



BOY
KID
DIE

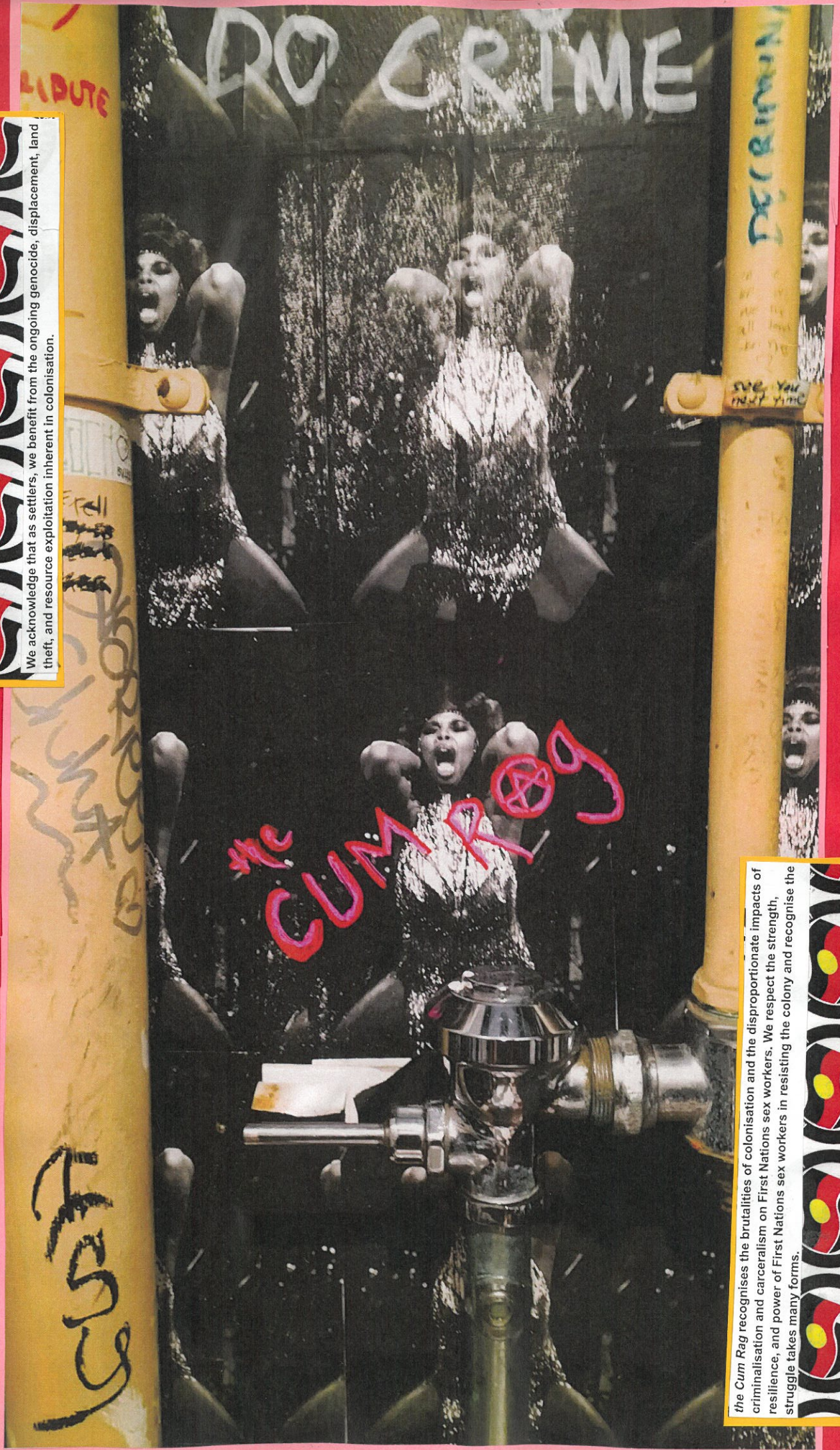


Handwritten graffiti on a yellow surface, including the letters "BOY" and "KID" in a dark, blocky font.

the Cum Rag was collated on the stolen, occupied, and unceded lands of the Wurundjeri Woi Wurrung people of the Kulin Nations. We offer our respect to the Traditional Custodians of the lands and waterways, in particular Elders, past, present, and future emerging.



We acknowledge that as settlers, we benefit from the ongoing genocide, displacement, land theft, and resource exploitation inherent in colonisation.



the Cum Rag recognises the brutalities of colonisation and the disproportionate impacts of criminalisation and carceralism on First Nations sex workers. We respect the strength, resilience, and power of First Nations sex workers in resisting the colony and recognise the struggle takes many forms.



the Cum Rag recognises that sovereignty was never ceded, and we support all acts of resistance by First Nations people in confronting the ongoing occupation of so-called Australia.

AD BOYS

Greetings and welcome to the much-anticipated second issue of the *Cum Rag*!

The *Cum Rag* is a compilation of art, writing and interviews with, by and for sex workers, curated by peer educators at Vixen, Victoria's peer-only sex worker organisation.

Due to the volume and length of submissions received, we could not include everyone's submissions in this issue. If your contribution wasn't included in this issue, be assured it will be included in issue three!

We thank everyone who contributed to the content and production of this edition of the *Cum Rag*. What follows is a snapshot of the highs and lows of whoring, from January 2023 to January 2024.

Through the *Cum Rag*, Vixen reflects our commitment to creating spaces by and for sex workers. We recognise the power inherent in sex workers speaking for ourselves and through this zine, we aim to highlight the diversity of sex worker communities and sex workers' experiences - creating a platform for the voices of sex workers who are often written about, but seldom have the opportunity to speak to, and of, the institutions and powers that impact us.

THIS MATERIAL MAY CAUSE OFFENCE

Vixen recognises sex worker-produced media as a strategy of active resistance to these institutions and powers. The processes involved in creating our own media - sex workers focusing our time and creativity, contributing to a shared outcome, is a strategy for creating stronger communities. Strong communities are an antidote to various forms of systemic exclusion and repression.

the *Cum Rag's* design and layout is largely handcrafted. This is in homage to the DIY zine tradition, which sex workers spanning generations (and spanning the globe) have actively contributed to and maintained as an important aspect of sex worker culture. However, we also hope to demonstrate that sex worker community-created media can be produced with minimal access to resources. Any sex worker with scissors, glue, paper, pen, and an opinion can create self-published sex worker media!

Issue two of the *Cum Rag* contains contributions from a wide range of sex workers, and as the contributions we received over the past 12 months reflect, 2023 was a challenging year for many of us.

The Indigenous Voice referendum highlighted the racist underpinnings of "Australian" values and reflected the inability of many "Australians" to merely acknowledge the ongoing brutality of colonisation.

"Protecting and upholding family values" from the LGBTIQA+ "agenda" was increasingly used as populist rallying rhetoric in Australia and internationally.

Locally, TERFs, SWERFs, and nazis rallied together on the steps of Parliament House, (facilitated and protected by VicPol), united in their opposition to extending basic rights and protections to the trans and gender-diverse community.



Adults Only

MODELS ARE OVER 18 YEARS OLD.

AUN THE FUN THE SIST HOT THE HO

Hot Men

DN diary novels

- () DN431 EASY HORNY WIFE
- () DN432 HOT MOM, HORNY AUNT
- () DN433 THEIR HOT SISTER

NOT SUCKING SHY DAUGHTER AUNT

VISA only.

) PB355 DOG-LOVING MOM
) PB356 COUSIN'S DO
) PB357 HORSE LOVIN
) PB358 MOM LOVES
) PB359 DAUGHTER L
) PB360 BEAST FEAST SISTER
) PB361 DOGS FOR DAUGHTER

Subsequently, a growing number of trans and gender-diverse sex workers were targeted, harassed, and doxxed by transphobes and fascists.

Under a series of ever-increasingly repressive Acts, our LGBTIQ+ friends in Uganda were subject to some of the world's most repressive legislation, with the 2023 introduction of the Anti-Homosexuality Bill. Sex workers are disproportionately impacted by this Bill, and many activists were forced to seek exile and asylum internationally.

BA-106
 BA-107
 BA-108

\$79.95 each

Hundreds of migrant sex workers' workplaces were targetted by Operational Inglenook - a national, multi-agency task force established in late 2022, to investigate "visa rorts, sex trafficking, and foreign worker exploitation". This task force was instigated following Christine Nixon's Rapid Review into the Exploitation of Australia's Visa System, which recommended a ban on non-Australian residents working in sex industry spaces. Nixon's report was undertaken in direct response to sensationalist and inaccurate media reports in National Nine press.

() PP7292 SISTERS WITH HOT PANTIES
 () PP7293 WIDOW READY TO SUCK
 () PP7294 BLOW HARD WIFE

Sex worker networks across the land responded in multiple creative ways to mourn the deaths of beloved community members, friends, comrades, and lovers. Our loss, anger, and sadness were expressed through street art, craft circles, direct actions, texts, gatherings, and rituals.

Sex workers continued to experience barriers to accessing justice for crimes committed (against us) in work situations. Unfortunately, many sex workers reported their most significant barrier to justice was the police. Sex workers shared that their attempts to report crimes were not taken seriously and they were subject to infantilising and patronising attitudes by police. Some sex workers attributed police inaction to increased risks to their personal safety!

() BH8209 CHAIN-WHIPPED MOM
 () BH8210 LEATHER-BOUND NIECE

Vixen publicly issued a solidarity statement, and many sex workers regularly participated in solidarity actions, however, sadly sex workers in several spaces were unable to reach a consensus on responding to the atrocities in Palestine.

However, despite these, and many more challenges in 2023, it was also a year in which sex workers continued to be loud, proud advocates in public and community spaces, using a diversity of tactics.

NEW MALE
 NM-180
 NM-181
 NM-182
 New Guinea Sex Cult NM-183
 Stud Wrangler NM-184

\$39.95 each

Following years of sex worker-led campaigning for law reform, the second phase of sex work decriminalisation was implemented on 1 December, increasing sex workers' options over how and where we work, and who we work with. To celebrate these reforms, Vixen utilised the events space in our new-ish Brunswick office to facilitate an event.

Several sex worker filmmakers engaged with Vixen to hold collaborative screening events. *Fly in Power*, a film focusing on the North American-based Asian migrant sex worker activist group Red Canary Song, was screened twice in collaboration with Vixen's Culturally and Linguistically Diverse outreach project.

Similarly, on International Sex Worker Pride Day, 14 September, Vixen screened *No Human Involved*. This screening was attended remotely by long-term sex worker activist, PJ Starr, who directed and produced the film.

FINLAND BOOKS

FINLAND
 Dark Hole Men
 Hiker Hunks
 The New Roommate
 Hell's Hardhats

Migrant sex workers had a year of relentless advocacy and activism, challenging Operation Ingleenook, immigration policies, and sex work abolitionists in national policy spaces.

Similarly, despite phase one of sex work decriminalisation deeming street-based sex work no longer an offence (provided it is not 'near' certain institutions, during certain times, and on certain proscribed days), street-based sex workers continued to be targetted and profiled by police under drug war policing and so-called street crime and anti-social behaviour operations.

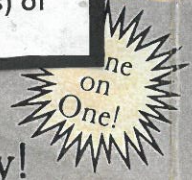
Sex workers were on the front lines of many diverse actions, continuing a long tradition of sex worker resistance to fascism and colonisation/ occupation.

As you read through the creative writing and stories, articles, comics, poetry, and musings, and peruse the art included in this issue of *the Cum Rag*, we hope you find contributions that inspire and uplift you. You may also find contributions that will challenge and confront you!

Introducing the PNEUMATIC MASSAGER. Simple in design, it's incredibly effective in producing the feelings you want. The fl... and makes the suction 12-inches o... better it fee... more rema... for postage and give o... form on las...

Vixen does not explicitly condone or condemn any of the views, and/ or creative expressions included and articulated in the following pages. *the Cum Rag* merely aims to provide space for contributions from all sex workers - including those of us who have been historically misrepresented and/or deliberately excluded from other media spaces. In keeping with this aim, this issue specifically focuses on platforming little-known whore-stories (histories) of resistance, to demonstrate that sex workers across the globe have been at the fore of transgressive liberatory actions for centuries!

For men who really like to party!



Star Distributors

Vixen recognises and respects the diversity of all workers in the sex industry. There is no one way of working or experience of sex work that is common to all sex workers and we hope that *the Cum Rag* proactively creates space for the experiences of all sex workers.

CATEGORY 2 RESTRICTED. WARNING - THIS MATERIAL MAY CAUSE OFFENCE

Vixen aims to distribute *the Cum Rag* to a diversity of sex worker communities through our intersectional outreach teams. If you didn't have an opportunity to contribute to this issue of *the Cum Rag*, we encourage you to send us contributions for inclusion in future editions. Similarly, if your contribution was not included in this issue of the *Cum Rag*, be assured it will be included in the next issue! We aim to produce a new zine every 3-6 months. We encourage you to submit comics, rants, art, drawings, poetry, photos, stories and musings - the absurd, the ridiculous, the tragic, the political..

Although Vixen is ideologically opposed to censorship, we reserve the right to edit contributions that do not align with Vixen's values of anti-racism/ anti-sexism/ anti-fascism/anti-transphobia and anti-homophobia/ ageism/ ableism/ drug shaming/ prejudice against unemployed people/ discrimination against unhoused people/ and contributions which explicitly support carceral solutions including the police, the prison-industrial complex, and other State institutions which systemically marginalise and oppress sex worker communities.

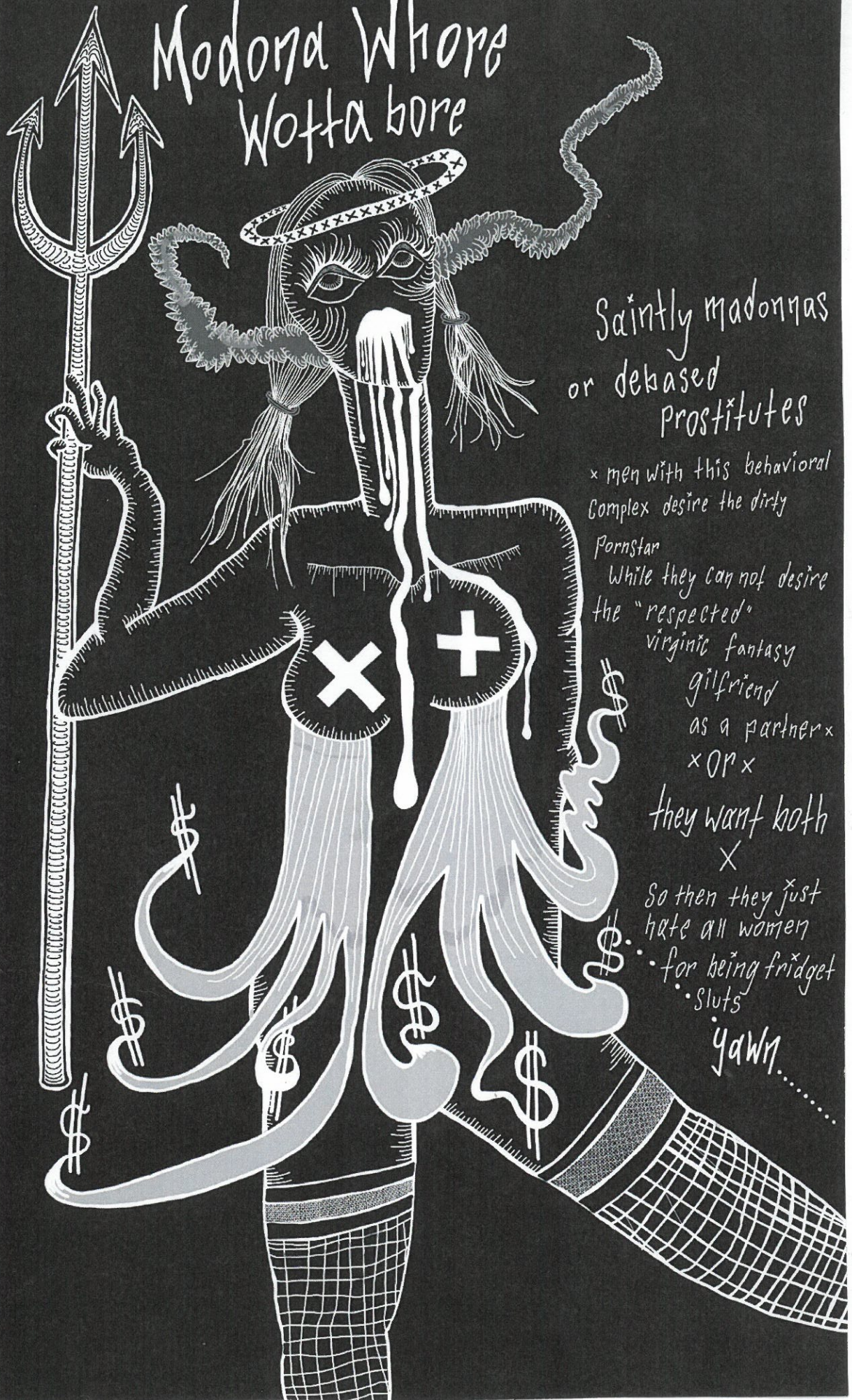
If you want a digital copy of *the Cum Rag*, please check the Vixen website and/or Twitter for a link to an online PDF.

I-900-346-GUYS

Vixen can be reached at: info@vixen.org.au or call: 03 90709050

\$9.99 per call

Madonna Whore
Wotta bore



Saintly madonnas
or debased
prostitutes

x men with this behavioral
Complex desire the dirty

Pornstar

While they can not desire
the "respected"

virginic fantasy

girlfriend

as a partner x

x or x

they want both

x

So then they just
hate all women

for being fridget
sluts

yawn.....

Skins

By Elmina Starfish

Arnica Hafergrove was the first of the two sisters to choose a career in prostitution. Even as a child she would often pedal on her small turquoise bicycle all the way to Kebay Street to watch the high-class whores riding in their cars or strolling along the promenade. When she was older she crept into the harbour slums, slipping into cracks behind dumpsters and under stairwells, watching while the street ladies lifted their gaudy skirts for drunken sailors. Strangely stirred she touched herself experimentally and found to her surprise that she was as wet as a fish.

Arnica lived with her mother and her sister Kayla, in a small cottage, in a semi-industrial area near the harbour. There was a garden filled with wildly overgrown vegetable plots where water rats and chickens scavenged in the compost. Sea gulls fought amongst the fruit trees. Their cottage was so small that Arnica and Kayla slept in the pantry, sharing an old mattress. Curled together like anchovies, they kissed each other good night and dreamed their salty dreams. Their childhood was spent in exploration of the many ragged beaches near their home. Scrambling over piles of sulphuric seaweed and washed-up garbage, they were inseparable as sea urchins.

Kayla's hair was long and thick with silver-white metallic curls and her eyes were like two small red chillies. Arnica wore her hair quite short, and it was so black it was green. Her liquorish eyes were large and heavy lidded. Kayla was always longing for pretty frocks and fancy ribbons, like the rich girls wore. Arnica couldn't care less and preferred boys clothes. Their mother worked day and night in the factories, but struggled to make ends meet. Arnica's father was long gone, and Kayla's father was dead.

Is it true that there are no fish left in the ocean now? They asked their mother.

Yes, that's what they say, their mother replied, yawning sleepily after a double shift. Although it's rumoured that some might live in the deep. Worms and goblin sharks and such.

The Hafergroves' neighbour was Mister Ethel. Their people were salt-water people, and their island was drowned under the rising tide. Mister Ethel lived with a dingo called Mr Squeaky in their magic garden. This garden was undulated like sand dunes and filled with driftwood and shells, granite pebbles and limestone, and a great variety of sea plants and herbs, and many other mysterious objects. The sisters loved to visit Mister Ethel and play with Mr Squeaky in the garden. Arnica was forever asking questions.

You have the sea in your blood girl, Mister Ethel told her. Arnica laughed, thinking it was a joke. But Mister Ethel didn't laugh, and their face looked sad.

Childhood gave way to the wilderness of adolescence. The sisters did things that teenagers do. Sometimes they went out with other girls, or boys, or gender non-conforming kids, they liked. Neither was ever jealous of the other. They still slept together at nights curled up in the pantry like children. But they were not children anymore and their dreams were strange and thrilling. Arnica walked everyday along Kebay Street. She knew all the parlours there. She longed to learn the secrets of their labyrinthine innards. All the street ladies knew her now. She brought them fruit and listened to their raucous stories. Sometimes Kayla came too. At home, closeted in their pantry and giggling in the dark, they practised the tricks on each other that the street workers taught them.

When the sisters turned eighteen, Mister Ethel gave Arnica a knife made from whalebone. They said the knife belonged to Arnica's father.

So, did you know my real Dad?

Yes, I did. I met him while he was pregnant with you.

Huh?

He was the one that carried and birthed you stupid.

So my mother isn't my real mother then?

Of course she is.

Arnica thought for a moment.

So, who was my dad? Where was he from?

Well some reckon he was a sailor. But I don't think it was that simple. I do

know he wasn't from around here. I met him once. He was very delicate looking and graceful too, which caused him no end of grief in this town.

How do you mean?

Well some people felt threatened. You know, a man who didn't look like a man should. You have the same eyes as him. Not like people eyes.

Are you saying I'm not a person?

I'm saying you're more than that. You are people, but you're also something else.

What something else?

Ah, Mister Ethel sighed and closed their eyes for a moment.

Something else I'd always thought was lost forever. But that was before the day I met your father.

So what happened to him?

Well, he got sick didn't he? Some kind of skin infection. And then he left. I never saw him again.

So he might be dead?

Maybe.

One terrible day the Hafergrove sisters' mother was gravely injured in a workplace incident.

In the hospital, scarcely breathing, she whispered, Arnica my darling, I always loved you for your father's sake. He was the love of my life. Always look out for each other my beautiful girls. Whatever one of you has, remember to share it with the other.

The girls sat all night beside their mother's corpse, held each other tight and cried.

Never leave me! Kayla tearfully implored her sister.

Never, as long as we live, Arnica replied.

They inherited the cottage that they loved so dearly, but the mortgage was outstanding. Arnica didn't hesitate. Trembling with anticipation she cycled up to Keby Street and knocked on the door of the first parlour she came to. As luck would have it the best room was vacant. And so, Arnica Hafergrove set herself up in this fine suite and before long she began to receive an ever-increasing number of callers.

There was a large and rather luxurious spa bath in Arnica's room, periwinkle blue and decorated with ceramic shells. Her clients loved it and so she invented a repertoire of water-based games to play in that regard.

It's weird how you're in the spa all day but you never get wrinkled hands and feet, said Kayla.

Why would I? Arnica replied, nonplussed.

Kayla said nothing and just looked at her sister thoughtfully.

When Arnica first began working she told Kayla, Don't worry, I'll be making more than enough money for both of us. You can go to college like mum always wanted.

But Kayla was a slightly different kettle of fish.

I'd rather die than waste the precious moments of my life in stuffy classrooms while outside in the world is everything else and more! She exclaimed. First she found a position as an exorcist's assistant, later as a paper folder. After that she worked on an ant farm. But everything she tried was more boring than she expected, and the pay was always terrible. And so, Kayla Hafergrove also decided to crack it. At first she did it now and then, for fun. But before long she understood (with an intelligence that exceeded even that of her sister's) that the art of sex work is exactly that. And so she set about becoming a serious practitioner of the sexual arts.

The art of prostitution is not so different from the art of performance magic—it's all smoke and mirrors. Kayla started out with small tricks she learned along the way. From the wharf side street workers to the high-end courtesans, Kayla trained with them all. She visited sex worker co-operatives & s-experts around the world: Bangkok, Copenhagen and Kolkata of course, and many others also, participating in intensive workshops and forums.

As her repertoire expanded she began to specialise in obscure fetishes and delights. She became quite renowned for a complex feat she learned in Saskatchewan (and she would never reveal her source). Only her wealthiest clients could afford it, but she sometimes did it pro-boner just for fun with old age pensioners and virgins. The routine commenced with fellatio—performed with consummate skill—and after an intricate series of manoeuvres it concluded with an investigation of the used condom's contents.

Gold or precious stones could be found inside the condoms of clients who were nice to her. However a client who was nasty or disrespectful would most likely find nothing but dog shit and cane toads when he peered inside his condom. The dog shit would instantly stick to his face and the cane toads followed him home. Naturally for that select demographic inclined to enjoy their punishments the cycle was completely reversed.

Kayla's favourite client was a Tiger called Nero who was a barrister. He was a bit of a party animal and often invited Kayla along. After a time, they became good friends. Nero liked to dress up in women's underwear and sing. Sun, moon and stars, he sang. My brother is my sister spinning round and round, near and far, lost and found.

Just nonsense really but Kayla adored him and clapped her hands and kissed his furry paws.

One day Arnica woke up with a nasty rash on her legs. Bathe it in salt, Mister Ethel recommended. Arnica began to take long salt baths but quickly became bored lying around in their small bathroom. They lugged the bath into the garden under the lychee tree. The rash got worse. Arnica spent longer and longer in the bath each day. Eventually she just moved into the bath and lived there permanently, even sleeping there. It was only way she could find any comfort. The rash spread rapidly over the lower half of her body and began to smell oddly like old seaweed and dried fish guts. Kayla stopped working and stayed at home to keep Arnica company. After a time they grew used to things being that way, just as they grew used to the small iridescent scales that began to crust over the rash on Arnica's legs. It was as if they had been there all along.

Nero visited the sisters at their cottage to take Long Island tea with them in the garden. Kayla sat beside him and brushed his beautiful thickly striped fur, while Nero whisked away the hovering flies from Arnica's stinky scales with his long fluffy tail. They sat all day like that, and long into the night, breathing in the tin can smell of the sea

One day Kayla woke to find that Arnica was having trouble breathing. She ran next door to get Mister Ethel. At that moment Nero arrived for a visit and immediately leapt to assist them (even though he had a terrible hangover). Mr Ethel examined Arnica. They took Kayla and Nero aside.

She's dying, Mister Ethel said. We've got to get her down to the harbour.

The only way to save her is to get her into the sea.

Kayla was so distraught she could scarcely speak.

Don't worry. I'll carry her on my back, said Nero licking Kayla

reassuringly with his velvety tongue.

Make sure you bring the whalebone knife too dear, Mister Ethel added.

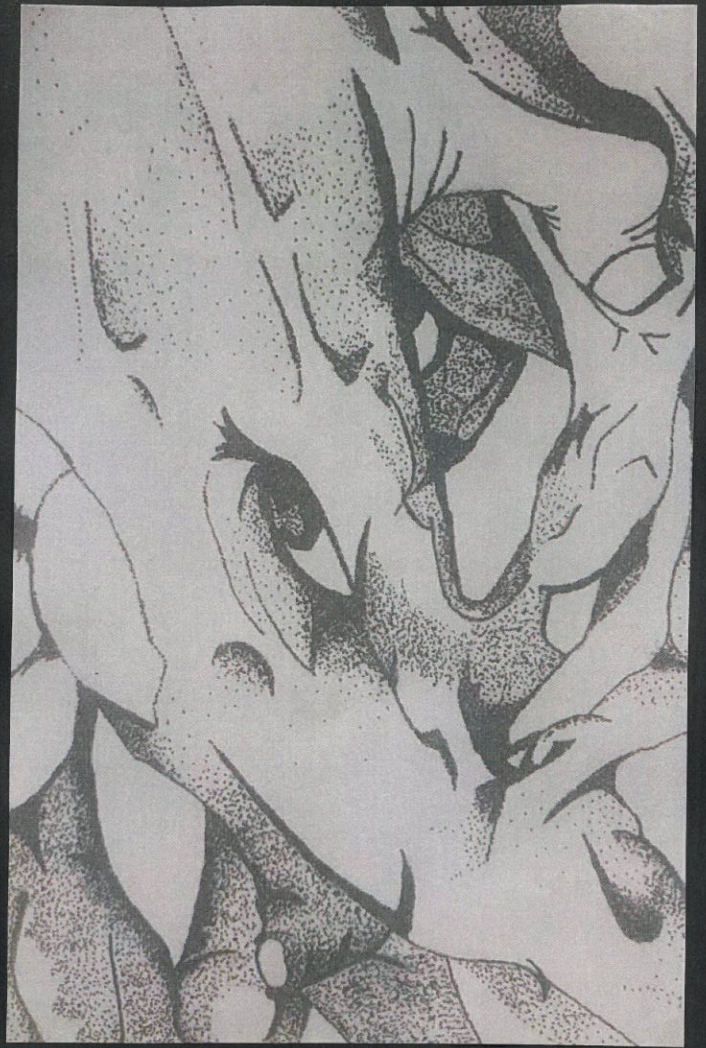
So, what's the knife for Mister Ethel? Kayla asked when they were all on the beach.

Before Arnica goes into ocean, we need to remove her skin. It's nearly all gone now.

Kayla didn't hesitate for one second. She quickly handed the whalebone knife to Mister Ethel.

Good girl, said Mister Ethel. They took the knife and began to slice off Arnica's skin.

To be continued ...in the next edition of THE CUM RAG!



I left the Sydney brothel and I am reminded of the pain a goodbye can bring me.

Not because I loved it there or the clients were amazing or because I made a crazy amount of money.

But because they liked me. And not in a way where they tell me how amazing and valued, I am all the time, they just show up, the like is in their actions rather than words.

And that's not to say I am disliked at home or that I don't enjoy being affirmed and validated, but the effortlessness of existing was a comfort I haven't felt on that level in so long.



I can't explain it. It's not poetry or art or something to fawn at; it just, is.

I never knew how to be around women, they weren't something that was nurturing or safe or homely to me; they were sharp and pointy people on a hair trigger; and so were men but just in a different way. Less manipulative and calculated sharpness. More careless and scary.

It makes you wonder why I spend days of my life stuffed into a room with women whose periods have synced up. Makes you wonder why I put on my silly little heels and parade myself in front of your dad in hopes he will pay my rent. But I do, and it fills me with anguish and excitedness and gratitude.

All of this being said, I have never experienced the sisterhood that I experience in the girl's room in a brothel. Women are inherently powerful and beautiful, the act of being brought together with the common interest of getting fucked and making money is a way I have never seen any other group unite. That's power.



Shift

Shape

TO POETRY WHAT A COCK WARMER IS TO A LOVER

To be an artist I think
is to have an art HABIT

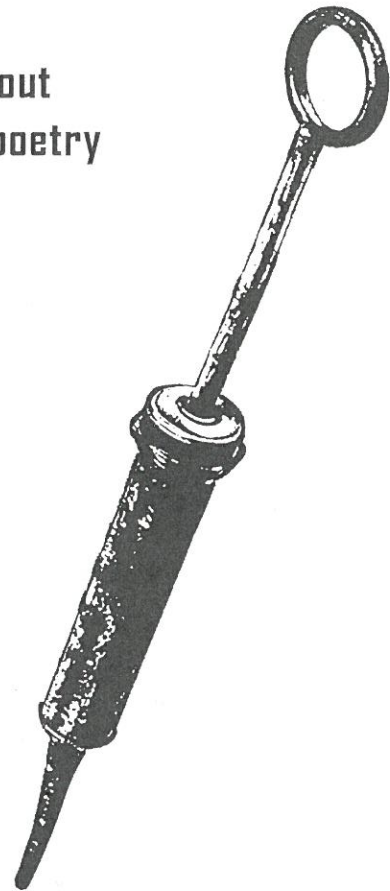
Like a drug habit you don't get to choose
whether you are an addict or dependant
It swirls around inside you until you get it out
expressed as marks down your arm or in poetry
that is
wounds imprinted [inflicted]
on others' nervous system

My brain is a cracked and imperfect vessel
often losing the better part of memory
slipping and dripping like molasses drip
by drip by
drip by drip
drip drip

The reason that my little sister became a whore
was she saw the most beautiful women in her community
looked to the most beautiful woman in my community
and saw to be a whore did not just fund transition
but carved a dysphoria within

That if survived would push to overcome

[She looked to that glow up as if it were
a cure to cancer]



MARCIA J.
POWELL
SEP. 25, 1960
MAY 20, 2009

MARCIA J.
POWELL
SEP. 25, 1960
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MARCIA J.
POWELL
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MAY 20, 2009

PJ STARR

In August 2023, long-term sex worker rights activist, PJ Starr, graced the streets of Naarm/ Melbourne to host a screening of *No Human Involved*, a documentary she produced and directed.

Several Vixen staff and volunteers attended the screening, and following the film, we were invited to speak to the audience about Vixen's work. We also spoke about the issues impacting historically criminalised sex worker communities, and recent law reform efforts as unfinished, with a demand that full decriminalisation be extended to all sex workers.

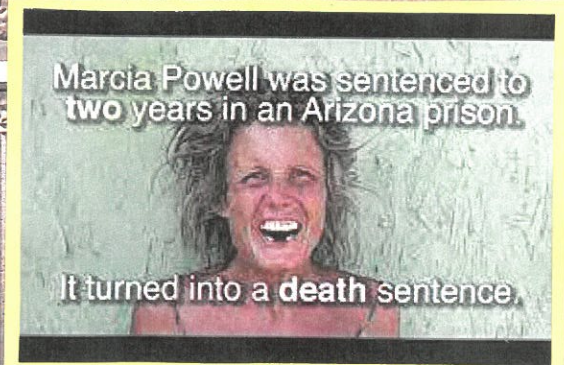
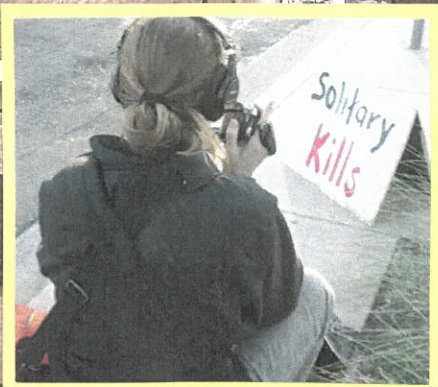
The following day, Vixen hosted PJ Starr at our office. Whilst at the Vixen space, PJ kindly agreed to an exclusive interview with a *Cum Rag* correspondent.

To mark International Sex Worker Rights Day, on 14 September, Vixen hosted a subsequent screening of *No Human Involved*. Despite the significant time zone differences, PJ (remotely) attended the screening to introduce and speak to the film.

Many thanks to PJ for her generosity in agreeing to the interview below, and for sharing *No Human Involved* with local sex workers!

Cum Rag: Many thanks for agreeing to this interview. Could you tell us a little bit about yourself and what you are doing in Naarm/ Melbourne?

P.J. Starr: I am PJ Starr, a sex worker rights activist and a filmmaker. I am an Australian, and I currently live in the United States. Last night, in Melbourne we held a screening of a film I directed and produced - *No Human Involved*.



Cum Rag: What were the quite disgusting and confronting circumstances that led to you creating *No Human Involved*?

MARCIA J.
POWELL
SEP. 25, 1960
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POWELL
SEP. 25, 1960
MAY 20, 2009

P.J. Starr: The film was sparked by the death of Marcia Powell, in Arizona in 2009. Marcia was a street-based sex worker. She had been arrested many times by the police in Phoenix. Repeated police harassment is a common occurrence in Arizona.

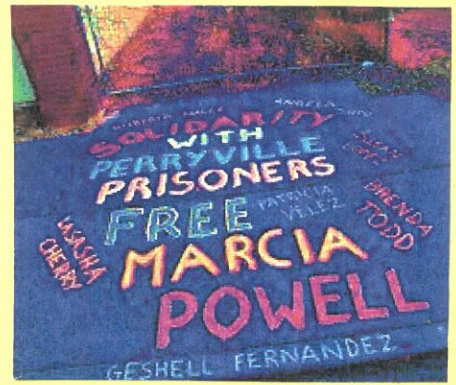
Consequently, Marcia ended up being sentenced to 27 months in prison. Typically, if your sentence is over a year, you go to prison rather than jail. She was in prison and was tortured by prison guards, who left her in the sun for 4 hours until she collapsed and later died. Her life support was abruptly disconnected by the Director of the Arizona Department of Corrections, without seeking permission or family members' consent. So that's the incident..

The film is not solely about that.. It's about the community's response to her death. In the film, we move from a mainstream response, with religious figures discussing her as a victim, and then we follow other activists who, while respecting the response of some religious leaders in providing Marcia a burial place, shift the focus towards community radicalization. So we follow them out of the church and into spaces of radicalization for prison abolition and sex worker rights.

Cum Rag: Can you explain what the term *No Human Involved* means?

P.J. Starr: In the US, across many years, police used this term in different jurisdictions to write on reports and make notes, stating that there was "no human involved." This meant that there was no need to investigate what happened in an incident, even if someone was killed or harmed. This term was primarily used in situations where sex workers, drug users, or Black people were involved. The authorities essentially dismissed these cases, claiming they weren't worth investigating or allocating resources to.

The reason I used this term for this case is because that was the system's attitude towards Marcia Powell's death. They simply didn't care. Police now deny using this term, but it's a fact that it was used and spoken about among officers... The community always fights back to seek justice.



Cum Rag: Can you tell us about the various communities that came together to support the struggle for justice for Marcia, and the strategies activists used to draw attention to the issue? What systemic barriers did the community face in this process, and what were some of the successes and positive outcomes that were achieved?





PJ Starr: In the film, there are many people, so you'll have to come to the screening to get the whole picture.

But we do follow Peggy Plews, who is a prison abolitionist. Her effective strategy is to speak in front of the sites of power or responsibility. For example, she goes to the Arizona Department of Corrections and stands right in front of their door, naming all the people directly killed by them, directly addressing the system, saying, "You killed them."

When you see the list of names she and others mention, you realize how many people have died, not just Marcia, but many others. Peggy and others organized "chalk-a-thons" across a five-year period, where people created art, murals, and wrote names to commemorate those killed.

Monica Jones, a Black trans activist, was arrested during the film and started rallying about her own case. She brought together legal resources to fight her arrest, which is rare in the US, where people are often pressured to plead guilty, even if they are innocent, due to the lack of resources for a legal fight. Monica is fighting against a law called "Manifesting the Intent to Prostitute," which allows arrests based on appearance.

There are also individuals who were incarcerated with Marcia Powell and have used online research to investigate why and how she died.


Kini Seawright, whose son was also killed by the Arizona Department of Corrections, initiated the Seawright Prison Justice Project to memorialize her son and fight for change. Kini knows the system well and has done many interviews, raising awareness through her personal story.

Cum Rag: If people want to learn more about the work that these activists are undertaking, and that you're undertaking, where can they find information?

PJ Starr: There is a website, nohumaninvolvedfilm.com, and social media accounts such as Instagram, [Free_Marcia](https://www.instagram.com/Free_Marcia). These resources can link you to others.

For instance, Monica Jones is working on the "Outlaw Project," designing Black trans-led housing in Tucson, Arizona. Tucson has agreements to not arrest sex workers, a significant step forward.

Sex worker advocacy and activism have led to these changes.



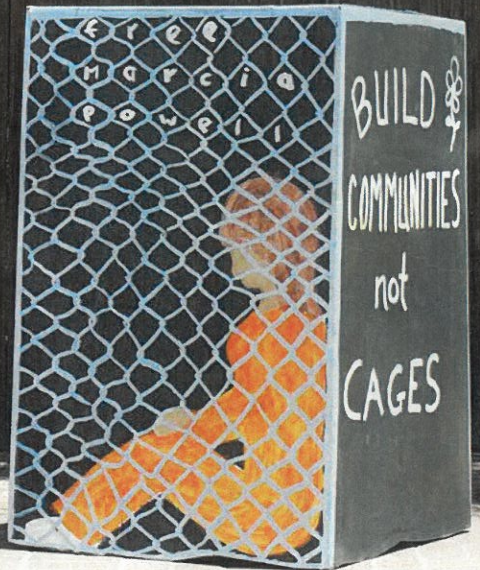
Cum Rag: All a direct result of sex worker advocacy and activism?

PJ Starr: Absolutely. The police didn't just decide to stop arresting sex workers one day. It required arguments and years of organizing. In Phoenix, arrests continue, but Tucson, where Monica is setting up a housing project, has had policy successes. The project will be expanded to provide housing for sex workers, and trans people.

Cum Rag: What can sex workers in Naarm/ Melbourne do to support the struggle in Arizona?

PJ Starr: Watching the film, learning about it, and making global connections through social media are great ways to support. Just communicating with each other and showing support by reaching out can be a tremendous help.

NOHUMANINVOLVEDFILM.COM



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D.O.B. 8/6/1992 M
Brand substiti
Dosage directions



KARMA
Oxycodone hydrochloride modified release tablets
Aspen Pharma
ONE
IN SANCHEZ
NDX
IN SANCHEZ
Oxycodone hydrochloride modified release tablets
Aspen Pharma
ONE
IN SANCHEZ
NDX
IN SANCHEZ

PHONE NUMBER
STUCK IN MY EYES
TANGLE IT UP
See

CRISIS CONTACT CENTRE
BLINK
HOUSING



PAYING



The Royal
Melbourne Hospital

LYRICA
PREGABALIN
300 mg caps

C

book

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You cannot dream yourself into a character
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EXTRAS
EX

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mazole



3

TERMINAL ADLY

For alienated people to create an alternative scene, finding your own space helps. It might be alienated land under a bridge, or a derelict building, or temporary use of space like a street at night. It's inevitably an urban scene – not a lesbian utopia but the streets of the city.

The irrepressibly intelligent, witty, generous (and occasionally very frustrating) Dr Aly Murray recently passed away.

Aly was an unapologetic, staunch, queer, sex worker, drug user, and activist. Her activism extended beyond simply the NGO sector - she lived her politics in genuine ways. She interacted with people from all parts of society, and the ease she instilled in people through being easy to talk to, down to earth (and down to get messy), non-judgmental, and incredibly fucking funny - created opportunities for many unexpected and absurdist adventures.

Anything that is said about her will ultimately fail to reflect her irrepressible intelligence, her generosity in friendship, and the inspiring contributions she made to challenging whorephobia, userphobia, and heteronormativity.

Dykes who are whores have long been invisibilised in mainstream feminisms; under-class junkie dyke whores are still in the background, but politicized dyke whores have come out loud in a babble of deviances.

She was fluent in Bahasa, and lived in Jakarta in the 1980s and was involved in the early days of peer sex worker and drug user communities in both Indonesia and so-called Australia, in response to the HIV epidemic. She was active in the campaign against Indonesian occupation in Timor Leste, and more recently West Papua.

She was involved in SWOP NSW and Scarlet Alliance in the late 1980s and early 1990s, and (co)established the Queer and Esoteric Workers Union (a transgressive network of queer, drug-using, whores, who were involved in self-publishing and performance art, as activism and advocacy - targeting broader society, but also challenging respectability politics within various peer spaces (including sex worker spaces)).

Around 1993 some of us formed the Queer and Esoteric Workers Union for sex workers who were queer/trans, working in BDSM, injecting drugs, or otherwise feeling sidelined in the AIDS-funded sex worker organisations in Southeast Australia at the time. QEWU was a member of Scarlet Alliance and by 1995 we were taking our performance art to Sydney, Canberra and Berlin.*

Addressing the junkie worker as a 'sad' stereotype has bounced around for years in queer and sex worker groups but always seems a bridge too far when it comes to funding. QEWU was never funded.

She was also involved in the Scarlet Alliance International project, and was president of NUAA, in the mid-2000s.

Over the decades, Aly made prolific contributions to various spaces, and had a significant impact on various discourses.

However, it wasn't just her remarkable mind that appealed to so many people, from so many different spaces, around the globe, it was her irrepressible spirit, willingness to undertake random adventures, lack of pretensions, and ability to genuinely connect with pretty much everyone, that many of us loved about her...



This time she looked at me with a firm stare, suddenly with no smile. Then from the sides of her hands appeared wings, that grew bigger and bigger, the wings of her life that flapped away, swept me up, and engrossed me. In that gaze, I was drowned, and in the depths I discovered the secret jewels of her life, without words.

Here, with you is the social reality

That doesn't need to be read from books, or watched on film, no longer needs to be understood from extended discussions...

Sitting looking at me with an intense gaze, her view takes me along the roads of her life. Poverty and social problems and deceit can't be dealt with by complaining.... These are the challenges of a genius among all the madness

Here, in my presence is a social reality

An awareness that's changing shape and clarity, without any discussion about what's right or halai, without the need to talk about bias or objectivity.

Sitting looking at me with an intense gaze, smashing down the remains of pride, establishment and privilege, opposing justifications and rationalisations, or morality thrown in your face

Or the brightness of intellect in their presence

Lost in admiration, lost for definitions, unable to eliminate, the bitterness/smarming of poverty, class struggle, sex work and revolution

Extract from a reflection on Aly: Blue Blues (I Remember) - BJD Gayatri, 2012

<<< Terminal Block M Some reflections on daze and nites of the 1980s, in bars around a notorious South Jakarta bus terminal – I was just a baby in the game. First published in *Jakarta Jakarta* weekly local rag and then in a collection, *The adventures of Pirate M and Doctor Tuff*, Canberra qew-u publications 1994.... Aly Murray >>>



TERMINAL BLOK M

•alt-1990•

we take this shit
cos he pulls the strings
and there's nowhere
else to go..

the boss's man
Sanguariano
keeps the piss
with a heavy hand.
talking of visions
in the jungle
he should be a
fucking intellectual

..outside
on broken banana
boxes. over the
gilt-fall gutter
the hollow-eyed women
sell fruit and mutter

at drug-dealers, pimps
and extortionists
and piss-artists
watching the hungry
ghosts arrive
in Merzy Benz
and four-wheel drives
and the wish-ful
filling washing girls
from narrow
gangland rooms
butterflies
from the ghetto
flying to the light..

staying out
hanging round,
fucking pointless trip
all night but it's
make a point of it
when it's dark outside
it's like a grave.
and say the crawling
girls saving
their smiles
And
dreaming

as they dance alone
of an all-accompanied
cab-ride home
I can't stop lovin'g
you and
life is terminal
dreams are short
another Blok M
Saturday night
and the rules are
we don't cross the
boss. we don't say no
cos it's his show
we don't want any
backstreetstopping



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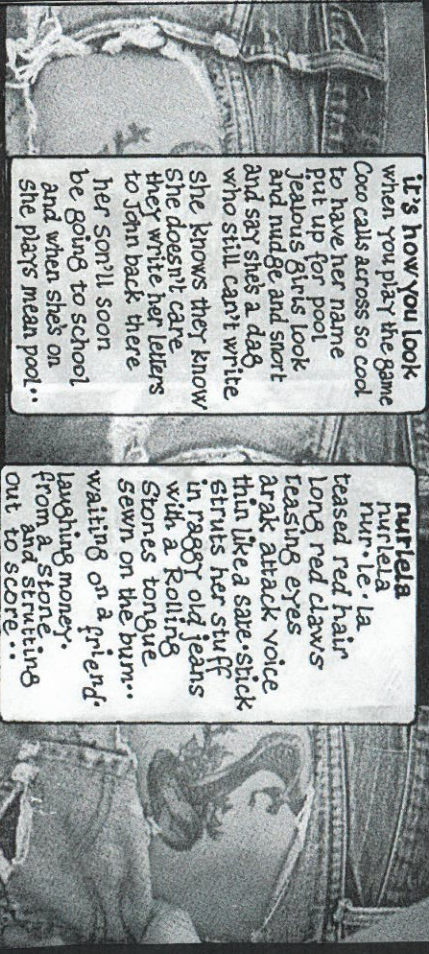
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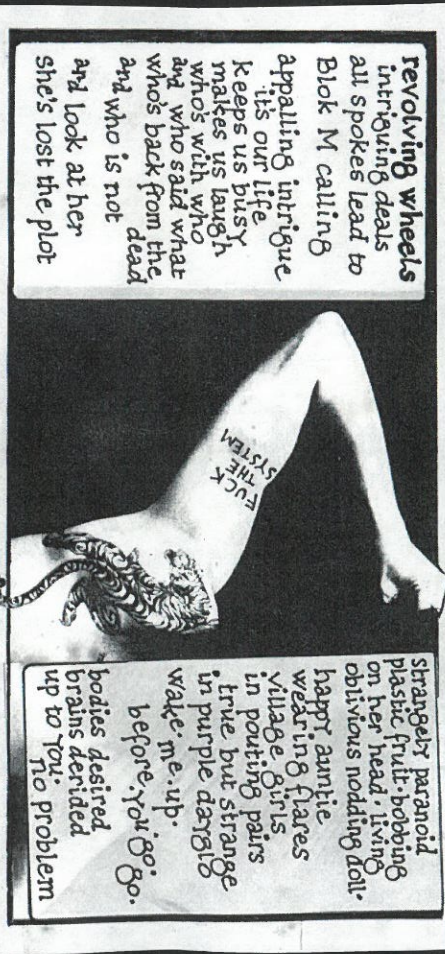
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backstreetstopping



It's how you look
when you play the game
Coo calls across so cool
to have her name
put up for pool
jealous girls look
and nudge and snort
and say she's a dog
who still can't write
she knows they know
She doesn't care
they write her letters
to join back there
her son'll soon
be going to school
and when she's on
she plays mean pool..

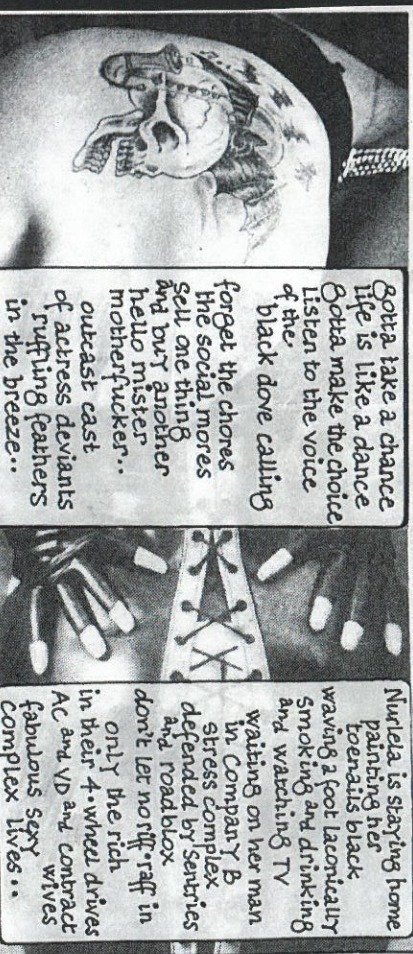
murlela
murlela
murlela
teased red hair
long red claws
teasing eyes
arak attack voice
thin like a saw-stick
struts her stuff
in raggy old jeans
with a Rolling
Stones tongue
sewn on the burn..
waiting on a friend
laughing money.
from a stone
and strutting
out to score...

strangely paranoid
plastic fruit-bobbing
on her head. living
oblivious nodding doll.
happy ammie
wearing flares
village girls
in pouring pairs
true but strange
in purple dargals
wake me up.
before you go.
bodies desired
brains divided
up to you.
no problem



Revolving wheels
intriguing deals
all spokes lead to
Blok M calling
appalling intrigue
it's our life
keeps us busy
makes us laugh
whos with who
and who said what
whos back from dead
and who is not
and look at her
she's lost the plot

murlela is staying home
paining her
toenails black
waving a foot laconically
smoking and drinking
and watching TV
waiting on her man
in company B
stress complex
defended by sentries
and roadblock
don't let no riff raff in
only the rich
in their 4-wheel drives
AC and VD and contract
fabulous sexy
complex lives..



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complex lives..

gotta take a chance
life is like a dance
Gotta make the choice
Listen to the voice
of the
black dove calling
forget the chores
the social mores
sell one thing
and buy another
hello mister
motherfucker..
outcast east
of actress deviants
ruffling feathers
in the breeze..

big bellies
 liny mouths.
 a big fat man
 sits at the bar
 the biggest man
 I ever saw
 I have to sort of
 squeazle past
 "sorry!", he says.
 people are dancing
 but I don't know them
 all of them know me
 I just stand there
 having got there
 "howdy!", he yells
 over milt the Willi.
 ..30.

"hi!" I say
 raising an eyebrow
 in a practised
 unselective way
 and so we fell
 to talking.
 his jealous girl
 jumps small and cross
 a painted eye
 between her eyebrows
 "Gosh!" I say
 "please don't be cross
 I'm practising my English"
 "oh!", she says
 "and hugs my neck,
 I can't stop loving you"

"my name is Hulda
 and I come from Hell"
 and she orders me a
 on the fat mans bill..
 Nurlala sits at her post
 six months gone
 and fading fast
 but Saturday night
 who wants to drag
 their heads home to
 reaches and falls
 so Nurlala sits at her post
 singing her silent song
from Solo' Stilettes:

it goes
 "another Gold chain
 around my neck
 another French perfume
 on my shelf
 American flags hang
 off my wall
 more half-cousins hang
 off my mini-skirt
 same old drag queen
 moans about the rent
 same stupid argument
 never seems to end
 another dead finger
 around my neck"

the barman pours
 another round
 costs more than
 his weekly wage
 his eyes sink further
 in his head
 they call him over
 like a dog
 every night they
 shout and brawl
 he has to watch and
 serve and crawl
 .. outside
a regamuffin
 sleeps on the sidewalk
 not like a prawn

but spread out sprawled
 like a sacrifice
 with a burn
 painted yellow
 by the streelamp
 and Garland
 around with flowers
 made from rags
 of plastic bags
 and pieces
 of old thongs..
 Ah?

here came the
 party girls
 hot to trot
 Mini and Noni and
 Oki and Ponni
 they giggle and flirt
 and bounce a lot
 off their faces
 and money to burn
 from a dusty
 Blok M afternoon
 sucking off
 middle-class
 business men
 with their high
 school uniforms on

experimental girls
 just having fun
 they giggle and bounce
 their bows undone
 while
 morphine girls
 and abortion queens
 strapped up arms
 and tattooed dreams
 acid burns and
 sold out screams.
 loved and hated
 mutilated.
 beautiful eyes
 and nice pale skin
 plastic tits
 and nice big dick.

and Lola's flying
 off to the States
 as soon as John
 can send the fare
 see here's his letter
 in her purse
 she's shown it me
 before..
 its later than
 we
 think..
 when every other
 club is shut
 the Guided
Egyptian Queen
 arrives

tripping over her
 beaded gown
 in a perfect mask of
 make-up. that slightly
 missed her features
 like a badly-registered
 colour page
 in a glossy magazine
 and she giggles
 with her
 glistening mouth
 with a ten.
 thousand-year old
 emptiness in her
 out-of-focus eyes.

tricks and fights
 tricks and fights
 living daze and
 wasted nights
 girl Jim. Oh, ah, m's.. you
 all-accompanied
 bellies leaving
 ex-cop rapists at the bar
 action-action-accident
 trivial and tragic
 red and black magic
 blood and shit and
 Hellbound
 traffic..
 pumping bass-lines,
 sirens blaring,

accident-action,
 everyone starting
 people dying and
 no-one caring..
 Nurlala is staying home
 full of pride
 in her new-born child
 she'd worried that
 it might be black
 but a white girl soul
 had found her womb
 and she's the
 perfect baby.
 meanwhile..

Stephen Jolly's Serious Allegations

In an examined claims that Jolly sent a series of sexually explicit and harassing messages including... his genitals to multiple nonconsenting young women and girls involved both in Marxist... and related campaigns.

A Jolly Good Day for Vengeance Against a Rotten Egg

Infamous sex pest Stephen Jolly found himself with egg on his face at the Save Public Housing Rally in Narm on Saturday, in retribution for his prolific sexual violence against sex workers and other women in the community.

This well known rapist has been allowed to push his way into grassroots campaigns only to ultimately sell out and abuse the community. After years of being ignored by stale pseudo-leftists, we took direct action to make him accountable for his decades of abuse. A handful of eggs in the face is a small price to pay for his disgusting violence against women.

Take this as a warning to all rapists and abusers in positions of power: Your time will come too.

- The Aly Murray Rape Revenge Cell

Stephen Jolly has a twenty year history of sexually harassing female... and related campaigns.



GET REAL

on a broken banana box over a shit-filled gutter the hollow-eyed woman holds her nose and mutters: and you no gangster woz sent a job sent a small fifteen cent soft maw been... hey la come on... more songs about big magic..



bringing snakes into the nest but the boss is not impressed he chops the snakes' heads off.. Sangkhuang is vast and drunk we beached in blok M for ever in his poor sore head with one hand stopping a fight with the other talking of poems and philosophy

out the new girls' form his every night before the dimms crow the dawn..

terminal cruising

Blok M dreams drift in out around for a cruising kick on. Kick off and scratch and smack get dn. Get down keep coming back..



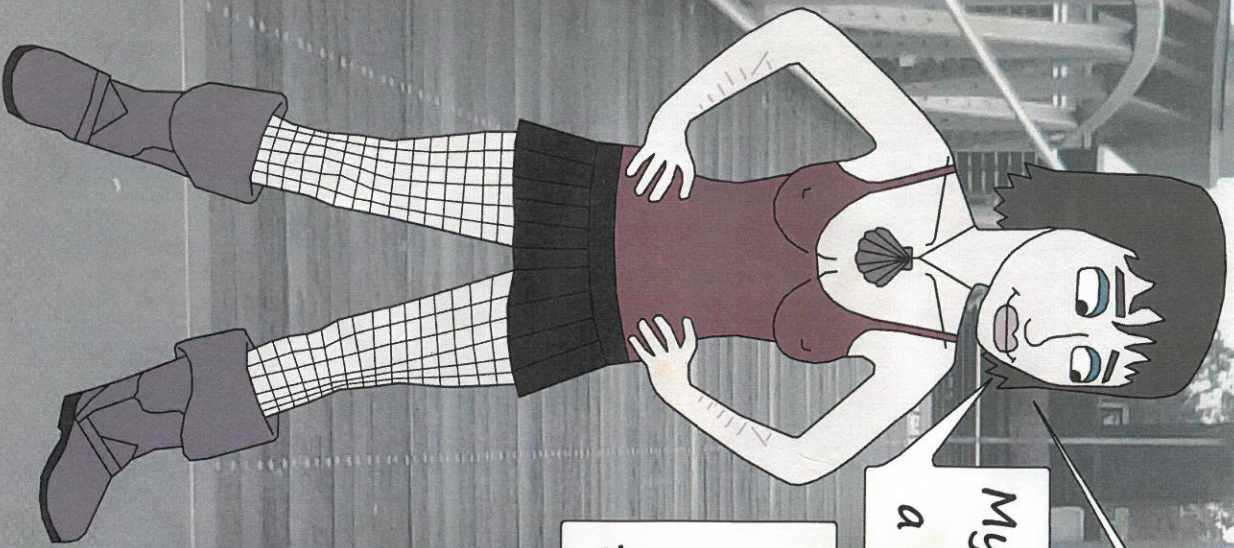
Murder. Jail Hell Hell that the the spasm gunner under a broken a sleeping propnet's fall waiting on a hell-bell-bawking vegetable sellers and chick-wawking the gunning the ..

Do you really want to be a sex worker forever?

What are your long term career goals?

My retirement plan is to die a martyr in the revolution!

So when is this revolution going to actually happen?



Militant Anti-fascist and Anti-colonial whores of yore...

Prostitution is commonly rendered as an inherently a-political profession. A crippling, steel-clad boot in the bollocks to that assertion! As anti-workerists we believe in the formula: Least amount of labour/ for Highest rates of pay. We have no interest in careerism or 'respectable' lowly paid employment. As avowed HORIZONTALISTS, we find the narrative of the romanticised working class (i.e./ happy but poor) 'noble' proletarian as deeply offensive as the enduring Orientalist myth of the 'noble savage'. We fundraise on our own terms to enable our Autonomy, the time and freedom to realise and unleash our own latent Power, and to bestow solidarity on those we respect in their offensive actions against systemic control. As Prostitutes, we make more cash in hand in the grimy undergrowth than working for the legitimated boss. We revel in our outlaw criminal status.

THEREFORE We have no desire to reform the system. We are dedicated to its Total Destruction!

Prostitutes have unique access to the 'elite': the industrialists, maggot-strates, our fine representative politicians, religious leaders, the ultra-rich and their lackeys in the filth. Those who urgently press their grubby money on us, out of a pathetic desire for affirmation and as an antidote to their miserable lives. And thereby we have the power to wreak terror and humiliation upon them! We are uniquely placed to expose their hypocrisy and pathetic predilections... when they pay us to shit on their faces we take so much more pleasure in that act than their insulated, retarded emotional responses could comprehend.

Under our saccharine smiles and feigned delight, we are watching. Waiting for our moment to strike, to humiliate, expose, and torture those who are directly complicit in perpetuating the systems of state control, fascistic capitalist repression and social war. We covertly, creatively unleash our rage.

Taste OUR WAR, scumbags!

Extract from

PROSTITUTES' WAR GROUP

PRO-festo

Anarchists and sex workers have traditionally existed at the margins of society. Both whores and anarchists are commonly associated with criminality, and deviance. We are viewed with suspicion.. perpetrators of subversive behaviors that are unacceptable to hetero-normative Judeo-Xtian culture's moral values and legal codes.

As anarchists and whores, bodily autonomy is fundamental to our belief systems and praxis. We reject traditions and policies that attempt to police, control, and profit from our bodies, as vehemently as we reject the stale moral foundations that underpin and maintain the norms of dominant culture and its institutions.

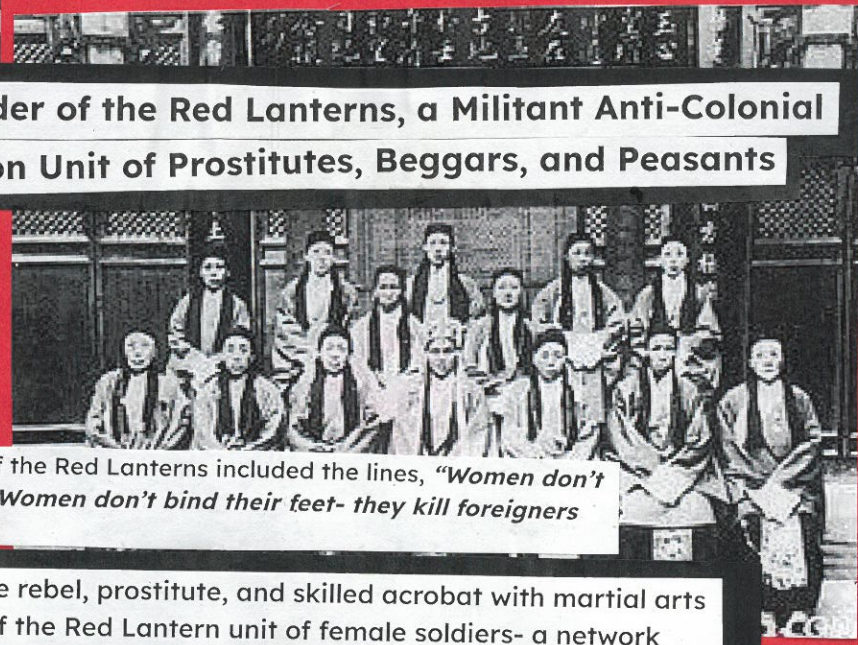
Through the deliberate rejection of oppressive State and socio-cultural norms and mechanisms, we exist on the margins of society. In these liminal spaces we challenge ourselves to transgress patriarchal and monotheistic structures of control, and develop ideological theories and praxis reflecting the negation of hierarchical social (and interpersonal) relationships, emancipated from the oppressive imposition of the State.

Across the globe, and throughout whore-story, prostitutes have long been involved in front line antifascist, anti-authoritarian, and anti-colonial campaigns.. From sex workers resisting colonial expansionism, to contemporary street mobilisations in Naarm/ Melbourne against the NSN- whores have a proud tradition of using our unique skills for political actions.

Meet a mere handful of militant, international whores of yore- women whose memories and stories we have a responsibility to share with each other. Through familiarity with - and retelling of - their stories, we pay homage to their rebellious fearlessness and resilience, and gain inspiration for our own efforts in continuing the tradition of prostitutes embracing creative transgression and praxis.

Fuck smashing the glass ceiling- we prefer smashing glass windows!

Lin Hei'er : Leader of the Red Lanterns, a Militant Anti-Colonial Occupation Unit of Prostitutes, Beggars, and Peasants



Songs celebrating the ferocity and fearlessness of the Red Lanterns included the lines, *"Women don't comb their hair- they cut off foreigner's heads! Women don't bind their feet- they kill foreigners laughing!"*

Lin Hei'er (1871 - 1900) was a Chinese rebel, prostitute, and skilled acrobat with martial arts knowledge, who became the leader of the Red Lantern unit of female soldiers- a network whose goal was to end the foreign invasion of China in 1900 by the 8-power allied forces (including: Austria, France, Germany, Britain, Italy, Japan, Russia, and America). In response to the occupation of China, numerous grassroots networks, such as the Red Lanterns, formed across China, with the intention of attacking foreign occupiers.

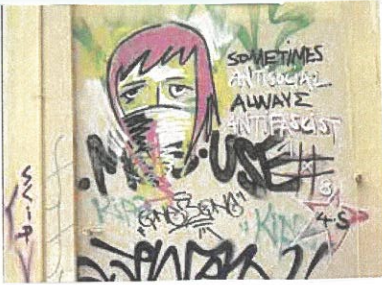
Lin personally organized and commanded the Red Lantern unit, and recruited prostitutes, beggars and peasants into her ranks, rejecting well-to-do women as useless "lotus feet".

Lin's powers were reputedly much greater than those of other Red Lantern women. She was renowned for her ability to heal the sick and wounded, craft battle plans, lead the unit into battle, and the ability to undo screws on foreign cannons.

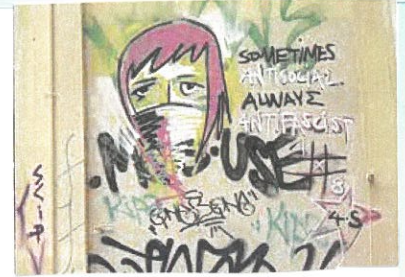
Women in the Red Lantern were able to live outside of traditional Confucian expectations. For example, they did not set their hair in the traditional way and did not bind their feet. They wore red coats and trousers, red hats, and red shoes, and each carried a red lantern.

The women of the Red Lanterns were trained for up to five months in order to cultivate their powers. They were said to be able to leap up to heaven when they waved their red fans, and were reputed to be able to walk on water, fly, set fire to Christians' homes, and stop their guns.

In a battle at Tianjin in July 1900, Lin was captured and executed. She reportedly died a calm and stoic death, which inspired the witnesses to her execution. Despite her death, her legacy continued - foreign enemies, in fear of her supernatural powers, were reputed to flee when red lanterns were put up on the boats along the Grand Canal.



Emma Goldman: Attempted Industrialist Assassination, Funded Through Street Sex Work



“When prostitution became an organized institution under priestly influence, religious prostitution developed utilitarian sides, thus helping to increase public revenue. The rise of Christianity to political power produced little change in policy. The leading fathers of the Church tolerated prostitution.

Pope Clement II. issued a bull that prostitutes would be tolerated if they pay a certain amount of their earnings to the Church.

Pope Sixtus IV. was more practical; from one single brothel, which he himself had built, he received an income of 20,000 ducats.

In modern times the Church is a little more careful in that direction. At least she does not openly demand tribute from prostitutes. She finds it much more profitable to go in for real estate, for instance, to rent out death traps at an exorbitant price to those who live off and by prostitution.”

(Note: in contemporary times, religious institutions continue to profit from sex workers; commonly by misrepresenting migrant workers as “trafficking victims” in need of “rescuing”, and “rehabilitation”.

Raid, rescue, and rehabilitation programs facilitated by religious organizations attract significant funds from hapless parishioners, and murky international funding sources that promote abolitionist agendas.

Similarly, certain local governments are extremely generous in their support to Christian projects that aim to “exit” sex workers from the industry.)

“To the moralist prostitution does not consist so much in the fact that the woman sells her body, but rather that she sells it out of wedlock.”

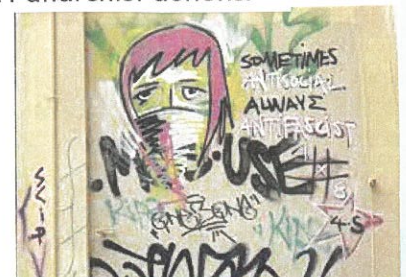
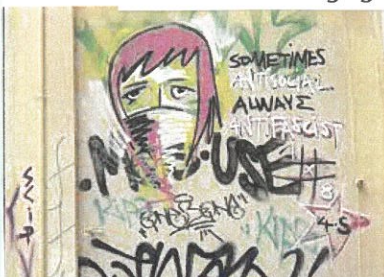


These are a few of many quotes from Emma Goldman- one of whose-story’s best known anarchists, active in the 1800s, and into the 1900s.

Through her prolific work critiquing the role of the State and its relationship to the hypocrisies of monotheistic religious morality, specifically in relation to the role of women, Emma recognised prostitution offered women more autonomy than the traditional social roles expected of women at the time. (e.g. Options (and aspirations) for middle class women were to marry well and become a lady of the house, with hired help to ease the burden of domestic drudgery; and for lower-class women, options similarly involved becoming a housewife (albeit without paid help), yet with the “freedom” to work in lowly paid exploitative wage situations, often for housewives of a higher class.)

In her sex work analysis, Emma viewed prostitutes as freer than housewives - recognising that prostitutes get paid for sex and may refuse the act if they choose, while the housewife is expected to offer herself to her husband at all times with the expectation of minimal -if any - compensation.

One of Emma’s lovers, Alma Sperry, was also a sex worker, and contributed both financially and ideologically to Emma, influencing her critique of gender roles. So, it was no shock that Emma would engage in sex work with the aim of fundraising for covert anarchist actions.



In 1892, Emma was particularly horrified by the actions of a wealthy industrialist, Henry Clay Frick. At the time she was a lowly-paid employee in an ice-cream parlor, and it was from here that she became involved in plans to assassinate Frick. As her wages provided a less than meager income, Emma began sex work to raise money to fund the assassination plot against Frick.

Emma spent her nights over several subsequent weeks as a Street based sex worker in an effort to raise the funds needed to procure tools for Frick's assassination.

Ultimately, alas, the assassination attempt was unsuccessful; however it highlights a tradition of revolutionary anarchist women sex working to fund political actions.

Antifa Sex Army : Conversion Therapy for Conservatives

Recently, the Antifa Sex Army has attracted hysterical media attention in America. The informal network is made up of dedicated antifascist sex workers who specifically target "Males Who Are Q-Anon/Q-Adjacent/Alt-Right/MAGA/ Proudboy/ patriots & peripherals".

A common strategy involves overcharging alt-right clients for sexual services in order to divert their resources away from shady or potentially violent activities.

"Some chud sending me \$500 for 10 minutes of my time is \$500 less spent on travel expenses for fascist demonstrations or weapons, and I'm a-okay with that."

Other sex workers use strategies such as, "working on deprogramming Trump supporters and forcing them to read Black feminist literature and make donations to several Black and indigenous charities."

Some sex workers pass their info and intel to their local antifa chapter

A pro-domme offers "Trump Conversion Therapy" on her clients, a tactic that earned her a surge of session requests from conservative men seeking help for their warped ideologies. A domme who specifically entertains humiliation fetishes, jokingly modeled the program after the gay conversion therapy efforts supported by Mike Pence and the cult-like brainwashing tactics Trump used to rally the alt-right.

Fascists fear subversive sex workers

In 1937, the Italian fascist state of Mussolini recognised the subversive tendencies and attitude of sex workers- not to mention their access to intelligence thru their clientele, who included members of the regime's voluntary militia - commonly known as the Blackshirts.

A number of sex workers who expressed anti-fascist sentiments were imprisoned under mental health orders and were arrested, diagnosed as "delirious, confused and aggressive" and sentenced to several years in a mental asylum.

During the time of Italian fascism, prostitution was legal, and like many other "legal" frameworks, was regulated by the State. Sex work took place in what was called a "tolerated sex alcove" - in effect, brothels that were forced to operate under strict guidelines. For example, sex workers had to undergo fortnightly medical exams. If these women ever acted out of turn for any reason, they would be arrested and accused of "violating public decency". And then, once they were arrested, they would often make their predicament worse by calling the fascist regime out. When they did that, the eventual punishment was very harsh.



Maria Degli Espositi was arrested in Bologna in 1928 for violating "decency measures", Maria said to the police officer: "If Mussolini were dead, you wouldn't be arresting me." She was diagnosed as "insane and paranoid", and her case was filed under "homeless anti-fascist prostitute". Her comments got her thrown in an asylum for over 10 years.

Cock Rot Revenge on Rapist Nazis



Love and Anarchy (or in Italian: *Film d'amore e d'anarchia, ovvero: stamattina alle 10, in via dei Fiori, nella nota casa di tolleranza...*) is a 1973 Italian film directed by Lina Wertmüller.

Set in Fascist Italy, the film centers on an anarchist who seeks lodging in a brothel while preparing to assassinate Benito Mussolini. The anarchist falls in love with a sex worker, who provides essential support to the assassination mission by facilitating intel gathering opportunities targeting fascist cops.

This film explores the depths of emotions concerning love, hatred for fascism, and fear of death.

A Czech nurse- who has alas never been named- contracted a sexually-transmitted disease after being raped by Nazi soldiers in the South Bohemian town of Trebon, during the 1938 occupation of the then unified Czechoslovakian state.

The woman worked as a nurse in a local hospital, where she was tasked with caring for wounded German soldiers. In revenge for the assault she endured, the Czech nurse soon became the focal point of local community gossip as it became known she was being intimate with the Nazi soldiers in her care.

Shunned and branded a whore by the residents of Trebon for her slutish ways and presumed

collaboration, attitudes toward the nurse changed when swathes of soldiers began complaining of irritated and painful genitals.

It soon became known in the community that she was deliberately infecting the Nazi troops with sexually transmitted infections.

Effectively, she took out an entire occupying unit of fascists, however, it was not long before the Nazis got wind of this one woman resistance and ordered her execution at the hands of the Gestapo.

Her name is unknown, but a memorial recognising and

respecting her use of unorthodox, anti-fascist strategy is placed outside her residence.



Wong So Ying: Anarchist Bomber, who Sought out Seditious Self-education in Singapore's brothels

Wong So Ying, a young Chinese woman, met a member of a leftist tendency within the Kuomintang Society, whilst working in a Singaporean brothel. They maintained an on-and-off relationship, with Wong utilising political contacts she cultivated during the affair to inform her own political analysis. Wong began with speaking about politics in the presence of men who shared her anti-British sentiment, and moved in the same circles as anarcho-syndicalist and print workers' unionists.

On 23 Jan 1925, Wong undertook an autonomous, "propaganda of the deed" attempt, bombing the Office of the Protector of Chinese in Kuala Lumpur (in Malaya, then under British rule). The initial target of the assassination was the High Commissioner of the Federated Malay States and Governor of the Straits Settlements, however when this hit proved untenable, Daniel Richards, the Protector of Chinese, was identified as a target.

Newspapers at the time noted that Wong was dressed in a modern style, had a bob haircut, wore a white jacket, black skirt, and white stockings, moved confidently, and spoke fluent English and Malay - undoubtedly skills she developed through sex work.

The *Straits Times* reported that she was "self-educated against the will of her parents", was known to anarchists in China, and familiar with Chinese anarchist publications.

Despite Wong's attempted assassination succeeding only in wounding Richards, Wong's bombing was celebrated in several Chinese anarchist newspapers, one of them calling her "China's Sophia Perovskaya**". British interrogators were unable to crack Wong and she was sentenced to 10 years imprisonment. Wong committed suicide in prison following her arrest, leading to anti-British boycott actions by Chinese anarchists in Guangzhou.

*Sophia Perovskaya was a Russian revolutionary who was active in orchestrating the assassination of Czar Alexander II of Russia

The Outcome of Anarchistic Ideas.

The following is a further authorised statement relative to the recent bomb outrage in Kuala Lumpur :-

The inquiries being prosecuted by the officers of the Police and Chinese Protectorate departments have resulted in establishing the fact that the outrage was prompted by no personal animosity against any particular individual or official, but was the outcome of anarchistic ideas. The woman, who was self-educated and educated in opposition to the wishes of her parents is obsessed with an idea of grievance against the world in general.

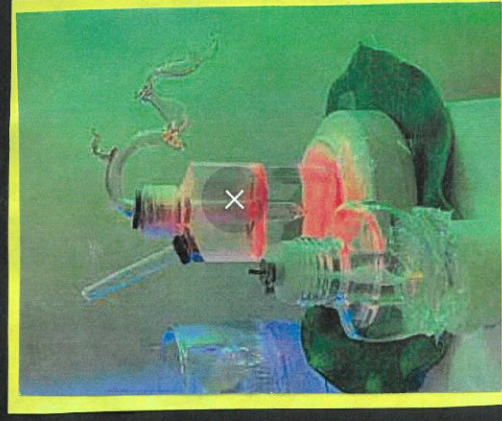
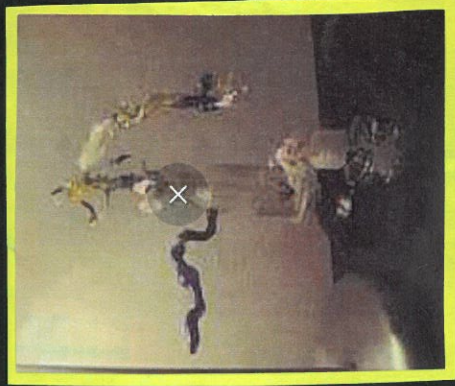
Mr. Blair, the Government Analyst, has ascertained that the bomb was fitted with a dry cell battery and was exploded by pressing a switch. Fortunately the contents of the bomb were not tightly packed and the lack of resistance re-

Etch by Gwada Prime

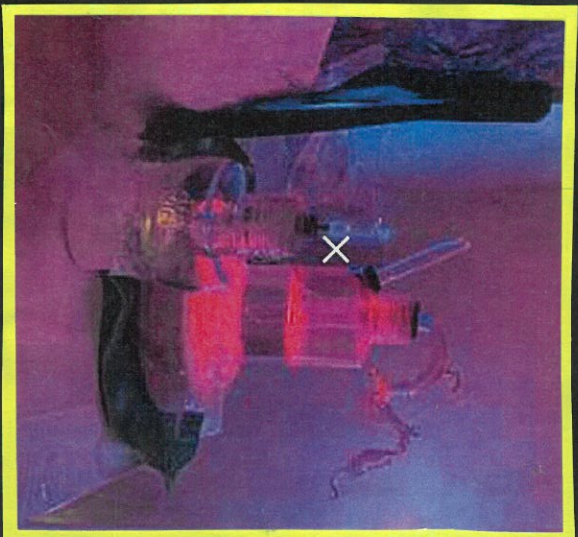
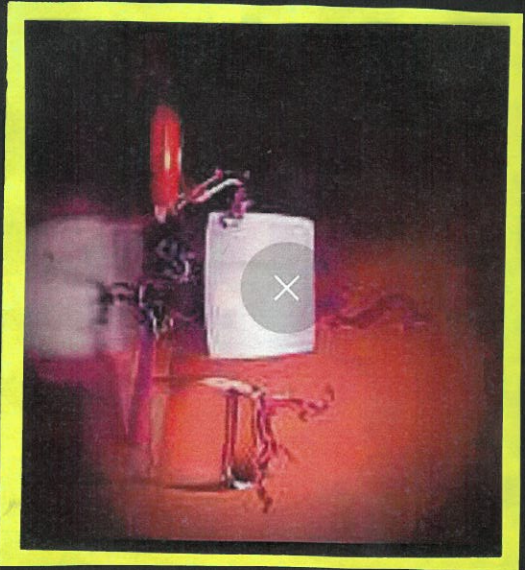
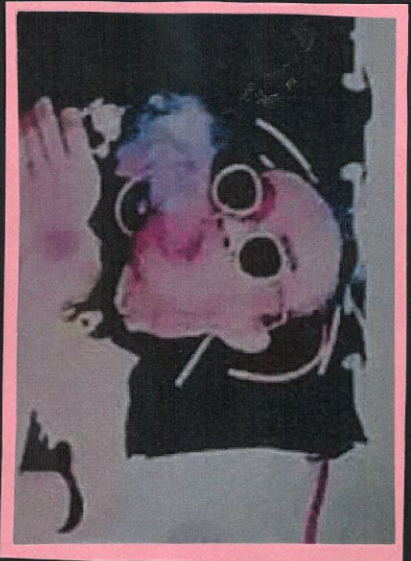


ฉันซื้อลัคกี้ เป็นคนไทย เป็นพนักงานบริการเต็มรูปแบบ
ฉันเรียกตัวเองว่าเป็นสายเอนเตอร์เทน-แฟนตาซี จุด
เริ่มต้นของการเป่าแก้ว เริ่มต้นจากลูกค้าที่เล่นยา แล้ว
เอาอุปกรณ์มาเอง แต่ดูแลมันสกปรก ฉันจึงมีไอเดีย
ว่าอยากหาความแตกต่าง ผ่านงานศิลปะ สีสน ความ
สวยงาม และความสะอาด

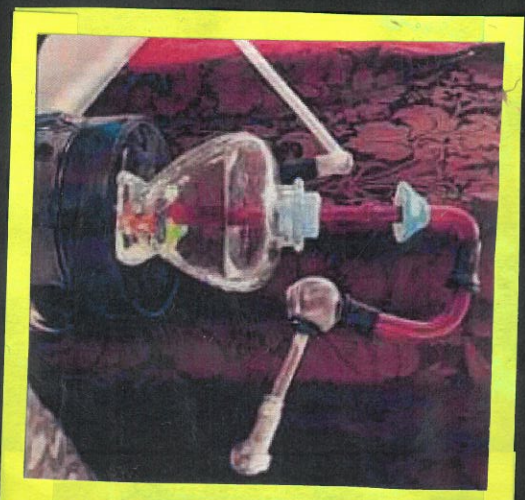
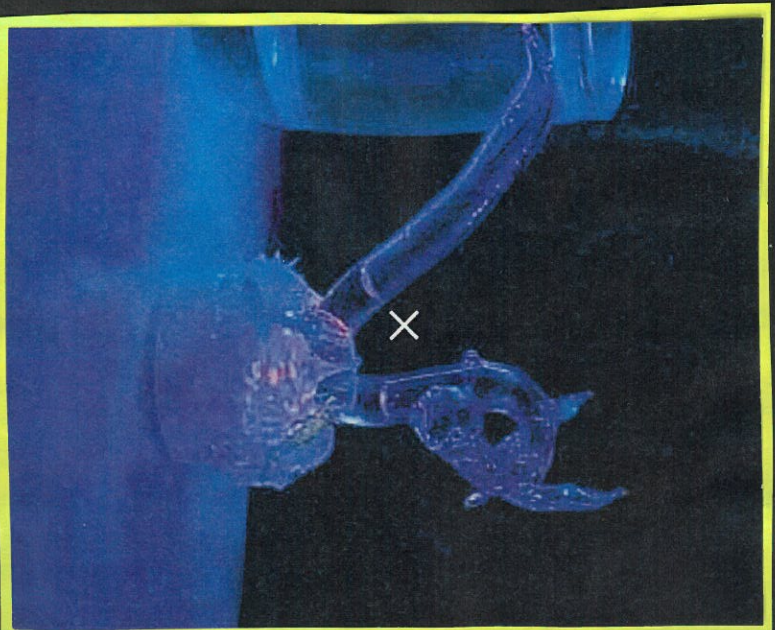
ฉันจึงเริ่มต้นเป่าแก้ว และฝึกฝนด้วยตัวเอง โดยค่อยๆ
ใส่สีสัน ทำเป็นรูปร่าง วิจิตร ผ่านความคิดสร้างสรรค์
ทำให้ดูมีคุณค่าเพิ่มราคา ได้รับผลลัพธ์ คือ ลูกค้ามี
ความสนใจ รู้สึกว่าฉันมีมนต์วิเศษ สะกดลูกค้าเอาอยู่
ไม่ได้มาแค่ใช้บริการบนเรื่องรูปร่างอย่างเดียว แต่มา
ชื่นชม ตกหลุมรัก ในความสามารถ ศิลปะ งามฝีมือ
ของฉัน



My name is Lucky, and I am a Thai migrant worker. I provide full-service work, and I like to refer to my work style as a fantasy entertainer. It all started with a customer who used drugs and brought their own glass, and it seemed unhygienic. Then, I had an idea to make it more artistic, beautiful, and hygienic.



I began to self-learn glass blowing, practising blowing into different shapes, adding more colours, beauty, value and integrating innovative thinking. I received great feedback, and customers became more interested, feeling enchanted not only through sexual services but also appreciating and falling in love with my artistic and skilful creations.



I first met Mark on a random Tuesday in the brothel I was working in at the time, I remember coming in that day and seeing his name in the diary with a booking for 2pm. I didn't know him and he didn't know me but he said he saw my pictures on the website and he just had to make the 45-minute journey to fuck me. Which he did

public



Sometimes I don't know if it's the sex or the performance of it that get me off; not his but mine, fucking in front of a mirror is my favourite because I can watch all the hot and sexy parts of myself while analysing the ugliness so I know how to correct it in the future. I know that sounds fucked up, because it is.

I do not see myself as a person; I am a concept, a performance art piece. And I want each show to be better and more extravagant than the last. It's exhausting, and maybe one day I will connect with a person on a real level, hopefully that will be myself. But right now, Mark was telling me I had a face worth travelling from the eastern suburbs to the northern suburbs.



The sisterhood found in brothels is not something capable of replicating.

Fishing sponges out of each other's pussies and giving second opinions on a wart covered cock.

Swapping lingerie and cold cups of tea in the smokers.

Secret intel on the client that wants to cum on your feet and pull your hair.

"If you call him a filthy slut he will cum quicker."

Buying each other a red bull from the vending machine.

Partly to stay awake.

Mostly to piss on the 9pm regular.

We can make it through this shift.

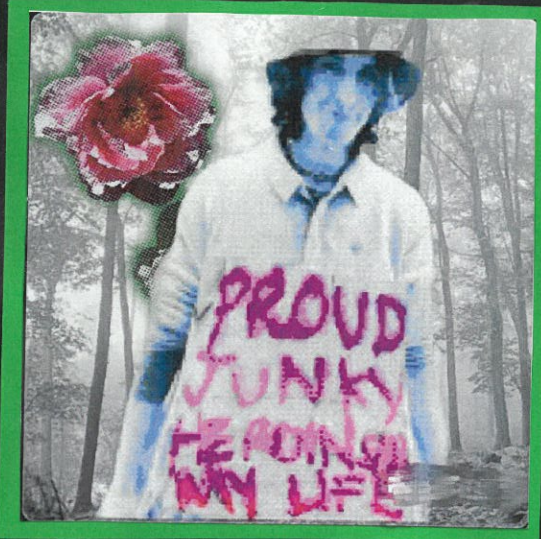
We will do it together.

Sisterhood.



WAR / END THE DRUG WAR

HEROIN SAVED MY LIFE



END THE DRUG WAR

END THE DRUG WAR

LOT 230515
2023 05
2028 04

DO NOT USE IF PACKAGE IS DAMAGED
SINGLE USE ONLY

Manufactured for Exchange Supplies
Zhejiang Kindly Medical Devices Co., Ltd. No. 758, 5th Bihai Road, Binhai Industrial Park,
Longwan District, 325023 Wenzhou, Zhejiang Province, People's Republic of China
KDI, Australia representative: LC & Partners Pty Ltd, North Sydney, NSW 2060. Tel: +431 2 9959 2400
EC representative: Shanghai International Holding Corp, China Foreign
Elielstraße 10, 20531 Hamburg, Germany. Tel: 0049-40-253726 Fax: 0049-40-253726
Product category on EC certificate: Syringes

EXCHANGE SUPPLIES
STERILE EO
0123

unisharp
1ml fixed needle syringe

0.4mm
27G
PEEL HERE

Straight boys // looking me up and down & liking what they see
looking quizzick then // looking to 'figure me out'
What I am, from a certain point of view, is an image only shown to You
Others. 'Strangers'.
Differences.
Differences make us, have value, they tend to fragment
unlike commonalities // which are plenty more bland in a way // such as the all but attributeless
enough to fill us come the fall
of the age of I
the substratum of us // strong in bond // surely we won't be left without want
no, we'll have need and play...
please ... somebody pass the cynicism
I'll be on about bliss and gold coloured threads next//

PEEL HERE
27G
0.4mm

unisharp
1ml fixed needle syringe
Product code: U27

'Androgony is in with the in crowd' in the pharmacy I heard someone say
"I'll take it", I quite like it this way"// We made one another smile
No makeup, pinstripe trousers and a white grid on a black top
"You trying to be a woman" // I heard someone say, outside the stupormarket
"You're not a gender cop are you?" I asked, perplexed as these lads
who I'd like to think // when quietly themselves // in cozy AM hours that
they'd trade cowardice for the courage to enjoy /
what they liked when they looked // if they knew how to // or how not to look away



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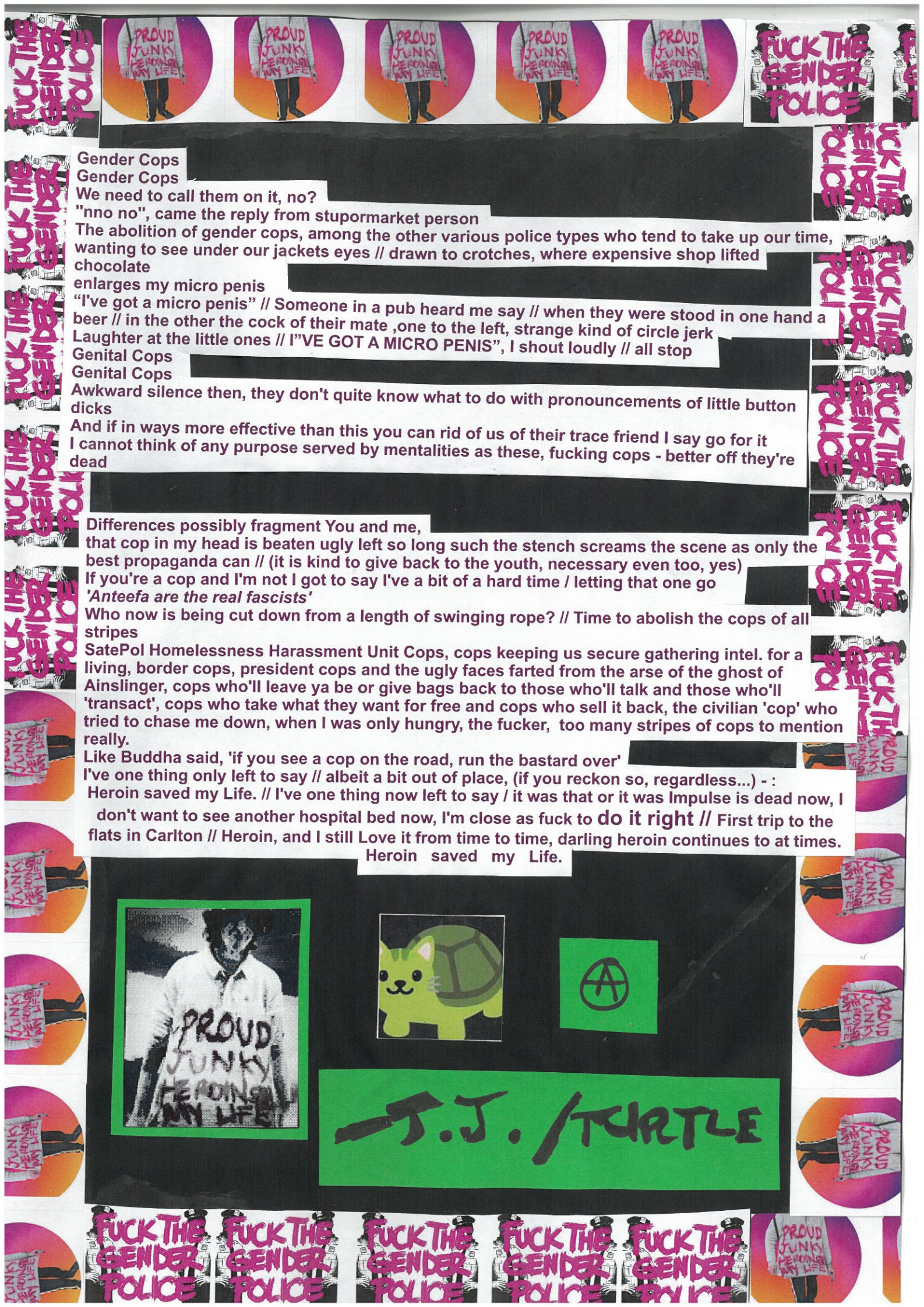
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EXCHANGE SUPPLIES
STERILE EO
0123

LOT 230515
2023 05
2028 04



Gender Cops
Gender Cops

We need to call them on it, no?

"no no", came the reply from stupormarket person

The abolition of gender cops, among the other various police types who tend to take up our time, wanting to see under our jackets eyes // drawn to crotches, where expensive shop lifted chocolate

enlarges my micro penis

"I've got a micro penis" // Someone in a pub heard me say // when they were stood in one hand a beer // in the other the cock of their mate, one to the left, strange kind of circle jerk
Laughter at the little ones // I'VE GOT A MICRO PENIS", I shout loudly // all stop

Genital Cops

Genital Cops

Awkward silence then, they don't quite know what to do with pronouncements of little button dicks

And if in ways more effective than this you can rid of us of their trace friend I say go for it I cannot think of any purpose served by mentalities as these, fucking cops - better off they're dead

Differences possibly fragment You and me,

that cop in my head is beaten ugly left so long such the stench screams the scene as only the best propaganda can // (it is kind to give back to the youth, necessary even too, yes)

If you're a cop and I'm not I got to say I've a bit of a hard time / letting that one go

'Anteefa are the real fascists'

Who now is being cut down from a length of swinging rope? // Time to abolish the cops of all stripes

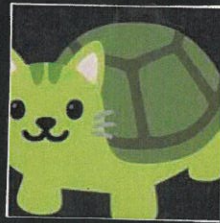
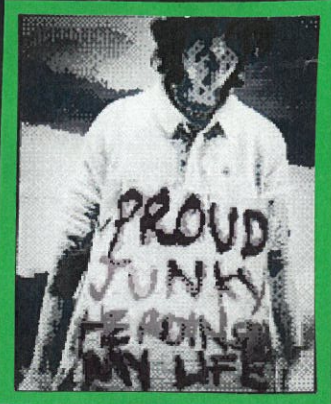
SatePol Homelessness Harassment Unit Cops, cops keeping us secure gathering intel. for a living, border cops, president cops and the ugly faces farted from the arse of the ghost of Ainslinger, cops who'll leave ya be or give bags back to those who'll talk and those who'll 'transact', cops who take what they want for free and cops who sell it back, the civilian 'cop' who tried to chase me down, when I was only hungry, the fucker, too many stripes of cops to mention really.

Like Buddha said, 'if you see a cop on the road, run the bastard over'

I've one thing only left to say // albeit a bit out of place, (if you reckon so, regardless...) - :

Heroin saved my Life. // I've one thing now left to say / it was that or it was Impulse is dead now, I don't want to see another hospital bed now, I'm close as fuck to **do it right** // First trip to the flats in Carlton // Heroin, and I still Love it from time to time, darling heroin continues to at times.

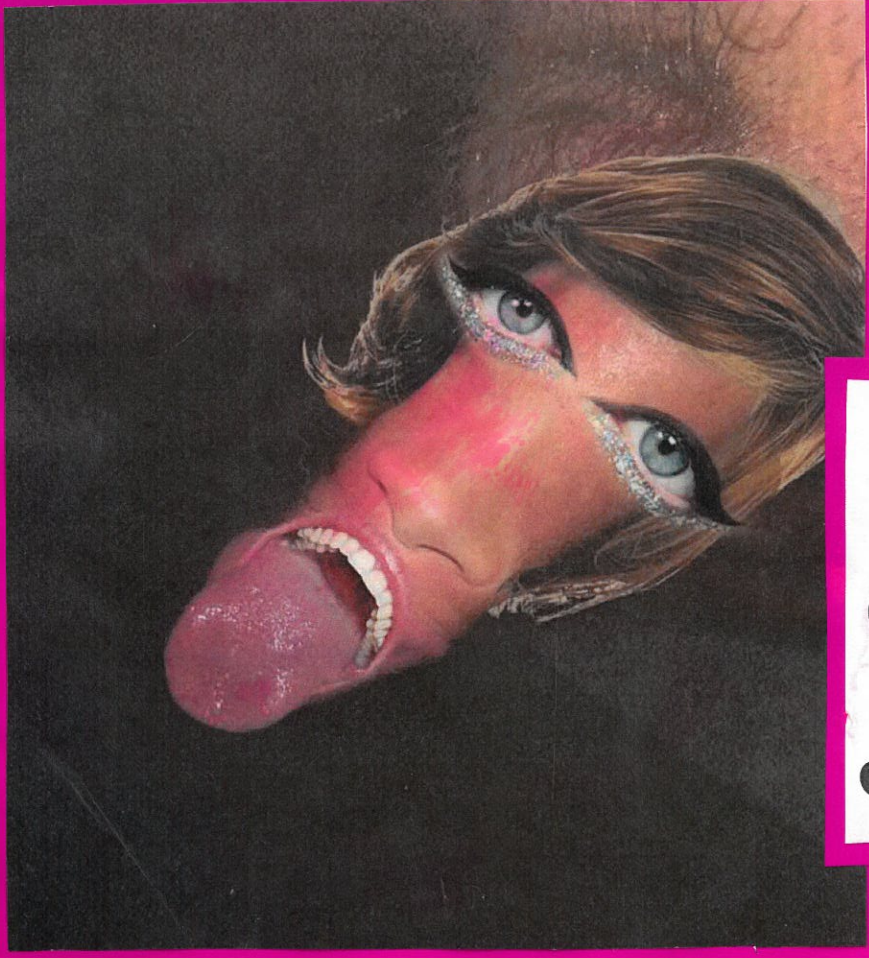
Heroin saved my Life.



J.J. / TURTLE

Meet the irresistible, self-styled "pussy slayer"

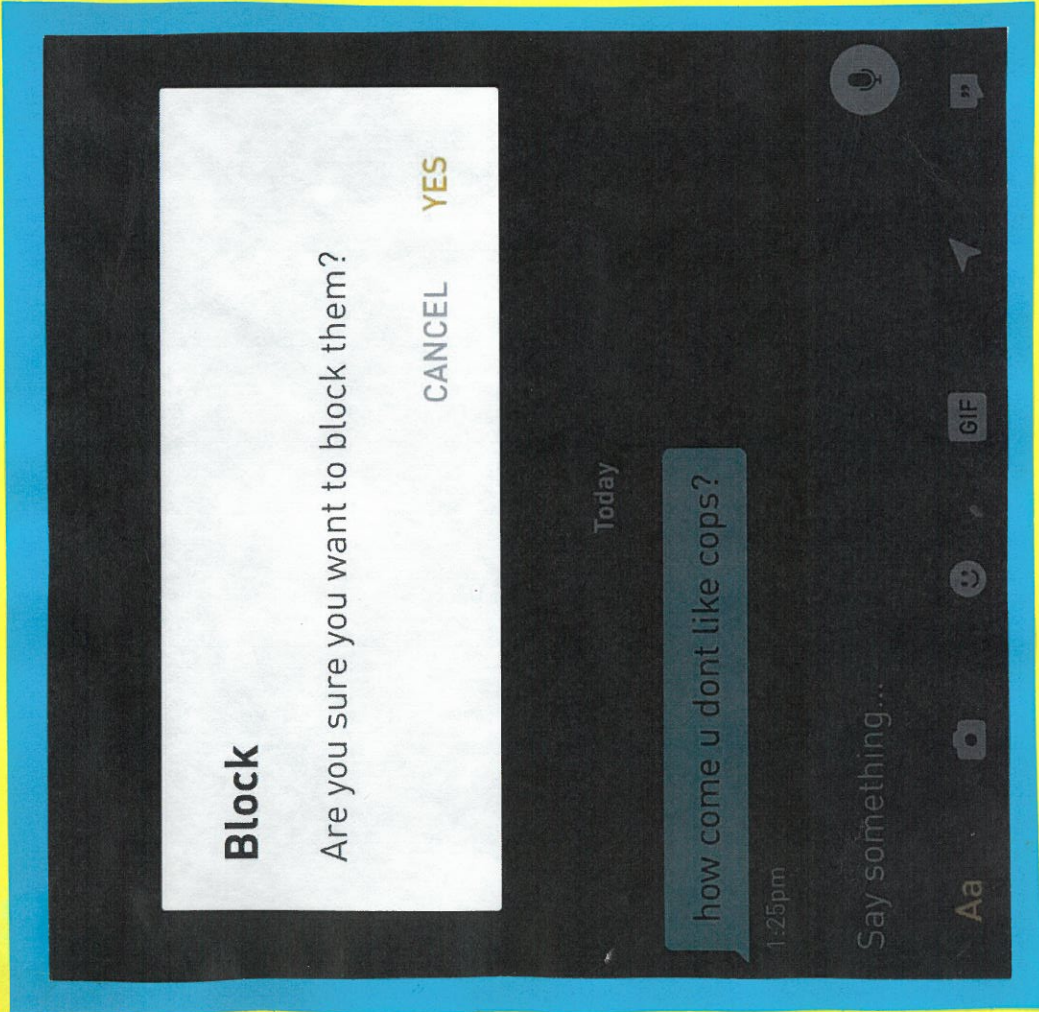
Mr. July



Bored between jobs..

Amusing myself, improving an unsolicited dick pic..

2023



Cort^xisWhore

yes i can fuck
x and have trauma x

Sometimes it's harder
saying no to a lover

but saying no is easy
when i dont care
about the punter

i am so much more
than my complex childhood
trauma

x i learned consent
i paid my rent
and hustlers
taught me
Self respect

cort^xisole
the stress hormone

x folks with childhood
trauma tend to have
cortisole levels 60% higher
than those that dont x



To steal a thing

I want to celebrate the cum
The welcomed seed
The honoured sperm
The white god goodness that has deep permission
Power-filled welcoming of you, yummy Man,
Reaching in to me with a part of you
Given so freely
Because you can,
Because I chose you,
You have earned this place deep within me

**NON-CONSENSUAL
C O N D O M
R E M O V A L**
**'STEALTHING'
IS SEXUAL ABUSE.**

UNDER NO CIRCUMSTANCES SHOULD YOU REMOVE A CONDOM
DURING SEX WITHOUT GETTING FURTHER CONSENT FROM YOUR
SEXUAL PARTNER TO DO SO.

Have you earned that?
Has your delicious cock been worshiped fully?
Because the man that owns that cock
Owns his power, clearly, without the need to steal hers?

We have a thing we need to talk about Beautiful Men...

A Stealthing

I stayed with it for three days before it could find the words to understand.
I still don't understand

If we agreed to have sex with a condom
you have my consent
to have sex with a condom.
If you choose to remove the condom,
then we are now having sex without my consent
Sex without consent is rape.
All of this is easy to understand.

**NON-CONSENSUAL
C O N D O M
R E M O V A L**
**'STEALTHING'
IS SEXUAL ABUSE.**

UNDER NO CIRCUMSTANCES SHOULD YOU REMOVE A CONDOM
DURING SEX WITHOUT GETTING FURTHER CONSENT FROM YOUR
SEXUAL PARTNER TO DO SO.

What I don't understand is how this even became a thing?
How does putting your cum where it ain't invited be a thing?
When does getting off on getting away with stealthing... become a thing?

If you have earned the right to be fluid-bound,
To be held in such regard as to be opened to with my whole being,
my whole life at stake... another life if there's a mistake in our calculations,
If you have that, it is because I gave it to you...

Snatching at that bit of latex don't give you nothing, nothing but shame.
DON'T YOU EVER PULL THAT SHIT on ANY WOMAN, EVER AGAIN.

**NON-CONSENSUAL
C O N D O M
R E M O V A L**
**'STEALTHING'
IS SEXUAL ABUSE.**

UNDER NO CIRCUMSTANCES SHOULD YOU REMOVE A CONDOM
DURING SEX WITHOUT GETTING FURTHER CONSENT FROM YOUR
SEXUAL PARTNER TO DO SO.

Mama B

Sketch by Eva La Paro



This piece is dedicated to Aye, one of the strongest, most resilient, and most genuine people i have ever known

Showdown on Soi Cowboy

Every year I take me two weeks of paid holiday
And go off to the 3rd world with me mates to play

Last year I went to Bali, a bit of surf and bintang beer

This year Its back to Phuket, coz them Thai chicks aint so dear.

A couple days in Bangkok first, the sports bars in Patpong

Forget the bloody Mathildes, i watch the pussies play ping pong

Theres one chick down on cowboy, i see her everytime i visit

Coz the way she moans and screams, mate i know she doesn't fake it

ive been all over asia, given all the sluts a try

Light or dark skin doesnt matter, theyre all pink on the inside

I love the culture over there, the chicks do anything you say

But ya gotta watch your wallet coz they'll make you bloody pay

The tricks to get in early, before they know what their worth
Coz shes sitting on a goldmine and you wanna drill it first .

And once she knows the bar game, theres only one thing on her mind,
how to get me plastered, and how to rob me blind.

They're all in it together to over charge my food and drinks
But its the principle that counts, and i refuse to pay the tips.

for just a buck or two its all seems so bloody petty,

But i'm here to have my sac drained, not my wallet emptied

I've spent over a decade overseas, most of it in one part of Asia or another, and as a male presenting person now in their 7th decade of life, (who in my younger & more attractive days was frequently in demand for paid sex), despite my best efforts to avoid them, some dickhead reeking of his own piss and arrogance, will invariably attempt to instigate conversation with me.

I feel the need to point out that every line in the first part of this piece (I hesitate to call it poetry) has been overheard word for word squawked from the thin lipped cake-holes of Aussie imbeciles. Not only have I heard each and every line above spoken - in fact, I've heard a lot worse! (For real, we had to edit some lines out because they just seemed too gratuitously offensive.)

Or...



A Very Happy Ending



**He got such an ugly nose
And is so pink and fat
With a stubby little cock
Ha, but i'd never tell him that
He sweats so very much
and it smells of meat and beer
I thank the goddess that he stays
For just one week a year**

**He has no interest in my life
And hasn't even learnt my name!
He insists on doggy style
Though he knows it gives me pain**

**There's a fake can of coke*
Crammed Full of dollars in his fridge
Just half would buy laptops
For every kid in my home village**



**So, i'll leave 20 aussie dollar
under his green and gold cap
With a note that says Jing jo*, sorry,
But next time wash your dirty arse crack!**

***Thai for kangaroo, a commonly used
nickname for men from this island**

On the other hand, the 'Very Happy Ending' side, is a distillation of my own experiences and countless conversations with sex worker friends after long and tedious nights - here and in many other cities.



Card with signature "Pearl" and handwritten "10/11/17".



Valpam 5 Prescription Only Medicine.

160 mg/0.45 ml Bupropion Hydrochloride.



50 Pence coin.

STARTLOW GO SLOW PAYMENT BY CASH

ENDONE[®] Oxycodone hydrochloride 5 mg CONTROLLED DRUG

WAR ON DRUGS = WAR ON US

Handwritten "Pearl" in cursive.



Card with signature "Pearl" and handwritten "10/11/17".

forplay logo.

10 win! 5 mg Oke Tobacco, Vapes, Cigs and Accessories.

Galaxies inside of Me pt 2
The drops in my body that kept my soul
sustained made by mistakes. Never knowing each
a disgrace fuelled for change, day after day shit
I prayed for it seemed to me you seeing me
stay the same for me? then you stopped fall like
night the same for me? then you stopped fall like
stayed see me for me? then you stopped fall like
never did you think of me? then you stopped fall like
at all. Did you think of me? then you stopped fall like
stumbled, you always told the truth you would
was during I always told the truth you would
hear you didn't listen then so find you then
different now? If this letter ever find you then
just always sustain my soul & let me know that
I AM HOLY GROUND not just a mortal where
Others once trampled & over stayed.

Galaxies inside of Me pt 2
The drops in my body that kept my soul
sustained made by mistakes. Never knowing each
a disgrace fuelled for change, day after day shit
I prayed for it seemed to me you seeing me
stay the same for me? then you stopped fall like
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different now? If this letter ever find you then
just always sustain my soul & let me know that
I AM HOLY GROUND not just a mortal where
Others once trampled & over stayed.

NO BASTARDS
JUST BASTARDS
LAW S

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ENDONE[®] Oxycodone hydrochloride 5 mg CONTROLLED DRUG

forplay logo.

forplay logo.

Galaxies inside of Me
The drops in my body
sustained made by mistakes
a disgrace fuelled for change

Galaxies inside of Me
The drops in my body
sustained made by mistakes
a disgrace fuelled for change

WAR ON DRUGS

Galaxies inside of Me pt 2 13/1/17

The drugs in my body that kept my soul sustained made you turn away... You only saw a disgrace fuelled by mistakes. Never knowing each night I prayed for change, day after day shit never see me for me, then you stopped seeing me at all. Did you think of me? I never fell! Might have stumbled, you said I was lying but I felt like I was dying. I always told the truth you refused to hear. You didn't listen then so what would make it different now? If this letter ever finds you then I beg just read this line in substances I mend the hole drugs will Always sustain my soul & let me know that I AM HOLY GROUND not just a motel where others once tramped & over stayed.

PS. it was you that lied you never stayed.

MENTAL HEALTH MATTERS

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★★★★★ "BASS OF DARK HUMOUR EXPERTLY EXECUTED"

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NO BASTARDS WHO'RE JUST LAWS

NO BASTARDS WHO'RE JUST LAWS

THE MELBOURNE NASTY SHOW 2023

Valpam 5 Oxycodone 5 mg 10 Tablets

SELF Esteem

Galaxies inside of Me pt 2 13/1/17
The drugs in my body that kept my soul sustained made you turn away... You only saw a disgrace fuelled by mistakes. Never knowing each night I prayed for change, day after day shit never see me for me, then you stopped seeing me at all. Did you think of me? I never fell! Might have stumbled, you said I was lying but I felt like I was dying. I always told the truth you refused to hear. You didn't listen then so what would make it different now? If this letter ever finds you then I beg just read this line in substances I mend the hole drugs will Always sustain my soul & let me know that I AM HOLY GROUND not just a motel where others once tramped & over stayed.



★★★★★ "BASS OF DARK HUMOUR EXPERTLY EXECUTED"

NO BASTARDS WHO'RE JUST LAWS

WAR ON DRUGS

WAR ON DRUGS

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CONTROLLED DRUG POSSESSION WITHOUT AUTHORITY IS ILLEGAL KEEP OUT OF REACH OF CHILDREN
ENDONE Oxycodone hydrochloride 5 mg 10 tablets



WAR ON DRUGS

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Shades of Liberty: Unveiling Sex Work Dynamics in Varied Societies

Hailing from a town rich in British colonial history in Malaysia, I have always been drawn to a divergent lifestyle that aimed to break taboos. In my teenage years, I found myself immersed in a realm where financial limitations drove me to seek unconventional connections. At 16, I became a 'sugar baby,' seeking companionship with established men through an informal family social network and the booming Facebook of that era, who offered extra pocket money for my schooling years and round-trip domestic flight tickets from one state to another. This showered me with a sense of freedom in a society with limited opportunities for young men like me, marginalised due to my unstable family base, low socioeconomic status, and sexuality.

Inspired by British legacies that evolved into histories in Malaysia, my anglophile attitude propelled me to excel in learning English, resulting in academic success and securing me a scholarship to study in the United States. Persisting in my unconventional path as a 'sugar baby' in Colorado, I delved into a plethora of first-time, novel experiences—exploring snowy landscapes on road trips, navigating ski slopes, enjoying Jacuzzi moments, dining at a range of personally chosen eateries, and even immersing myself in the ambiance of an aquarium restaurant, all in the unique companionship with my sugar daddy.

Upon my return to Singapore and Malaysia from the States, I had an 'aha' moment for myself. Despite the liberal attitudes in the U.S. towards non-traditional relationship structures or lifestyles, I was surprised to learn that, despite the prevalence of adult entertainment, prostitution was heavily criminalised in the States. In the USA, laws regarding sex work vary by state, ranging from criminalisation to partial or full decriminalisation. In some states, the penalties appeared to be more severe, largely due to the history of puritanical values, where laws against sex workers can be traced back to the early colonial period when certain religious and cultural norms deemed it unacceptable. This history influenced the moralistic approach towards sex work. Additionally, laws against sex work were especially highlighted when I read about my favourite UK actor, Hugh Grant, being arrested for receiving fellatio from Divine Brown. This left me wondering and marvelling at the screwed-up effects and consequences of the criminalisation of sex work on sex workers.

Malaysia and Singapore, sharing a cultural and historical bond, have similarities, but their distinct government approaches result in unique outcomes for the sex industry. In Malaysia, corruption, like bribes to the police,

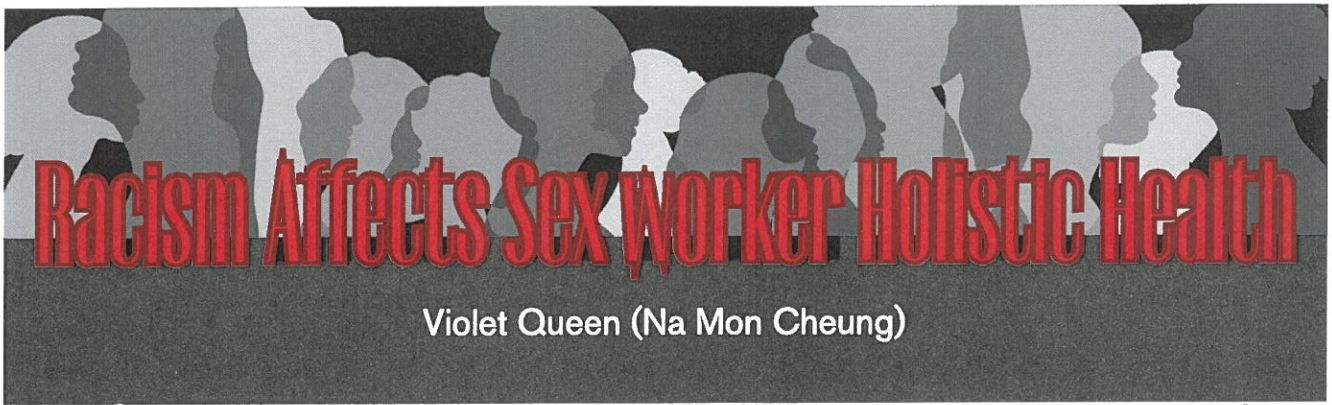
keeps sex work mostly underground. Singapore, not exactly cheering for sex work, takes a more pragmatic stance, regulating and monitoring the industry, making street-based work less visible than in Malaysia.

The contrast in how prostitution operates in these neighbouring nations surprised me. Malaysia's got this underground thing going that can affect sex workers' access to healthcare, legal assistance, and other essential services, potentially leading to exploitation. In contrast, Singapore takes a more chill approach, with the government enforcing some rules that might provide a more structured environment, potentially improving access to health and support services. However, social stigma surrounding sex work still exists in varying degrees, affecting the mental health and social standing of sex workers. The differences in enforcement and tolerance levels left me taken aback as I observed the contrasting dynamics of how sex work is handled in these countries.

Thanks to my experience of not conforming to the heteronormative culture of procreation, alongside my effeminate traits and same-gender loving, I faced boycotts from my relatives and co-workers while working in Malaysia. Subsequently, I fled to Melbourne, seeking asylum. Here, I encountered a stark contrast in attitudes towards sex work. The decriminalisation and legality of sex work made a profound difference, providing avenues to dignify my work and seek support without fearing legal repercussions. The recognition of sex work as a legitimate profession granted me a sense of agency and respect absent in other places. Since April 2023, I have worked as a sensual masseur, offering escort services alongside hot stone massage and deep tissue massage.

This journey has been one of navigating societal norms, legal landscapes, and cultural perceptions across different regions. Through it all, I have sought to find spaces where I could pursue my choices with dignity and respect, shaping my understanding of the world in profound ways.

Written by: Anonymous



“Ultimately, racism hurts us all”



I identified as a person of colour, an Asian Migrant sex worker, and English as my second language. My parent and I were raised and born in a land that was a colony and later a dependent territory of the British Empire from 1841 to 1997. Therefore, I am always interested in discussing on how anti-trafficking intervention, colonisation, racism, and Migrant sex workers affect our holistic health and its intersection issues.

Australian sex worker community is a diverse, multicultural community. Sex work also is the world's oldest profession. Additionally, Australians identify with more than 270 ancestries. Therefore, cultural diversity is one of Australia's greatest strengths. It is also central to Australia's and our sex worker community's identity.

Many of the new migrant sex workers feel a strong sense of belonging to the Australian Sex workers' community, a feeling that deepens over time and years. However, the reality is that too many individuals and migrants in the Australian sex workers' community experience prejudice, discrimination and racism biased. It could come from authorities, media, the public and within our sex industry .



Can we decline it? Racism does not exist!

Racism can have severe consequences for the people who experience it. It can shatter our confidence and our sense of worth. It can undermine our ability to perform at work or in our studies. It can also affect our physical, mental health and life expectancy. More broadly, it isolates people from social and economic opportunities, entrenching



disadvantage, access and obtaining STI and HIV Health-related services. It adds unnecessary costs to our workplaces and economy and works against our goal of building a fair, inclusive Sex Workers community.

Ultimately, racism hurts us all!



Autonomous sex worker solidarity protest. Outside the Modern Slavery Conference, Naarm Melbourne, June 2023

At the time I written this article. I am finding that The Anti-Racism Strategy is needed for our Australia sex worker community, and it is about working together to take actions against racism in all its different forms, wherever we see or experience it.

Shall we consider committing to develop and implement the Anti-Racism Strategy for the Australian sex workers community? Should our Strategy focus on Sex workers' community awareness, education resources and community engagement and underpin by research, community consultation and evaluation done and lead by Australian Migrant sex workers.

The Anti-Racism Strategy aims to promote a clear understanding in the Sex worker's community of what racism is and how it can be prevented and reduced.





The aims through three objectives:

1. Create awareness of racism and how it affects individuals and the broader sex worker community.
2. Identify, promote, and build on good practice initiatives to prevent and reduce racism, and
3. Empower Sex workers, communities, and individuals to take action to prevent and reduce racism and to seek redress when it occurs.

The primary awareness-raising and engagement activity within the Strategy is racism. *Let's Stop it together! Racism affects Sex workers Holistic Health Campaign.*



The Campaign aims to:

- Ensure more Australia's sex workers recognise that racism is unacceptable within and outside our community.
- Give Australia's sex workers the tools & resources to take practical action against racism.
- Empower individuals, sex workers & sex workers' organisations to prevent & respond effectively to racism.

Across Australia, some sex workers and sex worker organisations are doing great things to reduce and prevent racism. Therefore, this Campaign is not about reinventing the wheel:

We want to learn from past achievements and challenges. However, we find it is often, particularly to the people working on the ground within sex workers' communities or specific culturally diverse environments, who have the best understanding of the issues and ideas of how to overcome them and believe that the most effective way to make a difference in the incidence of racism is to encourage and coordinate these efforts

The Campaign will:

1. To commit to the Campaign and develop anti-racism activities.
2. Ask individuals to become part of a community of people who are committed to leading by example.
3. Offer advice and assistance to supporters in implementing their anti-racism activities.
4. Develop materials to assist in the promotion of anti-racism messages.
5. Develop education tools for a range of audiences in the sex workers community.
6. Share good practice examples for others to learn from and build on.
7. Facilitate linkages and partnerships between our supporter organisations.

By doing this, we hope to create a culture where people can identify racism and have the confidence and tools to act when it does occur.

**WE ARE MIGRANT
SEX
WORKERS**

WE DON'T NEED YOUR PITY - WE NEED OUR RIGHTS

성노동자

DON'T JUDGE US BECAUSE OF OUR OCCUPATION

งานบริการ

MIGRANT SEX WORKERS ARE WELL TRAVELLED, EXPERIENCED, EMPOWERED AND INDEPENDENT

CHOOSING TO TRAVEL AND SEX WORK GIVES US FREEDOM, YOUR RACISM AND STEREOTYPES CONFINES US

WE ARE STRONG AND CHOOSE WHEN, WHERE AND HOW WE WORK

MIGRANT SEX WORKERS INDEPENDENTLY TRAVEL AND CHOOSE TO WORK IN SEX WORK

性工作者

WE EARN A GOOD INCOME AND HAVE WORKPLACE SATISFACTION AND A GOOD LEVEL OF KNOWLEDGE OF SEXUAL HEALTH SERVICES AND OUR WORKPLACE RIGHTS

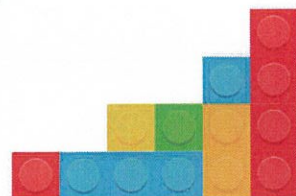
WE DON'T CROSS BORDERS CROSS US
CROSSBORDERSYDNEY.ORG

Barely Legol Strip Club

Welcome to the 'Barely Legol Strip Club' Make sure you tip well or you'll get blocked!
Created by Emma from SWEAR W.A.



Spending all that time on pole practice was finally worth it when they came in tippin hundies!

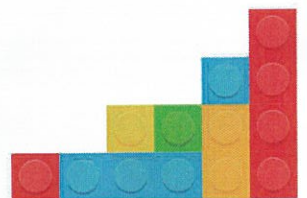




Old mate keeps trying to get in even though he has a house ban for stinginess and serial groping



Upgrading to the VIP where I can hustle his money, drinking champaz and snorting lines

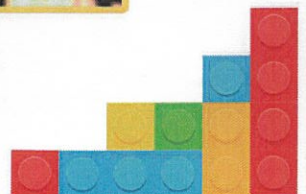
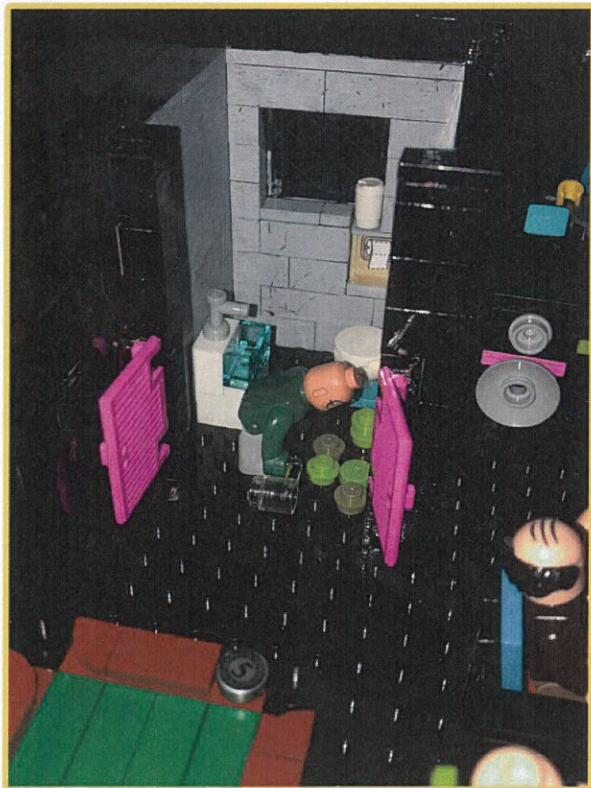
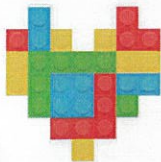




Oh No! I spent all my cash on lappies!
What will the missus say?



Dave spent all his money on beers not babes.
Don't be like Dave

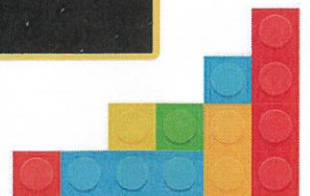
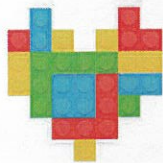




Oh you're **ABSOLUTELY** the funniest,
most attractive man I've ever seen!
Shall we go for a dance?



Starlet showing sex workers are motha
- Fuckin kick arse **HUSTLERS**.
Make that bank babe!



Deborah Leticia Akumu, a highly respected leader in Uganda, has spent a long time establishing and growing networks across communities within her home country, to which she remains connected and committed. While those close to Leticia expect no less of her tireless work and commitment, they are undoubtedly proud of her increasing recognition as a sex worker, activist, advocate, educator, and community resource. Not one to limit herself to only a few familiar environments—or, for that matter, to areas of interest—close to her heart and central to Leticia's work, are the peers in her community. Likewise, where marginalized groups are concerned, Leticia seeks out like minds and organizing spaces, where people can educate, grow together, and advocate for necessary and overdue change. Many staunch women are many things to many people. Leticia is no different. Descriptors lend a partial picture, and borders are no barrier—her activism is increasingly international.

A correspondent at *the Cum Rag* was recently privileged to speak with Leticia on Uganda's changing socio-political landscape, where the introduction of headline laws impacts sex workers, people living with HIV/AIDS, LGBTQ+ communities, and others, in ever-more repressive ways.

Leticia spoke about the current situation in Uganda for sex workers, people living with HIV, people who use and inject drugs, and the LGBTQ+ community, following the introduction of a horrifyingly repressive Act in May 2023. Uganda's recently introduced *Anti-Homosexuality Bill* contributes to an existing raft of repressive legislation that directly targets marginalized communities. Under the *Sexual Offenses Bill*, the *HIV Prevention and Control Act*, and the *Anti-Homosexuality* law, sex workers, people living with HIV, people who use and inject drugs, and LGBTQ+ people in Uganda face multiple risks to their physical and social safety.

In addition to the areas of the Acts that specifically criminalize sex workers, sex work in Uganda remains historically outlawed under the colonial-era penal code (with a maximum punishment of 7 years imprisonment). Similarly, sex industry workers (brothel managers and support staff—receptionists, cooks, laundry workers, drivers, etc.), accommodation providers, community members, friends, family, and people offering goods and services to sex workers/sex workers offering services to customers of the same sex to the authorities.

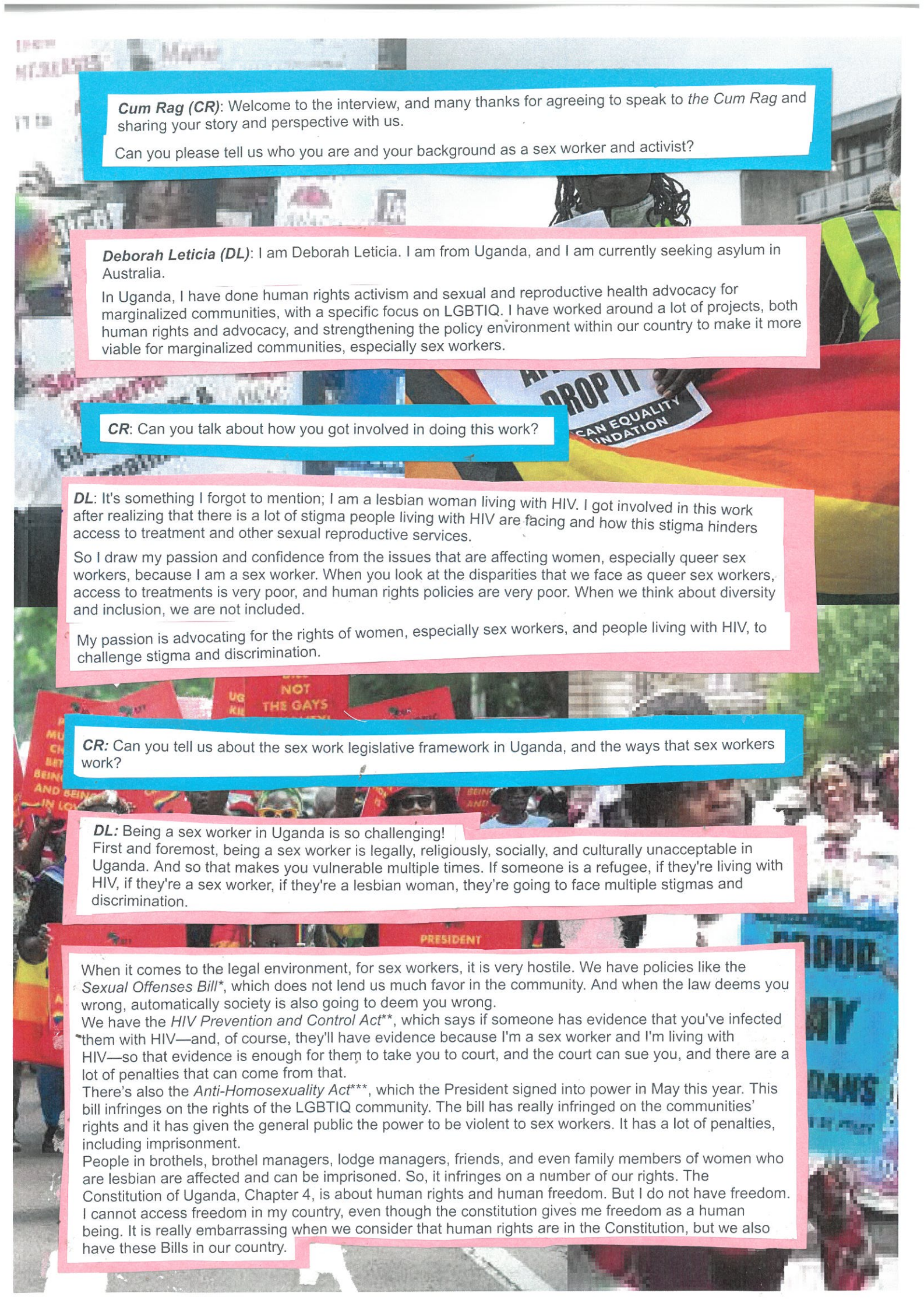
Uganda's oppressive legislative environment reaffirms the normalization of bigotry that is demonstrated by a significant increase in hate crimes, perpetrated by vigilantes seemingly empowered by an environment of legal impunity. Similarly, Uganda's draconian laws force sex workers to exist in precarious socio-political liminal spaces. Sex workers are excluded from accessing the legal system and lack opportunities to seek redress for injustices against them by State institutions that explicitly perpetuate systemic stigma and discrimination. Ultimately, all these issues exacerbate the insecurity of many sex workers' lives and experiences of social alienation.

Despite evidence-based research identifying a direct correlation between repressive legislation and the criminalization of sex work, and the increased susceptibility of sex workers to exploitative work situations - Uganda's laws are explicitly mired in hetero-normal morality. The stated aim of the Bill is "to protect the traditional family" by "strengthening measures to 'deal with emerging...threats to the traditional, heterosexual family'".

Ugandan activists like Deborah Leticia, who personify pride in their identity and are outspoken, well-known organizers and advocates, have faced difficult choices. To continue their community development work in an environment of intense repression, filled with uncertainty and the constant fear of arrest and violence, or to seek asylum in a new country, to continue challenging these Acts and participating in community organizing from afar? Vixen recognizes the huge decision Deborah Leticia made in undertaking to seek asylum in (so-called) Australia, and we extend her much respect and welcome. We hope that this interview with Leticia will be the first of many more contributions she makes to (future editions of) *the Cum Rag*, and that through her involvement in Vixen, local sex workers can learn from her expertise and skills.



“Now is a difficult time for many sex workers, but we are not stopping!”



Cum Rag (CR): Welcome to the interview, and many thanks for agreeing to speak to *the Cum Rag* and sharing your story and perspective with us.

Can you please tell us who you are and your background as a sex worker and activist?

Deborah Leticia (DL): I am Deborah Leticia. I am from Uganda, and I am currently seeking asylum in Australia.

In Uganda, I have done human rights activism and sexual and reproductive health advocacy for marginalized communities, with a specific focus on LGBTIQ. I have worked around a lot of projects, both human rights and advocacy, and strengthening the policy environment within our country to make it more viable for marginalized communities, especially sex workers.

CR: Can you talk about how you got involved in doing this work?

DL: It's something I forgot to mention; I am a lesbian woman living with HIV. I got involved in this work after realizing that there is a lot of stigma people living with HIV are facing and how this stigma hinders access to treatment and other sexual reproductive services.

So I draw my passion and confidence from the issues that are affecting women, especially queer sex workers, because I am a sex worker. When you look at the disparities that we face as queer sex workers, access to treatments is very poor, and human rights policies are very poor. When we think about diversity and inclusion, we are not included.

My passion is advocating for the rights of women, especially sex workers, and people living with HIV, to challenge stigma and discrimination.

CR: Can you tell us about the sex work legislative framework in Uganda, and the ways that sex workers work?

DL: Being a sex worker in Uganda is so challenging!

First and foremost, being a sex worker is legally, religiously, socially, and culturally unacceptable in Uganda. And so that makes you vulnerable multiple times. If someone is a refugee, if they're living with HIV, if they're a sex worker, if they're a lesbian woman, they're going to face multiple stigmas and discrimination.

When it comes to the legal environment, for sex workers, it is very hostile. We have policies like the *Sexual Offenses Bill**, which does not lend us much favor in the community. And when the law deems you wrong, automatically society is also going to deem you wrong.

We have the *HIV Prevention and Control Act*** , which says if someone has evidence that you've infected them with HIV—and, of course, they'll have evidence because I'm a sex worker and I'm living with HIV—so that evidence is enough for them to take you to court, and the court can sue you, and there are a lot of penalties that can come from that.

There's also the *Anti-Homosexuality Act**** , which the President signed into power in May this year. This bill infringes on the rights of the LGBTIQ community. The bill has really infringed on the communities' rights and it has given the general public the power to be violent to sex workers. It has a lot of penalties, including imprisonment.

People in brothels, brothel managers, lodge managers, friends, and even family members of women who are lesbian are affected and can be imprisoned. So, it infringes on a number of our rights. The Constitution of Uganda, Chapter 4, is about human rights and human freedom. But I do not have freedom. I cannot access freedom in my country, even though the constitution gives me freedom as a human being. It is really embarrassing when we consider that human rights are in the Constitution, but we also have these Bills in our country.

It affects access to services, especially sexual health services, and community health. For example, I cannot even currently go to my doctor and say that I'm a lesbian woman. They might take me to the police. If violations happen, I cannot go and report them to the police because the police are waiting to target people like me.

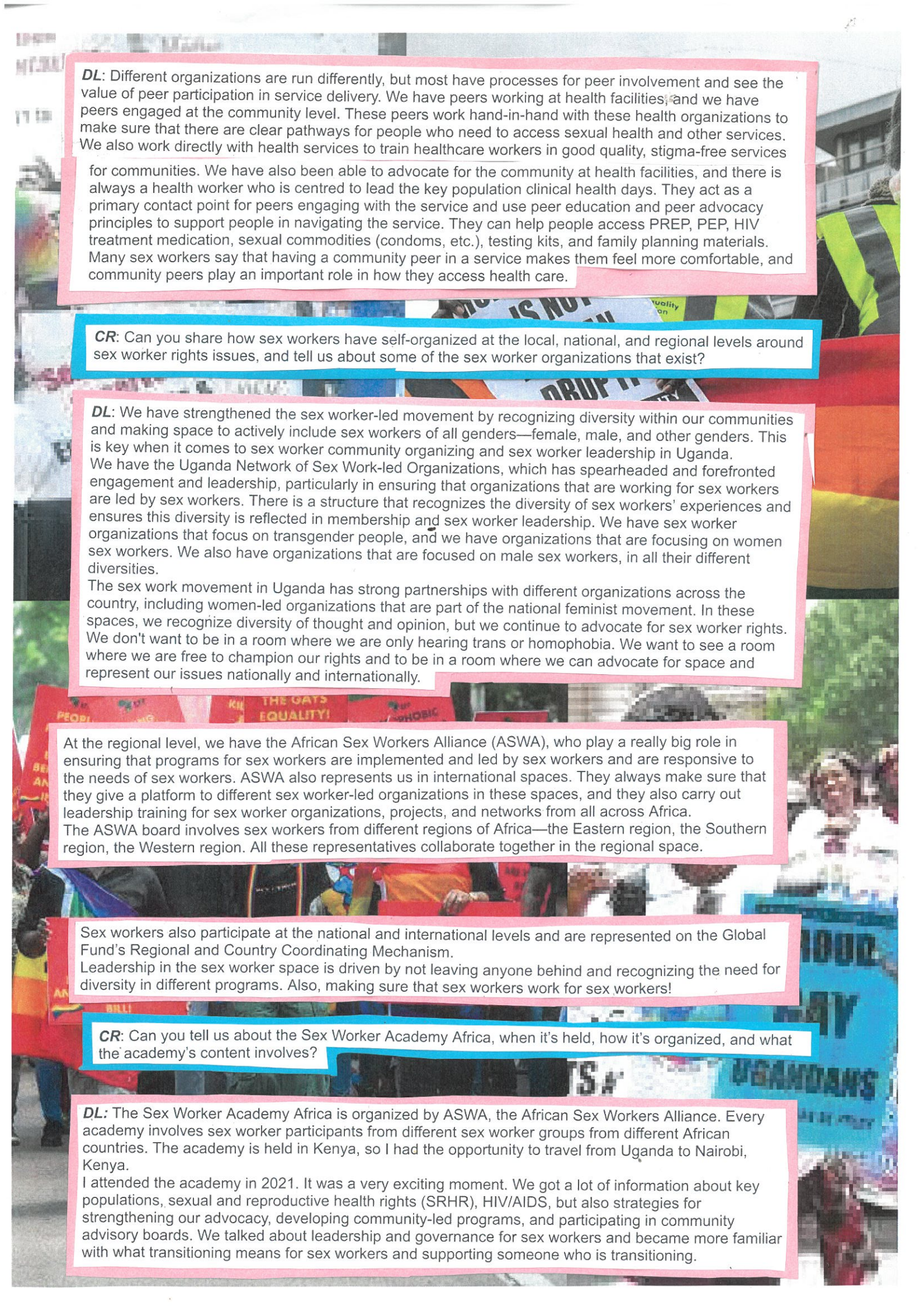
This makes the legal environment worse. Since the Bill was introduced, we have had a lot of evictions from houses, a lot of community organisations have been closed, and we have struggled to get funding for community projects from international donors. The World Bank is no longer working in Uganda. They said they closed the projects they fund in-country because of the Bill. The UNHCR (United Nations High Commission for Refugees) also left and closed their offices in the country. These are offices that were providing funding to the community sector. The government doesn't fund community programs. We are a donor-dependent country. That means that the organizations formed by sex workers and other diverse people are dependent on donor funding. Even the health system needs funds from international donors. And currently, because of these international donors withdrawing from the country in response to the Bill, community access to health care is impacted.

In Uganda, we have drop-in centers. These drop-in centers really help sex workers to access health services within their communities. They are very confidential services, but the problem is that they're very limited in how they can operate because of funding. In order to run a drop-in center, you have to have a lab tech. You have to have a doctor, you have to have a nurse. The government does not financially support these drop-ins, so it requires a huge effort from the organization to facilitate a health worker, to facilitate a nurse and other medical personnel. You also have to have medication! If these services were well-funded, sex workers and other communities would have access to really comprehensive health care.

Sex workers and other communities find these types of services easier to access because they are stigma-free, and there is no attitude from health workers. It's also a favorable environment in terms of migratory health and other services. So someone is really able to access a very comprehensive health care package. But there are not enough of them, and they all lack funding.

CR: How much involvement has there been by sex workers in these services, and to what extent have sex workers been able to take on leadership positions within these types of community services?





DL: Different organizations are run differently, but most have processes for peer involvement and see the value of peer participation in service delivery. We have peers working at health facilities, and we have peers engaged at the community level. These peers work hand-in-hand with these health organizations to make sure that there are clear pathways for people who need to access sexual health and other services. We also work directly with health services to train healthcare workers in good quality, stigma-free services for communities. We have also been able to advocate for the community at health facilities, and there is always a health worker who is centred to lead the key population clinical health days. They act as a primary contact point for peers engaging with the service and use peer education and peer advocacy principles to support people in navigating the service. They can help people access PREP, PEP, HIV treatment medication, sexual commodities (condoms, etc.), testing kits, and family planning materials. Many sex workers say that having a community peer in a service makes them feel more comfortable, and community peers play an important role in how they access health care.

CR: Can you share how sex workers have self-organized at the local, national, and regional levels around sex worker rights issues, and tell us about some of the sex worker organizations that exist?

DL: We have strengthened the sex worker-led movement by recognizing diversity within our communities and making space to actively include sex workers of all genders—female, male, and other genders. This is key when it comes to sex worker community organizing and sex worker leadership in Uganda. We have the Uganda Network of Sex Worker-led Organizations, which has spearheaded and forefronted engagement and leadership, particularly in ensuring that organizations that are working for sex workers are led by sex workers. There is a structure that recognizes the diversity of sex workers' experiences and ensures this diversity is reflected in membership and sex worker leadership. We have sex worker organizations that focus on transgender people, and we have organizations that are focusing on women sex workers. We also have organizations that are focused on male sex workers, in all their different diversities.

The sex work movement in Uganda has strong partnerships with different organizations across the country, including women-led organizations that are part of the national feminist movement. In these spaces, we recognize diversity of thought and opinion, but we continue to advocate for sex worker rights. We don't want to be in a room where we are only hearing trans or homophobia. We want to see a room where we are free to champion our rights and to be in a room where we can advocate for space and represent our issues nationally and internationally.

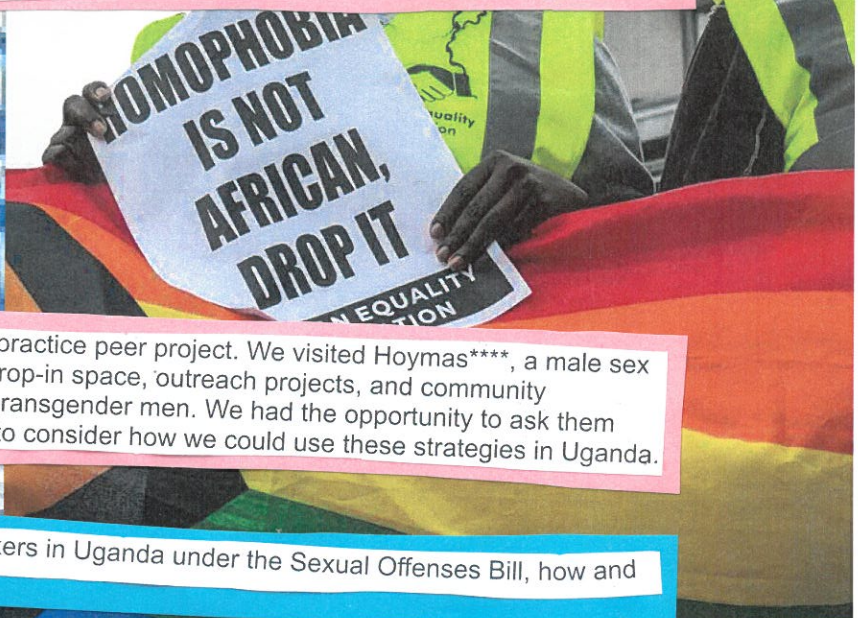
At the regional level, we have the African Sex Workers Alliance (ASWA), who play a really big role in ensuring that programs for sex workers are implemented and led by sex workers and are responsive to the needs of sex workers. ASWA also represents us in international spaces. They always make sure that they give a platform to different sex worker-led organizations in these spaces, and they also carry out leadership training for sex worker organizations, projects, and networks from all across Africa. The ASWA board involves sex workers from different regions of Africa—the Eastern region, the Southern region, the Western region. All these representatives collaborate together in the regional space.

Sex workers also participate at the national and international levels and are represented on the Global Fund's Regional and Country Coordinating Mechanism. Leadership in the sex worker space is driven by not leaving anyone behind and recognizing the need for diversity in different programs. Also, making sure that sex workers work for sex workers!

CR: Can you tell us about the Sex Worker Academy Africa, when it's held, how it's organized, and what the academy's content involves?

DL: The Sex Worker Academy Africa is organized by ASWA, the African Sex Workers Alliance. Every academy involves sex worker participants from different sex worker groups from different African countries. The academy is held in Kenya, so I had the opportunity to travel from Uganda to Nairobi, Kenya.

I attended the academy in 2021. It was a very exciting moment. We got a lot of information about key populations, sexual and reproductive health rights (SRHR), HIV/AIDS, but also strategies for strengthening our advocacy, developing community-led programs, and participating in community advisory boards. We talked about leadership and governance for sex workers and became more familiar with what transitioning means for sex workers and supporting someone who is transitioning.

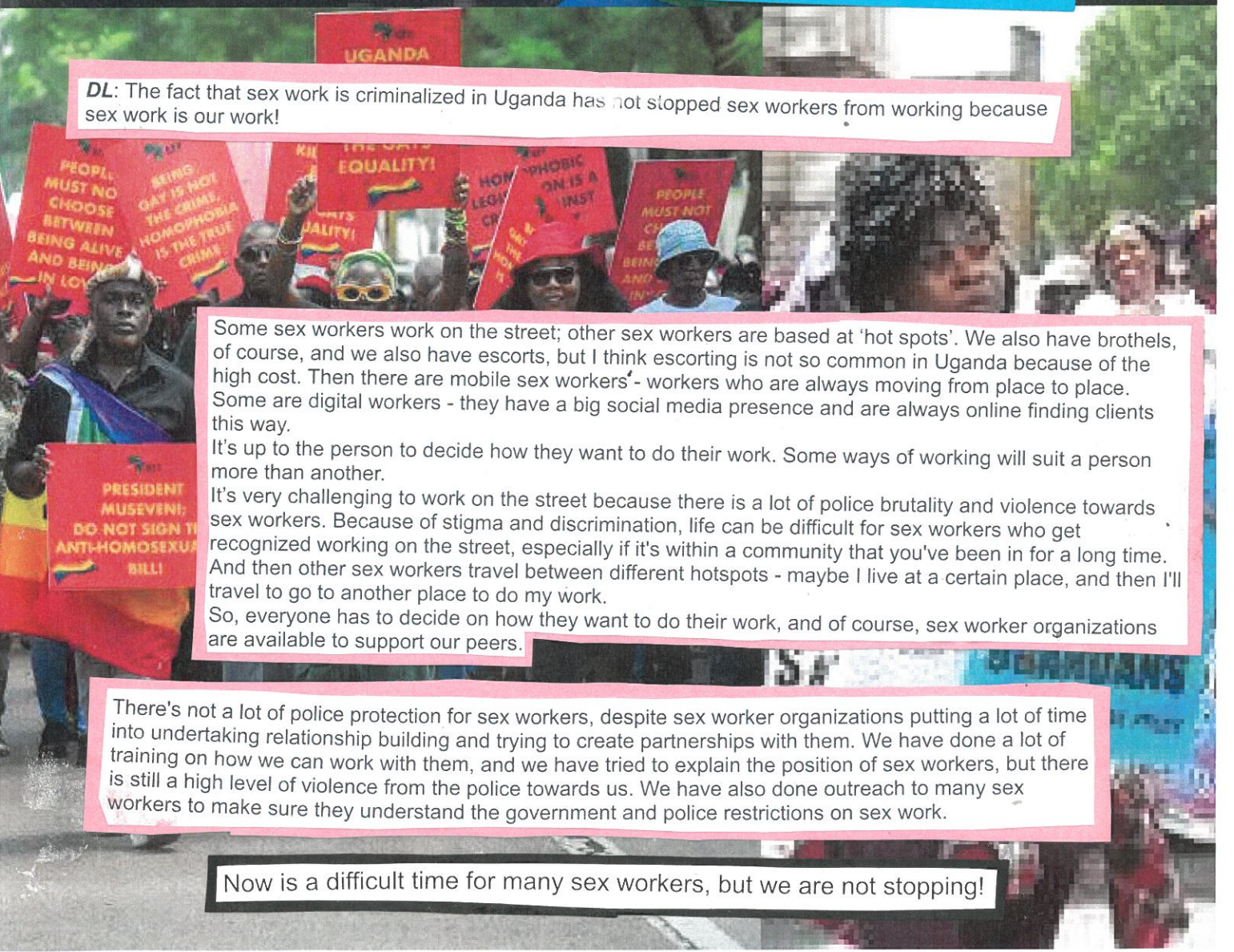


The academy is an insightful and exciting environment for sex workers. It is really engaging, and there is a lot of diverse work that requires active participation. You are always working in groups, and people are grouped according to country. Everyone sits in a country group to discuss what is happening in your country and how you can improve the situation for sex workers. At the end of the faculty, a small amount of funding is given to each country group to implement a 6-month project. The country group works together to decide what kind of community project you will develop and implement when you return to your local community. We use the skills we have developed, and the information we've learned to guide this process.

I really, really loved the academy; it was very energizing, and everyone was very supportive.

The academy also involved a site visit to a best practice peer project. We visited Hoymas****, a male sex worker group that began in 2009. They have a drop-in space, outreach projects, and community development projects that focus on gay, bi, and transgender men. We had the opportunity to ask them how they organize and implement projects, and to consider how we could use these strategies in Uganda.

CR: Given the intense criminalization of sex workers in Uganda under the Sexual Offenses Bill, how and where do sex workers work?



DL: The fact that sex work is criminalized in Uganda has not stopped sex workers from working because sex work is our work!

Some sex workers work on the street; other sex workers are based at 'hot spots'. We also have brothels, of course, and we also have escorts, but I think escorting is not so common in Uganda because of the high cost. Then there are mobile sex workers' - workers who are always moving from place to place. Some are digital workers - they have a big social media presence and are always online finding clients this way.

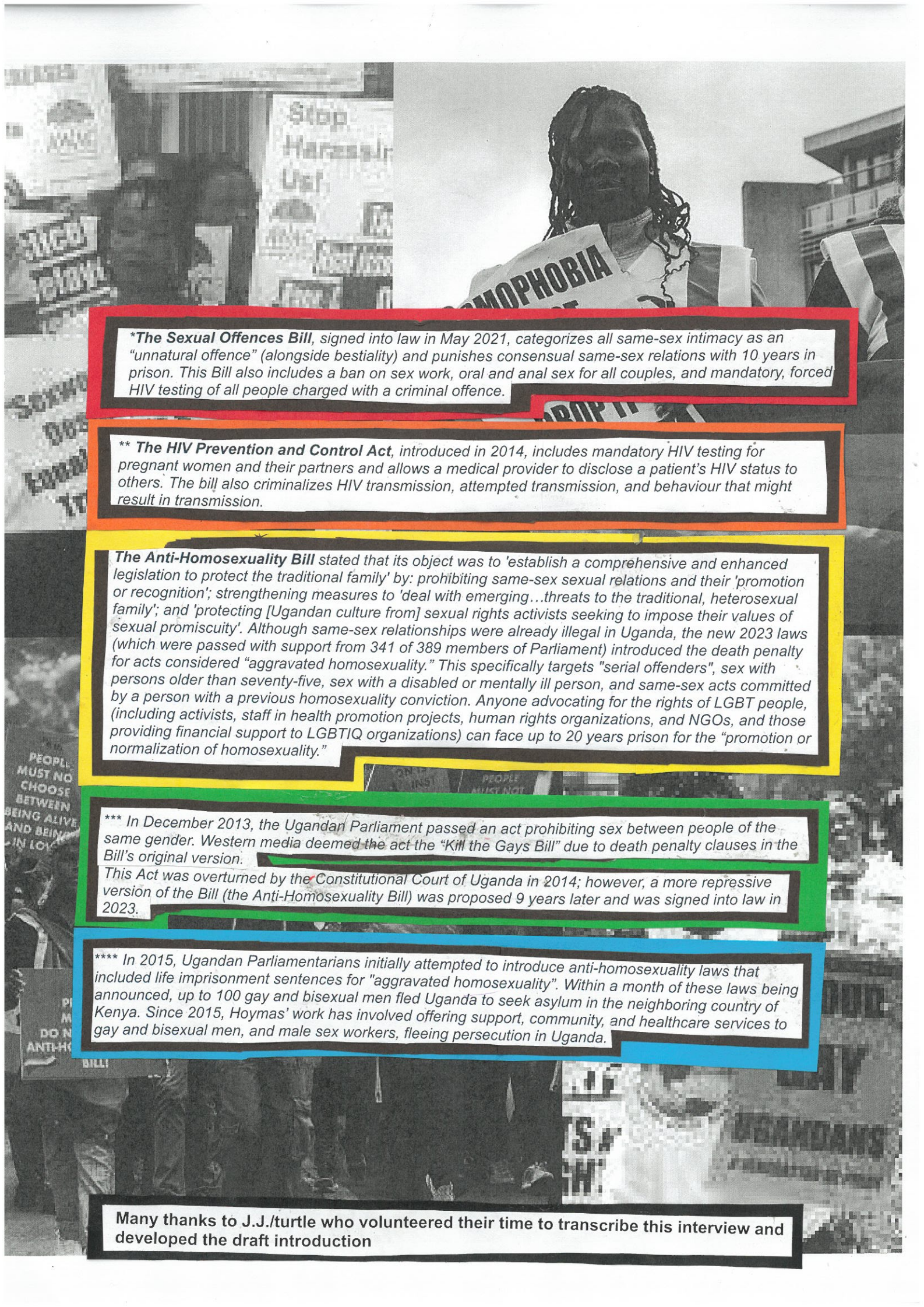
It's up to the person to decide how they want to do their work. Some ways of working will suit a person more than another.

It's very challenging to work on the street because there is a lot of police brutality and violence towards sex workers. Because of stigma and discrimination, life can be difficult for sex workers who get recognized working on the street, especially if it's within a community that you've been in for a long time. And then other sex workers travel between different hotspots - maybe I live at a certain place, and then I'll travel to go to another place to do my work.

So, everyone has to decide on how they want to do their work, and of course, sex worker organizations are available to support our peers.

There's not a lot of police protection for sex workers, despite sex worker organizations putting a lot of time into undertaking relationship building and trying to create partnerships with them. We have done a lot of training on how we can work with them, and we have tried to explain the position of sex workers, but there is still a high level of violence from the police towards us. We have also done outreach to many sex workers to make sure they understand the government and police restrictions on sex work.

Now is a difficult time for many sex workers, but we are not stopping!



**The Sexual Offences Bill, signed into law in May 2021, categorizes all same-sex intimacy as an “unnatural offence” (alongside bestiality) and punishes consensual same-sex relations with 10 years in prison. This Bill also includes a ban on sex work, oral and anal sex for all couples, and mandatory, forced HIV testing of all people charged with a criminal offence.*

*** The HIV Prevention and Control Act, introduced in 2014, includes mandatory HIV testing for pregnant women and their partners and allows a medical provider to disclose a patient’s HIV status to others. The bill also criminalizes HIV transmission, attempted transmission, and behaviour that might result in transmission.*

The Anti-Homosexuality Bill stated that its object was to ‘establish a comprehensive and enhanced legislation to protect the traditional family’ by: prohibiting same-sex sexual relations and their ‘promotion or recognition’; strengthening measures to ‘deal with emerging...threats to the traditional, heterosexual family’; and ‘protecting [Ugandan culture from] sexual rights activists seeking to impose their values of sexual promiscuity’. Although same-sex relationships were already illegal in Uganda, the new 2023 laws (which were passed with support from 341 of 389 members of Parliament) introduced the death penalty for acts considered “aggravated homosexuality.” This specifically targets “serial offenders”, sex with persons older than seventy-five, sex with a disabled or mentally ill person, and same-sex acts committed by a person with a previous homosexuality conviction. Anyone advocating for the rights of LGBT people, (including activists, staff in health promotion projects, human rights organizations, and NGOs, and those providing financial support to LGBTIQ organizations) can face up to 20 years prison for the “promotion or normalization of homosexuality.”

**** In December 2013, the Ugandan Parliament passed an act prohibiting sex between people of the same gender. Western media deemed the act the “Kill the Gays Bill” due to death penalty clauses in the Bill’s original version.*

This Act was overturned by the Constitutional Court of Uganda in 2014; however, a more repressive version of the Bill (the Anti-Homosexuality Bill) was proposed 9 years later and was signed into law in 2023.

***** In 2015, Ugandan Parliamentarians initially attempted to introduce anti-homosexuality laws that included life imprisonment sentences for “aggravated homosexuality”. Within a month of these laws being announced, up to 100 gay and bisexual men fled Uganda to seek asylum in the neighboring country of Kenya. Since 2015, Hoymas’ work has involved offering support, community, and healthcare services to gay and bisexual men, and male sex workers, fleeing persecution in Uganda.*

Many thanks to J.J./turtle who volunteered their time to transcribe this interview and developed the draft introduction

x x You want me to choose the 9 to 5 x x x x x x x x x x
just for you x x x x x x x x x x

its not paternal violence? x i think you know that isnt true

You wanna save me from myself
oh its just what boyfriends do

the working week hates my broken body
the boss wants cunt with coffee
civilian jobs dont pay enough
for what i was expected to do

x x x YOU WOULDN'T LAST A DAY IN MY SHOES x x x

x you wanna save me from myself but all you saved me from was you x

maybe you should

try x

to walk a

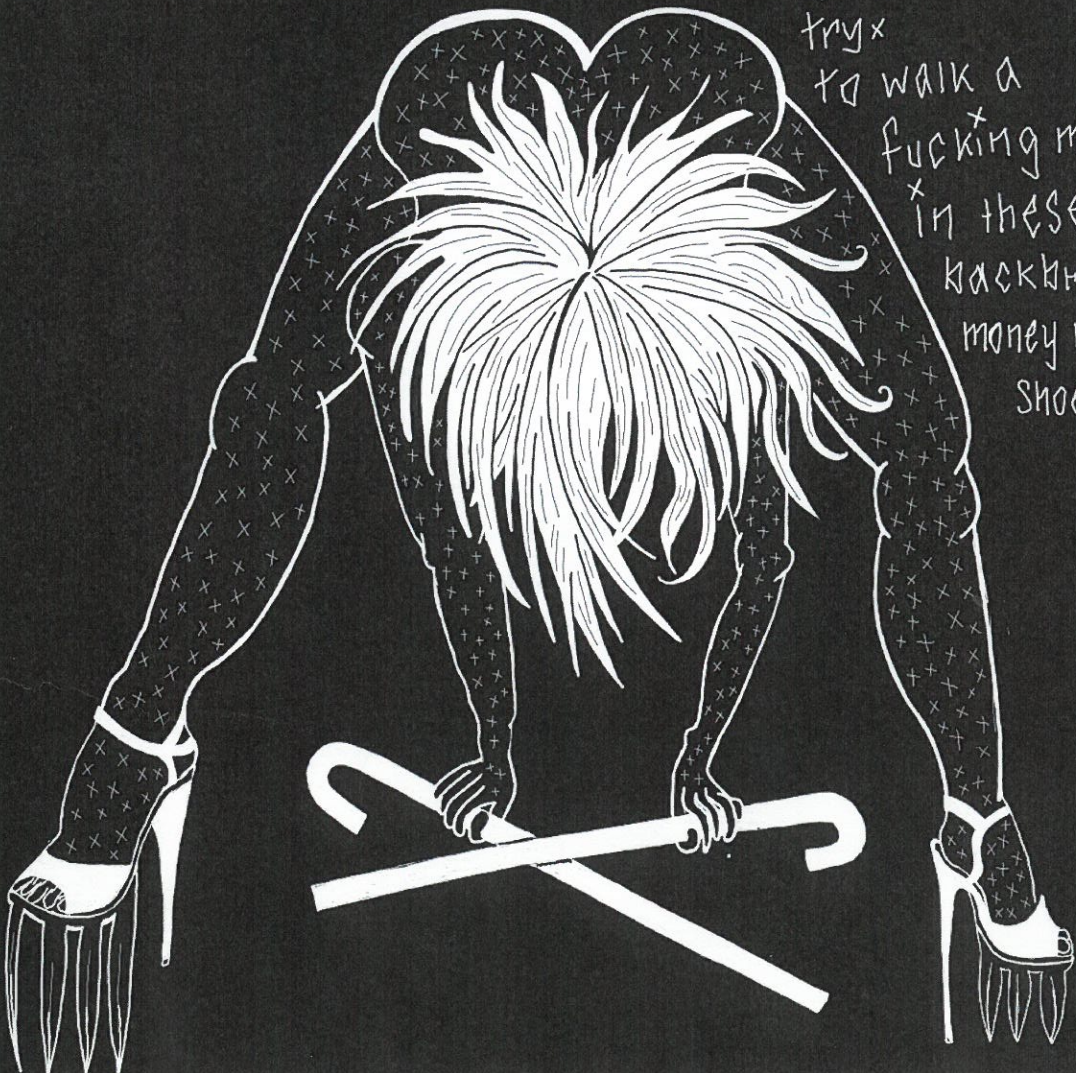
fucking mile x

in these

backbreaking

money making

shoes





Are you familiar with the 4 annual days of significance to the International Sex Worker Rights movement?

If so, how does your local sex worker network mark, acknowledge, or celebrate these days?

Across the globe, sex workers use these 4 days as focal points to organise around:

- *14 September - International Sex Worker Pride Day*

- *3 March - International Sex Workers' Rights Day*

- *17 December - International Day to End Violence Against Sex Workers*

- *2 June - International Whores' Day*

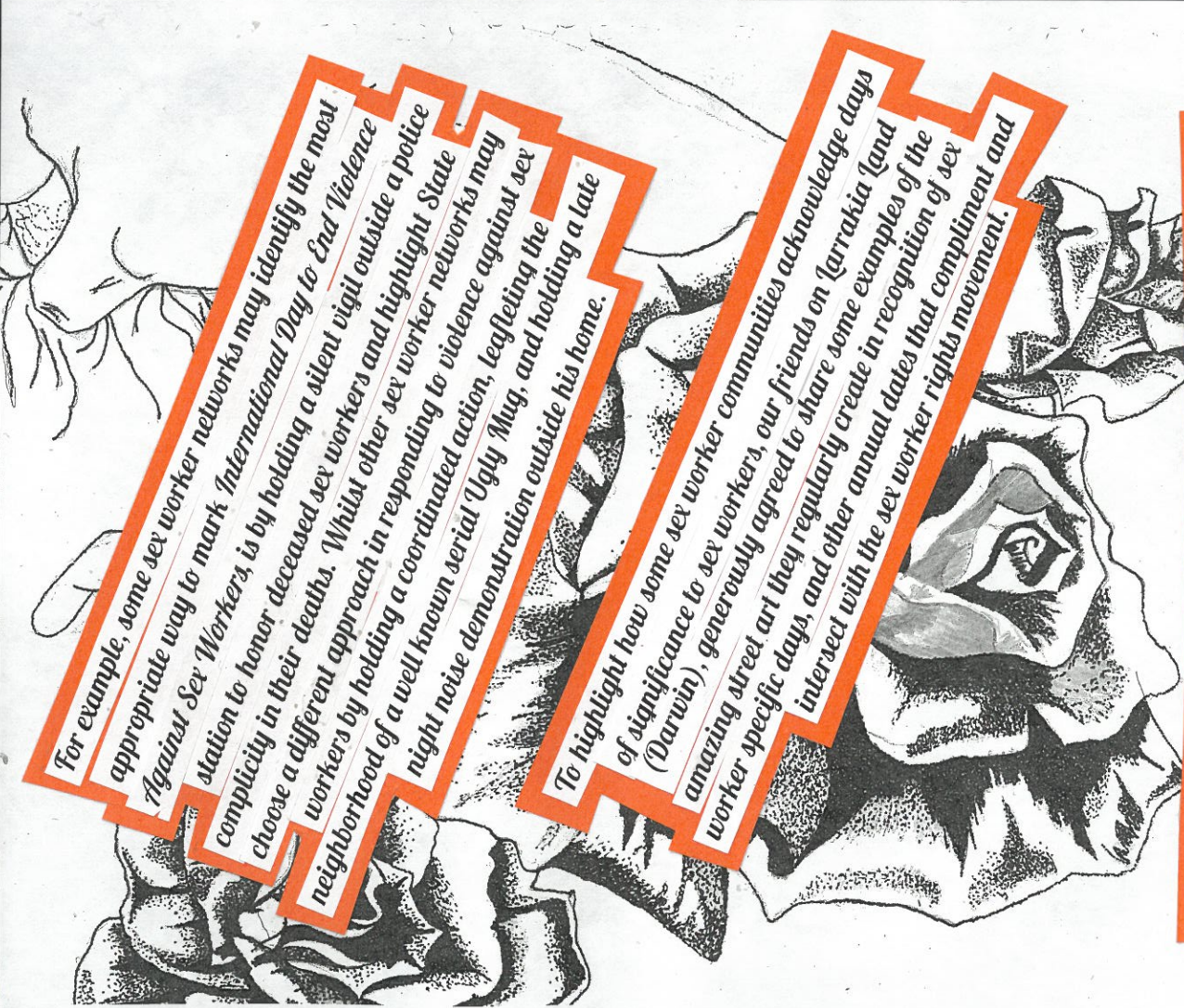
(Note: in what can only be understood as an adherence to respectability politics, some sex worker projects have begun referring to this day as "international sex workers' day" - ostensibly, confronted and uncomfortable by sex workers' choosing to self-identify as "whores". The rebranding of this day to be more 'palatable', serves only to undermine the incredible actions undertaken by whores on 2 June, 1975, and risks diluting the unique cultures of our movement through processes of revisionism.)

Each of these days was instigated in commemoration of significant mobilisations by sex workers, who organized to challenge repressive laws and whorephobic cultural norms.

(As you may notice in the surrounding pages of this zine, we have very briefly summarized the purpose and background to these 4 days. If you are keen to learn more, we welcome you to contact Viven for a chat with a sex worker who is familiar with the whore-stories (histories) of the sex worker rights movement, and will enthusiastically share their knowledge and resources with you.)

On these days, sex workers across the globe undertake diverse actions, events, and campaigns locally, nationally, and internationally. Some communities maintain the sex worker rights movement's history of civil disobedience and direct action, whilst other communities focus on facilitating community development activities, or run education and training events. Other communities choose to simply spend time together, preparing food and enjoying each other's company.

There is no prescriptive way that any sex worker community should mark these days - how you and other sex workers choose to commemorate these days (or choose not to commemorate them) is entirely up to you and your community!



For example, some sex worker networks may identify the most appropriate way to mark *International Day to End Violence Against Sex Workers*, is by holding a silent vigil outside a police station to honor deceased sex workers and highlight State workers by holding a coordinated action, leafleting the neighborhood of a well known serial Ugly Mug, and holding a late night noise demonstration outside his home.

To highlight how some sex worker communities acknowledge days of significance to sex workers, our friends on Tarrakia (and Darwin), generously agreed to share some examples of the amazing street art they regularly create in recognition of sex worker specific days, and other annual dates that compliment and intersect with the sex worker rights movement.

If you - or sex workers in your community- undertake autonomous organising events or actions on any of these 4 days (or on any other days, as a response to sex worker issues), and would like them included in future issues of the *Cum Flag*, please email your contribution to: info@viven.org.au, or call 03 9070 9070

The flag is the sex worker inclusive progressive pride flag. The central red umbrella overlaps with the stripes to symbolise sex work intersects with other Pride communities.



In 2023 we lost a strong and proud sex worker rights activist friend from our lives. SWOP NT & the SWRG dedicate this mural to her with love from all of her NT communities.



3 March

International Sex Worker Rights Day

International Sex Worker Rights Day, 3 March, originates from a sex worker-led gathering held in Kolkata, India, in 2007.

Over 25,000 sex workers gathered in India for a sex worker rights festival, despite efforts from prohibitionist groups who tried to prevent it from taking place by pressuring the government to revoke the festival's permit.

The event was organised by Durbar Mahila Samanwaya Committee, a Kolkata-based sex worker network that has over 50,000 active members.

International Sex Worker Rights Days of Significance

International Whores' Day

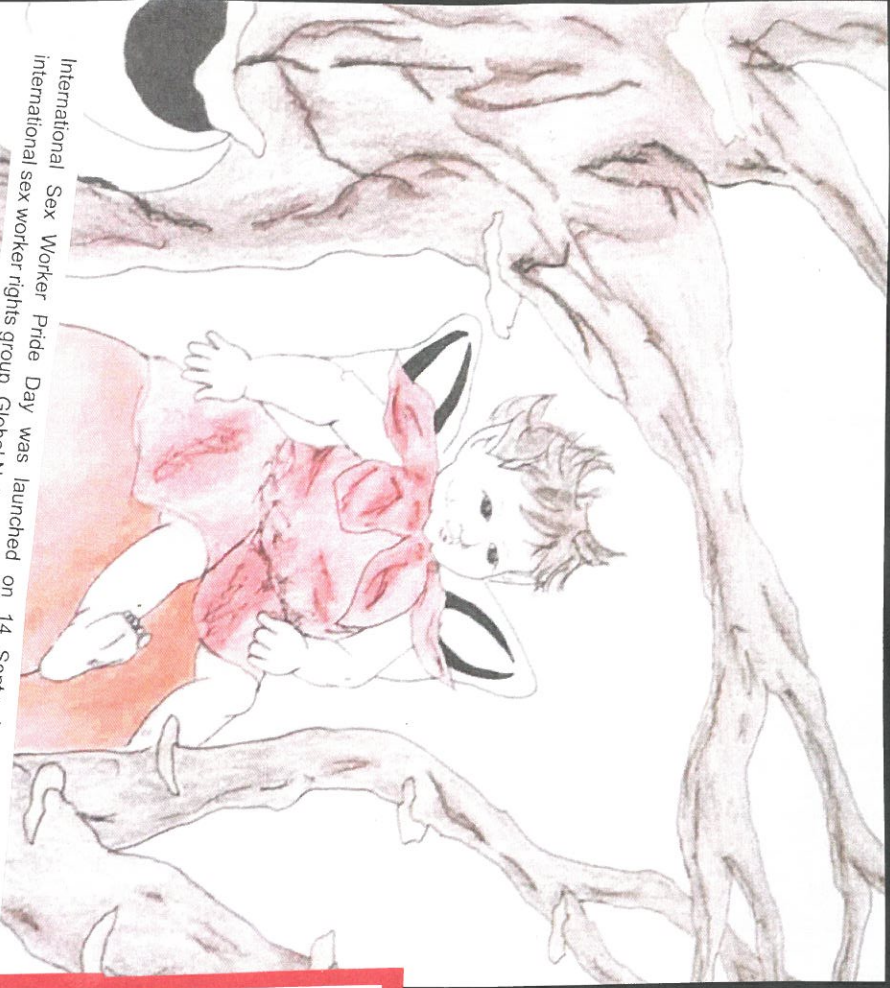
2 June

International Whores' Day, 2 June, is the most significant day in the sex worker rights calendar.

The day commemorates the date more than 100 sex workers - many of whom were street-based, and migrant workers, occupied Saint Nizier cathedral, in Lyon, France.

Sex workers undertook the action to draw attention to the impacts of criminalisation, repressive legislation, and police harassment. This action inspired sex workers across 30,000 sex workers across the country had gone on strike. Inspired by the Lyon occupation, sex workers in 5 other cities also occupied churches and cathedrals.

Although sex workers had already begun to self-organise in other countries, the actions undertaken by sex workers in France were the first to attract significant media attention and instigate conversations about criminalisation, led by sex workers. Subsequently, these actions are recognised as the birth of the contemporary sex worker rights movement.



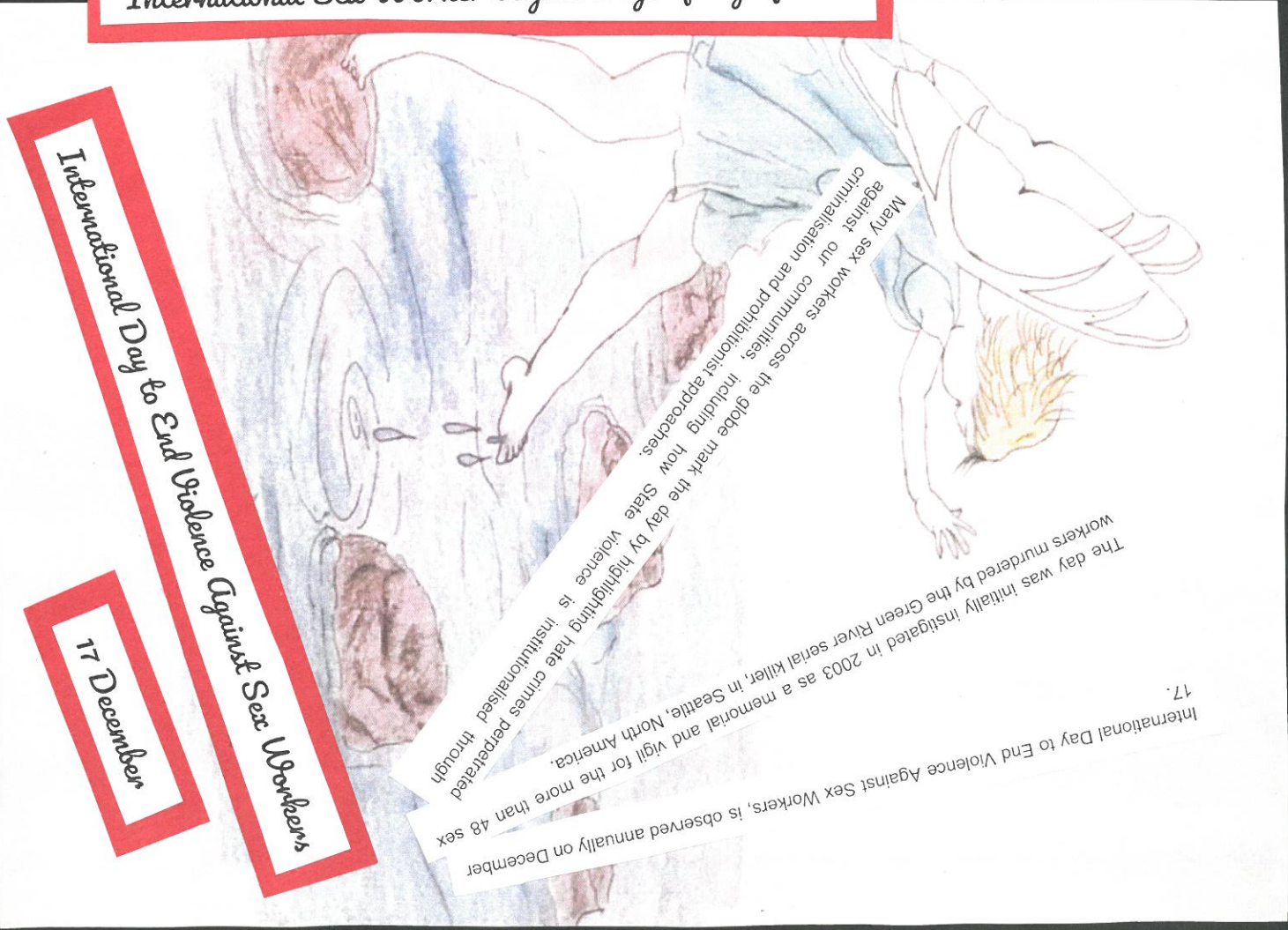
International Sex Worker Pride Day was launched on 14 September, 2019, by the international sex worker rights group, Global Network of Sex Worker Projects.

The day was instigated as a space to celebrate and share stories of sex workers' self-determination and the achievements of the sex worker rights movement.

International Sex Worker Pride Day

14 September

International Sex Worker Rights Days of Significance



Many sex workers across the globe mark the day by highlighting hate crimes perpetrated against our communities, including how State violence is institutionalised through criminalisation and prohibitionist approaches.

The day was initially instigated in 2003 as a memorial and vigil for the more than 48 sex workers murdered by the Green River serial killer, in Seattle, North America.

International Day to End Violence Against Sex Workers, is observed annually on December 17.

International Day to End Violence Against Sex Workers

17 December

International Whores Day, Mural 2020

*Notably in 2020 this mural was painted also coinciding with the implementation of the Sex Industry Act 2019 that decriminalised all areas of sex work.

The last part of the Sex Industry Act 2019 (Positive Duty) was implemented in Jan 2024.

Positive Duty means sex worker orgs can represent on behalf of 1 or more sex workers incidents of discrimination.



December 17, International Day to End Violence Against Sex Workers, Mural 2020

To mark December 17, known as D17, the International Day to End Violence Against Sex Workers, NT sex workers and our organisations, the Sex Worker Outreach Program Northern Territory (SWOP NT) and the Sex Worker Reference Group (SWRG) came together to paint a mural in Austin Lane that honours sex workers who have died and to call for Anti-Discrimination reform to prevent violence against us as sex workers.



Mental Health and the Pride of our Diverse Communities Mural 2023

Peers from the Sex Workers Outreach Project NT, the Sex Worker Reference Group, and Sex Workers Who Use Drugs network, for the first time, invited the Northern Territory queer community to join our paint action.

This mural is reflecting on the power of our LGBTIQ+ and sex working communities and mental health. Recognising impacts of stigma and celebrating our resilience.



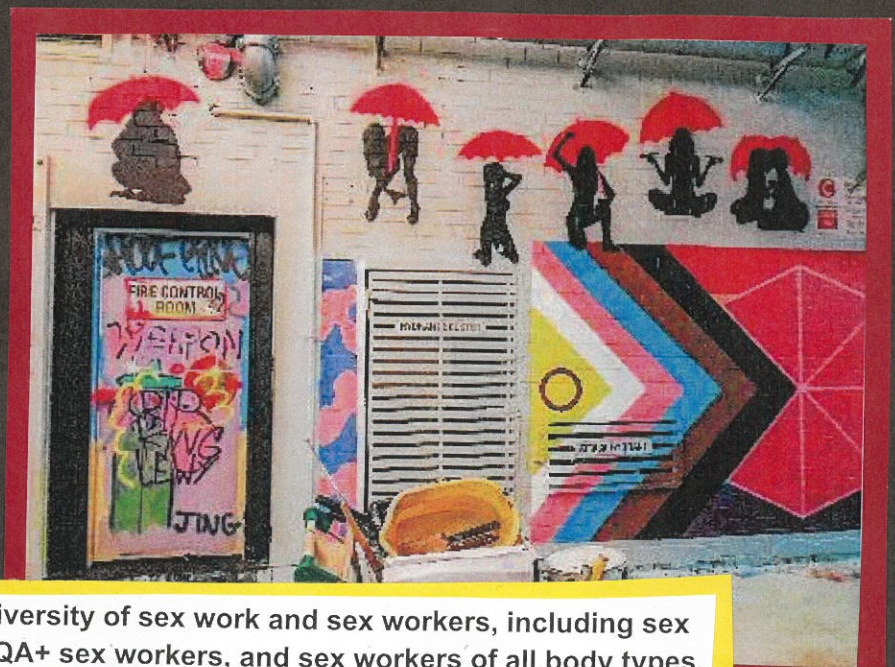
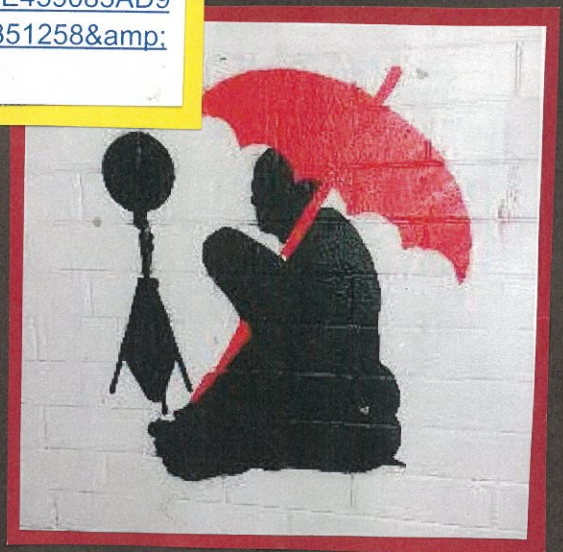
**NT May Day
Anti-Discrimination
Mural 2021**

Targeting
Anti-discrimination
protections for May
Day 2021.

*The modernisation
of the NT
Anti-Discrimination
Act in 2023 now
includes 'sex work'
and 'sex worker' as
protected attributes.

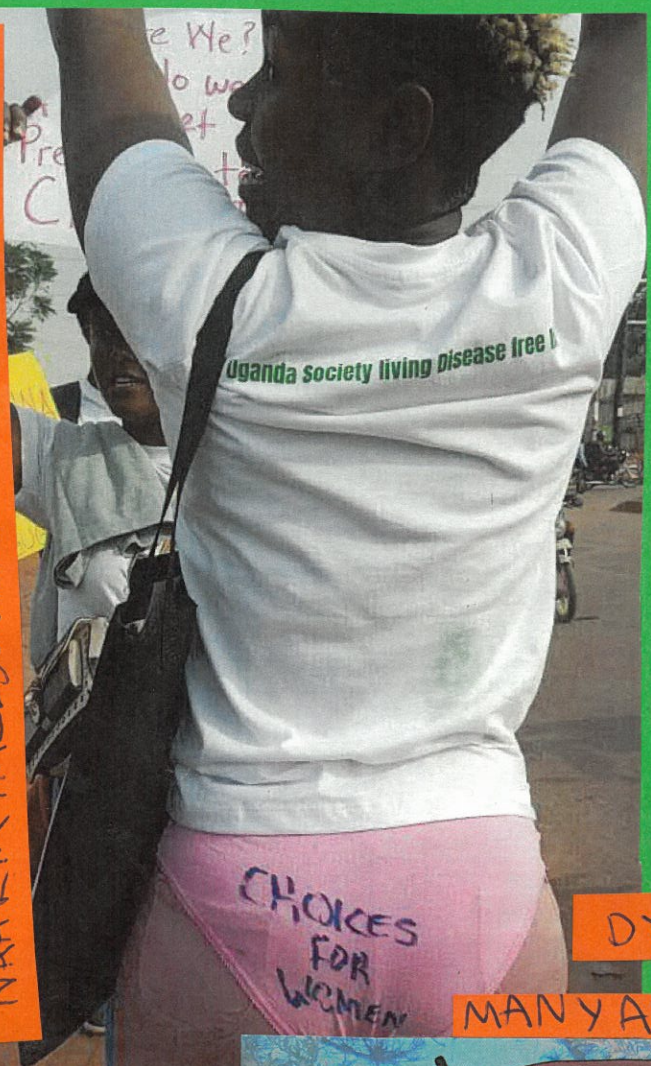
Anti-Discrimination
Act

<https://legislation.nt.gov.au/Search/~link.aspx?id=CC1A6ED73BDE459085AD903F88351258&Z=Z>



The silhouettes represent the diversity of sex work and sex workers, including sex workers who use drugs, LGBTIQA+ sex workers, and sex workers of all body types.

THIS ZINE CUMS FROM THE UNPAID TIME, PASSION, ENERGY AND LABOUR OF RECALCITRANT WHORES IN NNAARM MELBOURNE AND SO-CALLED AUSTRALIA



BLUE

LUCKY

J.J. / TURTLE

EVA LA RAINZ

ACCALIA (+SWOP NT + SWRG)

the ARTFUL DOLE BLUDGEZ

VIOLET QUEEN (NA MON CHEUNG)

CATHERINE

EMMA (SWEAR)

DYLAN O'HARA

MANY ANONYMOUS WHORES!

THE ALY MURRAY RAPE REVENGE CELL

SUBSTANCE(S) OVER STYLE

PENGACAU SELAMANYA

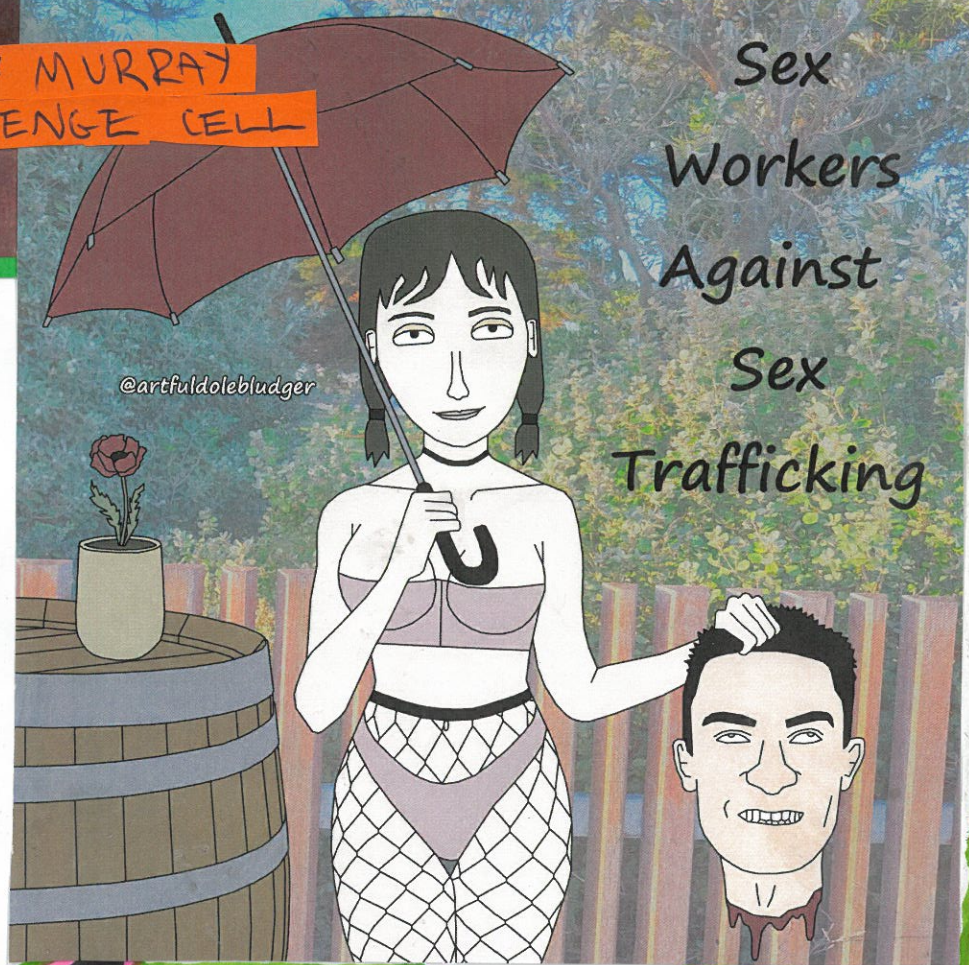
KAZ LETICIA PJ STARR

JWALA

MAMA B

SALLY

ELMINA STARFISH



Sex Workers Against Sex Trafficking

@artfuldolebludger

KA
CHING!

YK DICKHEAD!

