7. F\*\*\* WORK

**Voiceover**

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**Pauline**

I'm Pauline Vetuna and the Disability Day worker for 3CR. And I'm joining you today from the lands of the Boonwurrung people of the Kulin nation. I'm really grateful to be able to live and learn on this land and I pay respect from myself and my ancestors to Kulin nation ancestors and elders, past and present. As well as any Aboriginal and Torres Strait Islander peoples who are tuning in today. You're listening to F\*\*\* Work, a special show for 3CR's Disability Day Rest Is Survival broadcast. My co-conspirator for this show is my incredible friend, and at this point, a veteran of the Disability Day broadcast, Leilani.

**Leilani/Liv**

Hi, thank you so much, Pauline. Yes, I'm Leilani. I love to be referred to as your co-conspirator. That's so good. Yeah. So happy to be back again. This is such a special day, and I look forward to it every year, just so replenishing and healing. And, yeah, thank you so much, Pauline, for everything you do every year for this incredible show. Someone said to me recently, I don't remember who, I'd just met them and was telling them about Disability Day and they said "I honestly think that that (Disability Day) is the best show on 3CR every year. And I was like, "I agree. That's so cool".

**Pauline**

Oh my God, that's one hell of a compliment.

**Leilani/Liv**

Yeah.

**Pauline**

That's a credit to everyone who is on air. It's such an incredible honour to be able to put these voices to air and force you all to listen to this for one whole day, for 12 hours. So in this program, we are going to talk a lot more about the 3CR Disability Day theme, which as I said, is Rest Is Survival and go into some of the ideas around the Left's preoccupation with labour and work and the impact of this on disabled people who cannot work.

**Pauline**

But first, we thought we'd address something that happened recently that has had and will continue to have a negative impact on disabled people who rely on the platform for all kinds of reasons that may not be applicable to non-disabled users, who have the option of moving to a different platform, or just ceasing to be online altogether. And I'm of course talking about Elon Musk's takeover of Twitter, and the destruction that is ensuing after that decision, which has been a long time coming. I mean, we all knew it was coming, but the effects of it have really been seen in the last month.

**Pauline**

So we know that Twitter employees were tweeting about the layoffs at Twitter under, who I refer to as the billionaire gambler, Elon Musk, and they included the entire accessibility engineering team. This was the team that helped make the website more usable for people with disabilities. So sensory challenges, mobility issues and visual or auditory impairment. The team worked to make the Twitter site compatible with screen readers, and provide ALT text and auto-caption support for video and voice tweets.

**Pauline**

On November 18, The Washington Post published an article about how both this and the dismantling of the infrastructure needed to moderate hate speech and abuse we're making Twitter unusable and disrupted a literal lifeline for so many chronically ill and disabled people. In this part in the article that I'll read out, it said; "Twitter has long been uniquely suited for people with disabilities in a way that can't be easily replicated elsewhere.

Because it's primarily focused on the written word. It's easy to use for blind people, deaf people, and those who struggle with speech or fine motor control issues. Compared with social media sites like Tiktok and Instagram, which emphasise visuals and audio. Twitter also has broad reach. Platforms like Reddit and Mastadon group people into specific community spaces or servers, making it harder for posts to gain the attention of the general public. And many people with disabilities use Twitter to organise, fundraise, and run businesses".

**Pauline**

And also to that point, the article talk to someone named Abi Oyewole, living in so called Canada who has multiple disabilities, and to use Twitter to earn an income from her online store. So it was the platform she had the most success on, because she amassed heaps of followers. She sells items for disabled people. And she made the point that "this is the only way a lot of disabled people in isolation can actually make money.

When the workforce isn't accessible, and there are multiple barriers to disabled people, especially those who are multipliy marginalised, to being employed. For this infrastructure that enabled so much self employment to be dismantled so quickly, is having and will continue to have a big and bad impact".

**Pauline**

And then there's the essential fundraising that happens every single day on the platform. In all time zones, I mean, extremely marginalised people, fundraising for the most basic life necessities, life saving surgery, medical costs, accessible housing, mobility aids, funeral costs, just about everything that you can think of every life challenge.

Disabled people on the extreme margins are forced everyday to seek help in this way, because they are isolated, or they're within really poor communities, or just completely unsupported by the communities that they are supposed to be a part of.

**Pauline**

And the article actually talks to someone named Victor Manuel, who's a 24 year old, who has used Twitter for online fundraising, to help pay for his housing, his medication and healthcare. And he has multiple disabilities and is immunocompromised, but temporarily lost his family support when he came out as transgender. And that really speaks to the fact that if you're living at intersections, it's so much harder for you to get support. Sometimes it's not a given that you will be held by your families and communities and a lot of people who are living really isolated lives, a lot of disabled people, have to turn to online fundraising as much as it's poo pooed by even leftists, and people on the left and socialists, it's absolutely essential. So whether you want to call it mutual aid or not, we don't really care. It's essential, and it pays for people to survive ongoing, especially in a pandemic.

**Leilani/Liv**

Yeah, absolutely. Yeah. I'm already emotional, like just having, yeah, having you say all of that. Twitter has been an absolute lifeline for me, and for a lot of disabled and chronically ill people. People that experience mental illness, it's how we find, how a lot of us have found community or discovered Disability Justice, and helped us connect to other people, other disabled people.

And find that support that you can't, we can't access easily offline. And it is so distressing to even think that this platform could be taken away from us. It's so important to, like you said people at the extreme margins, not just the disabled community, but people experiencing, like, refugees in detention, use it to be able to communicate with the outside world. To keep us updated on what's going on.

**Leilani/Liv**

It's really important to us, and to a lot of people. For me, as well, and for a lot of us. It is a really accessible social media platform. I find Instagram and Tiktok very overwhelming. But what I love about Twitter is that it is text-based. So it's not just this onslaught of images.

It's a lot more accessible for people that struggle with cognitive dysfunction, brain fog, attention issues, just in the way that it presents information in the short form, you know, 160 characters for a tweet. And even if people are sharing longer threads, it's still really nice to have it broken up into those 160 character tweets, because you can take one tweet at a time.

**Leilani/Liv**

I really struggle with reading long things. And it's difficult when you care about a lot of stuff. And you really want to do the readings and you want to engage with with important literature. Twitter has really, really, really helped me to still be able to take in a lot of ideas and learn about, just educate myself on different people's experiences. And I just, I will be so heartbroken if this is taken away from us. And it's also super important for, I think it's the most important social media platform, for staying up to date on historical events that are occurring in real time as they develop. Uprisings, wars, important court rulings, elections.

**Leilani/Liv**

You know, it was so important during the uprisings and the protests that were occurring in 2020. Because of the murder of George Floyd. To know what was going on, to know what the police were doing. To know how communities were reacting and what local politicians and councils, it was so important to be holding them accountable in real time and to get actual grassroots reporting and news. I can't imagine where we will get that information from in the future if Twitter goes down.

**Leilani/Liv**

Because I think what you find when you are a Twitter user the way we are, is that you have to take that information to Instagram because they don't know. They don't know what's going on, until it's put into an infographic for them weeks later. They are just not in touch with things the way that Twitter users are. We get the information first. We get it live. And we then have to take it, I try to take it all the time to Instagram. So I'm like "You guys, this is going on".

Yeah, people that don't use Twitter, they don't have the same awareness of all the things that are happening in the world. And it's really scary to think of that access being taken away, because it is a huge platform for oppressed people.

**Pauline**

Yeah, in general. Yeah. Absolutely. I mean, we probably won't get into the reasons why it's been taken away. There's a lot of discussion actually on Twitter, at the moment about the purging of so-called Antifa accounts and things like that. And they're talking about Antifa as if it's an organisation and not just shorthand for 'anti fascists'. But anyway, you touched on the fact that it's so essential for marginalised people to just be able to have a voice there.

**Pauline**

That kind of reminds me of some of the disability hashtags we've known and loved over the years that have been started there. For people who don't use Twitter, there's a function called a hashtag, that allows people to find all tweets related to a particular topic in one location. And when there's lots of people using our hashtag, it becomes a trending topic.

And even more people see it and we're talking like thousands more. Thousands more people will see that topic. And so, almost global. Well, actually global. Actually, genuinely global conversations about disability have been able to be had on that platform that I mentioned wouldn't have occurred anywhere else.

**Pauline**

There's just no other place that those conversations would have had that reach and those hashtags have also allowed disabled people to find each other, chronically ill people to find each other. There's a hashtag called #NEISvoid, which a lot of chronically ill people use. And if you go there and look at it now, because it is still active, there are still users on Twitter, but a lot of people are moving away and feeling uncertain about when the infrastructure of Twitter will just collapse. So a lot of users have have left, but there are still disabled people using it.

**Pauline**

And #NEISvoid, if you go and look at that hashtag, you will always find people consoling each other, offering each other advice about medications, about how to cope with pain, just encouraging words. You just see such a warm and loving community around these hashtags. You wouldn't understand if you're someone who just poopoo's social media as like, not real. It is real, it is very real. There's real people behind those screens and behind those names. And they're being a lifeline to each other on that platform.

**Pauline**

And there's another hashtag that I'll discuss called #disabilitysowhite. And this one was meaningful to me because it looked at a particular problem within disability advocacy, which is the whiteness of the space. And that is true across continents in the western world. The hashtag was started in 2016 by Vilissa Thompson, who's an African American advocate. And she started it to facilitate this discussion on the erasure of Black people and people of colour with disabilities and also to challenge the whiteness of disability representation.

**Pauline**

I'm personally less concerned about representation than the material and structural oppression of multiple marginalised people. But it was actually in the context of this hashtag trending years ago, that is to say, it got a lot of attention, because a lot of people were using it and so even more people saw it and then more people started using it and adding to it and then I saw it.

And it was through that momentum that I was able to start seeing more tweets by proponents of disability justice, which is the framework that I am interested in and committed to developing and adapting in this location.

**Pauline**

And what the 3CR Disability Day broadcast has centered since 2019, which looks to the liberation of all people, including multiple marginalised disabled people. Beyond the capitalist nation state and systems of oppression that stem from that.

So yeah, it's been such a good learning tool, and I so resonated with what you said Leilani about how it's been really accessible as someone outside of the academy, and outside of spaces where these kinds of highly intellectual, theoretical conversations are taking place. What I see in real time is real, multiple marginalised people theorising about their own experiences, and theorising about it in really direct language. Succinct language. Not necessarily academic language.

**Pauline**

But also seeing people who do have academic training, sharing ideas in sort of bite sizable, digestible ways, Probably similar to you, I joined Twitter when I was really unwell, I was very traumatised and the effect on trauma on my brain, was to slow everything down and to make it really difficult to concentrate. Which is why I think I took to Twitter so quickly, because it allows you to jump around and disconnect thoughts. Which is what the inside of my brain looks like now.

**Pauline**

So it was really helpful to be able to get access to theory in an accessible form, that is theory written by academics. But also theory that is being lived and embodied, and thought through now by living breathing people from the margins. And I love that I'm able to log into Twitter and see that and read that, and also share my thoughts. I don't do it as much now, I haven't really since the pandemic started, tweeted myself a lot at all. But prior to that I was tweeting regularly and interacting with other people's tweets regularly.

**Pauline**

And it was so helpful for me to understand that the way that I was thinking about the world, I wasn't alone in that and that there were so many other multiply marginalised disabled people who were seeing what I was saying, who were having to negotiate systems in the same way that I was, and trying to figure things out. Figure out how do we survive this? How do we get through this? All that sort of stuff out. Which is basically what theory is, it's figuring shit out. Figuring out how to do things, how to how to survive within the realities that we find ourselves in.

**Leilani/Liv**

Yeah, absolutely. I just want to say yeah, the #disabilitysowhite hashtag meant a lot to me to. I really did feel alienated from the whiteness of disability discourse a lot of the time and the space that was being taken up, and that hashtag really helped me reconnect with myself as a disabled person. And made me, yeah... it just made me feel okay about being frustrated with that.

And just made me realise, yeah, I wasn't wrong in feeling like that is a problem. It still is a problem. And it's so incredible how many amazing disabled thinkers of colour I found through that hashtag, how staunch they are. It was such an important hashtag, it still is. I think it helped a lot of disabled Black people and people of colour, find each other and start really important conversations about whiteness, and about our own experiences and how they differ from those of white people with disabilities. We wanted to talk a little bit about things we loved about Twitter. So pretty much, we love Black Twitter, Black disabled Twitter.

**Pauline**

I'd like to say shout out to Blackfella Twitter as well.

**Leilani/Liv**

Blackfella twitter goes so hard. Yeah, the jokes and the memes that you don't get anywhere else. What I was saying before about how you get news in real time, a lot sooner than everyone else. You also get jokes and memes before anyone else.

A lot of memes and really, really funny jokes are born on Twitter. And there's such a delayed time period in which they make their way to other platforms. And I can't count how many times friends of mine that are just on Instagram will send me a meme. And it's like "I saw that a month ago babe" (Pauline and Leilani laughing). It's just more in touch with... the heartbeat of the world.

**Pauline**

It's fast, yeah.

**Leilani/Liv**

It's quick, and it's really in touch with everything. Yeah. So we also wanted to reflect a little bit about moments we loved on Twitter. There's been so many and we were meant to think of more, we didn't, but we've got a few here.

**Pauline**

The few that we have I think are really recent like from this year.

**Leilani/Liv**

Yeah. So Pauline, you were saying you loved the slap?

**Pauline**

Yeah. So I have to explain why. I didn't love the slap, the action itself (Pauline and Leilani laughing) I'm actually neutral. I have no opinion on whether that was right or wrong.

**Leilani/Liv**

I'm also neutral on that.

**Pauline**

But what we're talking about is, of course, Will Smith at the Oscars this year? I can't believe it was this year. Oh, my God.

**Leilani/Liv**

Oh, my goodness.

**Pauline**

Slapping, Chris Rock? At the Oscars. It was, I mean, there were many reasons for why that happened, they were saying it was because of a joke. That was an ableist joke. I agree that it was ableist. And I won't get into why, there's plenty of discourse online that you can look up as to why. But I think one of the reasons, it's so strange... okay this is a weird moment that I'm going to admit to, but I had a weird premonition, that this was going to happen (both laughing).

**Pauline**

And I was like, why am I having this weird... what is what is the relevance of this, to anything? And then disability trended for a week! I was like "that's why I felt that coming" (chuckling). It was a really interesting time. I followed the discourse that happened, a lot of it was jokes. I mean, Twitter had a field day with that. There were a lot of people who took it very seriously. And they were like "This is terrible. It's a terrible violent act".

**Pauline**

There were many more people, and I would say the majority of people, just thought it was a funny event that happened. Who were very detached from it, and just saw it as entertainment. But I was following a lot of the American disability advocates and particularly Black disability advocates, Black women disability advocates, who were using the moment to discuss deeper issues around the vilification of disabled people, and also other things that were happening at the time, the relation to COVID.

And I just thought it was beautiful, how that moment - this totally random, weird celebrity event sparked this discourse. And a lot of people think that's silly,and it is, let's be real (chuckling). It is. But I loved that aspect of Twitter as well, like something totally random could happen. And then people would use that as a way to get into talking about real stuff. And I enjoy that. I actually enjoy that.

I didn't think it was too earnest or like ruining the fun. I just thought, the chaos of it all. I really enjoyed the fact that there were jokes about it. Also people taking it really seriously as an act of violence. And then other people using it as a way to discuss issues related to, in this case and disability and the vilification and bullying of disabled people. So, yeah, I enjoy that moment. So thank you, Will Smith for taking one for the team.

**Leilani/Liv**

Yeah, thank you Will, that was truly a moment to be online and to be on Twitter. Yeah, that was good times. And yeah, I loved all the jokes. And I loved that we got to talk about ableism, like, outside of just us. That was really good.

And it was really funny seeing some of the overreactions from majority non-Black people. I think there was this big white Hollywood producer who tweeted like, "he could have died, he could have killed him" and it was just like, "whoa... just relax" (laughing).

It was just a little slap. But yeah, that was funny. And I enjoyed it. All aspects of that. I love being on Twitter in those moments where everyone's reacting and you do feel this sense of like, connectedness. This camaraderie and that you don't always get on Twitter because even though you'll always find people that, you can always find a community on there.

**Leilani/Liv**

You can also always find nazis (laughing), and people that think you should die. So yeah, when big moments like that happen. It's really great to feel that camaraderie. Like we're all laughing together at this silly thing. Another big moment we loved was the queen dying. That was... what a time.

**Pauline**

What a time.

**Leilani/Liv**

I think that was absolutely my favourite time on Twitter ever. Yeah, I miss it. I remember like a week later I was like "I miss when the Queen died". Yeah, the jokes were unbelievable. The celebrations. Irish Twitter went hard. They were absolutely going off. Yeah, I think like two thirds of the world were celebrating. All the, you know.

**Pauline**

All the colonised nations.

**Leilani/Liv**

All of the colonised nations, you know that were "imperialised" by Britain, it was a good time. It was a good moment. It was important. We needed it. We needed a symbolic win.

**Pauline**

And the release of that.

**Leilani/Liv**

Yeah. And it was really funny, because all those people, like there are those people that are really obsessed with the royal family. Like really, really deeply obsessed. You know, they come out of the woodwork. And it was just funny to see them (chuckling). Yeah, take me back. Take me back, honestly.

And it was great, because the jokes had started, like a year prior. When she sort of disappeared from the public. And Twitter was like, counting down the days. We were already, you know, we were ready to go, we were prepared. So when it finally happened, it was like "Oh, my God, we weren't wrong". So yeah.

**Pauline**

Yeah, and you just touched on something that I wanted to end this particular topic on, which was... So we know that there's all this controversy around it, journalists embedding tweets and articles, or quoting them in articles, particularly without consent, and that's a huge issue. But I think we are also understanding now the need to archive things like tweets. Because it isn't a given that they'll last forever. And when you have a platform like that, that is documenting so much history in real time, if that goes away, so there's all that history.

**Pauline**

So that history, and it's a real history, like you said. So many political moments have been captured, and broadcast on Twitter first. So if that goes away, we don't have a record of that. Technologys are changing so quickly, that we need to find ways to archive all of this stuff.

I mean, if we're archiving everything else, and anyone who's working in knowledge production in the academy, is always thinking about that. About how knowledge is preserved and what knowledge is prioritised, I think there needs to be some serious thought of how things like community radio are archived and also Twitter. At this particular moment in time, it's very important to start thinking about how online communities archive the work that they do online, which is real work with organising.

**Leilani/Liv**

Absolutely.Yeah, I agree. If I could just say one last thing. I just want to give a quick shout out to Palestinian Twitter. That's a really good example of getting the news from real Palestinians in real time. Because so much of the media sides with Israel and misrepresents what's going on. And I really do worry, because it's ongoing, the violence that Palestinian people experience.

It's part of history. What's going to happen, when these big events happen, and continue to happen, and we don't have a record of it anymore? It's so important that we figure out a way to preserve the record from marginalised people and people that are resisting occupation.

Especially when so much of the mainstream media is so passive in the face of it, and not brave enough to report what Palestinian people are experiencing. So shout outs to them. And we've got to do something about archiving, keeping records and making sure we have access to the information.

**Pauline**

Yeah, totally. Well on that note I think we'll move to our next topic, which is actually the name of the show today, which is F\*\*\* Work. So just thinking about the theme of Rest is Survival and what inspired it. I personally had to rest all year for health reasons.

So my body has been struggling since the pandemic began, for a number of reasons, but I think a lot of it was stress induced, honestly. And at the beginning of this year, my body really forced me to rest. So I had to rest and completely focus on my body on a day to day basis and rest a lot. And I'm very mindful of the fact that I was able to take that rest because I have stable housing. And because I had access to a welfare payment.

**Pauline**

And yeah, during that time I had access to welfare. So even though I was unable to access the full medical care that I needed, and that I still need, I was able to rest and with safe housing, I was able to just be proactive about taking care of myself. And I'm not someone who requires care.

So I was able to just basically exist at home like any sick person would when they're recuperating. And at the same time, I witnessed so many disabled friends and chosen family are absolutely breaking and buckling and, in some cases dying under the weight of having to exist as multiply marginalised disabled people under colonial capitalism in the colony.

**Pauline**

And they were doing unpaid care work to support even more disabled people, people who are even more disabled than they are, and even poorer than they are. And that's essentially what the nation state forces, extremely marginalised people to do.

Because there is no state support for us. Communities are essentially left to themselves to organise around this stuff and take care of each other. And that's exactly what's happened. It's not reported in the news. But that is what has been happening before the pandemic, and in even more so now. And people are burnt out, completely burnt out.

**Pauline**

So I'm very mindful of the fact that it was a privilege, even though technically I am living on the poverty line, I have the privilege of being able to rest and it shouldn't be a privilege, it should be right, which we'll get into later. But for some years now, I have also witnessed discussions about rest led by non-disabled people that completely exclude disabled realities, and the necessity of radical change to the economic system, in this society, through abolition of capitalism, and a total transformation in the ways we share resources.

**Pauline**

That's not discussed in, I find, and witness in discussions about rest and the political importance of rest. When it's led by non-disabled people. And that's really frustrating to be honest, to witness that. And that erasure, because it just doesn't make any sense. So the theme to me, speaks to the idea that 1) Rest is essential to human survival.

That was the first thing I was thinking of when conceptualising the theme for this year. Number 2), rest is something that should be something we are entitled to. Something central to our communal lives, because it's essential to the health of relationships. And to the creative process. We cannot do anything without resting first, and our relationships suffer. They suffer tremendously when we don't have access to rest.

**Pauline**

There was one quote that really stood out and it said, "The fetishisation of the abled worker renders invisible other members of the working class. Sick and disabled people, and people who've aged out of the workforce. It even renders invisible, the white male industrial worker, as soon as an accident or illness, anything from a job injury to depression to COVID-19, takes him out of the factory and into the hospital, the rehab facility, the private home, or the shelter system".

**Pauline**

So to not prioritise that as like essential, central to our communities and how we organise makes no sense. Because communities are essentially relationships. That's all they are. Just interconnected relationships with each other. And number 3), poor multiply marginalised disabled people are denied access to rest, and therefore, to survival.

Which I mentioned at the top of this topic. So, a couple of friends of mine, I think, maybe two months ago, they shared this article that I just wanted to read from now. And the title of the article is called "Why has the left deprioritised COVID?". It's by Raia Small. And it was published in September this year.

**Pauline**

And that really stood out to me because, well because of all the things I mentioned at the top, but also, I do think that marxists, socialists, unionists, labour rights organisers, need to reframe how we think about work itself. And the deification of work is deeply flawed. I think as humans we have intrinsic value outside of our ability to perform labour, to perform work.

And I do understand that disability rights activists continue to advocate for our right to work and to be paid for that work, and that is absolutely essential. Intellectually disabled people are working in heinous conditions, they're not being paid at all. Sometimes they're being underpaid. They're being overworked, they're being horribly exploited, horribly exploited. So that's absolutely essential and ongoing advocacy.

**Pauline**

And, of course during the pandemic, there's been disability rights activists talking about the expansion and continuation of working from home and the removal of other barriers from workplaces. But we could update that conversation and say, well, a lot of those measures have been revoked. So that is something that still needs to be advocated for, because people didn't get it, despite saying that they got it, in the first year of the pandemic.

A lot of measures that made it accessible for chronically ill people to continue to work in and participate in the workforce from home have been removed, and they've had to fight for that. Which is incomprehensible to me. But setting that aside, what I would like to see is us asking for our right to rest and organising our relations around that fundamental principle. Yeah, I wanted to know your thoughts on that.

**Leilani/Liv**

Yeah. When we were talking about this, what we're doing now, we were planning for it. When you spoke about how a lot of disability rights activists, advocate for our right to work, you said, I want the right to rest. And that's the whole point of the whole theme of the Disability Day broadcast this year.

And it's so fundamental, to the world right now. To all of us. And working cannot be and is not a priority for many disabled people, many sick people. I've been really unwell for the whole of my adulthood, I've had to prioritise myself and taking care of myself and trying to heal from a lot of the complex trauma, that is the cause of me being really unwell.

**Leilani/Liv**

And it just can't be the focus for a lot of people's lives. And it shouldn't be the expectation either. We talked about as well. You know, I'm Polynesian and Pauline is Melanesian, as Islander people, the concept of work, in the way that we experience it under capitalism does not speak to us. It doesn't speak to our spirits. It never ever has. I've never understood it.

It's not our culture, too. It's not part of how we live, how we lived. Work itself is not inherently meaningful, especially a lot of the work that we're forced to do under capitalism. Which is just busy work, which is just creating a lot of waste, and exhausting people and making people sick.

**Leilani/Liv**

And making people stressed. I really feel that in my soul, in my spirit, in my bones, in my body. I can't do work that isn't meaningful to me. My body won't let me, my spirit won't let me. It's not something that I'm able to do. And I've never, I've always been confused (chuckling).

As a child growing up. I've just, why can't I do this? Why is it so easy for a lot of people to fit into this system? And I think it's just the last few years, I came to understand, I think it really is because, not just because I'm chronically ill, not just because I have a lot of complex trauma that makes it unbearable, intolerable to work in certain environments. And for that many hours. It's because, you know, as Indigenous people, that's not part of how I want to live, that's not how our ancestors lived. That's just not it for a lot of us.

**Pauline**

Yeah, absolutely. And I think for the first I mean, I was indoctrinated, like a lot of people into thinking work ethic. But as I think the more disabled I became, the more I tortured myself with basically those mental memes about work. Until I reached a point where I just couldn't do it anymore. My brain was too broken by accumulated trauma.

My body was too broken by illness, medical negligence. All of the things that form the disabilities that I live with. So you just reach a certain point where unless you learn to locate your value as a human somewhere else, other than what you're able to produce, you will die.

**Pauline**

I got into such a bad headspace in my twenties whilst struggling to work a nine to five job. Absolutely disintegrating in all respects. Physically, emotionally, psychologically. And that was just from the work itself. And the the commuting time and all of the things that my body was just not built for any of that. And of course, having to travel long distances for accessible work. The irony of that like. Having to go to the one accessible workplace that I could work at, but having to commute for two hours to get there. So that's four hours every day that I'm losing.

And while I slowly die, under fluorescent lights and public transport. It's just so violent to our bodies. It's just not the way that we're supposed to live and that we can live. And again, I say that as someone who was able to work, just barely able to work, a nine to five for a number of years for my twenties. And then more trauma happened, and then I lost the capacity to do even that.

**Pauline**

So I've been disabled for most of my life, this is happening to people all the time. All the time. Formally abled people losing their capacity to work very suddenly. And for those people, if the reason that they are disabled is not a motor vehicle accident or something like that. There is no support for them, the NDIS is increasingly hard to access. What do you do? Is the labour movement going to advocate for you? Are leftists going to advocate for you? What we're finding now is that that's not happening. Which is why we're having this discussion.

**Pauline**

But anyway, just getting back to what you were saying about being Indigenous, and finding the system so violent to our bodies and beings and spirits. I'm thinking of the things that inspire my anti-capitalism. It's not necessarily published anti-capitalists, and theorists either in the global north or the so-called global south who inspire me.

It's actually the women in my own culture and the role we used to play in our communities. And so, for those who are unaware I don't think I said it at the beginning, but my people are the Gunantuna people who are Indigenous to a part of Papua New Guinea. And traditionally, we did two things that inform how I think about labour relations and how we need to organise our societies, or should organise societies for the health, what I call the health of the whole.

Which is the health of everyone. All right, so two things my people did traditionally that inform how I think about these things, is that we love to rest. Like it's our favorite thing to do. We were subsistence farmers traditionally.

**Pauline**

So once you have your crops sorted, you've caught your fish, you've done what you need to do in terms of food that day, you can chill for the rest of the day (giggling). And I know that was the privilege of us having populated lands that were really abundant. My island is a volcanic island. And it's very fertile, like it's Jack and the Beanstalk land.

You could throw beans out a window, and there will be a full abundant tree growing there in a couple of months. It's very fertile soil. A fertile area. That is changing because of climate change. So thank you, global north. But yeah, that was fundamental to the way that we organised our social lives, we love to rest.

**Pauline**

And the second thing is that we share and redistributed resources, so that no one and I mean, no one goes without having their basic needs met. So no one is left behind. So I think we can look at western anti-capitalist thinkers and anti-capitalist thinkers in the so called global south, and we should, particularly in the global south, but I also think we can, if you have an indigenous lineage, reclaim values embedded within our indigenous cultural lineages.

To inform what we envision next. To start thinking about what needs to be created to start shifting the economic relations of society from the grassroots upwards. I'm really interested in hearing more from disabled Indigenous peoples think about this stuff.

**Pauline**

And think specifically about how do we meet everyone's material needs? Let's start there. Because we understand we need to ground our disability politic in sovereignty. That is absolutely essential. There is no liberation for anyone without abolishing settler colonialism, and restoring what was stolen from First Peoples here. And then we also need to think about the material needs of everyone. Those two things to me are essential to developing a disability justice framework where we are in this location.

I totally see Indigenous peoples and Black peoples leading that for sure. Going into the future. And I would really encourage anyone listening if you have an Indigenous lineage, or you identify as a Black anti-capitalist, we need you to start thinking about disabled people and all of the people who cannot work as central to anticapitalist politics.

**Leilani/Liv**

Yeah, absolutely. Completely. Do you want me to share your quote? Or do you want to say it?

**Pauline**

I don't remember saying this, but go on.

**Leilani/Liv**

It's been playing in my head ever since you said it. When we were talking about this planning this conversation, Pauline said, "I want to live according to my own rhythms and not have to accept destitution as a result". I think that's so powerful. And, yeah. Like, why do we have to accept that? As Indigenous people, as disabled people, as traumatised people as, as sick people.

I agree with everything that you've shared, just now. People need to stop basing their self worth on their capacity to do work. And stop projecting that onto people that can't do that work. Like you were saying, you had to find your self worth and your value outside of your capacity to do work, otherwise, you would have died.

**Leilani/Liv**

Yeah, that I'm completely the same. I've had to develop my identity outside of being able to do work. To be able to learn to love myself and value myself outside of professional achievement, because that's what my body requires me to do. And I always try to give that people, my friends that aren't as sick as me. Because it's this capitalist lie that messes with everyone.

Even the most highly 'productive' people think that they're still not doing enough. They still feel like failures, because they're conditioned to feel that way, by capitalism. And I'm always having conversations with my friends that do have the ability to work.

**Leilani/Liv**

I always hear them down on themselves, feeling bad, that they haven't done more of the things that they wanted to achieve. That they're failures professionally, or whatever. They feel lazy, they feel whatever, whatever. I'm always trying to, like, gently hold space for their conditioning and everything. And just give them that unconditional love.

And just say, like, you are valuable. If you just laid down for like 90 years, and you didn't move, you would still deserve to live and you would still deserve love and connection. Like, intrinsically, we have value. Every single being, every single thing. Every single living thing on this earth. And that's such a simple idea. And that's what we're taught as children as well, that you are loveable just as you are.

**Leilani/Liv**

We're told that, but then the world is also telling you the exact opposite. Everyone really internalises that really, really deeply. And people do die because of it. Because they lose their ability to work. Especially we were talking about the working class white male who is rendered disposable when he becomes injured. That's like a big problem with people that have really fast paced corporate lives and, and working class people that spend their entire lives performing physical labor and everything. Once they retire, or they're not able to do that work anymore. They experience incredible depression, and they lose themselves completely because they have built their entire value and worth on that.

People shouldn't die. Because they can't work. Or because they don't know how to live. They can't see their own value outside of their ability to perform labor. That's not right. And I think people know that deep down and people have to listen to their spirit, to their hearts. You don't have to be doing stuff, doing work at all times. We're just not built for that. We have to rest and we have to build our identity and our self worth and find our value outside of our ability to perform labour and-

**Pauline**

-and make capitalists richer.

**Leilani/Liv**

Yeah, exactly. Why should we value ourselves on how money we make billionaires. That's so obvious as a capitalist brainwashing mechanism. It's basic stuff guys. The conditioning is strong. I know but like, let's move forward because it's time. It's long overdue, so that's all I wanted to say.

**Pauline**

Yeah I mean the disabling effect of work itself, and it's slow. It's slow violence against bodies. I think most people think, when they hear about work being disabling, they think of the working class person who's doing a physically intense job getting injured on the job or something like that. But all of it is disabling. All of it is disabling. Spending long hours on a factory floor is disabling. That's going to have an impact on your body over time.

It absolutely will. That's inevitable. So everything you said. The Disability Justice approach to anti-capitalism and organising around this stuff, centres not the worker at all. And that's kind of radical to say that. If labour justice is about centering the worker, Disability Justice is about centering the disabled person regardless of whether they're able to work or not, and whether they want to.

Work is not necessarily a moral good, within the framework that we're talking about. So before we jump into the next topic, I think we'll have a little music break. The track you're going to hear is by a Black neurodivergent legend Nina Simone and it is called "I wish I knew how it would feel to be free".

**Nina Simone**

I wish I could say / All the things that I should say / Say 'em loud, say 'em clear / For the whole round world to hear / I wish I could share / All the love that's in my heart / Remove all the bars That keep us apart / I wish you could know / What it means to be me / Then you'd see and agree / That every man should be free / I wish I could give / All I'm longin' to give / I wish I could live / Like I'm longing to live / I wish I could do / All the things that I can do / And though I'm way overdue I'd be startin' anew / Well, I wish I could be / Like a bird in the sky / How sweet it would be / If I found I could fly / Oh, I'd soar to the sun / And look down at the sea / Then I'd sing 'cause I'd know, yeah / And I'd sing 'cause I'd know, yeah / And I'd sing 'cause I'd know / I'd know how it feels / I'd know how it feels to be free, yeah, yeah / I'd know how it feels / Yes, I'd know I'd know how it feels, how it feels / To be free, no, no, no

**Voiceover**

3CR. Here to stay.

**Leilani/Liv**

So our next topic we titled "Pandemic Reflections, Accessible rest for collective survival". The pandemic has taught us a lot of things. I mean, it has a lot to teach us whether we want to learn from it or not. So that's what this segment of our discussion today will be about. People are really quick to keep things moving along two, nearly three years into the pandemic.

To go quote back to normal unquote. I think that rest is a huge theme of what the pandemic has to teach us. And I remember feeling so relieved when we were in lockdown for the first time. Obviously, lockdown sucked in a lot of ways, but I was just so relieved to feel the world slow down.

**Leilani/Liv**

And so many things happened because of less human activity. Waterways becoming less polluted, things like that. There were so many benefits to millions, billions of people being forced to slow down. We should still be doing that, not locking down necessarily, but living slower.

Resting more. Resting is safe. When we rest more, when we slow life down, there's lower transmission rates, less deaths, less creation of variants. But we just don't seem to want to do that, collectively. We don't seem to want to do what will make the pandemic less worse for all of us.

**Leilani/Liv**

I think that's because we're collectively in this state of really deep denial, and haven't really processed the last two, nearly three years of the pandemic. The trauma that we went through together, before we had the vaccine, and through all the lockdowns. It was really hard, it was really traumatic. And I don't think people want to face that. We're not ready to process it.

And when you don't process trauma and ongoing trauma, you stop being able to react to it. And I think that's what we're seeing now, with the casting off of any and all COVID safety precautions, and it just makes no sense. It makes no sense. We are still in a pandemic, we are. People are still dying. And it's the more vulnerable people.

**Leilani/Liv**

So why wouldn't we continue to do small things like wear masks in crowded indoor environments, on airplanes, in ubers? Why do we not want to do that for each other? We're really just playing into the hands of billionaire capitalists, when we all agree to just go back to normal and pretend that this isn't happening still. It's makes no sense.

Because we're just making the pandemic more prolonged, we're creating more variants. We're making it worse for ourselves. And I think that is really something to do with the trauma that we all experienced. And unless we rest properly, instead of rushing to go back to work and continue being productive and pretending everything's normal.

Unless we really rest and take time to deal with this historical life changing event that is still happening. We're gonna just keep making it worse for ourselves.

Making small changes to mitigate a life or death risk, why wouldn't we do that? Especially for people that are more vulnerable and more isolated? Why would we not extend that care? Just small things? You know? It really makes no sense to me.

**Pauline**

Yeah, to that point, sorry to jump in.

**Leilani/Liv**

No, please. Yeah.

**Pauline**

That's one thing that I've really struggled with, because I completely understand the impulse to want to get out of the house, and for things to, quote unquote, return to normal as soon as possible. I really understood that.

At the beginning of the year I know it was really distressing for many, many immunocompromised people to see how quickly people who don't believe in the government were very quick to listen to the government's instructions about dropping all safety measures and just jumped on that train immediately.

**Pauline**

That was, I mean, it was predictable. But I think what was deeply hurtful to a lot of immunocompromised people, was the fact that it was people who don't believe in the government immediately dropping all concern for safety measures and protection of extremely vulnerable people. Just carrying on in ways in public space.

That was as if we were not in the middle of the pandemic. And I think the thing that I struggle with in regards to processing that, it's always argued in terms of like the mental health of the people. And I understand that. It's so important to congregate with people, it's important for co-regulation, it's important to get on a dance floor and move. All of this stuff is important.

**Pauline**

However, it's not like immunocompromised people and disabled people don't have mental health challenges. I would argue that we have more because of the layers of oppression and because of the depth of marginalisation that we were dealing with, before the pandemic.

So many people got a taste of what our lived realities are during the first months of the pandemic. And those very extreme quote, unquote, safety measures, which by the way, I didn't agree with. I didn't agree with the carceral response of the state.

**Pauline**

I didn't agree with any of those measures and the way that the quote unquote public health response was handled. However, people got a taste of the isolation and confinement that so many immunocompromised people and disabled people live with all the time, all the time. Spare a thought for their mental health. Spare a thought for them.

How is it that the mental health of one population is allowed to happen at the expense of another, when all it would require was for someone to wear a mask to mitigate a life or death risk? It makes absolutely no sense. I've listened all year to the arguments defending this behaviour, at this point are thoroughly reject every single one of them.

**Pauline**

Because it just doesn't make any sense. And let's go back to the labour organising. Why are people who are labour justice activists holding spaces that do not require masks? What are you doing for the immunocompromised workers? Do they not exist anymore in the pandemic? It makes absolutely no sense.

This is what I really wanted to get at with this topic. Which is, do better. Really, really, really do better. Everything that non-disabled people have to deal with, disabled people have to deal with, and then some. To a much higher degree, I would argue, particularly if you're poor, multiply marginalised, if you're blackfella.

**Pauline**

Like the levels that you have to deal with are really extreme and I know the lockdowns were really hard. I didn't agree with them. I didn't agree with the way they were handled. I totally understand and support the need to congregate.

I'm just saying, there are ways to mitigate risk even when you congregate. And I heard from way too many people during the first months of this year, when all the people who aren't concerned about COVID, which is basically younger people who are not immunocompromised flocked to festivals, flocked to all kinds of events where people will congregating without masks, without any safety measures. And I get that. I understand the impulse.

What I don't understand is not masking, not taking RAT tests, not doing the bare minimum to protect the other people in your communities. Even in your social circles. I was hearing from disabled people who live in share houses, whose housemates were exposing them just absolutely ridiculous risks.

Bringing people home unmasked, bringing multiple people home, coming back from festivals without taking a RAT test, or going to festivals without thinking about where else they were going to stay for a period of time so that their immunocompromised housemates wouldn't die. Like it's that real. It is that real. So I think I'm at this point, I'm actually done being understanding.

And I just need people to do better, because it's utterly ridiculous. And again, I totally understand the need to congregate, I have the same need. Like so many people do. But there are so many things that don't even involve vaccination that you can do to mitigate a life or death risk for the most marginalised people in our community.

**Leilani/Liv**

Yeah, absolutely. There is a bare minimum of risk management that we can all take. There is a bare minimum of empathy that we can extend to people that are more vulnerable to COVID. And the fact that it's just socially acceptable to not do that, and not extend that empathy, is not okay.

It's so distressing to think about and to continue to see from just the general public and from loved ones and people that are just not willing to do just a really, really basic amount of risk management to protect other people.

We have to centre immunocompromised people's voices when we're dealing with the pandemic and how we approach it. Exactly what you said. Why would we trust the government as leftists? Why would we just accept that? Oh, it's suddenly okay for us to just not wear masks?

Why is it okay for workers with COVID to have to go to work with COVID now? That's ridiculous. We shouldn't be doing any of that. It makes no sense. If we all are so unhappy that COVID is with us, then why wouldn't we just make changes, continue to make small changes to make less transmissions happen? The denial just makes it worse. The apathy just makes the pandemic worse.

**Leilani/Liv**

And exactly what you were saying about, you know, we all need to be with each other. We all need to dance, we all need to connect. Mental health is really important. But yeah, everyone's mental health is important.

Everyone's right to congregate and have connection, and support and love and community is important. And the more that people refuse to make those small changes, these small acts of care, the more vulnerable people have to continue to be denied the right to congregate and see their friends. Especially immunocompromised people.

**Leilani/Liv**

Yeah, it makes me feel like we're living in Squid Game, or it feels like Russian Roulette. How people will gather in the thousands to go to a festival or whatever. And not do things like take take RATs when they get home. And just things like, something as small as like, sharing your vape with other party goers, or just like not being careful. It makes me feel really strange.

How when these large scale events, in crowded indoor areas with a lack of ventilation, could mean that people more isolated, more sick, with a lack of access to the space could die, as a result of our entitlement, people's entitlement, to just not care and just gather. And that feels really bad. That feels really bad.

**Leilani/Liv**

As the cases continue to rise, then very sick people just cannot risk spending time with loved ones. Why wouldn't we just do small things to help people not die? It makes no sense to me. And I constantly think about who has access to space. And that has always been a really contentious thing. Obviously, people with more privilege have always had more access and right to space. But now with the pandemic, with COVID, there are now even more extreme life or death stakes over people's entitlement to space and to spaces.

**Leilani/Liv**

And that it's such a minority of us that think about that. And I get it, we all have COVID fatigue. We all don't want to think about it. But the more that we do to prevent transmission, the less we'll have to continue to deal with it. Let's just do what's logical, because what's logical is also the right thing to do. Being empathetic, caring for one another, and resting, taking care of our bodies, processing what we've all been through, makes us all safer. Basic stuff, really basic stuff. And I really do feel alienated and abandoned by leftists, and by people that are supposed to care, or that either present themselves as people that care. Why does that care and the extent so far? And not all the way? Yeah.

**Pauline**

Yeah. Something I wanted to add to that is, we talked about the risk to people who are marginalised in our community. I don't know, it seems like people are forgetting how the virus operates too, because the risk isn't just for people who are free to move in the community, or even people who are at home, like housebound, disabled individuals.

The risk is also there for people in prison. Who are in confined spaces, in detention. So I know it seems very abstract. But every time we fail to take these precautions when we're moving around in the community, and I'm not thinking festivals, I'm thinking to the supermarket, to the chemists, to the post office, to the basic things that we will need to go to.

**Pauline**

If we're not taking precautions there, that increases the risk tremendously for people in prisons that you will never visit, and never know. That's how the virus got from China to a nursing home in Australia. There's so many shades of climate change debate in this, because it's because it's a quote unquote, invisible threat or invisible danger.

People put it out of mind and bury it. And forget or deliberately forget how the virus transmits and how everything we do here has an impact on people across borders. What is including the borders of a detention center, or a nursing home? Or, you know, a group home? Any of these carceral facilities?

**Pauline**

Because that's what essentially group homes are so. So I would like to issue a challenge for leftists, and for people who identify with, quote, unquote, progressive politics, although I don't like that word. But essentially, anyone who is anti-state, anyone who would like to see the settler colony go away. Getting this right is essential. What did we talk about for two years? We talked about community care. This is community care. And what I've witnessed all year is people failing miserably on the most basic elements of it.

**Pauline**

Something else I'd like to add to that too is looking at the topic Rest is Survival, immunocompromised people have not had a rest at all. And their ability to rest this year, I would argue for a lot of people, has been completely obliterated by the behaviour of people who aren't immunocompromised. And I think it's something that we all need to think about.

I don't identify as someone who's immunocompromised. I live with people who are, I am disabled and physically disabled. And I've had health issues this year. So I don't know what impact the virus will have on me, but I'm not concerned for myself. I'm concerned for all of the people who are severely immunocompromised in my life.

Many of whom have already had the virus multiple times. Because they've been forced to work in conditions where they caught it. Going back to once again, employers and workplaces not voluntarily masking. When many people have the option to. Many people have access to it. And of course, employees should be organising to ensure that their employees have that. But even in other spaces where work teams could be proactive in taking care of each other. I'm not seeing that happening. And it's really it's really worrying. Because if we want the revolutionary future that we all say that we do, we're failing some of the most basic things this year. We're failing miserably.

**Leilani/Liv**

Yeah. Do better, we can all do better. And it's not that much effort to just extend a tiny bit of care for those people that are out of sight. It shouldn't be out of sight, out of mind. We should all care about immunocompromised people, people that are in detention people that are detained people, that are incarcerated. People in care and age facilities. So many of those environments lack access to proper care and are very poorly ventilated. The virus spreads rapidly through confined confined spaces. We need to just hold that in our awareness.

**Pauline**

Totally, and then just to reiterate, I mean, prisons are full of disabled people. Prisons are full of people who are immunocompromised and who are disabled and are made immunocompromised by being in prison and in detention, including immigration detention.

So I think it's something that we really, anyone who's on the left, anyone who is progressive, anyone who is genuinely and truly for the end of the settler colony needs to ask themselves why they can't put on a mask to go to the supermarket. Or to the post office or to the chemist, where immunocompromised people are often congregating to get scripts and other things. Yeah. Something to think about.

**Leilani/Liv**

Okay, we're gonna get into other stuff, just sort of touching on. Just a little bit more of how, how we relate as indigenous people to the concept of work, to the concept of care. I also think differently. I don't think in a western way. It's really hard for me to think that way. Even though I was born here and raised here and everything.

The way that I make sense of the world is through storytelling and symbolism and through archetypes, and recurring motifs and themes. And I think that is really related to me being Polynesian, where storytelling and symbolism is really a huge part of our indigenous culture. And as well as that, I think that nature is a really important guide and teacher and there's so much to learn from it.

**Leilani/Liv**

And so the way that I understand COVID, and the pandemic, I try to sort of think about it as a teacher, and what is it saying to us? What is what is it trying to hammer home in this chapter of like, our lives on earth. In this chapter of humanity, as a species.

And I think there's a lot that has been written about how COVID came about, by people with far more scientific brains than I, talking about it as a result of mass industrialisation, mass destruction of ecosystems, these human made changes to our climate, resulting in the development of new viruses and things like that.

**Leilani/Liv**

And when we take that into account, and when I think about COVID, I ask myself what are the major themes that COVID has brought up for us collectively, as a species? For me, it is collective care.

It is care in general. Interpersonal care, but also individual care. I feel that we're fighting for our lives as a species to stay alive. And those that are in power, the dominator culture, the ones that control the fates of billions, currently seem to hold the cards on how this fight will play out. And if we do want to live, and I know we do, we want to survive. We don't want to be snuffed out.

**Leilani/Liv**

Then as individuals, as small communities, we can't leave it up to governments and businesses and people in power to take care of us. All of human history has shown us that those in power, that hoard wealth. That is their primary priority. Even in the face of complete and total destruction of the planet, and our own species. We, who have less power, have to begin to take it upon ourselves to develop serious alternatives to care for one another, through the pandemic.

We have to take on board the themes of what the pandemic is hitting home for us what it's highlighting, which is care. And that means as individuals, we do have to make the small changes that make a huge, huge difference to more vulnerable people. And I think that COVID is not done with us. It's going to continue to teach us and to reiterate these themes until we get it or we don't. And I just really want people to start listening more to nature (giggling), and paying attention. Like what are the large themes here? Just really think about that. Yeah, I guess that's it. Yeah. That's all I wanted to say. On that topic. Yeah.

**Pauline**

Yeah. Completely. I mean, so much what you said about having a different, I don't know if we could call ourselves neurodivergent in a different way? Indigenous neurodivergence? Is that a thing?

**Leilani/Liv**

Can we come up with a pun? Indigi-neuro-div- I can't. Nevermind, we'll get there. We'll get there.

**Pauline**

We have to come up with a name for it. Yeah. Because I totally know what you're saying. And my brain is set up in a very similar way. I don't think I fit into any classic category of neurodivergence, but my brain is not linear.

It does not work the way that most workplaces require it to work, which sort of connects to our earlier discussion about needing to work and wanting to work, but according to our own rhythms. Yeah, we are physically out of time. But I wanted you to talk a little bit about a project that you're doing at the moment that is coming up, that you have some funding for. So do you want to talk about that?

**Leilani/Liv**

Yes, just so quickly, I got an arts grant to do photographic series. And I'm so happy and excited to plug that but also to do a bit of a call out to Black, Indigenous and Pacific Islander people living with disability and chronic illness, neurodivergence.

I want to give you money to take your photograph and to you know, it's not just a portrait series, but also I want to give people that are multiply marginalised, living within the margins of the margins, a chance to share their thoughts and feelings. So I really invite you all to contact me, which I'm sure we'll share in the show notes or whatever, how you can do that. Yeah, I just wanted to plug that.

**Leilani/Liv**

I want it not just to be people that live in Melbourne. People that live in remote communities and in regional areas.I want to uplift them and give them a platform to be seen and heard as well. So if you fit any of that kind of description, hit me up, contact me.

If you would like to be part of this project. I would love to get to know you and have talks with you about that. Yeah. And just so quickly, I want to also shout out the Sickovision community that I'm a part of, which was started by my beautiful friend Grant Gronewald, who is a disabled queer artist and comic.

**Leilani/Liv**

It's an film stream on Twitch. twitch.tv/sickovision. It was started during the pandemic, it was a place for us to watch films. And it actually started, we just streamed films about disability and chronic illness. And it was an amazing place to do that. And there's sort of a limited amount of films that about that (laughing).

So we watch all films now, any films now and I've made an incredible online community, I've made so many friends and it's mostly disabled, and chronically ill, almost entirely queer and trans people. It's incredible. And we stream like, all the time. So come through, and thank you Grant for starting this beautiful community. It has been an absolute lifeline for me. So I'm so happy to be a Sicko, and I love all my Sickos. So yay. Yeah, that's all.

**Pauline**

Oh, well, thank you for that. And we will definitely put your contact details, the details for the project in the show notes. This show after the broadcast will be available in 3CR website. And yeah, you can find all the details for that on there. And I want to thank you again Leilani. This was awesome. I think we covered a lot of ground.

**Leilani/Liv**

And I want to thank you for inviting me to do this again. It gives me so much love. It's restorative and so powerful. Just to be a part of and just to listen to all of it. It really is so important, the work that you do every year Pauline. I'm so thankful so thank you. Thank you.

**Pauline**

Shout out to 3CR for letting me do what I want to do. It's nice! A little haven, a little haven in the colony.

**Leilani/Liv**

Yes, thank you so much 3CR.

**Pauline**

You been listening to F\*\*\* work. A special program for 3CR's Disability Day broadcast. We're going to close out with a song by Black neurodivergent legend Nina Simone. The track is called "Please don't let me be misunderstood" Stay tuned afterwards for more Rest Is Survival Disability Day programming.

**Nina Simone**

Baby, do you understand me now / If, sometimes, you see that I'm mad? Don't you know no one alive can always be an angel? When everything goes wrong, you see some bad / But, oh, I'm just a soul whose intentions are good / Oh, Lord, please, don't let me be misunderstood / You know, sometimes, baby, I'm so carefree / With a joy that's hard to hide / And then, sometimes, again, it seems that all I have is worry / And then you're bound to see my other side / But, oh, I'm just a soul whose intentions are good /Oh, Lord, please, don't let me be misunderstood / If I seem edgy, I want you to know I never mean to take it out on you / Life has its problems, and I get more than my share / But that's one thing I never mean to do, 'cause I love you / Oh, oh-oh-oh, baby, I'm just human / Don't you know I have faults, like anyone? / Sometimes, I find myself alone, regretting some little foolish thing / Some simple thing that I've done / 'Cause I'm just a soul whose intentions are good / Oh, Lord, please, don't let me be misunderstood / Don't let me be misunderstood I try so hard, so please, don't let me be misunderstood

**Voiceover**

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