



# THARUNKA



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

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# The Women's Issue

An introduction from the Managing Editor, Angela Griffin

## THE PERSONAL IS POLITICAL.

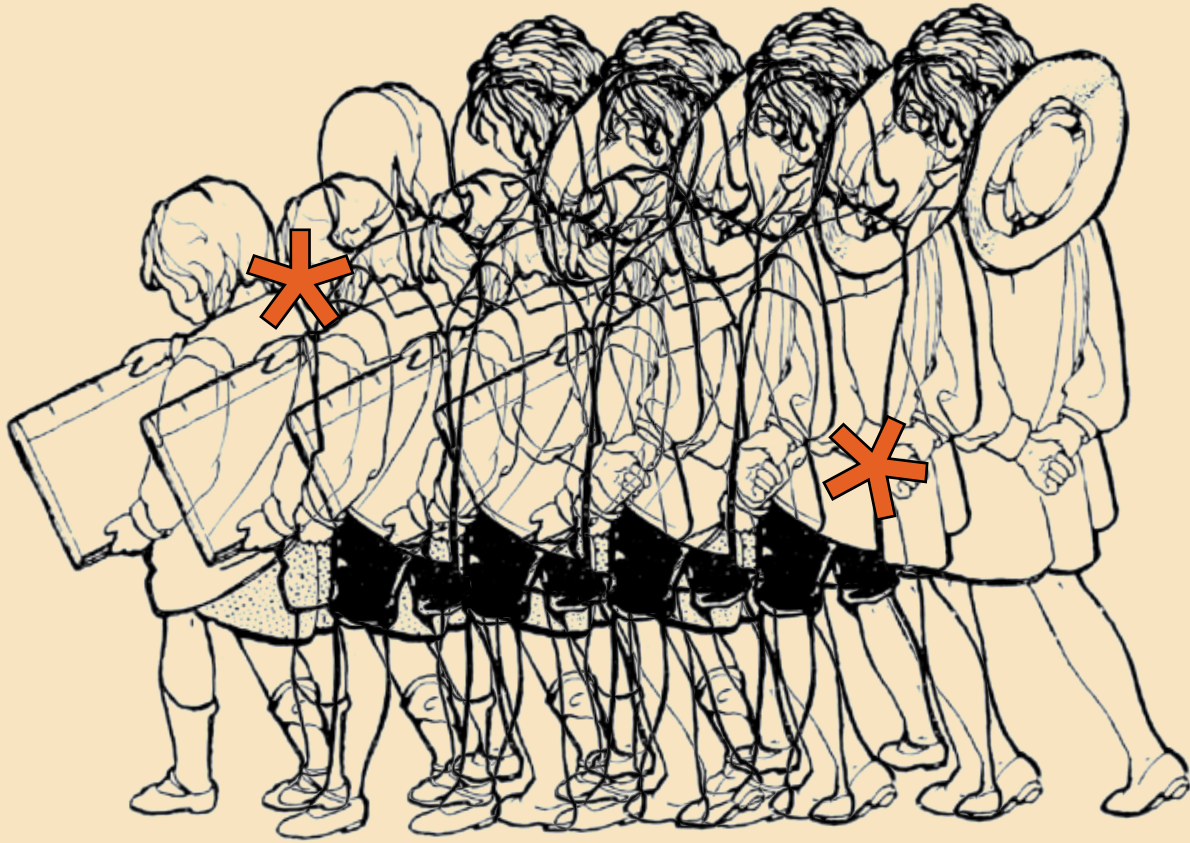
As far back in Western thought as Aristotle, major male philosophical thinking has restricted women to “the private sphere”; a domestic place in which politics and higher order thought is unable to enter. During the age of second wave feminism, however, the phrase “the personal is political” began to come into prevalence. This phrase has been written to mean a number of things but to me it clearly indicates the way issues within the ‘domestic/personal’ have been systematically pushed under the rug. The patriarchal power structures that be are unable to come to terms with issues that occur within the four walls of the ‘domestic’ and as such, social issues that particularly affect women and non-binary people, such as domestic violence, reproductive health, and sexual assault and harassment, remain vastly untouched by legislators. Since the 1960s and 70s however, women and non-binary people have attempted to pull out the fourth wall from this sphere and expose the sordid happenings within.

I had a great amount of joy collating this issue. The women and non-binary people of this campus are the lifeforce of the activist spaces and I have been incredibly proud to see the voices of these students so proudly and articulately put onto paper. It has been a privilege to collate, edit and understand their words and images – I truly am so thankful to each and every contributor. (Special thanks to Amy who spent a huge amount of her time making this issue more aesthetic than I could have imagined).

The personal must be political because no change can occur unless all of society witnesses the atrocities that happen behind closed doors.

For us feminists, the personal has always been political.

The UNSW Women's Collective vow to never allow issues of the personal remain behind closed doors. The personal is political.



# COLLEGES

**Helpful or Harmful  
when addressing  
Sexual Harassment  
on campus?**

College culture has long been scrutinised and for good reason. They are elite institutions whom, until recently, were largely accessible only to the upper and middle classes. Colleges of sandstone universities maintains unblemished records, marked only by numerous exemplary alumni. However, such colleges have marginalised minorities and silenced their critiques since their conception. Until the 2017 Human Right Commission into Sexual Assault and Sexual Harassment at Australian Universities the voices of college students, leaders, and administrators, who called for change, were unheard.

The Red Zone Report, released by End Rape on Campus Australia in February of this year, shines light on the Americanised fraternity behaviours evident at higher educational institutions. It presents a persuasive summary of sexist and discriminatory behaviours which contribute to the sexual harassment and assault of women, men and other people on campus. When supported by the AHRC statistics, The Red Zone Report has empowered college residents and student leaders to continue advocating for change.

The Red Zone Report is a compilation of case studies regarding sexist behaviour and sexual assaults. Its authors, Nina Funnell and Anna Hush, are both University of Sydney alumni. Anna is also currently undertaking PhD research on sexual violence at universities with UNSW's Faculty of Law. The report draws from the experiences of campus life from female and non-binary students. It predominantly focuses on colleges at the University of Sydney, however universities Australia wide are involved. It's horrific highlights include the annual 'Boys Night Out', at which, in 2016, male residents of Philip Baxter College residents yelled an extremely inappropriate and chauvinistic chant on public transport. The result; only two residents faced disciplinary action. Female residents also reported that before this incident, stolen images of their body parts were rated in a private all-boys Facebook chat. Such behaviour contributes to a pervasively sexist rape culture in colleges. While the chant received significant media attention at the time, discussion regarding those responsible quickly faded from mainstream audiences. This inattention is dangerous as, like many other cases detailed in the report, it was not isolated. This demonstrates the perpetuating trend of universities only addressing issues that harm their public reputation. Consequently, students suffer under reactionary, rather than preventive policies.

Students also suffer under their peers, particularly during Orientation Week. Almost every Australian born individual from an undergraduate educated middle-class family will have heard their parents reminiscing the 'glory'. When attending college, the expectation that O-Week will be the best week of a student's life is even more prevalent. This nervous anticipation is compounded by the knowledge that students are making their first impression on the people they will live with and be friends with for years to come. Freshers have been pre-conditioned by society to be in awe of this institution

and desire the highest rank within its hierarchy.

With their parents' recounts of drunken nights perpetuating drinking culture, and a burning need to fit in, what is morally acceptable in normal society becomes less important than their acceptance. This displaces the balance of power towards Leaders, making Freshers vulnerable. Leaders remember this vulnerability, possibly having been subjected to it just last year. They feel a need to validate their own experiences of being vulnerable and embarrassed and so, in a misguided attempt to empower themselves, subject Freshers to the same experiences with little regard of the impacts. This is how high barriers for acceptance, involving extreme behaviours otherwise unaccepted in society, become engrained in college culture.

Given that colleges are ultimately reflections of broader society, it is unsurprising that the experiences of women and non-cis-men are often marred by oppression and discrimination. Gender equality is a movement which has progressed with time, and in many ways, colleges reflect this progression. Women are now well accepted attendees of tertiary education, and residential colleges have adapted to the education industry's standards for admittance and leadership opportunities. However, bodily autonomy, being less valued by broader society, is too frequently violated, especially within the context of ritualisations and excessive alcohol consumption.

O-Week involves both these factors. This and the imbalance of power that Freshers, particularly female and NCM Freshers, face during O-Week, is being acknowledged through the implementation of Leadership teams made up of residents. These O-Week Leadership teams are made of the College's elected executive (President, Treasurer, and Secretary) and selected returner applicants. For these teams, training and preparation with staff is mandatory and focusses are made on duty of care, resident wellbeing and safety. The college executive undergoes part of the staff training for the Residential Fellows, in addition to the training all O-Week leaders undertake. It is incredibly clear from this training that the staff make conscious efforts to reduce behaviour which places residents at risk of sexual assault or harassment. Debriefs between Leaders and staff occur every morning to identify concerning or vulnerable Freshers and develop action plans for addressing these issues. Leaders are not allowed to engage in sexual or romantic relationships with Freshers throughout the week and have a policy against the abuse of power. Previously, leaders have been removed if they encourage, engage in, or do not report such behaviour. However, some residents report this is not always the case, particularly if multiple Leaders have taken part. Careful Leader selection and increased staff supervision and involvement is therefore necessary.

Despite these failures, this system appears more robust compared to those of USyd colleges detailed in The Red Zone Report. It benefits from integration across leadership levels and university management and a

less emphasised alumni network. Administrators forbid displays of ritualised behaviour, vet events and consult on Fresher Dances, Scavenger Hunt and nights out. This removes the ability for Leaders to encourage excessive drinking and hook ups amongst Freshers but cannot necessarily overcome peer or societal pressure. Such policies address certain issues, but can also have adverse harms.

Banning behaviours creates potential unintended harms. An example harm, is the imbalance of power at 'Sex O'Clock'. Leaders are not allowed to sexually engage with Freshers during the week. Consequently, when their duty of care ends at 11pm on Friday night they can have sex with whoever they want, granted consent is gained. Previously, Sex O'Clock' was an openly expressed and ritualised behaviour. As such, administrators were easily able to identify and implement policy and procedures to cease its celebration. However, now it exists subtly; Leaders are still perceived as powerful figures by Fresher despite having no duty of care or authority. This means abuse of power is harder to recognise and address since there is no organised expression or formal role. Consequently, the safety of this policy and its withdrawal effect is dependent on the continuation of role morality despite Leaders being absolved of their role. Selecting individuals who are educated and aware of gendered and sexual violence is therefore imperative to the success of this model.

It can also be harmful when students deliberately break rules for social gains. In college, residents choose of their own volition to play drinking games which are not accepted by the college administration. Consequently, they drink excessively in secret, as otherwise, staff would action their behaviour. These behaviours occur within a binge drinking culture, which is concerning in itself. Staff have a duty of care to reduce these risks but it is unfair to expect Residential and Student Fellows to police and oversee all student interactions drinking or not. They are often full-time students or employees and already dedicate significant time to supporting students with mental health and wellbeing concerns, in addition to creating policy and pastoral care initiatives. Therefore, the experiences of Freshers are determined, to a large extent by their cohort. These behaviours themselves are informed by broader society and therefore, without large scale change are difficult to overcome. However, some unique opportunities for change do exist in UNSW colleges today.

The above examples highlight the universal need for residents to fit in. I can think of no other sub-population in which members are required to eat, sleep, learn, work, and socialise within the same group of one hundred persons. The experience is largely all or nothing, as each activity is interdependent. Therefore, college residents are susceptible to acting in opposition to their best interests in the short-term for the sake of long-term satisfaction. They have to accept positions within coercive structures otherwise they have to ship out basically. Residents may not opt into acting out

these behaviours, but criticising them has long been a quick and sure path to social isolation. Most residents enter this structure involuntarily during O-Week and once complicit find it virtually impossible to break free. Their belonging mean residents find it difficult to report sexist or discriminatory behaviour for fear of being expelled from their peer social circle. Indeed, this article is entirely anonymous for the same reason; the social, emotional and possibly physical safety and wellbeing of whistle-blowers cannot be assured.

However, sharing experiences and critiquing the system is essential to improving the college experience. One resident, Sally, described how, despite having little interest in the 'Lad' group within her college she found herself wanting to impress them and gain their approval. The group she referenced was predominantly heterosexual, cis, white and male. They had formed during O-Week, isolating themselves from the larger Fresher cohort through displays of excessive drinking. Whilst Sally had very limited shared experiences and did not feel compelled to befriend them of their own merit, she did so to ensure her social connections remained open. Many students, particularly women and people of colour, recount similar experiences. Friendships formed in these environments can often be opportunistic and circumstantial, usually harming one party while benefiting neither.

Another resident, Grace, highlighted how these circumstantial friendships are often extremely superficial and dependent on banter. The problem here was not the superficial nature of the association, as many friendships in universities are, but the content. She described how, in the dining hall, if residents lacked commonalities in their degrees or interests, reflecting on their shared experiences was the only topic for conversation. This reflection was not constructive or critical, but 'banterous'. It sacrificed the dignity of one resident for the benefit of others. Usually, the banter involved sharing drunk stories or second-hand recounts of sexual relationships. 'Jokes' would be made regarding the individuals' sexual standards or relationships without any regard for their embarrassment. In fact, Grace pinpointed an instance in which a male resident had recently come out as bisexual. His straight friends openly discussed the number and gender of partners at a crowded table despite his obvious discomfort.

The AHRC reported that queer students were more likely to be sexually harassed than their heterosexual peers. Those who identify as bisexual or asexual were also more likely than homosexual or heterosexual persons to be sexually assaulted. These students may perceive significant barriers to accessing relatable and accepting support networks within colleges. UNSW residential colleges employ some openly queer identifying staff and have recently started the UNSW RC Queer and Allies Facebook page. Additionally, support is provided through the formation of individual college queer Facebook chats as well as movie nights, formalised pastoral care, and queer rights events like

Mardi Gras and Wear It Purple Day. Sally reported a welcome addition to this year's calendar; a sexual health talk which included information for homosexual and other-attracted persons. This comes with more colleges providing free condoms and queer sexual health packs. She also spoke about the importance of having visible queer student leaders within the Executive and House Committee's that speak up about acceptance and queer life at college events. Such small-scale student advocacy is better received and reiterates that college should be safe and welcoming space for everyone, regardless of gender or sexual identity.

International students also suffer greater burdens associated with the intersections of their identities. As residents they can find it difficult to engage with the domestic cohort due to cultural and possible language barriers. They can be less likely to drink, and consequently struggle to integrate with their peers during O-Week. This can be extremely socially isolating and this isolation places them at risk of sexual violence. Since sex can be a taboo subject, international students rarely report incidents or sexual assault or harassment. They are also less likely to access staff and support networks. Given women of colour can be particularly fetishized by society and subsequently incur harassment or assault, being isolated poses a massive risk to their mental and physical wellbeing. Engaging these students in pastoral care is difficult, but recent efforts to include more alcohol free and culturally diverse events have narrowed the traditional divide between international and domestic students in colleges. Establishing friendly relationships with Residential Fellows will improve their current support networks, and help inform future policy changes.

However, supporting intersectional students is difficult when homophobic and fetishized behaviour are normalised within broader society. These attitudes permeate universities and contribute to rape culture. Rape culture promotes hypersexualised behaviours with no regard for bodily and thought autonomy. Many people criticise the phrase 'rape culture' but Sally summarised its manifestations well; "your position within the college social hierarchy is determined by a) your capacity to drink, and b) your capacity to have sex". Residents at UNSW have not reported their peers promoting rape as blatantly as elsewhere, such as Emmanuel College, where a resident thought this yearbook quote was appropriate; "Consent is nothing!" But it is not difficult to see how, when residents sex lives are publicly voiced without consent, the concept of consent loses clarity. This is particularly true for women, whom, in the era of owning your sexuality are too often shamed and called hypocrites for verbalising and expressing their sex lives as they wish.

Rape culture is not only complicit in disregarding consent, it also mounts barriers which further suppress survivors. Sally believes that since many sexual interactions in college are under the influence of alcohol, survivors all too often believe they are "too sensitive" or

"no one will believe me". She feels that Leaders, staff, and administrators can better empower survivors by providing outlines and structures about how to access different levels of the reporting system. She said students do not know that they can fill out an incident report without lodging it, and that there are ways to report anonymously online through the university's sexual assault reporting portal (accessible here: <https://student.unsw.edu.au/harassment>).

Often, such information is mentioned or detailed somewhere on a distant fringe website. Making it accessible to residents is key. A new online training module constructed by the Gendered Violence Research Network is now available for college residents regarding consent. UNSW is the first institute to roll out this type of training in NSW but lags behind the University of Melbourne for whom sexual consent training is a condition of enrolment. Focus groups conducted during 2017, indicated that women and other students overwhelmingly believe that this training is another step in the right direction demonstrating the commitment of the UNSW Residential Colleges administrators to addressing sexual assault on campus. Informal student feedback also indicates a belief that having a debrief session with the Residential Fellows and college staff after training is an important improvement to be made. It would both clarify any questions residents have and familiarise them with staff. The complex environment of colleges necessitates clear guidelines which reduce the confusion, stigma, and secrecy behind reporting sexual assault. Residents need assurance that they can anonymously access UNSW's recently established reporting line, and they need an introduction to the university wide sexual assault policy. These changes are important and, given the supportive college administration, very achievable.

Empowering survivors and women within colleges will be an ongoing battle. UNSW's position in the field has been improved by recent training and policy advancements. We benefit from having more integration between students, their leaders, staff, and management than other major universities. Nevertheless, sexual assault and sexism are still major issues. Those currently living on campus experience engrained sexually violent attitudes and behaviours that are more subtle than ever before. However, colleges have sound leadership and policy structures which will enable important changes. The quick-turnaround in student leadership from year-to-year creates a unique opportunity for intervention. Whilst the Red Zone and the AHRC reports cast a bleak and angering picture, it would be difficult to find a place as well supported in their opportunity to create change as UNSW colleges. Students are invested in their welfare, and their administrators are willing to support them.



THE  
RIGHT  
TO  
CHOOSE

“Too many coppers, not enough justice!”

“Get your rosaries off our ovaries!”

This is how the powers that be respond.



# #Metoo and #Withyou: How the #Metoo movement affected Korea

**CONTENT WARNING: MENTIONS OF RAPE, ASSAULT, SUICIDE, GENDERED LANGUAGE**

The #Metoo movement within the U.S and Australia enabled an ongoing conversation about gendered violence within the workplace, campus, and society. Although a slow, and somewhat frustrating process, it has pressured corporates, schools, and universities to engage in the conversation of dismantling a system that endorses a toxic culture of sexual assault and harassment. However, this exact movement has received drastically different reactions and consequences in Korea. In this article, I would like to focus on a few critical incidents of the Korean #metoo movement and how a culture that identifies and relies so strongly on oppressive, patriarchal ideologies has twisted and manipulated this movement to attack survivors and negate the pressure to change.

## **#SexualViolence\_within\_ (#\_내\_성폭력)**

The Korean #metoo movement started a few years before the movement gained traction in the U.S, and subsequently other western societies. Around 2016, a few women working in the arts sector created a twitter hashtag called #sexualviolence\_within\_the\_arts in order to expose well-known male abusers within the industry with tweets that detailed the sexual violence abusers have inflicted upon women. This hashtag soon enabled people from a variety of backgrounds to expose abusers and the institutions and industries that have condoned rape culture and silenced survivors. The movement seemed to gain traction when media attention was given to exposing well-known abusers, but soon died down with said abusers suing survivors under the claim of defamation.

## **Revival of the #Metoo Movement**

The #Metoo movement, similar to the one in the U.S, gained massive traction in Korea after Seo Ji hyeon, a prosecutor, appeared on the JTBC news channel to detail the sexual harassment she had to endure from her male boss at a work dinner. The raw emotion and trauma that Prosecutor Seo went through on live television in order to show support to survivors of gendered violence resonated with thousands of women in Korea. The immense courage Prosecutor Seo showed encouraged other survivors to expose the abuse they had endured, as well as the deeply ingrained rape culture within their workplace, campus,

and homes. Every single day well-known abusers were called out from various industries- writers, politicians, actors, photographers... The media attention forced these powerful men to give apologies in front of the press, that was aimed at the general public, not to the survivors. Some of these powerful abusers faced mild consequences: they retired from their jobs, and even some were called for investigation. Even these mild consequences for well-known rapists, sexual harassers and abusers angered Korean men, which led to their own vindictive movement: the pence rule.

## **The Pence Rule**

The Pence Rule is an act derived from the U.S Vice President Mike Pence's quote, "I never eat dinner with other women without my wife present." This strange comment became a basis of a rule developed by Korean men to "protect" themselves from being an innocent victim of the #metoo movement by completely excluding women in the workplace. The application of this rule included: refusing to hire women workers, omitting women from business trips and business meetings, as well as refusing to eat meals with female co-workers due to the fear of being "falsely" exposed as a sexual abuser. This rule is ridiculous on many levels. First of all, it is an extreme version of some Western responses to the #metoo movement. Responses like this echo the fact that men in both societies have not felt the necessity to learn how to treat women as human beings, and not as sexual objects. Secondly, the Pence Rule directs the blame of sexual assault on women. Rather than reflecting on how uncomfortable and toxic corporate culture could be to women, the Pence Rule is a cowardly strategy for men to avoid any consequences for harassing and assaulting women. Finally, the Pence Rule is a tactical move based on power and privilege. The enforcement of the rule was only possible due to the fact that men took up most positions of power; it is an act of purposefully pushing women out of public spaces in order for other men to take up those spaces. It also hinders women from successfully performing their role in the workplace by obscuring the method of communication thus completely excluding women workers from the social circle of male co-workers and bosses.

Due to the Pence Rule, it came to a point where it was acceptable for job interviewers to ask obnoxious questions such as, “what will you do if you get sexually assaulted or witness a sexual assault?” followed by the question “would you keep quiet about the assault for the organisation”. A research based on 562 Korean job seekers revealed that such questions, along with sexual comments were not uncommon. One participant revealed that they received the question, “what will you do if you get sexual harassed?” from two different companies and subsequently got rejected from the company where she answered “I will follow the company manual” and got accepted to the company where she answered “I will be careful not to get sexual harassed.” The subsequent backlash from the movement turned into a spiteful attack towards women, driving them out of the workforce and strengthening the toxic culture of victim blaming. However, the backlash from the movement only got worse.

### **The suicide of a sexual abuser**

Jo Min ki, a well-known male actor that was exposed as a sexual abuser who exploited his female students during his time as a professor, committed suicide amidst the chaos of the #metoo movement. His suicide letter, which justified his rape attempts, harassment and assault as his “way of changing his strict demeanour towards students in private settings”. The actor’s suicide, was used as a justification to dismiss the investigation into his sexual misconduct and abuse. The survivors of his actions therefore received no support or compensation for the trauma they have experienced. His suicide followed the outcries of many Korean men that reiterated the underlying rhetoric of the pence rule; the movement gave too much power to women, who would potentially destroy the lives of “innocent” men. The word “Witch hunt” was thrown around in newspapers and articles. Self-proclaimed male feminist actor Yu-A-In, who has not said a word during the #metoo movement, posted a video of a man being burned at the stake on his Instagram the day the suicide of Jo Min Ki was announced; insinuating that the movement was a “witch hunt” towards men. This sentiment defines the latter part of the movement. Dominant voices of dismissal, shame, and victim blaming are backed up by this particular incident to support the absurd statement that this movement’s sole purpose was to attack and pose a threat to men. The suicide of a sexual abuser was not a reflection on this movement’s hidden agenda to murder men; it was a reflection on the cowardice of abusers in not being able to handle the consequences of their actions.

### **The “progressive man” and #Metoo**

Another discussion that the movement has brought is the concept of the “progressive man”. Where did the politically left men stand within this movement? Son Suk hee, the president of the JTBC reporting division as well as a known activist and professor, is a notable politically left, “progressive” man. He was the one who interviewed Prosecutor Seo Ji hyeon, and later on interviewed Kim Ji Eun, another survivor of the movement who exposed a left-wing male politician of rape. Son Suk hee is seemingly a supporter, an ally of the movement- the way a true

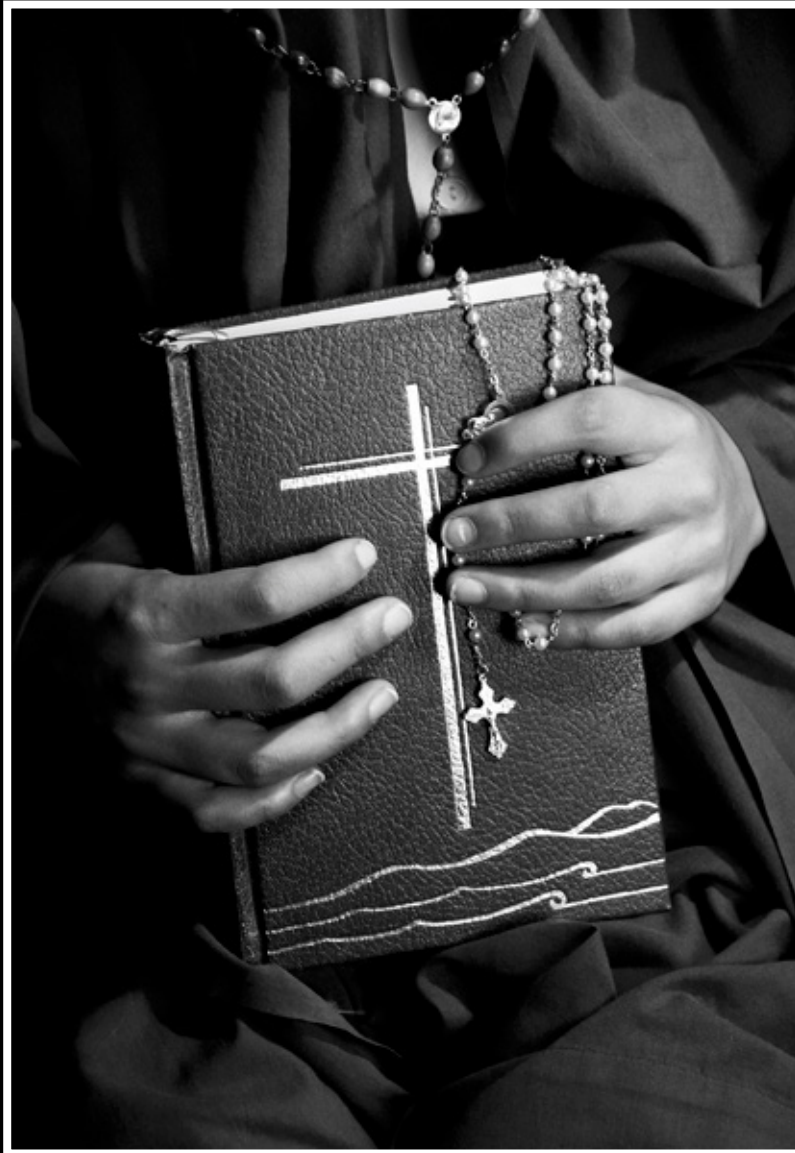
progressive man should be. However, it is important to note that Son Suk hee had not bothered to give it extensive coverage when the first Korean metoo movement surfaced. The times when JTBC showed two survivors on live TV, the interviewer was Son Suk hee himself; a cis-gendered, heterosexual man who has no experience with gendered violence. This lead to an insensitive and inappropriate approach to the structure and content of the interview. Asking survivors to recount their trauma in detail on live TV can only be seen as a malicious way to increase ratings for JTBC, and shows no respect or efforts to protect the survivors that appeared on the news channel. After the two interviews, the survivors received backlash that included sexual comments (eg. Male-dominated internet communities posting photos of prosecutor of Seo Ji Hyeon and commenting “I would’ve sexually harassed her if she looked this good, followed by more explicit sexual comments referencing the incident and empathizing with the abuser) as well as accusations that Kim Ji Eun was lying about the assault for money. After the JTBC interview the incident gained massive public attention, however the survivors remained as the only ones left to deal with the secondary victimisation perpetrated by various news outlets and internet communities. It is apparent that this movement is a way for the “progressive man” to build his reputation and hide behind a surface of progressive, left wing politics that excuses him of any self evaluation or meaningful change.

### **The Aftermath**

The movement in Korea has exposed many abusers from almost every industry, and has shed a light on legislation and policies that enable abusers to avoid punishment. The movement also alerted people to how the police not only condone gendered violence, but also enforce it through victim blaming, along with empathising with the abuser on many counts to “persuade” the survivor to deal with it on their own. The movement encompasses so many other small movements, revelations and actions that cannot be contained within one article however, it is safe to say that in the aftermath of the Korean movement we have seen a far harsher backlash than in the U.S and Australia. Currently, the #metoo movement is used as a punchline and a joke; Baskin Robbins Korea has received criticism for using Jo Min Ki’s abusive texts to his female students in an advertisement. Rather than pushing workplaces to have conversations about gendered violence in the workplace, men in positions of power continue to make sexually inappropriate comments, now followed with mocking comments such as, “ Are you going to join the #metoo movement too?” Additionally, the law that enables abusers to sue the survivors for defamation still remains in Korean law. Mostly society continues to struggle against the #metoo movement in order to uphold male power. The #metoo movement, and the general feminist movement in Korea is faced with an obstacle of a hegemonic gendered structure that is inherently linked with its culture that rejects any change. Although slow and difficult, Korean feminists and activists will continue to fight against this toxic culture of misogyny and gendered violence, along with feminists in Australia and around the world.



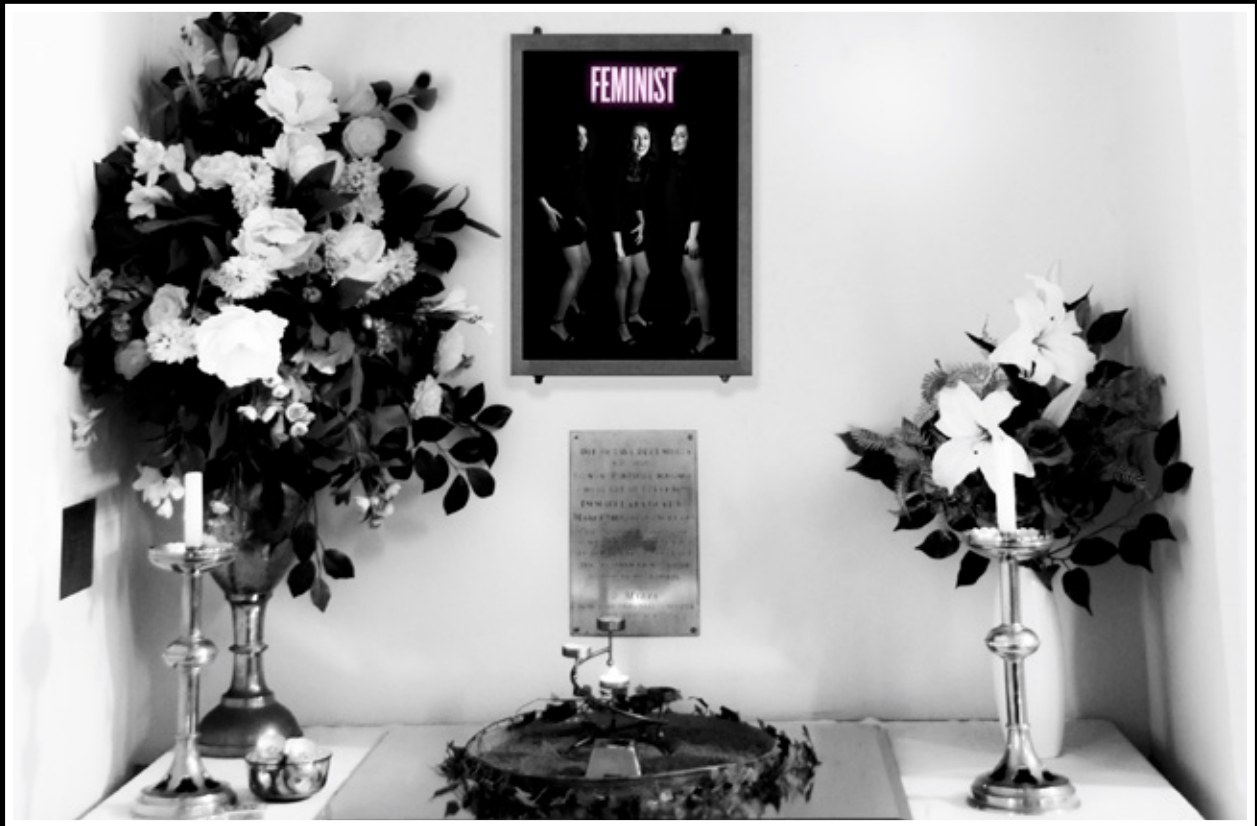
## The Virgin Mary Series





## The Virgin Mary Series





## The Virgin Mary Series



# Sister can you



Historically, ideas of oppression such as racism, sexism, homophobia and so on, were viewed as free standing. However, intersectionality holds that these various forms of oppression do not act independently, but rather interrelate to create a system of oppression that reflects the divergence and connection of multiple forms of discrimination. Herein lies the issue for a number of Indigenous women, including myself, when it comes to engaging with feminism.

First and foremost I am Indigenous. This means that notions of community, caring for country and raising strong, successful children who are proud of their culture and heritage are my priorities. Therefore, my overall identity is very much informed by and through the context of my Aboriginality. This then means that my responses to issues of gender are primarily informed by my experiences of race, and while the inclusion of Indigeneity is not meant to be divisive, it does assist in highlighting the additional barriers we as Indigenous women have to overcome. For instance, our most notable struggle has been along side Aboriginal men in the fight against the oppression of the

colonial settler state, which is obviously race focused and monumental to the survival of our people as a whole.

Furthermore, a fundamental difference exists between the approaches taken by white women, who tend to focus their frustrations on men in general, whereas Indigenous women do not. Historically, Indigenous men have experienced a different kind of discrimination as they were ostracized from the wider population, while Indigenous women were used primarily as domestic servants, which allowed them to remain positioned within the social structure. Not to subtract from the hardships this place in society presented for Indigenous women, or to undermine the position of Aboriginal women in our society today as a result of our Nation's history.

In the present day, Indigenous men are far too often demonized or demasculated, being portrayed in the media as pedophiles or criminals that fail to provide for their families or meet the demands of white masculinity. Therefore, it is important that we, as Indigenous women continue to engage with the feminist debate, while remaining cautious as to not shame or demonize Indigenous men to an even greater extent. So while our struggle for gender equality remains, further complexities arise when considering the experiences of Indigenous

# hear me now?

men in Colonial Australia, highlighting just one of the conflicts we as Indigenous women face when participating in the feminist movement.

A further concern I, as an Indigenous woman have, is the fact that our voices and Indigenous identity tend to be lost in mainstream feminism, albeit unintentionally, due to the fact that the battle for gender equality is confined to, and fought within structures favouring Anglo-Saxon cultural hegemony. Opening the dialogue around rights for Indigenous women, and all women of colour, is not only necessary, but vital to moving forward together. This would require, at a bare minimum, an awareness of intersectionality and acknowledgment of our differences. Yet, feminism in Australia appears to be doing nothing but reinforce white hegemony, failing to effectively incorporate the experiences of women of colour, in particular Indigenous women, into the movement.

Moreover, while we ALL as women have experienced oppression at the hands of the patriarch, it is important to recognise and acknowledge the further oppression Indigenous women have experienced as a result of colonisation, dispossession and an attempted cultural genocide, all of which was accompanied by a new social structure, lifestyle and economic system. So, while the

priority for the white feminist movement is breaking through the glass ceiling to achieve economic equality, Indigenous people, both men and women, are recovering and rebuilding our communities within the confines of a structure that places us on the bottom rung of the social hierarchy.

The issues mentioned above barely scrape the surface of the experiences of Indigenous women and feminism. So while our motives, beliefs and priorities will inarguably differ when it comes to achieving social, political and economic equality of the sexes, we should all make a conscious effort to up lift and empower the minorities among us, whether that be Indigenous or otherwise. Feminism is all about sisterhood and solidarity, and as a minority group, the voices of our Indigenous women are in need of amplifying. We are all here and ready to fight the same battle, but it is important to recognize and acknowledge that we aren't all equipped with the same weapons.





THE OFF-KEY  
TREATMENT OF  
WOMEN IN THE  
MUSIC INDUSTRY

It's no secret that the comment section is the epitome of all that is wrong with social media. Think of the comment section like a dark alleyway – steeped in perceived anonymity, anyone with an email address can crawl into the dingy corners of the world wide web and spew their grammarless, spelling-error-filled opinions into the void.

Just like a dark alleyway, women are often times made to feel unsafe. You never know what misogynistic jerk is lurking around the corner, ready to pounce with an MRA hashtag or the classic “hairy feminist lesbian” surprise attack. Likewise, it can be a not-so-pleasant place for non-binary and trans folk.

On Easter Sunday, as I ate my body weight in chocolate and casually scrolled through Instagram, as is the tradition in celebrating the life and times of our Lord and saviour, I stumbled across a video of a live triple j performance from Alice Ivy and a ton of other talented artists covering the classic Estelle/Yeezy banger ‘American Boy’. It was as difficult to not look at the comments below as it was to not eat another Coles brand egg, and both gave me a gross feeling in my stomach immediately after consumption.

“Fuck me what are they wearing. Horrid.”  
 “When you replace talent with gender”  
 “Fuck me what an abortion!”

You may be asking what all the fuss is about. Sticks and stones, right? According to research conducted by the Pew Research Centre in the US, nearly 40% of women who experienced online harassment found it extremely or very upsetting compared to 17% of men. The disturbing nature of these comments resonates with women in a similar way to street harassment. When you're cat called as you walk down the street, like when someone posts a graphic comment under one of your Instagram photos, you're not being assaulted in a physical manner. Rather, it's the what-if that catches you off guard. Is that car going to stop? Could this get physical? In a split second, women, trans and non-binary individuals must learn to identify genuine threats from online trolls and often the distinction can be a tricky one to make.

It can be even trickier when those comments are being yelled from the darkness of an audience. Eilish Gilligan, a self-described “feelings-feeler” and electronic indie-pop artist from Melbourne, featured in Alice Ivy's performance and describes the sexism she's experienced during her time in the music industry as “insidious and subtle”. Whilst acknowledging her “inherent privilege” as a white cis woman, Gilligan noted the extensive list of exhausting trends she's found during her time in the industry.

“It's sound engineers who approach my male bandmate first, assuming I know nothing about my own setup. It's the same words used to describe my music that gets churned out again and again for all music that happens to be made by women. It's another festival line-up bombarded with men and it's the unsolicited ‘advice’ from men that I receive online and at shows. It's online comments that threaten and harass and bully non-male artists where our

male counterpart' physical appearances go generally un-remarked on. The list goes on and it's exhausting.”

Music festivals have been a controversial aspect of the conversation on sexism in the Australian music industry. On stage, the nationwide Falls Festival faced criticism from Melbourne rock trio Camp Cope for booking only nine women on the line-up and last month Sticky Fingers were revealed as the much-hyped secret headliner of Marrickville's Bad Friday after public allegations of racial abuse and sexual harassment had led to the band's twelve-month hiatus. Off stage, punters often face alcohol and drug-fuelled violence, sexual harassment and other anti-social behaviours. One girl I spoke to, Lily\* recalled an incident from Maitland's Groovin' the Moo last year.

“My friend passed out, and she was roughly the same size as me so I couldn't carry her through a crowd. I was trying to keep her up and drag her fully passed out body through the crowd, and people would just not let me through even though I was screaming over the music. Not only were people not helpful, some guys would grab her very inappropriately and say terrible things: ‘filthy slut’, ‘drug taking whore’ and ‘pissed up bitch’. In the end, a stranger picked her up because I really could not carry her but honestly I still can't believe that people could say those things to a 15-year-old girl.”

There's no quick fix to solving sexism in the music industry. Eilish Gilligan summed it up perfectly: “I'm just exhausted, but it also makes me angry – the hopelessness of the whole thing. You can preach and preach and preach but the likelihood of real, definite change is kinda low. It will take years to improve.”

Although disheartening, there is change being made. Non-for-profit organisation LISTEN ran posters at BIGSOUND festival with tips on how to encourage more gender diversity in the music industry, Camp Cope created the ‘It Takes One’ video campaign to address crowd violence and harassment and the highly anticipated Splendour in the Grass line-up dropped to high praise from music lovers with a gender diverse range of acts.

Whilst undoubtedly there is more work to be done, music fans can easily make a difference by supporting female, trans and non-binary artists. Often the last word is the most important word, so here's a prime playlist of non-male artists you need to add to your Spotify (or Apple Music, I don't judge) queue right away:

<b>The Opener</b>	<b>/</b>	<b>Camp Cope</b>
<b>WOMAN'S WORLD</b>	<b>/</b>	<b>OKENYO</b>
<b>Emotionally Untidy</b>	<b>/</b>	<b>Rachel Maria Cox</b>
<b>V.I.P</b>	<b>/</b>	<b>imbi the girl</b>
<b>Not Worth Hiding</b>	<b>/</b>	<b>Alex the Astronaut</b>
<b>Freq U</b>	<b>/</b>	<b>Miss Blanks</b>
<b>Boys Will Be Boys</b>	<b>/</b>	<b>Stella Donnelly</b>
<b>Not About You</b>	<b>/</b>	<b>Haiku Hands</b>
<b>F.E.M.A.L.E</b>	<b>/</b>	<b>Sampha the Great</b>
<b>Tension</b>	<b>/</b>	<b>Kira Puru</b>



# He's just not that inclusive of you \*

Recently my friend, a Sociology student at WSU introduced me to an idea that captured what I had been feeling for a long time. She said that multiracial does not equal multicultural. When I think about the vilification of young ethnically and culturally diverse people in mainstream representations of our 'clan', this is little less than ridiculously accurate. Just because Australia is multiracial, it does not mean that we have come to a place where we have the right to call ourselves multicultural, and in an age of politicians like Scott Morrison and Peter Dutton, it seems hard to argue otherwise.

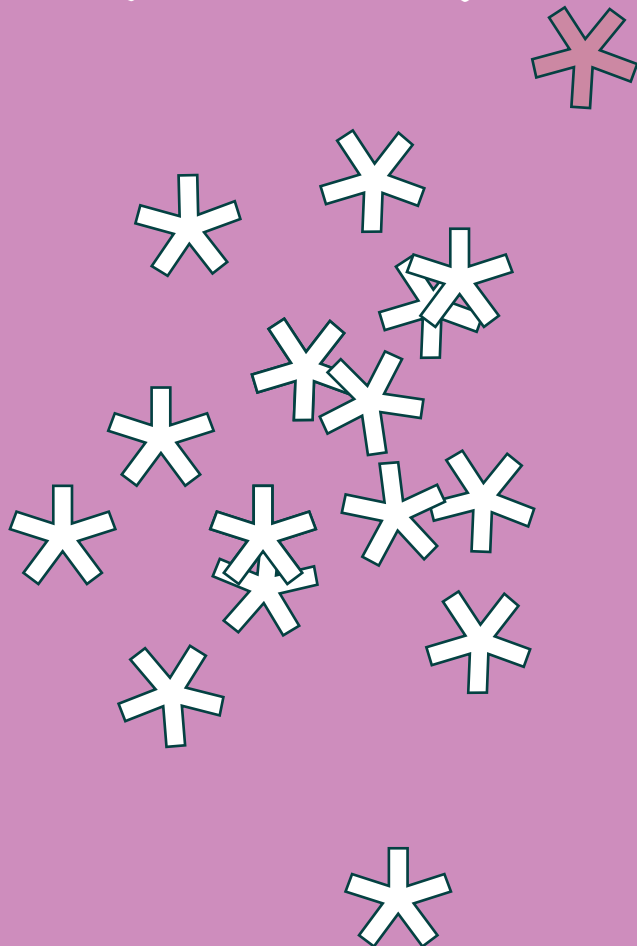
He's just not that inclusive of you.

I see trees of green, young diverse people, and red roses too, and I think that is a wonderful world. In the age of digital fear-mongering, a burning rage within the hearts of people aimed at young people from diverse backgrounds is dangerous. There is solace in coloured friends because they understand the burdens of pigment in their skin hiding the gold in their hearts.

No longer do the prejudices of our divided and conquered histories find their way into our minds- our forefathers and mothers have already suffered too long at the hands of those who profited off creating intercultural hatred. We are the solution to such hatred because of the communities we create, sharing connections across cultures and there aren't any geographical boundaries that could stop us now.

As Sukhjit Kaur Khalsa asked the nation in her heart-warming poem, "What makes you Australian? Is it a Southern Cross Tattoo or wombat stew crumbled with a Dunkaroo?" How many times must young people with horizons beyond Australia prove that they are legitimately Australian? We meld cultures and mother tongues with a cheerful "G'day mate!" and "Yeah nah" every day. My passport says I am Australian but my heart knows I'm more. We symbolically acknowledge Aboriginal rights to country, yet live in a European framework of societal constructs that leaves little else to the Rightful Owners. And it makes me wonder, do I have to be "Australian", or do I have the right to forge my own Australian identity?

How many people are legitimately proud that Australia was a penal colony that initiated the (ongoing) injustice to the nation's legitimate owners? Not me. Young, radically diverse people shape what Australia is becoming now, because we can't hold onto the tatters of a shameful history much longer. Cultures evolve, as do nations, and the future is female- and coloured. Today's young people from culturally diverse backgrounds are tomorrow's leaders, and I think that we handle the task of being Australian, and yet being more to our parents, grandparents or ourselves, damn well. We may not be what you think is 'Australian', but Australia is changing, and who better to continue steering the nation than those who already know what it's like to have changed and melded into new nations with an undeterred level of courage?





Ella Cannon

# Realities of Self Care





# *Fighting Activist Burnout*



Sometimes being part of the fierce feminist fighting force just gets too much. With so many causes vying for our attention and calling out for help, it's easier to find yourself overworked, overtired, and just too exhausted to go on. This is only exasperated by the constant self-reflection we're required to go through. Our work constantly requires self-reflection and constructive criticism, unless you're thinking about how women's experiences differ and making sure that your message is as intersectional and considerate as possible then you're not doing it right. Despite how important this is, it doesn't make it any easier. Unless you take good care to watch for activist burn out then you're in danger of harming your mental and physical health, and of getting to a point where you'll just need to throw the towel in. And so, here it is, your guide to protecting yourself from activist burn out.

### 1. Recognising burn out

When you're focussed on your activism it is easy to stop paying attention to your own wellbeing. It is important to watch for signs of activist burn out so that you can mitigate any problems that arise. Key signs of activist burn out include physical and mental exhaustion, a feeling of dread at the idea of continuing with your work, and other parts of your life suffering such as university study, hobbies, and relationships. When you're a dedicated activist it's not unusual to surround yourself with other dedicated activists who normalise the wacky things we put ourselves through to achieve our goals. It's always good to take a step back and look at yourself through a non-activist's eyes, check whether you are putting too much strain on yourself.

### 2. Understanding you can't save the world on your own

Every activist has a limited capacity for how much they can do. When you extend yourself beyond this you put yourself and your work at risk. When you're overextended your activism is never going to be of the quality you'd like it and if there's one hot tip I want people to take from this article it's this: learn how to say no. Start saying no to requests when you've reached your capacity. Look at the work you have to do and begin to prioritise the most important things rather than spreading yourself too thin and definitely don't be scared to delegate or ask for help.

Sometimes you also need to admit to yourself that this is not your story to tell, your issue to speak out on, or your fight to fight. Some of the greatest injustices that we fight as a movement are ones that are positioned on the intersection between women's and minority experiences. If these are not your personal experiences then you have an obligation to support the women whose they are and use your own privilege to help raise their voices, but these are not your fights to be holding a megaphone on the front line with.

### 3. Sweet and simple self-care

The term "self-care" is bandied around a lot and there is a plenty of different variations of what it means. I'm offering a sweet and simple version: drink plenty of water, eat full healthy meals, make sure you're washing yourself and get a good night's sleep. Try to treat yourself every now and then too, a guilty pleasure once in a while doesn't go astray. Just make sure that that one episode of your favourite show doesn't turn into a time-sucking Netflix binge, and that those fun new shoes don't turn into an all out shopping spree that blows your budget. You want your self-care to be positive not anxiety inducing.

Surround yourself with people who re-energise you and make you think positively about your cause. Whether they are your peers, role models, family members or the YouTube clip of Julia Gillard's misogyny speech, it can be important to spend time with the strong women in your life so that you are reminded of why you do what you do and of the support you have. Sometimes as a feminist activists we also need to remind ourselves that not all men are terrible beings out to destroy every ounce of happiness in this world. That's when I take the time to catch up with my best male friends, my partner or my father and try to remember that not all of mankind is evil.

Admittedly as I write this I am guilty of succumbing to activist burn out. I'm tucked up in bed with a mystery illness whilst trying to gear up for the week ahead of me which includes a safe access zones policy launch, campaigning for a student election, and one of the biggest union events of the year. We all overwork ourselves sometimes, I dare you to show me an activist who never has, but it's important to make sure that at the end of the day we are happy, healthy, and remember why we do what we do.

# The Nature of Consent



He frantically runs back and forth, cleaning up anything out of place and making his home spotless. He reorganises the decorations again and again, so everything will be perfect for her. The food is prepared and his nerves are running wild in anticipation of her arrival.

Yes, I know, he sounds like the perfect guy; unfortunately he is a bowerbird and is preparing to court a passing female. Bowerbirds are known to create complex illusions in the structures they build and decorate them with a assortment of colourful items collected from the area. It seems to be a quirky trait, however the animal kingdom is littered with examples of complex courting behaviour like this.

Male mice sing ultra high frequency songs to court females, a skill that has required them to adapt the ability to shoot air at ultrasonic frequencies. Moose lock antlers in competition of strength, adélie penguins make stone piles and peacock spiders wave their colourful abdomen and arms. There are enough examples to write thousands of books on these amazing courting rituals, and indeed we have.

With so much time and effort devoted to the process of attracting females and rigid social structures with females as the deciders, why is rape so prevalent in a small number of species and why is it so prevalent in our society.

In the 2000 book *A Natural History of Rape*, the authors posit that rape behaviour developed in humans, as in other species, as a result of being evolutionarily advantageous to inferior males who would otherwise struggle to find a mate. Whilst the authors were not seeking to condone rape, rather explain why it exists, their arguments and conclusions have been drawn upon by others to shift the blame of rape crimes towards victims or at least alleviate the blame on perpetrators. The basic argument goes that some men are inherently predisposed to rape, in certain circumstances and when women dress and act provocatively, they draw out these animalistic instincts and the criminal repercussions are not great enough to dissuade the behaviour. I believe this is flawed logic in every instance and its problematic arguments have been used as justification for the all too often used argument that rape survivors were somehow asking for it.

While there are examples of rape in nature, there are vastly more examples of consent that take place, mostly through processes of courting and male competition to win the affection of females. It is a behaviour that stretches across mammals, birds, fish, amphibians, reptiles and even invertebrates. The conclusion to draw is that consent is a critical evolutionary trait, and that rape has no benefit in nature or society. The ability for females to select their sexual partners is the essential element to weeding out undesirable characteristics in a species. In a modern social context this is manifested by females selecting partners that they individually find attractive, and is not necessarily driven predominantly by reproductive benefits.

Perhaps a similar, albeit more methodologically sound, way to explain the history and science of consent and the importance it plays biologically and socially could go some way in guiding how perpetrators are dealt with and indicate possible methods of prevention. However, this

biological understanding of rape and consent does nothing to help prevent rape and sexual assault of occurring; first and foremost, we must change our justice system.

In our society, what we need is to overhaul the justice systems at both state and federal levels. The NSW justice system is incompetent at sufficiently investigating and prosecuting sexual crimes, the same is true in all other states.

On the side of prosecution there is not enough money granted to the public prosecutor in order build strong and comprehensive cases. The Crime Statistics Agency has reported that in 2010, out of 3500 rapes that were reported to Victoria Police, only 3% resulted in convictions. State funding is everything when it comes to ensuring appropriate court responses to sexual offences.

By far the largest problem is with internalised biases within the police, our front line when it comes to sexual assault and harassment. Far too often, police are reported to scare victims from coming forward by asking invasive and offensive questions that are focused on case-building rather than on ensuring the wellbeing of survivors. Often, when a victim of a sexual crime goes to the police, they are treated as though they are lying. The burden of proof for sexual offences lie with the person making the complaint. They must prove that they actively did not consent, whereas there is no legal burden placed on the perpetrator to prove that they actively obtained consent. This is not the approach taken by police on other matters where an allegation is taken as true until it is investigated

Firstly, victims must be treated with respect and compassion by officers. Secondly, allegations against an individual should be treated as evidence and an investigation should be undertaken in an unbiased manner to collect sufficient evidence in order to prosecute the crime, including testimonies and character witness statements.. Accused perpetrators still need to be treated as innocent until proven guilty as this is a pillar of our society and of justice, however this does not mean police are allowed to discount reports by survivors. Additionally, the burden of proof in sexual assault and harassment allegations must be shifted to the perpetrator with a change to the legality surrounding consent. It is imperative that consent is obtained rather than taken away. This small shift in language has the potential to make a huge difference in the prosecution of perpetrators.

Third, the institutionalised sexism within police organisations needs to be dealt with in a serious and actionable way. How can we expect reports of sexual crimes and rape to be appropriately handled by an institution that unapologetically perpetuates a culture of sexism within their organisation? Many female officers have resigned to not reporting sexual indecency inside the organisation as criticisms of the police are met with ostracization and bullying. It is no wonder women are afraid to report sexual crimes to police.

# What is a mother-daughter relationship?

It's those moments when you don't want anyone but her. It's when you have a fight and then feel horrible about yourself because you can't believe you said those things about your mum, the love of your life. These are the moments I've experienced between me and my single mum.

It's when you're in year 11 and haven't had sex yet but get daily emails from her about IUD's and how amazing they are, like when she got hers 105 years ago. You're so open with your mum that you don't care but it starts becoming an issue when those emails pop up during a presentation or when someone else is looking at your phone. It becomes a problem when she keeps hassling you as to when you should get one. It's when she has no boundaries but you don't mind because she often knows you better than you know yourself, and when you tell her "you're quite intuitive," she just replies, "I'm smarter than the average bear."

It's when you really want to get a tattoo of a bee and an ant because it represents you and her, and goodness knows you can't buy clothes without getting mum's stamp of approval so this way she's always with you. Her two main hates are tattoos and smoking so she isn't initially on board. She tells you to keep it as your phone lock screen for at least 6 months and you concede that that's probably a solid idea. She offers to draw it on various parts of your body to see if you like that spot for the tattoo. It's when she continues to tell you she hates tattoos but swiftly follows up with an "I'm sure I'll like yours, are you sure you want to do that to your body though?"

It's when she finds a lump on her breast and comes into your room to wake you up. She starts freaking out so you feel her breast (cause honestly you see each other naked every day, it's nothing, not an issue at all) and confirm that it's a lump. You make sure she immediately books a doctor's appointment to get it checked out. You literally cry on the bus to uni when she calls you saying the biopsy is back and it's just a fatty lymphoma that can be easily removed in a standard procedure.

It's when she doesn't answer her phone when she's supposed to be home by now. It's the double standard that when you don't answer your phone she has a fit and loses it at you because she didn't know where you were! You start to panic and wonder if that last text she sent was while she was driving and so she crashed because she wasn't watching the road. You start planning her funeral in your head; she wants to be cremated but who do I invite to the funeral? Does she even want one? Nah she'd probably prefer a big party to celebrate her. What are you gonna do though? Drop out of uni? Become Emily Dickinson and live as a recluse writing morbid but sexy poetry? Oh wait, don't even worry she was just on the phone to you aunty, mum's alive everything is totally fine and you don't have to drop out. You're still a girl with a mum but you've been unconsciously crying for 20 minutes thinking about this hypothetical death.

It's when you go to see Lady Bird because you know you HAVE to see it with your mum. All your friends are hanging out to screen this film that everyone's

been frothing over but you know you can't see it without your birth giver by your side. You showed her the trailer a few weeks ago with the comment "oh my gosh isn't that so us though? Like mum, omg doesn't that remind you of us?" Classic white girl comments, you know, so we get our seats and obviously she's late. No snacks because "we don't need that shit in our bodies," so I mourn the snickers pods I could've devoured. As we're watching she holds your hand and looks at you during the tender moments, but it's at the end when she turns to you and says, "what do you have to say to me?" You go through the list of possible responses she wants - most along the lines of how incredible a mother she is and how I'm so grateful for her endless support - but then you figure it out, "you're nothing like the mum in Lady Bird." "Thank you," is her response because you know that if you ever pulled Lady Bird's stunts that your mum would just accept you for who you are and help you branc this new image by giving you all her cowboy stuff from the 70's (why my mum has no much rodeo merch I'll never understand. She's from Perth, like how many Clint Eastwood films did you watch growing up boo?)

It's when you try to talk to her about feminism but she's from the days of Germaine Greer and doesn't understand that while someone helped back then, current opinions like being a TERF isn't ok. She slowly comes around, but still doesn't think she's ever experienced sexism. Babe, you were born in the 50s, you're either very naïve or just don't care. When you tell her about new cases and waves of sexual harassment she's so quick to defend the male. You call her out on it because it's become a real problem that she always defend him and you can't understand why.



# Fuck me please, I'm bleeding.

**Before jumping into the nitty gritty of period sex, a little disclaimer. This article is written from my straight, white, cis-centric perspectives on heteronormative sexual relationships. So, apologies in advance for the heavily gendered nature of this content.**

Periods! Beautiful, natural, inconvenient, taxed, excuse, disgusting, private, expensive, taxed, dirty, smelly, taxed... so many words for a bodily function. This natural process is associated so heavily as taboo, it's no wonder when someone asks a woman what's wrong when she grimaces in pain her voice drops 50 decibels just to say, 'I'm on my period'.

The fact that this monthly occurrence happens in close to half of the global population but is continually not addressed astounds me. Consistently there are cases that are overlooked as dramatic; of women who have had cysts burst due to polycystic ovarian syndrome and have been told to 'go home and take some Panadol' or undiagnosed endometriosis patients being told it's 'just cramps'. Even when period pain is compared to heart attack pain, and HUNDREDS of women agree, it's debunked! It can't be true, women are being dramatic! Was this doctor a man or a woman? Lies!

Period stigmatisation is universal, however, stigmas among the internet community are slowly being broken down with more education accessible. Thus, from my observations, more men seem to be becoming more open minded in accepting that yes, this happens, and we can speak about it (yas love that male approval). But despite the amazing work to normalize periods, myself and every menstruating person I know continues to experience horror when a tampon slides out of their bag or do the awkward 'hide the pad or tampon in the bra' before heading to the bathroom.

Since there is already so much shush around menstruation in general, heaven forbid we mix sex and periods together. I for one couldn't care a less about having sex on my period and I have a partner who agrees. So many studies have shown the positives of period sex. Women are often more aroused when they are menstruating, and studies have shown that sex reduces period pain. Other benefits include more lubrication and,

in some cases, decreasing the length of the period. But instead, and don't lie to yourself, a majority of early and uneducated thoughts on period sex are 'ew gross' or 'it can't happen'. With a sexual education system that only teaches heteronormative sex and preaches abstinence, why would we learn that sex while menstruating is an option?

I remember watching a Frenchie video (he's an internet comedian?) on Facebook a few months ago. The whole premise of the skit is a guy coming out of his room with tomato sauce plastered all over his face saying he brought a girl home from the club last night and she tasted really metallic, but she was 'CRAZY' in the sheets. All the while his mates laugh at the blob of Heinz sauce slathered across his mouth. I failed to see the comedic value of this kind. The hilarity of engaging in period sex just doesn't seem to reach me.

Similarly, while cruising through my Newsfeed, I was unlucky enough to see a meme that outlined the following; 'girlfriend on her period means blow job week!'. Hell, even in the Urban Dictionary, Blow Job Week is defined as:

The week when a girl is having her period, thus she is unable to perform vaginal sex.

First of all, I'm not unable? It's a different coloured lubricant, it's just as gross and natural as what my vagina produces every other day. My vagina hasn't disappeared? She's still there.

If we aren't already lucky with that fabulous explanation of the vagina closing up shop because it doesn't function for male pleasure, the example in a sentence is;

"Jen is acting pretty bitchy cuz it's blowjob week... but it's okay cuz it's blowjob week!"

Not outraged enough by the derogatory language? Scroll down the page a little more and you'll find an added opinion saying, 'women who abide by this are keepers :)'. If the gross winky face at the end there doesn't make you want to get lock jaw, I honestly don't know what does?

So, from all different angles periods are gross and period sex is funny, or it's considered the perfect time for a man

to cop a gobby. All of these surround male assumptions which degrade the female experience. Period sex isn't a bad thing. It never has been. Unless it's a cultural practice or the female party is in pain, the main inhibitor for intercourse is mess and social conditioning. Of these two, one is an easy fix. A towel, or a shower or even just avoiding coitus when it's a particularly heavy day.

My curiosity on what women experienced and thought of period sex motivated me to get some statistical data. In a small survey on a girl's advice Facebook page, I asked the question 'Are you and your partner willing to have sex when you are on your period?' was proposed, along with four options;

1. Yes, we are both fine with it, even when it is heavy
2. Yes, we are both fine with it, but only when it isn't heavy
3. Absolutely not – I don't like it, it's gross
4. I would, but my partner is not

Out of 176 respondents, 41% indicated they would have sex when it wasn't heavy, 27% stated they would at any time, 26% said they would not and 6% indicated their partner was the unwilling one. So according to these statistics, hetero couples are engaging in period sex both heavy and light 68% of the time! These statistics, however wonderful they are, are not the truest sample of the population, with majority of respondents aged between 16-27, cis and from Australia, more conservative views are missing. In a larger study done by Flex – a company which makes products to decrease mess during menstrual sex – 55% of couples would have sex during periods. Most were millennials. The other 45% who avoided period sex were more commonly aged between 40-49, straight and Christian.

What was shocking to me about my small study was the amount who said they found it disgusting. 26% were against the idea. There could be many factors pushing toward this. In Japanese culture, Judaism and Hinduism women are considered 'unclean' during their ladies days. Similarly, Christian education perpetuates the same connotations of impurity during 'that time of the month' so, it's no wonder that such a large percentage of young women think it's freaking gross. I respect this decision to not engage, but strongly believe that a majority would not have such negative perspectives on their periods and sex if we weren't fed dated cultural ideals through advertising and modern media that it's yucky.

The first advertisement that featured a drop of red on a pad to show absorbency was in 2010! That's not that long ago. And when you think about it, most ads use blue to demonstrate how absorbent a product is. Why are we so afraid of using the colour red?! Let's be real here, periods are not blue. I want to know how well this product is going to absorb my crimson wave not how aesthetically pleasing blue food dye looks on a maxi pad.

Before university, and before I first engaged with our great feminist movement, sex and periods were two things that did not subsist in the same place for me. Periods were secret. With shitty Libra facts on the back of the pad and some Cadbury chocolate. Sex existed elsewhere. But the coexistence of the two has been liberating for me as has the support of my partner. The fact that I'm not viewed as gross or any less, but as the same gal he likes to sleep with for the rest of the month does wonders for the self-confidence – not that validation from a male is all I need to feel snazzy, but it's wonderful to have a sexual partner who is comfortable enough to help you deconstruct a stigma of shame that has defined a lot of your adolescence.

If we spoke about periods differently from a young age, would this change stigmas on period sex? Maybe. Would all heteronormative couples have sex at this time? Probably not. There will always be cultural taboos surrounding periods. Unfortunately, cultural and religious norms will always dictate this. But don't let that hold you back! Talk to your partner! Make that decision together that it's normal and it's ok to enjoy yourself when you're menstruating. Grab a shitty towel or practice some shower sex moves and get to it!



IS THERE ANY BLOOD ON MY HANDS?"

# What has sustainability

## YOUR OPTIONS

### WHAT IS IT

### COST

### LIFESPAN

### PROS

### CONS

## REUSABLE PADS

Maxi-pads made of soft, absorbent cloth

\$5 - \$30 a pad.

~ 5 years

Comfort level 100

Washing, replacing on the go

Sometimes periods can seem like a drag. Us women and people with uteruses have to spend money and time buying sanitary products, worrying about when we'll be on our period, thinking about which bathrooms have bins, remembering to constantly have pads and tampons in our bags, the list goes on. But periods have been around for a very long time (as long as humans have existed, can you believe that?), and they're something we should be thankful for. They mean we're healthy, and they give us life giving power.

But the search for the best way to deal with them has been a long and epic saga which I'm not going to get into right now. Instead, lets fast forward thousands of years to the addition of modern conventional sanitary products. Disposable pads and tampons now provide an option that prevent women from being stuck at home segregated from the rest of society when its that time of the month. But not many people realise that these products are only ONE option among many! And they really might not be the best option at that.

When we use conventional menstruation products, we contribute to our earth's already massive waste issue. Single use products like tampons and pads are lined in plastic and on top of that, rely on fossil fuels to manufacture and produce. Women use around 20 pads or tampons per period - that's 240 per year, so it only takes 4 years to use around 1000 sanitary products!! That's crazy right? Think about how many trash bags that would fill!

# got to do with periods?

## MENSTRUAL CUPS

Silicone cup inserted like a tampon

\$36 - \$40 a cup

At least one year

Small and easy to clean

Tricky at first, possible spillage

## PERIOD PANTIES

Absorbent underwear

\$24 - \$38 a pair

~ 2 years

Doesn't feel like you're wearing anything, no leakage

Washing, replacing on the go

In my journey towards a sustainable lifestyle I have definitely become way more conscious of the waste I produce. As I started to look at all the different areas of my life that created unnecessary trash, I found it hard to accept that I simply had to use conventional products given their single use and disposable nature. Surely there was an alternative that wouldn't result in piles and piles of rubbish going to landfill and meant that I could do something that wouldn't pollute our planet every time I got my period!

As you can imagine, I was thrilled when I found out that there are plenty of options that allow us women to menstruate in an environmentally conscious way; namely, reusable pads and period cups like the lunette cup - total game-changers! After being introduced to these products I realised that the waste that is produced during menstruation can easily be avoided with a few simple swaps. Products like the lunette cup allow women to go about their lives as normal and have the ability to do everything that men can do all the time, whilst being reusable, sustainable and kind to the earth; its a win win!

It is really exciting that our society is starting to move away from single use items and more and more people are starting to make conscious choices regarding our impact on the environment; sustainable menstrual products are one step in the right direction for rethinking our throw away and single use consumer culture. We as women now have the option to menstruate in an environmentally responsible way and its super empowering to think that we can do something good for the planet simply by living our normal day to day lives.

And if you're new to the whole sustainable living thing, what better way to start that with your period? With things like the lunette cup, its super easy to make the switch, saves heaps of money and sets you on your way to living a low waste, high vibration life. So next time you're on your period gals, instead of dwelling on cramps or moodiness, focus on the positive impact you are having on the environment and the good thing you are doing for the health of our earth! It's guaranteed to spread good vibes and inspire other women to live more sustainable and bad-ass lives one less pad at a time.



**The RIGHTS  
of YOUR BUTT  
and the  
Nuances  
of Club Culture**

When you go clubbing, what do you expect? I'd like to say that you can expect a venue that will provide a fun night out with friends, a boogie to some guilty pleasure trash music, and a happy hour that may help out a bit with your student budget.

That is what I'd like to say.

The reality is that we as women expect a lot more than this. Uncomfortable eye gazes, intentional butt grabs, men who can't take no for an answer, and cat calling are some to name the least.

Club culture is one of those things that gets in the way of how women interpret and understand their bodies, and more widely how feminism is understood. As feminists today, we use social media to our advantage, in sending across the message *hey this is my body and I can do whatever the fuck I want with it*. We do this through embracing our femininity, embracing who we are as a person, posting photos that emanate from self-love, and voicing our opinions through the photos and people we engage with. We are becoming empowered by our ability to inform and educate others, through social media, that women's bodies aren't there to be objectified. However, despite our efforts to get the gender equity message across, reception is still misunderstood by the male gaze which has transcended generations. Women's bodies are unfortunately still viewed as a centrepiece for objectification in today's society.

While women are challenging these misconceptions, club culture adds to the confusion over what empowerment looks like. Events like wet t-shirt competitions are ultimately creations of men that carry the purpose of satisfying the male gaze. Women who get involved with these events are entitled to do so, and it is no one's place to tell a woman what they can and cannot do with their body. However, it is important to question why such activities exist so prevalently for women but not for men.

In many ways, what these events stand for is not for sexual liberation of the women's body, but an event that caters to its male audience. We as women are constantly having to negotiate what we want our bodies to represent, and how others come to perceive our bodies.

And this is not to say men do not experience sexualisation too, within a club or elsewhere. Events I've seen promoted however, a majority of the time focus around a de-sexualisation of men, with venues promoting events such as 'ultimate dad-bod comps' or 'most unsatisfying rigs'. While they may cause issues towards men seeking to understand what masculinity looks like, they do not pursue a sexualisation of men like they do upon women. You would never see a club promoting an event for women with the 'ultimate mum-bod', and if they did, it would be along the lines of a search for MILF material.

Men are not nearly as sexualised as women, and it is ignorant to say otherwise. It's a socially engrained and historical understanding of women and their bodies. It is an understanding of women that is being defied by feminism today. Club culture is still however an awry area of concern.

Journalist and feminist Clementine Ford has through her work has pointed to the misogyny and inequalities that women face because of this culture. In many ways, club culture is one that perpetuates a mistreatment of women and takes advantage of the fact the male gaze is not a prominently sourced out notion within clubs. Ford's article, 'Women Don't Need to Learn to Take a Joke – Men Need to Stop Acting Like One', discusses the subtle influence the male gaze has; a subtle influence that carries greater ramifications than initially seeming. She writes:

**'The reality of sexual harassment and abuse has also been absorbed into a cultural lexicon that has almost entirely allowed male creators to reflect their version of reality. We think women respond coquettishly and positively to the raffishness of these men because that's what men's stories have always told us.'**

With an inability at times to realise the social confines that are in place surrounding women's sexual liberation, we unintentionally play into a culture that embraces an objectification of women. I have and still do, even if by accident. However, you and I should never punish ourselves for wearing a skirt that makes our butt look good. I shouldn't see it as my fault for seemingly 'leading him on' if I was being friendly to a man. It is the mistake of others to believe that we dress or act in a way in order to please them.

Going to these bikini and wet t-shirt events as an eighteen-year-old woman, entering clubs for the first time with no guide as to what the norm is for treatment of women in this setting, it can be an absolute shock. It is not a right or norm for a guy to grab your butt because you look good. It is not okay that you should accept being cat called as a normal part of your experience in everyday life and at a club because of what you are wearing.

In my opinion, these wet t-shirt and bikini competitions as *attractions* completely miss the mark in reinforcing a culture for respect towards women and feminism.

Don't get me wrong, clubbing can be lots of fun, and maybe these nuances aren't important to think about for some people, which is completely okay. If anything you should take away from this is that you should be aware of what you're comfortable with, and to not let people or places take advantage of your sexuality as a woman.





# Why Australia Can't Cope

Leigh Sales, Yassmin Abdel-Magied, Miss Blanks, Thelma Plum, Camp Cope. What do they all have in common? They're all Australian women or non-binary persons, operating in some aspect of the media, that have faced excessive and unwarranted backlash from the Australian public. Australia has a huge issue when it comes to confident, strong women, be it in a professional context or a personal one. Our tall poppy syndrome is particularly tough towards women who do well in their field. The backlash faced by those who rightfully speak out on various matters is immense, and is often completely disproportionate to the treatment cis men receive in similar situations.

Currently, the Australian music industry is a prime example of this practice in motion. On one hand, we've got muso Thelma Plum, who spoke out against Dylan Frost of Sticky Fingers in 2016 after he allegedly abused her, and was showered with online hatred for months. At the time, Plum said on Facebook: "I knew I would cop a lot of flack, abuse and also a lot of defaming when I came out with my story - never did I think to this extent."<sup>1</sup> On the other hand, we've got Sticky Fingers, a band with some serious abuse allegations levelled against them, being celebrated for a triumphant return after just 18 months out of the spotlight. A recent interview on Triple J chalked the allegations up to "boys will be boys", and the very next day they announced a new single and a world tour that began to sell out immediately.<sup>2</sup> While Sticky Fingers and Frost have been accepted back with open arms by their fans, and much of the broader Australian music industry, Plum has been largely left out in the cold. Incredibly, this is just one of a myriad of instances in which women or non-binary persons who have spoken out in the industry have been abused and cut down for their efforts. There's one band that always seems to cop it more than others, though - Melbourne trio Camp Cope.

Camp Cope came onto the scene in 2015. Consisting of three women (Georgia McDonald, Kelly-Dawn

Hellmrich and Sarah Thompson), they made an impact with their incredibly honest, DIY-tinged rock songs. With tracks like "Lost (Season One)" and "Jet Fuel Can't Melt Steel Beams", their debut album encapsulated their lives as 20-something-year-old women. Lyrics about being catcalled and carrying keys between your knuckles, unfortunately, hit close to home for a lot of young women, and from this Camp Cope found a passionate fan base. Their honesty and advocacy wasn't limited to their music - they were one of the faces of a 2016 campaign against physical and sexual assault at gigs, and have been calling out various inequities in the industry since their very first shows.<sup>3</sup> As Hellmrich told the Guardian in March 2018: "We were brave, strong women before we were a band. When we combined forces, we became fearless."<sup>4</sup>

It wasn't until their call-out of Falls Festival 2017/18 that the Australian public took notice of them. Having sold out the Sydney Opera House months prior, the band had been relegated to early-arvo set filler duties on the festival tour. McDonald took matters into her own hands by changing the lyrics to 'The Opener', a song already electrically-charged with lyrics about gender inequality in the music industry. To a completely packed tent, she sang "It's another man telling us we can't fill up a tent/It's another fucking festival booking only nine women."<sup>5</sup> Fans loved it, and the organisers of Falls ended up issuing a statement with regards to the lack of non-male acts on the bill that very much missed the mark. The band told the Guardian how they were "astonished at how closely Falls' statement resembles the lyrics to 'The Opener'", an ironic twist that made the statement that much more tone deaf.<sup>6</sup>

Camp Cope's actions were met with immense backlash online. The Triple J Facebook comments were awash with those who asserted that gender shouldn't play into festival bookings at all, and others lamenting the band's existence as "whiny feminists". The trio's mentions on Twitter were awash with nasty putdowns,

# with Camp Cope

often which had very little to do with what had actually occurred. Much of the Australian public took it as an opportunity to attack the band for their beliefs, which quickly devolved into the witch hunt that plagues women who speak out against gender inequality and related issues. Even music news sites saw it as an opportunity to increase their reach, and jumped on the bandwagon by taking the band's tweets out of context after they asked media to stop approaching them for comment.<sup>7</sup>

Despite this, Camp Cope triumphantly released their sophomore album 'How to Socialise & Make Friends' in February, which so far has been highly regarded, particularly by overseas publications such as Pitchfork (who gave the album a 7.8/10) and NPR (who gave it a world premiere before its release).<sup>8</sup> It's an album full of songs that somehow hit even harder than those of their debut. 'The Face of God' deals with McDonald's sexual assault by another musician, while 'I've Got You' talks about her father's death. The whole album swings between these incredibly sad and almost hopeless tracks that unfortunately resonate with a large group of the non-cis-male population, and songs like 'The Opener' that have the ability to empower a whole generation of young musicians. At the end of the day, that's what it's all about. This album, and Camp Cope overall, is for those who don't see themselves represented in the music they listen to, and the bands they see on the stage. At their gig at The Metro Theatre in March, the room was filled with hundreds of people (overwhelmingly female) who knew every single word and were clearly ecstatic at seeing people like them up on stage. As McDonald put it bluntly on Twitter: "can cis white men stop reviewing our album. it's not for you."<sup>9</sup>

Camp Cope recently had their U.S. visas approved, and from all accounts appear to be making a pretty permanent move to the States.<sup>10</sup> This move is pretty understandable, given the support they've had from international media outlets and the backlash they've

had from the Australian public. It's certainly not the first time our tall poppy syndrome has forced someone out – Yassmin Abdel-Magied and Courtney Barnett are just two names that come to mind as those who moved away due to immense backlash and have done quite well for themselves. It's a shame to see Camp Cope go, though, and it raises important questions: when will the Australian music industry, and Australia as a whole, take responsibility for their treatment of women who speak out? When will powerful women in the media industry finally be celebrated for their work, rather than being constantly harassed and cut down? Camp Cope have begun the change – it's up to the rest of us to continue it.

\*

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# UnReal Touches on the Flawed Nature of The Real

“... women ARE complicated. Women are multifaceted. Not because women are crazy. But because people are crazy, and women happen to be people.” – Tavi Gevinson

Since its inception, UnReal has always struck a chord with me. With this shows raw portrayal of the media industry, a field I currently work in, I found myself drawn to the protagonist's struggle with visibility and power within the world of media. UnReal's skilled writing, provides for a sincere portrayal of the moral complexities that come with working in an industry where morals are twisted, morphed, and stretched for ratings. This Lifetime production allows us, as an audience, to gain an insight into the realities of the production of “reality” TV. While this concept itself is interesting, one of the most exciting aspects of the Lifetime production is its inclusion of dynamic and unapologetically complex female characters Rachel and Quinn.

**DISCLAIMER: IT IS IMPORTANT TO NOTE THAT THIS ANALYSIS WILL CONTAIN SPOILERS.**

UnReal is a show that primarily follows the lives of the showrunner Quinn and producer/mass-manipulator, Rachel, as they produce the reality television show ‘Everlasting’. This drama show is unique for exploring the moral complexities that come with producing and creating a dating show akin to the bachelor. Unlike the reality shows it parodies, UnReal's speciality lies in its ability to showcase the how tv producers reduce the complex personalities of contestants to dramatised stereotypes for the sake of the cameras. With endless moral dilemmas that occur for contestants and producers alike, you can see why this show can be so addictive.

The storytelling within UnReal should be celebrated for it's boldness. By avoiding the easy route and refusing to focus on dated and cliched story arcs, UnReal does something special.

With the shows choosing to address difficult issues such as emotional abuse, sexual abuse, corporate corruption and toxic relationships, UnReal confronts viewers and forces them to engage with tough issues. This choice provides a platform for typically taboo storylines to come to the forefront. While touching on these topics, hardcore topics are handled with integrity thanks to the organic character development.

The character development within the series UnReal is, undoubtedly, my favourite feature within the show. The shows ability to flesh out our leading character's flaws allows the viewer to see these women for who they really are. By staying away from the all too easy, hashtag grab of making a glossy, cookie-cutter feminist hero, we get to see the moral complexities that come with being a woman in power.

All main female characters find themselves actively fighting to be confined within the stereotypical roles assigned to women within the industry. With most female character's within UnReal straying from traditional female archetypes such as the mother or the wife, we see our protagonists struggle toward success. This is best reflected when observing Quinn's struggle with balancing her career and maintaining composure when being tied down by her misogynistic lover, Chet.

From being Chet's part-time lover to dominating the Everlasting's empire, Quinn's character, though morally ambiguous, is ultimately rewarded for refusing to settle for being someone's secret lover. By choosing to break free from this path, this female powerhouse takes this story world by storm and now, at season three, seemingly has managed to create an empire for herself. However, despite being in a position of power, Quinn is still impacted by the misogynistic culture of her industry and continues to be undermined and challenged.

# Vera Blue makes me blue: Lady Powers

This notion of celebrating characters who willingly step away from the conforms of stereotypical female behaviour is also displayed quite well in the character development of Madison, the latest producer within the UnReal. Though she initially gets a career boost by performing sexual favours for two dominating male heads behind 'Everlastings' parent company, her true progression as a noteworthy character begins when she chooses to reject the labels imposed upon her and subvert the stigma that comes with sleeping with a coworker. This is shown when she and Quinn band together and use their intelligence and cunning to reclaim control of Everlasting from patriarchal male figures in their parent company.

On reflection, the overall beauty of this show lies in the fact that UnReal refuses to provide us with a cheap tokenistic feminist hero. It shows us the flaws and the sharp edges that can reside in the people we admire. With every female character containing their own vices and shortcomings, we learn that despite these character's positive attributes, they are still human at the end of the day. It also demonstrates that strong female characters do not have to be bulletproof – the sign of a truly well-rounded character is the inclusion of flaws and our flawed anti-heroes are proof that women are complex. Because of this, we see these heroes doing the most feminist thing of all – being driven, dynamic and, most importantly, complex human beings.

I was ecstatic to hear that women were getting a new anthem on International Women's Day and that it was going to be by an Australian. I was, however disappointed. Where there are so many inspirations to draw upon when creating a women's anthem, the narrative of a woman waiting on a man, becoming bitter about being stood up, and then experiencing denial and self-pity isn't what I was hoping for.

My power as a woman isn't something that can be "taken for granted" as its value is not dependent on the approval of a guy,. The theme of the song felt very conflicting with my idea of feminism and didn't seem to represent actual empowerment. This International Women's Day I expected to hear a song that didn't focus around a woman's relationship to a man.

When compared to other women's anthems, such as Beyoncé's *Run the World*, the message is glaringly futile and deceptive. If women need an anthem, then I feel it should celebrate how we, as individuals do amazing things and being a woman gives us greater strength and compassion. Save the emotional discontent for other songs, not for a women's anthem on International Women's Day.

# TWO WOMEN IN STEMM

Women have historically been under represented in Science. Many a time in my degree have I been introduced to an idea or concept and simultaneously been told that it originated from the brain of a women, yet was published by a man. Here are two women that you should know about, that indeed, have not been fully credited for their often groundbreaking and socially influential work.



## ALICE BALL

Alice Ball was the first African American woman to graduate from the University of Hawaii with a Masters of Science. She used her passion for chemistry to develop a leprosy treatment that has helped alleviate pain felt by leprosy sufferers for almost 30 years.

Her treatment was based on the active chemical compounds in chaulmoogra oil. Chaulmoogra oil had been used historically in Chinese and Indian medicine as a topical treatment for leprosy but was not considered hugely effective. Ball wanted to find a way to make the active compounds from the oil injectable, as the oil had been seen to work far more effectively when injected, however this process was known to be extremely painful.

Ball worked arduously on this treatment, balancing teaching during the day and working on her chaulmoogra project at night. After only one year, Ball had found a safe method for injecting the oil's active compound with minimal side effects. Soon her method of treatment was in high global demand and making significant improvements to the lives of leprosy sufferers worldwide.

However, unfortunately, Ball never got a chance to publish her findings and a short while after her discovery, passed away in a chlorine poisoning accident. Her college president, Arthur L. Dean, continued to work on her discoveries after her death but took full credit for Ball's work. Although many individuals within the faculty knew of this, no-one took action to stop Dean. Only within the last 20 years has Ball received credit for her work, with the University of Hawaii placing a dedication plaque to Ball underneath its only chaulmoogra tree.

# THAT YOU SHOULD KNOW



## ROSALIND FRANKLIN

Rosalind Franklin was an English chemist who made crucial contributions to the discovery of the structure of DNA. Franklin was a specialist in a technique called x-ray crystallography which allowed her to produce images of molecules that would allow their structure to be inferred.

Franklin's specialisation in this technique landed her a research position at King's College London, where she would be working with Maurice Wilkins on determining the structure of DNA. Wilkins had been working on this project for one year before Franklin arrived and tensions between the two grew when Franklin was immediately put in charge of the project. This resulted in the pair working in relative isolation.

There was also another pair of scientist (Frances Crick and James Watson at Cambridge) in rivalry with Franklin and Wilkins attempting to solve the structure at the same time. Their rivalry took a turn for the worse when Wilkins (unknowingly to Franklin) shared one of Franklins' key unpublished images with Watson. Later that month, Watson visited London to hear Franklin describe her latest results (being a specialist in the field Franklin gave seminars on her works quite regularly) and used Franklins' data and images to build a model for the structure of DNA. It was long assumed that the two groups only had minimal contact before this but recently letters of correspondence have emerged between Wilkins and Crick. In these letters Wilkins writes to Crick, suggesting they stay away. "Let's have some talks afterwards when the air is a little clearer. I hope the smell of witchcraft will soon be getting out of our eyes." Witchcraft referring to Franklin.

Eventually Wilkins ended up sharing the 1962 Nobel prize with Watson and Crick but due to demonisation of Franklin, she received no mention in the published work which included her crystallography images that enabled the discovery. Franklin is now seldom mentioned in discussion on the topic and has still not been included in the Nobel prize.

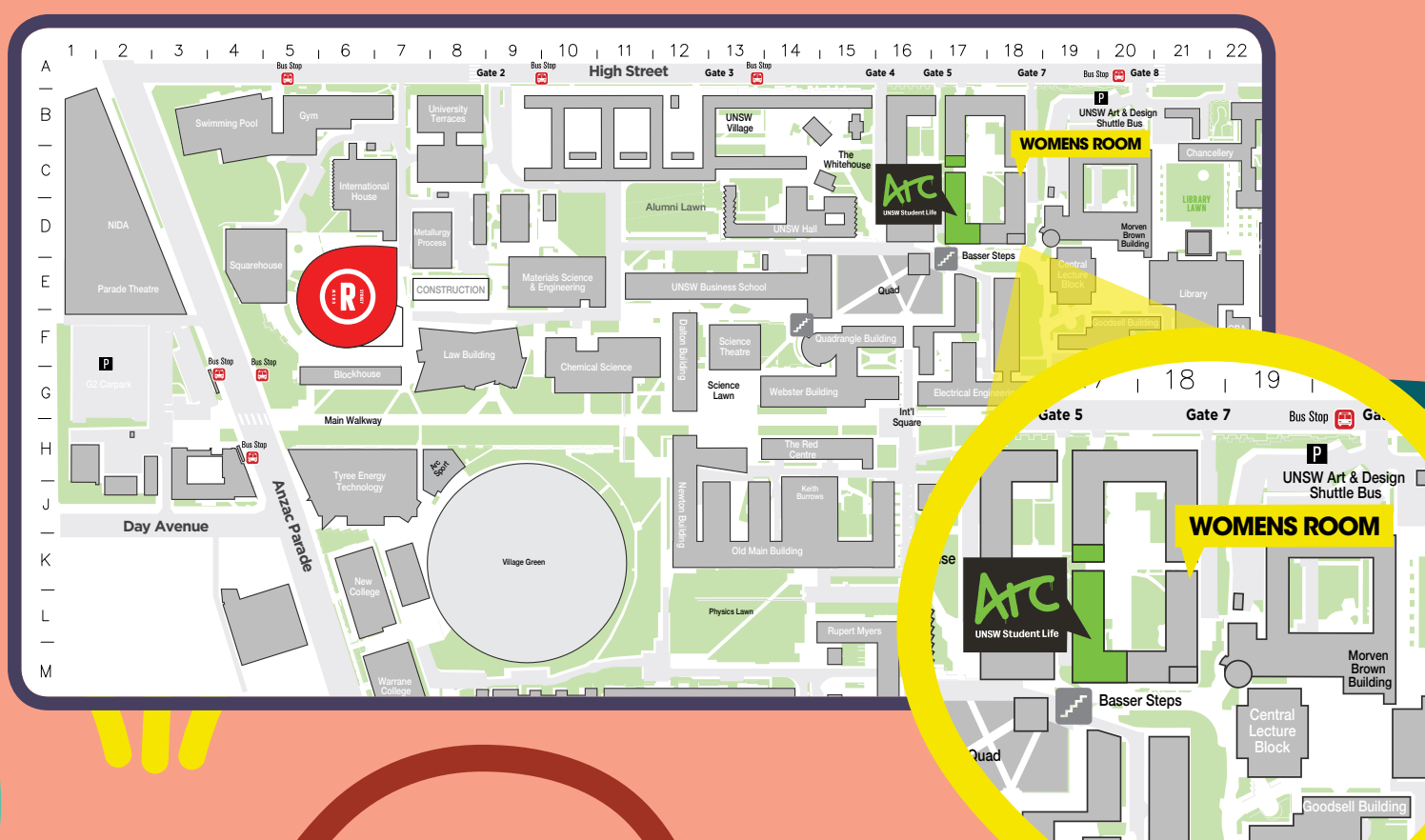


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The Women's Room is an autonomous space for women and women identifying students.

## Women's Room



This issue of *Tharunka* is brought to you by the

## Women's Collective

**COLLECTIVE / REP(s)**

**MEETING TIME**

**[arc.unsw.edu.au/src](http://arc.unsw.edu.au/src)**

**Women's**  
Angela Griffin

MON 12-1PM

[/womens](#)

## Collectives

**COLLECTIVE / REP(s)**

**MEETING TIME**

**[arc.unsw.edu.au/src](http://arc.unsw.edu.au/src)**

**Disability**

Axel-Nathaniel Rose

TUE 12.30-2.30PM  
WED 12.30-1.30PM

[/disability](#)

**Education**

Toby Walmsley

TUE 2PM

[/education](#)

**Environment**

Elizabeth Morley

MON 1-2PM  
(FOSSIL FREE)  
MON 2-3PM  
(ENVIRO  
COLLECTIVE)

[/environmental](#)

**Indigenous**

Ian Brown

CHECK THE WEBSITE  
FOR DETAILS

[/indigenous](#)

**Queer**

Roisin McGee  
Meri Wilson  
Reuben Challis

MON 11AM-1PM

[/queer](#)

**Ethno-Cultural**

Humaira Nasrin

THU 12-1PM

[/ethno-cultural](#)

**Welfare**

Max Kennedy

THU 5-6PM

[/welfare](#)

**International**

Lanfeng Shi

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# THE WOMEN'S ISSUE