

PODCAST TRANSCRIPT: EPISODE 3

Azumi 0:02

Hello, everyone, and welcome to episode three of "And That's On.... Equity". We're so excited to be back with our first special guest and the president of the UBC Women Empowerment Club, Arumann Dhillon.

Arumann 0:16

Hi, guys. I'm actually really super excited to be joining azumi today, because ever since we started the podcast, I've been wanting to be on it because I love talking about our whole cause.

Azumi 0:32

Yeah. So if Arummaann would like to tell the audience a little bit about yourself, just so we get an idea of who you are maybe what your interests are.

Arumann 0:44

Mm hmm. Yeah, sure, of course. So, as you guys know, my name is Arumann, and if you follow us on social media, you've already read my little, my bio, so I'm not gonna repeat that. But I'm a UBC student, and I founded UBC Woman Empowerment Club, because I saw on campus that there was this lack of an overarching club for women to kind of gather and feel welcome that so that's why I started it. And as you can probably tell by my involvement in it, my interests are things such as social justice. I'm super interested in that. And so I spend a lot of my free time volunteering at places like women's shelters or hospitals and such where I can try and make a difference. And I'm also a writer, and I write a lot of poetry. So that's like, 30% of my personality.

Azumi 1:43

Yeah, that's so cool. Maybe we can link your poetry in the episode.

Arumann 1:48

For sure. I have an Instagram account for poetry. And a lot of it is about woman empowerment and social justice issues. So check it out.

Azumi 1:58

Yeah, that's so cool. So today's episode is on the origins and history of feminism, as well as modern day feminist movements, and some criticisms. Being a woman centered club, I think it would be super helpful to discuss and talk about these issues. So...

Arumann 2:17

Yeah, no, I definitely agree. I feel like feminism, just like the word itself holds so much weight.

Azumi 2:24

Yeah.

Arumann 2:24

And it really needs to be talked about.

Azumi 2:27

Yeah, we were just talking earlier about how it's hard for me personally, to identify myself as a feminist. Because I know that so many different people have different views on what the word means. And it is so much weight, like you said.

Arumann 2:47

You don't want there to be any sort of misunderstanding and because like, you don't know what everyone else thinks about it, you you know, you want everyone to know that of course you support women's rights and you want equity. But if you've sometimes if you say that you're a feminist people will automatically assume that you dislike men, which is not true.

Azumi 3:12

No, yeah, it's a hard topic to talk about.

Arumann 3:16

Definitely. But I think that talking more about its origins and its history, will kind of help clear up especially what our club specifically thinks about feminism and like, what our stances on it so, yeah.

Azumi 3:33

So feminism is often defined as a political, social and economic equality of the sexes. But there are so many theories and types of feminism, along with a long history of fighting for women's rights, gender equality, and equity in general. I know when researching the topic of feminism, I found like 50 different types of feminism.

Arumann 3:56

Yeah.

Azumi 3:57

And even the history of feminism, it's hard to track. And, yeah, it's a very complex thing to get around.

Arumann 4:07

Yeah. Because just thinking about it, I think that the the history of feminism is, it's huge, because, you know, even in like our religious scriptures, and things that are so so old, there, there have still been issues an inequity between the sexes. So if it goes back to all the way back then, that's a lot.

Azumi 4:32

Yeah. So if we go into the history of feminism, obviously, like you said, gender issues, the topic of gender has existed forever. But what we're saying kind of marks the beginning of an organized participation of women in politics. We get to the French Revolution, which began in

1789. Women were frequently on the front lines advocating for their rights. During the French Revolution, peasants in France organized a women's march, where a large group of women marched to Versailles to confront Mary Antoinette about the high prices and shortages of grains and bread. So that was like a kind of a breakthrough where there were so many women getting together and getting involved in politics.

Arumann 5:30

Because I'm sure even like, before that there have been, individual people who have objected to the way the social structure is. But the French Revolution, for a lot of things, it was like a time when people saw that distinction between, okay, a woman who's fighting for her rights versus like a lot of women who are actively trying to change the social structure.

Azumi 6:00

Yeah, for sure. And then, following that feminists and scholars have divided the feminist movement into different waves. And yeah, we can't specifically pinpoint like, the dates that divide the different waves because feminist activism is continuous. But the waves kind of group the ideas and goals of feminism as a change through different time periods, making up the different waves. So the first wave of feminism, often called women's suffrage, mainly consisted of women advocating to get their rights to vote.

Arumann 6:42

Yeah. That was pretty monumental. we've all learned about that, you know, like in sixth grade?

Azumi 6:48

Yeah. I mean, I don't know if I actually learned about it.

Arumann 6:50

Really? Like the big for the famous five, Nellie McClung that was really big in our curriculum.

Azumi 6:57

It like kind of sounds familiar maybe I wasn't listening?

Arumann 7:00

It was a while ago, it was a while ago.

Azumi 7:03

But yeah, so that was in the 19th and early 20th centuries. So suffragettes also focused on subjects like married women's property rights, child custody and citizenship. So yeah, so it was the beginning stages of working towards equality.

Arumann 7:26

I vaguely remember watching movies about this in sixth grade, but it was kind of like that separation between a woman or a wife being the man's property versus not.

Azumi 7:39

Yeah, being their own person.

Arumann 7:45

If you just think about that isolated thing of like, there had to be a movement for a woman to not be considered a man's property and to be considered her own person. Like, doesn't that sound a little bit? Crazy?

Azumi 7:59

Yeah, it really, it really does. Especially now we just take it for granted, basically, that we can just vote.

Arumann 8:07

Yeah. And it also depends, like this first wave, like the women's suffrage movement, that changed things quite drastically for North American people, and a lot of European people as well. But if I think about like, I'm from India. So if I think about our culture there, and I think about like my grandmother, when she got married, she would have been considered like her husband's property still, which is crazy.

Azumi 8:35

Yeah. That is, whoa.

Arumann 8:39

I know, I feel like even when we're talking about the waves of feminism, there's like a lag almost. And some places in the world are still on the wave before the one that we're on.

Azumi 8:52

Yeah. So as you mentioned before, in Canada, the most prominent first wave feminists were the famous five. These first wave feminists are actually often criticized. Yeah, even though they are credited with giving women the right to vote, they're criticized for not being inclusive. For example, many of the first wave feminists in North America, including the famous five believed that only white women deserve the right to vote, or be elected into office. And, yeah, this was their way to kind of preserve their racial privilege.

Arumann 9:37

Yeah, I think. See, the thing is, like I said, we learned about the famous five in sixth grade but we didn't learn about any of their faults or their racial bias. And when I did, you know, when I was older, I was confronted by that I was, so shocked because I had grown up idolizing these women. Because I learned about them in school. And, you know, they ended up not being fantastic. Like, obviously, they still made a really big impact. But they still in a way they subscribed to the oppressive culture of their age and like, how they were raised, I guess.

Azumi 10:20

Yeah.

Arumann 10:22

I feel like since I am, since I'm part of such a kind of like, traditionally conservative culture, I always try to like when I think about history and views that people held, you know, like, hundreds of years ago, I tried to kind of give them a little bit of leeway, because I recognize that like my grandparents, my parents, they were raised in a culture where this was considered acceptable.

Azumi 10:52

Yeah.

Arumann 10:53

And really, people are really only willing to break boundaries and to kind of change social structure when it's kind of relevant to them. So we have the famous five who were white woman, and they held racial views, because, you know, that's how they tell the culture that was then and therefore, they didn't advocate for universal suffrage, because it didn't affect them. And I feel like that aspect of empathy that wasn't there hundreds of years ago is way more present now.

Azumi 11:27

It is. It's not possible to jump from super conservative. No women's rights, nothing, no racial equality, nothing to suddenly everything.

Arumann 11:38

Yeah.

Azumi 11:39

So you do have to kind of take the steps. And I don't think that the famous five were all bad or all good. I think it was just the progression towards where we are now. And hopefully we can progress further. In the future.

Arumann 11:54

Yeah, hopefully, for sure.

Azumi 11:57

The first wave we can say kind of ended with the 19th Amendment, which was passed in Congress on June 4 1919, which granted women the right to vote.

Arumann 12:09

Yay for that!

Azumi 12:15

And then we get into the second wave of feminism, which refers to the ideas and actions associated with the women's liberation movement, beginning in the 1960s. Yeah, the second wave is a progression of the first wave, advocating further for gender equality and women's

rights. The important goals and topics within this wave are equal pay for equal work, birth control, and abortion. But the second wave of feminism also gets critiqued for not being fully inclusive. And yeah, because again, this movement was dominated by white middle class women, and not a lot of people of color were included. White women were fighting for white women. And then indigenous black, or other women of color, were fighting for their own groups, kind of queer, trans, non binary, and other sexual orientations kind of had to fight for themselves, too.

Arumann 13:19

So we didn't have that aspect of intersectionality. In the second wave.

Azumi 13:25

Yeah, concepts of intersectionality were explored a lot more in the following waves and not so much in this one. And I found this, I found this interesting; a Canadian indigenous activist, Lee Miracle, critiques the second wave of feminism for its emphasis on the idea that women and men must be equal. And she argues instead that it's important to recognize that women and men contribute differently to society, equally, but in different ways.

Arumann 13:59

Yeah, I think that's actually super interesting. Because in all of our social media, I always tried to tell everyone, like in our posts and things instead of saying equality, I prefer the word equity. Because there's a distinction there. Because equality is saying, you know, in a lot of aspects, equality is necessary, and it's deserved. And it's just, you know, we need to have equality, but equality is equal, so you do the same stuff exactly the same. And then equity is that you have an equal opportunity to do the same things, but it's still to your distinction. And I think that in a lot of cultures and a lot of different societies, there are differences in contributions of different genders to the society, and that's just how they are and we shouldn't necessarily critique their personal way of doing things. So, I totally agree that, you know, it's important to recognize that, as a feminist, I want women to have the opportunity to do all the things that men can do. But it's still your choice.

Azumi 15:15

Sometimes people don't acknowledge that every individual is so unique and can contribute so much in their own way.

Azumi 15:28

And then, in the third wave of feminism, this wave refers to the continuation of the feminist movement and the reaction to the perceived failures of the second wave. And this kind of begins around the 1990s. And this one is also focusing on the issues of equality and ending discrimination.

Arumann 15:53

So we're just yeah, it's just because we haven't got it yet in the second wave, so we're just gonna keep trying.

Azumi 16:00

Yeah. So yeah, the origins of this third wave is often connected to the feminist punk subculture in the United States. This subculture emerged in response to criticism of second wave feminism around the exclusion of racialized and marginalized individuals. Finally, yeah, so yeah, so third wave feminists worked deliberately to be inclusive, they concentrated on subjects like sexual liberation, reclaiming derogatory words and violence against women.

Arumann 16:39

And this is where the intersectionality comes in.

Azumi 16:42

Yeah.

Arumann 16:43

And really becomes apparent in feminism.

Azumi 16:46

Yeah. So during this time, Kimberly Crenshaw coined the term intersectionality, to describe the ways in which different aspects of identity and oppression intersect and interact. Yeah, it means that women cannot separate numerous injustice sins, because women experience them intersectionally

Arumann 17:08

Yes, definitely. I this is like, I guess like, for me, and you both, we're both people of color. So it's the intersectionality has been like a given in feminism for me. I can't be a feminist and only support a certain type of woman. And it's just I feel like if you're in a position where you hold this belief that you are trying to change the social structure in order to lift up a certain group of people, which as like, if you were a feminist, that would be woman. I feel like if you have that belief that, you know, people should be equal, how can you not support communities like the LGBTQ community or different races, I feel like that's just an inherent part of the belief of wanting equity in general.

Azumi 18:00

Yeah. Also, in the third wave, Judith Butler, introduced the idea that all gender is a performance. She argued that gender is not an objective, natural thing. And that it's not tied to material or bodily facts, and is solely a social construction. And it's therefore open to change and contestation.

Arumann 18:31

So this is kind of where we see the separation between gender and biological sex. I feel like my view of gender is, whatever you want to be. And obviously, there's a lot of, you know, societal contribution to that. And with societal norms, and stereotypes and such. And I feel like that

influences it. I identify as a woman, but I feel like the societal stereotypes that come along with that do sometimes, like affect the way that I perceive identity for myself.

Azumi 19:11

Yeah, I question so many things about myself. Like, it's not really my personality or my beliefs or my own self, or it's that society's influenced on what I think that I should be.

Arumann 19:26

Yeah. And it's hard to make that distinction. It's like it's hard to and it's so confusing, because it's just confusing to think about, like, am I who I actually am or do I have like this internalized? Do I have these internalized beliefs inside of me based on my environment, that have led me to be who I am.

Azumi 19:51

So then that kind of brings us into the fourth wave, which begins around 2008 2012 Which is connected to the rise of the Internet?

Arumann 20:03

Yes.

Azumi 20:04

And yeah, building on the third waves emphasis on intersectionality. The fourth wave is even more deliberately inclusive.

Arumann 20:16

Yeah. So this is where we are basically. Yeah. I think like I was saying before that, like certain places in the world are kind of like, perhaps even on the wave before us. And like right now, if we think about it, we're kind of also in the second wave, because we're still battling like abortion issues and things like that. So. But I do think that the rise of the Internet has allowed different places in the world to be more like globalization, more on the same track, because the internet allows that very effective communication.

Azumi 20:53

Yeah, a big part of the fourth wave is the me to movement, which happened on social media hashtag "Me Too". It originated with Tarana Burke in 2006. And the movement, for the most part, has empowered gender and sexual violence survivors to come forward with their stories and make public allegations against powerful or prominent, often male perpetrators. And yeah, we saw that with like, so many of the hollow celebrities.

Arumann 21:29

The me to movement is obviously it's, it is controversial. There's been a lot of controversy around it, but inherently in what it is. It's trying to empower survivors who are perhaps in less powerful positions in society, and trying to help them have a voice. And inherently I think that's fantastic. And I feel like that was really, really impactful on my involvement in social justice.

Azumi 22:02

Yeah, I thought it was amazing. Like, it gave so many women the opportunity to come forward. And because so many women were united in this movement, it really did make a difference. And it really shook everyone. And yeah, I think it changed. Yeah, with that it changed the way that especially in Hollywood, the way that things are managed.

Arumann 22:29

Yeah. And things where can people conduct themselves? Yeah, definitely. I think that it was it was definitely very necessary. Because there has been a huge history of people in positions of power, a lot of the time they are men abusing that, and a lot of sexual assault, harassment has come out of that. And obviously, that's now that the Me Too movement has happened. I feel like that has become more publicly unacceptable, which is necessary.

Azumi 23:00

Yeah. Which is really great. But obviously, it is also hard with the internet where you can spread so much misinformation. It can be awesome. And it can be super great for communication, but it can also...

Arumann 23:17

It can also be damaging. I think that's that's definitely true. I think like the controversy around the Me Too movement, like I still see it today, like on people's stories and things like that, where there have been, like. We know that sexual assault is a very large problem in our society, and a very small amount of cases are imported. And out of all those cases that are reported there are there's perhaps like one to 2% of false reported cases. And I do think that those falsely reported cases like that little percentage probably did arise with the Me Too movement, because, like you said, people are given that. That power. But I feel like highlighting, like the way that a lot of people highlight that very small percentage. That is almost, I feel like it's like, of course I empathize with people who are falsely accused of rape, like that's terrible. But the thing is also that if you are only talking about people who are falsely accused of rape, and you're not talking about people who are accurately, you know, accused and who are convicted, and you're not talking about the woman who are sexually assaulted, then you're you have this inherent bias, and you're purposely showing this tiny percentage of this movement. And that is undermining it as a whole.

Azumi 24:52

Yeah, I don't know. It's a hard thing to talk about. Because, for, for me when I see people saying "not all men", or people arguing that women are now falsely accusing men, it feels like that's shutting down the movement.

Arumann 25:12

Yeah.

Azumi 25:13

It feels like it's going back to again, people saying that they're not going to believe you. And like you said, although I do understand that that can be a concern or it can be something that comes out of a movement, there's so much more positive from it.

Arumann 25:36

Yeah, I feel like the disproportionate amount of attention that goes to, like those false stories is undermining a movement that as a whole has been so incredibly empowering. And because of that disproportionate amount of attention, women are being encouraged to not speak out. And that's, you know, that's damaging, and that's not okay. I do think it's not all men, you know, as just inherently those three words. Yeah, that's true. You know, of course, I have a lot of men in my life who I love and appreciate. And not all men are, you know, terrible. And we shouldn't generalize entire populations of people who identify as men as like a certain way. But I think that the problem arises when you know, that not all men movement is created to oppose the Me Too movement.

Azumi 26:38

Yeah.

Arumann 26:38

Because like, Why? Why do we have to assume that empowering women means that we're not empowering men?

Azumi 26:45

Yeah. Yeah, I totally agree with that. A lot of people don't believe it's all men. We all agree it's not all men. But the, the fact that it's opposing the me to movement.

Arumann 26:58

I completely agree. But it's not all men. But, I also think that kind of having that movement and like, kind of shoving it in the face of the Me Too movement... a lot of people do that, in order to take the voice away from the Me Too movement. And that's the part that's not okay. But otherwise, I think like, it's totally necessary to have, you know, like, have that support for men. And because there are a lot of societal expectations for them as well. And we need to break down that stigma about talking about it. And that's super important. And I'm sure a lot of people who are involved in the "not all men" movement, that's the goal.

Azumi 27:44

Yeah.

Arumann 27:45

But it needs to, you know, there's a time and place for everything, and it's kind of like, reminiscent of Black Lives Matter versus All Lives Matter. Yeah. And it feels like you are trying to make other people be quiet. Yeah.

Azumi 27:59

Which is not not good. This fourth wave has also been critiqued as being kind of a canceled culture, kind of like what we were talking about, or performance activism, which performance activism has section negative stigma. But I think that there can be positives to kind of a performance activism because it does spread some type of awareness, the way that we can just watch stories, and then share so quickly, and spread the word so quickly. I think it's so awesome. And so great.

Arumann 28:37

Yeah.

Azumi 28:38

And even if it is labeled as performance activism, it does give people opportunity to see new Yes, that they wouldn't normally be doing.

Arumann 28:50

I think yeah, performative activism has a bad rep, because it's like the intentions behind your actions, right? Like, people will post things without even reading the full post. And that happens. But of course, like the information at the end of the day, the information is being shared. And that's good. But I think that also a lot of the worry with it is that people, you know, like, we don't want we don't want it to stop there.

Azumi 29:21

Yeah.

Arumann 29:22

We want it to be, we don't want people to think that, oh, I shared this story. So like, I don't have to do something else about it. But at the end of the day, like just sharing the story on like, if I share something on my story, and I have like 500 followers on Instagram, and a bunch of other people will see it too. And then they will still at the end of the day, no matter the intentions that the person who posted the story had, they'll see it and they will be able to make the choice of maybe they'll actually do something about it.

Azumi 29:54

I've seen so many posts of misinformation. And I know that people are just reposting it without looking into it. And obviously, that's not the best. But I also can't help but be like, but it's so good that people are like actually getting involved in learning about things. Because I know that, like when I was younger, in elementary school in high school, like my, my mom has taught me a lot about like, Indigenous issues, but nobody around me knew anything about that. And now it's all over social media, everyone's talking about it. And I think that that's so great. Even if it is performance activism, it is getting other people to learn about a topic that they definitely agree learning about,

Arumann 30:46

I think even like in sixth grade, I learned about the famous five and I got invested into feminism. I went, and I read newspaper articles, and I did research on it, because I was really interested on it, in it. But you know, when I was that age, it wasn't in my culture, especially I guess it wasn't like, quite normal for me to be like this super opinionated person who was just like so angered and impassioned by, you know, like inequity in women. But now I look at like, my younger cousins, or, you know, younger people who have Instagram, and they're just like, this information is presented to them. And it's not even that they go and actively try to find it. It's just there. And now for them, like being a feminist or being knowledgeable about all of these different issues and all of these different cultures. That's normal. And that's really good.

Azumi 31:50

Yeah, that's what we're talking about the fourth wave, yeah, feminism where information can spread so quickly through the internet,

Arumann 31:57

I think perhaps the, the worry might be that people will see this information. And then because it's presented to them, they don't have like the motivation to go and like, look into it and go and like, go deeper into it, and to really become moved by it. Just because they are passively looking at it.

Azumi 32:16

Yeah. But I don't know, performance activism also does.

Arumann 32:20

Yeah, sometimes it does. It does. I agree.

Azumi 32:24

That is definitely a big critique of this way.

Arumann 32:28

We don't know how much people care. I feel like that's the big thing.

Azumi 32:41

So now we can talk about like a few different types of feminism. There's post feminism, which these people are not exactly anti feminist. But post feminists believes that women have achieved the second wave goals and are critical of third wave feminist goals. So, yeah, it's a label for a wide range of theories that take critical approaches to feminist discourses.

Arumann 33:09

You know, you get that a lot. People will say, why do we need feminism now? We're fine now.

Azumi 33:15

Yeah. Many post feminists say that feminism is no longer relevant in today's society.

Arumann 33:21

A lot of people. A lot of people say that. And I disagree. Yeah, I don't know what else to say about it.

Azumi 33:28

Yeah. I think it goes back to what you were saying earlier to where people are advocating kind of for themselves, and maybe for themselves in their lives. They feel comfortable and good. And that's awesome. And we don't want to take away from that, but we still want to continue the movement for those who still feel marginalized.

Arumann 33:47

Yeah, that's just necessary.

Azumi 33:52

And another type of feminism is radical feminism, which says that women can free themselves only when they have done away with men and kind of getting rid of male authority.

Arumann 34:08

Yeah.

Azumi 34:08

And, and changing that to where it's all women.

Arumann 34:16

I don't personally, you know, identify with that. I feel like a lot of the time when, I hear women saying things like, like, saying things that like, oh, like, let's get rid of the men and you know, like, just like, even in a joking sort of way. I feel like that undermines the type of feminism that the type of feminists that I want to be, and it undermines the gender equity that a lot of people are trying to achieve.

Azumi 34:48

This type of feminism kind of makes me embarrassed to say that I'm a feminist sometimes.

Arumann 34:54

Yeah. That's because I don't want people to think that that's what I think. Because it's not. That's why, like, I feel like you know, it gives feminists a bad rep.

Azumi 35:10

Yeah. And then even more extreme, separatist feminism is the form of radical feminism that does not support heterosexual relationships. And it says that the sexual disparities between men and women are unresolvable, and separatist feminists do not feel that men can make positive contributions.

Arumann 35:36

This is not what we want. Yeah, yeah. No, I feel like, I look at this and it's like, in my head, it's just ridiculous, you know? Because that doesn't make sense.

Azumi 35:50

Yeah.

Arumann 35:51

And in a way, even even like, radical, I feel like radical and separatist feminism. Like, I just sense hypocrisy there. Because, you know, like, first wave, second wave, third wave, we've been fighting so hard to equate the power that different genders have and to empower everyone. And then if we go ahead and say, and we take it like a step further, and we're like, now women should have more power, were becoming the people that we were trying to defeat.

Azumi 36:23

Exactly.

Arumann 36:24

I feel like this is why feminism is heavy. Yeah, if feminism if the word feminism was only associated with, you know, like gender equity, that's not controversial.

Azumi 36:39

Yeah, then I would definitely tell everyone, I'm a feminist.

Arumann 36:43

Because, that's what we that's what we want. And that's what we believe. Even like, you know, starting the club and thinking about, okay, what should I name this? Feminism is like, it's just so controversial. And it's so there's so many different opinions that people could potentially have. Is that like, yeah, I couldn't even consider making that part of the club's name.

Azumi 37:10

Yeah, because I feel like everybody is going to have a different definition of what that word means.

Arumann 37:15

Exactly. Yeah. So like, you know, woman empowerment club is like, I'm not trying to make anyone feels small. I just want to lift ever lift them up.

Arumann 37:29

Right. That's it.

Arumann 37:31

Trying to clarify that.

Azumi 37:38

So I'm on that topic. I thought that since we are a the woman empowerment club, and women's issues are basically the topic of our club. What do we think is the Women Empowerment Club's goal in relation to feminism or gender equity in general?

Arumann 38:01

Well, I think like throughout the whole episode, like we've mentioned this quite a few times, and it's just that, I still think there's work to be done. And, you know the reason that we started the club or like, the reason that thought first came into my head, is, I think in my first year of university, there was a lot of controversy about fraternities on campus, and how there was a culture of sexual assault.

Azumi 38:30

Yeah.

Arumann 38:31

And that's why the thought first came into my head. That's like one tiny little issue in this giant pool of issues. But there's a lot of things that need to change. We want to make campus, Vancouver or anyone who listens to the podcast, anyone who takes part in our activities, we want to make them feel safe, and we want to make them feel welcomed. And we want to make them feel like they have a voice and an advocator, for them.

Azumi 39:12

Yeah, for sure.

Arumann 39:13

So in relation to feminism, of course, some people are not completely comfortable calling themselves a feminist. I'm not gonna speak for all of our execs and say we're feminists, because perhaps not accurate based on the different types of feminism there are today. But, you know, we want to just empower all types of women and we want to lift everybody up, and we're definitely intersectional. Yeah. And yeah, I think that our goal, our goal is just to just do whatever we can to help equity become Be more prominent part and more discussed part of our society?

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