

**Women Reporting Violence in a Time of War
A Forum on Racial and Sexual Violence:
Silenced Voices of the "Race" Election
Thursday November 8th 2001 UTS**

Tape 2

Heather Goodall: My name's Heather Goodall, I'm a lecturer here at UTS, and it's an incredible honour to be here, to chair this panel. I'm here because I've been a part of the group who's been organising this series of activities over the last few months, because of our rising concern and anxiety about the directions that Australian society is taking. We are all here as Australians and we are all responsible for those directions and we're responsible for trying to change them.

It's incredibly important that we've had Auntie Ali here to welcome us and that we are conscious that we are on Eora land, because one of the things we've wanted to do has been to emphasise the links between the way racism has worked in relation to the colonisation of Aboriginal people here on the continent, and the way it continues to work in relation recent immigrant and minority groups. Helen Mekosha has pointed out the way that able-ism operates on many of the same patterns, and increases and deepens the disadvantage that minority women face if they're disabled. So we've been trying to draw those parallels and we did that earlier in the year in the imprison and detain forum where we tried to point out the linkages between the policies of detaining Aboriginal people in the past and in the present and the way that was being carried over in relation to refugees and the approaches to criminalising those people who were regarded as 'other'.

Since that forum some months ago, there's been a whole series of dramatic and tragic events, and many of them have been discussed today. That we've had a severe degrading overall of the rights, not only of refugees and asylum seekers with temporary protection visas and other sorts of discriminatory and harassing changes to regulation and conditions. We've had asylum seekers and other people demonstrating the resistance to that erosion of rights, with the break outs from Villawood, and Australians

who have offered protection to those people who've courageously broken out, being harassed and threatened by the government.

We've had the shameful events of the turning away of many asylum seekers, back out into the oceans, in dangerous craft. The appalling episode with the Tampa of the most public, but the most tragic clearly were the deaths that we know about --370 people, children, women and men who died seeking safety in this country. Now all of those things -- and to have a couple of minutes, I'll attempt to draw some perspectives on this which will help us to look at the parallels as well as perhaps the differences. These events have meshed in with the language which has been escalating as the government takes an opportunistic approach to whipping up fear and racism in the, as the oncoming election approaches. And we've seen the official response to the way in which the Bedraya [?sp] family was victimised and blamed for the terrible events occurring within their place of incarceration. And the way that asylum seeking families were blamed for supposedly throwing their children into the water. Now it's incredibly important to recognise the degree of desperation which may have generated that. But it's becoming increasingly obvious that it probably didn't happen at all. But we've got a government which is deliberately manipulating the media as the Four Corners team demonstrated and became aware after the Four Corners program, where the government response deliberately manipulating the media to generate distress and fear and anxiety. Now the ways they're doing that are gendered ways. They are ways of playing on the public's understanding of the roles of men and women and the way that families work in different cultures to try and whip up fear and hysteria. They're creating and playing on very old racist stereotypes. Those complicated ideas that denigrate both the men and the women of minority groups and oppressed groups. People who are defined as other from that small group which is in control. In that situation men of minority groups, and I'm including indigenous Australians here as well, are characterised as sexual threats to the dominant group, and it's described as if it's an intrinsic and inherent value, a culture cult. Those are the sorts of words we've seen in the media in the last 12 months. Women are described if they're other as not only sexual threats, but ironically also as passive victims in need of rescuing by the dominant culture. They're also bad mothers. It's difficult to imagine how people can juggle all of these different stereotypes in the one person. But - and this is the sort of thing which working class white women, working class Anglo women will also recognise, because in the past it's been used as an argument to intervene in their

families as well. These are strategies for repression and intervention. They're visible in the attacks on Muslim communities in Western Sydney, which were occurring before the Tampa crisis in the September 11 attacks. The criminalisation of young people by attaching labels about -- a mishmash of religious and ethnic labels, which supposed to explain behaviour. We've seen the way that violence by Anglo-Australian men is regarded as an individual aberration, some psychopathic behaviour, whereas any evidence or accusation of violence by minority groups is argued to be an intrinsic cultural trait. So that the violence which has occurred as has been described already by the Anglo community more broadly, is ignored. It's not named as criminal, it's not named as violence. It's an individual psychopathology if anything at all. And in that way it's written out of the news. It doesn't become news. These patterns are tragically familiar from the history of colonialism in Australia. Because they've been used, not only is rape a weapon of war, but the broader process of gender accusations, are strategies of an ongoing colonialism. The used of gender stereotypes to repress and control people as rationalisations for attacks, for massacres, for systematic rapes and repression and incarceration, and the break up of communities and families. Cleone has talked about that very powerfully [?] already today, in relation to indigenous communities, and we can see the same processes being brought into play into relation to minority groups of recent immigrant families, and we've seen it in the past, with people of Chinese origin who were coming to Australia in the late 19th century, with people of Vietnamese origin who were coming here just a couple of decades ago. These are strategies which have been brought into play again. The outcome is the silencing of women. The silencing of women's voices, because of particularly of women's voices, because of the gendered nature of this sort of repression.

Indigenous women who've faced this patten now for 200 years and faced it courageously, have been frustrated because they've been unable to seek protection from the so called legal structures, which are in fact controlled by and supported ?? . But if they're facing violence from within their own communities they're also ignored by the law, which then turns their cries for help into attacks against their whole community and uses them as justifications for intervening in families and taking children. So the indigenous women have repeatedly found their voices silenced either from outside, or because they themselves have had to silence themselves in order to protect their families.

Barbara Flick [?] who is a really important indigenous activist, who's worked as director of the Western Aboriginal Legal Service in New South Wales, and at medical services in the Northern Territory and Cape York, has said that this is one of the really big problems, that there's no safety or security around this discussion. If you said what you wanted to say, if you talked about getting really frustrated at seeing abuse and violence, then you're just attacked. I can't talk about that, and I can't talk about it on national television, because it's taken out of context. There's no safe way in which we can talk, to the government, or the Australian community, to work towards a solution.

Now that silencing of women is what our speakers today are going to be addressing. The ways it's happened, the differences, the parallels in what's happening in the different groups. And they're all going to be asking all of us to look for ways to change it, because it's the responsibilities of all of us, as Australians, whatever our backgrounds, whatever our language and whatever our religion, whatever our age, it's our responsibility to take control of this and to change it.

Now I'd like to introduce to start with, Dr. Lili Tuwai, who's a mother, she says first, the manager editor of X Text, which is an important intervention in our thinking about the way inter-cultural relations occur. She's a radio producer and cultural activist and she teaches at UTS. And she's going to tell us a bit about her struggles around language.

Lili Tuwai: Thank you. First up I'll just thank Auntie Ali and to the indigenous people on whose land we stand. And also to everybody here today. It's really heartening that just to see people come out in solidarity and deep concern and resistance to all of the shit going on.

I wanted to talk about the complexities of reporting violence, or even speaking violence within a racist society from a Pacific Island perspective. And I'll do that by beginning with a poem. And with doing this I want to get us to think about ?? well perhaps let you into what's in my head, what I've been thinking about, in terms of language as a form of representation, and how difficult it is for the colonised to actually come to voice at all. So -- and essentially this was written for ? when I was talking about what our Pacific Island brothers and sisters are experiencing around the Pacific region, but also see that this lends itself and makes connections to all oppressed peoples.

"In this progressive [?], after it's over for the better, ??, post forbidden, past forbidden, post colonial age, pale faced theatrical ? brace themselves, placing

themselves in pivotal roles on the world stage. Here, indigenous, migrant, refugee audiences ?? spectators to their own frayed, decayed, overstayed existence, become conspicuous smears, blemishes on the bleached white backdrop. Assimilate or perish, surrender, resistance. To be or not to be. Alien rhetoric gleefully started by men hell bent on journeying above the skies, the stars into space. First peoples, migrant peoples, refugees. Expert back seat observers, up front ? to see ourselves clearly is to be at one with place."

And the second poem is one that I wrote, again, in the Pacific context, but it extends itself to all oppressed peoples under western cultural and economic imperialism. And I was thinking about images and texts which make it difficult for us to represent ourselves.

"Shot taken, blown up. Reduced, seduced. Overexposed, underdeveloped. Black brown positives processed as negatives. Transformed deformed. But still the white lenses fail, trail, to capture us for who we really are. Can it be the closer up they get the further away we remain."

And for me I guess when I was looking back on that poem, I guess in a sense that there's a positive side to actually remaining further away. Because that in itself tells us that in terms of what the process of colonisation's been about and what actually taking our language, placing us within this framework of western ? culture and imperialism, that was essentially taking us, taking away the ability to know ? ourselves. And I guess though, I guess the fact that the way that we remain further away means that we refuse to be acculturated as a native [?] and all the things that go with that.

So racism is violence. Sexism is violence. Classism is violence. Poverty is violence. And when I was thinking about ways to talk about reporting violence or speaking violence, it was actually really, and still is ?? talking, a really painful process. Because trying to think like how -- and I was going to swear then ??... how can we get to where we need to get to. And sometimes that language which is often seen as undesirable or coming from uneducated people, but sometimes that's the best language when people are backed into a corner that actually, as we try to struggle to speak our experiences or name it. So I was wanting to, you know, I was thinking , okay, we know all these things are violence, violent, but how do I speak about it kind of coming from one issue, one issue we then try to speak the difficulties ?? . I sat there for ages and I couldn't do it. And I kept trying to think pull it back, like one thing, because I have a tendency to kind of go all over the place, because I guess that's how I see my

connectedness and being in the world. And that we all are connected essentially to each other. And that how not just through language, but through, you know, ?? has often spoken about in her writings, that within profit driven economies how we're all divided and split up to kind of work against each other. And that goes for the institutions, women's movements whatever. We're all effected by these divisions which are actually essentially go all the way back to capitalism. But you know, so I decided, you know, I was thinking about how do I talk about it, how do I talk about it. The poem to begin with, that was part of it. And then after a while, you know, I guess I started to see that it's fantastic that we don't talk about it in one way. But more than anything what we see is that women, people of colour, oppressed peoples refuse to accept our lot. And I was able to concede that ?? one way then to focus was that this is in fact a really powerful position that we all are positioned and located in. And yeah, I guess the images I wanted to make was that as some western feminists have talked about, that we exist within a rape culture, and within rape culture it's difficult to speak openly and represent about the issues that stretch across race, class, gender, sexuality, but particularly when English is not our language. You know, we have had that language imposed on us. And so therefore essentially we will actually never be able to speak our place. And I guess that was the, after the thinking and thinking and thinking about how to find the one thing that would be empowering, I guess coming to that answer was actually really empowering place to be. That it's like acknowledged. And often, you know, I've worked as a writer and as a journalist in a different spaces, and I've often felt disempowered by writing, by language, by whatever. But somehow we forget that as we speak this language every day, in fact, language is violent. And we are continuing to have layers and layers and layers of violence heaped upon us as we fight to express ourselves in the English language, which was never meant to empower us as indigenous, as migrant people, as others. And that we must remember that it's not there to empower us. And what we have to continue to do is to fight to subvert the language, like we all do, to be empowered through language. So I guess the ?? had to look at the dictionary and looked at reporting, what that term meant... and looked at about reporting means to give back an account of. And no matter how we try to talk about it today, we can actually not get there. And that is really -- as much as it's wonderful and I'm not trying to be negative -- but that is in itself a very disempowering, very sorrowful weight for everybody to have to carry. And my time is up. But I just -- there's no way I guess to be able to address all the stuff. But I also want to say that

through language, through the English language, I found out years ago that my connection with Arab Australians -- Arab women or people per se, in New Zealand an English teacher that I had said to me ??... ?? We were looking for our classroom, we were new to this huge school. We were looking for our classroom and he saw us in the corridor and he asked what we were doing there. And we tried to explain that we were looking for our class, and he came at us that we were nothing but street Arabs [?], ? little brats and that all our colour was the same. And it was kind of ?? discover, what's a street Arab, you know, that we found out, you know, again that how through language these associations are made in derogatory ways which are ?? . But in fact, what it ?? street Arab in terms of the positive thing, I just think it's wonderful. Thank you.

Heather Goodall: Thank you, Lili. I'd like to introduce Sue Pinckham from the Indigenous Social Justice Association, who'll be talking to you about some of these issues and the way that they relate specifically to questions around justice.

Sue Pinckham: First of all I'd like to say thank you to everybody for making the effort to come today. The women who've worked so hard to organise this. ??... When I was initially asked to speak at this today, I was a bit apprehensive. I'm not good at public speaking as a rule. But I had a burning something in my stomach about the realisation that nothing's actually changed in my 45 years of being an Aboriginal woman here, trying to get some sort of equality and justice for Aboriginal women and children. I realised it wasn't just Aboriginal women and children who were suffering the influence of colonisation in Australia, and today I've had my eyes opened a bit wider on that fact, and thank you all for that. When I spoke with April about coming and doing this today, I talked to her about -- I presented a paper at the first global conference on family violence in 1999 in Singapore. At the same time I was asked by the Australian government to go to Jakarta after the conference was over and to help set up two women's service in Jakarta for the ethno-Chinese women who'd been ? by the military earlier that year. So the conference first -- and I'll just give you a very quick bit of background on the paper that was presented. It was a collaborative paper between Wirringa Baiya Aboriginal Women's Legal Centre and New South Wales Rape Crisis. There is a huge, huge discrepancy of figures of recorded sexual assault for Aboriginal women, so the two organisations started working together. When we got to the conference, I met and Anglo woman from Rape Crisis. We were the first speakers at

the conference. Before the conference started, we were actually all grouped together, all of the speakers in each session and told okay, this is whoever whoever, and you'll be presenting in this group. This is where you have to go to. As we were standing there, it became really obvious that there were two Anglo women standing there whose names didn't fit anywhere on the program. And two traditional Aboriginal women from a very isolated and remote community at the top end of Western Australia came and asked me if I could please go and talk to the organisers. These two white women were going to speak about the traditions and the lifestyle and the cultures of that community. The community had told them a year previously that they were not to do that. These women actually sold possessions so they could get the money to go to the conference. They were still too afraid to speak out there to say, this isn't appropriate. It's just not on.

Well, I've got a bit of a mouth on me. And I had no hesitation in going to the organisers and saying that this was against our culture, these women had specifically been told not to do this. And the organisers decided the freedom of speech was the most important factor, and that they could present their paper. They didn't count on the fact that I do have a big mouth, and I was presenting the first paper. Before I started doing the paper I actually spoke with ?? over 400 people, all professional people working in the violence protection area. And I put it to the floor, did they think that it was appropriate that people who were told not to speak about something, particularly from a different culture and not understanding the values or the morals or the reasons that things happened in that community, should they actually get to present the paper. There was uproar, total uproar. It took four and a half hours for the conference to settle back down. The convenors decided then that they should put it to a vote, and I love women of colour. The women of colour outvoted the majority of participants at that conference, and the women were not allowed to present the paper. For me, that was my first time of realising that women are actually violent against each other in a form that we're not used to dealing with. You know, when we're working in an area, regardless of what the area is, you expect women to be similar minded to have like approaches to things. And I learnt, there and then, that that was such a falsity that I had been living in. And my eyes were really opened. I was quite intimidated by the whole process. But at the same time it gave me a hell of a lot of courage and strength and determination to keep going. Even if what I was presenting in my paper was of no value, what had happened for these traditional people to actually get a stop to what they had been saying for over a year to these two women. That was worth it to me. But

we went on and we presented the paper, it's a very good paper and it's about the colonisation of Australia, the rapes of Aboriginal women, the behaviour of the patriarchy, and in particular working together as women to keep each other going, to enable us to get through situations that are sometimes so overwhelmingly emotional, that you just can't move, you know. They just freeze you to the spot and you can't do anything. And I think overall I walked away from Singapore with a feeling of oh, thank god that's over, but it was really educational to have the opportunity to see the disturbance at such a high level of workers globally, that they still thought it was all right for other people to speak on behalf of and regardless of what the issue was about. So I left Singapore and went to Jakarta frightened. It's the first time I've ever left the country. I believed, and I still do, that I'll never go out of this country again. I think we've got everything here. I love this land and I'm part of it, and always will be. But went to Jakarta full of apprehension because of the fight that was happening on the ground there, I was absolutely astounded to see so many Muslim women in Jakarta. I had no idea before I went there. And arriving in the middle of the night, all of our luggage was stolen at the airport, and I just figured this is part of what happens when you go travelling and you don't understand processes. And we get to our hotel, everybody was really hush-hush, oh these are the two women. But nobody actually said anything ???. And everybody was watching us. All of the staff in the hotel. And like I said, I've got a big mouth and I don't mind opening it, but I was terrified of just being out of my comfort zone. Being somewhere where my language couldn't be understood, let alone the language that I had as a second language, that I thought was pretty global. But I learned another lesson there. And that's to what Lili was saying about language. I realised that we had a hell of a job to do in setting up these two services, considering that the ethno-Chinese women in Indonesia weren't even looked upon as citizens at this time, so there was no need for there to be any service or anything for them. Went about our business for a week. After day eight, was woken up at five o'clock in the morning with a soldier with a gun over his shoulder that was actually bigger than him, and thankfully my mouth does work, even when I'm still asleep, I started screaming at him. And all the obscenities came out, my fear for the whole time I had been away just came spewing out of my voice there and then. And it frightened him, and he ran away. Which I was exceptionally glad about. I rang up a woman who was, who I'd been working with who was an undercover nun in Jakarta. And I'd never believed that there was such things. But she was excellent. She was great value. She was doing some

very good stuff there. She came and picked up, took us to the airport. We got on a plane home. Before we got off the plane we had to land in Bali. Both myself and the other woman that I was there with were met by a representative of the Australian Government. I was told never to go back to Indonesia. That I was under a list, I was an activist, I was a dissident. I didn't know what a dissident was, but I figured if they thought I was it must have been good. And nothing was said to the white woman that I was with. And it wasn't until after we left this Australian official that I thought that's weird, why didn't they saying to her. And she just looked at me and she said, are you okay, you sort of look a bit green. And I said, why didn't they say that to you? And she looked at me and she said, Sue, you're black, I'm white. I can go anywhere. And I just looked at her and I said, well so can I, and let them stop me. They did. I will never, ever go... ?? But it gave me a lot of strength and a lot of courage to continue the struggle that I've been fighting for 30 years in my professional life, but 45 in my personal. And I think by women acknowledging that things happen and sometimes we actually do perpetrate violence against other women, children, and men, that we can come to terms with how the world operates and we actually have to look at how we do things ourselves, and make sure that we're being respectful in doing our business. Thank you.

Heather Goodall: Thank you, Sue. What a terrific contribution to this opportunity I think to share experiences, and clearly another courageous action of activists taking themselves outside their comfort zone and realising how terrifying it is to be in a situation where your language doesn't help you. And you can't call on support structures to protect you and to find the pathway through, and in that sense an unfamiliarity is what faces so many asylum seekers, when they have to make a decision to uproot themselves and leave home, and make the perilous journeys they do. The next speaker we've got today, I'd like to welcome Rawan Abdul, who's a school student and a young Palestinian Australian, and I'd like to ask her to come up.

Rawan Abdul: I'd like to start -- good morning. Someone nearly [?] spat on me. This is what my friend Hira [?] told me in late September as she's walking home in Blacktown after a hard working day at school. My name is Rawan Abdul. I have just turned 17, and I consider myself a young Arab woman, Australian, with a proud Palestinian background. I am here today to ?? of young women with an ethnic background, and friends like Hira, our views on this racist election campaign and its

issues. It's sad to see that a society that we think of as tolerant can act the way it has been in recent weeks. And as young women who are already experiencing major physical as well as ? changes in this high emotions named teenage-hood, we ??... facing religious and racial discrimination. I'll describe Hira for you. She's a spirited 17 year old, a very bright student with a sense of humour. From a Pakistani background, as if you really needed to know. And to practice her religion and commit herself to it, she chooses to wear the veil. She tells me she's always felt stares being laid on her. She felt people were just being curious. But never did she imagine that someone, anyone, would try and attack her, either physically or mentally. Hira is one of many cases where young girls who choose to wear the veil are being targeted by people who are ignorant and racist. ? and Yasmine are also victims of stares and death looks, ?? place from onlookers. They are also 16 and 18 year olds respectively with an Afghani background. They feel threatened and alienated by the general public, because they wear the veil. ?, who works in a café, told me that before she goes to lunch the café's practically empty. After her break she comes back to see that the café's full of people. As soon as she begins work, they up and leave. She feels that she is an infectious disease. The origin of a plague. As I talk to my peers like myself they are convinced that ? drives this behaviour and has been the impact of growing amounts of racial and religious vilification. The ? media and the ?? are both responsible for expounding the wrong information and facts. No one person ?? ?? Daily Telegraph and admit that what is written is the truth. I think some of these journalists are also Islamic scholars, if they can tell everyone that what the Koran says. I would never have imagined that they studied the Koran and the Arabic language, that they can describe to us what Islam is about and what it preaches. ?? is a blatant fabrication and lies. They are also the sole purpose for attacks against people who have a background from the Middle East and practice the faith of Islam, and even Christianity. My friend Lydia [?] who is an Egyptian Coptic also feels the stares of people because she is dark and looks Arab. I can't help but think that this election campaign is based on race and religion. The refugees issue is also helping force this debate against ? that is Muslim, or if you like, Middle Eastern descent. These words have almost become a mantra, and say it like you want -- Moslem, Muslim, Muslin... and Middle Eastern descent is always given the daily highlight in the news and radio reports. ?? so the audiences can prepare themselves. How many of you have read the rhetoric -- send them to Indonesia, that's a Muslim country. They want to Islamicise this country. We are ?? Muslims and Middle

Easterners. Maybe the Australian people need to revise their history. ?? textbook. The first religion in Australia was actually Islam, as ?? the Aboriginal belief system. Muslims arrived in Australia nearly a century before the British settled in. In the 17th century, fisherman and traders from the port of Macassar on the present day Indonesian island of Sulawesi, regularly came to Australia's northern shores in search for a seafood delicacy named trepang, or ?. They established ? and a peaceful, cooperative relationship with the Aboriginal people of the land they called ??, the Land of the Black People. They employed some Aboriginal people in their trepang industry. There was intermarriage and some Aboriginal people returned with them to Macassar. There is evidence of Muslim gravesites facing Mecca, of Aboriginal historic ceremony and art incorporating Macassar Muslim motifs, and of Aboriginal adoption of Macassar words and designs. It's proof -- the proof that we want -- if ? Muslim refugee of Middle Eastern descent and termed an illegal immigrant, then be prepared to face denied on your application. Although the overwhelming illegal immigrants in this country are those overstaying their visas, and are from England, Canada, New Zealand and Ireland. But that would be ?? They're white, they don't have to be locked up in detention. Our leaders are continuing ? these attacks are wrong, un-Australian and will not be tolerated. Why is it that they continue to run this election campaign under these brutal circumstances? Why is it that people like myself, young females, have to continue to prove our faith and our national background? Why are we facing incredible amounts of hate? Because of our faith and our skin colour. Why are we being attacked? Because of our Muslim faith. And because we're from a Middle Eastern background.

I found Hira the other day, the friend that I mentioned that was the victim of attack, ?? on her school folder. We like to think of our school folder as our political statement ?. 'Don't punish me ??' This is what she wrote on her folder. Her ?? is one felt and silently expressed by many other women of her background from an Islamic or Arabic background. Thank you very much.

Heather Goodall: Thank you very much. It's incredibly important to be able to have young people here today. This conference is not timed well for a lot of people, but it's incredibly important that we're able to hear voices of young people who are experiencing such frontline discrimination and taking such courageous stands to confront it. I'd like to ask Jane Corpuz-Brock from Migrant Australia to come and talk to us about her work and how this relates to the area.

Jane Corpuz-Brock: [inaudible]... Well, I believe most of you are familiar with the violence stories of Filipino women here and Filipino women and I don't think I need to give you a list of violent experiences of Filipino migrants, Filipino migrant people here in Australia. But in my office, for example, I work with an Arabic speaking worker. And every time she comes to the office I have to accompany her when she works for me, to her car, because she fears that someone will tear off her veil and she might fall down. And what a nightmare for someone working in a community, ??... And I believe most of you, especially women with veils would have that feeling every time you walk down the street. And that is familiar to me because I worked with Muslim women in the Philippines before, and when the world's raging between the Philippine military, the Muslim communities ?? Philippines, it's the same kind of feeling that Filipino Muslim women have. And until now it goes on. And for us Filipinos working for ? liberation in the Philippines, we seek the ?? We see that they U.S. ??... and this thing happen in New York. And what happens, everyone else thinks that it's Osama bin Laden. We don't look at the roots of all the terrorisms happening here. We have children dying every day, many children die every day of diseases which could have been healed, which could have been cured, with ordinary and simple medicine, instead of putting our money to bullets and bombs. But no, we are not interested in that. People who support the system, the ?? economic system ??... economic rationalism...?? We have to term it as such It's high time we have to say that... All sorts of names. We have to put things in the proper perspective now, and we women ??, whether women of colour or women of other race, we have to really say that it's ? all of this things that bring our society down and breaking us down. ??... whether in community meetings, ? meetings, ??.... dinners. Simple dinners on table ?? eastern suburbs... ??? women talking about domestic violence. But we have to go back to the question why are we here? Why did we come here in the first place. And then we see the media saying that oh those Filipinos ?? marrying the dregs of the Australian society. These Australian men who have mental illness, they know already, and yet they keep on marrying them. And what happened to this Filipina in central coast, she was pushed by the husband from the second floor of their house. And now she is in coma and nobody knows if she will live again or walk again. Even Filipinos, they say this. She knows already that this is crazy, and yet she marries. ??... [inaudible -- distorted]. So what's in your future?

Tape ends