

## Making Sense of Noise – A Symphony for Voices

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Massive/Micro Sensemaking: Towards Post-pandemic Futures

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Résumé de l'article

Cet article utilise une poésie originale et trouvée pour façonner le paysage sonore de 2020. Une étude auto-ethnographique critique, il utilise des stratégies poétiques de méthodologie basée sur les arts pour tisser des histoires, des expériences et des impressions ensemble, pour créer un tissu littéraire de l'année. Ce faisant, il crée une pièce de chorale pour la voix parlée, qui explore les idées de complot, de communauté, de racisme, d'oppression et de justice, en s'appuyant sur l'expérience de l'auteur en Australie et sur la connexion avec le monde entier via Internet. Son accent est mis sur l'écoute car le sens se forme à partir de voix concurrentes et contestataires.

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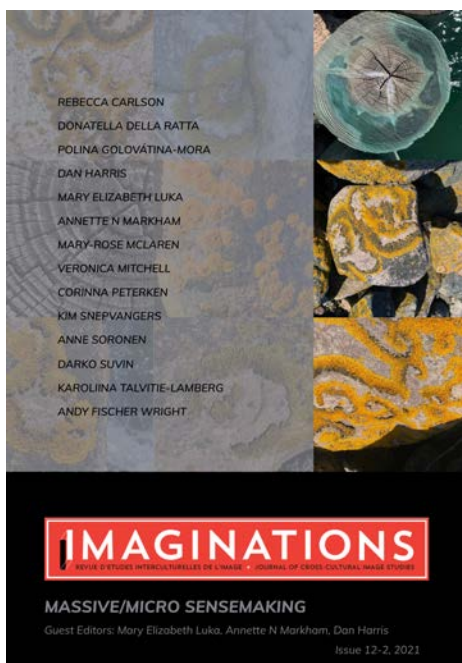
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## MAKING SENSE OF NOISE – A SYMPHONY FOR VOICES

MARY-ROSE MCLAREN

*This paper uses original and found poetry to shape the soundscape of 2020 into meaning. A critical auto-ethnographic study, it uses poetic strategies of arts-based methodology to weave stories, experiences and impressions together, to create a literary fabric of the year. So doing, it creates a choral piece for the spoken voice, which explores ideas of conspiracy, community, racism, oppression and justice, drawing on the author's experience in Australia, and connection with the wider world via the internet. Its focus on listening as meaning is formed from competing and contesting voices.*

*Cet article utilise une poésie originale et trouvée pour façonner le paysage sonore de 2020. Une étude auto-ethnographique critique, il utilise des stratégies poétiques de méthodologie basée sur les arts pour tisser des histoires, des expériences et des impressions ensemble, pour créer un tissu littéraire de l'année. Ce faisant, il crée une pièce de chorale pour la voix parlée, qui explore les idées de complot, de communauté, de racisme, d'oppression et de justice, en s'appuyant sur l'expérience de l'auteur en Australie et sur la connexion avec le monde entier via Internet. Son accent est mis sur l'écoute car le sens se forme à partir de voix concurrentes et contestataires.*

### INTRODUCTION<sup>1</sup>

The year 2020 began in Australia (where I live) with what Professor John Shine, President of the Australian Academy of Science, called “unprecedented” bush fires.<sup>2</sup> From fires, Australia lurched into pandemic (not quite unprecedented, because humanity had experienced the Spanish flu of 1918-20). From there, many Australians protested in support of Black Lives Matter—pre-

cipitated by the murder of George Floyd, but in response to generations of racism, oppression, and brutality the world over. Severe economic downturn, the emboldening of white supremacy, and more “unprecedented” wild fires in California (this time identified as such by Frank Lake, a U.S. Forest Service research ecologist<sup>3</sup>), bring me to September 2020, when this paper is written. This year taught me to listen differently. Previously, I would have filtered out so much of this information and opinion; I would have dismissed it as the noise of daily life. But in 2020 this ‘noise’ connected me across the ether with family and friends around the world through a shared sense of trauma and anxiety, and shared fixations on numbers and daily reports. In amongst the bombardment of news, when listening differently, I heard things I had previously ignored. The slowing and stilling of my daily life was counter-balanced by my increasing engagement with the world via the internet. The following is my attempt to make sense of the cacophony of sound, the competing voices and ideas that are the noisecape of 2020. This critical autoethnographic study uses poetic strategies of arts-based methodology to weave stories, experiences, and impressions together to create a literary fabric of the year. Poetry as research method, and as qualitative analysis and representation, is explored by Sandra L Faulkner (2017). She observes that poetry “shows, rather than tells, our human mysteries, triumphs, and foibles” (209). In choosing this form, I have sought to give the reader an embodied experience, taking them inside the moment of expression through the physical formation of sounds, the articulating of the words of others. This is consistent with William Faulkner’s understanding that:

“Poetry can help us see a relationship bleeding out, haemorrhaging from the inside, spilling outside the neat axioms of theory. Poetry can have us experience the social structures and ruptures *in situ* as we read, as we listen, as we hold our breath waiting for the next line.” (222)

Consequently, poetry as inquiry and research can offer transformative experiences to the reader (and writer), “by providing new insight, giving perspective, and/or advocating for social change” (227).

Consistent with this viewpoint, Hodge (2017) suggests that the nature of the critical reflection made possible through poetry offers “space to voice-silenced traumas” (11), that through poetry, one might enter vicariously into the lived experience of another person.

The following poetry is constructed in two different forms. The first is free verse, in my own words, appearing in the left-hand column. The second is found poetry, appearing in the right-hand column. Found poetry is constructed by selecting words and phrases from longer, often prose texts, such as interview transcripts or narrative accounts. Lisa D. Patrick (2016) distinguishes between these two forms of poetry in her own research poem about poetry as methodology:

“Research poets  
 refashion and reorder data,  
 presenting it as a poem . . .  
 crafting original poetry  
 in the voice of the researcher,  
 crafting found poetry  
 in the voice of the participant.” (Patrick 386)

The found poetry in the work below is drawn from transcripts of interviews, newspaper articles, opinion pieces, speeches by public figures and by activists at rallies, websites, songs, banners, and advertising material. The references for these, and where necessary the explanations, can be found in the endnotes. Although at times these words have been repeated or constructed into poetic form, they have not been altered from the original. Patrick goes on to discuss the “transaction” (387) between reader and text, and the ways in which found poetry facilitates this. One of the significant impacts of using found poetry in a project such as this one is the explicit way it identifies my interpretative role in the process of inquiry. By placing my own poetry alongside found poetry, each reflects on, and informs,

the other. At times these two forms intersect and become interwoven. In order to keep the distinction between my own words and the found poetry clear, my own words always appear in italics. Occasionally there are italicised words in amongst the found poetry in the right-hand column. These are my words, added in order to move the found poetry along, make connections, or develop the aesthetics.

A significant challenge in writing this piece has been identifying my own standpoint. My aim in the found poetry has been to amplify voices, not to take them or control them. I am a white, middle-aged woman. While I can feel shocked, diminished, and enraged by the stories of marginalised, silenced, and oppressed people, I can never know their lived experiences. I hope this work honours those voices and adds to the calls for justice in our world. Amongst the found poetry you will also find the competing voices of the privileged. I place them there to contextualise the voices they silence, and to implicitly offer critique of them. Doing so creates contested space on the page, and is a reminder of the clash of values being played out in the choices people make. You may wonder how I selected the voices I did. I used the open architecture of the internet to guide me: I started with word searches on Google and You Tube and simply followed links. I found myself delving further and further into sites I would never normally have accessed, and hearing the ideas and opinions of people whose world perceptions are very different from my own. Following links on YouTube takes the viewer to varied places, where words shift meaning according to context. At the time this poem was written, “flattening the curve” took me from coronavirus to body image, which reminded me, in turn, of Donald Trump’s perceptions of, and desire to control, the female body. Some months later, as I review this paper, “flattening the curve” takes the viewer straight to conspiracy theories. I also followed links through newspaper sites; sometimes I saw images or heard or read words that resonated, and which I then specifically sought out. George Floyd’s last words—“I can’t breathe”—are an example of this. I knew they were also the last words of Aboriginal Australian David Dungay Jr, who died in police custody in 2015. The intersection of breath across the experience of

COVID-19, the Black Lives Matter movement, and the experience of Indigenous peoples in Australia, was one route through my 2020.

One last point about the writing: the success of any work lies in its reader or listener being able to move in, out, and through it; to engage in emotional intensity and pull back and view objectively. For this reason, not all elements of the work are deeply serious. However, all reflect on the bombardment by social and political noise that has occurred during lockdown and pandemic; and on my personal growing awareness of the pain that some of us inflict, wittingly or not, on others. The Melbourne lockdown was one of the strictest and longest in the world.<sup>4</sup> Initial restrictions were introduced on March 16. Stage four restrictions, which included an 8:00 pm curfew, masks, and limiting time outside the house to one hour a day, commenced on August 2 and continued into late October. During this time the noise of aeroplanes overhead, and cars on the road, almost disappeared. But the noise of the internet, the main communication outside the home, became louder and louder. I have tried to capture that sense of loud, competing, noise outside of my own experience. In this work it is my intention to amplify the voices of oppressed people, never to trivialise them. I sincerely hope this work is read in that way.

The creation of this piece has been an exercise in embodied writing. I selected words because they generated a visceral response. I have sought to communicate this viscosity in the use of rhythms and repetition. Because music is meaning made from noise, I have taken a musical motif—the symphony—and redesigned it for the spoken word. It is designed to be read aloud by numerous voices—sometimes in unison, sometimes overlapping or echoing each other, at other times challenging each other. There are several ways you can read this work: down one column and then the other; across the page; or moving between columns by stanza or movement. Each of these ways will give a different sense to the work. I encourage you to read it aloud and to experiment with the process of reading that speaks best to you. My own preference is to read across the page.

**First Movement**  
**Sonata: Exposition**

*I am making sense*

*Made sense sense made*

*Sense in the Making*

*I am trying*

*To make Sense.*

*To Sense:*

*To feel, touch, hold, smell*

*to breathe in the rancid*

*and the scented*

*to taste in the air*

*and on the tongue*

*to know the passage of Time*

*to hear the cries of abandonment*

*to listen for Hope*

*to be deaf.*

*To see*

*to envisage, imagine, dream,*

*to make art*

*to find*

*the current that tumbles tidelike*

*into and out of the Mind.*

*To use senses to make Sense.*

We must remember to protect  
ourselves

from people

who choose to not engage

in the critical act of

thinking.<sup>5</sup>

Thinking

Thinking

I don't like how my chances of  
survival

are linked to

the common sense of

others<sup>6</sup>



*My sense*

*Our sense*

*Common sense*

*And yet...*

*The fire the smoke*

*the blast of taser*

*the car horns*

*the missiles, rocks*

*the calling of names*

*the hiding in bunkers*

*the blaming and cursing*

*the crying out*

*the penting up*

*the years of sin that lie on the  
land*

*the blood seeping into soil*

*and bitumen*

*lying in red coagulating puddles*

*under our feet*

*Breaking things, breaking down*

*Cracking crashing crushing*

*But*

This is how people are actually  
feeling.

This is temporary shit.

This is our future we stand up  
for

We will cause a scene<sup>7</sup>

Donald Trump spent

only a “tiny” amount of time

only a tiny amount

tiny, tiny amount

in a reinforced bunker -

while protesters rage

Donald inspects

(but not for his safety)

just

to inspect<sup>8</sup>

We tried peaceful protesting

and this was our last resort

actions speak louder than  
words

*Is this breaking or building?*

*Breaking capitalism?*

*Building fairness?*

*Breaking wealth?*

*Building Justice?*

*Breaking privilege?*

*Building solidarity?*

*Who controls the paradigm of  
understanding?*

*the failure to listen*

actions speak louder

It sucks to see our city

burning **burning** burning

but they're finally listening to  
us.

We will be heard.

Fuck those media outlets

They're going to

portray us in a bad light

Only showing what's going

on over here

at the end of the day<sup>9</sup>A bad  
light

Bad

Shit got out of control.

Shit

Got

Out of control<sup>10</sup>

Fuck all that talking<sup>11</sup>

*the failure to hear*  
*the failure to see*  
*the failure to touch lives*  
*the failure to taste the bitterness*  
*the failure to smell dissent*  
  
*the failure.*

I need you to see me  
You don't see colour?  
You don't see **me**.<sup>12</sup>  
  
Some people can't walk round  
without  
being scared  
that some cop  
is going to come to them  
with a  
Death sentence.<sup>13</sup>

*The nonSense*  
*the SenseLess*

### **Sonata: Development**

*When no cents doesn't mean*  
*No Sense*

*You are on mute*  
*muted*  
*neutered*  
*powerless*

We want the person with no  
cents to their  
name to have enough word  
in this world  
to change it<sup>14</sup>  
We're out here  
living through hundreds of  
years

*we're all on mute  
silenced by Capitalism  
by politicians with agendas  
that don't include me  
or you  
or us  
but someone else.*

*It is the great silence  
and the great silencing  
put on a mask,  
muffle the voice  
set the incomers to mute  
who has the controls?*

Australia is a fucking crime scene<sup>22</sup>America is a crime scene<sup>23</sup>*Every colonised country is a crime scene*

*They tell us to flatten the curve  
they've been telling women that  
for years:  
have you ever been cat-called*

of discrimination and a  
bunch of stigma  
that we face every single day.  
This is the only way we are  
heard<sup>15</sup>  
It really doesn't make sense to  
me, to be  
honest<sup>16</sup>

It begins  
with an act of recognition<sup>17</sup>Australia is not innocent.<sup>18</sup> De-colonise this  
place.<sup>19</sup>There's a right way to  
protest  
and that's peacefully  
We saw that many times with  
Martin Luther King<sup>20</sup>  
They still assassinated  
him...<sup>21</sup>

You're so fat

*fat-called*  
*body shamed*  
*body framed*  
*body blamed?*  
*lose weight*  
*girdle the rolls of fat*  
*make the curves that men want*  
*flatten the natural curve*  
*through denial and sacrifice.*  
*This is no different then*  
*women know how to do this*  
*young teenage girls*  
*who bind their breasts in the*  
*hope of*  
*controlling menstruation*  
*of never becoming women*  
*because who would want to be?*  
*Who would actively choose to*  
*be oppressed simply by being*  
*who they are*  
*to be muted, flattened*  
*held on the ground by the knee*  
*of*  
*oppression*  
*Who would choose to be black*  
*to be yellow*

Boys call me fat all the  
 time<sup>24</sup>The thigh gap  
 Slimthick  
 slim and thick  
 thick and slim  
 everything has to be  
 proportional<sup>25</sup>*Put a gap here*  
*put a lump there*  
*a plump*  
*little lump*  
*right there*  
*where I can grab it*<sup>26</sup>I wear black  
 leggings  
 because they make me look  
 small<sup>27</sup>I just  
 don't look in the mirror<sup>28</sup>Hon-  
 estly - I just  
 really  
 I just  
 don't feel comfortable  
 in my own skin<sup>29</sup>  
 I like my skin colour because  
 it's different<sup>30</sup>I am pretty  
 I am empowered  
 I am who I am<sup>31</sup>

*to be anything other than male  
and white*

*with a private school education*

*And an inheritance as big as a  
mountain?*

*Who would choose anything  
else?*

### **Sonata: Recapitulation**

*Is stupidity a choice?*

*or a curse?*

*Perhaps a blessing to live*

*the unexamined life<sup>2</sup> when  
everything is conspiracy because*

*that is easier*

*than responsibility.*

*And when stupid and nasty  
stand*

*hand in hand*

*stupid and racist*

*stupid and misogynistic*

*how much power do the stupid  
have?*

The power to think.

You have given away that power

to people who will use it

to **manipulate** you,

to control how you live,

whether it be in poverty

or subjugation.

When you fail to consider

the messages your world sends  
to you,

you have made a choice,

conscious or not,

to be

**stupid.**<sup>33</sup>

*How is there sense in that?*

Stop 5G; Look up event 201;

Newsom Gates Soros Global  
Psychopaths

The W.H.O. is Poo!

Impeach Bill Gates<sup>34</sup> Every con-  
spiracy you ever heard

was pretty much true<sup>35</sup> We're  
looking at a seasonal flu

and a bunch of fake death num-  
bers<sup>36</sup> Fake death

fake news fake bombs<sup>37</sup> Lock-  
down is slavery<sup>38</sup>

You can be stupid in any num-  
ber of ways:

You can be **blinded** by your  
religion.

You can be **blinded** by your  
dependence

on social media.

You can be **stupidly parti-  
san**

and unable to listen

to people who don't share

your ways of life.

You can be **stupidly biased**

against minorities or

against a social group or

*Is it the fear of fear  
that propels us  
like circus clowns from the canon?  
The fear of looking weak,  
feeling weak, being weakened?  
Weak to accept difference  
Weak to take precautions  
Weak to be female  
or black  
Weak to wear a mask  
Weak to seek justice  
Weak to share power  
Weak to share wealth  
Weak to be Human*

culture you haven't made an effort

to understand.<sup>39</sup>

What if I had my knee in their neck.

for 11 minutes...<sup>40</sup>If you can talk you can breathe.<sup>41</sup>

We are teaching fear, not courage<sup>42</sup>

Strength is

hatred of weakness.<sup>43</sup>Fear strengthens tribalistic instincts, tribalistic instincts amplify fear.

Nothing bonds a group more tightly

than a common enemy

a mortal threat<sup>44a</sup> mortal threat:

It's nothing more than a common cold<sup>45</sup>Sadistic

passionate

hatred,

and that's what proves they're strong,



*We are all Less  
all without Sense  
when we fail to sense  
the fall of Humanity.*

*The fall  
The first sin  
the absence of Love*

*Make sense of this then  
Make sense of change  
Make sense.*

*Sense.*

their passionate hatred  
for weakness.<sup>46</sup>

If you can talk you can  
breathe

A Fair Australia<sup>47</sup> Make Amer-  
ica Great Again<sup>48</sup>

Failed in their duty of care<sup>49</sup>

We took the traditional lands  
and  
smashed the traditional way of  
life.

We brought the diseases. The  
alcohol.

We committed the murders.

We took the children from  
their mothers.

We practised discrimination  
and exclusion

It was our ignorance and our  
prejudice.

And our failure

to imagine these things being  
done to us.<sup>50</sup>

I can't do anything to help.<sup>51</sup>

I can't breathe.<sup>52</sup>

I can't.  
Breathe.

**Second Movement**

*The whole only exists as the replication*

*trillions and zillions of times,*

*of the microscopic.*

*Made as we are of billions of cells;*

*each cell made of atoms.*

*There is stardust in each of us*

*– and dinosaur wee.*

*The replication of the world*

*over and over and over again:*

*walnuts that look like brains;*

*flowers that look like vaginas;*

*birds that mimic human industry*

*(or human industry that mimics birds)*

*leaves that show in their tracings*

*the shape of the tree.*

*All around us*

The problem starts with us –  
the non

Aboriginal Australians<sup>53</sup>

Injustice anywhere is a threat  
to justice

everywhere<sup>54</sup>

**White silence**

Equals white violence<sup>55</sup>

Rest in peace George  
Floyd.<sup>56</sup>Justice Now for David  
Dungay Jr.<sup>57</sup>

If you can talk you can breathe

I don't support the looting

and the fires. I'm just

supporting the cause<sup>58</sup>I just

think what people are doing  
here

*microscopic images of the massive,  
and each of them,  
built one on another,  
shapes the whole.*

*Pieces topple, people crumble,  
systems fail,  
voices call into the chaos, despair dwells,  
destruction ensues.*

*We are all intimately interwoven.*

*And yet there are those who  
would tear*

*the fabric to make cloths of gold*

*For themselves.*

*Rest in peace Joyce Clarke, Rebecca Maher, DK, Tanya  
Louise Day, SDC and Mr Ward<sup>63</sup> Rest in Peace.*

*Rest in peace, you more than 400 Aboriginal and Torres  
Strait Islander peoples who have died in custody since the  
end of the Royal Commission into Aboriginal deaths in  
custody in 1991.<sup>64</sup> Rest in peace Rayshard Brooks and  
Daniel Prude, Breonna Taylor and Atatiana Jefferson,  
and the many many, many more Black people killed by  
police in the US<sup>65</sup> Rest in peace all those who have been  
silenced, who could not breathe, all those held down and  
shot up, the oppressed killed by the oppressor.*

*Remember their names.<sup>66</sup>*

is just  
ruining the whole point of  
this<sup>59</sup>

It is Just  
our mere existence

bothering them<sup>60</sup> Stolen lives on  
stolen land<sup>61</sup>

The centre cannot hold<sup>62</sup>

*What next?*

*We struggle on.*

*Can change happen?*

*Is this the*

*beginning*

*of the end?*

*Is this the end we need in order  
to have a*

*beginning?*

*Is it a pandemic that brings us to  
our knees,*

*cursing and wielding knives?*

*Or does it open our eyes*

*to the flaws,*

*the crevasses,*

*the failings?*

*Is COVID the critical friend we  
have longed*

*for?*

*It is always hard to embrace the  
devil's*

*advocate. And yet...*

*what next?*

*what next?*

Everything's inevitable.<sup>67</sup>

I want to give back to you the  
ownership of this land<sup>68</sup>

Where do we go from here?<sup>69</sup>

We shouldn't be importing  
things that are

happening overseas

We don't need to draw

equivalence here<sup>70</sup>

What message are we sending

by destroying what is ours?<sup>71</sup>

*what next?*

### **Third Movement**

*Stay home*

*shut the doors*

*close the curtains*

*turn on Netflix*

*sit it out.*

*28 weeks in lockdown*

*196 days*

*4,704 hours*

*282,240 seconds*

*and counting...*

**Stay home**

Keep our Hospitals safe

1.5 metres

**Wash your hands**

Don't touch your face

**Wear a mask**

Stay home.

Staying apart

staying apart

staying apart

keeps us together<sup>72</sup>

34.1 million COVID 19 cases  
worldwide

1,015,815 deaths

7,245,228 cases in the US

6,312,584 in India

4,810,935 in Brazil

1,179,634 in Russia<sup>73</sup>In Colom-  
bia, Iran, the Philippines,

Indonesia

In Romania, Morocco,

Ghana and Nigeria,

*The Spanish flu was  
36,500 days ago.  
876,000 hours  
52 million 560,000 seconds  
and counting...*

*Time immemorial  
unimaginable  
before my time  
your time  
our time.  
before*

*No Zoom  
no Netflix  
no washing machine  
no dishwasher  
no phone*

In Iceland, Yemen, West Bank  
and Gaza,

In China, in Japan,

In Ethiopia, Madagascar,  
Myanmar and

Korea

In Fiji, Cambodia, Oman, and  
Sweden<sup>74</sup>.

500 million people infected

50 million deaths

worldwide<sup>75</sup>

How long?

Not long,

because the arc of the moral  
universe is

long,

but it bends toward justice.<sup>76</sup>

The tools to deal

with the global emergency

were limited<sup>77</sup> Despite improve-  
ments since 1918,

governments and health care  
systems

remain inadequately prepared  
for

*no television*

*no laptop*

*no iTunes*

*no podcast*

the impact of a 1918-like  
severe influenza  
pandemic.<sup>78</sup>

27 July, 1919.

Homes and buildings  
burned to the ground.

White mobs lynched  
forty-three African Americans,  
sixteen hanged, others shot,  
eight men burned at the stake.<sup>79</sup>

*When one falls*

*We all fall*

*It is hard to breathe when you're  
hanging*

*it is hard to breathe with a knee  
in your neck*

*Burning burning burning*

*it is hard to breath with liquified  
lungs*

*Hard to speak*

*When the powerful and ignorant  
have their knees on the necks  
of all the Lost*

*And Losing*

*Did they even have ventilators  
then?*

*Silences*

*stillnesses*

*walking the footpaths*

*of a fantasy land*

*chalked rainbows*

*teddy bears in windows*

*cities of spoons<sup>80</sup> Every day the same:*

*walk the dog, pad, pad, pad,*

*sniff, meander, wee,*

*whoosh whoosh goes the tail,*

*pant, pant;*

*home again*

*computer on,*

*ding, ding, ding,*

*zooooooooom innnn zooooooooom  
innnn*

*Sit.....*

*long slow notes of movement as  
the day progresses.*

*the long sonorous sounds of  
silent disruption.*

*Sleepless nights*

*are dark tunnels to the future*

He's a real **nO**where man

making all his **nO**where plans

for **nO**body<sup>81</sup>

We've had people

trying to groom their own dogs

cutting and gashes -

It's just

Going on and on<sup>82</sup>

Going on and on

## Going on and on

Going on and on

I'll give ya a dose

but it'll never come close

to the rage built up inside of me

fist in the air, in the land of

hypocrisy<sup>83</sup>



*Listen:*  
*bat in the tree*  
*cars intermittently.....*  
*night fades to day.....*  
*zzzzzzz*  
*dingalingalingaling.*  
*WAKE UP WAKE UP WAKE UP.*

Wake up! Wake up! Wake up!  
Wake up! Wake up!  
Wake up! **Wake up!**  
**Wake up!**<sup>84</sup>

*We all just*  
*Need to wake up*

#### **Fourth Movement**

*The body is the site of our being.*  
*Despite the intellectual pursuit*  
*the existential desire,*  
*we live and die in the body.*  
*We are the body*  
*destroyed by virus or violence.*

Violence enforced on our bodies since **invasion**  
built on the **genocide** of my people<sup>85</sup>  
The rampant and deliberate violence inflicted on us by the state<sup>86</sup>

*Say it aloud, and slowly:*

*Virus*

*Violence.*

*These lead to destruction,*

*the entanglements, of virus and violence.*

*their intricate inter-relations.*

*Does virus make us more  
violent?*

*Does violence make us more prone to  
virus?*

*How do we measure decay –  
can we distinguish between the decay  
of the body  
and the decay of the soul,  
of the moral core?*

*My body is a temple.  
That's what They say,  
those who would control my use  
of it,  
my life within it,  
my agency to act.*

*My body is more a tent or a de-  
caying  
warehouse*

*That's what I say,  
where illnesses come to rave.*

*It is the site of virus and is vul-  
nerable to*

*violence.*

*Let us 'fight' an illness*

*let us 'kick cancer's butt';*

Kick cancer's butt

Etsy, Pinterest, Zazzle, face-  
book

Kick

Fight

*let vaccinations be our 'weapon'*      **Kick**  
*let us internalise the violence*  
*normalise the violence*  
*make the violence part of us*

*We use the body*  
*to shape the world.*

*There is a sickness in our minds that takes us*  
*to violence,*  
*infects us with Violence.*

Racism is a pandemic  
too<sup>87</sup>

*Virus and violence:*

*one feeds the other;*  
*one informs the other. We are*

**Please make it right<sup>88</sup>**

*victims*

**We failed** to ask –  
*to both.*

How would I feel  
if this  
were done to  
**Me?**<sup>89</sup>

*Let's be Just*  
*Just*

*be Just.*

I appreciate you listening.<sup>90</sup>

*The only sense*

*is Justice.*

Now, we transform.<sup>91</sup>

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## NOTES

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2. <https://www.science.org.au/news-and-events/news-and-media-releases/australian-bushfires-why-they-are-unprecedented#:~:text=In%20a%20statement%20on%20the,unprecedented%20anywhere%20in%20the%20world'.>↵
3. [https://www.theguardian.com/us-news/2020/sep/12/california-oregon-washington-fires-explained-climate-change.](https://www.theguardian.com/us-news/2020/sep/12/california-oregon-washington-fires-explained-climate-change)↵
4. Details of the Melbourne lockdown and how it compared to lockdowns in other countries can be found here: [https://www.sbs.com.au/news/is-melbourne-s-coronavirus-lockdown-really-the-longest-in-the-world-here-s-how-other-countries-stack-up.](https://www.sbs.com.au/news/is-melbourne-s-coronavirus-lockdown-really-the-longest-in-the-world-here-s-how-other-countries-stack-up)↵
5. Thaddeus Howze, 2017, *The Four Ds – Surviving the Social Media Apocalypse* <https://www.linkedin.com/pulse/four-ds-surviving-social-media-apocalypse-thaddeus-howze/>↵
6. L.S.Pig, as a comment on All Gas No Brakes (independent media) video reporting of anti-lockdown demonstrations, 2020. <https://www.youtube.com/watch?v=8kkBseVTUow>↵
7. The preceding four lines are quotes from black men present at the Minneapolis riots following the death of George Floyd (May, 2020). They are recorded by All Gas No Brakes and can be found at: <https://www.youtube.com/watch?v=kZPeD2miyF8>↵
8. [https://www.theguardian.com/us-news/2020/jun/03/trump-bunker-george-floyd-protests.](https://www.theguardian.com/us-news/2020/jun/03/trump-bunker-george-floyd-protests)↵
9. Quotes from Black men present at the Minneapolis riots following the death of George Floyd (May, 2020). They are recorded by All Gas No Brakes and can be found at: <https://www.youtube.com/watch?v=kZPeD2miyF8>↵
10. Quote from Black man present at the Minneapolis riots following the death of George Floyd (May, 2020). It is recorded by All Gas No Brakes and can be found at: <https://www.youtube.com/watch?v=kZPeD2miyF8>↵
11. Quote from Black man present at the Minneapolis riots following the death of George Floyd (May, 2020). It is recorded by All Gas No Brakes and can be found at: <https://www.youtube.com/watch?v=kZPeD2miyF8>↵

12. Makan, Vidya, September 24, 2020, <https://www.youtube.com/watch?v=99WPIneNxGo&feature=youtu.be&fbclid=IwAR2GLG3i9XtjMkVx5QCqnWegVxOn9EHvkXjBosfcWKUj-YrHmH8w5odD2Ec> In this original song, a number of BIPOC people come together to challenge the idea of colour blindness, demanding that their identities be acknowledged as other than white.↵
13. Brady Bussman, white man, interviewed during protests in Minneapolis, 2020. <https://www.youtube.com/watch?v=99WPIneNxGo&feature=youtu.be&fbclid=IwAR2GLG3i9XtjMkVx5QCqnWegVxOn9EHvkXjBosfcWKUj-YrHmH8w5odD2Ec>↵
14. Man during Minneapolis riots, recorded by All Gas No Brakes and found at: <https://www.youtube.com/watch?v=kZPeD2miyF8>↵
15. Black man during Minneapolis riots, recorded by All Gas No Brakes and found at: <https://www.youtube.com/watch?v=kZPeD2miyF8>↵
16. White woman during Minneapolis riots, recorded by All Gas No Brakes and found at: <https://www.youtube.com/watch?v=kZPeD2miyF8>↵
17. Paul Keating, then Prime Minister of Australia, Redfern Speech (Year for the World's Indigenous People) delivered December 10, 1992. The transcript can be found here: [https://antar.org.au/sites/default/files/paul\\_keating\\_speech\\_transcript.pdf](https://antar.org.au/sites/default/files/paul_keating_speech_transcript.pdf) The authorship of the speech is disputed. Keating's speech writer, Don Watson, and Keating both lay claim to its core ideas. See Tom Clark's article for *The Conversation* here: <https://theconversation.com/keatings-redfern-speech-is-still-worth-fighting-over-21118>↵
18. Banner at Black Lives Matter rally in Melbourne. [https://ca.finance.yahoo.com/video/australia-not-innocent-thousands-at-tend-110122138.html?guccounter=1&guce\\_referer=aHRocHM6Ly93d3cuZ29vZ2xlLmNvbS8&guce\\_referer\\_sig=AQAAANZX1fxYYueVE-wHISoVX46KowXxLDTtPdh64rW6eX\\_TtBXO593pje9Tjm-Wyxjr-NaTPSNKUfvA8Dpuv88SqzCo6rpmzws9-YHeN-1QENnAR-wzSK7P\\_ij8z9T\\_hxrMgRH4Hnf8hVCbmplzMIyhpSLhzMchgJInAn-bCocM59hbu3FB](https://ca.finance.yahoo.com/video/australia-not-innocent-thousands-at-tend-110122138.html?guccounter=1&guce_referer=aHRocHM6Ly93d3cuZ29vZ2xlLmNvbS8&guce_referer_sig=AQAAANZX1fxYYueVE-wHISoVX46KowXxLDTtPdh64rW6eX_TtBXO593pje9Tjm-Wyxjr-NaTPSNKUfvA8Dpuv88SqzCo6rpmzws9-YHeN-1QENnAR-wzSK7P_ij8z9T_hxrMgRH4Hnf8hVCbmplzMIyhpSLhzMchgJInAn-bCocM59hbu3FB)↵
19. Banner at Black Lives Matter rally, Melbourne, June 2 2020, as reported by *The Project* on Channel 10 Melbourne, <https://www.youtube.com/watch?v=MirDPh6I88> . The call to 'decolonise this place' as a catch-

- phrase to open conversations and actions about the oppression of colonization originates in the USA (<https://decolonizethisplace.org>).<sup>1</sup>
20. White man at Minneapolis riots, recorded by All Gas No Brakes and found at: <https://www.youtube.com/watch?v=kZPeD2miyF8>.<sup>2</sup>
  21. Black man, interviewed separately from the white man quoted above, at the Minneapolis riots, recorded by All Gas No Brakes and found at: <https://www.youtube.com/watch?v=kZPeD2miyF8> Both the white man in the previous quote, and this Black man, referenced Martin Luther King, though with different understandings of his impact and the consequences of his actions. Martin Luther King was also referenced by Australia's Prime Minister, Scott Morrison, when he commented on the Black Lives Matter rallies in Australia and the rioting in the USA, recorded by the Australian Broadcasting Commission <https://www.youtube.com/watch?v=EXmREhYbiSk>.<sup>3</sup>
  22. Tameeka Tighe at the Black Lives Matter ally in Newcastle, Australia, on July 5, 2020. Tighe contextualized her assertion by stating, "In 1831 Lachlan Macquarie declared martial law on our people and we became prisoners of war in our own country." <https://www.canberra-times.com.au/story/6819966/australia-is-a-f-ing-crime-scene-law-student-tells-blm-rally/><sup>4</sup>
  23. In 2014 Roxanne Dunbar-Ortiz published *An Indigenous People's History of the United States* (Boston: Beacon Press) in which she states, "North America is a crime scene." An extract can be found at: [https://www.salon.com/2014/10/13/north\\_america\\_is\\_a\\_crime\\_scene\\_the\\_untold\\_history\\_of\\_america/](https://www.salon.com/2014/10/13/north_america_is_a_crime_scene_the_untold_history_of_america/)<sup>5</sup>
  24. Ella, aged 13, at [https://www.youtube.com/watch?v=5mP5RveA\\_tk](https://www.youtube.com/watch?v=5mP5RveA_tk) This video was made by Allure. Allure describe their YouTube channel as "focused on bringing beauty to life with unparalleled expertise, smart storytelling, and racial inclusivity." (<https://www.youtube.com/c/Allure/about>)<sup>6</sup>
  25. Claudia, aged 15 at [https://www.youtube.com/watch?v=5mP5RveA\\_tk](https://www.youtube.com/watch?v=5mP5RveA_tk).<sup>7</sup>
  26. This is a purposeful allusion to Donald Trump's "Grab 'em by the pussy" comment, made in 2005 and published by the New York Times on October 8, 2016. <https://www.nytimes.com/2016/10/08/us/donald-trump-tape-transcript.html>.<sup>8</sup>

27. Izzi, aged 10, at [https://www.youtube.com/watch?v=5mP5RveA\\_tk](https://www.youtube.com/watch?v=5mP5RveA_tk)
28. Mia, aged 11, at [https://www.youtube.com/watch?v=5mP5RveA\\_tk](https://www.youtube.com/watch?v=5mP5RveA_tk)
29. Mia, aged 11, at [https://www.youtube.com/watch?v=5mP5RveA\\_tk](https://www.youtube.com/watch?v=5mP5RveA_tk)
30. Megan, aged 11, at [https://www.youtube.com/watch?v=5mP5RveA\\_tk](https://www.youtube.com/watch?v=5mP5RveA_tk)
31. Mia, aged 11, at [https://www.youtube.com/watch?v=5mP5RveA\\_tk](https://www.youtube.com/watch?v=5mP5RveA_tk)
32. Plato attributes these words to Socrates in *Apology*, set in the year 339BCE (the date of writing is unknown), section 38a. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0170%3Atext%3DApol.%3Asection%3D38a> The idea is critiqued in “Dancing Through Life”, a song from *Wicked* by Stephen Lawrence Schwartz, 2003.
33. Thaddeus Howze, 2017, *The Four Ds – Surviving the Social Media Apocalypse* <https://www.linkedin.com/pulse/four-ds-surviving-social-media-apocalypse-thaddeus-howze/>.
34. Banners at the anti-lockdown rally, California, 26 April, 2020. Recorded by All Gas No Brakes, at <https://www.youtube.com/watch?v=8kkBseVTUow>. Event 201 was a table top exercise undertaken on October 18, 2019, by the Centre for Health Security. It simulated global responses to a zoonotic novel coronavirus pandemic in order to build readiness for such an event. As conspiracy theories link Event 201 with COVID-19, the Centre for Health Security made the following statement: “Although our tabletop exercise included a mock novel coronavirus, the inputs we used for modeling the potential impact of that fictional virus are not similar to nCoV-2019.” More information can be found here: <https://www.centerforhealthsecurity.org/news/center-news/2020-01-24-Statement-of-Clarification-Event201.html>.
35. White male protester, at the anti-lockdown rally, California, 26 April, 2020. Recorded by All Gas No Brakes, at <https://www.youtube.com/watch?v=8kkBseVTUow>
36. White male protestor at the anti-lockdown rally, California, 26 April, 2020. Recorded by All Gas No Brakes, at <https://www.youtube.com/watch?v=8kkBseVTUow>

37. Banner at anti-lockdown rally, California, 26 April, 2020. Recorded by All Gas No Brakes, at <https://www.youtube.com/watch?v=8kkBseVTUow4>
38. White female protestor at the anti-lockdown rally, California, 26 April, 2020. Recorded by All Gas No Brakes, at <https://www.youtube.com/watch?v=8kkBseVTUow4>
39. Thaddeus Howze, 2017, *The Four Ds – Surviving the Social Media Apocalypse* <https://www.linkedin.com/pulse/four-ds-surviving-social-media-apocalypse-thaddeus-howze/>
40. Black man in Minneapolis, recorded by all Gas No Brakes, <https://www.youtube.com/watch?v=kZPeD2miyF8> His reference to George Floyd’s death (“my knee in his neck. For 11 minutes”) is powerful but inaccurate. According the Coroner’s report, cited by Graeme Wood, it was “five minutes and 53 seconds of kneeling before officers declared that Floyd was unresponsive, followed by two minutes and 53 seconds of continued pressure. That totals just less than nine minutes.” <https://www.theatlantic.com/ideas/archive/2020/05/george-floyd-kneeling/612409/>
41. Police officer to David Dungay Jr, prior to his death in police custody. Video footage can be seen on The Project, <https://www.youtube.com/watch?v=Ml-rDPH6I88> A similar thing was said to George Floyd prior to his death: “It takes a heck of a lot of oxygen to talk.” <https://www.theguardian.com/us-news/2020/jul/08/george-floyd-police-killing-transcript-i-cant-breathe>
42. White man at anti -lockdown rally, California, 26 April, 2020. Recorded by All Gas No Brakes, at <https://www.youtube.com/watch?v=8kkBseVTUow4>
43. Bev, cited on Suzette Sommers’s facebook page: [https://www.facebook.com/suzette.sommer.9?\\_\\_tn\\_\\_=%2CdCH-R-R&eid=ARC-cltatEGFrGYPQVbFcyARWK56-TIGK1QMPW\\_-rjRoZYKg-tOkfE2y3R1PxuIdwMca6SmXU4drYA-zLte&hc\\_ref=ARQ7w8DQBL11BbHYarwWWg7woz-Kh1y\\_xvC-Ny51GJYIIXlc9SyrmsGsO4o-olS9EAE7o&fref=nf](https://www.facebook.com/suzette.sommer.9?__tn__=%2CdCH-R-R&eid=ARC-cltatEGFrGYPQVbFcyARWK56-TIGK1QMPW_-rjRoZYKg-tOkfE2y3R1PxuIdwMca6SmXU4drYA-zLte&hc_ref=ARQ7w8DQBL11BbHYarwWWg7woz-Kh1y_xvC-Ny51GJYIIXlc9SyrmsGsO4o-olS9EAE7o&fref=nf)
44. Peter Wehner, “Why Trump Supporters Can’t Admit Who He Really Is.” *The Atlantic*, Sept. 4, 2020: <https://www.theatlantic.com/ideas/archive/2020/09/predicate-fear/616009/>

45. Anti-lockdown protestor, California, 26 April, 2020. Recorded by All Gas No Brakes, at <https://www.youtube.com/watch?v=8kkBseV-TUow>.
46. Bev, cited on Suzette Sommers's facebook page: [https://www.facebook.com/suzette.sommer.9?\\_\\_tn\\_\\_=%2CdCH-R-R&eid=ARC-cltatEGFrGYPQVbFcyARWK56-TIGK1QMPW\\_-rjRoZyKgtOkfE2y3R1PxuIdwMca6SmXU4drYA-zLte&hc\\_ref=ARQ7w8DQBL11BbHYarwWWg7woz-Kh1y\\_xvC-Ny51GJYIIXlc9SyrmGsO4o-oIS9EAE70&fref=nf](https://www.facebook.com/suzette.sommer.9?__tn__=%2CdCH-R-R&eid=ARC-cltatEGFrGYPQVbFcyARWK56-TIGK1QMPW_-rjRoZyKgtOkfE2y3R1PxuIdwMca6SmXU4drYA-zLte&hc_ref=ARQ7w8DQBL11BbHYarwWWg7woz-Kh1y_xvC-Ny51GJYIIXlc9SyrmGsO4o-oIS9EAE70&fref=nf).
47. Prime Minister Scott Morrison claims Australia is "fair" and "wonderful". A critique of the language he uses when talking about the Black Live Matter rallies, and the deaths of Indigenous Australians in custody, can be found here: <https://www.smh.com.au/national/the-way-scott-morrison-talks-about-indigenous-pain-is-a-problem-20200605-p54zrv.html>.
48. President Trump's campaign slogan, currently in use: <https://www.youtube.com/watch?v=CFR-inbzIa>.
49. This coroner's comment appears over and over again in investigations into Indigenous deaths in custody in Australia. See *The Guardian* database: <https://www.theguardian.com/australia-news/ng-interactive/2018/aug/28/deaths-inside-indigenous-australian-deaths-in-custody>.
50. Paul Keating, the Prime Minister of Australia, in the Redfern speech, December 10, 1992. [https://antar.org.au/sites/default/files/paul\\_keating\\_speech\\_transcript.pdf](https://antar.org.au/sites/default/files/paul_keating_speech_transcript.pdf).
51. White woman at Minneapolis riots, recorded by All Gas No Brakes. <https://www.youtube.com/watch?v=kZPeD2miyF8>.
52. "I can't breathe." The last words of George Floyd, who died in police custody, Minneapolis, 2020; and of David Dungay Jr, who died in police custody, Long Bay jail, November 2015; and the dying thought of 986,000 people worldwide... and counting.
53. Paul Keating in 1993, cited by *The Project*, 2020, <https://www.youtube.com/watch?v=hc4bVGVhv9Y>.
54. Banner at Minneapolis protests, in video, "We're sick and tired". *The New York Times*, 31 May 2020. <https://www.nytimes.com/2020/05/31/us/politics/trump-protests-george-floyd.html>.

55. Banner at Black Lives Matter rally, Perth, Australia, 13 June 2020: <https://www.abc.net.au/news/2020-06-13/thousands-join-perth-black-lives-matter-protest-at-langley-park/12352118>↵
56. ABC7 eyewitness news, tweet, “Rest in Peace George Floyd.” May 28 2020: <https://twitter.com/abc7/status/1265681218017701888>↵
57. Slogan on Tee shirts worn by Christine Dungay and Raymond Quinlan: <https://www.theguardian.com/australia-news/2018/jul/13/david-dungay-jr-dies-in-custody-and-his-family-are-changed-forever-photo-essay>↵
58. White woman, Minneapolis riots, June 8 2020, interviewed by All Gas No Brakes: <https://www.youtube.com/watch?v=kZPeD2miyF8>↵
59. White man, Minneapolis riots, June 8 2020, interviewed by All Gas No Brakes: <https://www.youtube.com/watch?v=kZPeD2miyF8>↵
60. Leia Schenk, Black activist, posted by Sacramento Bee, “See Black Lives Matter Protestors Clash with Trump Supporters at Defund Police Rally.” Sept. 7 2020, <https://www.youtube.com/watch?v=OSomMZ-oekw>↵
61. Protestors’ banner outside the Queensland Police headquarters, after the death of an Indigenous women in custody, 11 September 2020: <https://www.abc.net.au/news/2020-09-11/protests-indigenous-death-in-custody-brisbane-watch-house/12654860>↵
62. William Butler Yeats, *The Second Coming*, 1919: <https://www.poetry-foundation.org/poems/43290/the-second-coming>↵
63. *The Guardian* has established a database of Indigenous Australians who have died in custody since the Royal Commission into Deaths in Custody in 1991. It can be found at: <https://www.theguardian.com/australia-news/ng-interactive/2018/aug/28/deaths-inside-indigenous-australian-deaths-in-custody>↵
64. Almost none of the recommendations from the Royal Commission have been enacted. See *The Project* at <https://www.youtube.com/watch?v=MirDPh6I88>↵
65. The names and stories of some of these people can be found here: <https://interactive.aljazeera.com/aje/2020/know-their-names/index.html>↵



66. Apryl Day asks us to “Remember her name: Tanya Louise Day”: <https://www.facebook.com/Justicefortanyaday/>↵
67. Black man, during Minneapolis riots, interviewed by All Gas No Brakes. <https://www.youtube.com/watch?v=kZPeD2miyF8>↵
68. Gough Whitlam, then Prime Minister of Australia, in 1975, from Channel 10’s *The Project*, June 2 2020. <https://www.youtube.com/watch?v=hc4bVGVhv9Y>↵
69. Dionne Smith-Downs, a Black activist, when at a Black Lives Matter de-fund the police rally on September 5 2020. <https://www.youtube.com/watch?v=OSomMZ-oeqw> The video shows the BLM protesters being confronted and challenged by Trump supporters.↵
70. Prime Minister Scott Morrison on Black Lives Matter Protests, reported by Daniel Hurst, June 4 2020. <https://www.theguardian.com/australia-news/2020/jun/04/morrison-says-australia-should-not-import-black-lives-matter-protests-after-deaths-in-custody-rally>↵
71. Tanis Beiris, Minneapolis, interviewed by *The New York Times*, May 31 2020. <https://www.nytimes.com/2020/05/31/us/politics/trump-protests-george-floyd.html>↵
72. Advice given on posters, traffic signs, in shops, and in the print and digital media by the Victorian State Government, Australia. An example of the “staying apart keeps us together” campaign by the Department of the Premier and Cabinet, Victoria, can be found here: <https://www.youtube.com/watch?v=VvtsA-EReOQ>↵
73. These are the figures for infections and deaths, according to John Hopkins University, on 2 October 2020 at 3.23am EST Australia : <https://coronavirus.jhu.edu/map.html>↵
74. A selection of countries for which figures of infections and deaths are available on the John Hopkins University website: <https://coronavirus.jhu.edu/map.html>↵
75. Figures for the Spanish flu of 1918 are from the Centers for Disease Control and Prevention website: <https://www.cdc.gov/flu/pandemic-resources/1918-pandemic-h1n1.html>↵

76. Martin Luther King, “How Long; Not Long” speech, delivered March 25 1965. The transcript can be found here: <http://voicesofdemocracy.umd.edu/dr-martin-luther-king-jr-long-not-long-speech-text/>
77. Barbara Jester, Timothy Uyek, and Daniel Jernigan, 2018, in the abstract for “Readiness for Responding to a Severe Pandemic 100 Years After 1918.” *American Journal of Epidemiology*, Vol. 187, No. 12, Dec. 2018, pp.2596-2602, <https://doi.org/10.1093/aje/kwy165> Online at: <https://academic.oup.com/aje/article/187/12/2596/5068408?guestAccessKey=2b05a8ed-3663-45c1-9fb2-96bff3b45f62>
78. Barbara Jester, Timothy Uyek, and Daniel Jernigan, 2018, in the conclusion of “Readiness for Responding to a Severe Pandemic 100 Years After 1918.” *American Journal of Epidemiology*, Vol. 187, No. 12, Dec. 2018, pp.2596-2602, <https://doi.org/10.1093/aje/kwy165> Online at: <https://academic.oup.com/aje/article/187/12/2596/5068408?guestAccessKey=2b05a8ed-3663-45c1-9fb2-96bff3b45f62>
79. This story of race riots during the 1919 pandemic is told here: <https://www.edinburghlive.co.uk/news/edinburgh-news/red-summer-1919-how-race-18383339>
80. Looking for teddy bears in gardens and windows, chalk rainbows on pavements, and the creation of mini towns of spoons, called Spoonville, were all community-initiated actions to brighten the lives children (and their parents) in lockdown. Rachel Clayton, “Socially distant bear hunts”, 25 March 2020: <https://www.abc.net.au/news/2020-03-25/coronavirus-bear-hunts-around-the-world-including-melbourne/12085168>; Yara Murray-Atfield, “Chalk Messages and Drawings on the Street”, 2 Apr. 2020: <https://www.abc.net.au/news/2020-04-02/coronavirus-covid-19-chalk-messages-on-streets-around-australia/12102778>; Spoonville International website: <https://spoonvilleinternational.com/>
81. John Lennon, “Nowhere Man,” 1965. Performed by the The Beatles. Lyrics at: [https://www.google.com/search?q=nowhere+man+lyrics&rlz=1C5CHFA\\_enAU781AU781&oq=nowhere+man+lyrics&aqs=chromeid=chrome&ie=UTF-8](https://www.google.com/search?q=nowhere+man+lyrics&rlz=1C5CHFA_enAU781AU781&oq=nowhere+man+lyrics&aqs=chromeid=chrome&ie=UTF-8)
82. Jack Zaks on Radio 3AW (Melbourne), pleading for pet grooming to be allowed under stage 4 restrictions. The recording of the interview and the transcript can be found here: <https://www.3aw.com.au/vet-make->

- urgent-plea-for-pet-grooming-to-be-allowed-under-stage-4-lock-down/#:~:text=A%20vet%20has%20made%20an,to%20groom%20them%20at%20home,↵
83. Rage Against the Machine, “Wake Up,” 1992. Lyrics at: <https://genius.com/Rage-against-the-machine-wake-up-↵>
  84. Rage Against the Machine, “Wake Up,” 1992. Lyrics at: <https://genius.com/Rage-against-the-machine-wake-up-↵>
  85. Apryl Day, Tanya Day’s daughter, on Channel 10’s *The Project*. <https://www.youtube.com/watch?v=Mi-rDPH6I88.↵>
  86. The Black Lives Matter statement is quoted and expanded upon by the University of Newcastle: <https://www.newcastle.edu.au/newsroom/featured/black-lives-matter-position-statement.↵>
  87. Banner at Black Lives Matter protest, Queensland, <https://www.abc.net.au/news/2020-09-11/black-lives-matter-rally-in-brisbane/12655040?nw=0.↵>
  88. Galarrwuy Yunupingu, indigenous activist, 1988, from Channel 10’s *The Project*, June 2 2020. <https://www.youtube.com/watch?v=hc4bVGVhv9Y.↵>
  89. Paul Keating, then Prime minister of Australia, in the Redfern speech, Dec. 10 1992: [https://antar.org.au/sites/default/files/paul\\_keating\\_speech\\_transcript.pdf.↵](https://antar.org.au/sites/default/files/paul_keating_speech_transcript.pdf.↵)
  90. Black man, Minneapolis riots, to independent media interviewer from All Gas No Brakes. <https://www.youtube.com/watch?v=kZPeD2miyF8.↵>
  91. Black Lives Matter website: <https://blacklivesmatter.com/↵>