

diHARD Series 1 Ep 2 PODCAST QUEER

[CJ] (0:00 - 0:18)

We at diHARD acknowledge the traditional owners of the land from which we broadcast, the Yalukit Willam clan of the Boonwurrung people of the Kulin Nation. We pay our respects to elders past, present, and emerging, and Aboriginal people who are listening, as well as all Indigenous peoples who may be listening from other nations. We acknowledge that sovereignty was never ceded.

[grab voice] (0:25 - 0:26)

What a day.

[SY] (0:26 - 0:29)

You just can't ask me your questions. You wouldn't hurt a guy in a wheelchair. Not that question.

[grab voice] (0:30 - 0:34)

But I would hurt a guy with his wheelchair. You're black-ish.

[grab voice] (0:34 - 0:42)

Ish. They're just people, James. They're just people exactly like us.

Oh, you're a guy. No, I just don't identify as male or female. Not a girl.

[grab voice] (0:42 - 0:43)

I'm not a girl.

[SY] (0:43 - 0:45)

What about that, are you still not getting exact?

[grab voice] (0:45 - 0:47)

Well, obviously the core concept.

[SY] (0:47 - 0:49)

Hey, you want straight answers, ask a straight lady.

[grab voice] (0:50 - 0:53)

By the way, everyone here thinks I'm Taiwanese. I'm Filipino.

[SY] (0:53 - 0:55)

I'm actually racist, Orlaf.

[grab voice] (0:55 - 1:05)

Your dad left your mom for another dude. I am not a homo, homo pebe. Have you been checked for ADHD?

I've had several STDs, which were probably caused by ADHD.

[grab voice] (1:05 - 1:11)

Imagine shutting up. Thoughts? Fasten your seatbelts.

It's going to be a bumpy night.

[GRANT] (1:13 - 1:15)

You're listening to diHARD. Diversity.

[CJ] (1:15 - 1:17)

And inclusion. The Hard Topics.

[grab voice] (1:17 - 1:18)

Shut up.

It's starting.

[GRANT] (1:19 - 1:31)

Good evening. Welcome back to diHARD. Diversity and inclusion.

The Hard Topics. I'm Grant, and I am joined, as always, with the fabulously queer as fuck CJ.

[CJ] (1:31 - 1:37)

I am totally queer as fuck. I'm queerer than fuck. I've met fuck, and I know that I'm queerer than them.

[GRANT] (1:37 - 1:41)

What would you define your fuckery level at when it comes to queerness?

[CJ] (1:42 - 1:45)

Oh, 1.8 billion pi.

[GRANT] (1:47 - 1:58)

We are talking about... Queer. Queer.

Queer. That peculiar, kind of strange, old topic that has evolved a lot over the years.

[CJ] (1:58 - 2:01)

And we have guests to queer with us.

[GRANT] (2:01 - 2:23)

We do indeed. We are joined tonight by Nick, and Nick is a curator, archivist, and producer. He's done a lot of work over the years.

Highly active in the intersection of queer histories and cultural institutions across Australia. So welcome, Nick. Thank you so much for having me.

[CJ] (2:23 - 3:18)

And we have Sy. Sy has many professional activities. Sound production crew for theatre, event coordination, set design, choreography, and personal interest of musical theatre, dance and performance, creating art, primarily painting, I believe, Sy.

Fashion, gender fuckery, makeup, coffee, cheese, and tenuous mental health. And interestingly, something that I really enjoy is your visual entertainment choices. So cinema, Doctor Who, drag and drag race, and Steven Universe.

And I just love the Doctor Who reference, seriously, because when I was researching queer, I went on a bit of a time travel of queer through the ages and the meaning of queer as we've gone through time. I got in my rainbow queer TARDIS, and back in the 1500s, queer just meant strange or as The Goodies like to say, peculiar. We were all peculiar.

[grab voice] (3:19 - 3:21)

Yes, string, string, string, string.

[grab voice] (3:21 - 3:22)

Everybody loves string.

[GRANT] (3:22 - 3:23)

It's very strange.

[CJ] (3:23 - 4:55)

Yes, because that's how our public liked us. And in the early 20th century, queer developed even more of it. It wasn't just peculiar or strange.

It became a negative. That's where the slurs sort of started to develop, as far as I'm aware, where it became weird or actually unwell, like psychiatrically unwell or suspicious. If you were in the corner, you know, people that were weeing in the corners in the streets were queer.

You know, they were doing something queer or they looked like they were going to break into somewhere. And then it kind of became an umbrella term in the sort of early 2000s for a range of sexual and gender identities. And it's sort of progressed now today to be more of a sort of gender neutral space or a self descriptor.

But interestingly, just even the amount that it's changed, say, over the last, I'd say, 30 to 40 years, like sort of pre 2000 versus post 2000. It's very different. But what I found really interesting is when I was doing my research, and of course, you know, you do the Google ping and just see what shows up, because I always find that amusing.

And there was a line there that said the Q in the extended virgin, excuse me, Extended Virgins. We apparently have Extended Virgins here this evening. The Q in extended versions of LGBTQIA+ can also be the abbreviation for questioning.

And interestingly, when I read it, that particular little paragraph was in bigger font than the rest of it. And I found that fascinating because it's like, you're highlighting that we're questioning. Are we unsure that we're queer?

Like, who wrote this?

[SY] (4:55 - 5:10)

It could have been, perchance, relating to those that are bi-curious or bi-queerious, if you will. So maybe they're like, it's okay to be bi, guys. You've got to put that in bold. Just put that in bold, please.

[NICK] (5:10 - 6:56)

That's kind of my sense of it.

I mean, I was running youth groups 20-something years ago. And at the time, I guess this kind of expanding acronym in the way that we frame the acronym over time. I mean, you know, when we go back into the 1970s, we often see gay and lesbian, often within a coalitionist context.

But as we moved into the 1980s, a lot of organizations, particularly in Australia, less so in America, started putting the L first. It was trying to kind of, in a corrective response, put the L first. And the framing that we have in Australia in that kind of order has been very much feminist, informed, and inflected in the context of having lesbian and then following on.

With the questioning stuff, it definitely came in in the early 2000s, which is probably around when there was a real surge of a lot of youth support organizations happening, particularly in the local government. But I'd possibly go back. When you were talking about that kind of queerness over time, you know, we've got correspondence in the Australian Queer Archives where you've got people identifying as queer in different ways, like slightly different the way we define it now, but still talking about queer people in the 1940s in Australia.

People started using it in an activist context on placards in some of the earliest protests in Australia from the early 1970s, 1972. So it had a use in different ways. I think often there's this popular kind of framing or arc of history where we kind of go, oh, it's a slur and then it's suddenly queer theory and everything's different and queer nation.

But there's actually quite a lot of different things going on in that period as well. So different people used it to identify community and as a shorthand, as a bit of a, oh, he's queer, nudge, nudge, wink, wink, within community as well. So it wasn't always used as a slur, but of course it absolutely was for a long period of time.

[SY] (6:56 - 6:58)

Like, you know, he's not gay, he's just happy.

[grab voice] (6:58 - 7:00)

I feel happy.

[SY] (7:00 - 7:02)

Because gay meant happy. Of course, right?

[NICK] (7:02 - 7:22)

I mean, you know, often it was, you know, everything from, you know, did you have long hair?

You know, you're a lotus eater, like all these different framings that, you know, theatrical different ways and people didn't, weren't, that our kind of a sense of a fixed political identity are defining and related to one term, whether it's gay or lesbian or dyke or... [Sy] Camp was a word to throw around back then. Was a noun.

[SY] (7:22 - 7:24)

But camp came out of Polari though.

[NICK] (7:25 - 7:25)

Well...

[SY] (7:25 - 7:26)

And Butch.

[NICK] (7:26 - 7:48)

In different sorts of ways. Often we kind of identify it within that kind of affected theatrical sense. But in Australia, we used it as a noun.

So we were camp, usually with spelt with a K in Australia. You were a camp or you were square. So you kind of have this kind of dichotomy about how it was used in Australia.

You were a camp man, a camp woman. But yeah, that was much more common in many ways. Camp rather than lesbian.

[SY] (7:49 - 8:05)

Now, something you mentioned earlier about the feminist descriptor of moving the L to the front of the acronym. My brain also goes, but it's also a respect thing for the lesbians that looked after the gay men during the AIDS crisis, during the 80s, 90s.

[NICK] (8:05 - 9:14)

I probably wouldn't attach it to that. In the Australian context, often, you know, one of the things I often heard in talking to gay liberation activists and talking to those who are involved in coalitionist, kind of socialist activism in that period of which they were kind of the most to the forefront, was that gay liberation was based on feminism. So a lot of the first, the kind of second wave feminism, but the early feminist kind of women's liberation context, the sort of, a lot of those aspects from that movement were brought wholly and solely within to gay lib.

Involving gay women as well, a lot of tension there as well. But it was partly acknowledging that its roots of gay liberation laid in feminism. And so when it was seen that kind of for women and for gay women, for lesbians in that period of the kind of late 1970s into the 1980s, when we started getting the coalitionist descriptors, you start saying, oh, well, okay, this is a way of acknowledging that.

Also acknowledging that, yes, men have been misogynist. They haven't always created space or provided space for women within the movement. And so it was more in that context, in a sense, before we really start seeing or recognising that specific aspect of HIV AIDS support.

[GRANT] (9:14 - 9:31)

So obviously that speaks a lot to the evolution of the term queer. So how have we got, because less than a decade ago, queer was still being used by a lot of people as a slur. So how have we got from slur to so many people identifying as queer today?

[SY] (9:32 - 10:34)

Well, we as queer people have a history of taking words that are used against us and making it our own. Um, so it's not surprising that queer has become a, an umbrella term or in fact, a personal identifier because it just fits so beautifully. And we thank those that bully us.

We really do. I might be saying that sarcastically and I might be saying it for real, who knows. Um, but as a, you know, a queer who has kind of changed identities as the words become more prevalent and they make more sense because I was a gay man.

And, but I always felt like I was more than just a gay man. You know, I never really fit into any of the bears or otters or any of those things. So why should I ever fit into be a specific gay man?

And then someone was like, Hey, look, non-binary is a thing. And I was like, wait, that's an option? Well, that makes more sense.

[CJ] (10:34 - 10:38)

And it's an even non-binary is like, and then some.

[SY] (10:38 - 10:38)

Oh yeah.

[CJ] (10:38 - 10:39)

There's so many.

[SY] (10:39 - 10:40)

It's a step beyond. Yeah.

[CJ] (10:40 - 10:42)

There's so many options within that option.

[SY] (10:43 - 11:59)

Cause you know, in my, in my, as I evolved as a human, I questioned my gender. I questioned my sexuality. I questioned my attraction to males, females, non-binaries, agenders.

Um, and I found that, oh, people are people. But on reflection, I found out that I didn't like the binary. And I found that the toxicity on either side of masculine and feminine just turned me off completely.

And as someone who has, uh, engaged in, uh, sexual natures more predominantly with men than I have with women, um, some of the subcultures of gay male sexuality get really manly and toxic and exclusionary. And I go, cool. That's not where I belong.

I am more queer. I'm more open. I'm more open to the spectrum.

You know, people who present more queer, who, who do have more femininity or have breasts or have a vagina. And I'm like, oh, so there's, there's more to play with. And I was like, oh, I am not who I thought I was.

[CJ] (12:00 - 12:01)

And welcome.

[SY] (12:02 - 12:08)

And welcome to the term queer, where nothing is set in stone and you're allowed to just exist.

[GRANT] (12:09 - 12:22)

I think that kind of idea of nothing being set in stone, because I know for me when I was growing up, I actually came out as bi. And at that time, anyone who came out as bi was basically told that you're going to be.

[SY] (12:22 - 12:23)

Bi now gay later.

[GRANT] (12:23 - 12:32)

Bi now gay later. And so then I just went, okay, I'll just use the term gay because it's what everyone else wants.

[Grab voice] You have gaydar, Mr. Kim?

[Grab voice] (12:32 - 12:34)

Yeah, I have a gaydar.

[GRANT] (12:34 - 13:00)

I, I always hated the term gay. I felt as if a lot of the time I was using labels to appease other people rather than a way of self-identifying, which is why I think kind of what you were saying about kind of sometimes the bullies can encourage you to find strength and more about your identity than sometimes we'd like to admit.

[SY] (13:01 - 13:59)

Yeah. I mean, I was having this realisation today while I was considering all of this queer stuff that we exist in. And queer people will be louder and give back what they find to be negative. As a, if we are impacted upon by negative connotations and words and stigma, then we will give back more to counter that.

But if that becomes a habit, you become a, you become quite a toxic person. And that becomes this, this angriness that sits inside you. But if you realise that the person that you're talking to who is not queer, who is heterosexual, doesn't judge you for any of that, all of that façade fades away and you're allowed to just be.

And I found that a wonderful resonance within myself today.

SONG: Gay Love by Bing Crosby (14:17 - 17:02)

[NICK] (17:16 - 19:02)

One of the things I find interesting, I think, about the terminology is that as I've kind of come to use and let go of different words over time, is that, you know, I come to what I feel is more a kind of a framing in more of a liberated context, in its kind of gay liberation context, which is more freedom for all. I think one of the ways that I'm quite conscious is as, you know, you asked before, I think, why, you know, why have we come to this point around the word and its usage and its kind of popularity now? And I think, you know, we see it in a much more popular use, obviously, you know, within the community, our organisations, whether or not it's Melbourne Queer Film Festival or others have been framing themselves in this way for now, since the early to mid-90s for many of them.

But you start seeing a lot more people, a lot more people use it. And I think also this kind of pushback against this expanding acronym that people over time realise that it's unwieldy. It doesn't have a, it doesn't flow off the tongue, that if you want to kind of deliver some sort of statement around something and you expand on that, that it's not all that useful.

So often I see, whether or not it's academics or writers or different people using it, maybe initially with the acronym and then using it queer as a shorthand and explicitly explaining, using it in that way. You know, for some people, you know, for me, I use it interchangeably. And for me, that's partly because not that I don't see any difference at all between a kind of broad way of framing one or the other.

It's because I see it's, for me, it's also more useful to try to reframe words like gay, which might be used by some people in particular ways. But I know that over time they've shifted as with the word queer has shifted in this usage over time. So has gay and so has others.

So has poofta, love poofta, all of those.

[SY] (19:02 - 19:04)

Oh, faggotry, love faggotry.

[NICK] (19:05 - 21:00)

All of these, I mean, for me, I find the language, I find its use, I find its history really fascinating.

And for me, knowing more about that and understanding more, understanding the way that different people use that just helps me to understand community more and helps me to understand and unpack different things myself. And also put less value, put less energy into people trying to define borders and boundaries between them. You know, I think what often turns people off about that acronym and about, you know, increasing elaborations, all of which are absolutely valid and can help more granularize people's identity and make them feel more kind of lived in themselves.

But also that that also can push people away if they don't quite understand that in different ways. And that's within community and outside. But I know that those terminology can also be really useful for older people in community.

And often we do see this generational divide about the word, you know, when at the Australian Lesbian and Gay Archives, when we became the Australian Queer Archives four years ago, we did two years of community consultation and we did a lot of work with our members, with the wider community. And one of the things that really resonated with me was someone who had been a volunteer since the 1970s. So he'd been involved ever since.

And he said, and he was clearly quite emotional when he said it. And he said, look, you wouldn't have an N museum. I think you can get what that word might be.

So why would you have a queer one? And for me, that sort of value proposition between those two, I hadn't seen it that way. But clearly that's the level of emotion from some.

And a lot of the conversations we had were intergenerational conversations between young people, often who, you know, were gender diverse or absolutely identified as queer. And it was a really interesting conversation. And for some older members, they're like, oh, you know, I never really saw the word that way.

But actually, if I'd had that word around at the time, in the way that you're saying that, I would have used it too.

[CJ] (21:01 - 21:20)

Yeah, it's just, I come from a generation where I used to go out, you know, as I termed myself as a baby dyke, and I used to be out on the scene. And there were, you know, so many instances where there was the, you know, you fucking queer and you dirty queer and, you know, people being threatened, physically threatened.

[GRANT] (21:20 - 21:29)

Quite often tied to another word, that was kind of what amplified the term and made it even worse, is that it was tied to something else.

[SY] (21:29 - 21:35)

See, you saying that, and just me hearing that, doesn't resonate in any sort of negative space.

[CJ] (21:35 - 21:42)

Yeah, but that was like my, not my childhood, but my adolescence and my early 20s. That was my coming into the community.

[SY] (21:42 - 21:54)

But my word was poofter, because I was in South East Queensland. The venom with which that word was spout at you was enough to make you want to crawl inside and die.

[CJ] (21:54 - 21:55)

Yeah, that's not nice.

[SY] (21:55 - 22:05)

That word just, it sits really ickily inside me, I go, cool, okay, that's something I need to look at. But yeah, just, it's the wonderful, the power of words.

[CJ] (22:06 - 23:18)

It's quite amazing. But it was interesting, because a lot of what comes into sort of what people know about is about the sort of negative gay male experience. And it was interesting, I was talking with a female friend, who's also a queer female, and has had partners of all genders.

And interestingly, as a young dyke, a young lesbian, when I was a lot younger, and I had had experiences with men, but my interest was really with women. Aesthetically, I just think women are stunning and beautiful, and my preference. But when I was out in lesbian circles, the minute some of them heard that I had ever had interest in a guy or kissed a boy in school or something, because I was never into labels.

I was actually outed accidentally, because I didn't have a label, and someone was, we were at a dinner table, and someone said are you bi? And I went, no. And they went, but you just broke up with your boyfriend, and you're now with girls.

And I'm like, but I was with girls before my boyfriend, but they didn't know, because I was a lot younger. And I had to stop and think and go, I've never had a, I've been this way. I've just been me since I was a little kid.

[Grab voice – singing softly] (23:21 - 23:35)
I am what I am. I am my own special creation.

[CJ] (23:35 - 24:12)
And I never thought about it, because I didn't care. It didn't matter, and I don't discuss my sex life with people. So now it's interesting when people say, well, you know, what's your preference?

And I go, are you asking me because you are interested in sleeping with me? Because that is the only reason that I could see that you actually need to know the answer to that. But I don't want to be offensive.

I'm like, if you're going to talk about fucking, or we're going to be talking about kink activities, and you want to know if, like, your parts are going to bother me if we're playing, great. Then this matters. But I've also been asked to be a voyeur for a gay male couple, where they bought me pizza, and I watched them have sex.

[SY] (24:12 - 24:13)
I would do the same thing.

[CJ] (24:13 - 24:18)
And yeah, no, say it isn't so, Sy.

[grab voice] (24:18 - 24:19)
Give me the pizza.

[CJ] (24:20 - 24:45)
But it was amazing. And it was a beautiful experience, because the amount of love in the room was just stunning. And I didn't care what gender was who.

The fact was, it was a beautiful, loving experience. And it made it even more for them that someone was there watching, and they didn't care about what my parts were either. There was just, there's a pair of eyes, and we're doing this stuff, and this is freaking awesome.

And I got really good pizza. I got well fed. I got well hydrated.

I was like a plant in the corner.

[SY] (24:46 - 24:46)

Amazing.

[CJ] (24:47 - 24:50)

A kinky plant. A kinky queer plant.

[GRANT] (24:51 - 24:52)

Being fed pizza.

[SY] (24:52 - 24:53)

A queeredodendron.

[CJ] (24:54 - 24:55)

Yes, a queeredodendron.

[NICK] (24:56 - 25:18)

It's interesting. You mentioned the word dyke and I was, I recalled a conversation I had with the two producers of, I think it's called Rainbow, oh, it's like a TikTok channel, Rainbow History Class.

And they were talking about having done an episode. I mean, what's a TikTok? How long is that?

A minute and a half or so? They did an episode and they got cancelled for using the word dyke.

[CJ] (25:19 - 25:21)

I love the word dyke.

[NICK] (25:21 - 25:56)

It's interesting because I think in a lot of ways, that sort of framing now of dyke as a slur in the context. I mean, I think in community it's been used for such a long time. And I think a lot of my lesbian and dyke and queer female friends were really taken aback because it was mostly younger women who were saying that.

And I think in a similar way, I've had conversations about the use of the word tranny in Australia, which is a very Australianism, very heavily used by older members in the community, in particular older trans women and men.

[SY] (25:57 - 26:04)

Oh, even the young. But I mean, there was a significant pushback, I think, for a number of years and probably still. [CJ] Yep

[Grab voice singing] (26:04 - 26:06)

It's just a jump to the left... and then a step to the right

[NICK] (26:10 - 26:32)

And which I find is not a culturally locational thing. Like it's quite an imported thing. But I think as we have this internet context, often there's this sense of people discovering their sexuality and language and community and history, unfortunately, often through international, particularly American contexts, and not being necessarily as familiar with how it's framed.

[GRANT] (26:32 - 27:05)

Well, it's interesting that you mentioned the states there, because we think about community and quite often our brain will immediately go to our local community. But because of social media, community really extends overseas to the states or places where gender and sexuality may be criminalised in some aspects. And it reminds me of someone was trying to set up a poofdoof in the States and they just were in shock.

[CJ: I was about to say like was it a giant Ba Bouw!]

You can't say that.

[SY] (27:05 - 27:07)

You can't say that. You Caan't

[NICK] (27:08 - 27:25)

I mean, he was trying to explain the concept of poofdoof to Americans on some late night chat show in America. And it was really interesting seeing him try to communicate some of these concepts.

[SY] (27:25 - 27:26)

And Australianisms.

[NICK] (27:26 - 27:32)

Yeah, I love that with the Americans. I think it's hilarious. It's like, you know, people, we had that conversation before about the C word try and explain that elsewhere

[CJ] (27:33 - 27:36)

It's just between us and the Irish. That's language.

[NICK] (27:36 - 27:36)

It is.

[CJ] (27:37 - 27:40)

It's a greeting. It's, you know, there's so many, you know.

[NICK] (27:40 - 27:41)

We're in St Kilda. It's all Irish.

[SY] (27:42 - 27:52)

And it's often contextually regarding the T at the end of it. If you're a friend, it's a soft T.

If you're an enemy, it's a hard T. That's all.

[CJ] (27:53 - 27:54)

True.

[SY] (27:54 - 27:57)

Think about that in your mind. Tell me I'm right.

[CJ] (27:58 - 28:59)

But it's interesting because the funny thing with the word dyke is that as a young person, I'm talking my teens, I, you know, I did originally identify as a lesbian. But then when I discovered the word dyke, it was just this empowering, strong little word, like it packed a punch. It was like dynamite to me.

And only, I think it was only last year, I actually looked up the origin of the word dyke and it was based on people referring to women who, you know, dressed in suits and were more male presenting. And a dike, which was spelt differently, was actually a snappily dressed male. And I'm saying, so you're saying all these women are really snappy dresses and they just have short hair, but they are like dressed really well and present really nicely.

But because they're male-like, it's a slur all of a sudden. You're so wrong. Like you totally missed the mark on that.

To me, I was just like, like lesbians in suits? Lesbians with cufflinks.

[SY] (28:59 - 28:59)

Okay, stop.

[CJ] (29:00 - 29:00)

Seriously.

[SY] (29:01 - 29:01)

That's hot.

[CJ] (29:01 - 29:07)

I know, right? You see? So to me, dyke, I love that word even more. And it's just like, yes.

[SY] (29:08 - 30:04)

For me, the first time I heard the word dyke was when I was 14 and I was watching, I was at my next door neighbour's place and I was alone in their garage. Don't ask.

Watching the gay and lesbian Mardi Gras and they were the Dykes on Bikes. And I was like hmm, fuck yeah. All right, cool.

These amazing women on bikes. They're like, I would never go up to a random lesbian and go, hey, what's up, dyke? But I see this incredible group of women.

In fact, I work with them because I work for Mardi Gras. I'm one of the end area managers, the stage managers for the event. And so I get to hang out with all of them all day until they start the show.

That's how I see the word dyke is these incredible, powerful, strong, independent women who ride these massive Harleys down the street.

grab - [motorbike engine sound starting and then trailing off down the street]

[CJ] (30:09 - 30:11)

With a thousand cc's between their legs and what's better?

[SY] (30:12 - 30:18)

Well, I don't know. I have nothing. Got nothing.

[GRANT] (30:18 - 30:19)

Got nothing. Coming up blank.

[SY] (30:19 - 30:24)

Six stroke. Ooh an engine joke! I'm getting straighter just talking about dykes. What?

[GRANT] (30:25 - 30:26)

Nothing like a good piston joke.

[CJ] (30:29 - 30:31)

Grant went there.

[GRANT] (30:31 - 30:39)

Oh, like a glitter bomb.

Unexpected and fabulous. Thanks so much for joining us. Now here's some garbage for you to listen to.

[CJ] (30:39 - 30:41)

Excellent.

[SONG] (31:10 - 32:25)

Queer by Garbage

[GRANT] (33:32 - 33:52)

One of the things that comes to mind then kind of talking about how different communities or different people pick up on the word queer and kind of how they may interpret it as being positive or negative. How do you navigate conversations when your identity may be challenging for someone?

[NICK] (33:53 - 35:12)

You know, for me, as I said, like I, I'm kind of flexible with my use of identity. I don't, I'm not so, you know, strident that one word is the word for me. I kind of chop and change.

It's more about, you know, the sorts of love and other things that I give that are more important other than the words. When I'm talking to people, I will, you know, try and get a line on how they identify and engage with them in that way. You know, certain people might not necessarily use all the same language, but part of it, part of that process of doing something like an oral history, where you're trying to draw out the sense of people's lives at particular points.

You know, often we have this sense of projecting back. You know, I think when we were talking before, you referred to yourself as a queer woman in the eighties, but then you said, oh, actually I use this word and my, my usage of this word has kind of changed and shifted. And so you have this kind of temporal process of going backwards and forwards with how you kind of often see that, you know, now I kind of use it and it kind of becomes a broader umbrella for my life, but it might be something that periodically and often you have to try and, you know, dig through those layers of people's identities to try and see how they might've identified at a particular point in time and what kind of impact it had. For a lot of, for a lot of older people, there is still a lot of trauma around the word and it's...

[CJ] (35:12 - 36:39)

I couldn't use it. I couldn't use it til two years ago. And, but I could not use it.

And it was, it wasn't because of how it was used towards me. It was how it was used towards actually friends of my parents and some very bad things happened. You know, when I was a kid, two people in their sort of forties and fifties and sixties, back when I was little in the seventies and eighties, and it was really, really awful.

And I couldn't come at it. And it wasn't empowering for me to use. And actually what precipitated my use of the word was I went to a beautiful friend of mine's fiftieth birthday and went in and gave them a kiss and someone took a photo of it, of us just, you know, lips connected, just really serene moment.

And that was my image of my queer self. And that was, it made me so happy to see that picture. And that was the first time that I went, I am so totally queer.

And everything else melted away in that moment that was actually captured on film that I've got. And I didn't know that that was happening. You know, I'd arrived at the fiftieth and it was my hello kiss.

And it's amazing how a moment like in time like that can literally change your life in that way. Where I went, I get it now. It doesn't have to be horrible.

You know, I can't change the past, but I can, I can make it something beautiful.

[grab voice] (36:39 - 36:42)

Come here... what. Come here... awwwww

[grab voice] (36:43 - 36:49)

You are so beautiful to me.

[NICK] (36:50 - 38:07)

You know, often I talk to older people and older members of community and, you know, they'll still say, well, look, I won't hold my partner's hand as I walk down the street. I won't do this or that. And it's not like it's a conditioned behavior sort of thing.

And for them, it's, you know, they've gone through these experiences and it's not always that it's constantly traumatic for them, but it's become a learned behavior. They might have been with their partner for 50 years, but it's just not something they necessarily do. And it's just how they are now in terms of how they react.

They're not necessarily traumatized, but they are conscious about the sort of response that they might get and how they had to live at different points and learnt to live in a particular way. So, you know, I think often that sort of, you know, being respectful as well, you know, I know it's not now, but I'm not pushing them to change anything whatsoever. You know, when gay liberation came, there was also a lot of, you know, pushback against camp people, people who identified as camp and people who weren't necessarily coming out.

And I think in the same way that, you know, the way that we engage with people who won't necessarily be that comfortable with the language now, some are absolutely, and some are not. And, but just being conscious of different ways of that language will mean something differently to them, to me, to anybody, that our usage of that word queer won't be the same as everybody else's.

[CJ] (38:07 - 38:31)

And it's interesting because the not holding hands is, essentially ended up being like a conditioned behavior because of the climate. You just got used to not holding hands. But the thing is, interestingly, you find that like that bothers some people.

So that might bother some young people go, no, but they should be able to hold hands. You know, their love is beautiful and they're in their seventies and they've been together for 55 years. That's someone else's perception.

[grab voice] (38:31 - 38:32)

Why are they kissing?

[grab voice] (38:32 - 38:33)

I don't like the sound.

[SY] (38:35 - 38:57)

I love seeing people who are 30, 20, same sex couples, holding hands, walking down the street fills my heart with joy, but I can't have that. I won't let myself have that. I go, that's good for you.

That's beautiful. I love that make fills me with joy. Nope.

[CJ] (38:57 - 38:59)

And that's because it doesn't work for you, it may work for other people.

[SY] (38:59 - 39:04)

Also, I don't feel comfortable holding someone's hand if I'm in a loving relationship.

[NICK] (39:05 - 39:13)

You know what I find uncomfortable though? It's watching heterosexual couples where the male's always guiding the woman in a couple, you know, with a hand on the lower back. Do you ever see that?

[GRANT] (39:13 - 39:13)

Yeah.

[NICK] (39:13 - 39:18)

Walking down the street. [GRANT] Yeah. It just makes me like, Oh, this is just like, it feels controlling.

[CJ] (39:19 - 39:21)

It's probably is a bit controlling. [Sy] straight people.

[GRANT] (39:21 - 39:41)

It does feel weird because I've gone on dates where someone kind of was walking alongside me and they put their hand on my back. And because I'm pushing along in a wheelchair, I can't really hold hands and can't interact with the person. So just having someone hold me on the back while I'm pushing along, it's just like.

[CJ] (39:41 - 39:46)

You kind of feel a bit like they were trying to help you and then it's a bit childlike and it's a bit icky.

[GRANT] (39:46 - 39:49)

It's weird kind of, icky. It just kind of felt gross.

[SY] (39:50 - 40:09)

Yeah that would, yeah Yeah. But also I will say if I hold hands with someone for too long, my hands get hot and sweaty and I just go, don't touch me. It's like they're not personal, but also getting the right hand grip is weird.

Maybe I have autism. You heard it here first, folks.

[GRANT] (40:10 - 40:39)

That's the thing kind of, but it's a, it's an interesting aspect because for some people they may have autism or they may have other conditions that prevent them from, from holding hands. And they may actually consider that there's something wrong if they don't do it, because it's a normalised behaviour and that's the thing. The way we identify, the way we present, the way we kind of interact or show our love in public and in private really is up to the individual.

[NICK] (40:40 - 41:21)

When we did the whole process of changing our name to the Queer Archives, we got a lot of TERFs who kind of started to engage our page. None of whom had any engagement with the archives before, no experience. And it was often framed as this trans takeover.

And so one thing I've seen recently with a lot more social media is that there's this conflation by many on the right, Christian right, evangelical right, any of those other bizarre

right kind of splinter aspects, along with the TERFs about both conflating queerness with transness and also queerness and queer theory with pedophilia. And this kind of context around.

[CJ] (41:21 - 41:22)

Ohh, don't even.

[NICK] (41:22 - 42:16)

I mean, it's an interesting one, I think, to just broadly understand about the way that other communities are trying to demonise us and the way that we kind of get framed. I mean, that was one of the first words that I was called when I was in my first relationship at like 19 was that word with a P, you know, by the father of the person I was going out with, who was also my age. And so it's, you know, one thing I see over a long period of time, that sort of abuse and the sort of conflation for gay men with this kind of intergenerational context is really, you know, I just see it being picked up and taken up by new groups of people.

And, you know, I see the sort of abuse that gets levelled just through the use of this word. It's become a shorthand for many people as well outside of community to abuse us in a particular way.

[SY] (42:17 - 43:03)

Stepping away from the unfortunate event of that. If I communicate with someone who is in their early twenties or late teens, I will ask, are you queer? Like, are you not straight?

Basically is what I'm saying. Like, I'm not asking, are you gay? Are you lesbian?

I'm not asking for that label. I'm not asking for you to put yourself in a box. I'm asking, are you, A, are you cool to chat with?

Because I'm queer as fuck. Have you at least questioned yourself enough to have a conversation with me? Because I can, I can be straight.

I mean, yes, there are inverted commas happening for those of you who aren't quite convinced.

[NICK] (43:08 - 43:10)

The jury's giving me very queer vibes.

[CJ] (43:10 - 43:12)

I've seen Sy. Sy can lie straight.

[SY] (43:15 - 43:16)

Great. Let's have a chat.

[CJ] (43:16 - 44:01)

I think it's beautiful now that young people actually, though, have thought about it because these things come up in schools or even if they haven't thought about it themselves initially, there's a trans kid or a bi kid that does talk about things more openly in the schools. They've got, you know, the unicorn clubs, you know, whatever it is at the various high schools that they, they have. So it's spoken about.

So therefore younger people actually consider what do I like, you know, and, oh yeah, I'd entertain that. Oh no, that wasn't what I thought it was going to be. So I guess I'm really, sometimes it's not straight by thought.

It's actually straight by experimentation where they will actually go and do things and try things and go, hmm, that wasn't my thing. You know, I drank that daiquiri. I didn't like the flavor.

[Grab voice: WOW! FREE BEER! gulp gulp gulp noises]

[SY] (44:05 - 44:06)

I'll go back to my red wine.

[NICK] (44:07 - 44:37)

Just resisting labels altogether. You know, one of the things I've found increasingly, you know, for a lot of young people is actually a complete disengagement with certain, you know, social media, a disengagement with labels, you know, a sense that yes, I'm part of community, but I'm also not saying I'm this or that. And, you know, I like that as well, you know, in the sense of, of trying to expand things like, yes, it can be useful to help frame identity, to help frame communities.

And, you know, I think if push came to shove, that people do end up kind of putting themselves in one, two, three, four boxes.

[GRANT] (44:37 - 45:02)

I quite like whenever I'm doing advocacy or public speaking, quite often I say the Rainbow Community now, because I keep finding that sometimes by going down the line of the acronym, you're actually serving to divide a community rather than actually bring them together. And it kind of gives you flexibility to kind of use an umbrella.

[SY] The LGBT-quoi term.

[NICK] (45:02 - 45:59)

Or quilt bag was one that was used back in the day. But, you know, I think for me, one of the ways I like to do it is to say communities in a pluralist sense, and to only use that framing when it's useful. Like there's certain times when saying, you know, often, for example, we'll might collect, use a collective terminology that say might have intersex where we've actually never had that discussion or engagement with the, with that part of, you know, our communities plural. And the way that we kind of, you know, there's some things that do only apply to particular parts, you know, and that's fine as well.

Autonomous organising across different parts of the community is fantastic. And necessary sometimes, and as well as the coalitions that can bring us together as well. You know, obviously things like The [Pride] Centre or things like JOY never would have happened if they hadn't had that sort of coalition.

So, you know, that's fantastic. But also I often find like, you know, you get asked, oh, are you LGBTQ? And I'm like, no.

[CJ] (45:59 - 46:06)

No I'm not, I'm not the whole acronym. I am the acronym!

[GRANT] (46:08 - 46:36)

I'm not, I'm not 100% sure on the statistics around it, but I know JOY reached out to the members about how they identify. And whereas many years ago, people used to either identify predominantly as gay males or lesbians, it's now swinging more to identifying as something other than gay or lesbian. So it's really broadened up in these communities.

[NICK] (46:37 - 47:31)

You know, one of the things we've often heard with a lot of statistics is that, you know, that there's such a significant portion of community that is bisexual and whether or not they're bisexual by practice or bisexual by identity, that makes up a huge portion of community. And I think increasingly that's become very much an owned kind of political identity. But we haven't always kind of engaged in the same way across the community, supported and created space.

And I think that, you know, it is wonderful to see that happening, to see that kind of broadening out. But in the same way, you know, we're all still here, we're all still doing things. You know, it was like, you know, we were told that we were queering people with the archives, that you were saying that everybody is now queer.

It's like, well we're not, you know, everybody's still what they want to be. And, you know, being able to be one part of that, if you want to still be, call yourself camp, absolutely fantastic.

[CJ] (47:32 - 47:53)

You know, it's not like there's going to be a camp archives and then a dyke archives and then a queer archive. Do you know what I mean? You're never going to have a one size fits all.

So I think it tends to end up being more of what a societal, a societally recognised term would be. And running with that because

[NICK] (47:53 - 48:07)

it shifts all the time. I mean, look, JOY is now media. It's no longer radio, just. And it's wonderful that it's doing all the other stuff, you know, media shifts, converges, splits, does all these things.

And we need to be able to be flexible in the same way as we do with identity.

[SY] (48:07 - 48:13)

Well, an art gallery is just a space. The art inside it shifts and changes constantly.

[SONG] (48:25 - 48:45)

SONG: Cowboys Are Secretly Frequently Fond of Each Other by Orville Peck & Willie Nelson.

[GRANT] (51:36 - 51:39)

Welcome back to diHARD on Joy.

[grab voice] (51:39 - 51:42)

They're just people, James. They're just people exactly like us.

[GRANT] (51:42 - 52:01)

We are back. You're listening to diHARD on Joy. We are joined by Nick and Sy this evening and talking all things strange and peculiar.

We are talking Queer. But thinking of that, how do we define queer? Can we fit queer into a box?

[NICK] (52:01 - 52:02)

I don't think so.

[SY] (52:02 - 52:04)

I agree, it's not possible.

[NICK] (52:05 - 52:05)

Not really.

[SY] (52:05 - 52:07)

I mean, an umbrella doesn't have edges.

[NICK] (52:08 - 52:08)

No, it's open.

[CJ] (52:08 - 52:09)

It has pointy bits though.

[SY] (52:10 - 52:11)

We all have pointy bits.

[NICK] (52:11 - 52:26)

But, you know, I think obviously it's a word that's changed over time. People use it in different ways, you know, within community, outside of community. You know, people use it differently in text, in different ways.

So I think, you know.

[SY] (52:26 - 52:26)

It's a framework.

[NICK] (52:27 - 52:27)

For some.

[SY] (52:28 - 52:29)

For some. Others, it's a moniker.

[NICK] (52:29 - 52:30)

Yeah

[SY] (52:30 - 52:36)

Others, it's an identity. Others, it's an identity crisis. And for others, it's still a slur.

[NICK] (52:37 - 52:37)

Yeah.

[SY] (52:37 - 52:41)

So it's a multifaceted and multi-used word.

[NICK] (52:41 - 53:10)

But yeah, I mean, I think there are probably some ways that we can say that, like there's parts of community who are going to be using it more frequently, who are going to. And you can probably ascribe some things a little bit more to the parts of community that might identify as queer versus, say, those parts that might be gay.

I mean, I think one of the things that's often framed in terms of, say, a city like Melbourne, you know, the kind of gay south of the river and the queer north in different ways. There's ways. There's a lot more ways of cutting that.

[SY] (53:10 - 53:11)

That's a very good point.

[NICK] (53:12 - 53:37)

But I think it's an interesting one to reflect on different sorts of values or different, you know, the kind of the joking aspects also kind of, you know, go to different parts of community in the way that we use and define the word. You know, often we do see gay as more conservative.

You know, I prefer to look at the ways that we can flip the word gay and use that in different ways. But, you know, for other people, that's how that's not how they use it.

[SY] (53:37 - 53:43)

Well, I'm curious, how have you seen that? How do you see the word gay being flipped and turned?

[NICK] (53:43 - 54:04)

Well, for me, I would go back more to its roots within gay liberation. And so for me, a gay liberationist context is more utopian. It's more about sexual freedom for all.

You know, at the time, gay was being used as an umbrella term. So often now we think, oh, it's gay male. We don't often use that framing of gay female or gay woman.

[CJ] (54:05 - 54:22)

That's interesting, because when I was raised in my family, it was very much, he's gay, she's a lesbian. And there was that real dichotomy. And there was no problem with anybody, but it was just the labels were there.

And I sort of feel now that it was more like for the understanding of the user rather than...

[NICK] (54:22 - 54:53)

Yeah, absolutely. And often it is. It's the what is palatable, what is, you know, I know for many in community that, you know, say how they talk to their family versus how they talk to friends or wider will shift that as well.

You know, it's sometimes easier having that conversation. I was on an interview panel recently and I had a scribe that came in. It was a lovely, lovely older woman.

And we're having this whole conversation. And after that, she kind of picked up through the interview that I was part of the community.

[SY] (54:53 - 54:54)

A raging homosexual.

[NICK] (54:54 - 55:06)

Raging, raging homosexual. And I found it really adorable talking to an older woman who was outside of community about what it meant. And because she kind of thought, I don't want to be offensive.

[grab voice] (55:06 - 55:18)

Wrong. Boys aren't as concerned about traditional masculinity anymore. They groom.

Everybody's hairless. You can't tell anything anymore. Hey, Uncle Mitch, Uncle Cam, this is Michael.

Hi. Hello. Hi.

OK, come on.

[grab voice] (55:18 - 55:19)

Yep, he's gay. We stand corrected.

[SY] (55:20 - 55:22)

Well, that was it was a sensitive topic back then.

[NICK] (55:22 - 55:23)

This was a couple of months ago.

[SY] (55:24 - 55:26)

But yeah, back when she was young.

[NICK] (55:26 - 56:42)

I think, you know, you're talking about how we can define things. And I think, you know, I think it's one of the things that we're seeing is that some maybe some of that edge has probably shifted.

You know, I think queer is often now become much more of the default. So we will see, you know, probably see a similar shift to some extent as gay over time. It will become more centred.

We'll get more language over, you know, into the future. I think, you know, it's been remarkably stable, I think, over time. I think in a sense since the, you know, since the 1990s, you know, we're not seeing significant attempts to shift, say, the title of the Melbourne Queer Film Festival or others.

You know, I think, you know, there has been a shift for some to things like Pride or Rainbow, which often feels a little corporate to me, but not necessarily. I mean, I get that as well. You know why it's an easier way.

You know, we talk of the Victorian Pride Centre. We talk of different things. And I see the sort of language, you know, a lot of organisations have gone through name changes and this desire, except for Mardi Gras, because they just prefer fighting amongst themselves.

I think they just had their AGM. It's always a bit of good theatre.

[SY] (56:43 - 56:49)

So you're talking about Rainbow. I have an issue with the Rainbow flag. I mean, yes, I am.

[GRANT] (56:49 - 56:50)

Those colours should not be seen together.

[SY] (56:51 - 56:52)

Correct thank you.

[GRANT] (56:52 - 56:56)

They should not be. I'm a graphic designer. I know I'm just like those colours.

[NICK] (56:57 - 57:11)

I see it and go, yeah. Are we talking, we're talking like the Synthetic. I'm of the Hannah Gadsby school.

They are a bit shouty. But if you look at the original version, and I don't mean this in the sense of a colour palette, I mean this in the sense that they're all hand dyed and much nicer and softer.

[SY] (57:11 - 57:27)

Well, yes, that. But I also subscribe to the Hannah Gadsby stream of thought about the colours of the Rainbow. Hmm, bit busy. And but when like there's like Rainbow Pride and Rainbow this and Rainbow that, I'm like, oh, it just makes me cringe.

[CJ] (57:27 - 57:38)

So I think it's tell me you're neurodivergent without telling me you're neurodivergent. It's not just you. There are many neurodivergents in the room.

[SY] (57:39 - 57:40)

Yes, there are.

[NICK] (57:40 - 57:48)

There's lots of ways of doing rainbows. And I do like the ombre effect on the JOY logo. I think that's quite nice.

[SY] (57:48 - 58:01)

It is. It is quite pleasing to the eye.

I've often as an artist tried to create a new rainbow for myself. Like, how would I place the rainbow? And it's a fun thing to try.

[NICK] (58:01 - 58:08)

It is. Yeah, I quite like David McDermott's rainbow aphorisms. They're quite nice. If you're not familiar.

[SY] (58:08 - 58:09)

I'm not familiar. Please share.

[NICK] (58:09 - 59:07)

Well, and very also an important artist in this context as well, because he was originally from Melbourne.

He was a significant artist in gay liberation in the early 1970s. He did a lot of the posters for Sydney Gay Lib. First person arrested at a gay rights rally in Australia in 1972.

And also probably one of the most significant artists around HIV, AIDS. He had a retrospective that was at NGV back in 2014. One of his famous ones actually around his long-term former partner, friend, Peter Tully.

This is some of his bed sheet work from 1984 that we're seeing on a little mobile. But with the other ones, he did things like, you know, Moody Bitcch Dies of AIDS for somebody's or he, you know, Don't Forget To Remember The Family Tree Stops Here Darling. You know, all of these kind of ways of trying to put a little bit of humor, a little bit of dark humor into the context of HIV at the time.

[CJ] (59:07 - 59:27)

The only thing I found reassuring about the flag, which I think is with any community, with the leather community, with the rubber community, with the fetish communities, is when you go somewhere and you see a flag somewhere and you know you're welcome and you know you have somewhere to go because sometimes the world doesn't feel very safe.

[NICK] (59:28 - 59:35)

But, you know, often I find that's like one of the nice things about the fetish community is they do lovely little enamel badges and pins, which are fantastic.

[CJ] (59:35 - 59:35)

Yep.

[NICK] (59:35 - 59:47)

I guess one of the things I find at Pride is when you see people who are like head to toe in rainbow. Like, love it, love it. Maybe not for me.

[CJ] (59:47 - 59:49)

It's the fabulous extension of rainbow.

[NICK] (59:49 - 59:52)

It is. Yeah. I prefer to go the glitter end of that spectrum.

[grab voice] (59:52 - 59:57)

Glitter glue, glitter dots, glitter paper.

[grab voice] (59:57 - 1:00:00)

Mrs. Daniels says my projects have too much glitter.

[grab voice] (1:00:00 - 1:00:09)

Okay, well, she needs a Mr. Daniels because a project can't have too much pizzazz. The report on the potato famine. I'm sorry, do Irish tears not sparkle?

[CJ] (1:00:09 - 1:00:40)

I don't know if anyone can answer this, but for me when I've traveled, interestingly enough, the word queer almost always just sounds like the word queer. Even if people have accents and things, the pronunciation tends to be that I don't tend to hear it. Certain words in American, you know, vernacular, things are heavier or softer.

When they say queer, it sounds like queer. And in Europe, when I've been there, the word queer has sounded like the way it's very identifiable. And I find that I don't know if anyone's ever heard it pronounced any differently.

[NICK] (1:00:41 - 1:00:55)

Oh, a little difference. But I think it's interesting because it's a word that's come from English, as far as I understand, and has generally been used in a lot of different ways. Like, you know, you've got queer museums, queer...

[SY] (1:00:55 - 1:00:58)

Sorry to interrupt but there is a Rainbow Lorikeet outside the window right now.

[NICK] (1:00:59 - 1:01:00)

Perfect.

[CJ] (1:01:00 - 1:01:01)

My spirit animal.

[SY] (1:01:02 - 1:01:05)

It just has perfect timing. It's like, thank you for... That's a beautiful representation of rainbow.

[NICK] (1:01:05 - 1:01:06)

Yeah, yeah.

[SY] (1:01:07 - 1:01:08)

Sorry, back to you.

[NICK] (1:01:08 - 1:02:28)

No, I mean, look, a lot of institutions now, like, say, I think they just opened a queer museum in Poland.

And there's different other, you know, in a lot of different other places where they don't speak English and they've kind of taken it on. I think often the sort of local language gets shifted. And there's this sense of people coming in and understanding, to some extent, like LGBT, GLBT and using that as a framing.

But often queer is kind of outside that. And so this sense of kind of like you see this to some extent in, say, somewhere like Indonesia, where there's specific local terminology. But often there's this kind of...

There's been an international engagement in a kind of a broader rights dialogue around the community. And often that's been framed as LGBT. But that that framing has become demonised by the conservative political establishment in Indonesia.

But what's happened is they've kind of... They've got an archive there, Queer Indonesia Archive. And that's kind of largely been distinct and separate, you know, that hasn't necessarily received the same sort of demonisation by political conservatives.

So I think it can be used in interesting ways in countries where they haven't necessarily had it as a local term for as long as we might have had.

[CJ] (1:02:29 - 1:02:48)

When I was looking at, like, the little time travel through queer and the use of word queer, and it started, according to sort of general use in the 1500s. And I'm thinking, what was going on about before the 1500s? And my thought is probably nobody cared because there was so much that went on where heterosexuality was actually not the norm.

It was the...

[NICK] (1:02:49 - 1:02:57)

Yeah, although I probably... I don't think it was always necessarily attached to understanding of a kind of a point of difference around, say, sexual practice.

[CJ] (1:02:57 - 1:02:58)

Correct.

[NICK] (1:02:58 - 1:03:23)

So, you know, having words that mean odd or unusual or different, I think, you know, it obviously that's kind of shifted. But, you know, I think it is interesting how it kind of got attached to, you know, to some extent, a kind of a medicalised kind of framing of like, you know, when you start seeing this kind of medical framing around homosexuality and practice that, you know, oh, is it mental? Is it, you know, what is it?

[CJ] (1:03:23 - 1:03:23)

Yeah.

[NICK] (1:03:23 - 1:03:25)

And trying to understand that. And it's like, oh...

[CJ] (1:03:25 - 1:03:29)

And then you're unwell, you know. So, therefore, you are... That's queer.

They're not quite right.

[SY] (1:03:30 - 1:03:32)

I feel a bit queer this morning. I'm calling him gay.

[GRANT] (1:03:33 - 1:03:47)

But yeah, it's interesting that the way media represents queer communities, because we're now seeing a lot more queer identity show up in TV shows, whereas that really wasn't the case.

[grab voice: I am, what I am]

[SY] (1:04:01 - 1:04:03)

I work in the theatre world.

[NICK] (1:04:03 - 1:04:03)

Yes.

[SY] (1:04:03 - 1:04:05)

So, there are...

[CJ] (1:04:05 - 1:04:06)

It's not always easy to tell.

[SY] (1:04:06 - 1:04:14)

No, there's gay and then there's straight and then there's musical theatre straight. And then there's permutations of everything underneath.

[GRANT] (1:04:14 - 1:04:31)

Well, I think that's one of the things that certainly has carried through this evening is that queer isn't really a definable feeling or situation or it's not something fixed. So, it's something that will evolve both in the community and for someone's own self-identity.

[CJ] (1:04:32 - 1:05:36)

Absolutely. And we have been absolutely blessed tonight to be joined by Nick and Sy. Thank you so much for joining us on our fabulously queer adventure on diHARD.

We at diHARD welcome any and all feedback, opinions, comments, and you can get in touch with us by contacting us via email dihard@joy.org.au or on our Instagram, [dihardonjoy](#). So,

do get in touch and we will respond and we'll be posting on socials. And yeah, we'd love to hear from you.

So, next week on diHARD, we'll be talking shame and stigma. Naturally, as we know, we're talking the hard topics. So, some of these topics are going to be difficult or awkward or maybe triggering.

So, perhaps if you're going to tune in next week, which we hope you are, maybe sit and listen with a friend or just make sure that you've got supports on board or you can go to joy.org.au/supports. And there's a lot of resources there that you can utilise if you feel you need support.

[GRANT] (1:05:36 - 1:05:39)

Tune in next week and have a great night.

SONG: For The Girls by Aston