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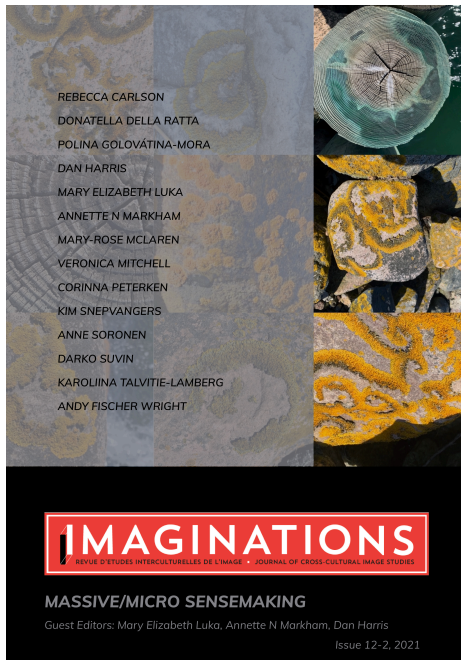
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Towards Post-pandemic Futures**
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MAKING SENSE OF NOISE – A SYMPHONY FOR VOICES

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.

INTRODUCTION¹

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.² 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 ecologist³), 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.⁴ 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.⁵

Thinking

Thinking

I don't like how my chances of
survival

are linked to

the common sense of

others⁶

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 scene⁷

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 inspect⁸

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 day⁹A bad
light

Bad

Shit got out of control.

Shit

Got

Out of control¹⁰

Fuck all that talking¹¹

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**.¹²

Some people can't walk round
without
being scared
that some cop
is going to come to them
with a
Death sentence.¹³

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 it¹⁴
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 scene²²America is a crime scene²³*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
heard¹⁵
It really doesn't make sense to
me, to be
honest¹⁶

It begins
with an act of recognition¹⁷Australia is not innocent.¹⁸ De-colonise this
place.¹⁹There's a right way to
protest
and that's peacefully
We saw that many times with
Martin Luther King²⁰
They still assassinated
him...²¹

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
 time²⁴The thigh gap
 Slimthick
 slim and thick
 thick and slim
 everything has to be
 proportional²⁵*Put a gap here*
put a lump there
a plump
little lump
right there
*where I can grab it*²⁶I wear black
 leggings
 because they make me look
 small²⁷I just
 don't look in the mirror²⁸Hon-
 estly - I just
 really
 I just
 don't feel comfortable
 in my own skin²⁹
 I like my skin colour because
 it's different³⁰I am pretty
 I am empowered
 I am who I am³¹

*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 life² 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.³³

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 Gates³⁴ Every con-
spiracy you ever heard

was pretty much true³⁵ We're
looking at a seasonal flu

and a bunch of fake death num-
bers³⁶ Fake death

fake news fake bombs³⁷ Lock-
down is slavery³⁸

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.³⁹

What if I had my knee in their neck.

for 11 minutes...⁴⁰If you can talk you can breathe.⁴¹

We are teaching fear, not courage⁴²

Strength is

hatred of weakness.⁴³Fear strengthens tribalistic instincts, tribalistic instincts amplify fear.

Nothing bonds a group more tightly

than a common enemy

a mortal threat^{44a} mortal threat:

It's nothing more than a common cold⁴⁵Sadistic

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.⁴⁶

If you can talk you can
breathe

A Fair Australia⁴⁷ Make Amer-
ica Great Again⁴⁸

Failed in their duty of care⁴⁹

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.⁵⁰

I can't do anything to help.⁵¹

I can't breathe.⁵²

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 Australians⁵³

Injustice anywhere is a threat
to justice

everywhere⁵⁴

White silence

Equals white violence⁵⁵

Rest in peace George
Floyd.⁵⁶Justice Now for David
Dungay Jr.⁵⁷

If you can talk you can breathe

I don't support the looting

and the fires. I'm just

supporting the cause⁵⁸I 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 Ward⁶³ 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 1991.⁶⁴ 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 US⁶⁵ 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.⁶⁶

is just
ruining the whole point of
this⁵⁹

It is Just
our mere existence

bothering them⁶⁰ Stolen lives on
stolen land⁶¹

The centre cannot hold⁶²

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.⁶⁷

I want to give back to you the
ownership of this land⁶⁸

Where do we go from here?⁶⁹

We shouldn't be importing
things that are

happening overseas

We don't need to draw

equivalence here⁷⁰

What message are we sending

by destroying what is ours?⁷¹

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 together⁷²

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 Russia⁷³In 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
Sweden⁷⁴.

500 million people infected

50 million deaths

worldwide⁷⁵

How long?

Not long,

because the arc of the moral
universe is

long,

but it bends toward justice.⁷⁶

The tools to deal

with the global emergency

were limited⁷⁷ 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.⁷⁸

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.⁷⁹

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 spoons⁸⁰ 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 nOwhere man

making all his nOwhere plans

for nObody⁸¹

We've had people

trying to groom their own dogs

cutting and gashes -

It's just

Going on and on⁸²

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

hypocrisy⁸³

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!⁸⁴

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
people⁸⁵
The rampant and deliberate violence inflicted on us by the
state⁸⁶

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
too⁸⁷

Virus and violence:

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

Please make it right⁸⁸

victims

We failed to ask –
to both.

How would I feel
if this
were done to
Me?⁸⁹

Let's be Just
Just

be Just.

I appreciate you listening.⁹⁰

The only sense

is Justice.

Now, we transform.⁹¹

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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-ed#:~: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 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↵
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>).↵
20. White man at Minneapolis riots, recorded by All Gas No Brakes and found at: <https://www.youtube.com/watch?v=kZPeD2miyF8>.↵
 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>.↵
 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/>.↵
 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/.↵
 24. Ella, aged 13, at 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>).↵
 25. Claudia, aged 15 at https://www.youtube.com/watch?v=5mP5RveA_tk.↵
 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>.↵

27. Izzi, aged 10, at https://www.youtube.com/watch?v=5mP5RveA_tk
28. Mia, aged 11, at https://www.youtube.com/watch?v=5mP5RveA_tk
29. Mia, aged 11, at https://www.youtube.com/watch?v=5mP5RveA_tk
30. Megan, aged 11, at https://www.youtube.com/watch?v=5mP5RveA_tk
31. Mia, aged 11, at 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-Ny51GJYIIXlc9SyrmGsO4o-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_-rjRoZYKg-tOkfE2y3R1PxuIdwMca6SmXU4drYA-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-inbzIaI>.
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.
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=Mi-rDPh6I88>↵
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
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.↵
 90. Black man, Minneapolis riots, to independent media interviewer from All Gas No Brakes. <https://www.youtube.com/watch?v=kZPeD2miyF8.↵>
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