**Tuesday Breakfast Show**

**“It’s Too Early”**

**Guests: Leilani Fuimaono, Ayan Shirwa**

**Host: Pauline Vetuna**

**Transcript by Leilani Fuimaono**

LEILANI: 3CR would like to acknowledge the Kulin nations, true owners, caretakers and custodians of the land from which we broadcast. 3CR pays respects to elders, past and present of the Kulin nation. We recognise their unceded sovereignty.

*[upbeat lo-fi music plays in background]*

VOICEOVER: This is 3CR breakfast: alternative news, analysis and current affairs. Monday to Friday, 7:00 AM until 8:30 AM.

PAULINE: Welcome to a special edition of Tuesday Breakfast. You're here with Pauline Vetuna (that’s me). Leilani Fuimaono.

LEILANI: Hello.

PAULINE: And Tuesday Breakfast regular, Ayan Shirwa-

AYAN: Hey Hey!

PAULINE: - on the panel behind there. We're commandeering your Tuesday Breakfast programming today, because it is in fact International Day of People With Disabilities! So 3CR has a special 12 hours of programming coming up featuring BIPOC perspectives. Yes. So today is called Power from the Margins.

AYAN: What an excellent name. Did you come up with that name?

PAULINE: I did.

AYAN: Look at that.

LEILANI: Well done.

AYAN: I love it, such a powerful name, yes.

PAULINE: You may have seen the posters around town. The posters this year for Disability Day were designed— the artwork for the posters were designed by Clitories. Shout out to Clitories. Look her up.

ALL IN UNISON: On Instagram.

PAULINE: Do we want to play a track, or do we want to keep…

AYAN: Yeah, so before we play a track, maybe we can just sort of spruik who we have on today. We have an amazing, amazing guests, incredible guests. We have... Did you want to give us a little sample of today's entertainment? Well, we definitely have Shakira Hussein coming on…

PAULINE: This is correct.

AYAN: …for breakfast. So Shakira Hussein is a writer, a researcher. She's done work around Islamophobia, especially with a focus on Muslim woman. So we're really excited to have her on. And you were the one that made that happen. Can we just talk about your programming, the way you put everything together?

PAULINE: Yeah, so this year, called it “Power from the Margins”. The focus this year was on BIPOC. BIPOC with disabilities. So the majority of the people that you will hear on air today identify as having a disability and are black, Indigenous or people of colour. So it was really exciting to put that together. I think that's the first time in 3CR history that that has happened. Possibly the first time that has happened anywhere in Australia.

AYAN: Wow.

PAULINE: Which is kind of cool.

AYAN: You heard it here first. Yes.

PAULINE: And we've called this morning program "It's too early” because I don't think... Well, other than Ayan who is kind of used to waking up at this hour. I'm definitely not a morning person, how about you?

LEILANI: It's definitely too early. Judging by how late we both got here. I think we know it's too early for us.

AYAN: But like, you made it on time!

LEILANI: I know! I'm really impressed!

PAULINE: Amazingly! Stuck in traffic for 20 minutes—

LEILANI: —Sleeping through multiple alarms—

*[laughter]*

PAULINE: We’re here!

AYAN: You’re alive! It's a good time to be alive. Let us hear some tracks, and all the songs that we're playing, at least in the breakfast slot, are by folks with a disability.

PAULINE: That's correct.

AYAN: Beautiful. I love it. Okay, so let's hear some Curtis Mayfield, with “Moving On Up”.

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*[Gemma Mahadeo’s Breakfast Hacks recording accidentally partially plays over Curtis Mayfeild]*

GEMMA: I just really struggle to make breakfast, or sometimes the act of getting cereal and getting milk, and adding them together. As simple as that sounds. It's just like, "No, I don't want to do it."

But it's preferable that you have something in your belly if you are taking the amount of medication that I take. The chia pudding in the coconut yogurt thing. That is like... I feel like it's a disabled person life hack.

I remember an old housemate of mine saying it's so easy to just, you can get clear cups, put some chia seeds at the bottom and then top yogurt on top of them. And I just, I don't know why I chose coconut yogurt. It felt like a bit of an indulgence I guess. And then if you want you can put fruit on top, or you can slightly sweeten it with maple syrup, which I would do that, but I’m a bit too poor at the moment.

Yeah, that's really nice and I don't like sweet things anyway, and it's just been... Yeah, it's going to be great because I know that tomorrow I'll have to trek downstairs to make myself a cup of tea to take my meds but I will have breakfast already in the fridge. So all I need to do is take out the container and eat. Because sometimes motivation to do these things, it’s like, you know you should be doing this.

*[“Move on Up” continues to play until it’s finished]*

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GEMMA: I just really struggle to make breakfast or sometimes the act of getting cereal, and getting milk, and adding them together. As simple as that sounds, it's like, "No, I don't want to do it." But it's preferable that you have something in your belly if you're taking the amount of medication that I take the chia pudding in the coconut yogurt thing, that is like... I feel like it's a disabled person life hack.

I can remember an old housemate of mine saying it's so easy to just, you can get clear cups, put some chia seeds at the bottom, and then top yogurt on top of them. And I just, I don't know. I don't know why I chose coconut yogurt. It felt like a bit of an indulgence I guess. And then if you want, you can put fruit on top or you can slightly sweeten it with maple syrup. Which I would do, but I'm a bit too poor at the moment.

Yeah. And it's really nice and I don't like super sweet things anyway. And it's just been... It's going to be great, because I know that tomorrow I'll have to trek downstairs to make myself that cup of tea to take my meds, but I will have breakfast already in the fridge.

So all I need do is take out the container and eat from it. Yeah. Because sometimes motivation to do these things, it's like, you know you should be doing these things, but you just…

There are just some days where you're just doing well to have got out of bed, to take your meds on time really. Even lazier, if you buy a punnet of blueberries, and you just open the packet, you can wash the blueberries over the sink, in the kitchen sink.

You don't even need to remove them to wash them and then just close the lid, shake them. Shake them dry. As dry as they will get, and then you can put them on top of the chia pudding. I can't believe how lazy, and easy, and delicious it is. It's been blowing my mind a bit.

*[laughter]*

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PAULINE: You're listening to Tuesday Breakfast. During Disability Day, Power From the Margins special broadcast. That was Gemma Mahadeo, who you will hear later on today at various points in the day, who came in to record some other stuff and instead shared some disability life hacks. Including breakfast hacks for people who struggle in the mornings. Myself being one of them.

AYAN: That's real. That is the realest.

LEILANI: I should’ve applied that knowledge this morning, woops.

AYAN: Because sometimes you just don't have the energy. You don't have the energy. All you can do, sometimes it's just, like medication is as much as you can do. The rest is like a chore.

LEILANI: And chia seeds are really fun too. They're like a wonder of science. You mix them around in the water, you come back and it's like jelly. It's wonderful.

PAULINE: This is so true. What did we listen to before?AYAN: Yes. So that was Curtis Mayfield with “Moving On Up” a very, very long version, which we appreciate.

LEILANI: It's a classic.

PAULINE: Yes. It allows us to like, slowly wake up.

LEILANI: Settle in.

PAULINE: By the time the horn section came in, I'm like, "Okay, I'm up!”

LEILANI: Okay, we can do this.

AYAN: He did his job.

PAULINE: Yeah. But Curtis is on, because — I'm letting people know — that he did acquire a disability later on in life. He became a quadriplegic. I think his last album he was a quadriplegic at the time that he produced that album. So there you go. Little known facts. I mentioned before that it is Disability Day, and we are focusing on BIPOC today, and we just wanted to spend some time talking about why that's important.

3CR has been doing Disability Day broadcasts for quite some time now, and every year councils around the country will put on just Disability Day events, and quite a few of them will not include people of colour, first nations people and black people. So I think it's kind of, it’s pretty cool that everyone you'll hear on here today will be a person of colour, and the majority of them will be people with disabilities as well.

So we wanted to talk about, I think when we were preparing for this show and for this day, we wanted to talk about how we could explain the concept of “Power from the Margins”, and why it is that we've chosen to focus on black people, Indigenous people, and people of colour. And I think in one word it's intersectionality.

It's the fact that people experience forms of oppression. Different forms of oppression at the same time. And most people don't realise that you can't have racial justice without disability justice, and vice versa. So we're going to spend a few minutes talking about what disability justice is. So I'm wondering, would one of my lovely co hosts-

AYAN: I love it.

PAULINE - like to take a crack at what they think it is? And what it is to them?

LEILANI: Oh. Should I just, read the—

PAULINE: Yeah. Go ahead?

LEILANI: Okay, sure. Yeah, disability justice is its own kind of thing. Separate from say the disability “movement”, or “disability awareness”. It was initially conceived by queer disabled woman of colour, Patty Berne— or women of colour — Patty Berne, Mia Mingus and Stacy Milburn in the San Francisco Bay area around 2005, where they and others formed the first Disability Justice collective. Disability Justice was built in reaction to their exclusion from mainstream disability rights movements, and disability studies, discourse and activism, as well as the ableism in activist spaces.

AYAN: They’re an interesting group and I love how they all met, right? So they met through Sins Invalid, which is a Disability Justice performance project. And that group sort of does work, and centres work around people of colour, queers, non-binary and trans people with disabilities. So the way Sins Invalid defines Disability Justice is through 10 principles that we're just going to get into now. Do you want to start us off with the first principle?

PAULINE: I will. So the first principle is intersectionality, which I mentioned before. There's a quote by Audre Lorde and it's, "We do not live single issue lives. Ableism coupled with white supremacy, supported by capitalism, underscored by hetero-patriarchy has rendered the vast majority of the world ‘Invalid.'"

AYAN: I love that. I love that they've quoted Audre Lorde, of course.

PAULINE: Of course.

AYAN: They’ve already gotten a tick of approval. So the next one is leadership of those most impacted, and they've used also another quote for, I think they are feminist, the person that has been quoted. A black feminist. So “We are led by those who most know these systems”. And that's by Aurora Levins Morales.

LEILANI: The third principle is an anti-capitalist politic, which is something I'm personally obsessed with, disabled bodies being inherently anti-capitalist in an economy that sees land and humans as components of profit. We are anticapitalist by the nature of having nonconforming bodies and minds.

AYAN: I love that.

PAULINE: Yeah. The next one is commitment to cross movement organising. Shifting how social justice movements understand disability, and contextualise ableism, Disability Justice lends itself to politics of alliance.

AYAN: Yes. Alliance.

PAULINE: Alliance, allyship, hello.

LEILANI: Nice nice nice.

AYAN: Okay. And this is another important principle and it's called recognising wholeness. So people have inherent worth outside of commodity relations, and capitalist notions of productivity. So basically each person is full of history and life experience.

LEILANI: The next principle is sustainability. We pace ourselves individually and collectively to be sustained long term. Our embodied experiences guide us towards ongoing justice and liberation.

PAULINE: Inter-dependence. We meet each other's needs as we build towards liberation, knowing that state's solutions inevitably extend into further control of our lives.

AYAN: Love, love, love, love, love. And I love that it's “built towards liberation”, as in it's an ongoing struggle.

PAULINE: Absolutely.

AYAN: It’s so like, empowering as opposed to there's like a timeframe or a limit put on it. Okay, so collective access as brown, black and queer bodied disabled people, we bring flexibility and creative nuance that go beyond able-bodied minded normativity to be in community with each other.

LEILANI: And the last one, collective liberation. No body or mind can be left behind. Only mobbing together, can we accomplish the revolution we require.

AYAN: Amazing, amazing.

LEILANI: Yes.

AYAN: Who needs Bible principles when we've got this?!

PAULINE: We’ve got the manifesto.

LEILANI: Yes! It’s all there.

AYAN: We've got the manifesto.

PAULINE: Shout out to Sins Invalid for putting that together. You can find it on their website. Just google ’10 principles of Disability Justice’. You will find it.

LEILANI: Thank you to those people for their work.

PAULINE: Yeah. Now we will, I don't know if we have time, but we were going to play a little bit of a podcast interview with an author, who's part of this moment. They wrote a book called “Care Work Dreaming Disability Justice”, which came out last year.

Their name is Leah Lakshmi. I'm going to try and not to dishonour their ancestors by mispronouncing the name, Piepzna-Samarasinha. And the book explores the politics and realities of Disability Justice. Do you think we can play some of it?

AYAN: We definitely can. We can play a few minutes of it, and then also give people information about where they can listen to the rest of that later.

PAULINE: Absolutely.

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LEAH: I've been physically disabled and chronically ill since I was 21. Which is 1996 - 1997, and right around the time where Sins Invalid had a lot of disabled black and brown queer folks were starting to organise like Patty Berne, Mia Mingus, Stacey Milburn, Leroy Moore and lots of other people saw this thing, and I was like, "Oh my God, this is the first time I've seen disabled, kinky, queer, revolutionary black and brown people, doing writing and stories that feel like my life.”

It's a long story short, I got involved with Sins, I started performing and I was really present for a lot of moments of disability justice organising and activism and cultural work in the Bay.

While I was there, there were just different places where I started writing different essays. Some of which started off as blog posts, that really blew up, and some of which were really like tools that I wanted to share.

So I wrote this whole piece called “Making space accessible is an act of love for our communities”. That was like one part fragrance-free product list, and one part talking about access as a form of love, and like cross disability access especially in communities of colour that are disabled. And that really blew up on the internet. There were a lot of times I was really hanging out in a lot of parts of the disabled internet and just writing stuff.

And then fast forward to 2016, I didn't think it was going to be focused around Disability Justice at first. I just thought it was going to be a little bit of everything that I'd written.

But then when I started working on it, the more time I spent with it, the more I was like, "Oh actually yeah, there's a few essays that are not all disability all the time, but this is really a book of essays that's focused around disability justice in one way or the other.” And that was the summer of 2016, and then Trump got elected.

*[gentle musical interlude]*

LEAH: We were all both like, "Okay, so we're afraid that fascists are going to round us up and kill us, or we're going to lose all the ACA, Medicaid, the ADA, like everything that allows us to stay alive on a rights platform," so we were all terrified.

But then our whole sick and disabled QTIPOC community and friends were like, "Let's get together and let's talk. Let's build our network. Let's take care of each other.” And we were just sitting in whatever accessible living room we had been like, "What are our resources to share with each other?”

So I was working on the book and then there were some moments where I was like, "Is this really what I should be doing? Should I be leaving the country while I still can? Should I be going underground? Like what?" And then I was just like, "No, you know what, this would already be a useful book."

But really at the core of why I want to write this book, it's to me, I think of it as like a toolkit that's both archiving a lot of moments of Disability Justice organising and activism, and just moments in time that I've been around for the past decade.

So it doesn't get erased when Facebook deletes all of us. And also... I mean Alice, before we started recording, we talked a lot about the idea of like “crip wealth”. That instead of the deficiency model, like as sick and disabled and neurodivergent, and mad and deaf people, we have all this wealth and all of these skills and all of this knowledge that able-bodied people have no idea exists. We've already survived so much shit. We have so many survival skills.

So the book became like a compilation of like, "Here's all this stuff." I want to write a book that really lays out “this is what it is”. Especially because Patty Berne and many other people have said, Disability Justice was invented by black and asian and working class and trans white people to be like, "We don't want a single issue disability rights movement anymore.

We want to talk about how prison is a disability issue. Zionism is a disability issue. Police murder of black and Brown disabled people, that's a disability issue. We need all of our identities in there. We need leadership by disabled black and brown people. We are sick of the whiteness and racism that's been too much in mainstream disability studies and disability rights.”

I want to have something in print that writes down that record of like, this is who invented it. It is so important to know that Patty Berne and Leroy Moore and Mia Mingus and Sebastian Margaret and Eli Clare were the five people who sat down and were like, "Okay DJ, let's talk about what this is. What kind of movement building framework will it be?”

And I also was just like, as we face incredible fascism and white supremacy, which as we know has always had ableism at the core of it, mixed in with racism and everything else and queer phobia. I was just like, "I need to, want to have one of the toolkit where people can pick it up and be like, 'Here's some crip tips.’"

ALICE: So, I was wondering if we could also talk a little bit about the actual term, “care work.” So, how do you define care work? Because I think most people are familiar with caregiving, they’re familiar with home care, but care work is something more. So, how would you kinda explain that to somebody?

LEAH: So, there’s this theme of disability justice in general, and there’s also this theme of care. I kind of saw it in my head at first, just like care/work. When I think about DJ, what is it? And I’m just like, well, it’s the radical ways that we care for each other and that we fight to care for ourselves as disabled people, as disabled intersectional people. And that is work, you know. That is labor. That is work. That is real shit. And I don’t know.

I mean, I think in my head I just was like, when I think about the collective work of Disability Justice as a project, whether it’s the performance art of Sins Invalid or three— You know, I always think of in Toronto where ,I think it was right after some of us had been in Detroit for Creating Collective Access, and there were like four disabled and sick femmes of colour.

And we were like, “Do you wanna get together, and maybe we can all be in bed on heating pads and have tea and talk about our lives?” And we were so tentative. I think about that meeting of four sick femmes of colour talking about our lives. Or I think about the one action I think of where there was a blockade of Oakland police headquarters, and there was a whole bunch of elders and disabled people. And there was a person in a power chair who was like, “I’m gonna lock down.”

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*[music plays, announcements begin]*

PAULINE: Tune into Power from the Margins. 3CR's broadcast for International Day of People With Disability on 3rd of December from 7:00 AM to 7:00 PM, we’ll feature BIPOC perspectives, live music, artists and discussions. For details, visit [3cr.org.au/disabilityday2019](http://3cr.org.au/disabilityday2019)

VOICEOVER: Friends, food and rebellious feminism. Keen to meet like-minded feminists, passionate about overhauling the system? Want to revel in the global uprisings led by women? Celebrate highlights of 2019 with radical women. Swap ideas of what still needs to be done. Find out radical women's plans for early 2020, and get involved. Sunday, December the 8th, 5:00 PM at the Solidarity Salon, 580 Sydney road, Brunswick. All genders welcome. Phone (03) 9388 0062 for more information. Radical women is a 3CR supporter.

*[music by an Indigenous artist plays]*

VOICEOVER: Beyond the Bars is 3CR's annual prison project, giving voice to our Aboriginal and Torres Strait Islander inmates right across Victoria.

INTERVIEWEE: It's good to be here, because it’s Aboriginal radio, and you don't really get to do this much. Brings us all together.

POET: Time. You'll get your time to take that first step out that front door to freedom beyond these walls. Make sure that-

INTERVIEWEE 2: And I just want to say thank you to all of youse for giving us the opportunity to speak on air.

POET: Once you get up every morning, the bigger the reason, the bigger the calling, make your commitment and watch things unfold-

VOICEOVER: And you can listen to audio from this year's broadcasts, and previous years as well online at any time. Just go to [3cr.org.au](http://3cr.org.au/)-

PAULINE: And we're back. Before those announcements, you heard an extract of a podcast called “Care Work”. A podcast episode called “Care Work” on the Disability Visibility podcast, which is run by Alice Wong. You'll actually be hearing from Alice Wong later in the day. But now we actually have a special guest joining us via WhatsApp.

PAULINE: Shakira Hussein. Shakira is a writer and researcher based at the University of Melbourne. She's the author of “From Victims to Suspects: Muslim women since 911". And a contributor to the anthology “Me Too Stories from the Australian movement”.

She's a research fellow at the University of Melbourne and has published on topics including racism, gender violence and disability. And we'll be talking about those, especially disability today. Welcome Shakira.

SHAKIRA: Thanks for having me.

LEILANI: Hello Shakira. How are you?

SHAKIRA: I'm good. Thank you.

LEILANI: So lovely to meet you via the phone. Can't wait to chat to you about everything. So we read that you got the Brenda Gabe Leadership Award!

SHAKIRA: Thank you.

AYAN: Congratulations.

LEILANI: Congratulations.

AYAN: Let's start from there. Can you tell us a bit about that award?

SHAKIRA: It's an award for women with disabilities in Victoria, the Brenda Gabe Award. Brenda Gabe had Multiple Sclerosis, as do I. She was an untold, very active in supporting other women with disability. So it’s the bi-annual award for women who, well contribute to the wellbeing, and the status of disabled women in Victoria. And it comes with the $2000 bonus for professional development. And yeah, I'm very excited to have this recognition, there’s a list of great other nominees.

AYAN: Sounds amazing. Another amazing item is your book, so “From Victims to Suspects: Muslim Women since 911”. Can you tell us a bit about that book Shakira?

SHAKIRA: This is a book, which was partly based on my PhD thesis that I did at the Australian National University, and it's based partly on research done in Pakistan, but also largely about Muslim women in Australia. And in it I talk about how immediately after 911, the focus was on Muslim women as victims. Having to rescue Afghan women in particular from the Taliban, and requiring military intervention, and government disciplining of communities.

But as the years have rolled by, we've gone from being seen as these victims of our own religion, and particularly men folk to being suspects. Jihadi brides and women who are suspected of engaging in terrorism most notably, but are suspects because of our role in changing the look of local Australian suburbs.

SHAKIRA: And I think the halal case, scaremongering is a weird manifestation of that. You know, having suspect food in supermarkets. Remember some of the Reclaim Australia rally, one of the reclaimers was telling me, "You can't see it until you open the cheese packet!”

LEILANI: What?

SHAKIRA: They were having a confused time about sharia law and I asked what they thought Sharia law was and they said “It’s halal”!

LEILANI: Sharia law is halal?

*[laughter]*

SHAKIRA: I was expecting the usual stuff about beheading and amputations, but no, it's halal-

PAULINE: It’s halal!

LEILANI: It’s halal, there you go.

PAULINE: It’s a halal conspiracy.

AYAN: Wow. Wow. Okay. So those are the kind of… interesting characters that we're working with. As we mentioned earlier, you've been writing about Islamophobia in Australia for years now. Do you think the conversation at the moment has changed?

SHAKIRA: It has changed from seeing natural suspects and it has also changed I think focus from seeing Muslims as a visible threat who are building mosques and changing the way that... and wearing hijabs -- not that people still don't get excited about those kind of issues -- to this suspicion of this invisible threat that, like a cheese packet with the halal certification on that you don't realise it's happening.

And well... another manifestation of like the invisible title, though it becomess “visible”, although it’s been around for a while, but they talk about Muslim demographics.

So this invisible threat that Muslim women are having in their bellies and uterus's, that could bring forth more Muslims and will just change the population of Australia and the globe that we're just going to outbreed everybody else.

Never mind conquering through military force, or acts of terrorism just through having more babies, than the locals. And that's also a good way of having a go at local feminists too, because they're out there focusing on their careers, or having sex with other women and not having babies, while the Muslims are there just taking over by breeding.

AYAN: Right, right, right. And I mean from what I'm hearing, it's still sort of the same. If we could just kind of move away from that and then... because there's an interesting article that you wrote that the three of us read, which is called “Living with dignity for the monthly”. So you make the link between social stigma of disability and euthanasia, which I found very interesting. Can you elaborate on that?

SHAKIRA: Yep. Victoria of course introduced legislation to legalise euthanasia, or as Andrew Denton who campaigned strongly in favour of phone calls that... Oh God, what is it called? Oh, yes, “assisted dying”. But yeah, I would call it assisted suicide, rather than assisted dying.

Although those who support euthanasia say it's not suicide, because it's for people who already have a terminal illness. I don't like the kind of reconfiguration of language. Anyway, but yeah my, and not just me, various other particularly disability rights, activists say that.

You can't, I think, rightly talk about introducing like legislation that medically allows doctors to help you to die, to provide the means to commit suicide when we're not given equal standing within society. And I’m always told, “But it's not about disability, it's about people who have horrible, painful terminal illnesses and are within months of dying anyways”.

But it is so often spoken about with disability that, "Oh my God, wouldn't you rather be dead?" And that it's... Well, I interviewed, Oh, she's on... And now I can't remember her name. She’s on that ABC series, and... God I can't remember the name of the TV series. Crime Show.

PAULINE: Oh yes, I know. Silent Witness?

SHAKIRA: Silent witness. Yes. Liz Connor. Is it? Anyhow, and she uses a wheelchair, and she visited Australia a couple of years ago with a musical that she wrote called... anyway and she noted... and she, like Andrew Denton who campaigned in favour of the Victorian legislation, Liz has toured a range of countries where there is legalised euthanasia legislation in place. And she noted everywhere that it has been introduced, it has always been incrementally expanded beyond the original boundaries.

And that it might start off being only for one group of people, but there's pressure, "Oh, well. Why can't this other group of people enjoy this privilege?”. Netherlands is the example that’s cited most often by both supporters and opponents of euthanasia in that regard.

Support is like “Oh well the Dutch do it and they’re not a fascist dictatorship, so everything's okay. But by opponents who point out that it's from the original quite restricted circumstances of the Netherlands it’s now available to children, in certain circumstances.

When I say ‘available’, it's now applied to people with, also to people with psychiatric conditions like depression, and not just people with intolerable physical pain and... So it's, I think scary that we've introduced this legislation in Victoria at a time where there is still a restricted access to pain management.

I know, I mean of course Multiple Sclerosis is not a terminal illness I would not be, I would be knocked back if i were to attempt to obtain euthanasia in Victoria I acknowledge that completely.

But having had at times, very extreme pain with multiple sclerosis, and being told there was a month long waiting list to be referred to a pain management clinic. What are we doing introducing euthanasia when we don't have enough pain management clinics in the state?

And Andrew Denton who I had coffee with told me, "Oh well, but you see once the euthanasia legislation is introduced, then there will be this better management of all those issues that go with it, that will come alongside it”. I don't have trust in that process. I'm sure Denton believes in it, but I don't really.

And the other two is that there's budgetary considerations as well that have been in some US States, where it's been introduced. Okay, the medical system is different and we all know that the US healthcare system is messed up in all kinds of ways.

Patients who were told, "Oh, we're really sorry your healthcare insurance has run out. So we can't afford to treat you anymore. On the other hand, you can always give us a platform for medical suicides.”

So that's an option. And where those cases have happened, there's been an uproar in the press and fast backtracking into “oops". So they say “Oh, well that was just a one off stuff up”, but come on.

With the kind of budgetary pressure that it’s under the... and I'm not saying that there will be that kind of, “Well we think we'd prefer you to kill yourself rather than to go on taking up room in the palliative care system for perhaps a number more months”. But I think that people will… people internalize the messages that we get from around us, and internalize the message that we're a nuisance.

That we're just a hassle. That it's too trying for our loved one's, carers and the Australian tax payer, and so let's just do the responsible thing here. And I'm concerned that women in particular feel that they mustn’t be a burden, and that they, but also, but men in a different way.

Who are used to being, and who refuse to... Not refuse to. Who prides themselves on a particular type of independence, not pride themselves, but their identities based around a particular notion of independence, although they're not really independent, but that believe that they've been independent. They don't think that…

AYAN: Right. And finally-

SHAKIRA: That are actually being supported by their people, and…

AYAN: Oh, sorry. The phone I think was breaking up for a sec there. And finally there's a thing that... There's a point that you make in the article that I was just like, "Wow, I had never considered it." But you mentioned that if people understood the disability rights perspective that they might reconsider their support for euthanasia. Can you tell us more about these rights, and how they work?

SHAKIRA: Disability rights? Well I think there's been a growing awareness of the social model of disability, and in Australia, Stella Young. The late Stella Young. Late great Stella Young did a lot to provide understanding is that. Which Stella said, "Disability is not about physical impairment. It's about societies failure to accommodate those impairments."

And so well just obviously to take an obvious example of like, a lack of ramps instead of stairs. It isn't then your wheelchair that's the impairment, it’s the fact that there's no ramp, and the fact that society is structured for particular types of bodies.

And that doesn't allow people to live fully within communities, and leaves people isolated and dependent, because you need somebody to help you get up the stairs, rather than being able to wheel yourself up the ramp.

And that forces people into particular knowledge. I'll just take a sidebar here to say that the Royal Commission into the abuse and neglect and exploitation of people with disabilities is having its hearings in Victoria this week.

And I went into the Royal Commission yesterday, and there was a man giving evidence who had Friedreich's Ataxia yesterday. Friedreich's Ataxia, which is a very disabling neurological disease, and who had his testimony read, because it affects his speech, which makes people believe that his intelligence is not high, although he has a PhD and he's written very academically acclaimed books, but he lives in residential care.

And he says that in that residential care, he has no privacy. He has been assaulted while in care, and his claims on that base on that were not properly investigated, but also that people just feel able to come into his bedroom at any time.

The carers come in there and don't bother to talk to him. That makes him feel less than human, and they'll talk about him in his presence, and don't provide the means for him to undertake his research and his writing. He has some academic support workers, which are from outside the disability system, which has enabled him to keep working and producing and publishing. And that's extremely important for him.

But living within that care system instead of having support in an independent living facility to live outside of that. Not just being grouped in with other people who have a whole range of different disabilities who have quite different needs of course, means that he's not living with the kind of dignity and independence that is everybody's right. Disability, can we talk about the Royal Commission for a minute here?

AYAN: Yeah, of course.

SHAKIRA: Disability rights campaigners have been advocating for this Royal Commission for years, before it was finally introduced and when, I refer to it as “our Royal Commission”, But having to struggle to maintain ownership of this process, and there has been considerable ill feeling.

First of all, there was ill feeling over the identity of some of the Royal Commissioners who had backgrounds within the care system, which campaigners say that's a conflict of interest.

That's a system that we want the Royal Commission to be investigating. We don't want Royal Commissioners who come from within that system. And then also by the fact that the first hearings of the Royal Commission, the first witnesses were all either support workers from within the system or parents.

AYAN: Yes.

SHAKIRA: Disability work... Not disabled people ourselves and that “nothing about us without us” that gets quoted in a range of circumstances in the anti-racism campaigns, and all the rest of it. But that's disability rights campaigners that developed that particular slogan. I'm not saying that nobody else can use it, but certainly in terms of the Royal Commission, nothing about us without us.

And so for disabled people who are within Melbourne who are interested in the Royal Commission. Yes, as I said, it's having its hearings here this week. It's at the Melbourne exhibition grounds. You can watch it online, so you can tune into the internet, but if you would like to *[inaudible]* presence in itself, then you can go along there while it’s in town.

AYAN: Beautiful. Thank you so much for joining us this morning.

SHAKIRA: And I thank you for having me.

PAULINE: Thank you.

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*[announcements begin to play, Palestinian music]*

SPEAKER: 3CR are selling Keffiyeh, Palestinian scarfs in support the last factory that produces them in Hebron, Palestine. All profits will be donated to the reconstruction efforts in Gaza, and support Palestinian industry. These are traditional scarves available in red and black, or you can choose from a modern design. Go to [3cr.org.au/shop](http://3cr.org.au/shop) to buy online, or drop into the station during business hours.

*[Pasefika (?) music plays]*

ANNOUNCER: 3CR broadcasters present over a hundred radio programs every week, including a diverse range of community language shows.

SPEAKER 1: Come and join 3CR community radio, please subscribe now.

*[The same is repeated in several languages by other speakers]*

ANNOUNCER: Support the station that gives your community a voice. Subscribe to 3CR.

*[EDM music plays]*

ANNOUNCER: ‘’QR codes’’ an LGBTIQA+ health podcast made by queers across 8 episodes.

SPEAKER 2: Here us engaging with our communities, discussing diverse and intersecting topics. On In Your Face, on the last Friday of every month.

Speaker 3: Or download from [3cr.org.au/qrcode](http://3cr.org.au/qrcode).

ANNOUNCER: Or follow us on Facebook @QRcode3CR, funded by 3CR.

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PAULINE: Welcome back. We want to take some time now to pay tribute to Maryse Leonard. Maryse Leonard was a person of colour, the co-founder and co-presenter of Chronically Chilled, and a valued member of the 3CR community, who passed away from a chronic illness earlier this year. So we're just going to play a few clips just to honor her voice on that show, and a little bit of the tribute show that co-presented our Mario Pozega broadcast in October.

MARYSE: You're listening to the first episode of chronically featured a show that aims to provide a platform for people living with a chronic and invisible illness and our lived experiences. This show we'll be discussing various topics that impact our daily lives. I'm Maryse. Okay. So, I guess the reason for the show, how this came about there's so much trepidation in sharing my story. But that's actually why the show is so important.

When I started my training at 3CR, I was so intent on joining one of the union programs, because that's my previous work background. But as I was sharing my experience, I bled it out that I had a heart condition, and the guy next to me sort of fell off his chair, and I kind of didn't know why. And I kind of had that bit of a realization of, "Oh my God, I just "outed myself.'" I talked about my heart condition. I didn't want to talk about that. I didn't want to say that.

I don't want people to think of me differently. "Why did I say that? Why did I say that? Can I go hide under the table?" But, as I said, that's the reason why the show is so important. Having that dialogue, being able to be so open about invisible illnesses.

We were just talking about the Spoon Theory and how that's used to explain the reduced amount of energy that we have for daily activities. I also wanted to talk about this time of year, and perhaps some unhelpful advice that I have been given over the course of the last five years, and just in general about my condition.

Things like before I was working, and when I was at home, and I'd say to my friend, "I'm at home today," and she'd be like, "Oh, I wish I could be at home all day and not go to work." And that just made me feel two inches tall. I just felt so sad that she minimized my experience of, "I want to be at work. I actually want to be going to work," not taking that for granted.

I don't want to be on the couch all day, because I have no energy to go to work. Or things like... I guess things that minimize my experiences when people say that, "I'm tired too."

When I say I'm tired, I really mean I am tired. There's not enough blood pumping to the rest of my body for me to do anything at the moment. So when they say unhelpful things like that, it really minimizes my experience, which is why I have stayed quiet about my invisible illness.

MARIO: My name is Mario. So this is a special broadcast just to I guess honor and celebrate the life of our dear friend Maryse, who recently passed away. So Maryse was a co-founder of this show, and also co-presenter of the show as well.

But 3CR listeners, or people that visit the station may also know Maryse just from her volunteer work on reception, and just kind of being around the station and helping in terms of radiothons, and all that kind of stuff. So I'm joined by two people, and friends of Maryse. So I'll let you introduce yourselves.

LEIGH: Okay. So I'm Leigh. I'm a Maryse's friend from the Cardiomyopathy Association, which is a support group for people with cardiomyopathy. I have cardiomyopathy as did Maryse, and we first met at a lunch of the association about five years ago, and became good friends along with Loretta who's sitting next to me.

LORETTA: Yes. Hi. I'm Loretta. I also met Maryse at the Cardiomyopathy Association. I actually met her at one of our meetings, and I remember distinctly, because I could hear someone sniffling behind me, and Maryse was in the row behind me, and she was very upset. She had just recently been diagnosed, and she was talking in the meeting about some of those feelings, and her experiences in hospitals.

So most of the people in the Cardiomyopathy Association are over 60. So because I was 40, and Maryse was 40 around that age, 35. So we sort of gravitated to each other after the meeting, and swapped numbers and from there we went on to meet Leigh at the dinner. That was like annual dinner, or something that they had for the association. So yeah. That was my first experience with Maryse.

MARIO: So it sounds like you three formed a really kind of special friendship in that group, and kind of continued that outside of the group, is that right?

LEIGH: Yeah, that's right. We’re three women around the same age, all of us having had heart problems to the extent that we needed a defibrillator implanted. And that's a pretty shocking, excuse the pun, thing to have done.

So I think though we were diverse threesome, we really clicked, and we formed quite a close, and intimate, and trusting friendship, and we continued to meet regularly after that first meeting.

So it was... and support each other through sort of various medical and other things that happened in each other's lives. So yeah, much appreciated to have the opportunity to be here and talk about Maryse pay tribute to her.

MARIO: Yeah. I guess the three of us also have chronic illnesses ourselves. So this is actually taken a bit of a while, just because of our own experiences of being unwell and stuff. But yeah, I met Maryse just in training for like, to be broadcasters for 3CR. We just volunteered at the station.

We had no idea what we were going to do with 3CR. And it's just... I don't know. We just kind of sat next to each other, and we just shared all these similar experiences and not just that, but historically I think we figured out we would have been going to the same nightclubs when we were like 18 years old.

It was all these kinds of things that just kind of matched. But I guess for me as soon as I met Maryse, I kind of remember her just having lots of struggles kind of with her health, but also just this really fierce advocate for herself. Just really being really passionate about making sure she's getting the care she needs, and the care that she kind of deserved.

LEIGH: Yeah, definitely. So I think anyone with chronic illness knows that you can't be a passenger in the process. You have to drive your treatment and Maryse learnt to do that over the time since she was diagnosed to do that more and more.

And it was one of the really beautiful things about the friendship was just watching her learn to do that, and get even stronger like you say, and more knowledgeable, and more determined, and to have... Despite the reason that we're here, and obviously she's passed away, she had good success with that advocacy. She really got results through her own efforts. So, yeah.

LORETTA: Yeah. I think what I really learned and experienced in my friendship with Maryse was definitely that you could push back, and you didn't have to accept everything that the medical system was pushing at you. The first four, or five years after my diagnosis, I didn't know anybody who had the same condition, or had even a chronic illness really, in the same way.

So I really was, I think at the whim of the medical system, and I did. There was a lot of times when I had hospital stays and various things, and I felt like I was not in control of how things were going, and that caused me a lot of anxiety, but also I felt like they were not really understanding what was going on with me.

And through meeting Maryse and Leigh, and having those conversations, I really began to understand about the management of my condition, because we talked together about things like fluid management which i's quite big for the kind of cardiomyopathy that Maryse and I had, and things like that.

Where that can be the difference between a hospital visit and not having a hospital visit. And really like for me, the goal was to stay out of hospital, so if... I think it's for everyone really, it's not fun. The food's really gross even though you can get Uber Eats delivered to your bed now.

But also when you're there, there's so much waiting and I think the waiting causes a lot of anxiety as well. So, yeah, I mean both Leigh and I visited Maryse when she had quite long hospital stays at times, and she was really good at working out and pushing them to make decisions, and move along with her care and things like that. Yeah.

MARIO: And alone. She did it alone as well, which I just... And I think from my experiences like I think I learned from Maryse that there's a real gender aspect to kind of how the hospital and the medical system kind of treats people. So some of the things that she was telling me just around that gender stuff was something that I had no idea about, because I had never kind of experienced that, which means that she had to even advocate even more. And to really kind of push back.

\*

MARYSE: You're listening to the first episode of chronically chilled.

ANNOUNCER: Wondering how you pay your donation to the 3CR radiothon? Well you can do so online at [www.3cr.org.au](http://www.3cr.org.au/), or call us with your credit card details on (03) 9419 8377. You can also come into the station at 21 Smith street Fitzroy, during office hours, and pay by cash, check or EFTPOS, or simply post your check, or money order to PO Box 1277 Collingwood 3066, and be sure to tell us which program you'd like your donation to go to.

LEILANI: Welcome back. That was a really amazing interview previously with Shakira Hussein, and a really beautiful and wonderful tribute to Maryse. At this point we'd like to share the lifeline number, if any of today's stories or content has distressed you. Lifeline is just a phone call away on 131114. Now we're going to listen to a song called “Kulin, Bunjil’s Land” by Maylene Slater-Burns.

*[song plays]*

AYAN: What a gorgeous, gorgeous song. The song you just heard was by Maylene Slater-

PAULINE: Slater-Burns.

AYAN: Slater-Burns, sorry. With “Kulin, Bunjil’s Land”. So now it is that time of the day where we talk all news, but because today is International Day of People with Disabilities, we thought we'd focus on all the latest in disability news. So starting up we're not too sure if everyone sort of knows what's been happening with people with disability who are applying for visas and what's been happening there. But there's a thing that I didn't know. I don't know why I didn't know, but I didn't know.

So it's called the Immigration Health Requirement. So most people applying for visas are required to do a health check. Whether you need them and the type of medical examination will depend on the category of visa you're applying for.

And the reason for that apparently the health checks, so it's three fold. So one, apparently is to protect Australian citizens from infectious diseases, to safeguard medical supplies and services that are short on supply, and prevent people from being a burden on Australia's healthcare system.

So those impacted by these healthcare tests, are usually folks with a disability applying for permanent visas. This sounds wild, but it is legal, and it's legal because the Disability Discrimination Act of 1992, which is the legislation that makes it unlawful to discriminate against people, because of their disability. It provides exemptions for certain provisions within the migration act, which basically means that this health test is not legally at odds with the disability legislation.

There's also a thing called, "One fails, all fail," visa health criteria. So if one person fails a health test, the rest of the family are basically considered ineligible for a visa. But there are cases where health waivers can be granted, but this is dependent on the visa class and on the grounds of compassionate and compelling circumstances. The UN committee on the rights of persons with disabilities criticised Australia's compliance with the convention on the rights of persons with disabilities.

So for those who don't know, the UN committee on the rights of persons with disabilities is an independent body of experts, who basically observed the countries signed up to the convention on the rights of persons with disabilities. So the states who are signed up (basically who are signatures to the convention), they submit regular reports about how they're implementing the right set out in the convention. And then the committee makes recommendations based on those reports.

So some highlights from the committee's recommendations include removing the 10 year qualifying period for migrants to access the age support pension and disability support pension. So that basically means that you'd have to be a resident 10 years plus in order to be able to receive disability payments supports.

And finally that Australia should stop the transfers of refugees and asylum seekers, especially those with a disability from being sent to offshore as well as regional processing centers. So that's wild. That is happening, and unless you've experienced, or you have family who've experienced that, or you work in the department of immigration not many of us are aware of this.

And finally, so I'm just going to touch on one other thing quickly. So it's called the practice of gatekeeping schools. So what it is, is basically schools excluding children with disabilities from enrolling, or limiting their access to activities.

So the way it works, and this is taken directly from a paper. So one way it works is by refusing, or discouraging enrollments. It's offering students part-time enrollment. It's also encouraging, it’s also when students are encouraged to enroll, or transfer to a segregated setting.

Gate keeping does breach the Disability Discrimination Act and all the other instruments. But it still happens, because it's done very informally. The article also points to a Children and Young People with Disability Australia survey, and some highlights from that survey include that 30.9% of young people who were surveyed experienced restraint, or seclusion in the past year, and that 40% of students with a disability were excluded from events or activities in school, in the past year.

So there is help. Parents can, there's a work, sorry, fact sheets that parents can access, and one of them is the Disability Standards for Education. There's also a guide called “All Means All the Australian Alliance for Inclusive Education”. So that's also another option. But yeah, it's not looking too good.

LEILANI: Thank you for reading that. That's really interesting. Should I go next?

PAULINE: Yeah. Sure.

LEILANI: So I guess I didn't have any one particular story today. I was sort of looking at the murder of disabled people not being recognized as such. And how intimate partner violence plays into that, carer violence plays into that. So Naomi Chainey wrote an article in the Sydney Morning Herald in January of this year literally titled, "Why is the murder of disabled people acceptable?"

It is a really common thing when disabled people are murdered by their carers, or family members, or their partners that a lot of the media surrounding it will favor the murderer. Like for example, there was the Margaret River case, which... did that happen this year? My sense of time. The grandfather that had like seven autistic grandchildren, he shot and killed all of them are, or they died in their bed.

Maybe he didn't shoot them, but all of the media surrounding that was really, putting the grandfather in a position of, "Oh, well, it was just so much stress for him to have to go through." And that is just like such a consistent trope that comes up over and over again, the devaluing of disabled people's lives and the victim blaming.

So I guess having said all of that, I wanted to read out some statistics about intimate partner violence. And also just the different kinds of violence disabled children face. Just to highlight that, disability is a feminist issue. It's a children's rights issue. It's a race issue. It's a class issue. It's all of that. So I just have some statistics from the Australian Bureau of Statistics and different reviews.

So the latest review into children with disabilities, and the statistics of violence against them. Disabled children are 3.7 more times more likely than non-disabled children to be victims of any sort of crime.

3.6 times more likely to be victims of physical violence, and 2.9 times more likely to be victims of sexual violence. 32% of women with disability have experienced emotional abuse from a current or previous partner, compared with 19% of women that don't have disabilities.

Disabled people in general, are three times as likely to die prematurely from causes that could have been prevented. So that's like a neglect issue obviously. It comes back to the carers again, and the medical professionals, and ableism in the medical industry.

Women with disability, or a long term health condition are more likely to have experienced violence in the preceding 12 months than women without disability. 90% of women with disabilities have been sexually assaulted.

It's really alarming, the statistics against disabled people when it comes to violence and the awareness around it. I think people aren't aware of just how out of balance the power dynamics can get. And I think when you live in such an ignorant and like ableist society, it's like this knee jerk reaction for people to sympathize with murderers, because we already live in a system that's set up to sympathize with able bodied people, and to view disabled people as a burden that we should get rid of.

It is scary how we're always like a hair away from normalizing murder against disabled people. Let's stop having those media stories in 2020 perhaps.

PAULINE: Yeah. That's really, really alarming.

AYAN: Far out.

LEILANI: It's horrible.

Pauline Vetuna: It kind of reminds me, I'll get to my story in a minute, but it kind of reminds you of what Shakira was saying earlier. Shakira was mentioning the euthanasia issue, and she mentioned the actor-

LEILANI: Yeah. It ties into that. It ties into that.

PAULINE: Yeah. Absolutely. And then after that she mentioned... I can't remember the actors name, but they're on a show called Silent Witness, and they're actually also a comedian and a disability activists, the British. I'm blanking on the name. They're incredible.

But if you go on YouTube, and search for testimony given in regards to... Well before the parliamentary inquiry into whether euthanasia should be introduced you will find a clip of Shakira giving testimony, and you will also find a video of that actor giving testimony.

And it's really alarming the stories that they tell about disabled people who severely obviously physically disabled people going into hospital, and knowing that they might become unconscious at some point, and making sure that the family members post photos of their life around them, because of a fear that if they are unconscious and unable to advocate for themselves and say, "I'm here, I'm alive. People love me."

LEILANI: People care about me.

PAULINE: Nursing staff, medical staff won't know that, and will unconsciously-

LEILANI: Treat them worse.

PAULINE: -- treat them in a way as if they aren't essentially human, and loved, and a part of society. That's an actual fear.

LEILANI: I've heard of that. I've read that it's like an actual safety issue. If you don't have family members that visit you at hospital, then it means, like you can really be subconsciously treated a lot worse, because the nurses and everything will just say, "Well, no one cares about you. So why should I." It's like an actual safety thing.

PAULINE: Isn't it?

LEILANI: That's so scary.

PAULINE: Yeah. So I do recommend actually going on YouTube, and having a look at those clips, because it's really intense, the level of ableism that exists. Unless you listen to disabled people-

LEILANI: You won't know.

PAULINE: ...you won't know that. Yeah, and it's too easy to ignore us basically. That's a good segue way for me talking about the news story that I chose to talk about. It's an ongoing story. If you google “prison”. If you google three words “Prison, Indigenous, Disability” you will find stories going back several years around the maltreatment, or death of Indigenous people with disabilities in custody.

I chose to focus on one article that captured my attention and a lot of other people's attention back in June this year. The article was published on NITV, and the headline was, “Calls to stop criminalizing disability, after mentally ill Indigenous boy left naked in watch house”.

And so there was a big hubbub this year about some information that came out about the Queensland watch house, and who was being actually held there.

And it's an adult watch house, but a lot of children were being held there. I wrote down the exact number, but it was something like - I believe it was - oh, here it is. 3000 children detained in Queensland Police watch houses last year were Indigenous.

LEILANI: Wow.

PAULINE: That was discovered with data released under the freedom of information laws, and the Queensland government has been under pressure to end the practice of keeping children in police custody for extended periods. And that has been happening because of overcrowding in the state's youth detention system.

Something else that's not really understood is that a lot of the kids in youth detention are disabled, Indigenous and non Indigenous. We could spend an hour talking about why do we have youth prisons to begin with.

But I think it's important for people to be mindful that most of the kids in there have cognitive disabilities, psycho-social disabilities. They've been labeled bad kids when they possibly have behavioral issues that are related to disability, but it hasn't been diagnosed or treated properly, because we have an education system that doesn't accommodate neuro diversity and all kinds of diversity in terms of the way that people process information and respond to stimulus.

So back to that headline. Shocking headline. “Calls to stop criminalizing disability, after mentally ill Indigenous boy left naked in watch house”. Yeah, he was stripped naked and held in an adult watch house in Queensland. And it's obviously symptomatic of a broader problem. Disability advocates said this at the time, abolitionists, Indigenous activists obviously say this all the time, because it is the truth.

Damian Griffis, who is the CEO of the First Peoples’ Disability Network said that the number of disabled Indigenous youth in prison is on the rise. He said at the time, "We're seeing an increasing criminalization of disability. We're getting reports of these situations happening all around the country, where young Aboriginal people with various impairments and disabilities are ending up in prison. They shouldn't be there at all. This is a growing problem, and one that all Australians should be deeply distressed by. It's a disgraceful violation of human rights."

Excuse me. So people with disabilities represent 18% of the Australian population, but almost half of the prison population. I'll repeat that. People with disabilities represent 18% of the Australian population, but almost half of the prison population, almost one in three prisoners are Aboriginal and Torres Strait Islander, with Indigenous people with disabilities even more likely to end up behind bars according to Human Rights Watch.

So obviously there's a massive problem there. Back in June at the time there was also calls for the Disability Royal Commission to look into this specific issue into Indigenous prisoners. I don't know. People are funny about prisoner rights in general, because I guess we live in a society that is geared towards criminal justice solutions, incarceral solutions, so you're automatically...

We automatically cast aspersions on, and have suspicion for people who are incarcerated. But that doesn't take into account the fact that a lot of people are in there because of colonisation, because of a whole range of structural issues and oppressions that impact the way people that treated in society, which means that they basically funneled into the prison industrial complex.

So yeah, there are calls for the Disability Royal Commission to look into Indigenous prisons, as well as people who are... As well as other disabled people.

I found another article too that was published a month later, and it was published in The Guardian, and the headline was, "Two thirds of children held in Queensland watch houses in 2018 were Indigenous." I also found some statistics from the... I think it's from the First Peoples Disability Network..

So basically Indigenous Australians are 2.1 times more likely to be living with disability than other Australians, and five times more likely to experience mental illness than other Australians. So when you take all of these statistics into account, and when you see these stories, you have to be mindful of the fact that this is happening because of racism and ableism at the same time.

AYAN: It's like the worst... It's like all the ingredients coming together to create just a really... Yeah. Intense-

LEILANI: Evil world.

AYAN: Evil world. Evil storm. Right. Right. Thank you so much all of you for that. We'll play some CSAs, and return shortly.

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[music plays]

ANNOUNCER: The city of Stonnington presents Christmas at Central Park in Malvern East. Gather the family, pack a picnic and prepare for festive fun at Central Parks Christmas concert. Enjoy performances by pop rock star, Ella Hooper, the Stonnington City Brass Band, and more special guests. Followed by a spectacular fireworks display. Christmas at central park in Malvern East Sunday, 8th of December, 7:30 PM. Visit the city of Stonnington website for details, a 3CR supporter.

PAULINE: That is all we have time for. Please stay tuned to Power From the Margins broadcast. The next show on the grid is Disabled Parent, Disabled Child, and the NDIS.