

LETTER FROM THE EDITORS



JOSEPH DEE / GUEST EDITOR QUEER OFFICER 2016

Diversity. Straight people love diversity. More than that, straight people love memorialised diversity. So the UNSW united Rainbow league (*us*) presents: Straight people's unproblematic fave; gays writing things, gays drawing things, gays calculating things, gays complaining about things, gays gaying things.

2016 has been an interesting year. UNSW has seen leaps and bounds in LGBTQI+ acceptance on campus; from the Basser steps' facelift, to improving queer recognition within faculty achievements, to raising the flag whenever we ask for it, to having a staff wide endorsement of Wear It Purple and RUOK day, to working with students as partners, (*and more importantly*) listening to students as partners.

Having been the Queer Officer for the second time round this year, it's amazing seeing the genuine progress UNSW has gone through since my beginning in the role back in December of 2014. If this were an Oscars acceptance speech, now's about the time when the overpaid chamber orchestra begins playing to tell me to GTFO the stage, some white dude needs to win best actor again. Seeing as I'm not an actor and *Tharunka* isn't the Oscars, now's a good time as any to begin thanking all those who've made the past two years great (*on the off chance you actually READ Tharunka*).

Thank you to Isobel, for being the over committed bae trying to change the world one glittering at a time. Thank you to Christine for being her bae. Thank you Eddie for being bae to UNSW in general. Thank you to Fred for being so usefully stupid (*but also bae*). Thank you to Toni.

To Priya and Anna: Slay. You're gonna be great. My shoes aren't that big.

Thank you, you, for reading. Stay Fierce.



ISOBEL BLOMFIELD / GUEST EDITOR QUEER OFFICER 2016

As one of the queer officers in 2016, I can safely say it's been an enjoyable experience. The year started off with UNSW's first annual Big Gay Moot, with the infamous High Court Judge Michael Kirby and renowned performer and academic Zara Stardust. In the same week, the Library Lawn was full of Golden Gaytimes (*in all senses of the word*) as the Queer Collective hosted the IDAHOT Big Gay Wedding.

On a more serious note, I've had the opportunity this year to work with the Project Party on Sexual Assault on Campus with the Women's Collective. In this time, we've worked collaboratively with the party to provide a student perspective on model policies and protocols, and in the roll out of Rest Now Always material, the screening of the Hunting Ground and consent training. As part of the collective, I've been able to meet so many new faces at O-week and our weekly pizza meet ups. Now, I'm excited for the launch of Queer Week the panels, movies, pizza eating, dancing – and the launch of the 2016 Queer *Tharunka*!



MIRACHAEL RACELA / GUEST EDITOR QUEER OFFICER 2016

2016 has been a great year so far. During O-Week, we had the official launch of the Rainbow Steps for Mardi Gras, and as you can tell, they are here to stay (*the rainbow and the pain*).

In semester one, we celebrated International Day Against Homophobia and Transphobia (IDAHOT) by having the Big Gay Wedding (*for the second year in a row!*) with a free BBQ and Golden Gaytimes. We also had a collaboration with LawSoc during IDAHOT and had the Big Gay Moot, which provided an opportunity for queer students to engage with the law.

In semester two, we encouraged everyone on campus to wear purple for Wear It Purple Day, a day dedicated to celebrating queer youth. Some of us from the collective went around painting peoples' nails purple and talking to students about the importance of the day. We also had Queer Week in week 8, which was jam packed with free workshops and night events. Some fun things included: a pizza eating workshop, a queer interfaith panel, and chill session with queers in engineering.

Hopefully you all keep an eye on the Queer Collective, and any future events we hold during your time at UNSW.



ALEX LINKER / GUEST EDITOR QUEER OFFICER 2016

I can't believe my term as Queer Officer is almost over! This year we have gotten some amazing stuff done. The highlights have included: weekly autonomous meetings for minority groups in the queer community, an amazing collaboration with staff for a Wear It Purple Day panel and of course, Queer Week! I'm also glad I had the chance to participate in the actions regarding the presence of "ex-gay" anti-marriage equality proponent, James Parker to voice our concern about the manifestation of queerphobia on campus.

Additionally, I enjoyed the chance to travel to Perth to participate in Queer Collaborations, a yearly student conference that focuses on queer issues. There, I got the chance to participate in workshops on issues ranging from mental health to ally network programs, as well as a chance to network with queer students from around the country. I'm hoping that by the end of my term we can begin to form a closer working relationship with the ally network and queer staff, as well as tackling some of the administrative issues that have plagued transgender students for years.

I'm proud to have had the opportunity to be Queer Officer and am looking forward to seeing what the Queer Collective becomes over the next few years!



DAVID TU / DESIGNER

(This issue is best read with a hot cup of tea.)

Firstly, Joe wanted me to say that the cover was his idea. And it was.

Secondly, welcome to the wonderful issue filled with rainbows, unicorns and hot tea. In this issue we touch on some queer issues, which have been prevalent in the media recently. Namely the gay marriage plebiscite has been a red-hot topic that has Turn-ed a lot of-bull. (Mostly from the man himself.)

In collaboration with the Queer Collective, we aimed to create an issue that gives UNSW queer students a voice, and celebrates their diversity. I hope you all enjoy it, regardless of your identity, because we are all family.

As from the wise words of the queen herself:

"If you don't love yourself, how in the hell can you love somebody else?" - Rupaul

Thank you for reading and stay tuned for our next issue!

Fun fact: This is actually my second (and probably last) time designing the Tharunka Queer Issue!

/

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Tharunka acknowledges the traditional custodians of this land, the Gadigal and Bedigal people of the Eora nation, on which our university now stands.

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CAN YOU LICK MY SKILLEL T'S THE SWEETEST IN THE MIDDLE

PINK IS THE FLAVOUR. SOLVE THE RIDDLE.



BE THE RAINBOW. TASTE THE RAINBOW.

A / CAM KENNEDY



WHAT EVEN IS A GAY MARRIAGE PLEBISCITE?

W / A / CASSIE BELL

The Plebiscite

[IN PLAIN ENGLISH]

Where did this begin and where are we at now?

In 2013, the High Court decided that our government has the power, under s 51 of the Constitution, to enact laws that make the marriage of two people, of any sex, legally recognisable in Australia.

With that ruling, it became a greater political issue. In 2015, the Abbott government introduced the idea of a plebiscite as a kind of compromise between addressing the issue and appeasing conservatives. During his election campaign this year, Malcolm Turnbull declared he would continue down the plebiscite path, promising to hold the vote by the end of the year.

This has since been delayed and currently, if the plebiscite goes ahead, the plan is for it to be held on February 11 next year.



How does it work?

There are two ways to hold a plebiscite:

- The government can ask the Australian Electoral Commission to hold a nation-wide poll. If this happens, then the rules of the plebiscite run according to laws already in place. This option is unlikely.
- The government can pass a new act, specific to this plebiscite, which will dictate how the plebiscite is run. Stuff like: who can vote, who is required to vote, what majority satisfies a win and—perhaps most importantly—what the question will ask.

Based on past plebiscites, it is likely that everyone in Australia will be given the option to vote, and a nationwide majority (50% of all voters, regardless of what state they live in) will decide the answer. Is a plebiscite the same thing as a referendum?

No. While both involve asking the Australian public to vote on some issue, referendums are about issues affecting the constitution—plebiscites can be on anything. The government also has free reign to dictate the rules of the plebiscite (*by passing a special Act*), including what question they will ask.

This also means that while most voting in Australia is compulsory, the government may choose to make voting in this plebiscite non-compulsory. We could have a referendum instead, but this is unnecessary because Parliament already has the power to change the definition of marriage (*thanks to that ruling from the High Court*).

Why does the question matter?

There is a great deal of concern over how the question will be phrased to the Australian public. This is because we all subconsciously associate different words with positive and negative emotions. For example, "...agree with same-sex marriage" conjures a very different image to "...support the union of two people". Words can also imply an imbalance of power, for example, "do you approve of..." suggests that the queer community is held in less esteem. The word "legalise" is misleading because same-sex marriage is not illegal; yet "marriage equality" is too emotive and confusing for some people. The semiotics of language is important and has the potential to greatly impact the way people vote.



Why should we have a plebiscite?

If the plebiscite goes ahead, we will have a definitive and irrefutable answer from the Australian public about their stance on same-sex marriage. If the majority of voters answer in favour of same-sex marriage—which, according to numerous polls already conducted, they will—then we will see Parliament enact laws that recognise the marriage between two people of any sexual identity, as legally binding in Australia.

Why shouldn't we have a plebiscite?

It is unnecessary. Parliament (*again, thanks to that ruling from the High Court*) has the power to enact these laws right now. The support for same-sex marriage in Australia—and the rest of the world—is obvious. And most argue that we don't need what is, in essence, a national Like Button to prove it.

How much will it cost?

Our last referendum (1999) cost the country \$66.8 million, which Australian Marriage Equality has equated to be \$106 million in todays money. Accounting super-firm PwC recently calculated it could cost the country more than \$500 million. Bottom line? More than we can afford.

What are the alternatives?

The obvious alternative is for the government just to go ahead and introduce a Bill, allowing the definition of marriage to include people of any identity, into Parliament. If the Lower House and the Senate both agree to enact the bill, then Bam! The law is created—no plebiscite, no poll, no bullshit.

While the Coalition Government is not prepared to do this, the Labor Party is. Opposition leader Bill Shorten introduced the party's Marriage Equality Bill just last month, challenging the government's plans to hold an "expensive and divisive" plebiscite.





More Questions?

Email the editors at tharunka@arc.unsw.edu.au, and we'll publish them in our next issue.

WHO ARE YOUR NEW QUEER OFFICERS FOR 2017?

W / CARLA ZUNIGA-NAVARRO P / ROISIN MCGEE

Following the recent election, four new Queer Officers have been announced for 2017. Mirachael Racela, who served as Queer Officer this year, and Jacob Courtenay will split one position between them, as will Priya Gauchan and Anna Tran.

Elections for Queer Office Bearer positions take place autonomously within the collective annually. It is for this reason that officers are elected external from the SRC election week, despite serving within the SRC.

Each candidate or pair vying for a position is required to share a vision for the position prior to the election. Mirachael and Jacob have both promised to serve the collective with the knowledge of an experienced Queer officer and the fresh eyes of a long time collective member. They are hoping to enhance the collective through the increased organisation of events, activities and a more inclusive collective.

Priya and Anna acknowledge the importance of the Queer Collective for students on campus in representation and also on a personal level, to make friends and meet new people. They are looking to increase student representation through a new float at the Mardi Gras next year for UNSW queer students, and are aiming to work on creating a more accessible Queer Space.



MIRACHAEL RACELA



PRIYA GAUCHAN



JACOB COURTENAY



ANNA TRAN

FEATURES

WHAT ARE YOUR THOUGHTS ON THESE STORIES? / HAVE YOUR SAY BY SENDING A LETTER TO THE EDITOR tharupka@arc.upsw.edu.au

LGBTQI+ RIGHTS CAMPAIGNING AROUND THE WORLD: THEN AND NOW

W / AISILING CANAVAN & GABRIEL HANRAHAN-LAWRENCE

1898

The first speech for gay rights in Parliament was given by German socialist August Bebel on January 13, 1898, calling on the Reichstag to remove Paragraph 175, which criminalised sodomy. Though Bebel's speech may seem lacklustre by today's standards, it was in fact quite shocking to his contemporaries, as indicated by the incensed interruptions during the speech.

1969

The next big push for LGBTQI+ rights was the infamous Stonewall Riots of 1969. These were overwhelmingly poor Black and Latino people who had been attacked by police at the Stonewall Inn. Police had been targeting queer people and the bars they frequented for a long time. This riot was integral in building a militant tradition of LGBTQI+ activism, standing up against repression, and empowering future generations of activists.

1950

In 1950, Leftists also started gay rights group The Mattachine Society. It was most likely the second gay rights group in America, founded by Communist party member Harry Hay and several of his friends. They were opposed to the medical model of homosexuality that other similar groups pushed, and said that homosexuality was not an illness. This was quite radical for the times and put the Society on the left of the gay rights movement.

1973

In Australia in 1973, the case of Jeremy Fisher saw unionists supporting queer rights. Jeremy Fisher was a student at Robert Menzies College at Macquarie University. After he attempted suicide, the university found gay liberation badges in his room, and expelled him from the college. Fisher approached the student union to discuss his expulsion and the union, run by members of the Socialist Youth Alliance, approached the Builders Labourers Federation (BLF) who were constructing parts of the campus at the time. Workers downed their tools in solidarity with the expelled student, and eventually he was allowed back into the college. BLF workers at UNSW also downed tools in a show of support for the strike at Macquarie.

1978

All this occurred before the first Australian Mardi Gras in 1978, an event that put queer rights on the map in Australia. This was a protest on the streets of Sydney, which showed international solidarity with the LGBTQI+ movement. It was, like the Stonewall riots, repressed by police, and over 50 people were arrested and beaten in the cells. Beginning as a commemorative effort of queer Sydneysiders to celebrate the Stonewall Riots of the sixties, the first Mardi Gras saw thousands of people responding to the call "out of the bars and into the streets" - a call we still hear today.

Today

The continued importance of fighting for LGBTQI+ rights can be seen in one particular issue facing activists today: the mounting hatred by members of Parliament and major media institutions against the Safe Schools Coalition. This hatred was shown earlier this year when co-founder of this Coalition, Roz Ward, was attacked by the press and subsequently suspended from her job at La Trobe University.

Protests ignited by student activists and the unwavering support of the National Tertiary Education Union (NTEU) meant these conservative attacks were counteracted, and Ward was quickly reinstated. But attacks on safe schools doesn't end with this incident. Prime Minister Malcolm Turnbull recently called for a review into the coalition, claiming that the organisation is imposing a "gay agenda" upon children.

These modern day battles fought by the queer community reveal the importance of unification through struggle; gathering support from workers' unions to student organisations, to create and sustain social change. This unification is essential in order to cultivate radical action against homophobia, by demanding a collective effort from all left-wing people who believe in and support the power of solidarity when faced with injustice.

2004 Onward

LGBTQI+ activism has seen dramatic changes from the efforts of past activists, reverting into more organised efforts of groups and organisations in the present day. From our decades-long fight for marriage equality to the rallying efforts of young people to save the Safe Schools Coalition, despite continued attacks from conservative politicians, LGBTQI+ activism has seen many evolutions since Sydney's first Mardi Gras.

Despite these changes, the fight for equality has never been more relevant and important. Since the amendments to the Marriage Act, during the Howard government in 2004, the marriage equality movement has seen massive mounting support; empowering and politicising many young queer people.

During a recent marriage equality rally held in Sydney-on the anniversary of the day that the Howard government changed the Marriage Act—thousands turned out in support of express action within Parliament to correct their past mistakes. As National LGBTQI+ Officer for The National Union of Students (NUS), April Holcombe, stated: "We've had majority support of the population for the last nine years." She expressed the need for all people to put pressure on the government through grassroots activism and mass demonstrations.



COMPLEX PLEBISCITATION?

W / JOSEPH DEE



So with this year's election, we had the backstabbers in red we-swear-we're-actually-good-this-time Labor party use marriage equality as a bullet point on their fliers to get people to vote for them. We had the less significant backstabbers in green use marriage equality as their headlining issue, championed by everyone's hot-for-apolitician-but-still-not-that-hot Richard Di Natale. And we had Malcolm-can't-be-sassy-on-twitter-anymore-because-PMs-operate-in-faraday-cages in the blue backstabbers corner, ordering a 200ish million-dollar opinion poll on whether his appearance at Mardi Gras was in any way hypocritical.

Now months later, this plebiscite has been filed with the NBN in the stack of things that are totally still going to happen sometime soon in the not too distant future, maybe. February was last reported? Does anyone really care?

Liberals? Shit? Florals? For Spring?

Ground Breaking.

Whether or not the plebiscite happens isn't the issue here, it's what it actually means. Earlier this year the UK had it's very own plebiscite on whether they should leave the EU; it wasn't marketed as such, in that the result isn't actually legally binding in any way, and even those who campaigned for it have now abandoned all work towards establishing a political, legal or economic plan for the UK's future (*none of them actually thought it would happen*). But as unbinding as the Brexit vote is, ignoring the vox populi is largely embarrassing and dangerously undemocratic. Even if the plebiscite goes through with a positive result, that's still 40,000 helicopter rides Bronwyn's being robbed of at the cost of finding out what percent of Australia is bothered enough to have their homophobia on the record.

So here comes in the math:

$$z=x+iy \mid x,y \in R$$

Z is a complex number, consisting of a real component (*x*) and an imaginary component (*iy*). It's special because it brings that don't exist into a mode in which it could. Here, the results of the plebiscite are represented as a complex number. Complex numbers don't have 'size' because saying that one thing that doesn't exist is bigger than another thing that doesn't exist is nonsense. Instead of size, complex numbers have moduli.

$$|z| = \sqrt{x^2 + y^2}$$

As votes are represented as percentages, they can at most be 100%, or in fractional terms, 1. So the modulus can only be 1.

$$|z| = \sqrt{(x^2 + y^2)} = 1$$
$$|z|^2 = x^2 + y^2 = 1$$

Since Australia doesn't have marriage equality, and for the sake of mathematical poetry, we're going to let the imaginary component y^2 -percentage for marriage equality which would make x^2 -percentage against marriage equality. Now for the sake of Cory Bernardi, who's gone from saying that marriage equality is the first step towards institutionalised bestiality, to a plebiscite which would have no affect on his stance, to the importance of democratic decision making, lets put a hypothetical plebiscite result split 50%.

Knowing that politicians live in another dimension where everything is sensationalised (*again for Bernardi's sake*), it would make sense for the good-enough-for regular democracy $y^2=0.5$ to be brought to the level of the Liberal party, which is more like a y=0.707 in real terms. 70.7% of the vote in support of marriage equality and still not legally binding. That would also mean that 70.7% would also be against. Actual nonsense.

Why? Because this math is literally/numerically not real and neither is this so-called debate.



PUTTING DOWN THE LIPSTICK

W / RACHAEL SHORT A / LILIANA OCCHIUTO

I'm the epitome of the lipstick lesbian stereotype. I don't own flat shoes, I have a wardrobe full of florals and I literally can't remember the last time I left my house without first putting on lipstick.

I was also completely oblivious to my sexuality for an embarrassingly long time. This is partially due to internalised norms about what a lesbian looks and acts like; an ideal which I absolutely did not fit. Equally, it was due to the way in which we normalise affection between girls, which can confuse young queer women. When a girl thinks her friends are beautiful, or tells them she loves them, it's not a glaring sign that she might not be 100% straight in the way it often is for men. For young women, in a culture which normalises the competition to be the most beautiful or desirable, the line can be incredibly blurred between wanting to be another girl, and wanting to be with her.

As a result, for most of my teenage years I existed as a seemingly straight woman.

During this time, when people talked about me, my sexuality and my appearance were never linked. No one felt the need to qualify the fact that I slept with men with my feminine appearance, because these two factors were considered completely unrelated. However, since embracing my sexuality, my appearance—previously entirely unremarkable—has regularly drawn confusion and commentary from both friends and absolute strangers.

No one calls a straight girl a "lipstick straight girl", or a "femme straight girl". She is both straight and feminine but we don't link those qualities, because we don't assume a straight girl wouldn't be feminine. When we treat queer women differently—specifically when we treat their femininity as an unexpected novelty—we imply that there is a "standard" queer woman and that any deviation from that standard needs to be labelled as such. By constantly noting this deviation from an artificially constructed norm of what the queer woman is —as though there were a template from which we were all built—we reinforce the rhetoric which oppresses us. The questions and assumptions that cue a collective eye roll from the queer community (*including the classic*, "you're too pretty to be gay!" adored by queer women everywhere) are built from language that implies that the standard lesbian is one with a pixie cut and flannel shirt.

It's this language which has made me feel obligated to cut my previously waist-length hair to my shoulders. It's this language which led to the development of a separate section of my wardrobe full of clothes I wear when I'm going out on lesbian night, purchased entirely to dispel assumptions that I'm the token straight friend who's there as a spectator. It's this language which shames me for being the person I am in the places that are supposed to be the most inclusive and accepting of all

queer women.

Many things about me are traditionally feminine, including the women I date. But the deliberate decision to repeatedly use this single, exceptionally superficial factor of who I am as a person, to qualify my sexuality, is both unnecessary and actively harmful. It doesn't make me feel included in a subculture.

It makes me feel actively excluded from the larger culture, which tells me I am fundamentally different.



15 / FEATURES

CEIC - HOW NOT TO DRAW A PFD

W / A / CONNIE WU

I can't be bothered painting something this semester – Why don't you just engineer something? The purpose of this biological tank system (*QUS-921*) is to delve into the essence that is the UNSW Queer Collective. It explores some of the main aspects that make up the collective, and what is removed from this system. It has been designed as a UNSW CEIC-style biological tank, with a width of 4000 mm, length of 4001 mm, and height of 3005 mm, fitting in the existing plot in F10.921.

The UNSW Queer Collective space—or in my mind as an engineer—this mess of a biological tank system that I drew out in the adjacent process flow diagram.

You have the queers and some friends and then you add some glitter and some alcohol. Why you ask? The alcohol, because we're uni students; accept that we party hard. The Glitter because, well, I actually never really understood why most queer events have so much glitter. But you have to admit, they do add a nice gay sparkle to everything. Make up, hair, beards, unicorns. You get my drift.

With most processing systems, in particular a biological tank system, you will inevitably end up with some waste product. We call this 'sludge' in process engineering, and even though in this diagram it's labelled as politics, I still consider it to be sludge. Now don't take this the wrong way, I'm not an anti-politics individual, but when you bring a strong political agenda to a space where people quite frankly just want to feel safe and not attacked... "LEAVE BRITNEY ALONE!". So, that was a rough run through of the processes that occur in B-1, the anoxic tank. Anoxic, meaning that there's no oxygen and you can't breathe, which is why you need alcohol, but also because you wasted all your oxygen wanting for people to "LEAVE BRITNEY ALONE!".

Moving onto the next processing tank is B-2, the aerobic tank. Aerobic meaning filled with oxygen, cause you're pumping heaps of it in. As with the anoxic tank, we have sludge exiting this tank as well. In this case, it's hate.

In the aerobic tank you get a lot of oxygen pumped into the tank, in order to clean its membrane. Occasionally, this excess amount of oxygen results in people talking too much and saying things they probably shouldn't. Things are said; hate is formed. It happens in any and almost every environment. Not just here, but with your own friendship group, class mates, party, society executive team, etc. It can't be avoided, but we can use a membrane to filter it out. In order to keep the level of queer high in the anaerobic tank, we also funnel more glitter into the system. At the end of this process are unicorns... as a truck (*sorry, there wasn't a unicorn symbol available on the Visio program*).

Basically, people in the space are just really, really, really gay. Why not spend a week in this space; talking and meeting your fellow queers. All your friends and classmates will notice that you're saying "YASSS" at lot more than usual, and will be impressed with your sudden glitter trail. Try it out. 9/10 Guarantee.

ñ U m < 100 ã an . 1004 PFD: QUS-921 Company: Bat Unicorns PLUE INC į B e. 04 N. DOME ŝ N NN NN N 2 Anoxic Tank Aerobic Tank Sludge Tank Equipment List Description 3 3 in the second se ĩ Code S-1 8-2 v, -1 Director of the local diversion of the local Į ۵ Q m <

CITY 2 SURF: BEING 1 OUTTA 80,000 FEELS 10 OUTTA 10

W / ISOBEL KNIGHT

There are two responses when someone tells you that they're doing the City 2 Surf. One camp raises their eyebrows and says something along the lines of, "Wow, good on you" (*which actually means*, "Wow, I would rather die than run 14 kilometres"). The other declares they've either already done it, or have always wanted to. But regardless of which camp you have pitched your tent in, let me tell you this: fun runs can be for you.

Sydney—despite its abundance of ibises and clubs that lock you out at 1am—is an incredibly beautiful city. The course of one of the biggest fun runs in the Southern Hemisphere takes you past St Mary's Cathedral in the morning light, down by Rushcutters Bay, past some of the fanciest houses you can imagine, up beside a beautiful cemetery, past about ten high school brass bands and onto one of the best beaches in the world.

Existentialists among us will ask: Why do we decide to all do things like run a long way on a specific day? Why pay money to do something theoretically pointless? What does it all mean?

Having run the City 2 Surf eight times now, I feel qualified to answer your questions.

Everyone is welcome at fun runs. Come in your wheelchair. Come with your kids. You don't have to be any gender, any prescribed sexuality, any "type". You can wear a tutu, or a Star Wars costume, or your favourite suit, or your daggiest joggers. You can raise money for charity. You can challenge yourself. And the best part is, that at the end— even if it took you four hours—you get a medal, handed to you by a volunteer wearing a cool hat. There are 80,000 people there and you are all part of the same strange endeavour; you are participating in your city, getting up early on a Sunday and arriving somewhere with excellent, albeit pricey, brunch options.

While this may be a divisive factor, there are also people flanking the street cheering *for you for the majority of the course*. They don't care that you're walking! They don't care that this is the most movement you've achieved in six months! They don't care that your version of workout clothes is your pyjamas! "Keep going," they cheer, "don't give up!" No matter what strange looks you might give one another on the street on a normal day, on this day, you have both decided to set your cynicism aside and dust off your sweatbands.

You are together—just a strange bunch of humans—doing something harmless for the sake of collective joy.

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AFTER ORLANDO, WE DON'T WANT YOUR ISLAMOPHOBIA

W / WILLIAM BERTHELOT

In June this year, 49 members and friends of the queer community were murdered in the hazy chaos of the Pulse nightclub. Of the 50 more injured, their wounds were deepened as they were outed one by one; dragged from one of the only safe spaces the queer community still has—our nightclubs—their phones abuzz with calls from desperate family members.

The deadliest attack on queer people since the Holocaust had unfolded in America. Yet Donald Trump, who bewilderingly remains within the realm of winning the Presidency, took to Twitter to congratulate himself. Not the heroes of the community, not the community's resilience or those offering up love, shelter and (*for those who could donate*) blood in the aftermath, but *himself*.

"Appreciate the congrats for being right on radical Islamic terrorism... I don't want congrats, I want toughness & vigilance," he wrote.

The calls for a moratorium on Muslims entering the US (*parroted by Pauline Hanson in Australia*) were echoed and amplified, with a new twist. This time, not only was a xenophobic and ineffective policy being aired as a legitimate concept, but it was now being peddled under the pretence of protecting queer lives.

In the face of new information that showed the Orlando killer had deeply internalised homophobia—being a frequent patron of Pulse nightclub and likely struggling with his own sexuality—there were no leaders declaring a war on masculinity.

There were no leaders aiming to take down the scourge of toxic norms that encourage queer men and women to lock themselves in closets and out of bathrooms, until they are dragged out into the sunlight by gun-toting conservatives.

There were no leaders telling us that the problem starts with a systematically patriarchal society, that encourages men to embrace "toughness" and "vigilance". It's a society that would rather conclude the massacre happened simply because the gunman was a Muslim, rather than looking inwards and understanding how we helped create the problem. It's a society that assures us *not all men* are rapists, evil and homophobic; but *all muslims* are dangerous, sinister, and different.

Bemusement was the response of many when it was revealed that the shooter in Orlando used Grindr. It would probably be surprising to someone who has never been scolded by society and forced to hate who they are; who has never been told their lives aren't worth living because of who they identify as, or who they love; who has never been told to stop indoctrinating children about queerness.

In the light of Orlando, it is simply lazy to characterise the queer community as accomplished once same-sex marriage is passed. Every fight in the queer community is critical no matter how seemingly insignificant it sounds in the grand scheme of dismantling homophobia.

It matters that schools remain safe—that the program that simply tells people that trans kids are kids too—remains funded, fair and accessible. It matters that gay men should be able to donate blood when their brothers are lying on the ground and when politicians are lying at the lectern about who our "real enemy" is. It matters that our nightclubs remain open, that Mardi Gras remains loud, and we remain proud.

The "grand scheme" of homophobia is only taken down brick by brick, and the self-loathing that may have motivated the killer in Orlando will continue if our society tolerates politicians diminishing our existence on a day-today basis, yet mobilising our grief during election time.

The queer community, however, has often seen advancement in the face of adversity. The AIDS crisis that tore our community apart launched one of the most powerful political campaigns the developed world has ever seen. And now, we too must remain vigilant, proud and uncompromising in the face of Orlando.

The point of the queer pride movement is that difference is an amazing thing, and we are stronger together when we celebrate it. So when the politicians hand out despair in their pamphlets, I'm not going to buy into the facile characterisation of the Muslim enemy and ignore the fact that Muslim people form an important part of our community.

Reducing ourselves to Islamophobia in the face of attack is the antithesis of what we stood for at Stonewall, and we must see through the sleight of hand that has attempted to turn our oppressor into our protector.

After Orlando, we don't want your Islamophobia, we don't want your pity and we don't want your prayers. We want you to listen.

QUEERS ON DATING APPS

W / MIRACHAEL RACELA A / LILIANA OCCHIUTO

When I was younger, my parents told me that I would find the man of my dreams at university. We would go on a few dates, be boyfriend and girlfriend, he would propose to me and then we would eventually get married. But that would never work considering I'm kinda really, really gay and wouldn't be able to get married in Australia even if I wanted to.

To be honest, I don't really care for dating at the moment, as I'm trying to keep up with all of my classes. I have however realised that other queer people, who want to get out there and date people, are faced with the problem of finding potential matches.

This is where dating apps come in. We live in a world where these apps are becoming more popular – whether they're used to meet new people, to find a significant other, or just to have fun by swiping left on everyone that comes up. There is no doubt that Tinder, Her (*for queer women*), Grindr (*for gay men*) and OkCupid (*just to name a few*) have made the dating scene much easier for queer people today.

To see how they use these dating apps, I asked my straight and queer friends the following questions: Do you use dating apps? If so, what do you use them for? And, have you meet any of the people you have dated or are currently dating on these apps?

Most of my straight friends said they used dating apps to make new friends and to find hook-ups. They didn't really use them to meet the people that they have dated or are currently dating. More than half of my queer friends, however, said that they met their significant other using these apps.

You can see that my two groups of friends provided very different answers, and I think it's because of the mostly heteronormative world we live in today. It's much harder for me to start talking to women I'm interested in without worrying about whether they're also interested in women. It doesn't really help that I'm painfully shy when meeting new people, although my friends never believe me when I say this.

I particularly liked using the app, Her, which works by liking peoples' posts or photos on their profiles. If the other person also likes something on your profile, you'll be 'matched'. I definitely preferred it to Tinder, which you can use by swiping left (*for nope*), right (*for YAS!*) or up to super like profiles. It was particularly hilarious when I used it because men kept appearing on my feed, even after I changed my setting to 'Only Women'.

If I were to sum this up, I think the dating experiences of straight and queer people are vastly different. Most straight people don't mind meeting others using dating apps, but for queer people it's a preference. We shouldn't be ashamed to use them because the world we live in today is completely different to the one our parents grew up in. I wouldn't really be surprised if most of my friends said in a few years time that they met their significant others on a dating app.



20 / FEATURES



SOMETIMES LIFE SUCKS

W / ANONYMOUS

everyone says it gets better but what i really need to hear is sometimes life sucks and that's okay because it's an undeniable fact of life that shit happens

people don't like to acknowledge that not everyone has it easy because they don't want to admit that the amount of effort you put in doesn't equal how happy how loved how wealthy how smart how healthy you end up and i try so hard but i'm still depressed stressed anxious confused

> and trying won't change that because sometimes life sucks and knowing that one day magically it will all be better isn't helping me right now

what i need to hear is that it's okay to struggle it's okay to take a break it's okay to ask for help it's okay to not be okay it's okay to not be okay because when life gets hard (*because it always does at some point*) that's okay

... it's okay you're still here just keep breathing take it one moment at a time

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UMBRELLA

N / TOBY WALMSLEY

It was late, and the tired waiter was putting up the chairs in the restaurant.

I still had a few more hours to drive to visit my mother, but when I was driving I noticed my eyes go heavy and the smooth curves of the road carry my car like I was in a trance. I decided a good dinner and a coffee would see me through the drive.

I sat down at a booth at the back of the diner, and ordered a rump steak with thin fried chips and a congealed gravy sauce, but I wasn't paying close attention to the taste. Outside the window of the diner, drivers occasionally drove past. It was fun to imagine where they came from, what they were doing, why they were out so late. I would invent a story or two about them - this one's a car salesman, trying out a new model. This one's got two kids, but left one at a friend's house.

There was one other person in the diner – a young man, around my age, wearing a pale blue suit with shiny, waxed hair combed back, sitting near the window. He wore suede, patterned brown shoes, and was reading a book. At his feet lay a vivid, bright blue umbrella, with a finely engraved handle of curling, vibrant flowers. It was perhaps the most beautiful umbrella I'd ever seen. It was like a smaller version of the man himself – intricately carved and a bright, popping blue, with swirly effeminate features. The only thing I wandered was: Why did he have an umbrella when it wasn't raining?

The waiter brought me the bill with such haste I knew it was time to leave. I left a reasonable tip, packed my things, and walked towards the door. The man must have been given his bill first, or already paid, because he had left without me noticing. I did, however, see his beautiful, blue umbrella on the floor where he left it, reaching out at me. I quickly picked it up and opened the door, looking across the street to see if I could see the man. It was silent. The streetlights hummed. I paced to the nearest street corner and looked down to find the man, but there was still nothing. I walked back to the cafe, umbrella in hand, but the lights had been turned off and the door locked.

I kept the umbrella for years, but I never dared to use it. It stayed in the trunk of my car, in the vain hope I'd find the man again and return it. But I loved the umbrella so much; maybe a part of me wanted to have it, and made little effort to find the man. The umbrella, despite its beauty, held within it a great guilt that I couldn't contain, so I left it closed and neglected.

A few years later, I drove past the diner on the way to my mother's again. Sitting by the window, I saw the man, this time wearing a plain brown jacket, and his hair grown long and tied in a ponytail. I parked my car immediately, scrubbed the dust off its brilliant shimmer, and walked into the cafe.

I approached him.

"Excuse me," I said. "This may seem a little odd, but I think you left your umbrella here a few years ago." He turned and looked at me, silently. "I thought it was a beautiful umbrella, but I've always felt bad for being unable to find its owner." He was still silent. "Here, it's yours. Have it back." He smiled, deeply, gently. "I think you've had it for so long, you ought to keep it." With those words, he consigned my soul to guilt. I wanted to throw the umbrella at him, shout at him, force him to take it, but that wouldn't change anything. He'd already given the umbrella away to that moment. Nobody owned it now. I walked to my car, put the umbrella in my boot, and drove off.



HOW WILL I KNOW IF I REALLY LOVE YOU?

W / A / SAM ECK

A young man, a middle-aged woman, a senile eccentric. It doesn't really matter who the protagonist is; most love stories start the same. One falls—or simply is—in love with another. The protagonist romances their darling. Eventually the love is returned. Sounds easy enough? Attraction, romance, relationship.

But what happens when you don't feel attraction? What happens when the physicality of other humans isn't on your radar? Don't get me wrong, I can tell if a guy has striking eyes, or if a girl has a beautiful smile. I can tell if they move through this world with confidence. But I'm not attracted to those things. I am not attracted to a stimulating conversationalist, a dedicated musician, a strong and svelte gymnast.

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It's a genuinely lucky disposition to just know that the object of your affection is the object of your affection.

Strained, fading, reciprocated—sexual desire is the cultural standard for measuring attraction. So, how does one differentiate a want to be someone's friend or something more if you're not wanting to fuck them?

To be honest, I haven't figured that out yet myself. It's murky water and every time I think too much about it I've stirred up the mud that was settling at the bottom.



24 / CREATIVE

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W / ANONYMOUS

you have made a typo in the date and so have flung as all far into the future. what a careless error to have such catastrophic consequences. You're all about that.

i thought there'd be more: more light, more noise. i thought there'd be more people. instead it's like it's a party where everyone has said "maybe" on the invite. but it seems, now that the time's come. they have better things to do somewhere else.

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25 / CREATIVE

THE BLOOMSBURY ROOM

W / HAYA SABOOR

The wind blows through the lace curtains, caressing the bookshelves with the early autumn dust. The dark oak wood bookshelves magnificently demarcate the walls of the room. The pianoforte in the corner need not be tuned, for the birds fill the hollow wooden room with their sweet morning songs. The floors are hard and cold, much like the glass of the windows by which the reader's den rests.

The windows are large, almost covering one of the walls entirely, framed with lace curtains and firefly lights. It is beside it that the reader's den lies. It is a sight to see. The pale blue sea comes crashing against these windows when the tide is high enough, and the glow of the stars at night on the ever dancing waters brings the sky down to earth for the lonely reader.

The reader's den is a small opening under the window frame, with a rectangular cushioning on the raised seating, and smaller cushions arranged randomly across it. An open book turned upside down lies resting on the comforter beside a big yellow mug of chocolate with marshmallows. Each shelf is meticulously arranged with books in order of their authors and subdivided according to their subjects. The colourful covers sit in contrast to the sharp white of the walls and windows and the dark brown of the shelves themselves. The owner of this room can find a book blindfolded; they sit in perfection.

There is an antique fireplace behind the open door; no one uses it of course. Everyone prefers those electrical heaters nowadays. The sad, useless hearth gives history and character to the room; with just the right amount of floor cushions around the lit furnace, perhaps another Bloomsbury Group might be seen sitting there.

Discussing art and literature with the soft hum of the piano nearby, there is a group of youngsters who are strange combinations of people – diverse, yet so alike. They aspire to combine the French abolitionists and the great French artisans. They are twelve young men and women, who sometimes come together to this room for this exact reason.

The giant black pianoforte rests in its peaceful, gloomy place. Rarely disturbed and seldom played, yet without it the room would be incomplete. It not only provides a sense of music in the room but it also unites young love whenever it may pass by this room. The tender strokes of desire mixed with the gushing of blood in their pulses are the perfect menu for those long winter nights and restless young hearts.

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REGULARS

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SPOTLIGHT ON

W / JAYDEN RATHSAM-HUA

ISOBEL BLOMFIELD

28 / REGULARS

In t- Hey Isobel! Let's start with the basics. What's your FULL NAME, what do you STUDY, what YEAR ARE YOU IN, and if you were a fish cross-bred with any other species, what would it be?

Full name: Isobel May Blomfield

Study: Social Research and Policy majoring in Development Studies and Law (*3rd year*)

Cross-bred: Cowfish



You're involved with a volunteer program at the Villawood detention centre. Tell us what it's about!

I started volunteering at Villawood Immigration Detention Centre almost two years ago as part of Supporting Asylum Seekers Sydney. The group goes out every week to visit asylum seekers and provide books, food, companionship, legal and medical assistance and help with their English. From there, I've collaborated with the law school and students at UNSW to form a support base of young Australians to help asylum seekers in any way we can. Visiting asylum seekers in detention is a vital antidote to the negative stigma in the Australian media surrounding 'boat people' and why people seek asylum, and it also allows us to support asylum seekers in navigating through the very complex system.

What are some observations you've made from having such a high level of 'behind the gate' access to the detention centre?

I cannot even begin to describe what goes on 'behind the gates'. As you enter the detention centre you walk through large metal detectors, all your items are scanned and you are tested for drugs and bombs. There is copious amount of items considered contraband – from maps to iced teas. Even trying to bring in a guitar on someone's wedding day wasn't allowed. It's the little indecencies like this which speak to and reflect the larger barriers for asylum seekers and people working within in the system.

Villawood was nicely summated to me on my first visit as a "golden cage" by one of the asylum seekers. Whilst they've had renovations and people aren't living in appalling conditions, one of the hardest things that the detainees experience is not knowing when or if they will ever be released into the community. At every visitation you will undoubtably hear the frustration at the indefinite nature of our system. Asylum seekers live in a detention centre which is essentially a prison. However, if you commit a crime, you get a sentence and you can plan from your future from your date of release. In the case of asylum seekers living in Villawood, they are languishing in limbo, not knowing when their release date will be, where they will live their lives, and how long the process will take.

Going out to the Villawood each week I am still astounded to see the harrowing level of mental illness prevalent amongst the asylum seekers; no one goes unscathed. There are people who self-harm, who perpetually are unable to sleep and many who have ideations of suicide. One particular example is a young man who suffers from depression and schizophrenia, after being locked up in detention for six years. The catch twenty-two is that he won't be released until he gets better, but leaving him stagnant in a detention centre with minimal mental health support only worsens his mental health.

We hear you're also heavily involved with the Facebook Page, 'Humans of Detention'. Can you tell us what inspired its inception?

After becoming friends with people in Villawood, I started to scribble down stories on a notepad I would bring in. So many stories inspired and horrified me, but one incredible 19 year old in particular (*and now one of my closest friends*) particularly drove me to create an avenue to engage Australians with the stories like hers that I was hearing. Her story was so powerful and needed a medium to spread it.

Due to confidentiality being necessary for asylum seekers still having their claims assessed, and the fact we can't bring media devices into Villawood, we had to de-identify the stories. I started to contact friends who were artists to see if they could draw some visual artwork to go with the stories. I created the page, now called *Humans of Detention*, to offer to a wider audience the human stories of asylum seekers that are so often lost in political discourse. Most people are not lucky enough to go out and chat to asylum seekers first hand, so this was my way of bringing some of the stories I heard to a large number of people.

Is there a particularly memorable story you'd like to share from the page?

If you want to know what Villawood is like, one particularly memorable story from the page, which summates the system for me, was by a young guy who said:

"This place [the detention centre] is a factory for mad people. They have the perfect formula for making people crazy: controlling guards, too many rules, no freedom, and too much time to spend in the day. Every day is the same here. It gets very boring. When we have this much time, we spend too much time thinking. When you are bored, and you are thinking too much, you will lose your mind too."

Tell us about your involvement with the Queer Collective! Do you have anything to say to people who might want to get involved?

If you're keen to get involved with the Queer Collective, I would definitely recommend it! We're one of the largest collectives on campus and there are a range of different people and events for different interests. There is so much scope to get involved – from dancing at our social gatherings, or attending speaker panels and more formal events, to pushing for greater recognition and changes on campus to make it a more LGBTQI+ friendly and understanding space.

Where can we find more info on what we've talked about?

If you want to know more about the stories from Villawood, check out *Humans of Detention* on Facebook!

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AN HOUR FROM CAMPUS

W / CARLA ZUNIGA-NAVARRO

LVL4 - RANDWICK

LV4 is a new cocktail bar on level 4 (*surprise*, *surprise*) of the historic Randwick Club, just around the corner from UNSW's Kensington campus.

What started off as an empty space has become the new place to kick back on Friday and Saturday nights, close enough to uni to replace the missing Roundhouse shaped hole in our hearts. With amazing views of the CBD skyline, you can enjoy mesmerising sunsets and a super relaxed atmosphere.

Cocktails are a focus, with a well thought out drinks list and happy hour from 5-7PM each night. The furniture, largely sourced from auction houses, completes the scene and adds to the overall vibe of the bar.

Beyond the locale and that (*amazing*) view, what makes the bar so unique is its history. LVL 4 started as an answer to a lack of chill spots within the Eastern suburbs – an answer provided by UNSW students Molly Bowers and Holly Summers-Clarke. As employees at the Randwick Club, they saw an opportunity to convert the empty space into something more. The next few months saw their idea bloom as they sourced furniture, created (*and tasted*) cocktails, and made the space come to life.

With live music every Friday night, LVL 4 is the spot to sip and relax in style this spring.



Check them out on Instagram: https://www.instagram.com/lvl4randwick/

SUPER SPICY LOBSTER

W / JAYDEN RATHSAM-HUA

Hi everyone I'm back from my holiday in South West Antarctica it's so nice there in the summer I highly recommend taking your family but make sure you take a rope to keep your wife and children by your side on the slippery glaciers because i arrived with an expedition of 8 family members and i am regretfully the sole survivor okay. okay so today i am going to be reviewing super spicy lobster by super spicy lobster inc. seriously this is the greatest thing since sliced bread or iPhone 7 depending on what came first you do the research i am not a scientist. side note i hear that apples inc. is going to remove the headjack hole out of breads next year so how am i going to listen to my bread it's okay they always think of something new i'm sure i'll love it okay going back on track now i am talking about extra spicy lobster seriously it helped me resurrect my dead gypsy grandmother so i could teach her how to play carcassone before she died for the second time but more on that later.

super spicy lobster by extra zesty spicy lobster inc. is a super spicy lobster that is raised on being genetically spicy without even a drop of sauce and cooking required. you see they put the lobster eggs inside cows while they are grazing on green pastures and quickly make them sleep with chlorophyll and then they put the cows in big tubs full of chilli oil and wait until the eggs hatch and then to the dairy farmers surprise full sized super spicy lobsters come out of their udders when they are getting milked. I tried this at the family farm when my australian farmer uncle cheng ming do II was milking his favourite cow betsy from her 17th teet and instead of milk a fully grown super spicy lobster by zesty spicy lobster inc. ejected itself out from the udder and started snipping away at cheng ming do II's fingers. he was so surprised and amused he couldn't help but laugh uncontrollably while bits of his fingers flew across the room, landing in everybody's freshly squeezed lemonade because it was a family gathering and everyone was watching and although some kids cried because some finger bits got in their eye everyone at the end of the day had a really enjoyable time and I would do it all over again if i lived twice or if uncle cheng ming do II had two sets of fingers.

okay so there's only two restaurants you can go to taste super spicy lobster and that is in the inner west of sydney or the small village of Kranchizamawuazowski in Lithuania. Once i arrived in the Kranchizamawuazowski restaurant i was instantly greeted by the smiling luke warm faces of the wait staff who were already visibly salivating at the thought of milking some super spicy lobsters from the teets of the small cows held in the paddock behind the restaurant. i sat down in a booster seat because i am such a short little man and waited for 6 hours to get table service because in Lithuanian culture all of the wait staff must finish a game of monopoly every time a new customer comes through the front door i never knew this but there you go. after getting my table milk it was time for the super spicy lobster which was still alive when it reached my table.

I can't remember what happened next because that was my last memory before i woke up 8 months later in a rice patty and that was when i realised that the city life was not for me. everyday i work to put bread and rice on the table for my family of 9 but now that they have all perished in South West Antarctica I can start anew with just the clothes on my back and my stomach full of super spicy lobster. since my meal in Kranchizamawuazowski i have lived in a remote cottage in the canandian wilderness training my body in the art of extreme defensive jiu jitsu which I use to hunt my meals with. the moral of the story is that sometimes it only takes a super spicy meal and the disappearance of your entire family to make you realise that the only person worth working on is yourself. i recommend that you immediately milk a cow and hope that it has been soaking in chilli oil with lobster eggs because honestly this is the best thing that has happened to me since i listened to frank ocean blond album on my loaf of abbott's village bakery sourdough toast.



LEON BRIDGES CONTRACTION DE CONTRACTOR DE C

W / SHARA BAKAL

So absorbed is Leon Bridges in the history of his genre, that his presence, his linen pinstripe suit, his fedora and simple lighting are far from novel.

Recently named on the "Top 10 Most Viral Tracks" on Spotify, Bridges captures an unmistakably youthful audience. Yet, rather than mimicking soul, he is a modern reminder of the playful roots of R&B. With a flair for dance, he woos with Redding-esque hits, all the while maintaining a hint of boyish freshness. He delivers '*Lisa Sawyer*' and '*Coming Home*', an ode to his Texan childhood with slow, coy allure before jumping into a vivacious two-step, leaving the audience in tears of laughter, but also in awe.

Chaotic and juvenile as the scene may be, Bridges' determined vocal control delivers a genuine will to say: "This is what you're missing out on." His band bursts in and out of ballad and pop, each member making a note of their devotion and presence. It is this teasing determination that has the audience captured, eyes closed and dancing like no other.

His youthfulness and energy are essential in providing groundedness to his exuberant performance. His forehead beaded in sweat and stylishly smooth vocals seem genuine, letting us know he's giving it his all. Perhaps it is his starkly different, twenty-something band that makes us feel like they are delivering us the very best of the fifties, today. He does not reject the contemporary; the contemporary adds power to the classic. He does not want us to forget the age we are in, but appreciate the history of our music.

Stranger still, Bridges breaks into a jazzed rendition of Ginuwine's '*Pony*' with full swing, after an hour-long string of Motown and Blues. It takes a while to settle in, but it brings out the heart of Bridges' music – soulful and silly, but also enticingly well executed.

GOOD GRIEF

W / LILIANA OCCHIUTO

Lucius is an ensemble that can be described as powerful, modern and undoubtedly hypnotic. With the modern music scene being overwhelmed by synthesised and overly processed sounds, Lucius' latest efforts are a Godsend for anybody wanting a change of tone. The rich harmonies in the songs of *Good Grief*, courtesy of Jess Wolfe and Holly Laessig, will fill you with glee.

This latest band surfacing from the indie scene is an original and intelligent act that is more than worthy of the accolades it is receiving. The sonic tones emitted by the powerhouse singers need to be heard.

One of the key tracks from Lucius' album is the instant classic, '*Dusty Trails*'. The bittersweet tones of this ballad allude to the great Fleetwood Mac. The simple, yet powerful accompaniment, fused with the awe-inspiring harmonies produced by the two lead singers, will make every last hair on your body stand straight. The song '*Better Look Back*' is yet another highlight, as the song successfully blends modern and classic sounds to create an overall sound that is unique and adventurous. This track also showcases the integrity and taste of the band as a cohesive unit where all elements blend seamlessly.

Though the audio production of some tracks doesn't really do Lucius justice, this album is definitely worth a listen.

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STONER BY JOHN WILLIAMS

W / MICHAEL FUNG

When you ask a person who their favourite American author is, they may say names like Kerouac, Hemingway, Steinbeck or F. Scott Fitzgerald. But if you were to say John Williams, nobody would have a clue.

In 1965, the novel Stoner was published, and received moderate sales and generally positive reviews. And just like that, it disappeared into a library of semi-forgotten literature, much like his previous works *Butcher's Crossing* and *Nothing But the Night (whose titles sound like they belong to books you would find in a \$2 discount bin)*.

I certainly had no expectations when I came across it. The book cover bore a plain, depressed man, with the title simply printed. A mix of adolescent teenage immaturity and intrigue for new reading material compelled me to buy it. *"Stoner... must be a book about drug-addicts.... Interesting..."*

I was at first disappointed by its opening prose. I was expecting a confused narration from a heroin-addict. Instead, I was greeted with a description of one of the most painfully awkward and boring protagonists. William Stoner, an un-extraordinary professor of English, who throws himself into his love for literature to compensate for his problems at home. An incredibly mundane character, and that's only the first few pages.

Still, I found myself reading page after page, refusing to continue at times where I found myself defeated by Stoner's losing battle with life. That's what makes Stoner so captivating. He is the everyday man that many can sadly relate to. There is a cold realism throughout the novel where Stoner, while enjoying small moments of happiness, is a failure in the two things he treasures most in life: love and knowledge. As a reader, it's hard not to feel sad, or even pity for him. It isn't the sort of sadness inspired by tragedy, such as *The Book Thief*. It's the same sadness we feel when we're feeling helpless.

Stoner is certainly not in the league of other classic American literature, but it is still an important read. It brings out the worst of what many people experience in their life. If you like 'A Sense of an Ending' or other depressing-but-refreshing-and-relatable reads, Stoner is right up your alley. Otherwise, perhaps save yourself for something a bit cheerier.

AFTERPARTY

BY DARYL GREGORY

W / EMILY OLORIN

If I had to pick one piece of fiction for you to read this year, *Afterparty* is it.

Published in 2014 by Daryl Gregory (*author of such gems as We Are All Completely Fine and Harrison Squared*), and set after the smart drug revolution, *Afterparty* follows the journey of ex-scientist Lyda Rose, who is living her life in a mental institution. After a fellow patient dies in the throes of withdrawal from a drug called 'Numinous', Lyda realises that the same drug that put her here is being marketed to others.

One of the things that truly struck me about this book was how inclusive it is; race, age, addiction, disability, sexuality, and many more are presented in ways that create a coherent character, rather than taking from them. The main character, Lyda, is mentally ill, prefers women, and is in her 40s; diverging strongly from the "young, straight, and healthy" stereotype seen in other books of this genre. Her companion, Ollie, is similarly diverse. She is initially described: "Ollie used to do things for the US government, and the US government used to do things to Ollie." Increasingly paranoid when off her meds, queer and a woman of colour, she is part of the pantheon of diverse, realistic characters that form the core of the novel.

It would be remiss to talk of this novel without mentioning the science speckled throughout. In my opinion, the neuroscience presented in the novel is one of its high points; highly accurate, entertainingly packaged, and intrinsically tied into the story's progression. Recent research in neural representation is poetically explained, and neurochemical responses to stimuli are both accurate and amusing to read. "Love at first sight is a myth, but thundering sexual attraction at first sight is hard science... My genes clanged their tin cups across the bars of their jail cells and shouted to fulfill their evolutionary mandate: Replicate! Replicate! Not all of them had gotten the news about my sexual orientation. Genes are notoriously indifferent to details."

Lyda's quest through neuroscience and her own mind is an intensely engaging read, her interactions with those around her are realistic and quirky, and the world she operates in is a complex and nuanced beast. I would recommend this book to anyone (*and everyone*).

B 0 0 K

WHICH QUEER MOVIE OR TV CHARACTER ARE YOU?

W / ANNABELLE EVANS A / CASSIE BELL

Choose the one which best describes you.

- a. I am a fresh-faced, innocent and boundlessly energetic first-year.
- b. I'm your average jaded and exhausted undergrad student.
- c. I'm gaining great wisdom through postgraduate studies.
- d. I'm a mature age student here to get a new take on life.
- e. Been there, done that. I get paid to be here now.
- f. I don't even go here ...?

How many tests and assignment due dates do you have in the next two weeks?

- a. Five or more why are you even wasting your time reading this?
- b. Four best of luck, you're gonna need it
- c. Three that's uni for you, take it or leave it
- d. Two count your blessings, honey
- e. One fortune truly smiles upon you
- f. None call yourself a student?

Which of the following best describes your feeding habits?

- a. Voracious vegetarian
- b. Craving carnivore
- c. Practical pescatarian
- d. Ordinary omnivore
- e. Fickle flexitarian
- f. Virtuous vegan

When did you last wash your hair?

- a. Last night
- b. Uh, maybe a month ago?
- c. This very morning
- d. Within the last week
- e. Yesterday morning
- f. I don't use shampoo.

What is the worst thing you have managed to survive?

- a. Death itself
- b. A prison sentence
- c. An epic journey by bus
- d. A bullet wound
- e. A drug overdose
- f. High school

Your fashion taste is best described as:

- a. Dapper and sexy
- b. Available and clean
- c. Elegant and sophisticated
- d. Formal and businesslike
- e. Classic and smooth
- f. Vintage and quirky

How do you like your coffee?

- a. Cappuccino
- b. Mocha
- c. Coffee is a false friend; I don't drink it.
- d. Flat white
- e. Espresso
- f. Long black

Where are you most commonly found on the UNSW campus?

- a. Actually, I don't even come here much.
- b. In my room. I live on campus.
- c. On public transport, since it takes about a year to get here.
- d. In study spaces staying on top of things.
- e. In coffee shops or other places where there's food.
- f. In class, because I have so many contact hours.







Mostly'a's

Captain Jack Harkness (Doctor Who & Torchwood)

You approach every challenge like you know you can't lose, and you're generally right. You are a formidable charmer: you flirt with everything in sight and thoroughly enjoy it. Your conquests, however, never make you conceited, and nor do they prevent you from displaying courage and a great sense of responsibility.

Mostly 'b's

Suzanne Warren aka Crazy Eyes (*Orange is the New Black*)

Your terrifying exterior can't hide your sensitive and lonely soul for long. In fact, your desire for human connection means you get attached to people far too quickly. You neither forgive nor forget, so woe betide anyone who should reject you. When things turn sour, there is no respite from your vengeance.

Mostly 'c's

Bernadette Bassinger (The Adventures of Priscilla, Queen of the Desert)

Gentle at heart and iron of will, you are a mother hen who keeps your friend group on the straight gay and narrow. Still, if anyone threatens you or your brood, you'll stand your ground and beat them at their own game. (*Or just beat them up.*) Only in the most extreme of circumstances do you lose your cool, or look anything short of stunning.

Mostly 'd's

Mostly 'e's

Thomas Barrow (Downton Abbey)

You persistently feel that life has let you down. Many times you've watched your dreams turn to dust, and disappointment has driven you to lies, betrayal and just plain nastiness. But deep down you do have a heart and you find, increasingly, that your kindness to others is repaid by their help when you need it most.

Peter (Death at a Funeral)

Unfortunately, you are a

person of little principle, with no

sense of shame. You are perhaps,

worthy and capable of love, but

you don't put much store in it.

You'll put yourself first every time,

exploiting the most unsavoury of

you've got nerve - if you're set on

something, ain't nobody gonna

opportunities for gain. At least







- . - /...

hold you down.

Mostly 'f's

Janice Ian (Mean Girls)

You often appear rough and intimidating, and you don't hesitate to seek revenge. Underneath, however, you're an artistic soul who can't thrive on your own. You're fiercely protective of your friends and rightfully expect their loyalty in return. You stick out from the crowd, but in the end, that's why they love you.

INDIGENOUS



G'day team, and a big hello from the Environment Collective!

Here's a little taste of some of the things we've been up to this semester.

Over the winter break, some of the members from the Enviro Collective took a little trip together to a conference called Students of Sustainability (SOS) on Jagera and Turrbal land in so-called Brisbane. SOS is an annual environmental and social justice convergence that brings together hundreds of activists, educators, artists, entrepreneurs and generally just cool people from all around Australia for a week of skill sharing, celebration, networking and camping. Excitingly, next year's SOS will be held a bit closer to home for UNSW students - just up in Newcastle. Shoot me an email if you think this may be something you're interested in or if you want more info. There's really something at SOS for everyone!

The Fossil Free UNSW campaign has been continuing. You might have seen us on Library Walk behind a stall or a table of baked goods - we're just out there to chat to students about divestment. For three years, the Vice Chancellor Ian Jacobs ignored our requests for a meeting to chat about the university taking its money out of coal, oil and gas companies and putting it into something (anything!) more sustainable, so last semester we took bold action and staged an occupation in the Council chambers. During the occupation, the VC sent an email out to all students that said: "I am always willing to meet with staff and students to discuss issues of concern", so we're going to continue trying to hold him to his word this semester!

And, here's a little taste of what's coming up!

Global Climate Change Week is approaching in Week 11 this semester, and the Enviro

Collective are on the lookout for any budding event organisers, graphic designers, writers, budding environmentalists, gardeners (*literally anyone really!*) who might be interested in helping us put some events on around campus to bring action on climate to the front of UNSW student's minds. Again, shoot me an email if you're keen.

There is going to be SO MUCH happening during this week, all across campus, so keep your eyes and ears out!

ASEN (Australian Student Environment Network) Mid-semester roadtrip! The enviro collective are piling into cars with other enviro collectives from other campuses/just cool people in general to travel up to Vickery State Forest on Gomeroi country up near Gunnedah, NSW. We're gonna be doing some citizen science, lots of hiking and lots of campfire chats as we learn about the impact of coal on regional NSW.

If you're keen, head to tinyurl.com/asencitizen-science/ or asen.org.au for more info (*or, email me*)!

Meetings for the Environment Collective in Semester 2 are Fridays 1-2pm every week. We've got a group on Facebook (*search 'UNSW Enviro Collective' to join us!*), so that you can communicate with us if you've got ideas for a greener campus. Meetings are open to all and are held in the Arc spaces – we'd love to see you.

Cheers UNSW, Emma

enviro@arc.unsw.edu.au



The Aboriginal and Torres Strait Islander Conference for 2016 will be held at Macquarie University, North Ryde from September 24-25!

The weekend will include special guest speakers, policy development workshops, and workshops to help you improve your collective and Indigenous units.

Please register here: https://goo.gl/forms/ qkQkUkivegeuacM02

If you're interested in hosting a workshop, please fill out this form: https://goo.gl/forms/ AWbtuwXRChwGT52T2

Any questions, contact Lizzie Green National Aboriginal and Torres Strait Islander Officer @ 0433 786 974 or atsi@nus.asn.au.

Recently in the Indigenous collective, there has been no update on the Nura Gili Director position. The Indigenous Collective are looking at holding an online forum to produce a report on what issues, services and support are important to Indigenous students at UNSW.

The Indigenous *Tharunka* was successful with great responses from the Nura Gili community. It was also fantastic to see so many Indigenous students contributing and engaging with the Indigenous section in *UnSweetened*.

At the collective, we're currently working with YARN Australia in hosting a language and country event. We will also be co-hosting the 50th Anniversary of the Wavehill Walkoff YARN event on 7 September to be held at Nura Gili at 6:30 p.m.

With the upcoming elections, Indigenous officer nominations information sessions were held and were very successful. Thank you to Vicki and Scott from Nura Gili for their hard work in ensuring that the events were a success.

WOMENS



As always, lots happening in the women's space!

You might have seen us around in Week 4 for BlueStocking Week, an annual celebration of women in higher education. To mark the occasion we held a Women In Stem Symposium, including a Q&A panel session (*which you can now watch on Facebook*)!

We also ran the "*my feminist agenda...*" campaign, where we went out talking to staff and students about the remaining inequalities for women and the feminist issues most important to them. Our Vice-Chancellor Ian Jacobs even got behind it! Definitely check out the photo album on our Facebook page, there are some real gems.

This semester we've also kicked off a campaign supporting a Bill currently before Parliament to decriminalise abortion in NSW! We will continue lobbying MPs to vote it up, as well as raise further awareness and stand up for our right to choose. Get in touch if you'd like to be involved!

Over September and October, a national survey by the Australian Human Rights Commission into students' experiences of sexual assault and harassment will be rolled out at UNSW. This is a big part of the student campaign, which is demanding universities take more responsibility for protecting students through stronger preventative measures, policies and reporting mechanisms, improved support services and provision of compulsory education for students. The survey will be your chance to share your experiences and have your say on this important issue! A sample of students will be randomly selected to fill out the survey by email, but everyone can also go online through the AHRC website to make a confidential submission.

Alongside this, we'll continue the *Respect Now Always* campaign by working with the university to implement new strategies on this issue, as well as hosting a bunch of events you can engage in and launching a new social media platform to spread the word!

To get involved with any of these initiatives, join the UNSW Women's Collective Facebook group or come along to a meeting on Wednesday's & Thursday's 12-2pm in the Women's Room!



In August, we focused on publishing the Ethnocultural & Indigenous issue of *Tharunka*. I would like to thank the editing team for all of their hard work, imagination and creativity. I would also like to thank the students who contributed to it and shared their thoughts. Our open letter to the VC in the issue campaigned for more flexible timetable options.

We've recently welcomed new additions to the collective and discussed the importance of being realistic with our goals. The promotion of the collective is very important, so we will be shooting our promotional video this month. I strongly encourage every student to be a part of it.

More importantly, a meeting of the university's cultural societies' executives is being prepared. Here, we will be discussing the concerns, needs and ideas of students to empower cultural diversity on campus. These societies are the backbone of the university's multicultural spirit. They should always be a priority when it comes to cultural representation.





he/him - aboriginal



helthey - trans



shelthey - pan



they/them - non-binary

VEXILLUM

P / ROISIN MCGEE

Often our identities aren't obvious to the outside world, especially when queer people don't conform to stereotypes. For this series, holi powder has been used on their faces to display pride flags respresenting one aspect of themselves.



she/her - pan



he/him - glitter



helthey - demiboy



they/them - genderfluid



S	М	Т	W	Т	F	S
30	31					01
02	03	04	05	06	07	08
09	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

IMPORTANT DATES:

LABOUR DAY	3RD OCTOBER
GLOBAL CLIMATE CHANGE WEEK	10-15TH OCTOBER
HALLOWEEN	31ST OCTOBER

