**In Queer Minds, episode three: community and inclusion with Professor Braden Hill and Misty Farquhar.**

MADDY: Hello everyone, I'm doctor Madison Magladry. Before we get started, I'd like to acknowledge the traditional custodians of the land I'm on today recording this podcast, The Whadjuk Noongar people. I'd like to pay my respects to elders past, present and future and extend that respect to all indigenous peoples in our audience, and indeed in our studio. I’d also like to acknowledge that sovereignty was never ceded; Australia is stolen land and always was and always will be aboriginal land.

Welcome to the third episode of ‘In Queer Minds,’ a project emerging from the Human Rights visionary seed grant at Curtin University. This is the third in a series of four episodes that explores the ideological and practical approaches of individuals operating within queer intersectional academic, activist, and or community spaces.

Today's topic focuses on community and inclusion. We'll be asking about the role and importance of community both in research of queer people and in queer spaces more Broadly; as well as looking into issues that emerge in the context of inclusivity and visibility.

On behalf of my colleagues and teammates to this project, Dr Bri McKenzie and Dr Deb Hunn, I'd like to warmly welcome our special guests Professor Braden Hill and Misty Farquhar to speak to these topics in relation to their own work. Braden Hill is a Nyungar gay man from the south west of Western Australia and the pro vice chancellor equity and indigenous, and head of Kurongkurl Katitjin, Edith Cowan University’s centre for indigenous Australian education and research.

Welcome Braden, thanks for coming on.

BRADEN: Thanks for having me.

MADDY: Misty Farquhar is a PhD researcher at the Curtin University centre for human rights education where they also teach; locally and nationally, they're extremely active in community outreach education and advocacy efforts. Misty is a nonbinary bisexual Anglo-Indian. Welcome Misty.

MISTY: Thank you Maddy.

MADDY: Thank you both so much for joining me today, I'm really excited for this one. So, both of you have worked on research involving how queer visibility is negotiated; to what extent is visibility important in the queer community and its intersections, and what are some issues, barriers or conflicts with this? So, I'll go to Misty first if that's okay.

MISTY: Yes absolutely. So I guess we talk a lot in community about LGBTQIA+. And we say ‘queer’ a lot. But I find that often what we're really referring to is gay and lesbian. And typically gay and lesbian *white* people.

So, I'm really interested in the visibility of the B, T, I Q A In the acronym, and also the other intersections that are there. So, you know, I've spent the last few months in Victoria, for example where, a lot of the work they do that is interested in those intersectionalities, they’re far more nuanced in that work than we are here. We're only just starting to see; you know, at Edith Cowan University ran a seminar on intersectionality, which is something that we haven't really seen in Western Australia. I think it's really important for people like myself, who don’t necessarily fit into those binary ideas of identity, to be able to see ourselves represented regularly, not just once a year on a particular day that celebrates one kind of identity.

MADDY: Fantastic Misty, thank you. I'd like to also add to that, you know, not only visibility; not only is visibility important but it's the kind of visibility that matters, right? Rather than tokenistic inclusion, we might look for more, incidental or I guess *more* inclusion and also the; I guess some positive images as well as; I mean, hopefully *instead of* stereotypes.

MISTY: Yeah there’s, I mean, media is, rife with those stereotypes, particularly around some of my identities and others.  I think; I think that the way that it needs to be done is by involving people of those identities. So, It's not; it's not enough to just wheel in an Aboriginal person, for example, to give a Welcome to Country and then they leave and they're not involved in the rest of whatever it is. And I think again, I think Western Australia is getting better at that stuff but it's miles away from Victoria, for example.

MADDY: Thanks Misty. Braden, how; what do you think?

BRADEN: Yeah, I mean obviously visibility is super important; I think for me, when I reflect my own kind of life, ‘why has visibility been important;’ I think it's been important because it's a blueprint to be. And I think, for many people with intersectional identities, particularly, you know people from the queer community, I think there's a lack of understanding; about how you can be, and be free, and live a life that is one that can be full of hope and optimism and opportunity. And I think we do lack that at the intersections, and I think Misty's right, in Western Australia we are a little bit behind it. And I think it's largely because people think it's too hard to do. And the nuance and complexity is just too hard to manage and you know have sort of discourse around that. But it's actually lived, it's real life you know, intersections are reality, and I think if we're prepared to deal with reality, then we're going to have to deal with this. You know what people think is a complicated thing around intersectionality.

And, Maddy, I think the complexity has to be *invisibility,* because we want to mirror our own communities to see it. And I think, I mean I think; I think the first time I saw a really great queer, or, let's just say it, *gay* aboriginal character on TV. It was an aboriginal show called *Redfern Now* on ABC. I wasn't in the country at the time, I'm sure it wasn't just because I was homesick; but I remember, thinking it just. I remember being in tears, not really understanding why, but you had an urban, gay aboriginal man in a relationship, had a kid. I thought wow; this for me, I never thought I'd see these and it's so powerful. And then you think, ‘okay well that's me. What about everybody else? Where’s there blueprint to be?’ really, and I think that's the power of visibility, absolutely.

MADDY: Thanks Braden. I really like ‘a blueprint to be’. I think that's so important, because it is shows how media constructs us as well as we, you know, we that we construct media. There's plenty of research in queer theory, and research about queer people that points to the significance of community connections. What are your thoughts on how this has been impacted during COVID-19, and what are some ways in which queer people have maintained community, maintained queerness alone? So, I might go to Braden first.

BRADEN: Yeah. Sure it's an interesting question for me, because I don't necessarily feel fully part of a queer community, if that makes any sense. So, when I observe what it feels like on the outside, I think obviously things like social media have been really important I think, for blackfellas who also queer, I think TikTok’s been incredibly important through those times. But it's an interesting thing what, you know, to ask what is community; because sometimes I am part of the queer community and very much, you know, in amongst it, but there are rules around what that engagement looks like for me sometimes to actually feel like I belong there, so it's a difficult question for me to answer.

Whereas I flick to, kind of, the Nyungar community, there isn't; there's no question that's where I belong. And I often reflect on that and in some of the research that I've done, a lot of queer aboriginal people have just said ‘We feel invisible, in our Nyungar communities.’ And I kind of went, ‘Yeah actually me too, within the queer community’; you know, that there’s; I mean, I think I'm pretty visible in the Nyungar community, people know me as one of the resident gays; But I think, it only paused me to reflect when other people said, I went, ‘yeah actually, I am in a privileged position in in all sorts of ways’, but I still feel like an outsider in the queer community. so even if I was to be able to articulate the ways in which queer communities remained part of the community, I wouldn't necessarily know what that looks like.

But what I have seen and what I do feel connected to are things like TikTok. You know, watching young Aboriginal people who are also queer articulate that lived experience to everyone, you know and living in remote communities and knowing that that's the first time a white person has ever seen what a remote community looks like and what it looks like to be a queer black body in that space. So, there are moments like that where I go, ‘yeah I recognize what that looks like.’ But there other times when I wouldn't even know what that community looks like. Particular during, because of COVID.

MADDY: That’s great. No, I think it's really important to talk about what community looks like, because I think we do have ideas of what it is, and I'll talk about that and one of my later questions. Misty what are your thoughts?

MISTY: I have a lot to say about this topic.

MADDY: Excellent. Go for it.

MISTY: So do stop me if I take up the time. What really struck me about what Braden said was that these rules about how to be in certain spaces. And I guess for me personally, I've always felt in some way or the other, like I didn't understand the rules. Whether that was about my sexuality or my gender or my ethnicity. There's always been something not quite right. Yesterday, an old man said to me: ‘Keeping ya busy??’ And I was like, ‘I don't, know how to answer that question, I don't know what the question means’. These are like; you know these are cultural things that occur. Where, yeah, I have to try and deconstruct these questions in my mind to make sense of them. That's just an example, I guess, of not really understanding the rules for me.

I think similarly, sometimes in queer spaces, I don't feel like I belong particularly in in the past where I had one partner who presents as a heterosexual man, for all intents and purposes. I didn't feel like I belonged, certainly not with my partner. And in nonbinary spaces even, you know, I don't go to a lot of effort to try and look more masculine. And so, you know, those spaces can be awkward to navigate too. I think lots of people struggle with that stuff, particularly in that part of the acronym that's not the L and G. Asexual folk for example; one of my partners is a sexual. And, you know, we talk about things like conversion therapy, but we're not talking about conversion therapy for asexual folk who experience that from mainstream psychologists. It's not religious. It's, you know, it's far more terrifying than that, I think. As you mentioned to me earlier that the Bi+ Community Perth is group that I run and founded five years ago, we’ve; Duc Dau, Dr Duc Dau and I have written a paper about that group and how it's impacted our group members and the connection that they’ve felt. I think for them; particularly those bisexual folks who are in relationships that look heterosexual, it's really difficult for them to connect in the queer community but also in the straight community; there's not really a place for them. And there's some research that I'm working on with Dr Julia Taylor from Latrobe around the mental health of Bi+ folks who are in those kinds of relationships being much, much poorer than anyone else in the queer community.

Yeah, so for Bi+ folk it's really important, for nonbinary folk it's really important. While I was in Melbourne; I was trapped in Melbourne for five months during, because of COVID. I was involved in helping to organize a online conference called ‘Stand Bi Us’. And it ran for a week and it was a whole bunch of online events and I think that that was a really creative way for Bi+ folk to remain connected during a really difficult time, particularly those of us in Victoria. And we got a lot of feedback from people, particularly in Victoria, but from around the country. They didn't even know, there was such a thing as a bisexual community. They didn't, they didn't know that they could go to these spaces and find other people when they didn't have to explain themselves.

So that was really important, and I think we're really lucky, in a sense, to be in a pandemic during a time when we have technology to help us keep connected. I think that's been really vital. And I think, there was a lot of particularly in that kind of hard lockdown in Victoria, queer people in particular were breaking the rules a little bit, because we had to, for our own mental health. But obviously doing that safely. But yeah, the internet I mean; although people talked about being ‘Zoomed out’, it was actually a lifeline during that time.

MADDY: I'm hearing across the both of you, I guess this emphasis on technology or connections through technology. Which is really interesting because it does sort of defy what is traditionally known as, I guess, a queer space which is seen as like a space, a physical space. Bars, you know, pysical locations. And I think it's interesting because people don't really talk about social media being a queer space or being a space for queer people. And I think that's something that we're starting to see emerge a bit more clearly.

BRADEN: Yeah, and I think that's great. I think when you, just picking up on Misty’s point, I mean the LGBTQI+ community here presents in a particular way, I think, almost homogeneously. And I don't know if it does it intentionally, but it's a way I perceive it. And I think there's a real; a negotiation, and the negotiation of those rules that we spoke about, is really exhausting. So, I can go into a space and people might assume I’m that very comfortable there, very much part of that community. But the amount of preparation that has to go into, ‘Okay, how, who am I today’. You know, that kind of occurs in a way for people like Misty and I, you know, that may not occur for a whole bunch of other people.

And I think our communities here, the way we communicate or convey who we are isn't a welcoming space for people to feel that they can comfortably step into it without having to self-censor, without having to reconsider what they say, what they think, you know, and I think you can see that in some real key organizations in our community; that there's a clear rift between what should be of importance to our community, but also more fundamentally, who are *part* of our community, and I think you can kind of see that. So it's always an interesting, exhausting negotiation I think.

MISTY: I think just on that; I've become involved in a group called Rainbow Futures, recently, and I think the way that came about kind of tries to address some of those things that Braden was talking about So, it's; in the past Western Australia has had advocacy groups that have just been a group of people coming together to do the advocacy for LGBTI people, inevitably that ends up being for gay and lesbian folk and not really; interested in any other kinds of intersections or identities. This time, it's a group of people, a big group of people, forty-odd people coming together and saying ‘we need to do this, how's the best way to do it, who's the best people to do it. And so consequently, this steering group at the moment is actually quite diverse. Certainly. there are gaps in terms of Indigenous representation. But that's something that the steering group is going to be addressing as a matter of urgency.

And so we gonna start seeing a lot more; so the issues that we'll be looking at addressing, will be things that aren't typically on the radar. So, you know, things like conversion therapy and surrogacy, things that impact white gay men largely, aren't necessarily going to be at the front and centre of what we're doing. So we’ll be thinking about things that impact intersex folk; queer indigenous folk. And I think; that's a really important thing in putting together any organizations now particularly in Western Australia where we have, we have a lot of really strong queer indigenous folk; we have a lot of really outspoken ace folk, bi folk. You know, we can, we can do representation really easily, we just have to make that effort.

BRADEN: And how do we, how do we do that with; you know, if you think about queer Indigenous mob, you know, there aren't many of us who are willing to step into the space, and it's going to be a really interesting challenge and I think, I'm glad that Rainbow Futures are thinking about it because we can't keep calling on the same people and expecting them to show up. So it's gonna be really interesting model in terms of who's going to be, you know, accomplices for Aboriginal people in that work I think, so it's really great to hear. But yeah it’s really challenging work yeah.

MADDY: Something interesting that has come up in some of the previous podcasts – and I'm going off script here – is the need to, sort of, step outside of institutions in order to do work that actually represents the community that needs to be represented. And Rainbow Futures kind of strikes me as something that's doing that. Are you working with other institutions, or are you sort of, kind of, like. Do you have funding, are there ties that you're making between the other advocacy groups that you mentioned, anything like that?

MISTY: Yes. I'm a really big fan of ‘disorganized organization’ and, Rainbow Futures is that at the moment so, I love it. It's just a group of people with a bigger group of people that we consult with. And, yes certainly, part of the larger group of Rainbow Futures is people who represent organizations and group, so, you know, organizations like Living Proud have been very involved, the AIDS Council for example, and representatives from there. So,it's more of a collective than anything else at the moment. There is a view to moving towards a more formalized governance model, but againb that governance model will be as collective-looking as it possibly can.

There isn't any funding, at this stage, and I guess advocacy organizations traditionally find it difficult to be funded. But at a recent forum that we held, individuals in the community are very keen to throw money at this, because there hasn't been something like this for a long time in Western Australia. And I've been involved in some really; I guess, ‘outside of the box’ fundraising initiatives. So, I run The Little Pride Pin Shop, selling pins for five bucks. And all of the money from that goes to the Bi+ Community Perth and Transfolk WA. We can look at doing things like that to create an income. But we are interacting with government; but we're certainly not beholden to government in any way, shape or form, or any other organization at this point.

MADDY: So this actually leads quite well into my third question: Mainstream culture often represents queer community or queer culture as this very bounded, fixed group that is constituted by solid, fixed identities. It is advantageous, I think, for communities that are disadvantaged, marginalized, to present themselves as, you know, ‘We are this one thing’. Which I suppose is, you know, very similar to what you're saying, Misty about how, LGBTQIA+ issues are often consolidated into what is the most familiar or the most; seen as ‘stable’ identities: the gay and lesbian. How have communities that you studied, worked with or been a part of subverted this idea of having fixed identities in a fixed community?

BRADEN: Yeah look I think that kind of approach to political identities is one that's very familiar to blackfellas, so the idea that ‘we're all the same; we have homogenous demands on the State, and these are the things we want, and we want it now’. It's interesting now – only just now, so we're talking 1970s really – where that became a solidified thing with, you know, a collective political identity to get things done. I feel like we're only just now, in 2020, at the point where we as blackfellas are starting to talk to whitefellas about ‘Well, here's actually the specifics of our cultural groupings, and you know, I’m a Nyungar, but I’m also a Wardandi Nyungar, and you’re going to have to learn what that means now. So it achieves things, it is that kind of strategic form of essentialism that gets things done. But there’s points at which, we kind of have to go, ‘Okay, okay that was 101, now we're going to move on to 201, guys’.

In terms of how we've seen people subvert that, again now I feel like the arts, pop culture, social media has been really good at doing that, and I don't mean the kind of big high value production stuff. I mean people in their lounge rooms speaking out in a range of forums, and I think the fact that they exist and people are interested in their stories and they're gaining a lot of, lot of interest, a lot of momentum around their lives, their histories, their family’s histories, I think; when I think about you know, members of the queer aboriginal community; I think, they've almost jumped ahead. You know, in what would ordinarily be the typical kind of progress towards people understanding nuances in identity and they just said, fuck it; you know, this is who I am, here is my story, let me tell you. And I think it's really refreshing to see that we’re not having to take this cautious step by step thing; people are telling their own stories, their own narratives. To the world, and I think for me that's really wonderful to see, you know drag queens in remote locations; young, you know, thirteen year old boys coming out while they're at school, and telling that story.

Like, for me, as a blackfella, I never thought I'd see that. You know, I never thought I'd see that – I mean, I’d hoped it would but you know, I'm not that old. But I think it's extraordinary to see that people are taking their stories in their own hands and sharing them and I think that’s such a wonderful way, instead of waiting for Netflix to, you know, create an amazing story about it, they’re just doing it themselves and I think that's so powerful.

MADDY: That's fantastic. And that goes back to what we're talking about with TikTok and Facebook; this idea that the more people who have access to, you know, the unprecedented amount of technology that is around; the more people have access to telling their own stories and representing themselves which does a lot of work in counteracting dominant narratives of what a community is, what an identity is. Misty?

MISTY: I think, in activism, from an activist perspective; it’s actually really difficult to subvert binaries; just reflecting on that now, in the moment. I call myself a nonbinary, bisexual Anglo-Indian, creating all of these binaries from these nonbinary identities. And you know, I often, if I'm talking honestly about my identities I would say, maybe other labels suit me better: pansexual, agender, and Indian. Like, why am I saying Anglo-Indian, I'm Indian! But I presents as white, and so that makes more sense to other people. When I'm with my brother, it's less important for me to say Anglo-Indian, because he's brown. So I guess in activism though, to use the labels that people are most familiar ways helps to form community and connection, and people can see themselves in another person. If I start using those other labels, people can become confused and disconnected from that. So I think, yeah, activism makes it difficult to subvert those binaries. And yet, within those communities we do you see so much subversion, so, you know a lot of bi people will identify as queer; so that means, ‘none of your fucking business who I sleep with’.

MADDY: \*giggles\*

MISTY: A lot of, you know; I've heard, and in my research, that there are people who've identified as lesbians who are married to a man, for example; straight people sleep with people of the same gender, and call themselves straight, same with nonbinary. You know, ethnically it's a bit more complicated I guess, for me, but, there is, I mean, individuals are using the labels that they want to use, and talking as Braden said, telling their own stories in their own words and I think technology has really assisted with getting those stories out there. A friend of mine Lee Connie – he used to work for Equality Australia – he wrote a piece in; there's a forum called The Pin. I don't know if either of you heard of it, but certainly look it; up it's all about intersections and queerness. And they've written a story about, their intersections which are quite similar to mine. And it's just beautiful to be able to see those stories, more and more.

BRADEN: Yeah, and I think that’s a really important point. I mean I was reflecting on – this is going to seem like a bit of a tangent, but Michelle Obama's kind of autobiography. I was reading it going, ‘this is really engaging’, because, I feel like from an Australian black perspective, we’ve stopped doing that kind of work, that kind of narrative, writing for a while. And I'm talking about books, right, so I’m talking about books in particular. But there was something really gripping about it, because she was telling her story in a in a way that was; again, a kind of: ‘This is how I did things, everyone, and this is how I am and all of my complexity, take it or leave it, but this, you know, this might be of use.’ And I feel that we've stopped doing that, but I'm hopeful that maybe, as we've talked about, technology's kind of enabling that now. It was just a really interesting reflection that we've almost stopped telling narratives. I don't know, I feel like maybe there’s a self-consciousness about it, or maybe we feel like we don't want to speak out of turn, but that power in just being ‘this is who I am, this is my story’, I think it's really important not to forget because, as Misty says, you know, that there's so many layers about our own selves that we just omit because it's just too fucking hard to explain. \*laughs\* So I'm interested in how we do that, but it's been nice to see it, I think, people starting to re-engage in that kind of discourse I think.

MADDY: I think it's interesting that you comment on the book, and looking at, you know, current contemporary narratives. Because I think books, often; as narratives, are very; I mean linear. You know, it has a beginning a middle and an end. We can follow someone's journey into what they were to what they're from. And I think with technology – and there's research out there to support this – identity and narratives of identity become a lot more fragmented. Which again, subverts this idea of a fixed identity. And I think we're still really dealing and struggling with that; the idea that identity doesn't have to be fixed and stable. I think yeah, you're absolutely right that narratives are really important, and we're just seeing different kinds of narratives.

BRADEN: Yeah and I think that's crucial because, you know; it's not. My feeling is that for Aboriginal people, the narratives that are told about us, and even some of the narratives that we tell ourselves, are not that dissimilar to the African American kind of experience, where success is rags-to-riches, often, and I don't know how many times I've been asked by major media outlets to pitch a story about a student who's come from nothing, to really make it. That's the only narrative they want to tell, and you kind of think, ‘well, it's better than what it used to be’. But that's not someone; that's not a really nuanced way in which somebody's kind of, you know, become themselves. It's their own narrative and I think we need to get used to grappling with that, being OK with not understanding.  
And not trying to impose what it is we think people should be, especially with the Aboriginal community you know, there are very, you know; there are tracks that are well-trod, it’s either: you go down this way. But it's nice to see people just going, ‘bugger it: this is who I am, take it or leave it.’

MADDY: So my final question. And I think we've got quite a bit of time to explore this because it's a big question. There's a tension in queer theory and studies all of, or with queer people, between the need to dissolve binaries but also point out these us/them dichotomies. So, you know, you have dichotomies like monosexual/bisexual, monogamous/polyamorous, hetero/homo, cis/trans, ally or bigot. To me, I found this particularly important recently in response to Perth’s recently elected Lord Mayor Basil Zempilas’s transphobic comments on a radio program. In your opinions, how do you imagine and navigate the need to address the damage these binaries may cause while making room for possibilities beyond binaries?

BRADEN: Look, as you were talking, I was reflecting on probably not answering your question, but; I think. I look at this one example that really stuck in my mind there, and it's like; I feel a disconnect between the ways in which a younger generation would respond to this question and the reason why I say that is: as part of our work at Edith Cowan University, we engaged in a number of Pride events last year, when, you know, when COVID wasn’t a thing. And we went down to the southwest, and in the southwest of WA, it has quite an active, sort of, queer community down there. But one thing that was such a stark contrast in the regions compared to the city, was just the completely different ways in which young people were articulating who they are. I mean there were flags there that I'd never seen before, and I mean I felt so out of depth as someone who, you know, researches this, lives this. I was just so impressed by their self confidence and I was so heartened that in a region, a country town, there was pride and ability to be free and no self-consciousness at all. For me, that was a learning experience; I learned a lot from those young people and I think that was teally fascinating for me.

More broadly, I think the kinds of things that we've been pushing for in terms of undermining or subverting those boundaries, that those binaries, and thinking about how we get people to kind of, flex their thinking a little bit more about our communities, is: I just have a lot of hope in the way young people now are talking about their sexuality. And I mean, I'm coming at this looking at; from male sexuality point of view. There’s a softening of those boundaries said it's really pleasing to see, and I think it is coming from those kind of, the representation stuff we were talking about. But there's not a fear about people having fluidity in terms of their sexual attraction and sexual identities. And I think; for me that's so great to see because I think people of our generation are still very uncomfortable with that but, there's something happening in a broader community that I think is really great to see that. So, I feel like there's a softening of those boundaries around those binary identities, that I'm not privy to. But that's exciting, because I think it's coming, if that makes any sense. But maybe I'm just a bit too optimistic. What do you think Misty?

MISTY: I need it to be coming, Braden. \*laughs\* I take as many opportunities as I can in my work to explore things outside of binaries, for obvious reasons. One of the things that we did with the Stand Bi Us conference for by visibility week, was not just talk about ‘what is bisexuality’, and ‘here’s a bunch of bisexual people telling their stories’. But we tried to look at intersections of bisexuality; so we had sessions on being bisexual and nonbinary, for example, or bisexuality and family domestic violence. All these different kinds of intersections that we looked at.

My PhD research, I've tried to be as intersectional as possible and so, instead of just putting it out there for people to come and do interviews with me, I had them do a survey where they actually spoke about, you know, ethnicity, ability, age, so I've taken in my interviews a range of people from different ethnicities and backgrounds. I recently had a conversation with some folks at the United Nations about inclusion in the workplace, so they - I don’t wanna say who it was because, or what area it was – but they were talking about inclusion in the workplace, and I asked what they've been doing anything about bisexual inclusion in the workplace, and they’d said ‘Ah, we didn't; we don't really know how it's different to gay and lesbians, so we haven't really been doing anything there.

And I had to explain to them that bisexual people may be in relationships that are not same sex relationships, and so that's going to be different for them. And these are people who are working in the LGBTIQ plus space all the time.

I think, you know, you mentioned Basil. That was really awful. That whole situation is really awful. But it is interesting to observe the way, different community members and groups responded to it. There was quite a lot of anger and aggression, and, you know what, that's really understandable because that is warranted. But there was also a lot of kindness. A lot of firm kindness. And in fact, the way Transfolk of WA handled it, I think was just beautiful. It was, you know, calling him out on what he did and why it was wron,g but also saying this is an opportunity for you to learn and we can help you do that.

And I think that that is; really, really important in any kind of activism around the stuff that we’re looking at here. So Transfolk of WA has an education program that they can offer in these types of circumstances. I run a Binary Busting workshop that, you know, that is becoming increasingly popular which is nice. So I think it is really just about staying respectful and kind in trying to educate the community, because I think, even in the last five years, we've actually come quite a long way, I think, in understanding that it's not black and white.

MADDY: Again, I'm seeing this really, I guess, strong and optimistic, or perhaps, maybe optimistic is the wrong word, but it's a very nice feeling that things are changing. Particularly around binaries and boundaries. We are beginning to realize that fluidity is okay, and part of this is through technology, younger generations, and also I guess just a more flexible, flexibility in terms of advocacy and calling people in rather than calling them out. So, that's about all the time we have for today. Thank you so much for your responses and coming and talking to me. And thanks for everyone for listening. And I'm looking forward to the next one. Until then this has been In Queer Minds.

**END**