

Queer Hedge School 121120:

>> Rita: Hello everybody, you're very welcome to session 3 of dangerous ideas. And I want you all to know that Doris is singing to me, when Doris is singing there, that's actually me she's singing to, she was my big crush when I was wee.

So, this evening we have a chock-full programme for you, we have our last session with the lovely Dr Cormac, who we're all going to miss terribly and our first session with the lovely Dr Emma, so that's great. We have Sarah Clancy down there waving at us, beaming in from Galway, and we have our Michael and Kate and the lovely Thomas.

So, we've had some changes. Katie, the Tech Fairy, and St. Katie from last week, unfortunately couldn't stay with us. But she found us an even better Tech Fairy, which is her partner, Sarah, who you can't see, Sarah might come on and wave at us just so we can see for a second, there we are, hi Sarah, thanks a million. Sarah is going to be in the back making all the magic work!

So, I'll do a little bit of housekeeping first to say that the captioning, the closed captioning is, there's a little box, cc at the bottom of your screen and if you turn that on, you'll see the live captions. I really recommend that all of you turn that on, because it's great to be getting it coming at you both ways and it's extraordinary to see the job the live captioner does as well, Michelle just does such a great job.

I want to show you something we got last week, maybe Sarah will pop up, this was sent to us after last week's session which is amazing, from Orlagh O'Brien, and Orlagh was watching us online and did this amazing doodle, now I'm getting it a wee bit blurry my end, I hope you're seeing it more clearly where you are, but I just want to give a huge shout out, and thank you to Orlagh O'Brien for

doing this amazing things, look at us all up there in the corner, I'm going to stick Orlagh's website in the chat box and I would highly recommend you all check out her work, it's only lovely.

So that I think is all you need to hear from me, apart from thanking you, I want to thank you -- the feedback is incredible. It's just gorgeous. We really, really appreciate it. Really appreciate all the feedback and I am now going to pass you over to the lovely Michael, who is going to fill you in a wee bit on what's been going on, thanks Michael.

>> Michael: Hello, just want to say hi and a big welcome back to session 3 and a big welcome to all of our guest speakers, artists, Tech Fairies and everyone who will be helping us out tonight.

First and foremost, I want to say a huge thanks to everybody who has made a donation, we on our, by tonight our third session have raised 634 euro, so a huge pat on the back to all of you for helping make that possible. As you know your donations are helping to support the artists who are doing work with us here and who as we all know are out of work at the moment due to the pandemic, as the arts generally have come to a halt, so this is really important. Not only that, but this is also a phenomenal achievement, not only is it a phenomenal achievement, but we're also halfway to the target that we had set of getting to 1200 euro, so with that, I'm going to be posting the donation link again in the chat and we really appreciate your on-going support.

In addition, one person kindly set up a Facebook fundraiser, I believe it was accidental, but has been quite successful, so for that reason if there's anybody out there who feels like setting up a Facebook fundraiser I'm also going to post the link to do that in the chat, and by all means, work away, it's quite straightforward and easy to do. So, I'm posting that there.

The final plug, as you know we have a social media account, Facebook,

Instagram and Twitter, please follow us at [gayprojectirl](#) and you can always sign up to the newsletter on the website [gay project.ie](#) so with that I'll pass you back to Rita, thank you.

>> Rita: When will I learn! When will I learn to turn the mute off? So, thanks Michael, isn't that fantastic and amazing, halfway to the target.

So, I'm going to pass you over now to Thomas and Cormac, who are going to get straight in to this session. Cormac is looking again at masculinities, Thomas has been reading furiously and I'm just going to leave you to these two gorgeous fellas now to take us through, Thomas?

>> Thomas: Thanks a lot Rita. So, what we are going to be dabbling a bit into today with Cormac, and sad that this is your last session with us, I do hope that you can make a surprise visit another time in the future. But with the theme of today, good gays versus bad queers could you may be open up a little bit with an outline on that?

>> Cormac: For sure, good gays versus bad queers the trope for want of a better word, is something that we see emerging out of homonormativity and we were discussing homonormativity last week as an assimilatory phenomenon, whereby to briefly catch up anyone who wasn't here last week, where gay couples -- it's not just masculinities, it's across the spectrum, gay couples aspire and subscribe to the codes and scripts and lifestyle models of heteronormativity, and we termed that homonormativity.

So good gays versus bad queers, that binary starts to emerge then within gay communities or queer communities, whereby what we see are cultural sanctioning and approval and acceptance of gay relationality, gay coupling that very much models itself on heterosexual or heteronormative coupling and that's very accepted and that's the way we're told we should be, whereas the bad queers are people who cannot or will not subscribe to those lifestyle paradigms, for whatever reason.

And those reasons can be political, that people don't want to live that way, that they don't want to be gay married, even though they're coupled. It could be that they want to be in polyamorous relationships, but it could be reasons beyond their control. Like HIV positive or Bi aren't necessarily -- they're two things that aren't seen as fit.

So, what we see is that there's this kind of propagandisation if you like of the good gays and good gay lifestyle and that comes down from politics, right the way through. A really good example of that is the campaigns that we saw around the equal marriage referendum. All the campaign posterage was very much family orientated and the campaign rhetoric and discourse of that campaign if you like was very much about the neoliberal register, the family, making a family that would then prop up the neoliberal consumerist state.

When I looked at that campaign material, I have to state categorically I was a fervent yes voter, because I believe everybody in the country should have the same rights to the same structures, the queer question as we said last week would really be can we dismantle marriage rather than, because it's a tool that props up the capitalist state, but as long as it's going to be there everyone should have access to it.

But if we think about those campaign materials, and one of the key things that differentiates LGBT from the heterosexual community is who they have sex with. Yet there was very little sex in those campaigns. Those campaigns weren't about sex at all. They were family orientated; they were ableist. There was no disability presented, nothing about HIV positive men in there, when Ireland has one of the highest rates in Europe of HIV penetration in the gay male population.

So, what we were being presented with equal marriage campaign were the good gays.

>> Thomas: That's interesting, I like going through some of the comments here, will said adequately as well, he was happy for you to also highlight HIV positive people and this being seen as something that is a positive gay character as well.

>> Cormac: It's not something I'm covering in any of the book sessions on this, but the representation of HIV and HIV positive men in Irish culture and general western culture is one of my major fields of research actually, I have published a lot on that, so we would see HIV positive men being ushered out of sight, or out of public sight. Because it's all about being easily digestible to the mainstream.

>> Thomas: You're absolutely right, someone was mentioning last week, someone in the LGBT community would mind Bi people would complicate the LGBT moniker in that sense, so there's also misunderstandings in our community to misunderstand Bi people in that sense, they also in many ways don't fulfil the homonormativity that's set up for instance.

>> Cormac: I think, what we've got to - sorry I'm going to turn off the chat because it's distracting me, if there's a question.

>> Thomas: No worries we'll take some as they come up.

>> Cormac: Just let me know. Something we were saying earlier Thomas was getting married, monogamous coupling, getting a mortgage together, all those trappings that would be associated with homonormativity, in and of themselves they are not bad things to aspire for, in fact they can be seen as positive things for a lot of people, that's great, and particularly homeownership at the moment in this country is something that's beyond the reach of a lot of people and for lots of economic reasons.

So, I'm not saying there's anything wrong with those things, there is in the at all. The problem is, when they become state sanctioned and culturally sanctioned as the only way to be a gay person.

>> Thomas: Absolutely. That's why we want to come into, going to talk about when we for instance, we're going to talk about differences between urban gays and rural gays. So, could you maybe talk a little bit more about other places in

which homonormativity exists more than other places?

>> Cormac: Well I think what we've got to think about here is, to roll it back a bit, and to think about -- can I just ask Sarah tech to put up slide 8 for a moment? And then in a moment Sarah tech I'll be asking you in a second to put up -- hang on, I have to locate this slide, sorry.

Yeah, she just put up slide 8 for a moment and in a second, I'll ask you to go to slide 3. So if we just think about homonormativity and we spoke about hegemonic masculinity last week about this ideal manor ideal model of manhood that rises to the surface in any given era, and what we find queer scholars talking about nowadays is homonormativity, as a way of living, I wouldn't just apply this to gay masculinities, I would apply this to lesbians as well, is that over the last two decades it's become like hegemonic masculinity, in that it's this asymptotic, unachievable, unreachable lifestyle drawn along class and ethnic lines and is achieved by none but the very few.

From the research I've been looking at there's certain criteria that must be met to achieve homonormativity, even though you're never going to achieve it, but people are striving for elevated levels of disposable income, high end housing and homeownership, monogamous partnership and when we look at, particularly gay male communities, some leeway for playing together, the gym toned body with incumbent diet and fitness regime and then unspoken and open secret that we only come across on hook up app profiles recreational drug use. That's not something that would be said at work or whatever.

But I think to move beyond those more consumerist trappings, I would, one of the most crucial entries in this country into homonormativity I would argue is white Irishness. So, homonormativity just like hegemonic masculinity proves this impossible goal for most gay and queer identified men. Then we are into the realm of what the theorist Sarah Ahmed calls cruel optimism, whereby we're presented with this very aspirational lifestyle, this lifestyle that the culture

presents us through the lens of privilege and presents that as the norm that we should all strive for and in striving for that we do ourselves great harm. That striving for the good life is actually an obstacle to your flourishing.

So we move on to what you were saying thereabout different locales and rural versus urban and that's where I'll ask techie Sarah, sorry for the name -- yeah so what we are seeing really in the modern era, the queerness has usually been understood as an international commercially centric identity and that it's reliant on institutions and social spaces such as bars, clubs, websites, publications and drop in centres that are both market mediated and crucially Metropolitan. Which means that the places that queers can come together to commune and communicate and form groupings and solidarity and structures tend to be in cities. So, queerness has built up in the modern era around densely populated urban areas.

So, what we're seeing then is other structures, where we could have organised are denied to us. The second part of the slide there, the historical exclusion of queers from family and political life has meant in Michael Warner's words, Michael Warner being a very famous queer theorist, that non-Market Forms of association, so not commercially driven forms of association, that have been central to other movements such as churches, kinship, traditional residence. So, the commercial gay scene becomes central to queer identity and living. So, we've this overlapping or inter linking of the commodification of gayness and queer identity linking in with needing to live in a metropolis.

Which is going to set up lots of problems then for the exclusion of queers who choose or have to, as we discussed earlier Thomas in our prep today, there's some people need to stay in rural areas for a variety of reasons.

>> Thomas: Jobs, family, friends, they might have a closer and safer network out there than they would have for instance in the cities, numerous reasons for it.

>> Cormac: Think about, if everybody left the country who would feed the

nation? Because there would be no farmers. As we all know there are lots of gay farmers out there. So, there's this, let me find the right word -- there's a kind of disavowal or repudiation of queers who don't come to the city, for whatever reason. That they don't emigrate, when I talk about emigrate, I'm talking in the sense of -- sorry techie Sarah, can you just put up slide four there.

That there's this negative valance if you like attached.

>> Thomas: You're absolutely right, there's also coming from being an urban queer, you know there is a push for wanting someone who is rural, who is queer still as well and should be validated as queer it come out, because they are out in a setting where it feels like they don't have a chance for coming out because they don't have the same access to the same spaces, so you're talking about bars, it's as if they cannot live a queer life, that's a perception that you are ban queers might have for instance. A lot of urban queers do have that idea. Then it's that push, pushing on to a certain homonormativity in this case that they should also fulfil.

>> Cormac: Yeah, for sure. Let's talk about those pushes in various, the various strands we've landed on. First the push to come out, which I completely disagree with. I know it was a mainstay of the early gay liberation movement, come out, come out wherever you are, we think of Harvey Mill. Then we had in the late 90s certain groups of queer activists who outed public figures. Now that's a different thing if you're going to be a public figure who is homophobic and then you are caught in hotel rooms like all those American pastors and, evangelicals caught in hotel rooms with sex workers

But someone living in an urban or rural, even an urban setting that's homophobic, I feel it's wrong to push people to come out, you don't know their life, you don't know how they're living. By forcing someone to come out you could render them homeless. Let's not forget just because we have gay marriage etcetera that doesn't mean homophobia has gone away. That doesn't mean there still respect people out there who really hate us and hate what we do.

So that push to come out, we need to reign that in a bit and if people can come out, they will.

Then there's like we say the push to be part of something, and I think what Catriona Ni Laoire, a Galway scholar here, she's talking in terms of emigration in this quotation, this is my writing I've quoted her, but she's not talking just in terms of emigration out of the country, she's talking in terms of rural to urban, so someone from the country going to Dublin. And what I'm saying, in rural setting the lack of public and social queer spaces can disrupt or hamper an individual's formation and expression of their authentic sense of sexual self. Which kind of leads to a sense of disconnect, and it not only disrupts the formation of an authentic sexual identity, but in terms of the Emigre's dislocation, like there's a sense of, for people who move to urban centres, they have a sense of dislocation while they try to settle in and find their people and find their tribe. But there's also a sense of dislocation for the men who stay behind.

As she says there's a discourse of devaluation, shrouding the men who stay behind, even that term, you've stayed behind, as she quotes there, "Opposes a traditional backward rurality to a modern and progressive urbanism" with absent peers living a perceivably more exciting queer life somewhere else, the man who didn't move, the non-emigrant man is left behind, just by virtue of staying behind.

And I think what's important there Thomas, you might come in on this, is the perceivably more exciting queer life. When in fact we know that people who live in urban settings in Ireland now are putting over nearly about 70% of their income just to pay rent, so there isn't much money left over to have any sort of a life let alone an exciting queer life.

>> Thomas: It's very interesting, also we're talking about you opened up by saying we can't say that heteronormativity or even homonormativity might work

for some people, but not for everyone. So, and I like seeing the chat also because there are different people who are asking these questions about certain people, and tendencies for instance for certain people, lesbians prefer to live out in rural areas, that's a fun comment to bring out.

I like this idea that of course we all have lived experiences that are different. But within the queer community there's a bit of, not as much erasure, but it's forcing other people to live a certain style as you said based on the perceived idea of how fabulous for instance it is to live in the city.

>> Cormac: Yeah and where is that perceived idea coming from? That's what we've got to walk back and ask ourselves? That perceived ideal is coming from homonormativity, which itself is coming from heteronormativity.

Homonormativity as we said last week looks very much like heteronormativity except it's a same-sex coupling.

What the question we have to ask here Thomas is, who does homonormativity serve?

>> Thomas: That's a good question, yeah.

>> Cormac: It's a way of assuaging the general population, it's a way of easing their consciousness for the homophobic violence and oppression that has been visited upon queers in this country and still is, so therefore the culture presents, or demands if you like, this very easily digestible version of gayness, which is problematic on oh so many levels.

>> Thomas: That's true, we were also coming into mentioning how some, you can say right wing structures for instance are there to in a sense protect certain institutions in society from us and therefore it can kind of say that we seem historically, but unfortunately also contemporary, while you can look as other more marginalised groups as being also subjected to certain heteronormativity there's something about sexual minorities, and that is that we are often claimed as being non-existent and we can bring some examples as well for instance.

>> Cormac: Katie do you want to put up slide -- sorry Thomas continue.

>> Thomas: No that's fine, for instance we've all heard about Chechnya, I think that's how you present it in English, the local government of course there has through their incarcerations and institutional violence against queer people have claimed that it is not happening, all these horrible things are not happening simply because gay people do not exist in their view. A local government office actually, a local human rights officer said that she sees flies, butterflies, but she's never seen a gay man in her life and thus these horrible things are not happening. So, there's a range of brutal things happening to us.

In Ireland 20 or so years before that there was an easing of conduct, things people would be doing in same-sex conduct, it was something the state was trying to erase here in Ireland.

So, another example, it doesn't have to be as brutal, even in media for a long time for women it has been the whole idea of two women kissing for instance in media has just been an example of women experimenting rather than actual gay love as well. And then of course we mention bi in the community, so how do we make sense of all the societies trying to make us non-existent

>> Cormac: I'll walk us back to nationalism and aggressive hyper nationalism. Could you put up slide 5? I'm using Ireland as an example here and using particularly Ireland, Dev's Ireland, because that type of hyper toxic nationalism which in our case was tied in with piety, that's how we made a national identity we needed to distinguish ourselves from the British because we weren't that different really, so that's this national identity.

When you want to create this over-determined national identity, not only do you need an enemy without, you need an enemy within, we saw the Nazi party do that with the Jews, they were the enemy within.

I'm going to use Ireland as an example but you can find the roots of this in Poland, Russia, all the places we're seeing problems in. The entrenchment of a

largely unquestioned patriarchal national identity in Irish life that has its roots in the notions of the idealized catholic nationalist family. That then gets constitutionalised with Article 41.1 whereby the state recognises the family as the natural, primary and fundamental unit group in society and as a moral institution possessing inalienable and imprescriptible rights and antecedent and superior to all positive law. Myself and my students often debated -- I'd love if there was a legal scholar to come in -- what does that mean, the family is above the law in certain instances? Does that mean you could murder a family member that was threatening to disrupt your family? If you had a really good barrister to argue in court that it was for the good of article 41.1?

Anyway, what we see, the family is one structure of containment and controlling these bodies, I'm going to ask tech Katie to move onto the next slide, and that's going to -- so this idea of hyper nationalism as a way to be queer is to be unpatriotic. So that's one of the answers to what you were say something why do these things happen. Usually it's seen as working against national identity and queers are the enemy within.

So that then brings a certain amount of shame on to queers so we can say queer shaming then, from both without and within, and by within, I mean the internalised queer shame you're going to engender and manifest within yourself, from just living in a culture that tells you you're wrong all the time.

>> Thomas: Merely by existing in that sense

>> Cormac: Queer shame has a singular relationship with other moral principles, nationalist fantasies of moral principles and these singular relationships render moot many comparisons between queerness and other minority identities. In that homosexuality, because it's this unpatriotic thing, because it threatens to render abject the borders of the hegemonic male body and thus corrupt the borders of nation, it becomes parsed or unpacked under a different set of usually religious morals that are drawn along a binary of nonexistence or existence.

What do I mean by that?

So, with other minorities that are oppressed populations, there have always been moral prescriptions regarding how to be that thing, so how to socially perform as a woman, or a worker, or a patriot. But rarely do we see that it's said you should not be those things. But we've seen that with queerness over the course of history, that we said not just that there's a way of doing it, but that you shouldn't do it at all.

We see still in some death penalty for queerness in many countries, so the binary of existence or nonexistence. If you just want to move onto the next slide again, and we'll finish up on this. So, we see these moral prescriptions and they are particularly evident in the anti-gay campaigning of religious right-wing organisations around the globe, they mobilise the heteropatriarchal nuclear family cell as being in danger of destruction.

According to such groups predatory homosexuals armed with a hidden gay agenda who would turn children queer and usher in the outlawing of traditional family life, hence we should be silenced and, in some countries, eliminated. And this has a huge impact then Thomas on queer shaming, because you are living with it so often and for so long that we could really say it becomes part of queer identity, becomes part of the structure of queer identity, it's not something we ever get over or get passed but it's forever within us.

>> Thomas: You're right, a deep-seated feeling of not sorry I'm in the way but sorry I'm alive and sorry for being me, unfortunately.

>> Cormac: Absolutely. Then there is a positive spin, I see someone mentioned Roger Casement, that's a perfect example, but there is a positive spin, you are coming from Audre Lorde here, when you are in a culture that tells you it doesn't want you around and you shouldn't exist, and all those things, so we can look -- if there's, you're having a really bad day and all you can do is manage to get yourself out of the bed and down the shop for a pint of milk and a loaf and get home again, that can still be considered an act of queer resistance, because

you survived in an environment where they don't want you to survive.

So, there's hope, we need to bring hope, our discussion tonight has been a little bit grimmer maybe than last week, so we've got to imbue this with hope. Like I say, even getting the everyday done on some days can be seen as an act of resistance.

>> Thomas: Every day is an activism day

>> Cormac: Absolutely, there is hope in the air right now, news of a Covid vaccine, a would-be dictator is on his way out of the White House, I don't know. Maybe it's just because of pandemic and everything we have been all locked down for so long, but I am reading these as really good signals that maybe a corner is being turned and the shit show that 2020 has been is the tipping point and maybe we're moving somewhere better after that.

>> Thomas: That's gorgeous, Cormac thanks a lot.

>> Cormac: Sorry, did you say that's gorgeous or I'm gorgeous?

>> Thomas: Both, definitely both, no doubt about it honestly!

>> Rita: Stop flirting!

>> Cormac: We're both happily married men now.

>> Rita: That never stopped you flirting.

>> Cormac: It's true, it's true. Look I'm even saying his phrase, it's true, it's true.

>> Rita: You're mirroring each other, we'll get Dr Emma to comment on what that is.

Cormac, can I just thank you enormously, you have just been amazing.

>> Cormac: The pleasure was all mine.

>> Rita: A joy to work with and the brilliant fabulous news is we've booked Cormac for another session, when his book is published in March and this book, I have to read this, because it's a mouthful of a title, masculinities and manhood in contemporary Irish drama and culture. Or, acting the man! It's published by Palgrave Macmillan and will be out in March and Cormac is going to come and

do a session with us just on his book. So, we have that to look forward to and yes, so Cormac I'm going to say bye to you now very briefly. Bye, we love you.

>> Cormac: I love you too.

>> Rita: I'm going to hand over to Kate Brennan Harding for our Break for Art.

>> Kate: Hi everybody. What you saw me was frantically texting Sarah to rearrange the order of what we're doing because we're doing everything live today, hi all attendees thank you so much Cormac. I'm delighted this evening, delighted every evening, but really delighted, I have not met Sarah yet and it's lovely to meet Sarah Clancy in a virtual sense and on this platform and this dangerous idea. She is one of Ireland's most vibrant and exciting poets, three published works her moment recent the truth and other stories you can find on salmon poetry, beaming in from county Clare, Sarah thank you for joining us.

>> My pleasure Kate, really interesting to listen to Cormac and meet everyone. It does almost feel like we are in a room. If Cormac is still there, I was messaging Kate saying I would be arguing with him if we were in a bar!

>> Kate: I was doing oh to be in a bar, but also, I love that sense of absolute conversation where you change each other's opinions, we all miss that and I think that this space is kind of giving us all that sense of community. Sarah you had a bit of fun today, we were originally recording your poems outdoors because I wanted to bring the outdoors into proceedings, but a little bit of wind and your dog got in the way isn't that right?

>> All sorts, that was about the fourth time I recorded it, so I live in the middle of nowhere, so there could be actually nobody around, we mightn't see a sinner for ages, it was like central station, the minute I went outside to try and record my poems, neighbours were down to ask me would I help move a boat, the dogs were down, the postman was down! I was just going I actually give up, by the time I was finished I was frozen as well, white as a sheet, here we are reading them wrapped in a rug, you can't see the bottom of me but I'm reading them nice and cosy from the upstairs box room

>> Kate: I love it, I think with spoken word and poetry in this setting it's lovely to do it live. I'm going to ask you; you've changed which are you doing.

>> I changed -- the hosts nightmare when I was listening to Cormac speaking I was thinking one of the things I was thinking is how, there's a real upside to being queer, being out in the world being queer, because when you are out in a straight world being queer you usually have two options, if the straight world isn't suiting you, you can find somewhere else to go. So this was a poem, a find somewhere else to go or someone to connect with you, this was a poem, I was on the most miserable holiday I ever was in Malta, no offence to anyone from Malta, I was in, we were surrounded by elderly Germans who were stabbing each other over sausages at the breakfast table, I was on my own, it had been a really cheap package deal, I wrote this poem about the night life in a bar there. It's called convention, it's a poem about being saved by an extremely camp queen man from the utter direness of heteronormativity on a night out, and it's called convention.

The guy in the corner enthuses that the chief source of contamination in any bin is -- in any kitchen is bin to counter and vice versa and he's grimacing knowingly at the waiter's slim hands as they deliver one more bottle of cheap tranquiliser, an old doll sitting next him isn't listening she's busy explaining she suspect religious she is nonetheless a spiritual person, a few more laggards gathered at cheap plastic tables, there's a wind kicking up big time against thin plastic walls not made for this weather, and the waves in their storm force crashing below us, refuse to have anything to do with our cluster of hot air and bluster in this cafe bar where everything comes with chips and is accompanied by hits even Elvis wouldn't be seen dead listening to. An old queen in the corner winks at me and says hey there sisters, this one's universal, slim picking his wink says, I have to agree, though I'm not really shopping but my new found companion across the stable is decrying the state of the current light market, he's bemoaning the Chinese resurgence in manufacturing saying they wouldn't know light if it hit them in the face and I think the boats in the harbour are sparking like 100 Chinese lanterns but I don't mention it, I just watch them, while another would be what he isn't is explaining that the guy who thought up post its is worth a

fortune but good fortune like that isn't to strike every day so his motto is to wait and watch everything ... and now the queen from the corner takes my elbow and whispers now he from the back I'd my eye on you, but the buttocks were a disappointment, a bit too fleshy more's the pity. If I had to name my one fantasy it would be Michelangelo's David, oh he's such a cold bastard but come on sweetheart we're leaving, thank God for deviants and queer life and the mini bar in my room. And I'm with him to the night, to the sea front, arms linking and we're drinking, neither of us giving two fucks for convention.

>> Kate: Oh, yes, I absolutely love that. As you were reading, I was thinking about the amount of times I've been on holidays and have found the spots, you know it's the wink or the look, you make friends. It brings me back to what we were talking about earlier, around rural queer life and you are living rurally, and you're queer and how does that, how does your queer identity fit in with your rural identity and how does it inform your poetry?

>> Sarah: There's three or four different questions there, the first as I mentioned to you earlier on, I was very late realising that I was a lesbian, I had many many relationships with men, but don't quote me on that one! From when I was young, and to be honest, even when I was in school, I was quite sheltered, I was the youngest kid. My mother worked in a notoriously gay book shop in Galway Sheela Na Gig's and I still don't think I knew what a gay person was which was an odd way to grow up.

I was absolutely obsessed with horses everybody can forgive me now, if you look at horsy women there's not much different between lesbians and horsy women, so I didn't really feel I stuck out. I suppose I felt, we were all going around striding around the place in vaguely mannish ways so I didn't really feel that different growing up, it was a rural background and that. But it really was much later that I started to understand my own sexuality.

It's not to bring everybody down this evening but I think I had the quintessential Irish experience of having experienced child abuse as a young person and that

really distorted my sense of self or who I was or, you know the kind of core of my identity, so it took the years, the years it took me to refine that, it took me those years to discover I was queer as well, so there's some advantages to having really learned that later and I suppose that meant the kind of teenage insecure years I wasn't dealing with it, I was probably reasonably secure for other reasons. So, my background was quite rural, to a certain extent I have come home. Though I'm in Clare I'm only down the road from a lot of places I would have worked with horses and that.

But I'm here living with my partner, related to local government Clare is hyper conservative, they are all going to kill me for that now. But it's extremely, it's GAA, the catholic church, really good, a lot of good things about Irish rural life are here in Clare and it's quite diverse but at the core of it it's a very conservative community and I do run up against it, but the things that I run up against in a way are just being myself in those spaces, just sitting there, that to a certain extent I discomfort people without knowing I had done it

>> Kate: I had written it down here, I have lived in rural settings most of my adult life even though I am a dub, I feel my visibility is a political statement, each place I go into, in Clonakilty or Loughrea, me being advisable is that political statement for me, I love it, I relish it, I want to be the queer, I don't get, oppressed by it. On occasion but I like making that political statement about just being me. Will you introduce your second poem for us please, I don't know what one you are going to do now?

>> I'm not behaving predictably.

>> Kate: I love that.

>> The second one, a lot of the poetry that I write is quite political, it's almost, you can almost class some of it as propaganda, almost she says pretending! But one of the, this is a poem I wrote a good few years back around the time of the marriage equality referendum, because we kept on getting the proclamation quoted at us about cherishing all of the children of the nation equally, while I echo a lot of what Cormac was saying about the referendum, it wasn't my

political campaign, although I was heavily involved in it, getting married wasn't the issue for me about being queer, there were a lot of other issues.

So, one of the things was that it made me start to think, I know I said this to you this morning, one of the reasons I think I didn't have to deal too much with being different from being queer was I was too busy dealing with how Ireland treats women! They didn't give me any time to deal with being queer and this is a poem kind of about that, but also a fine big rant. You could keep adding to it, you could keep adding, you can all add your own verses when I'm finished, it's called Cherishing for Beginners.

Cherish the meek
cherish the ranchers
cherish the guards
cherish the bankers
cherish the virgins
then ride them and cherish their sisters,
cherish tax exiles and entrepreneurs
cherish the rewards of intergenerational privilege
or if that's too hard for beginners
sure, cherish the Rose of Tralee for starters,
cherish the goal and the point and the foul
cherish the priest's dirty sheets
but not the woman who washes them,
don't mention her
or what she might need,
go on and cherish the IFSC
and its type of laundries-
those ones are fine, they are grand sure.
Cherish Them.

Cherish the men
because they couldn't help it
if the women and girls went and fell pregnant,
cherish the foetus, the heartbeat,
but not the person it's in
then cherish the small graves
in their undisclosed wastelands
cherish the shovels
and boot soles that dug them-
let there be no doubt about it-
Yes, We Can!
cherish the children
if they're from the right class
aren't travelling people
and are not for god's sake
seeking asylum,
don't forget too that we must
cherish the mute
and cherish the sheepish
but hate those in need,
worship Fr Peter McVerry himself,
go ahead make him an icon
but don't hear what he's saying
about anything.

Cherish the poor
for how you can use them
to frighten those who are just one rung above
cherish the people
who learned early and often?
what happens to those

with big mouths,
cherish your local TDs,
and the crowd in Listowel
who didn't care that he raped her?
sure, wasn't he one of their own?
Yea cherish the rapist,
why don't you?

Cherish the golf course
and its sprinklers
sure, Irish Water will save us
cherish piece work and internships,
and zero-hour contracts
aren't you lucky you have a job at all?
Do you not remember the coffin ships?
and are you not grateful?
Yea cherish your own exploitation
cherish the school board,
for our lack of gay teachers,
cherish women's place in the home
then cut their allowances,
sure, they don't deserve them
having all of those children
repeat after me- Cherish Privatisation;
and if you don't then you better learn
to cherish the knock on your door
in the morning.
Consider this a warning.

Cherish Dev and Pearse
and blood sacrifice

but don't mention James Connolly
who said until Ireland's women are free?
none of us will be, most of all though
cherish outsourcing and remember
your call is important,
you too will be cherished equally
if you can afford it
as soon as an operator
becomes available
which may well take
another hundred years.

>> Kate: Unreal, I love we're getting gorgeous messages, loving the tone, what a poem, I think what's gorgeous about this, every week when we have a Break for Art, we have something completely different. You have just offered something completely different again, that's gorgeous.

I want you to very briefly talk about, I wanted to bring up the, you talked this morning with me about coming out, after realising that you were gay, coming out and finding a place that wasn't for you. That you found it difficult to find your community.

>> Yeah, I did. I would say to a large extent, I would say some of it was probably insecurity, but also, I didn't find -- when I did try to venture into queer spaces and that, in Ireland I didn't find them at all welcoming, I found them really difficult places to be in. That could have been because I was an ass hole, you know, you never know, there's not always one side to this, but in terms of, there was no way to be tentative about it, there was no way to go, is this okay? Do I go here? There was no real way, it wasn't acceptable to anyone, and while I can understand that as in people celebrating being out, it didn't leave a lot of room for someone not certain where they stood or someone going would I be safe here? I would say the exception to that for me was slightly older gay men, always, they would always kind of mind you and take you under their wing.

But I would say that I have never had a queer community of women, and still haven't, and I have huge -- huge is an over statement, but I have a lot of circles of friends but I haven't had or felt at home in those queer spaces, because I felt really in some way that it was only one aspect, one part of an aspect of my identity and I needed to limit myself sometimes to be there. That I was too much or too loud or too something, you know?

>> Kate: I get that, we have very different experiences in that I came out so young and I just was drawn to everything queer, but one of the things that I've noticed in my life is that when I came out first as a lesbian I dived straight into, no pun intended, lesbian culture and all my, I've lesbian family is what I consider now. But then as I got older, my late 20s and 30s, I now have a full plethora of gay male family, it was like I felt I had to split my -- I couldn't be friends, like I went through a phase, I can't be friends with gay guys because I am a lesbian, then I discovered really what queer is to me, queer is all of us. Like Jaime Nanci was here last week singing and that, I want to use the word deviance I like using it in a subversive way, but finding ourselves.

But we're running out of time, so Sarah, I am very excited for this last poem that you're going to do, my partner sent it to me, I love it. It's a love poem will you introduce it.

>> I will of course, I better read this poem I was planning to so in that case this is a love poem, it's one I wrote a long number of years ago, everybody loves it, my partner Anne doesn't love it so much because I wrote it years before I met her so she calls it the fucking mermaids for everyone who's here. So, this is a poem called ringing in sick to go mermaid hunting.

Once when I wasn't, I called in sick for the evening shift
and went instead to meet you at Raftery's in Kilcolgan,
so, we left your car there and I drove south-west
down the summer solstice evening, hitting for the coast
we squinted through sunglasses at Ballinderreen and Kinvara

but didn't stop, turned for Fanore at Ballyvaughan, you leaning back
feet on the dash singing along to the Indigo Girls and Johnny Cash,
asking me where we were headed, but messing about,
I wouldn't say, I told you on a day like this, trust me
it will all work out: we're going mermaid hunting
and the signs are good for catching.

There were no mermaids though, at the pier before Blackhead
just one dolphin doing her bit for inter-speciel integration
she came in waist-deep to meet us and we were charmed,
and drenched. From behind wet hair you asked me how
I'd known and in my stupid humour I said oh you know
I had my people call her people, that's how it goes,
this event was arranged for your pleasure dear.

You pushed me backwards off the pier then jumped
yourself and our dolphin circled as if she got the joke,
spearing herself four feet skywards above our heads
then vanishing beneath. Us two fools, we swam through seaweed,
feeling elemental and amateur, you're half fish you said,
yea but I've caught you this time.

In Lenane's at dusk we had chowder, and a pint,
I sat with salty skin and hair and when you joined
the jobs-worth band to sing 'The Dimming of the Day' for me,
you made every hair on every sunburned neck there stand.
You slept then as I drove but I woke you in Kilcolgan to send you
down the Craughwell road. Me? I hit for home, but parked
instead at Whitestrand beach, on the longest evening of the year
too full of everything to go inside just then.

>> Kate: I think everyone has had a moment like that it's gorgeous. Thank

you so much for joining us Sarah.

>> My absolute pleasure, thanks for having me and thanks for putting on such a fabulous event.

>> Kate: Rita I'll hand back to you.

>> Rita: I turned on my mic. Sarah thanks so much, that was only gorgeous, I loved all of that, really, I just lost the title of your middle poem.

>> Cherishing for beginners.

>> Rita: Oh flip, that's powerful stuff, great stuff.

>> You can all add your own verses anything else you want to cherish to the end of it!

>> Rita: Thanks so much for being with us, now I'm going to hand you over to our Michael who is going to bring us into the break. So, the break is normally five minutes but it's a little shorter, we've only got a four-minute break this time. Michael it's over to you.

>> Michael: Thank you Rita, I'm going to just very quickly post these links again, and a big thank you to everybody who has donated since we started this session, we really appreciate it. We also have a special request, so The Gay Project is running a media campaign in county Kerry and rural Cork over the next couple of weeks, so if you're in those areas, keep your eyes out, I'm actually from Kerry so it's a special thing for me, I'm delighted and it was also really good listening in to the conversations around more inclusion for rural queers and it's something that's very close to my own heart so I'm delighted to be doing this work.

But in that we are hoping to find some ambassadors in the region, in county Kerry specifically, out, proud, kind of gay men, GAA players or well-known figures. So, if anybody has any suggestions or thoughts about who you think might be a good fit for that, please fire away, we're kind of doing some brain storming at the moment and trying to figure out who might be suitable so we'd be grateful to get your thoughts. So, with that, I'll just post those links like I said and thanks again.

>> Rita: Thank you Michael, Sarah we're going to go to the break and if Sarah, tech Sarah, not poet Sarah would run the Janelle Monae video, enjoy.

(short break)

Rita: Wow Janelle Monae, I love her, I just think she is the queerest thing about the place at the minute and that's a particularly powerful piece for the times we're in. And all that's going on, isn't it great, we have to mention, isn't it great we're getting rid of himself, is he number 46, is that what he was? 45. Number 45, delighted to be rid of him.

So, I am delighted now to introduce you to Dr Emma Hurley. You'll have seen Emma's biography in the e-mail that you got and Emma is here to talk to us about psychology and really what happened ...

>> Emma: What happened indeed.

>> Rita: So, Emma I am going to let you introduce us to what you're going to talk about, then I'm going to come back to you with some questions and certainly you can pop questions in the chat if we can get to them. So that's over to you Emma you're so welcome thanks for being here with us.

>> Emma: Thank you, great to be here, and I suppose I want to open this talk with a caveat first of all that we're going to talk about the historic context of how experimental psychology began, how it fed into constructions of queer identities as either criminal or pathological, and how that shaped how queer, LGBTQ+ people were treated from that time on.

So, if you just bring up the first slide there please Sarah, it will kind of put it in context for us. So what this slide is saying, almost any theory with a long enough tradition is eventually subject to a process of de-historicization, what we are saying is that the language that we use now to describe norms and what's normal or abnormal has become ingrained so that we take it as a given, I found Cormac's talks around this very interesting. We were talking about

heteronormativity and homonormativity. And it's from that kind of construction within psychology and the zeitgeist of the time in which psychology was born, that that language has emerged, and I think sometimes when we're swimming in a certain kind of water of discourse, we're not even aware that we're reacting to or immersed in this kind of language.

So that if we want to own who we are, if we want to take ownership of who we are, our own identities and how we identify, we need to understand how our identities were constructed from the outside to begin with. I say from the outside, as a psychologist obviously there's sort of a collective consciousness of how psychologists have constructed queer identities in the past.

So how did it happen is what I want to look at today? So, you might bring up the next slide Sarah?

>> Rita: Emma can I interrupt briefly to ask you if you wouldn't mind reading out the full contents of the slide for us for those who might have difficulty reading it, because it can be tricky on us thanks a million.

>> Emma: Of course, I don't have many slides for that reason, but yes, I can of course. So, when men, although I'm halfway over my own slide, I don't know about you. But when men become conscious of psychological processes of which they have been unconscious or half conscious, not only are they on their guard against the exploitation of those processes in themselves and others, but they become better able to control them from within. So, what that is saying, is that when we become aware of those processes that I was just talking about, of that water that we've been swimming in that has been constructed in the past, then we can better deal with it and tackle it and deconstruct it, okay?

So, what I'm going to talk about is what was that zeitgeist? What was the water that psychology was swimming in back then? And psychology is a very new science actually. It began or the rumblings of it began around the 1850s and it was in 1859 that Charles Darwin published on origin of the species. So

experimental psychology started in Germany in Frankfurt and was caught on to and caught fire in the UK and the US in particular -- sorry my dog is really distracting me here, she started to walk around, she's been calm all day.

So, psychology really wanted to be considered a science, had a chip on its shoulder, it wanted some kind of structure around it within which we could consider and examine the human condition. And evolutionary theory provided that basis. So, what was evolutionary theory about, what was it telling us? Evolutionary theory was telling us that it was the fittest of a species that thrived in an environment, so the survival of the fittest was about how well a certain individual of a species could adapt to its environment. Sorry I'm going to have to let her out

>> Rita: While Emma's letting out the dog ... there she comes, she's back with us.

>> Emma: So, this idea of fitness and its inherent meaning in that would be that if some individuals in a species were fit then they were superior to other individuals within that species. And within that environment then we also had the people with power, particularly in the US and the UK and other, as Cormac again pointed out, colonised countries in particular, were white Protestants, and these were the people who were in academia, these were the people who were carrying out these studies, educators in Stanford, psychologists in Stanford, statisticians, a guy called Galton, who was Charles Darwin's cousin, started to look at how we might measure mental processes in humans.

And the idea behind that was to identify the fittest, but also what would have been described at the time as the feeble minded. That was a catchall phrase, again when we look at identities and language and when there were certain words for certain things like buggery and sodomy as a behaviour rather than homosexual as a way of being. So, these actions were to begin within Christian faiths for example considered to be deviant and wrongful behaviour, then became viewed as being criminal behaviour, particularly when it came to men

and how they manifested that behaviour because it was seen to be more tangible somehow when Victoria for example just didn't believe that women could have sex with women.

So, there was a lot of invisibility of certain queer identities. Trans for example was considered to be an extension or lumped in with homosexual behaviours. So, a lot of these identities were invisible, it was just this general language of deviance that was used to describe it, and people like Galton, Lewis Terman, like Lewis Terman is credited along with Binet along with others for developed the first tests of intelligence for example and we're still taught that in psychology today.

So, they came up with this idea of being able to measure all of these faculties in people and the objective of that in the US at least was to weed out the feeble minded into asylums. So, Sarah if you can bring up that slide with the normal distribution on it for me there please? I'm just going to explain what that does exactly.

Okay let's stop there for a second, so one of the errors if you like of the researchers at the time was this very simplified idea of genetics, so the theory of evolution inspired experimental psychologists, the general consensus being that we born from innate capabilities, faculties that we had inherited from our parents. It followed based on Darwin's Theory of Natural Selection that humans that thrived in their environment were superior. The basis of this argument was Mendelian. So Mendel was a monk who had done lots of studies with peas, you may have even done it in your junior certificate biology class some of you, he took different coloured peas and he cross bred them and he found that you get consistent outcomes, so you could say that there were going to be four green peas and four brown peas if we cross bred certain peas and so on. Indeed, we

can still see that expression in terms of genotype and phenotype in terms of eye colour for example, so that very simple genetic expression still follows.

But at the time psychologists and other researchers believed that heritable traits, psychological traits rested on a single gene, so that to be considered superior or inferior must be captured in this one small single gene and be passed from one generation to the next. By blew open a conversation in terms of genetics and eugenics about who could or couldn't claim to be, claim space on the planet in effect.

So, the term gene wasn't coined until 1905 by a Danish botanist called Johannsen. Therefore, white Protestant men generally, women were considered to be emotional and not terribly capable, women still didn't have access to education, certainly not third level education, they were more successful and therefore more intelligent than other humans. This intelligence was fitness. So, these things became collapsed in this conversation, okay?

And they just had to prove it. So, if you bring up the next slide Sarah. So, Galton, a cousin of Darwin and a guy called Lewis Terman decided they wanted to measure it or come up with some kind of measurement for this idea of intelligence and adaptability and capability and superiority or inferior tea or deviance from the norm. And Galton hypothesized that you could measure it in the same way that other things were measured like blood pressure and so on, if we took many many measurements from many many people we would come up with this normal distribution. I don't know if you can see that, it's actually on my screen at least it's actually hidden -- but this normal distribution actually provided the basis for measurement in experimental psychology for years and years and years to come.

What they did with that normal distribution, they measured things like intelligence, things like personality, and if you fell outside the norm. So, the

norm fell within 68 percent of the central tendency of that distribution then you were deviant or abnormal. And these tests were madly culturally biased, some of the questions on the original test actually asked people how big was a tennis court, how many tennis courts could be fit into X, Y or Z. If you think about the situation in the US at the time, so we had a lot of Irish people had moved to the US and talking about the end of 1800s, beginning of 1900s now. And some Irish settlements like Boston, large populations of Irish people in Boston and so on, but generally there was considered to be this separation between Anglo Protestant settlers who had arrived on the May flower and so on and their descendants and anybody else. And that included indigenous populations, people of colour, there still existed at the time even though slavery had been abolished, we still had Jim Crow law, segregation.

So, the language that's used when you read these books often talks about things like race. But race and class were totally conflated in those conversations, there was an assumption that if you were from the lower classes you might be a person of colour, you might be an indigenous person, you might be Irish, there's cartoons from the time depicting Irish people as having simian features and so on, you might be Jewish, and within that conversation when we're talking about people like Terman and so on, what a lot of people don't understand or don't get is that this was a conversation being had not just by conservatives and capitalists and people who wanted power, but by people who considered themselves to be liberal and wanted to care for and look after people.

So there was an idea of these lesser types of people not quite having the faculties to fend for themselves and how would we mind them and so we would test these people and put them into asylums, so there was a very broad brush, this could have been people with what we would now consider to have mental health issues, people with epilepsy, people with homosexual tendencies, people who would identify as trans, people who were criminal behaviour, all put into the same space.

From that then you had people like Marie Stopes for example who developed planned parenthood and we look at that now and we go, giving women access to contraception and so on is empowering. But there was an element of eugenics to that conversation from her and others at the time, which was around controlling certain types of people who were not superior, who were considered inferior, who were taking up space and these studies and research and so on first talked about at least in the UK went over to the US and then picked up in Germany, not surprisingly. And that eugenics movement was a common conversation that was being had, an accepted conversation that was being had.

So, we had this movement in terms of perceptions of queer identities from criminal behaviour, to a physiological genetically heritable trait in the person. And psychologists at the time at least thought that was an advancement in thinking. So, we no longer thought it was a series of criminal acts or disgusting or deviant behaviours, but rather some kind of glitch in the genetic makeup of someone that was physiologically inherent in that person.

So, what would you do about that? There were various theories about what people would do about that, in terms of eugenic solutions to that, and various solutions were floated in the US at least, including euthanasia of those people. They decided to pedal back from that, a massive sterilization programme across all of these groups of people were carried out in the US, South America, Scandinavia, in the UK and as I say, then picked up, Hitler invited academics over, researchers over from Stanford and California to head up and give information about his T4 programme, and Hitler, I'm going to end at this point I think maybe for a moment, Hitler's T4 programme was about weeding out the inferior from the German population. People dobbing in members of their family who were short sighted, who were homosexual and so on. And the language that was used, they murdered over 40,000 people in that programme alone, and so it continued.

So, I just wanted to talk about -- we've gotten quite dark here I realise. But I just wanted to talk about the conversation and the discourse and the fact that people then at least based on the science that they were aware of, were doing what they thought was in the best interests of society as a whole, and it wasn't just conservatives or very right wing or nationalist people that were engaging in this conversation, this was a conversation that crossed partisan divides, the language we would now use, a bipartisan conversation.

>> Rita: What really interests me about that Emma and we've chatted a wee bit about that, is that's the way it went. But it didn't have to go that way. Am I right in saying? That there were thinkers who were presenting a different view, but this is the view, this is the reality that we got. But that wasn't -- it might have been different. So, what else was around in the water, that was giving a different perspective to that? But also, I have to say we are fast running out of time. We've got about seven minutes left. Until we wind up. But we've got you back next week to talk more, but I'd love you to tell us a wee bit about who else was around in the early times of thinking that was -- that wasn't this notion.

>> Emma: Yeah, I think it's interesting that, like we're all here, none of us are stupid, we all have an inkling or a sense of the role that psychology and psychiatry played in our lives and in the lives of our friends and people who have come before. So as I say, the experimental school -- today we maybe just stick with this, as the beginnings of this conversation and pick up what sexologists and others had to say about that and maybe talk about the 50s and 60s and so on, the Kinsey report and Shere Hite's report and so on in the next session maybe what do you think about that?

Okay, so of course the other side of psychology was psycho analysis, which looked at, so Freud burst onto the scene in the beginning of the 1900s, was very active around 1914 to 17, and he characterised homosexuality as a stunting in psycho sexual development. I'm sure many of you are familiar with that theory, that somehow, we're all developmentally stunted, we haven't quite managed to

get past our Oedipal collection or Electra complex, we still want to kill our father and marry our mother or vice versa.

And what's interesting about this, is this sort of, again the water he was in was Victorian times, very prudish times the turn of an ankle used to make people swoon and so on. Here was this psychoanalyst talking about sex quite openly and saying that everything, all of our drives were sexually motivated and that homosexual and queer identities were deviant behaviour that could be treated in psycho analysis, and that opened the door for things like conversion therapy.

So, we have a lot to make reparations for and own. But the only way that that can be done, I think at least, is if we make manifest that water that people were swimming in and how that happened. Very similar parallels between then and now in terms of people's perceptions of what's going on in terms of competing for resources, mass immigration or perceptions of mass immigration. So, in the US there was people were afraid and worried about mass immigration from the Mediterranean in particular for example. And we had to control populations, this was the language that was being used and of course we now had this origin of species, this scientific endeavour that we could ground further investigation and research into the human condition, and what would keep us healthy as a species.

>> Rita: Yes, and it's, we know now, well certainly what I know now is that's not true.

>> Emma: No, and the conversation moved very, very slowly, over many, many decades to the conclusion now in any reputable psychological association, the term that's used is the queerness and homosexual and trans identities, bi identities, are compatible with mental health, that it's just not a thing.

>> Rita: Yes. And how that then plays in, so we had this kind of like 150 years of psychological thought in that we are somehow flawed, or we have this idea in the world that there are some people who are flawed and some people who aren't.

>> Emma: Yes, very dichotomous, very polarising.

>> Rita: How then, this is what we'll talk about next week, maybe we'll touch on it briefly. How then does that come into our own communities in terms of how we "other" other queers.

>> Emma: I think you've hit on something there, the intersectionality or lack thereof in the conversation. It was very much them and us. But us was queer people, people of colour, working class people, that's intersectional right there. The people who were "othered" are the people that we now find in those spaces I think, and we can learn a lot actually from that time and that othering and the way that, the language that was used to de base people, to call them deviant, abnormal, disordered and so on, and check in with ourselves and see are we being our best selves in our own community, yeah.

>> Rita: We're going to talk much more about that next week with Dr Emma, we're going to talk about pride, no?

>> Emma: Pride and prejudice yes.

>> Rita: Pride and prejudice in our own communities. And with that I am going to bring us to a close, I can't believe how fast the time goes. It just flies in. I want to thank, really everybody who goes to the trouble of logging in and being with us you're making it, really, the contributions from you are making it. Our biggest number tonight I think we had 75 online at one point. And that's not including the hundreds of panellists that there are.

So, I want to thank Sarah Clancy so much for being with us, Sarah you really brought such wonderful views to us and of course the lovely Kate Brennan Harding doing a fabulous job. Mike, one of our main men, thank you. The gorgeous Thomas, thank you. Dr Cormac, I love your Doktor, thanks so much Cormac. Techie Sarah you did a fantastic job. We'll also thank Michelle who is our captioner this evening for doing a great job. And with that Thomas, you can turn us off!

>> Thomas: Bye everyone, thanks, hope to see you next time.

Session concludes.