

A queer outlook

Juliana Claassens*

The other day I was watching an episode of the American music-comedy-drama Glee with my daughter. The episode in season 1 in which the members of the singing club, a strange bunch of high school kids who do not fit in, fringe figures, cheerleaders, football players, of different genders, ethnicity, sexual orientation and a guy in a wheelchair, all dress up like the characters from Lady Gaga's music videos.

As I was watching and enjoying the artistic dances and beautiful music with my daughter, I thought to myself what a wonderful way this episode was to explain the importance of a queer outlook. How to question and challenge fixed structures that are seemingly set in stone, in the biblical text and in society, in terms of gender identity, ethnicity, sexual orientation and disability, as Sean Burke so aptly puts it, "so that more people matter – for more bodies to be recognised as full-fledged people".

'n Queer lens is related to sexual identity, but as Sara Ahmed explains in her book *Queer Phenomenology*, it also has clear implications for other people who may be characterised as "bodies out of place" because of their gender, race, class and physical and mental disabilities.

On March 8, we celebrate [International Women's Day](#). This year, the theme is "#BreakThe Bias" with people being invited to share photos of their hands crossed in a symbolic act in which they say "no" to all those prejudices that steal our joy. "No" for prejudice because one is part of the LGBTIQ community. "No" for prejudice against women who are all too easily a target for male aggression. "No" for prejudice against people of colour who struggle to fit into a sea of whiteness. "No" for prejudice against those who are challenged in terms of disability.

Queering is about all of us. Queering means embracing this Kairos moment (moment of truth) and choosing to be a church and a society where we live with kindness, with love and respect for all who do not look like us, think like us, or act like us.

Click [here](#) to read the original article.

Sources

Sara Ahmed, *Queer Phenomenology: Orientations, Objects, Others* (Duke University Press, 2006)

Sean Burke, "Queering Early Christian Discourse: The Ethiopian Eunuch." In *Bible Trouble: Queer Readings at the Boundary of Biblical Scholarship* (ed. Teresa J. Hornsby and Ken Stone; Semeia Studies 67. Atlanta: Society of Biblical Literature, 2011), pp 175–189.

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