans* women. Our movement often fails those who are of colour. But we as the queer community are at our best when we come together – for we have far more in common as a community than not, and the root of our collective issues is the same. We should not forget that we made those gains together – and that is why the LGBTI movement should not split to pursue our own individual issues. We are stronger together, and together we are stronger than we have ever been.

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RAINBOW COMMUNITIES IN THE PACIFIC

Malo le soifua. Malo e lelei. Kia orana kotou ka-toatoa. Nga mihi nui ki nga iwi taketake katoa hoki no te moana nui a Kiwa.

When the editors of *Craccum* asked AUPISA (the Auckland University Pacific Islands Student Association) if anyone could write a one page piece on fa'afafine, I thought it might be a good opportunity to 'fofola fala' and open up some important discussion which needs to happen. Firstly, I believe this discussion needs to happen within our Pacific communities. After that, a more distant priority would be to update the sexual legacy of randoms to the Pacific such as Margaret Mead and the guy who wrote *The Sexual Lives of Savages*. What I'm saying is that I think it's exciting to have Pacific content included in *Craccum* for the first time this year, however it needs to be done in a way which recognises the inherent diversity and humanity of Pacific peoples.

I don't think I'm perfect to write this article, so from the outset I want to express my faka'apa'apa and respect to all the cultures of the Pacific. I am writing with a humble heart, with the intention of helping us to look after our relationships with each other by understanding each other through open talanoa (discussion). I see this as a natural extension of my commitment and service to AUPISA, and hopefully the wider university community who read *Craccum* will find something interesting.

Firstly, I would like interrogate the request for 'fa'afafine' in a queer issue of *Craccum*. Members of AUPISA, and other Pacific students come from a wide sea of islands. They take on a wide range of different identities, which may be drawn from traditional island culture, or from their NZ-born cultures. A few different ways people may identify include fa'afafine (Samoan), fakaleiti/leiti (Tongan), 'akava'ine (Cook Islands), gay, bisexual, lesbian, trans*, diva, down-low, straight-acting or straight. The point to remember here is that not all Pacific people are Samoan, and not all rainbow people of the Pacific identify as fa'afafine. The difference is huge, because each term is linked to particular cultural identities.

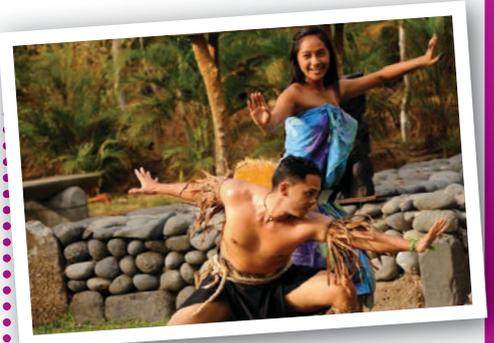
'O le a le uiga o le fa'afafine? 'O le fa'afafine 'o le fa'a Samoa. Fa'afafine is very particularly linked to the Samoan culture. In the same way that we can't dictate to someone what ethnicity or pan-'Pasifika' taxonomical box they must ascribe to, neither can we force a

sexual/gendered identity which doesn't fit their own loto (feeling). For example, if someone is half Samoan, and half Palagi, we can't force them to identify as Palagi as an ethnicity, unless their heart ascribes to it. Likewise, if a Pacific Island guy hooks up with other guys, we can't force him to identify as fa'afafine, unless it feels right for him.

Secondly, I think it's important to interrogate the inclusion of fa'afafine under the title of 'queer'. I'm not saying it's inherently wrong; however, we also need to be aware that this affiliation should not be taken for granted. Fa'afafine have been a part of fa'a Samoa since before the arrival of Palagi people and the missionisation of the Samoan people. They perform cultural roles and obligations alongside all the other men and women of the nu'u (village). A quote I will always remember from my fa'afafine friend is "if you deny the fa'afafine, then you deny fa'a Samoa."

Likewise with other Pacific identities, many people choose to identify themselves through their commitment to their community and values such as fatongia (Tongan duty) and tautua (Samoan service), rather than referencing their physical biology or who they sleep with. This is why many Pacific rainbow people do not immediately raise the queer banner, which may be seen as establishing a dichotomy of inclusion and exclusion which is counter-intuitive to Pacific values such as tauhi-va (maintaining the bond and looking after relationships). Just because a Tongan guy hooks up with other guys does not necessarily mean that he ascribes to the idea of being queer, or is set apart from the larger social structure of being Tongan.

This is not to say that the modern Western discursive lexicon of sexuality is not having an effect on Pacific people. Particularly for the growing NZ-born populations, words such as 'queer' 'LGBTIQ', 'pride' and 'rainbow' have



increasing relevance. Umbrella movements which recognise the diversity of Pacific Island cultures, but also the commonalities of life in New Zealand, are proving important in unifying and solidifying the response we have to issues such as discrimination and youth suicide, and in the creation of beauty in art. In the same way that 'Polynesian' or 'Pacific Island' have become a kind of ascriptive ethnic identity for some young people in New Zealand, so too might Western-inspired identities such as 'queer'.

However from my perspective, as a person surrounded by the Pacific Island community every day in my life in New Zealand, there is nothing 'queer' in the sense of unusual or misplaced about rainbow peoples within the Pacific community. They are integral, crucial and omnipresent. They are our presidents and executives in our student associations, they dance in our cultural groups, they play in our rugby teams, they lead our youth groups, they represent us at the highest level of performing and visual arts, they serve their villages as titled chiefs, they are sogafimiti who carry their culture as tattoos, they horse it in the same clubs we do.

As a student community and as a nation we need to fully recognise the inherent diversity and humanity of the Pacific rainbow community. To respect and maintain relationships with each other as brothers and sisters goes to the very heart of the values on which our Pacific cultures are founded. **SHAILEN JERAM**

“ This is why many Pacific rainbow people do not immediately raise the queer banner, which may be seen as establishing a dichotomy of inclusion and exclusion which is counter-intuitive to Pacific values such as tauhi-va (maintaining the bond and looking after relationships). ”

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equity.auckland.ac.nz/lgbti



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NEW ZEALAND

Te Whare Wānanga o Tāmaki Makaurau



INTERVIEW

URZILA

CARLSON

Urzila Carlson is a South-African New Zealander – a comic who took to the stage in 2008 and has since become one of New Zealand's best known comedienne. Last Monday I got to interview her. I walked in expecting to laugh – I guess I didn't expect that I would be there when we found out together that her biggest comic influence had committed suicide.

Did You Know?

The Greek lambda symbol was another commonly used gay rights symbol prior to the rainbow flag, and was the sign of the Gay Activists Alliance.

What lead you to doing comedy? Comedy happened to me. I didn't happen to it. I used to work in advertising. I had a proper job, when I left that job to join a different agency; the people there gave me a coffee machine and a fake contract to go to an opening mic night. I didn't want to be a dick and not sign the fake contract. I didn't know that is was actually a part of the Comedy Festival Raw Quest. They gave me a call the next night and said I was through to the next round. I told them I wasn't interested and to give it to somebody else. The owner said to me "I don't know you and I laughed. You should come back again. Come back and if you don't like it, you don't have to return – but you owe it to yourself." I thought fair enough, so I went back and that year I won best newcomer at the comedy festival. That was in 2008. I'm still basically a rookie.

Do you think it's harder for a woman in the comedy industry?

I don't know, because I've never been a man in the industry. I don't think so. I think if you're funny, you're funny. People don't really give a shit, I don't think it matters when it boils down to it.

Following on from that, do

you think being part of the LGBTI community has had any impact?

Again, I don't think it has impacted it at all. If anything, I think it's been positive. I've got some gigs simply because I am a lesbian. Like the Big Gay Out, I've done that a couple of times; I think I was approached purely because I am a lesbian.

And you haven't made any secret of that at all?

No, I'm very out and open. I did get somebody heckling me when I did the Big Gay debate during the Auckland Pride Festival. When I went up to talk, somebody from the *New Zealand Herald* said I wasn't out. I said no, I'm fully out. Don't know if I should prove it? But I'm fully out. I don't talk about my private life, I'm a private person, regardless of whether I am straight or gay.

Do you think being part of the LGBTI community has influenced your comedy?

Yeah, definitely. I think I'm more accepting of people too. When I see a same-sex couple in the audience, other comics might think it's fun to pick on them, but I think no, I wouldn't want that for my partner and I.

Do you pick on straight people then? No, I don't pick on people at all. Because I think people come to see a show, not be part of a show. That's not to say I don't have the skill set to do it, but no I don't. That said, some people come to a show to be picked on and they want that interaction.

Did you know Robin Williams killed himself today?

“ Hopefully in 10 years time words like faggot will die out. As a queer comedian, I talk to the audience the way I would like to be spoken to in terms of the language I use. My policy is: if it offends me, I say ”

What? Yeah.

Really? Yup.

Oh my god. When did that happen? Just now. People have been sending me messages in the last minute telling me.

Urzila reads through the New Zealand Herald article and we discuss Robin Williams films for a few minutes.

In relation to that, who are your biggest influences in comedy? Robin Williams definitely. I think the reason I am getting all these messages is because people know how much an influence he was on my work. Wanda Sykes is another one. I met her. Basically, the old school stand ups; Joan Rivers. This is the thing, but it's almost like Joan Rivers has gay friends just so she can talk shit about gay people. When she says things like "all these faggots" it's like still um, discrimination. And when she says but I'm a gay icon, it's like yeah, but you probably still shouldn't say that. There are others like her – who use words like 'faggot' and try and get away with it because they say they have gay friends. Yeah, Joan Rivers is a gay icon, but you shouldn't be a fuckwit about it.

Do you think we could get away with saying those things because we're queer? We could, but it's a fine line. Once you start talking like that, when you are on stage and have the opportunity to speak, people take that home and say "it's fine, I heard a lesbian comic say that." Hopefully in 10 years time words like faggot will die out. As a queer comedian, I talk to the audience the way I would like to be spoken to in terms of the language I use. My policy is: if it

offends me, I say something.

So you emigrated here from South Africa? Yup, in 2006.

What's your take on the general attitude to LGBTI rights in South Africa? On paper it looks great. There is no discrimination legally. But I have had to flat out lie about my sexuality to feel safe. Sometimes when I would drive into a town, I would turn to my partner and say "you're my sister", when you know you are not safe. In the community, there are gay clubs which the cops will raid. On paper it is very accepting, but in reality you still have to watch

“ I think I'm more accepting of people too. When I see a same-sex couple in the audience, other comics might think it's fun to pick on them, but I think no, I wouldn't want that for my partner and I. ”

your back. Most of the discrimination I have faced has been in South Africa.

New Zealand is very accepting. I travel New Zealand a lot. When I go to small town New Zealand, I usually leave the gay material out. I was once in Katikati and after my stand-up routine, this lady—she was 77 years old—called Mavis came running out after the gig and said to me "we don't care if you're gay or straight or whatever. We just love you because you're funny and a Kiwi!" And I thought, that was me assuming small town New Zealand wasn't tolerant. Since then, my attitude has changed and I don't filter my work depending on where I go anymore.

So you haven't faced any issues of discrimination in New Zealand? Nothing, no.

I like your use of the word 'lesbitarian'. Is that an original invention? Yup, I made that up. When people asked me what I identified as, I said I don't know which one I prefer? Then I heard one of my friends say to another one day that they were Presbyterian and I said, yeah I'm a lesbitarian! It's just stuck ever since.

What are your plans for the future? Stand-up work – both here and in Australia. I'm getting married in November – so

might take a week off then!

We ended the interview laughing about a joke she made at the 2013 Big Gay Debate in which she said her girlfriend hoped marriage equality became a reality, because she was Christian and couldn't have sex before marriage.

The thing is, my girlfriend, she's fucking gagging for it!

So November right? Yeah, I hope I know what to do! Pre marriage equality, I had an excuse for her. Now we have to have sex.

LEVI JOULE

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BI AS HETERO CHICK

In my late teens, I was in a relationship with a cool dude called Tom. Tom and I were pretty in love and developed our worldviews in conjunction with one another. Namely, we were pansexuals, meaning that we could feel attracted to people of any sex or gender identity. Looking back, I would say that that remains true for Tom, but I quickly realised that it was more of an ideological stance than a genuine sexual identity for me and reverted to my 'default mode': bisexuality.

We trundled along happily but as time went on, my desire to have sex with Tom dropped off. To this day, I can't understand how something like that could happen – I was extremely in love. I have tried to reinterpret my personal history in many ways to make sense of it. In the end, I conclude that it came down to the fact that I had been repeatedly used and abused by boys since the age of 14, and Tom was another name to add to that list. As ideologically sound as Tom's ideas about sex and gender equality were, they were not, unfortunately, replicated in practice. I found myself pressured into many acts of sex that I didn't really want to do over the course of four years, entirely killing off my natural sex drive.

By the start of year three, and actually long before that, sex was a chore – the kind that you would put off and only get around to every couple of months or so.

Of course our relationship ended, and Tom is happily fucking his girlfriend of two years, twice a day, 75 condoms per month, to this day.

At the start of 2012, confused as to why I had no sex drive and felt repulsed by the idea of sex, I did what I always do when I'm stuck and turned to Google. I started looking for explanations and came across a sexual orientation or identity that I had never heard of: 'asexual'. I quickly decided that I was an asexual. Asexuality is the lack of sexual attraction to anyone, or a low or absent interest in sexual activity. For those sex gods of you out there, the concept might seem unfathomable. Nonetheless, it isn't a concept that you are invited to have an opinion on, but rather an identity that describes the lived experience of some people in our society. It's another stripe in our rainbow flag (not yet, but it should be).

For at least a year, I had a very minimal/non-existent sex drive, and considered that asexual was the most fitting way to see myself. When I had felt so wrong for the last two years of my relationship for not wanting to have sex, I found comfort in a label that embraced my lived experience. And boy was it a relief. It sure was a shit time being told by Tom, friends, advertising and family that there was something wrong with me for not wanting to have sex. Of course I was never actually *told* this as such – but the point was communicated nonetheless. It was communicated through every look of disappointment on Tom's face when I said no to sex *again*, or by the longing eyes of the woman of the advert, grabbing a belt loop on his jeans and pulling him closer. It was also communicated by our close friends talking about how they had sex twice a day, *every time* we caught up with them. And most importantly, it was communicated by the fact that I was encouraged by Tom and family to spend hundreds of dollars seeing a psychologist, pelvic physiotherapist and gynaecological endocrinologist (\$400 a pop for the last one) who would all band together to 'fix' me.

Regardless of where the 'truth' lay, I knew two things at the time: I didn't want to have sex with Tom, and actually, I didn't want to have sex at all.

By April 2013, my identification with asexuality came to an end. For me, it was a genuine phase that guided me to another sexual identity. My resounding memory of that time was having many conversations with my friend Rob in his car – "you *aren't* asexual, it's just a phase." Rude as it was to say it at the time, it did end up being true. But still, it's not the sort of thing that is very helpful to say to someone who identifies with a minority sexual orientation.

Mid-2013, I was a raging bisexual. There were few nights—in fact none—that I spent at Family Bar without kissing a girl (and I liked it). But I was also fucking a boy. My numerous encounters with women confirmed to me that I was definitely, as I had thought, a bisexual. I ended up dating and fucking the boy on a more regular basis, so the Family Bar encounters drew to a close, but my love for both men and women was stronger than ever.



I didn't get to have another encounter with a woman until three weeks ago – at 24 I was still at lesbian virgin and had never had sex with a woman. One bottle of wine and a brief trip to Family Bar solved that. I was quick to find a beautiful woman to kiss – and kiss we did. She was a great kisser – and I was extremely horny. After what felt like two minutes but was probably thirty, she took me back to her place and we had sex. I think she liked it. I think I didn't.

Or it's not that I didn't like it. It's that there was a distinct lack of penis that was, unfortunately, a deal breaker for me. I have pondered that night many times over the last three weeks – and perhaps it is too soon to draw conclusions. Tentatively, I would say that after eight years as a bisexual (out or not out, depending on who you are), I have never felt more straight than ever – and I don't actually feel attracted to women enough to have sex with them.

I will always admire the female form, and I will continue to have many debauchorous nights at Family Bar after a glass of wine, but I don't think I will ever actively seek out sex with a woman again.

Is there a sexual identity for a woman who likes to 'sometimes-kiss-women-but-never-fuck-them'? I don't think so. But I also don't think it matters. You are who you are and sexual orientation, like gender, is fluid.

Baby, I was born this way – and so were you. Embrace the fluid.

KAS

A Brief History of Queer Rights

14 Oct 1888. Kathleen Beauchamp, later Katherine Mansfield, was born in Wellington.

1895. Oscar Wilde was sentenced to two years hard labour for "indecent assault on males".

1967. The Sexual Offences Act embodied the recommended reforms from the Wolfenden Report. Homosexual acts were still illegal except in private, and between no more than two consenting adults.

28 June 1969. Riots at the Stonewall Inn – The Stonewall Inn was a seedy mob-owned bar on Christopher Street in New York City's Greenwich Village. It was a place where gay men and women could socialise at a time when the city was cracking down on gay bars and homosexual life. An early-morning bust at the Stonewall with reports that customers were being beaten by police provoked a sympathetic crowd into two days of rioting. A revolution was born.

28 June 1970. First gay pride parade – pride parades were held in New York City, Chicago and Los Angeles to commemorate the one year anniversary of the Stonewall riots.

1 Jan 1974. Disorder no more – Homosexuality was removed as a category of disorder from the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders.

2 Nov 1976. The Rise of Harvey Milk – Harvey Milk's election to the San Francisco board of supervisors in 1977 proved that the gay community could be organised into an electoral constituency. Milk's political acumen and provocative style made him a hero. But he also attracted enmity and became the gay liberation movement's first great martyr.

1 July 1977. First nationally coordinated gay pride week in New Zealand.



Queer Blind Date

Lucas. The first thing that walked into the room was the boil. Then his face. Oh boy it was an absolutely pugnacious boil. It was HUGE. We sat down in Strata (the site of many great dates, and *Craccum*-voucher free, THANKS EDITORS). I had ordered a burger. He had ordered a chicken sandwich. Maybe this would be a match made in heaven.

We sit there staring at each other awkwardly. What to say, I wonder? I ask him about his hobbies. "I don't have any hobbies" he answers. Oh well. Does he have a favourite TV show? "Yes, yes, I absolutely adore *The Paul Henry Show*" Oh dear. C'est ne pas recoverable. Or is it?

Our food arrives. My burger is less of a burger and more of a \$15 food art installation. His sandwich arrives and looks something of the same. Art installation food. Then I try bringing up politics. That's always a conversation starter. He doesn't vote because of the system' apparently. Oh dear. This is not good.

He stares deeply into my eyes. Or maybe the boil does. Maybe the boil is sentient. It's beyond guessing at this point. "After my chicken sandwich, let's do it. HSB. Now. No lube." Lucky I carry around a small tube of Nivea moisturiser. It only says 'do not use on face', so I assume it's alright.

He finishes his chicken sandwich. I watch him intently. Every bite. Chomp, chomp. His boil looks like it is interacting with the chicken. I hope he doesn't have any boils anywhere else. I look deeply into his eyes. How the fuck am I going to get out of this? I do not want Boil McPhee, lube free, anywhere near my delicacies. I have to lie. I have to lie to get out of this sexual encounter.

I load up Grindr. My only hope! I try to get it to make a noise. Any noise. Please see I am using Grindr. Please please please.

Nigel. Let me be absolutely clear. I am a straight man. I only went on this blind date because I felt like trying something new. I have nothing against gay people. One of my best friends is gay. I'm a little nervous that he will hit on me. I just won't know how I can break the news to him. I guess I'll just politely tell him that he is barking up the wrong tree. I hope he doesn't get too upset. I just did it for the \$50 Occidental voucher that I heard you could get.

As we walked over to take our seat, squeezed in behind a pillar and some wannabe students studying LAW131 notes, I was glad I was wearing some Hallensteins chino's and oversized I Love Ugly t-shirt, sure markers of my heterosexuality. Unfortunately he didn't seem to realise this, and couldn't stop staring at my face. I can't help that my face is so attractive (especially to the gays) – who was I to stop him enjoying his view.

We started talking about a few things – he brought up something about politics. I knew that admitting to being a conservative party voter would offend him, so I made up some

excuse about not voting. I am pretty tolerant. We then chatted about TV shows, and I made sure to point out Paul Henry was my favourite person on TV. I couldn't think of a better cis-hetero-white male. Maybe he really got the idea of where this was all going now.

We got our food, mine was a chicken sandwich. I really needed the protein and carbs for bulking up after a hard gym session, doing squats at ABT, with Chris Olwage. He's gay though, so he's probably into me.

Things had been going pretty well so I asked if he wanted to continue the date, down in HSB. I was only being nice, really, and he seemed pretty excited by the offer. He'd even gotten his phone out, perhaps to tell his friends how much he was enjoying dating me. At this point however, he suggested the date end and we meet another time. I think I saw him on Grindr. Perhaps it's time I update my profile picture from being blank so that we could have continued chatting afterwards. I just wouldn't want him to get the idea that I'm gay.



1980. First NZ gay feature film, *Squeeze*, directed by Richard Turner, premiered at the Berkeley, Mission Bay. Demonstrators held signs with "God says 'NO'" on them.

1 Jan 1981. The emergence of AIDS – Whatever advances were made toward greater acceptance of gays were swept away by the hysteria surrounding AIDS. The disease was first reported in the United States in 1981 and quickly became shorthand for a gay plague, stigmatising a community already in mourning.

24 Sept 1985. The Nuremberg Rally against Homosexual Law Reform occurred on the steps of Parliament and leaders of the protest presented a petition with 810,000 signatures. However, only 350,000 were validated – many bogus or coerced signatures were included.

9 July 1986. At 9.45pm the Homosexual Law Reform Act (Part I) was passed by Parliament, 49 votes to 44, with cheers sounding from the gallery.

1 Jan 1993. Hawaii momentarily legalised same-sex marriage – The Hawaii Supreme Court issued a ruling in *Baehr v Lewin* declaring that barring a "compelling state interest," the state could not keep same-sex couples from marrying without violating equal-protection statuses.

21 Dec 1993. "Don't Ask, Don't Tell" – The Department of Defense adopted "Don't ask, don't tell" – a policy allowing gay people to serve in the military but without being able to divulge their sexual orientation for fear of dishonourable discharge.

2004. The Civil Partnership Act 2004 was passed by the British Labour Government, giving same-sex couples the same rights and responsibilities as married heterosexual couples in England, Scotland, Northern Ireland and Wales.

17 May 2004. 'I Do' – Massachusetts became the first state to legalise same-sex marriage. The decision was a result of the ruling in *Goodridge v Department of Public Health* declaring that it was unconstitutional under the state's constitution to allow only heterosexual couples to marry.

19 Aug 2013. Same-sex marriage became legal in New Zealand. A bill legalising same-sex marriage was passed by the New Zealand House of Representatives by 77 votes to 44.

29 March 2014. Same-sex marriage became legal in England and Wales under the Marriage (Same Sex Couples) Act 2013.



Michael Kirby

For the queer issue, Craccum's Levi Joule interviewed the Hon Michael Kirby – a retired judge of the High Court of Australia and Australia's longest serving Judge. Michael has been a member of the Australian Law Reform Commission, three university government bodies and a handful of United Nations bodies. He has been the President of the International Commission of Jurists and sat on the UNAIDS Commission on Sustainable Health. He currently serves as the Editor-in-Chief of The Laws of Australia, and has been appointed an Honorary Visiting Professor by twelve universities. At the moment, he heads the Commission of Inquiry on Alleged Human Rights Violations in the Democratic Republic of Korea. Needless to say, Michael Kirby is an outstanding Australia citizen and jurist who has given back to his society and the world far more than most. Michael is also gay. He has been with his partner, Johan, for 45 years.

What was your time at university like in terms of being involved in student politics?

I was a late starter with student politics. I was ever so shy. One day when I was missing from class—I think I was sick—a call went out for the students to be elected to the students' society. Murray Gleeson, who later became Chief Justice of New South Wales and Chief Justice of Australia, thought it would be amusing to nominate the shyest person in the class. He therefore nominated me – little did he know the juggernaut of student politics that was thereby launched. So I went on to become the president of the students' law society, the president of the Students' Representative Council, the president of the university union, a life member of the Australian University Union of Students and a fellow of the senate of the university of Sydney representing undergraduates. And life became really interesting. I have always been a joiner and I tell students at universities that they should be joiners, get involved and try to do things for others.

Was it quite a highly partisan environment? That was not the case. There were people who were philosophical

liberals and philosophical conservatives. I would have been a philosophical liberal, but it wasn't divided down party political lines. As you know in national political parties, there are people who are philosophical liberals on the conservative side of politics and philosophical conservatives on the Labour side of politics. So the party political alignment really came in the '80s, whereas I was in student politics in the '60s.

What led you into studying and then later practising law?

It was basically a process of elimination. I didn't want to cut up rats, so medicine was out. I didn't have the patience to be a teacher. I wasn't holy enough to be a minister of religion.

Mathematics was not my strongest subject. I was good at debating. I went to a public high school which had a long legal tradition, and so I fell naturally into the lap of the law. I haven't really regretted it, but it was largely because of the other areas that I eliminated.

How difficult, given your public profile, was it to come out? And why did you choose to do it in the *Who's Who in Australia* publication?

It's a publication in which my partner and I included our relationship, however, that isn't the full story. When HIV/AIDS came along in the 1980s, we began to lose a lot of friends. In fact, about 12 close friends of ours died of HIV because the epidemic hit gay

“ It's not a personal issue for Johan and me. We have been together for 45 years without benefit of marriage; we've been through some hard times from people hostile to gay people, but we certainly believe it should be available to others who want it. ”

men in Australia first and hardest, like in New Zealand and other Western countries. I became involved in HIV issues nationally and internationally, my partner Johan became involved in the Ankali movement – an organisation that helps people living with HIV. We were really effectively out for anybody who bothered to watch from the late 1980s. By the late 1990s, Johan said to me that we owed it to young people to stand up and let them and the community know what the reality was. I protested at the time that we could just let it drift along as it was going. My partner is from the Netherlands. People from the Netherlands are culturally slightly different from the Anglo society – they are very ‘in your face’ and eventually I submitted, so we decided to put our relationship in *Who’s Who*. They wanted to put it in as a ‘partner’ in full, I said no – you had married ‘M’, so put partner as ‘P’. That was in 1998. It attracted a bit of media attention at the time, but the editorial in the *Canberra Times* said it all. “A non-secret is out” – because anybody who was watching knew what the reality was.

AUSA and the University of Auckland have recently implemented a number of strategies to support a safe and inclusive environment for LGBTI students and staff. Do you envision a time when strategies such as these won’t be needed by LGBTI students and staff, and society, and do you believe that positive change is now embedded in the Australian universities?

I would like to think that it wouldn’t be necessary to have an agitating society to lobby for LGBTI rights, but I don’t think that’s going to happen in my lifetime. The issue is not what a growing section of the elite thinks – it’s what ordinary people in society think and what LGBTI people think ordinary people think. I think it’s also different in regional and rural areas to what it is in cities, and perhaps in some ways different between Australia and New Zealand. But for the foreseeable future, I think there will be a need for lobby groups to address the stigma that some LGBTI people feel and also to address the question “will my being open, outside my most

Did You Know?

Of the estimated 1.6 million homeless American youths, between 20 and 40 per cent identify as LGBTI. In one study, 26 per cent of queer teens who came out to their parents or guardians were told they must leave home.

immediate family and closest friends, harm my career?” In the law, which is a fairly conservative environment and highly competitive, a lot of young students would be concerned about that angle. That’s why, hopefully, the formation of the support in the Auckland University law school will be a very good step in the right direction. I praise Simpson Grierson for doing this – they are a very big law firm. They are sending a signal to other law firms and to society that the answer to the question is “no, it won’t harm your career. It helps us as an employer in the law to bring the whole personality to work, and not to have to change the pronouns.”

“ Nothing has ever been achieved in law reform by gay people without straight allies. It’s very important for gay people, who can sometimes get carried away with their own importance, to realise that they are a minority and that they have to carry with them their straight families, friends and allies. That is happening in Australia. Marriage equality will definitely come – it is just a question of time. ”

Have there been similar initiatives in Australia? I’ve been going on for years about the issues of depression, stress and suicide amongst law students and legal practitioners. This is a subject which we haven’t spoken much about, however, it’s a serious matter, and research in Australia, New Zealand and the United States has shown, for a reason we don’t quite know, that it is a very stressful environment. Suicides are higher amongst law students than virtually any other professional group – higher even than dentists. When you think of what the poor dentists have to do in comparison to what the lawyers do, you would think it would be higher amongst dentists. But that is the fact of the matter. Therefore I urge, everywhere I go, which is to most law schools in Australia, that they should do what is now being done in New Zealand. I think New Zealand and Australia have been rather slow at dealing with this issue, but I came here a year ago. I asked to see the queer students’ group and I talked about this issue and I don’t know whether my visit had anything to do with it, but I am very glad that this initiative has been taken.

You’ve held a number of quite high level positions in your career. Just how important do you believe it is to have LGBTI representation within some of these high level positions in order to achieve social change? I don’t

think of myself as a stalking horse for LGBTI in my positions – in my judicial positions I am just being a professional. In my United Nations positions I have just done what I hope that any intelligent person committed to human rights would do. In the International Commission of Jurists in Geneva, when I was elected president, I did urge them to take on a programme on LGBTI rights. They did that, but so did Amnesty International, and Human Rights Watch, and other bodies, without any help from me. One of the good things about the work I did recently in respect of North Korea is that nobody mentioned that I was gay – I just was doing a professional job and that’s how it

should be. But it’s not secret – it’s on my website, and eventually, North Korea discovered this fact, they then denounced me as a person unsuitable to investigate their human rights, but nobody reacted. It was just not an issue.

What’s your view of the current discourse around marriage equality in Australia and how long do you think it will take for it to become a reality? Do you think the public mood is there? According to opinion polls, the public support for marriage equality has radically risen in the last decade from just shy of 50 per cent to, I think I saw, 85 per cent. It’s quite high. That will continue to occur and there should be marriage equality. It’s not a personal issue for Johan and me. We have been together for 45 years without benefit of marriage, we’ve been through some hard times from people hostile to gay people, but we certainly believe it should be available to others who want it. If it were available in Australia, we might well take the plunge – simply because all the effort others have put into it. Those others are not just gay people. Nothing has ever been achieved in law reform by gay people without straight allies. It’s very important for gay people, who can sometimes get carried away with their own importance, to realise that they are a minority and that they have to carry with them, their straight families, friends and allies. That is happening in

Australia. Marriage equality will definitely come – it is just a question of time.

What do you think the current state of progress is for the LGBTI community outside of marriage equality? I look at these issues from an international perspective because I'm involved in so many UN bodies or bodies of the Commonwealth of Nations. Hostile laws that target LGBTI people are an unlovely relic of British colonial rule. They were not a feature of French, Spanish, Portuguese, Dutch or other colonial rule. But they still remain in place in many countries – particularly in Africa and the Caribbean, where they do a lot of harm, not only to individuals, but to the international effort to combat the spread of HIV.

There is a need for strengthened anti-discrimination laws, policies, teaching gay equality in schools – all of which are relevant to us in Australia in New Zealand. But for me, the urgent task is dealing with the hostility, which is often founded on law, and getting rid of the criminal laws which underpin and promote the hostility towards gay people.

Globally there appears to be somewhat of a setback in relation to the LGBTI community such as Russia and Uganda, why do you think we have seen a regression?

There has been a setback in a number of countries – Nigeria, Cameroon, Jamaica. But there have also been steps forward. Last week, the Court of Appeal in Uganda overturned the Uganda law – it did so on a procedural technicality, not on the human rights of LGBTI people, but it did so. And that was a good step. Similarly, in the case of India where the High Court of Delhi had held that the old law in the penal code of India was against the constitution, that was overturned by the Supreme Court in a decision in December 2013, but even there, a motion is now being considered by the Supreme Court to reverse that earlier decision.

All of these steps can be looked at historically as simply steps in the last gasp of outmoded, unscientific and, I believe, immoral laws, which are targeted at a minority, because of features of their nature. They will all be changed in due course, but it just will take more time in some places. But we in Australia and New Zealand have to be interested in, concerned at and involved in the moves to change the law in those places.

Do you believe that economic sanctions and similar mechanisms are appropriate for New Zealand and Australia to pursue? We've tried the path of talking and persuading. It

hasn't been particularly successful. Everybody thought that President Museveni of Uganda was not going to sign into law the anti-homosexuality bill when it purportedly went through the Uganda parliament. However, he spoke to some faith organisation, and he signed it. So persuasion and talk seems to have reached a dead end or log jam. Nothing is really happening in most countries that still have these laws. In some countries they say, well we have this law but we don't enforce it, however, so long as it is part of the law, it is there to denigrate people, make them feel bad about themselves, isolate them from their role as free citizens and discourage them from going to get the HIV test. These are bad laws and they have very bad consequences. Whatever can be done to get countries to face up to the reality that the laws have to change for the protection of their citizens should be done.

You are one of the founding members for Australians for Constitutional Monarchy. Are you still involved in the movement and do you think that republicanism is the inevitable outcome for Australia and New Zealand?

I am not still involved. I watched the referendum in Australia in which the proposal to change the constitutional monarchy to a republic was defeated in every state. What are my reasons? I basically have a semi-anarchistic view about the subject. I think the arrangement that Australia and New Zealand have, without a head of state, is actually perfect. We have a most admirable person who is a highly professional woman, she lives a long way away, she only comes when she is invited – not too often, not too rarely, she has never put a foot wrong as far as we're concerned. Heads of state can be—as I have just pointed out with President Museveni—a big problem. The Queen keeps out of the top position a lot of very unadmirable potential people. So, I just think it's a pretty good system.

The notion of having somebody who serves is also something which I rather like – that somebody is there to serve all the people. It's significant that when my partner and I became more open about our sexuality, politicians ran a mile, we were never invited to the lodge, but the Queen's representatives invited us, and still do, to Government House. So, the system has some strengths. Will it change quickly in

Australia? I don't think so. It's difficult to amend the Australian constitution. It would require, at least, a majority of the people, and a majority in a majority of the states on a particular model. The polls tend to show that if Australia were ever to move to a republic it would only do so with an elected president. Having an elected president would put the cat among the pigeons for the Westminster parliamentary system we have. Any bill for a referendum has to go through the parliament we have. It is therefore very unlikely that that proposal would be embraced by any parliament in Australia. In any case, even if it were, I am not convinced that an elected presidency is a good model. I think it is much better to have a head of government that is answerable day-by-day and can be removed in a day by a parliamentary majority. It is essentially the system to which the British historical system evolved – whereas the Americans, poor things, are stuck with a constitution that is based on King George the III of 1776.

So long as Wills and Kate are young, attractive, and in every way apparently admirable in the performance of their duties—and quite popular when they come to Australia and New Zealand—I don't see anything changing. I therefore concentrate on areas where change is necessary and would be desirable – such as recognising the indigenous people of Australia in the preamble to the constitution and generally getting our position in relation to the indigenous people up to a position that you have in New Zealand of genuinely respecting and honouring the first people of the country.

There was supposed to be a referendum in the last general election on the question of recognising indigenous people?

It's hotting up again and my understanding is that Prime Minister Abbott and the Leader of the Opposition are now both committed to supporting such a change. Therefore, one has to watch that space. No substantive changes have ever been adopted in Australia without bipartisan support, and even then it is not certain that it will be approved by the Australian people.

THE LAW STUDENTS' LGBTI AND ALLIES NETWORK WAS LAUNCHED ON 4 AUGUST 2014 AT AN EVENT AT SIMPSON GRIERSON WITH THE HON MICHAEL KIRBY MAKING THE INAUGURAL ADDRESS. ALL LGBTI LAW STUDENTS AND ALLIES ARE WELCOME TO JOIN THE NETWORK. PLEASE EMAIL CLAIRE CHARTERS AT C.CHARTERS@AUCKLAND.AC.NZ FOR MORE INFORMATION AND JOIN OUR FACEBOOK GROUP, KIRBY'S ARMY!

“ It's not a personal issue for Johan and me. We have been together for 45 years without benefit of marriage; we've been through some hard times from people hostile to gay people, but we certainly believe it should be available to others who want it. ”

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The Tale Of A Trans* Princess

There once was a beautiful Princess in a far away kingdom that was strong, determined and resourceful. Everyone could be her friend; she worked hard for her people, seeing it as her duty to do so. However, this Princess had a sorrowful reign, for this Princess could not always be herself, only in secret, for many people saw this Princess as a Prince. The Princess knew that she was not a Prince, and could see it in her heart. She tried everything to maintain the considered normality of her kingdom, wearing Prince's clothes, dating charming Princesses, even going by the name of a Prince to appease her people and her parents.

Her body was different, as was her voice. Instead of the soft soothing tones she expected

to hear, all she heard was the crackle and gravel of a deeper concern. The Princess tried to ignore her deep unease. How was she to rule when every time she expressed herself in her chambers, it was thought to be unnatural or shameful for her family's name? The poor Princess was beside herself, longing for the tiara that never would be hers.

The Princess ventured out through her kingdom, joining in with her community in celebrating at harvest, giving thanks at the year's end and listening to all her villagers' requests. One day, however, the Princess was introduced to a mirror. This horrid object exposed the tricks of her body to her. Yet she was celebrated by many of her subjects for her fine physique and chiselled jaw, the marks of an adequate suitor. Yet, for the Princess, this trickery felt so uncomfortable, so incomplete and so different from her heart. The thought of this brought her many tears – so much so, that she banished all the mirrors within the kingdom to avoid seeing her reflection, for fear of what she would see and the anger, frustration and despair that it caused.

The Princess grew into herself, realising how she could trick others and secretly be herself. Her disguise was her eyes, her nails, and her smile. When no one was around, the Princess hid her real self in chests across the palace – dresses, jewellery and make-up; everything that this Princess adored and that made her feel special. Over time, the Princess grew in confidence. She was determined to be the ruler she was destined to be – but she knew she couldn't do it if she couldn't rule as her proper self. This was when the Princess decided to give herself a new name – one that reflected her passion and commitment for her identity, and for her people. She dressed accordingly, acted accordingly and braided her hair to signify her strength. This was a Princess who wanted to see the world and stand tall within it, to fight the fires, to inspire and protect, to be the Princess she wanted so desperately to be. Her skin began to change, her body glowed like sunlight and her smile glistened with warmth. She was ready to be herself and to accept her duty.

Early morning broke. On this day she decided firmly to let it be known just how much of a Princess she really was. She did her makeup and

chose her nicest blouse – she would be stepping out and exposing herself to her kingdom.

During her daily duties, she encountered a huntsman who was out working with his wife. As the Princess waved in greeting, the huntsman proclaimed, "Why does this Prince have breasts? What an odd thing for him to behold!", whilst turning to his wife. The poor Princess was most distressed and soon she hurried back to her castle, amidst thousands of eyes staring at her through her disguise. Despairingly, she thought of how she had been so confident in her identity and was so excited to share it with others. Yet this afternoon, the Princess felt trapped as the Prince. What was she to do? The darkest corners of her life had been drawn together, her body was broken, her confidence destroyed.

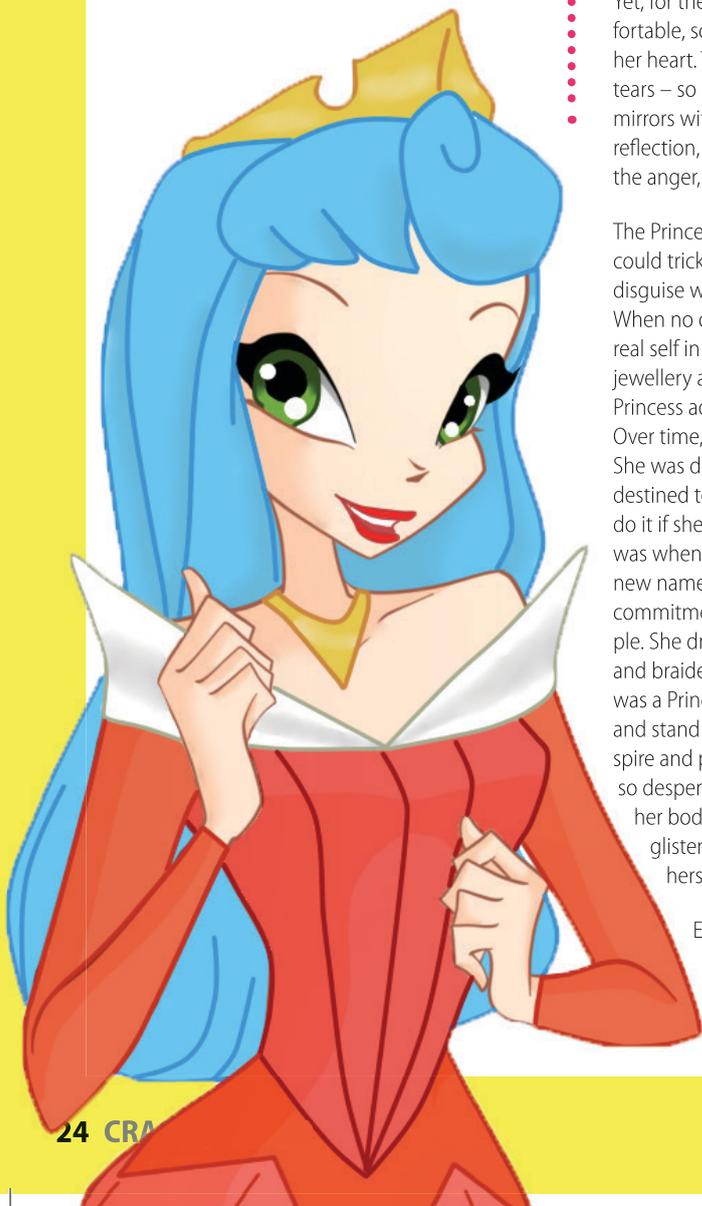
Over time, the Princess's parents tried in vain to force the girl into her Princely role, seeking help from a wizard to derail her dreams of transformation. The Princess had all but given up hope, resigning to her broken body, her cracked smile being the only glimmer of past wishes. Gone were her dreams, her clothes, her make-up and her brilliance – in place was a monster of control and response. One that could lead her people in the correct manner, one that would be truthful to her parents' society.

One winter's night, the Prince had been summoned, as was tradition, to partake in the usual affair of finding a wife. There were many fine ladies to dance with. While dancing, his eyes caught a lone figure in the hall. He was tall and handsome with brown eyes and a gorgeous smile. He looked completely uncomfortable in his attire, having much preferred a fine suit and sabre, instead of the flowing dress and bustle expected of him at such an event. At this, the Prince nervously made his way towards this elegant figure. Their eyes met.

"Your royal highness, it's so wonderful to meet you."

He nodded and proceeded to take up this offer of a dance. They twirled and glistened, falling into each other's arms as if they had known each other for years. He took her hand and they disappeared into the gardens.

The Prince and this mysterious lady sat down



Queer Celebrity Couples

David Burtka & Neil Patrick Harris

Rosie O'Donnell
& Michelle Rounds

Jim Parsons & Todd Spiewak

Matt Bomer & Simon Halls

David Furnish & Sir Elton John

Ellen DeGeneres & Portia de Rossi

on a bench, the moonlight streaming past.

"Your highness, why are you so glum? I heard that there has been much hardship for you of late."

The Prince wasn't sure about how to explain his feelings or situation.

"Why are you frightened? I am like you. Do you see it? In my eyes?"

The Prince longingly looked into her eyes and soon saw just how similar this lady was. The Prince was immediately consumed with fear, how could she have known about his identity? He had been so careful.

The lady smiled. "Can you keep a secret your highness?"

She kissed him.

He had long desired an embrace so sweet and tender. The Prince began to remember herself, and how much she longed to be free and to live. With every touch of her hand, this Prince regained her self-worth, dignity and identity.

"Look beyond my eyes, do you see it? I am like you. And we needn't be afraid. You must realise that in order to be a Princess – if not for yourself, then for your kingdom."

The Princess raised her head, her skin began to change, her body glowed golden again and her rosy cheeks framed a glistening smile. Before her eyes was a charming prince, hidden behind a façade. His love for her had shown the Princess that she could not hide forever – that she truly must exist as herself.

The next day, she ordered fresh linen, applied her make-up and braided her hair. She was to rule again, not only for her kingdom, but also for herself. And she would not be alone; her Prince was there to join her – for he too became confident in himself. They realised that to truly succeed, we have to be ourselves, be brave and stand up to the inadequacy of society.

This Princess was a Queen and before her was her kingdom. She could finally embrace her destiny and it was her life to take a hold of. She was, after all, a Princess. That Princess was me.

TRANS* PRINCESS

WE'LL GET BACK TO YOU

I have a secret. Once I tell it, it changes people's attitudes towards me. In addition to being a bisexual transwoman, I am Jewish. I live in several communities: one community that has issues with people who have a faith; one community who has issues with sexuality.

For my Jewish friends, being a bisexual transwoman is like being an amputee (you're not quite right, but it's OK and let's not talk about it). For my queer and trans friends, there is a subtle shift when they discover that I'm Jewish. I go from being perceived as a full member of the rainbow community to being seen as weird and a 'slightly wrong' queer person. It's as if all the wacked out theories about

Jewish people, like Jewish people running the world, Jews having horns or Jewish men menstruating, suddenly apply to me. I cease to be a trusted member of the rainbow community and become a potentially disloyal member.

I have issues with both communities. Some people want me to choose between being a bisexual transwoman or a Jewish woman – but being Jewish, bisexual and a transwoman are all important to me.

Don't get me wrong, I'm not saying that there is anti-Semitism within the rainbow community, but there is a distinct lack of wanting to know. It's as if I have cooties, and they also say to me "we'll get back to you."



FUZEN ENTERTAINMENT

NORTHERN BASS ¹⁴/₁₅

DECEMBER 30 . 31 • MANGAWHAI

NOISIA • ANDY C • GOLDIE
FAT FREDDYS DROP • HUDSON MOHAWKE
GHOSTFACE KILLAH • KRAFTY KUTS & DYNAMITE MC
DOC SCOTT • PHAROAEH MONCH • OM UNIT
DJ VADIM • DBRIDGE • MAD PROFESSOR • KLUTE
ANT TC1 • DISTANCE • HYBRID MINDS • RENE LAVICE
MC LOWQUI • THE UPBEATS • CONCORD DAWN
TRUTH • CERN • OPTIMUS GRYME • DEEP FRIED DUB
DYLAN C • ESTERE • ORGANIKISMNESS • SOULWARE (DJ SET)
BEAT MAFIA • CTFD • EAVESDROP • DIAZ GRIMM
AROHA • RAIZA BIZA • JASON HOWSON • SCIZZORHANDS
MILO B • BAM • KNIGHTS OF THE DUB TABLE

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Q&A WITH CHRIS OLWAGE

Many of you will know Chris as the Adonis at the Gym – your Zumba or Barre Blast instructor at the Rec Centre. Chris is a South-African born Kiwi who has been crowned Mr Gay World twice. He is a professional contemporary dancer, fitness instructor and former nightclub host. This week we talk to Chris about his achievements.

How did you end up competing in these events? Mr Gay New Zealand, Mr Gay World? Was it always an ambition of yours?

It actually was never an ambition of mine. I have been involved in our LGBTQ+ community in one way or another since 2008. My first foray into the public world of pseudo-gay celebrity was when I represented the NZAF as a Safe Sex Poster Boy in one of their campaigns, and ever since I have worked as a model or dancer for the foundation. Mr Gay NZ was actually a rather amusing turn of events. Andy Derleth (Mr Gay World 2012) was a friend of mine and suggested that I enter, I think mostly because he didn't have enough candidates to make a competition. I then went through the competition and somehow accrued enough points to win. It was quite a surprise to me as the other two candidates were so worthy. I was honoured.

Soon after, the official invite to compete at Mr Gay World was posted to me, and I sent my registration in. It was surely a huge plus to be invited to travel to Antwerp, Belgium to partake in a Human Rights Conference and Mr Gay World competition.

Did You Know?

Amsterdam hosts the only Pride parade in which the floats literally float on water, with 100 decorated boats, travelling through the city's tamed canals.

How tough was the competition for Mr Gay World? Describe the process to us.

The competition was super tough! I felt that I had no chance at winning because Andy had already won the title for New Zealand the year before and I thought that might make it harder for me to win it for New Zealand again. So with that mindset, I set out to show the judges the best of me, who I was and what I represented.

turned up and we had to deliver an introduction and 'purpose and mission' statement to the European/international press. We did special police force training at the Belgium centre for the special armed forces (where we had to don police uniforms and perform a series of physical and intellectual tests; in fact the same tests their police force have to endure). We also had to write an exam on Human Rights, Gay Rights and Gay Rights History with a few general knowledge questions added for fun. The art challenge was the one I felt I was going to do the best in because I felt it was the one I had prepared most for – I painted and carved a massive exhibit

“ We did special police force training at the Belgium centre for the special armed forces (where we had to don police uniforms and perform a series of physical and intellectual tests; in fact the same tests their police force have to endure) ”

The challenges were varied and definitely very difficult. Our first scored challenge was public speaking. We were given an introduction on how to speak to the press and then a little while later, a huge crowd of journalists and radio hosts all

representing the LGBTQ+ life here in Aoteroa. We even had to sit a gruelling panel interview with several judges – it was extremely direct. Lastly, there was the pageant aspect. This was

**AUSA
Pride
Week**

★ TUES 26 AUG ★

Rainbow Arts & AUASA Present:
Queer Quad, Arts/HSB Quad, 11:30
[https://www.facebook.com/
events/306548372851382](https://www.facebook.com/events/306548372851382)

The Personal, the Political and the
Poof: Coming of Age at Auckland
Uni. Clock Tower 029, The University of
Auckland, 16:00
[https://www.facebook.com/
events/1451791568420961](https://www.facebook.com/events/1451791568420961)

Movie Night: Intersexion! Robb
Lecture Theatre, Grafton Campus, 17:30
[https://www.facebook.com/
events/592400360880413/](https://www.facebook.com/events/592400360880413/)

Homophobia in Sports Panel Dis-
cussion, MedChem/301-G053, 19:30
[https://www.facebook.com/
events/1508785942672050](https://www.facebook.com/events/1508785942672050)

by far was the easiest, as most of the challenges had already happened in the four days prior. There was a top 10, then a top 5, and then—to my astonishment—I was crowned Mr Gay World 2013!

What do your current duties as Mr Gay World involve? The duties that exist are often those of your personal undertaking as well as satisfying the Mr Gay World perspective. Mr Gay World is all about finding Human Rights Ambassadors to speak up and create awareness about LGBTQ+ life locally and abroad. So in order to accomplish this, I attended several PRIDEs around the world, attending Human Rights Conferences, exhibitions and cultural events. I have spoken publicly about the ever growing complacency within the developed LGBTQ+ communities, speaking out against the over 80 countries where there are legislated homophobic laws, and the seven countries (and three territories) where a death penalty for acts of homosexuality still exists. I have also been furthering my work for youth empowerment and suicide prevention.

How do you feel about the current state of the LGBTI community in Auckland? Some say it is as not as tightly knit as it was in the past. What is your view on this? Back in the days where LGBTI had no rights our community banded together to fight for the same rights. We had to tie ourselves to each other because there was greater power this way: a greater voice and greater unity. The cohesive community is no more – it has become more of a hybrid tribe. With our gay rights situation being as fortunate as it is, our community has splintered into factions, some still fighting for basic recognition and protection. Our trans* and queer groups especially, are still fighting for the greater benefits that the LG of our acronym already have. Being less understood, there needs to be a greater awareness created and the onus is on all of us to make this happen. It's unfortunate that some get complacent about these issues because they don't 'directly' affect them – but it affects all of us, because "none of us are truly free, unless we are ALL free" (Mandela).

There have been many times where the community has been a cohesive whole, and that

makes my heart glad. Times like our Pride, Big Gay Out and the newly resurrected parades, are the times that I see the community as a tight knit group – this is why I feel Pride is so important and relevant to us.

How important do you think events such as AUSA Pride Week and, on a much bigger scale, festivals such as Auckland Pride and Sydney Mardi Gras are for the community? Do they still have their place? They still have a very significant place because the struggle for full equality is not over. When coming out no longer needs to occur, or when the LGBTI acronym no longer applies because all people—straight or queer—are alike, then the need for the parade will no longer exist. Pride is an important part of creating awareness about LGBTIQ+ concerns. Both locally and internationally, it is a platform to educate and be visible, as well as to celebrate the truly diverse group that we are, and our victories at present.

is still a really big issue. People are coming out so much earlier than those in my generation and older. But stigma, homophobia and hatred still exist – sometimes maintained in smaller towns or harboured within certain communities. I think we need more awareness in schools, more programs aimed at creating LGBTQ+ inclusion and celebration. I know we have some, but it needs to be started earlier.

What advice do you have for LGBTI young people coming to terms with their sexuality and perhaps facing discrimination or an unsupportive family environment? This is a tricky question because there are so many variants to consider, but I would say don't be rash – take your time, assess yourself and those around you, make sure you will be safe and kept safe. If you need help, seek people that you can trust out. There are great support hotlines and programs at community centres these days. There are many resources that the government has in place for our youth – it's just a matter of finding them. Most of all, never let anyone dictate who you are. You may need to be quiet or to placate the need for now, but remember that the time will come and you will know when you can truly be who you are and celebrate yourself.

What are your plans for the future? There are so many. Firstly, I think I may just concentrate on being normal Chris again. Then I will continue work on my recently started Black Swan Project – an intergenerational platform for sharing our stories of overcoming through the arts. Check out the Facebook page: facebook.com/theblackswanproject. I received a lot of feedback about the project and so might be looking at how to grow it into something that becomes a greater vehicle for change, recognition and awareness. That and keeping on with all my other projects too. I never have nothing to do!

LEVI JOULE



There have certainly been some big improvements for our community in recent years, yet challenges still remain. What do you think are the big challenges still facing LGBTI youth today? I think inclusion

★ WED 27 AUGUST ★
 Stephen Hoadley – International Treaties and Institutions for the Protection of LGBTI Rights, Decima Glenn Room, 260/310, Owen G Glenn Building, 13:30
<https://www.facebook.com/events/272099032996906>

The Adventures of Priscilla, Queen of the Desert, Maidment Theatre in Auckland, New Zealand, 19:30
<https://www.facebook.com/events/778359248874250>

★ THURS 28 AUG ★
 "Celebrating Rainbow Science" Official Launch of Rainbow Science, in Room 303-412, 12.30-13.30

AUSA PRESENTS: University of Auckland Pride Week LGBTI Election Forum, HSB1 University of Auckland, 19:30
<https://www.facebook.com/events/690040657750298>

★ FRIDAY 29 AUG ★
 Launch of Rainbow Business, OGGB foyer, level 1, 11.00 - 13.00.
 AUSA Presents AUSA Pride Week Closing Party, Legend Bar & Club in Auckland, New Zealand 20:00
<https://www.facebook.com/events/259363000927354>



Coming out as *straight*

The names in this article have been changed because the people reading this might now be in the San Francisco Pride Parade and feel ashamed. Or not.

“Hey, fag. I heard that you were having sex with Paolo on Saturday night?” This was Manu, everyone’s favourite annoying sixth former.

That’s always a nasty thing to hear on a Monday morning. More so when my imaginary sex partner is the most annoying person I’ve ever met.

I told him that I wouldn’t touch Paolo with a bargepole, and was not intending to forage into the long list of eligible bachelors at my all-boys school. I also ceased caring. However, over the coming days and weeks I realised that this

hadn’t been an isolated incident. Either Manu had managed to effectively utilise the grapevine, or there were other people thinking similar things, because the rumour that I was gay was being repeated all over the school. People were looking at me like they were worried that I was going to try and shove them up against a wall. When your friends of five years are loudly and incorrectly speculating on your sexuality, then you know that there has been a failure of communication somewhere.

So there were a few reasons that I was very surprised to hear this accusation levelled at me. Firstly, I am straight, and very comfortable with it. Sure, I went through the same process of questioning my sexuality that is healthy for every 14 year old, but at this point I was 17 and completely sure of which team I was batting for. The Boob Team. Secondly, come on, Paolo? Paolo is one of the most annoying people I have ever met, so they could have given me a

little credit and shacked me up in his imagination with someone I actually could be in the same room as without wanting to punch them in the neck.

I think the talk started following a bad breakup that I’d had. I hadn’t been particularly happy in the relationship, and had frequently been told that the clothes I chose to wear, the music I chose to listen to, and the friends I chose to have, were not acceptable. By the time it ended, I was feeling pretty miserable and pretty oppressed. However, in true 17 year old style, when the breakup finally came after nine *totally agonising* months, I had a total screaming meltdown. When I emerged from my bedroom, a little thinner and a little wiser than before, I wanted to express myself.

Free from the confines of my crazy ex, I started going to parties. The combined forces of my new freedom and a bottle of under-

age Scrumpy ensured that I was not exactly reserved at these events, i.e., dancing on the table, selfies, and hugs with anything with two legs. Around this time, I also started getting back into acting (which the ex had discouraged because it meant mingling with other women) and had been in a number of musicals. I was also heavily involved in the drama scene at my school – and everyone knew about it. I began experimenting with my clothes, and was enjoying being able to dress how I liked. To sum it up, I had gone from being quite reserved about my image, to being very metrosexual.

Having to come out as straight to the extended school community was not something that I ever thought I would have to do. Looking back at the last few paragraphs, I can see why I might have set off gaydars if you didn't know me well. However, these were people that I had more than a passing relationship with.

I don't want this article to come across as 'OH POOR ME I'M STRAIGHT AND EVERYONE THOUGHT I WAS GAY OH NO'; because there are people in the queer community that have to suffer much worse every day of their lives. I wasn't annoyed that everyone thought I was gay because I have a problem with people being gay – I don't. However, I was annoyed that my sexuality actually mattered enough to these people to warrant school-wide gossip, and I was annoyed that it was based entirely on stereotypes.

Stereotyping particular traits or characteristics as belonging primarily to queer people is a hugely damaging and ignorant thing to do.

Homophobia is inherently linked to devaluing the feminine. The 'gay' stereotype is very clearly based around characteristics that are deemed feminine. If someone displays any effeminacy

then it is almost automatically assumed, or at least considered that they are gay. In this way, femininity is devalued through its link to something else that is discriminated against. It's amazing how many reasons can be found to devalue women. Some of these bigots are really keen to kill two birds with one stone. Misogyny without borders.

Not everyone is going to fit those stereotypes, and assuming that they should is going to damage them. I was stereotyped because I liked musicals, did drama and wore pointy

like rugby and DIY. These stereotypes are one way. They are created by people that are scared of what they can't understand, and look to beat it down because of that. They hide behind excuses like 'oh, I don't want some homo to bum me'. Buddy, don't flatter yourself. Just because they're gay, it doesn't mean that they want to have sex with every man who walks past. Do you want to have sex with every woman that walks past? Actually probably – a majority of both the gay and straight population probably have standards you don't reach, so you'll take anything you can get.

“ *I was annoyed that my sexuality actually mattered enough to these people to warrant school-wide gossip, and I was annoyed that it was based entirely on stereotypes.*

Stereotyping particular traits or characteristics as belonging primarily to queer people is a hugely damaging and ignorant thing to do. ”

shoes. As I have said, I was and am very comfortable with my sexuality. However, this experience caused me to reconsider myself. In addition, someone that is actually gay and does not fit the stereotype at all would feel similarly alienated if what they wore, how they spoke and what they did were judged to be 'not gay'. Coming out must be one of the hardest things that a queer person ever has to do, and it will only be made harder if you think that you are somehow not 'gay enough' for not fitting the stereotype.

Plus, it must be fucking annoying if you are gay and hate musicals. I've never heard anyone in the queer community say that all straight men

Anyway, I left school and got a fantastic non-crazy girlfriend, and the rumours went away (mostly). However, there are some people for whom it never goes away. There are some people who have had to live every day of their lives under the pressure of stereotypes and condemnation, and this will continue every day into the future. I came out as straight and the pressure went away – for other people coming out as gay will bring widespread discrimination purely for being born a certain way. So remember, next time you see someone who might look a little 'gay', they might not be. Or they might be. Either way, it's none of your fucking business.

TOM SMITH

NOTICE IS HEREBY GIVEN OF AN AUSA

WINTER GENERAL MEETING

AUSA
SERVING STUDENTS

TO BE HELD
WEDNESDAY, 27 AUGUST 2014

OR (IF THE MEETING WAS
INQUORATE)

THURSDAY, 28 AUGUST 2014

AT 1.00 PM

STUDENT UNION QUAD

DEADLINE FOR CONSTITUTIONAL
CHANGES: NOON, TUESDAY, 12
AUGUST 2014.

DEADLINE FOR OTHER AGENDA
ITEMS: NOON, TUESDAY, 19
AUGUST 2014.

ASSOCIATION SECRETARY

DARING TO BE DIFFERENT

The extent to which a person portrays masculine or feminine traits as a result of nature or nurture has been the subject of much debate. The male and female sections of a store have always been clearly demarcated. Boys head over to the blue side and girls follow the pink. These days our socialised gender roles are blurred and the question of which gender can wear the tighter jeans has become the fashion competition of our time.



What's new is that feminine styles for men are going mass-market. You don't have to be named Karl Lagerfeld to dare to be different. Modern day men are trying new styles of clothing and giving metro fashion a whole new meaning. New Zealand designers like Jimmy D and Maaika have branched into the feminine man trend. The collections include t-shirts of a longer length that give garments

an elegant flair, similar to that of a dress. The pieces are characterised by supple fabrics and electric prints and can usually be styled in various ways. Even super macho hip hop dudes who tend to regard women as fashion accessories have shifted gears. Many in the male rap elite wear diamond or emerald earrings and heavy gold necklaces, which only the ladies were wearing 15 or 20 years ago.

Seek inspiration from celebrities like, dare I say it, Kanye West. He is a leader in the fashion industry and usually matches these long line tees with leather pants, a jacket and a chunky gold chain to pull everything together!



Equally, women's fashion has been heading towards the 'Tom Boy' look for

some time. It is common to see a woman sporting a fresh pair of Nike kicks, thrown together with boyfriend jeans and a crisp white shirt. Blazers and tailored shirts also look great on any feminine figure. Blazers engender a sense of formality and strength – this is enhanced by box-like coats and tailored pants. Designers like Lonely Heart and Glassons are producing more masculine clothing to satisfy our fix.



So go into your significant other's clothing and get creative. If your significant other is the same gender as you, get shopping and go crazy. Clothing is become less gender-associated and more fluid. Get out of the closet and have a play with your fashion!

AMITA KALA, FREELANCE FASHION STYLIST
FACEBOOK.COM/AMITAKALASTYLING

FUZEN ENTERTAINMENT

NORTHERN BASS ¹⁴/₁₅

DECEMBER 30 . 31 • WORSFOLDS FARM, MANGAWHAI

NOISIA • ANDY C • GOLDIE • FAT FREDDYS DROP
HUDSON MOHAWKE • GHOSTFACE KILLAH • KRAFTY KUTS & DYNAMITE MC
DOC SCOTT • PHAROAE MONCH • OM UNIT • DJ VADIM • DBRIDGE • MAD PROFESSOR
KLUTE • ANT TC1 • DISTANCE • HYBRID MINDS • RENE LAVICE • MC LOWQUI • THE UPBEATS
CONCORD DAWN • TRUTH • CERN • OPTIMUS GRYME • DEEP FRIED DUB • DYLAN C • ESTERE • ORGANIKISMNESS
SOULWARE (DJ SET) • BEAT MAFIA • CTFD • EAVESDROP • DIAZ GRIMM • AROHA • RAIZA BIZA • JASON HOWSON
SCIZZORHANDS • RAIZA BIZA • JASON HOWSON • SCIZZORHANDS • KNIGHTS OF THE DUB TABLE • MILO B • BAM

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Grindr Review*

*The following article may or may not be complete satire.

**The events numbered 1-5 in said article, may or may not be my own.

***All of said events are at least 95 per cent true, due to VERY slight adjustments for your reading pleasure.

It is common knowledge that Grindr is the mobile phone app where us "satan worshipping faggots" go to meet other close-by "fruity perverted poo-pushers" so that we can secretly (or not so secretly) engage in unspeakably horrific and deviant sodomy with our chosen fellow homosexual(s). With this in mind, the following is an account of my five most memorable Grindr-related stories, I haven't screenshotted all those conversations and saved all those dickpics for no reason. I had prepared to recount 20 sordid tales but my word count was not large enough to take that much official penetration. I leave it to you to decide for yourselves which you would describe as the best and the worst. Here goes...

Pick up line number one: "wnt me to fck u".

Enough said really. The fact that my face was so appealing to this guy that he jumped straight to the question that we all usually take at least 20 minutes to get to is really quite the ego boost. Maybe when I'm feeling like doing my good deed for the day I'll send this to someone as well, make them feel good about themselves etc.

Pick up line number two: \$\$\$?, i'll suck you off; I have money.

Again, enough said. My ego is now at Kanye levels. The term 'gagging for it' takes on a whole new meaning with this guy. Imagine if there was a legitimate career in sex work where you could be paid to receive blow jobs. Screw four years at uni! And it would all be under the table (the money that is).

Blindfolds? This occurred very recently actually and is already the most shared of all my Grindr screenshots. If anyone else would be into this please write a letter to *Craccum* with your contact details sharing your experience(s).

"hey there stud im in a hotel in the city... iw ant you to come over ill leave the door open you will come in quietly we will wear blindfolds so we dont see each other. i will be spread n waiting. you fuck me good n hard bareback then leave. no talking. i have lube."

Not only did this guy have his face in his profile, but he also had two different Social Media

links there too – this guy has no shame! I was turned off by the spelling and punctuation to be perfectly honest. And why not simply do this at night when it's dark – save the need for blindfolds? Although, it is rare to find someone so considerate as to reassure me that I don't need to bring my own lube. This could be economical sex at its best. Not to mention the lack of facial recognition and verbal communication. Is this the perfect 'no strings attached' (NSA)?

over. And since I was so new to this whole concept, I didn't know whether or not there were rules around not going through with the happy ending or, better yet, ditching him right then and there. #epicfail. Suffice to say my profile now says "Not into NSA", although that is actually a lie, just like it is for everyone else who says that, considering the last few months of my amazingly single existence.

Straight boys. The gay man's dream, doing a 'straight' boy. There's simply nothing

gayer than being moist for someone who's only attracted to the feminine equivalent. BUT IT HAPPENED! His profile said "young undercover straight guy looking for mouths". I was immediately drawn to this interesting and deep human being. Long story short, 20yo, twink, had that 'skater boy' look, his profile said straight, as did his beautiful girlfriend via a quick Facebook stalk, but that's certainly not what his asshole said... turns out a little gentle persuasion does pay off if you're in a park looking to 'break in' a 'straight' boy.

Before the end of this article I probably should point out that, otherwise explicitly stated, the preceding events may or may not have resulted in any exchanges of sexual interaction. In the interest of good writing and balance I should end this by highlighting areas of my Grindr game which I would like to improve on in the (hopefully) near future.

My 'Grindr Goals'. More sex in public, including but not limited to, parks, saunas, cars and orgies. More penis, in both quality and quantity, this involves group sex, black men and double penetration. More kink, this is self-explanatory but in the interests of the religious and the easily offended, I should list these too:

feet (in unholy places), fisting (double fisting if possible), and finally my one true sex dream – being tied by all four of my limbs to a four-poster bed and being taught a lesson. I'm almost certain that Grindr can help me achieve all these goals, probably within a week if I really tried. I thank all those (gay sluts) who have helped me along the way thus far, hopefully we can make more memories in the future.

BARK MADLEY



My first NSA. So we had been chatting since the morning, talking about commitment, and we were getting along really well. At about four in the afternoon, he asked if I wanted to meet up with him that evening. Being new to this whole Grindr world I eagerly said yes: had to break myself in sooner or later. My first rookie error – ALWAYS ask for more pics even if the one they have seems good. The moment he hopped into my car, the regret began to take

Healthcare and The LGBTI Community

Research demonstrates that individuals who identify as members of the LGBTI community are at greater risk of experiencing poorer health outcomes than their heterosexual, cisgender peers. Some of these inequalities include:

1. *Lesbian/bisexual women – Increased rates of breast cancer and cardiovascular disease.*
2. *Gay men – Higher risk of cardiovascular disease; more cancer diagnoses and poorer cancer survival; more frequent reports of moderate/severe pain or fatigue.*
3. *Gay, lesbian and bisexual men and women – Higher risk of mental health problems including major depression, generalised anxiety disorder, conduct disorder, nicotine dependence, other substance abuse and/or dependence, suicidal ideation and suicide attempts.*

Did You Know?

The oldest surviving LGBTI organisation in the world is The Netherlands' Centre for Culture and Leisure (CDC), which was founded in 1946, and used a 'cover name' to mask its taboo purpose.

That is not to say that sexuality or gender minority identity itself predisposes any person to poorer health but rather, minority stress and societal discrimination are the likely causes. They might, for example, come in the form of barriers

to accessing health care.

With regards to caring for transgender patients, doctors identify barriers to service provision stemming from knowledge deficits or a lack of care strategies appropriate for the transgender patient population. Compared with heterosexual socioeconomically matched peers, LGBTI individuals are more likely to face barriers accessing appropriate medical care.

Recent studies indicate that lesbians continue to have lower rates of preventive care such as mammography or Pap tests, and that gay men are also less likely to seek preventive health care. Even when they do access healthcare, research reveals that LGBTI individuals report greater dissatisfaction with the health care they do receive.

Strong communication skills are essential for a physician when working with any patient, but they are particularly important for making patients feel safe in discussions around sexuality, sexual practices and gender identity. Non-disclosure of sexual orientation to health care providers may lead to missed opportunities for providers to explore individual sexual risks as well as providing appropriate screening, guidance, and support to LGBTI youth. Access to transition related care would also rely heavily on open communication between patient and clinician.

A key barrier in communication may be a clini-

Famous Historical Queers

Alexander the Great

Harvey Milk

Oscar Wilde

Alan Turing

Michelangelo

cian's fear of inadequacy in an area where they feel untrained. In a study of paediatricians, 90 per cent had reservations about approaching the issue of sexual orientation due to lack of skill and knowledge, however 72 per cent wanted more information related to gay health and 48 per cent requested further training.

Diversity in Practice believes that there is a clear need to raise awareness about the health issues, concerns and health care gaps experienced by the LGBTI community. We aim to do this through teaching future healthcare practitioners appropriate communication skills, advising them on how to make practice open and safe, and educating them about the diverse needs and health issues experienced by the LGBTI community.

“ In a study of paediatricians, 90 per cent had reservations about approaching the issue of sexual orientation due to lack of skill and knowledge, however 72 per cent wanted more information related to gay health and 48 per cent requested further training. ”

Cheap Eats: Cookies

A great way to stop buying expensive café food is to make your own and pack some for when you are hungry. Cookies are easily transportable and cheap to make. Share them with the flatmates. Here are two iconic New Zealand recipes.

Kiwi Choc Chip Biscuits

Makes 36 to 40

Ingredients

- 225g butter, softened
- ½C white sugar
- ¼ can sweetened condensed milk
- 2C + 2T plain flour
- 1tsp baking powder
- 1C chocolate chips or choc bits

Method

1. Preheat oven to 170°C. Grease or line two baking trays with baking paper.
2. Beat butter and sugar until light and fluffy. Add condensed milk.
3. Sift over flour and baking powder, fold into mixture.*
4. Fold in the chocolate chips.
5. Roll tablespoons of mixture into balls, place on trays and press with a fork to flatten.

6. Bake for 15-20 minutes until light brown on the bottom. Cool on a wire rack.

*At this stage you can mix things up a bit. I divided the mixture into six equal sections and put them into their own bowls. I then added a drop of food colouring to each section and kneaded the colour into the dough. I then folded the chocolate chips into each section and carried on with the method (about 1T to each section) – and ta-da, a rainbow.

Another way to get different coloured cookies is to make them with this recipe. You may not end up with a rainbow but with some pretty funky colours nonetheless.

Instant Pudding Cookies

Makes 30+

Ingredients

- 150g butter
- ¾C white sugar
- 1 egg
- 1 packet of instant pudding (flavours include chocolate, strawberry, butter-scotch, vanilla)



- 1½C plain flour
- 3T cornflour
- 1tsp baking powder
- 1C sultanas or chocolate chips

Method

1. Preheat oven to 180°C. Grease or line two baking trays with baking paper.
2. Beat butter, sugar and egg together until smooth.
3. Sift over flour, cornflour and baking powder.
4. Fold in the sultanas or chocolate chips.
5. Roll tablespoons of mixture into balls, place on trays and press with a fork to flatten.
6. Bake for 12-15 minutes until light brown on the bottom. Cool on a wire rack.

KAREN DRANSFIELD

Cocktail Of

The Week

Hot Little Mess.

Get yourself into a hot little mess with this drink;

Ingredients

- 1 oz. X-Rated Fusion Liqueur
- Splash of orange juice
- Splash of soda

Mix ingredients and serve on the rocks with a lemon wedge.



Queer Eateries



SPQR. SPQR is an LGBTI-friendly restaurant and bar with friendly (mostly gay) staff. If you are looking for somewhere a little nicer to take that special someone, then SPQR is the place to go.

Caluzzi Bar and Cabaret.

Caluzzi's is a gay-owned restaurant which serves you with the dual pleasures of drag cabaret shows and delicious food.



Garnet Station. This lesbian-owned espresso bar is the perfect venue if you are looking for a bit of wood fired pizza before letting loose on K Road.



Dessert Of

The Week

Baked Alaska.

Cake base, ice cream, eggs, sugar, brandy.

According to Google, "Baked Alaska is the archetypal queer food." Baked Alaska is more than party food – it is the party.

Begin with a cake base – you can buy this if you aren't up to producing too much yourself. You may optionally spread over apricot jam or sprinkle a liqueur. Place a rock hard block of ice cream on top, ensuring that it exactly fits the cake. A log shape is easy to cut and serve.

Whisk 4 egg whites till stiff and add ¾ cup sugar while beating, till it's glossy and holds stiff peaks. Unless you have a blow torch, turn your oven to grill. Sit the cake on a baking tray and quickly cover with meringue. Let it brown in the lower part of the oven – it'll only take a few minutes.

Before serving, pour a bit of brandy over the meringue and light immediately (be careful!!)

Take 5 and Cook: cooking fabulous food with just 5 ingredients. Read our blog for more free recipes: <http://bit.ly/t5blog>





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AUSA
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STUDENTS

AUSA Welfare helps struggling students in urgent situations with food parcels and Hardship Grants. Even students who plan and budget carefully sometimes find that things go wrong, and you never know when it might be you. AUSA Welfare means that students always have somewhere to turn. Your money will go directly to helping students, in the form of Hardship Grants administered by the Welfare Committee.

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AUSA
WELFARE

CATE'S COLUMN



As the buzz of AUSA elections fades for another year, the ever present question about what AUSA actually does once elected looms in the minds of students. As our newly elected team begin to prepare for their duties (hopefully!) to serve students in 2015, my team for 2014 will be finishing off any outstanding items and helping their successors into the new roles.

While I reminisced over all the election promises, the lecture speaks, the social media hassles, the gladhanding and the early morning lecture dropping (something my previous campaigns were full of!), it got me thinking about my own election promises.

So here is an update about them.

I had five broad election promises, with a whole bunch of other ideas! These were bringing back market days, a better O-Week, expanding welfare provisions, advocating for all students and clubs, closer support and working relationship with faculty associations and beginning a constructive working relationship with the University. Originally when writing this article, I ambitiously thought I could cover all five however after a few stern words from our media team- this article will cover the first three, and next week's column will cover the latter!

Promise One: Bring back market days.

This has been done successfully, although not without the hoops our wonderful University insisted we jump through. To give background to market days, these were by no means a new initiative.

Market days are an iconic and historic part of the Quad. AUSA has run them for over 15 years for the benefit of students and to create a busy vibrant hub in our student Quad. In early 2013, the University division, Campus Life decided to stop them all together until the correct forms were filled out. During 2013, we submitted the correct forms numerous times to book the quad for market days and were hit with petty restrictions from them.

Such restrictions included not allowing the markets to go in their normal spaces in the Quad instead being banished to unattractive less accessible locations, not allowing some vendors come back to campus despite failing to offer a reason why they can no longer be in the quad and a maximum of 14 stalls with a maximum of 2 food stalls. There was a lot of debate between AUSA and Campus Life publicly, following student support for the return of the infamous markets.

Between late 2013 and early 2014, we spent a lot of time jumping through more hoops and more unnecessary excessive paperwork which resulted in the markets being able to be brought back and functioning by O-Week 2014. I wrote contracts, as

required for individual vendors, did floor plans, met with heaps of vendors to select the right ones for students and had a countless amount of meetings with the University about their

For now, the markets seem safe and the buzz has been brought back on Thursday's. I've done all the templates to allow Paul and the team next year to easily adapt them to satisfy the University's needs and keep market days going and our lovely staff member Rosalin is tasked with managing tem weekly. The damage by the University is still obvious though in terms of the food vendors, despite numerous discussions and illogical arguments offered by them they continue to allow more food vendors on a Thursday. We all know that the normal food options on campus aren't great- they are overpriced and un-substantive. The irony here is of course, the University particularly Campus Life are involved in setting the rent prices for the food outlets- which obviously has an impact on the selling price of food at such outlets. That same division of the University is the ones refusing to allow further food vendors to allow students further choices, and attempting to move student groups who produce food as a fundraising initiative or as part of their club's core business out of the quad for fear of competition. We explained blab la bla but this wasn't met well with the Uni.

Promise Two: Better O Week

Given the disaster of the University attempting to can O-Week 2013, I knew that we needed to plan early for O-Week 2014 to get the relevant permissions and to ensure students didn't miss out. We began planning in October, three months before we were due to begin our 2014 roles.

We opted to collaborate with the University, to allow for no clashes and maximum exposure to all events for all students. AUSA even contributed to joint promotional flyers with the University and sponsored part of the University's concert, because we were not in a financial position to hold one ourselves.

It is important to note here, that we are the only University in New Zealand who does not have an agreement for services with the University for the services we provide to students, so our budgets for O-Week come from AUSA assets, with no help from University funding. We don't receive any portion of the compulsory student service levy you pay to the University.

Our goal for O-Week sounded simple, do large scale events within an extremely tight budget that will appeal to many different types of student groups. In reality, we only succeeded in doing so because of numerous volunteers and hard work by individuals. We also teamed up with our student bar, Shadows which is also owned by a trust on behalf of students to combine O-Week line ups.

We had a week long extravaganza of activities including a hip hop day, orientation concert,

basketball staff vs students competition, comedy with Dai Henwood, music with Sons of Zion, a special market day with lots of bands playing in the quad and much more. We even took an O-Week event up to Tai Tokerau campus in Whangarei for the 200 plus students up there so they didn't miss out. Thanks to everyone who helped make O-Week 2014 happen!

Promise Three: Expand welfare provisions

We know that now more than ever, students are in need and facing financial hardship whilst at University. AUSA's welfare provisions and services needed a long overdue shake up and expansion. I campaigned on elevating the previously unpaid portfolio position Welfare Officer to a Welfare Vice-President status, and we did so in May of this year. To do so, we needed 200 students in the quad to vote on various constitutional amendments. I'm happy to say there was a great turn out, and we passed all the necessary constitutional amendments with no opposition. Students were there, alongside us making this big change to ultimately help other students.

We have also expanded welfare provisions in other areas, due to a lack of funding from the University we have got smart about becoming self-reliant in terms of fundraising for welfare, and ultimately welfare becoming self-sustaining with various initiatives such as Students for Students, bake sales, diary donations, raffles etc. We have also expanded our welfare services to other campuses particularly Tai Tokerau who have previously received no support from AUSA.

Another big change in our welfare provisions, is the rebrand of what has previously been called "WAVE" or "AUSA Advocacy." Due to complexities with the name, and the provisions underneath Advocacy expanding much further than just advocacy in itself- I asked my team to consider a rebrand to a term to encompass all our welfare and advocacy services that was simple, clear and easy for students to access. They agreed and thus came the birth of the new 'Student Advice Hub' in Old Choral Hall occurred. Our amazing designer simplified posters with clear messages and our EVP and team worked hard to get messages and communications about such services out across the University Campus. The rebrand has shown in our figures of incoming student cases. As of last three months, we were up 50% of cases then the same time last year.

We aren't finished yet for the year with welfare, watch this space!

Ngā mihi,
Cate
AUSA President
president@ausa.org.nz

THIS WEEK @ AUSA

MORE EVENT INFORMATION
AVAILABLE AT
WWW.AUSA.ORG.NZ

MONDAY

Heard Labour wants to change the burden of proof in cases? Wondered what National's even been doing about sexual offending? Find out the actual policies...

EJP (Education Justice Project) is hosting a political candidates forum to discuss sexual law reform ahead of the September election. Come along for some great political debate on a controversial topic at 5.30 in the Law Small Lecture Theatre, with food and drink in the Law Cafe afterwards.

TUESDAY

Come to the Arts quad at 11.30 to celebrate Queer Quad! Hosted by AUASA and Rainbow arts, this is a day of recognition for queer staff and students in the University. Everyone is welcome to come along. Come chill with your friends and expect an exciting afternoon of popcorn, lollipops, bouncy castles and more!

As always, the Shadows pub quiz will be on in the evening hosted by Mr. Mark, with awesome bartab prizes to be won!

WEDNESDAY

If you're coming to the quad to get food, then pick up a plate from our Waste Watchers! You'll get a discount on your meal as part of our campus dishcounts, and they'll clean your plate for you after. What's not to love?

Michael Madz will be chairing the Student Forum in the quad at 1. Come and take part in some cool fun student democracy!

Karaoke is on in Shadows in the evening, so come and channel your inner Celine Dion.

THURSDAY

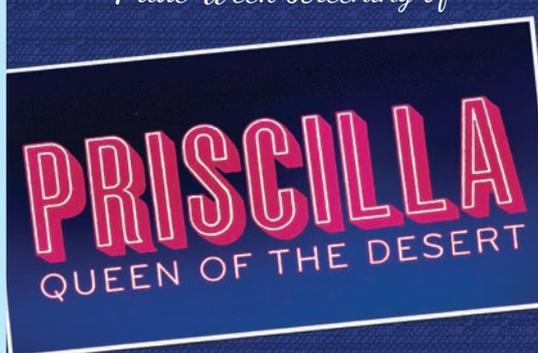
AUSA brings you market days! Have you been eyeing up that Eeyore onesie or the Dragonball Z trading card thing? Well today might be the day that you take it home!

Our lovely Women's Rights Officers will be doing Thursdays in Black, selling cupcakes to raise money for Women's Refuge.

FRIDAY

As another week of University winds down, head to Shadows – Your Student Bar for some sweet as deals on food and drinks, including toasties from \$2, pizza, fries and Shadows Lager jugs for only \$7!

*Come along to AUSA's special
Pride Week screening of*

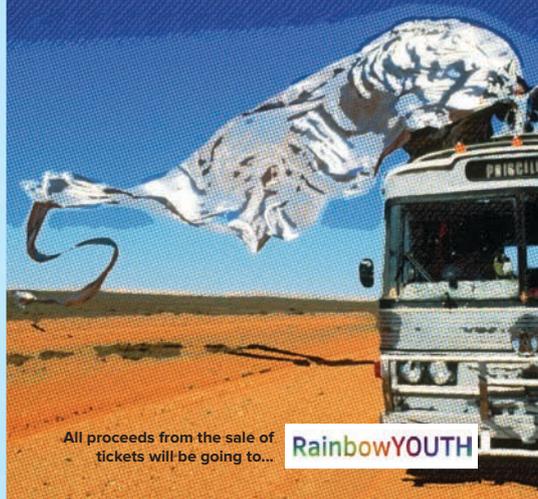


PRISCILLA
QUEEN OF THE DESERT

Wednesday, August 27th
7.30pm

Maidment Theatre

Tickets from
www.maidment.auckland.ac.nz

All proceeds from the sale of tickets will be going to... **RainbowYOUTH!**

AUSA

SERVING STUDENTS

AUSA NOTICEBOARD



ENROL TO VOTE Students are a group that can be high affected by political and legislative change. However, almost half of all students enrolled to vote didn't vote last year. Even scarier, almost half of all students didn't actually enrol! One vote can make a difference, and if you don't vote then you can't complain if something is happening that you don't like. We will be enrolling people to vote every Friday outside AUSA House. Come and make sure that you are enrolled, so your voice can be heard.

WGM Our Winter General Meeting will be happening on the 27th of August. This is a really good chance to see AUSA in action, and also to see what AUSA does for you – the student. We need 200 people to open the meeting so please come along and be a voice in your student's association.

AUSA WELFARE Our recent bake sale raised over \$700 for AUSA Welfare! Thanks to everyone who came along and bought something, your money is going to help students in need. However, there's a lot more to AUSA's welfare services. We have Students for Students, a student run program that asks you to donate just a dollar a day. We have our food bank, where you can come and pick up a food parcel to get you by for a few meals. We also have the Student Advice Hub. Located in Old Choral Hall, the Hub is open to any student with issues ranging from Studylink problems to if you're just feeling a bit down. Don't be afraid to check out any of these services, or to donate to AUSA Welfare if you want to help people who have fallen on hard times.



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AUSA
SERVING STUDENTS

BLUE IS THE WARMEST COLOUR

Unless you were beguiled beyond return by Piper Chapman and Alex Vause to drag yourself out of your *L Word* memorabilia covered room and re-enter 2014, you most likely would have seen and perhaps entered into impassioned discussion surrounding *Blue Is the Warmest Colour*. Although awarded generously, the film has been cause for debate amongst viewers. With opinions either commending or contesting the intent of Director Abdellatif Kechiche, conclusions have been reached that exclude the advantages that the film potentially holds for queer women.

In several reviews and amongst audience members, emphasis was placed upon the heavily present male gaze throughout the film, specifically in relation to the sex scenes which were charged as being both inauthentic and exploitative. With films being notorious for their gratuitous portrayals of sex and with pop culture's

somewhat skewed attempts at depicting lesbian sex, it is naive to expect anything other than this from Kechiche. The question of authenticity does not apply to the sex scenes in the film any more than it does for any other sex scene, or waking-up scene, or driving-home-from-work scene. It is fictional. The progression is certainly less exploitative than many mainstream plots in which women's sexual availability is offered up as part of the on-screen amusement. It was, however, a move away from discretion when Emma was painting Adele in nude form and the camera travelled up her naked body. Nevertheless, the movie is by its very nature a stylised depiction of a fictional narrative portrayed in a graphic novel. Of course there is a definitive distance between reality and this.

The movie is beautiful, and hot, and sad. We watch Adele grow to become insecure and co-dependent while Emma turns self-centered and aloof. Central to the relationship breakdown is Adele's neglect of personal development,

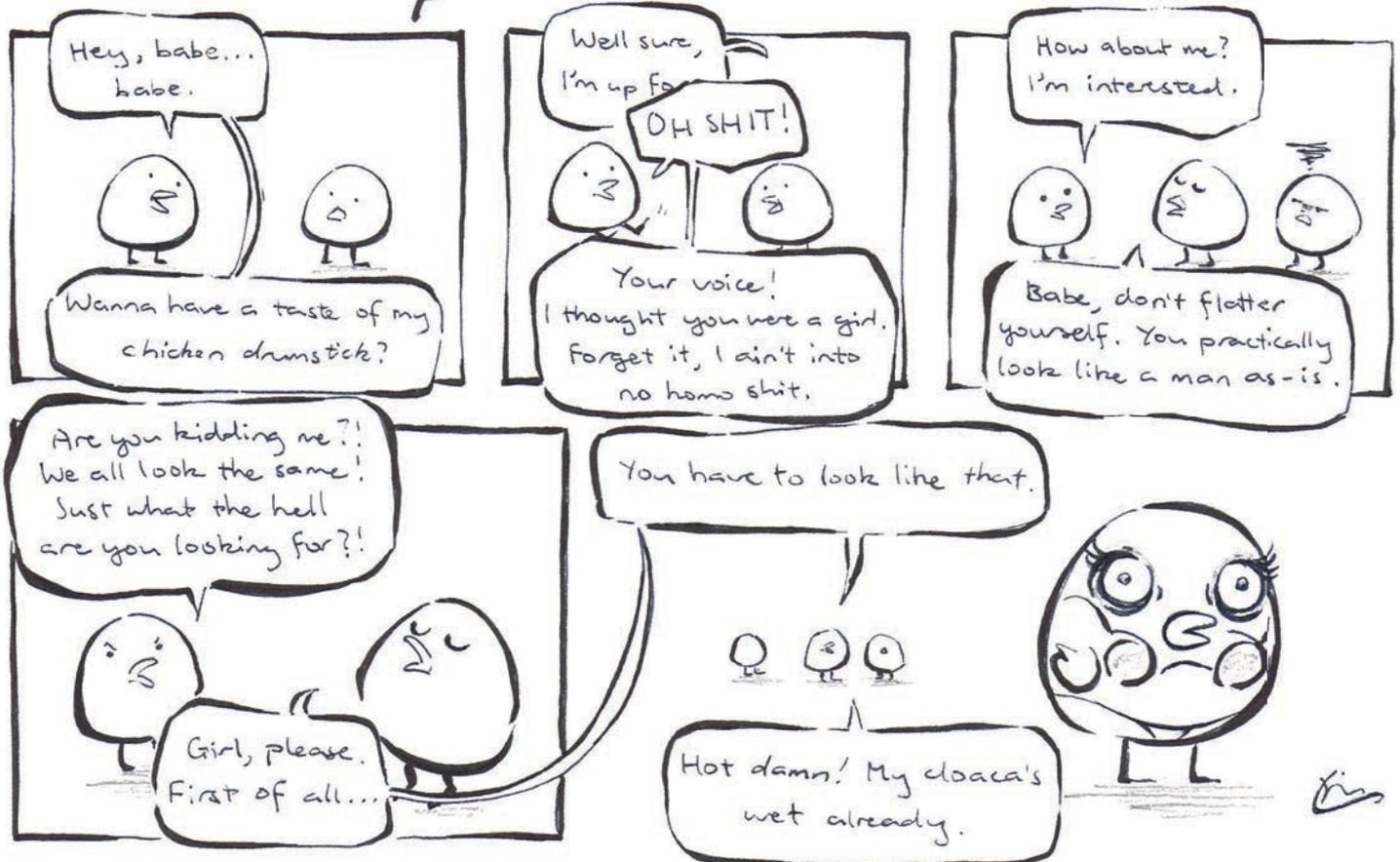
widening the already significant divide between her and Emma – the well-educated and socially established partner. The audience is left torn as to whether we should be relieved that the turmoil has come to an end or be distraught because we know that neither Emma nor Adele will ever have anything as good ever again. We are given a full depiction of a love as calamitous, sensual and indelible as it always must be. It is not as if the two were some thinly written, manic, idealised pixies.

That a straight man directed this film is undeniably problematic, but beyond that, queer women are presented through a stunning depiction of love, and our relationships are given some semblance of desire. By framing the conversation entirely around Kechiche and opinions about him, that gives him ownership of the characters and narrative, which upholds the false idea that women can't enjoy the movie.

JANE S

AND NOW FOR SOMETHING COMPLETELY DIFFERENT:

SEX & GENDER FEAT. SOME SPARROWS



CIVIC NIGHTS

A LOOK BACK AT THE NZIFF 2014

The New Zealand International Film Festival 2014 ended its run recently, and what a festival it was. This year featured a great range of international and local content, playing a wide selection of films that will surely be remembered as cultural and cinematic emblems of the year they were made. For Kiwi film fans and cinephiles, the NZIFF is basically the Superbowl on the yearly movie calendar – a place where New Zealanders become some of the first people in the world to experience the finest the world has to offer on screen. This reviewer did his best to go to as many films as possible during the fest's run (around 27), and saw a fantastic line-up that included some truly transcendent cinematic experiences (and a few duds). So, without further ado, here are some of my highlights from the fest.

Boyhood. There were many incredible films on offer at this year's fest, and a fair few stood out as true masterpieces. The very best, in my opinion, was Richard Linklater's *Boyhood*. The cinematic master behind some of my favourite films (*Before Sunrise*, *Dazed and Confused*) has achieved something that few have been able to do before – captured the forward motion of time itself onscreen. Shot periodically for two weeks a year over twelve years, *Boyhood* is astonishing in its epic grandeur, and startlingly real, consistent and modest. A masterpiece indeed.

BEST FILM

Runner(s) Up **Leviathan; Two Days, One Night.** These two films, fresh out of Cannes 2014, are completely different but both struck me as deeply affecting and earth-shakingly powerful creations on their own terms. *Leviathan*, an astonishingly beautiful modern-day retelling of the story of Job, is a Greek tragedy and searing takedown of modern Russian politics. *Two Days, One Night*, meanwhile, is another sterling effort from French filmmakers the Dardennes Bros., who continue their endless winning streak with a heartrending tale of a woman fighting to keep her job in working-class France.

Cliff Curtis, The Dark Horse. Buzz around Curtis' performance in this fantastic New Zealand tale had reached fever pitch by the time the film debuted at the festival's opening night. The film itself is a joy to behold—moving, inspiring, heart-breaking—and Curtis reveals new depths in his performance here, truly sinking into the role of local Gisbourne hero Genesis Potene with seeming ease. One for the Kiwi cinema history books. Special mention must also be made to the great performances by Bill Hader in *The Skeleton Twins*; and Guy Pierce in *The Rover*. Seek them out.

BEST ACTOR

BEST ACTRESS

Marion Cotillard, Two Days, One Night. I have already sung the praises of this incredible film, but special mention must be made of Cotillard's performance – a stunningly realised feat of naturalism that completely hid the international movie star from view and presented us with a character we felt we knew. If there is a better performance anywhere this year, it's gonna be a good year for film lovers. Also great was Scarlett Johansson's brave, mysterious turn in the weird and wonderful *Under the Skin*, in a role that perfectly captures the strangeness of an unknown society from the point of view of an outsider.

Leviathan. It was also a fantastic year for camera-work, and there were fantastic efforts all around – from the cold, barren landscapes of *Winter Sleep*, to the gorgeous mountainous terrain of *Force Majeure*, and the surreal, stunning work done on *Kumiko, The Treasure Hunter*. But beating them all is the amazing camerawork that is only one part of *Leviathan's* many qualities – a dark, sweeping palette that grabs you from the first frame.

BEST CINEMATOGRAPHY

BEST SHORT FILM

School Night. One of the most enjoyable parts of the festival is the short film competition, which pits a selection of New Zealand short films (of varying quality) to fight it out for the top prize. While grassroots farmer tale *Ross and Beth*, swept the competition and won every prize, my pick for best short film was the fantastic *School Night*, a funny, wise little film about getting older and recapturing youth, featuring a stunning performance by Hayley Sproull.

Wild Tales/We Are the Best! These two films had the audiences roaring with laughter, applauding and cheering as they played out. Both were utterly fantastic. *Wild Tales*, a film comprised of six short chapters that depict different situations of class warfare and corruption in Argentina, was a hilarious, violent, thought-provoking romp that begs for a bigger audience. *We Are the Best!* tells the story of three of the coolest 13 year old girls you've ever met as they form a Swedish punk band despite not knowing how to play music.

BEST COMEDY

BEST DOCUMENTARY

Manakamana. Documentaries got a great showing this year, with *Jodorowsky's Dune*, also managing to impress. My favourite doco of the fest, however, was this small, slow little film about a sky lift in the Nepalese mountains transporting a wide range of people visiting a temple at the mountain's peak back and forth. The camera doesn't move, only observes – some will find it interminable, but those who tune into the film's poetic rhythms can discover a poignant and moving experience.

Frank. Squandering a fantastic performance by Michael Fassbender, *Frank* loses itself in an absolute mess of a plot that aims for riotous comedy and thought-provoking discussion of a debilitating mental illness, resulting in a tone that shifts so severely throughout that you lose sight of what the filmmakers are trying to achieve. Also disappointing me was the much hyped follow-up to director Ari Folman's masterpiece *Waltz With Bashir* and the trippy mindfuck *The Congress*, – which strove for *2001: A Space Odyssey* but lost itself in its own mythologising and expositional world-building too greatly to really connect.

WORST FILM

MOST EXCITING

Snowpiercer. Also worth mentioning was this tremendous piece of science fiction allegory from Korean filmmaker Bong Joon-Ho, about a train that houses the last remnants of humanity in a post-apocalyptic wasteland. This film is teeth-grindingly intense, as the put-upon 'lower class' at the tail end of the train attempt to fight their way to a better life at the front of the train. Featuring some of the most visceral, bruising fight scenes I've seen in years, this film should be on the list of all action lovers – actually, all film lovers.

It was a great year for film and film-lovers at the NZIFF in 2014. See you all next year!

TOM AUGUSTINE



MAINARD LARKIN

Q&A

AKA RANDA

This week Craccum spoke to Mainard Larkin, a young Aucklander whose rap songs reference and celebrate the feelings of being an outlier within the human paradigm. Releasing works under childhood nickname Randa, they began writing music and developing visual graphics in 2011 upon discovering an emerging wave of alternative rap artists (who exhibited a fresh approach to hip hop in relation to sound as well as creative aesthetic). It was soon after releasing their first project via the Internet that Randa was performing raw and unorthodox sets around New Zealand including a spot opening for Grimes as part of her 2012 NZ tour dates. Following this was the creation of videos for bedroom recordings 'Orange juice' and 'Frankenstein' made with close pals Candlelit Pictures, a second EP release and a set at Big Day Out 2014.



What are you up to with your music these days? It's all about combining relentless fun with a steady work ethic right now. I've been playing a lot of sets in different spaces around Auckland and have been lucky enough to kick it with a bunch of amazing pals at the same time. Josh Fountain (from Kidz In Space) and I worked together on this new EP *Rangers* which is set to drop very soon. Another exciting project is a track called 'Range Rover', which I recorded with my homie Silas aka Bo-bandii and another young trilla by the name of Layhey. It was a super fun collab and is currently in the mixing process.

You have demonstrated that rap can be so much more than what we typically think of it as (beyond the 'thug' side of things, as many have called it). What do you enjoy about rap as an art form and do you think there are other areas of rap that artists aren't tapping into? I love rap because it allows me to feel like I can be anything and say anything – this is super empowering. For example, if I'm really sad I can channel those feelings into a song whether it be emotional or even something light-hearted like "yo, I'm a merman and I'm really good at swimming jus chillin with all the merpeople." I guess within any area of expression you have people who are true to their aesthetic and don't work around too many limitations, this is for sure the case with rap and beats and it's awesome following certain artists – I think the guys from Kerosene Comic Book are a great example.

Where does your inspiration for your music and your art come from? Colours, visuals, heartbreak, sadness, strong ideas like overcoming feelings of stigma and finding your true and constantly evolving identity, rudiments, movies, Los Angeles, branding, Oakland, blue skies, rappers, foods like animal biscuits, rad looking swag e.g., lil gold chalices with strawberry milk inside them, WWF Attitude, my FRIENDS! And more.

Who are your role models and why? Humans I meet and am lucky enough to be close to in my life who are very hardworking and selfless. My family and friends, who I see as very positive figures in my life because they are super

loving and they make me want to be the same way. Comics and writers like Whitney Cummings, I really appreciate her social commentary on women in the media.

What is the best advice you have ever received? If you're ever out in town during the day and you need to go to the bathroom, go to a hotel – they always have fancy bathrooms in the foyer.

In so far as you have had contact with it, do you think the music industry is accepting of people who identify as queer?

As far as New Zealand is concerned, there seems to be an emphasis on quality of music and if you're different in some way it's very much accepted. We're quite a small country and everyone sort of knows each other, it can be quite pleasant here. I think in larger parts of the globe, artists are feeling a lot more challenged. You often have talented young singers and songwriters who are being sexualised which is very wrong. Certain people in the industry are going to look at you in terms of the how marketable you are in every single way. I'm sure a lot of queer people are dismissed though in different scenes like say alternative music, they are far more accepted.

What next? What are your plans for the rest of the year and 2015? 2014 will see a New Zealand tour, some new visuals and a zine release entitled *Goober*. In 2015, I'd like to play some overseas dates and put out some crazy content.

Did You Know?

The original flag had eight stripes from top to bottom: pink (sexuality), red (life), orange (healing), yellow (sunlight), green (nature), turquoise (magic), indigo/blue (serenity), and violet (spirit). Within a year, the flag had shed two of its stripes – pink and violet. Apparently they "ran out of pink dye."

THE VITO RUSSO TEST

BECHDEL FOR LGBTI

The Bechdel Test has set the standard for gender in film, and the representation and/or portrayal of women in films. While that test has many problems itself (the '70s porn film *Debbie Does Dallas* actually passes the Bechdel Test, but no one could say it's a film in the spirit of Bechdel), it does offer a yardstick to measure the role of women in film. And recently it was joined by its LGBTI counterpart – the Vito Russo Test, named after the American LGBTI activist, film historian and author who wrote the book *The Celluloid Closet* about LGBTI characters in film.

The Vito Russo Test goes like this:

1. The film contains a character that is identifiably lesbian, gay, bisexual, and/or transgender.
2. That character must not be solely or predominantly defined by their sexual orientation or gender identity i.e., they are made up of a range of unique character traits commonly used to differentiate straight characters from one another.
3. The LGBTI character must be tied to the plot in such a way that their removal would have a significant effect. Meaning they are not there simply to provide colourful commentary, paint urban authenticity, or (perhaps most commonly) set up a punchline. The character should matter.

Now, we shall use the test on the most acclaimed (and controversial) LGBTI film of the last year: *Blue is the Warmest Colour*, a passionate tale of lesbian romance. *Blue is the Warmest Colour* FAILED the Russo Test. Yes, the foremost LGBTI film of 2013 failed part two – as both the main characters were in large part defined by the fact that they were lesbian. In fact, the bulk of queer

friend, and are treated that way – as stereotypes.

Video games don't fare much better. Indeed there are very few video games which pass the test. One notable exception is the Japanese visual novel game *Fate/Stay Night*. One of the three main characters, Tohsaka Rin, is bisexual. Her sexuality is barely brought up and the focus

“Vito Russo has only recently come onto the scene, but hopefully it will one day be as widely known as Bechdel, and act in a similar way for the cause of queer representation in cinema.”

cinema would fail the test, though this ignores the fact that the Vito Russo Test is a measuring stick for queer representation in mainstream cinema, which most LGBTI film isn't, being more an exploration of being queer on screen.

So, how does mainstream cinema match up? How well are LGBTI people represented in mainstream cinema? Not well. In fact, in 2012 there were exactly six films that passed the test: *Cloud Atlas*, *Rock of Ages*, *Pitch Perfect*, *The Five-Year Engagement*, *Skyfall* and *Fun Size*. And in none of those was there a trans* character. Indeed, trans* characters are heavily underrepresented in film.

Most queer characters in cinema are in comedies, the stereotypical gay best

is instead on her character as a mage honour student who wants to live up to her family's honour in the Japanese way. She is an example of what Vito Russo is all about, LGBTI characters who are treated like any other character, their sexuality being only a small part of who they are and how they are portrayed.

Vito Russo has only recently come onto the scene, but hopefully it will one day be as widely known as Bechdel, and act in a similar way for the cause of queer representation in cinema.

JAMES BROWN

FILM



Top 10 Pride Songs



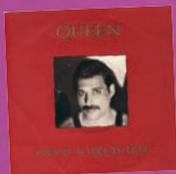
10. 'Take Your Mama' – Scissor Sisters. This catchy song tells the story of a man who decides to tell his mum the truth – but needs to get her drunk first. What a clever tactic!



9. 'Dancing Queen' – Abba. The infamous Swedish group from the '70s created massive anthems, but for all the Queens out there, this was the true jam for getting the party started.



8. 'I Kissed a Girl' – Katy Perry. The song that propelled Katy Perry into stardom also showed the gals that there is nothing wrong with kissing a girl. Ladies, don't get confused or try to resist the cherry chapstick – just go for it!



7. 'I Want To Break Free' – Queen. No pride countdown would be complete without featuring one of the most iconic gay men in history (no, not Abraham Lincoln) – Freddie Mercury. Here Freddie sings about the person he loves but also about breaking free from gay stigma or shame.



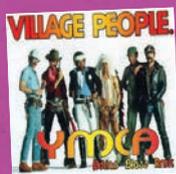
6. 'It's Raining Men' – The Weather Girls. I don't feel like this song needs any explanation. Who wouldn't want it to rain men? Especially if they were Tom Daley or Zac Efron. Hallelujah!



5. 'Born This Way' – Lady Gaga. The bisexual Lady Gaga has been a massive campaigner for gay rights and equality for the LGBTI community and has become a 'gay icon'. Her stance is clear in this anthem when she tells us to accept who we are, as we are perfect just the way we are. #bless



4. 'Beautiful' – Christina Aguilera. Similar to 'Born This Way' (but more soulful and more popular), Christina champions gay rights and all minorities in this massive hit. Parodied many times, but *Mean Girls'* Damian's 'Too Gay to Function' version takes the cake.



3. 'YMCA' – Village People. The song that we all learnt in Jump Jam with the easiest dance moves since the Macarena is a massive gay anthem. For a long time, the song was said to be about 'gay cruising' (Google it – keep safe search on), despite denial from the band itself. I'm sure there are many ways to have a "good time" when hanging with all the boys without it turning gay...



2. 'Same Love' – Macklemore & Ryan Lewis ft Mary Lambert. Macklemore's follow up to his hit single 'Thrift Shop' proved that he was more than your average 'keepin' it real' rapper. The lyrics and beautifully made music video make a compelling case for marriage equality and brought this social issue into the mainstream.



1. '99 Problems' – Jay-Z. The King spits it out as it is for all the gay boys out there in this classic rap. While we have (at least) 99 problems in this heteronormative society, a bitch ain't one. A win for the gay boys everywhere!

MATTHEW DENTON

BENJ

Tell us a little bit about *Earnest*? Where did the concept come from and how long have you been working on it for?

This is a complete reimagining of *The Importance of Being Earnest* and so the world we are playing in is a 1950s underground London gay bar. All of the boys are in their tuxedos and no one is in drag. The guys play the female characters but it's more about them re-enacting what it would have been like if they had had the freedom to propose to their loved ones. And within that, I have shoved in an all-female band and the boys sing live to the soundtrack of Cher.

What inspired the decision to use an all-male cast and the music of Cher?

The particular greatest hits that we have pulled the songs from is the album that my mum had and she would just play that on a Saturday morning while she was doing the cleaning. So that, I think, has just scarred me and then it suddenly just all seemed to fit. We had a read-through about three or four months ago and that was the first time we went from the text into a song and it just clicked. We're not pretending the show is a musical because the guys sing into the microphones with the band, but because it's part of the language of the gay bar. From all the research we looked into, the music was so a part of that culture and part of that scene and a lot of it was influenced by Motown and all the black music that was being played in the black bars that were being pushed to the edges, so the gays and those sorts of people were joint together. The all-male cast was partially that we wanted to take some of the boys forward from *Titus* and find the next project for us. We felt like we hadn't finished with the concept and there were still things we wanted to experiment with – with what happens if you have a single gender cast.

What's it like directing a show with purely guys (obviously something you did with *Titus*), does it change the dynamic of the show/rehearsal space?

Yeah, they break everything. They break everything they can. We've been through three chairs, six glasses; they try break each other if they can. Usually if you tap into it correctly, there is actually a lot of comradery and a lot of vulnerability and tenderness that can happen when it's all boys. When we did *Titus* the choice of the all-male cast was not ours; that was imposed by the course the boys were on and it was interesting as some of the boys actually found they had a voice where

JAMIN HENSON

THEATRE DIRECTOR

previously they hadn't and vice versa for the girls in that course. It's a very supportive room surprisingly, and everyone feels like they are in the same boat and on the same journey.

Obviously you have adapted works before, as we saw with your *Titus Andronicus*. When asked in an interview how you felt changing the work of a great master, you answered by pointing out that it was one of Shakespeare's early works and everyone needs a few trial runs. How does it feel to be adapting what is easily consid-

“ I am really in awe of female directors and the way they can balance everybody with sensitivity and that's something that I always try and strive for, which isn't directly linked to my sexuality but I think definitely influences the perception of what the artist can get from me. ”

ered to be one of Oscar Wilde's most well-known works?

Well I think for me, it's about acknowledging that to put on a museum piece version of it, a very stiff and purist version of it, can also be a disservice. Actually, as these plays come forward, what we need to do is find new angles and new light to look at them from so that the comedy and the pathos and everything we enjoy about them can be found again. So much of the research we have been doing about what it's like to be a gay man in the 1950s compared to what it would be like to be a gay man in Victorian London is really shocking. These guys in the 1950s could still be imprisoned for the same crime that Oscar Wilde was. The same law that had Oscar Wilde imprisoned wasn't abolished in the UK until 1968. There is also a lot of code in the show that Oscar Wilde put into the text for all his gay friends. *Earnest* was a synonym for gay in Victorian London and Cecily was a name for a rent boy. So there are lots of coded jokes throughout – if anything, we are strengthening that aspect of the piece.

As someone originally born and bred in the United Kingdom, what's it like settling into the Auckland/NZ Drama scene, considering you already have numerous productions under your belt overseas and now here?

The theatre scene in Auckland is a lot smaller and so is a lot less cloak

and dagger and a lot more supportive and I think that's a huge positive for the whole theatre community here. In London, often if you find a great rehearsal space or a great lighting designer you keep it to yourself whereas here everyone wants to help you out and everybody wants to make it happen. So yeah I've had a great time.

What made you want to get into directing? Has it always been your forte or do you also enjoy being on the stage? No, I don't really enjoy acting. I did a lot of youth work when I was 15 and 16. I worked for a company that would take young people who had fallen out of school and we would take them to the

Edinburgh Festival for a show every year and we would never audition, we would just take anyone who signed up. And so I did that for quite a few years before I went to university and I'd only ever seen it as youth work. When I got to uni and saw the state of the university productions, I suddenly realised what I'd always been doing was directing and found the pathway from there. Obviously I then went to drama school and trained to be a director but it was then that I realised it was what I had been doing and it was what I'd always want to do and I'm shit at everything else.

What has been your favourite show to direct to date? I know it's a wet answer but they always have to be the favourite at the time but I love *The Threepenny Opera*. I've done productions of *The Threepenny Opera* about five times. I've also done the *BFG* three times. *Titus* was also a great experience for me. I had only done one Shakespeare before *Titus* and that was a three man *Pericles*, so being able to correct *Titus* I thought was just a really great opportunity.

What shows have you got planned for the future? Is there a dream show that one day

you would like to do or do you prefer to see what comes your way? Bit of both. You always have to have a couple of plays in your back pocket. I've always wanted to do *One Flew Over the Cuckoo's Nest* and have a crack at that. I had actually always wanted to do *Lord of the Flies* and then Auckland Theatre Company did it last year but that one is still in my back pocket and that will happen one day.

Does your sexuality inform your work at all and if so to what extent? I think it does. It also influences my relationships with actors. I would like to think my rehearsals are incredibly safe. I am really in awe of female directors and the way they can balance everybody with sensitivity and that's something that I always try and strive for, which isn't directly linked to my sexuality but I think definitely influences the perception of what the artist can get from me.

Last question, Shoot, Fuck, Marry? Don't worry, I'll do famous celebrities. I'll change it from what I had (New Zealand directors). I would marry Michael Hurst every single time. I would probably fuck Tom Selleck just for Nostalgia's sake and I think I would shoot Kimbra.

BENJAMIN HENSON'S NEW PIECE *EARNEST* OPENS THIS WEEK – 27TH OF AUGUST.



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YOUNG, CREATIVE & QUEER

The term Queer, historically a pejorative term for homosexual or gender non-conforming behaviour, was reclaimed in the nineties by activists in an attempt to distance themselves from the LGBT assimilationist politics and ideas of "gay liberation". Seeing a gaping divide between the homonormative "just like us" rhetoric of Lesbian and Gay activists and the fluid, heterogeneous and transient ideology behind their socially non-conforming attitudes to sexuality and gender identities, Queer activists sought a point of difference to the mainstreaming of their peers. This differentiation is often lost in our current lexicon, Queer has become some indefinite (positive) synonym for homosexuality (negative). With this loss of differentiation comes a lack of representation, with many believing that through our pursuit of "equality" through the process of inclusion (marriage equality to name one example) we forfeit our voice of dissent and critique.

Three Young, local New Zealand Queer artists and students/recent graduates actively and loudly vocalising this divergent position are Zackary Steiner-Fox (Elam BFA Hons), Sam Clyma (Elam BFA Hons), and Aych McArdle (AUT – MF). Through an interdisciplinary engagement with fine art, critical design and fashion, these three artists deconstruct the boundaries of contemporary art practice, re-

forming and shaping it into a post-identity sculptural plane of discourse.

Zackary Steiner-Fox

Coming off the back of Steiner-Fox's recent show at Gloria Knight, their practice has proved its efficiency at articulating conversations around the performative aspect of Queer identities, with a particular reference to fashion, self-presentation and self-decoration. Their recent show *Latent Cosmic Power* explores the romanticism of the "eccentric" character as a Queer narrative, manifesting environments that exude a potential for transformation, where one's identity or image can be applied or altered.



Sam Clyma (MRK)

Clyma's work focuses around the central premise that our human sexuality, and in turn our identity frameworks (Straight/LGBTI etc), do not exist in any base natural state but instead are social fabrications that we camouflage as pseudo-natural behaviour. Using fashion and 'the digital' as a vehicle



"We live in a time of pervasive conformity and strategic pragmatism where, rather than challenge and transform those very structures that have historically denied our (deviant) identities and (feared) bodies, the political aim of mainstream Lesbian, Gay, Bisexual, Trans, and Intersex (LGBTI) movements now consists of begging for inclusion in discriminatory legislative, social, religious, and cultural systems."

Carlos Motta, (im)practical (im)possibilities, e-flux journal issue 44

for experiencing virtual fabricated environments, their work orchestrates an experience of an environment as a metaphor of social 'filtering' of nature into packaged sexualities.

Aych McArdle

Exploring the transient space between fashion and art, McArdle's work negotiates an abject bodily terrain of a genderless or non-conforming physicality interplaying with notions of adornment as a fluid method of identity presentation.

Through a broad, multidisciplinary practice, their constructions are unique and limitless in their potential manifestations, suggesting an impermanence of the "self" and a lightness of being. Check out Aych's *Saint Kevin's* arcade installation from the 11th of September.

JAIMEE STOCKMAN-YOUNG

GENDER EXPRESSION QUIZ RESULTS

MOSTLY As. You're a butch lesbian. You like cars, flannel, and leather jackets. You've got a fair amount of muscle and women fall off your arm. Or so you would like to think.

MOSTLY Bs. You are a bear. You love hair, hair everywhere. You've got your leather

chaps and your beard groomed: it's time to hit Urge and find some fluffy lovin'.

MOSTLY Cs. You're a big raging, flaming homosexual. You've got the tight shirts, the skinny jeans, and the excess glitter. You are probably about to hit Family Bar high on ecstasy.

MOSTLY Ds. You are a drag queen. You await the Friday and Saturday nights where you can get fancy, lip-sync to Cher, and bitch about the other queens.

MOSTLY Es. Lipstick lesbian. You're putting makeup on right now I bet. In all respects, you could be a straight girl, except you just gotta have your daily dose of va-jay-jay.

Probing the Punters

THE QUEER EDITION



Veneii, 22, Ancient History/Anthropology

In regard to probing: what's your stance? Prober or probee? **All of the above**

What's your identity? **A raging faggot**

Have you attempted sex in queer-space? **No**

Family or Legend? **Family**

Would you have Miss Ribena at your wedding if you could? **No**

Matthew, 20, Marketing and Commercial Law

In regard to probing: what's your stance? Prober or probee? **Probee. ;)**

What's your identity? **Fabulous**

Have you attempted sex in queer-space? **No comment.**

Family or Legend? **Legend**

Would you have Miss Ribena at your wedding if you could? **Only if she was my maid of honour**



Steph, 19, Bachelor of Arts

In regard to probing: what's your stance? Prober or probee? **Both**

What's your identity? **Bi**

Have you attempted sex in queer-space? **No**

Family or Legend? **Family. But the floors are sticky**

Would you have Miss Ribena at your wedding, if you could? **Fuck off**



Ari, 21, Bachelor of Arts

In regard to probing: what's your stance? Prober or probee? **Probee**

What's your identity? **Enlightened confusion**

Have you attempted sex in queer-space? **No**

Family or Legend? **Neither**

Would you have Miss Ribena at your wedding if you could? **Marriage is for breeders**



Colin, pre-historic, Politics/History

In regard to probing: what's your stance? Prober or probee? **I believe in probing John Key. For the answers! I must probe John!**

What's your identity? **I am a Conservative Party politician, of course – not repressed in the slightest**

Have you attempted sex in queer-space? **Sex is for marriage, and gays shouldn't get married. Also, why do that when I have the K Rd publ---- You aren't recording this, are you?**

Family or Legend? **Urge! Wait... what...**

Would you have Miss Ribena at your wedding, if you could? **I love Ribena juice!**

Gig Guide

MONDAY 25TH

PRIDE WEEK: Official launch of Queerspace, Queerspace, see FB event

School of Music Student Jazz Combo Ensemble Concerts, Kenneth Myers Centre, Shortland Street, 7pm

TUESDAY 26TH

PRIDE WEEK: Queer Quad, Arts/HSB Quad, 11.30am

Acrobatics Club in the Quad, Quad, 12.30pm

PRIDE WEEK: The Personal, the Political and the Poof: Coming of Age at Auckland Uni, Clocktower 029, 4pm

PRIDE WEEK: Movie Night – Intersexion! Robb Lecture Theatre, Grafton Campus, 5.30pm

World Science Week: Melting Ice, Rising Sea, AUT University, Wellesley Street East, 7pm

PRIDE WEEK: Homophobia in Sports Panel Discussion, Medium Chem 301-G053, 7.30pm

WEDNESDAY 27TH

PRIDE WEEK: Stephen Hoadley – International Treaties and Institutions for the Protection of LGBTI Rights, Decima Glenn Room 260-310, OGGB, 1.30pm

PRIDE WEEK: Adventures of Priscilla Queen of the Desert, Maidment Theatre, 7.30pm

THURSDAY 28TH

PRIDE WEEK: LGBTI Election Forum, HSB1, 7.30pm

FRIDAY 29TH

Student Lunchtime Concerts: School of Music, University of Auckland Music Theatre, Symonds Street, 1pm

Auckland Critical Mass, Albert Park, Princes Street, 5.30pm

PRIDE WEEK: Closing Party, Legend Bar, K Road, 8pm

Party Central: Spring Break Edition, Lenin, Quay Street, 10pm

SATURDAY 30TH

World Science Week: Future Food for the Planet, AUT University, Governor Fitzroy Place, 12pm

Reflections on the Holloway Press, Gus Fisher Gallery, Shortland Street, 1pm

GOT A GIG? SEND US THE DETAILS SO WE CAN PUT IT IN OUR GIG GUIDE. DUE MONDAYS 10AM FOR THE FOLLOWING WEEK'S ISSUE. EDITOR@CRACCUM.CO.NZ

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 FAMILY
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FLAT OF THE WEEK

Queerspace is our flat of the week! It is also not known by students that Queerspace is probably AUSA's only lurid sex den (jury is still out on the AUSA house), full of deviance and sultry young people eager for sex. Be warned though: Queerspace, implicit in its name, only offers sex den services to those of queer persuasions. All others are banished from the room, with the handy help of the Queer-dector, stationed at the door, which detects levels of queerness in those wanting to come in. Those who are not queer enough are flung from the balcony by a large and comical red boot installed in the door. Death is not uncommon. It has been the case in the past that the non-queer have entered via a backdoor, which is what this reporter has done in order to bring you this exclusive report.



Circle Of Aphrodisiacs. Here we have what may be termed 'a circle', consisting of beanbags and a small tower, which we can only assume is full of condoms. To our left, on the table, we have a

great view of a container containing what must be industrial-strength lube. The beanbags emit a strange scent, one this reporter can only assume leads to lust in the queer species.

Sex Den. In our catalogue of depravity, we have what is set up to be an office. But wait! Perhaps it is only a simulacrum of an office: there are issues of *Craccum* in here after all. Much of what was on the desk also seems to be on the floor. To this intrepid reporter, this indicates the recent presence of a depraved sexual animal, fucking its brains out on the desk. The Labour Party billboards raise different questions all together.

Orgy Room. Here we have what can only be a room for orgies. Bizarre enough, there are windows all through this space, leading this reporter to believe that perhaps the viewer, not just the fucker, comes to this space for an experience. Here it is empty, but we clearly see the necessary instruments of a successful orgy: a laptop for pornography and an excess of scratchy couches. Copious issues of *Craccum* are also found here: the other predictor of a pervert.



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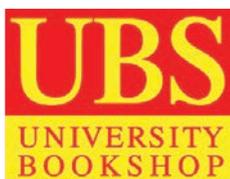
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