

diHARD Series 1 Ep 4 PODCAST

INTERSECTIONALITY

[CJ] (0:00 - 0:18)

We at diHARD acknowledge the traditional owners of the land from which we broadcast, the Yalukit Willam clan of the Boon Wurrung people of the Kulin Nation. We pay our respects to elders past, present, and emerging, and Aboriginal people who are listening, as well as all indigenous peoples who may be listening from other nations. We acknowledge that sovereignty was never ceded.

[GRAB VOICE] (0:24 - 0:25)

What a day.

[GRAB VOICE] (0:25 - 0:29)

You just can't ask me your questions. You wouldn't hurt a guy in a wheelchair. Not that question.

[GRAB VOICE] (0:29 - 0:34)

But I would hurt a guy with his wheelchair. But you're black-ish.

[GRAB VOICE] (0:34 - 0:42)

Ish? They're just people, James. They're just people exactly like us.

Oh, you's a guy. No, I just don't identify as male or female. Not a girl.

[GRAB VOICE] (0:42 - 0:43)

I'm not a girl.

[GRAB VOICE] (0:43 - 0:45)

What about that, are you still not getting exactly?

[GRAB VOICE] (0:45 - 0:48)

Well, obviously the core concept. Hey, you want straight answers?

[GRAB VOICE] (0:48 - 0:49)

Ask a straight lady.

[GRAB VOICE] (0:49 - 0:51)

By the way, everyone here thinks I'm Taiwanese.

[GRAB VOICE] (0:52 - 0:52)

I'm Filipino.

[GRAB VOICE] (0:53 - 0:54)

I'm actually racist, Orlaf.

[GRAB VOICE] (0:54 - 0:56)

Your dad left your mom for another dude.

[GRAB VOICE] (0:56 - 0:59)

I am not a homo, homopebic.

[GRAB VOICE] (0:59 - 1:05)

Have you been checked for ADHD? I've had several STDs, which were probably caused by ADHD.

[GRAB VOICE] (1:05 - 1:11)

Imagine shutting up. Thoughts? Fasten your seatbelts.

It's going to be a bumpy night.

[CJ] (1:12 - 1:14)

You're listening to diHARD.

[Grant] (1:14 - 1:15)

Diversity.

[CJ] (1:15 - 1:17)

And inclusion. The hard topics.

[GRAB VOICE] (1:17 - 1:18)

Shut up, it's starting.

[Grant] (1:19 - 1:28)

Hello, hello, hello. Welcome to diHARD on Joy. I am Grant and tonight I am, of course, joined by CJ.

[CJ] (1:28 - 1:30)

Good evening and happy new year.

[Grant] (1:31 - 1:34)

The clock has tickened over.

[CJ] (1:34 - 1:39)

Yes. 2025, a quarter of a century into this century.

[Grant] (1:40 - 1:41)

Oh, don't say that. That's just scary.

[CJ] (1:42 - 1:42)

I just feel old.

[Grant] (1:43 - 1:45)

Old and decrepit.

[CJ] (1:45 - 1:47)

Old likes it when I feel them.

[Grant] (1:48 - 1:49)

Best action it gets.

[CJ] (1:50 - 1:51)

Woohoo.

[Grant] (1:52 - 2:11)

We are tackling the hard topics.

And tonight we're going to be talking about Intersectionality. And oddly enough, intersectionality is a relatively new term. 1989 was when the term was first coined.

And joining us tonight, we've got two very special guests.

[CJ] (2:11 - 2:56)

We certainly do. We have fierce, fat, and Faboriginal Kitty Obsidian. Who has they/them pronouns.

A proud Wiradjuri/Gumilaroi, trans performer. Specializing in slow seduction, ferocious fetish, and sickening sideshow. Kitty is a teacher, mentor, producer, and father of House of Obsidian.

An all-BIPOC, queer, burlesque, and drag house. With accolades including, but not limited to, Vic NAIDOC, LGBTIQA+, Person of the Year 2022. And Trans Person of the Year 2024.

Kitty is a lifelong fetish educator and facilitator. They love working alongside incredible businesses, community organizations, and people to provide premium kink performance. Welcome Kitty Obsidian.

[Kitty] (2:56 - 3:01)

That makes me sound very fancy. I'm actually just three goblins in a trench coat.

[CJ] (3:01 - 3:06)

It's good to have you and your three goblins and your trench coat all here on diHARD.

[Kitty] (3:06 - 3:07)

Thanks.

[CJ] (3:07 - 3:57)

And also joining us in the studio tonight is Sergio, Melbourne Rubberman 2022.

Sergio, who goes by he/him, entered MRM when, after some incredible encouragement from MRM predecessor Matt, noticed that, to his knowledge, no other BIPOC people had ever entered the competition, let alone won. The gauntlet was thrown down and Sergio entered and subsequently won to ensure that brown folk were being represented on the MRM stage. And subsequently the world MIR stage.

Sergio can be found shredding many a dance floor, dancing for hours as he describes it being a catharsis for him. Vocationally, Sergio studied linguistics at university. The desire to do this was born out of Sergio's love for the concept of how humans can communicate and share ideas, which is exactly what we do here on diHARD.

And welcome Sergio. Thanks for joining us.

[Sergio] (3:57 - 3:58)

Hello, how are we?

[CJ] (3:58 - 4:04)

We are well. We are well and it's crazy. Starting off the new year and already feeling tired.

Woohoo.

[Grant] (4:08 - 4:14)

It's just like, wait, I thought the new year was supposed to recharge my battery. Why is it empty? Why is it empty, people?

[Sergio] (4:14 - 4:16)

Because I've been partying for the last few days.

[CJ] (4:16 - 4:19)

Well, you know, go hard or go home, we all say.

[Sergio] (4:19 - 4:20)

Life is short, do it.

[Grant] (4:20 - 4:42)

So we are talking intersectionality today and, as mentioned, it's a relatively new term talking about how a person's identity, such as race, gender, class, sexuality, ability and more can interact and overlap, creating unique experiences, quite often around discrimination, privilege or oppression.

[GRAB VOICE] (4:42 - 4:49)

No, not all monsters are related. What are you trying to say, huh? That we all look the same to you?

No, huh, no, huh, no, huh, no.

[Grant] (4:50 - 4:55)

So let's kick things off with what intersectionality means to you, Sergio.

[Sergio] (4:55 - 5:39)

You just gave a great description. You sort of imagine a Venn diagram and you sort of have these overlapping sort of notions and ideas or experiences in, for most of us, sex, race, gender, gender expression. It's all these intertwining sort of pieces.

And I think for most of us, it's the idea of how all these pieces basically make us as a community sort of more discriminated against or where we find difficulty to sort of fit in where, yeah, I think to me, the word privilege doesn't really correlate with intersectionality. I think it's more for us, the others. That's why we had to sort of coin a term to describe our experiences because there wasn't anything beforehand.

[Grant] (5:39 - 5:40)

Yeah. Kitty.

[Kitty] (5:40 - 5:51)

I look at intersectionality as a way of not only understanding how my life experiences within the colonial Christian, you know, patriarchal society that we live in.

[CJ] (5:51 - 5:53)

Everyone in the room is now nodding.

[Kitty] (5:54 - 6:38)

But also like, you know, how can we relate to each other and understanding in that? I mean, I think privilege is a bit of like a hot topic buzzword now.

You know, you say privilege and like you can immediately see, especially white people doing the whole like, leaning back and freaking out a little bit because of the way we don't really talk about it and understand sort of how that works. Or even like in queer spaces, you know, we have lots of like, you know, I try and talk to like white queer people and they're like, I am oppressed in this society the same as you. And it's just kind of like, cool.

But the intersectionality of the privilege and your oppression is a complex topic, which is all to say that for me personally, intersectionality is my way of experiencing the world and how that relates to those around me so that we can try and find some common ground.

[Grant] (6:38 - 6:46)

What areas of conflict and identity have overshadowed or kind of created moments of stress for you?

[Kitty] (6:46 - 6:48)

Oooh, a complex one.

[Sergio] (6:50 - 6:51)

Life is complex.

[CJ] (6:51 - 6:52)

Do you need some think music?

[Kitty] (6:52 - 6:53)

No.

[CJ] (6:53 - 6:58)

Every time that happens, the jeopardy stupid thing, ding ding ding... Every time in my head.

[Kitty] (7:00 - 7:39)

I find that understanding intersectionality can be really hard for people. So they tend to want to label you as one thing or the other. So it's like, oh, you are queer or gay, you know, and they don't really think about how that interacts with the way that I am also Aboriginal.

So and then I spend time with other BIPOC people and they only focus on the fact that I'm Aboriginal and BIPOC rather than thinking about the fact that I'm trans and disabled. It's really hard to get people to like, understand the correlation and the overlap. So for me, the biggest challenges come from that.

And I make a lot of jokes about the fact that I am the diversity bingo card.

[Grant] (7:40 - 7:42)

Little bit of everything. Yep, yep.

[CJ] (7:43 - 7:45)

It's the pink diversity bingo card with glitter.

[Kitty] (7:46 - 7:46)

Yeah, absolutely.

[CJ] (7:46 - 7:47)

That is just it.

[Kitty] (7:47 - 8:01)

And for those who might, you know, who don't know anything about me, you know, it's kind of funny to rattle off the list because it's like, I'm mob and trans and queer and neurodivergent and chronically ill slash disabled and fat and a sex worker and like...

[CJ] (8:03 - 8:04)

And hell yes.

[Grant] (8:04 - 8:07)

So when you were told, if you're going to do something, do it properly.

[Kitty] (8:08 - 8:08)

Oh yeah.

[Grant] (8:08 - 8:09)

You really took it to heart.

[Kitty] (8:09 - 8:36)

Absolutely.

GRAB VOICE

This is how we do it

[Kitty]

These are just my experiences and I find everyone else has different ones. But I mean, when I talk to mob, that tends to be a really hard thing. In our community, at least, there's a real disconnect between queerness being like an other thing that we don't talk about.

When you're in community, you just talk about the fact that you're black. You know, you don't talk about the fact that you're chronically ill or disabled because that's kind of just a given; all mob are sick living in the colony.

[Grant] (8:36 - 8:39)

And do you think people don't want to hear about some of those intersections?

[Kitty] (8:40 - 9:00)

I think people get defensive and/or make the assumption they're going to get like browbeaten that I'm just going to sit there have a go at them and be like, you're a horrible person because you don't think about race. And it's not about that. It's more just like, this is the world we live in and this is the society we live in.

And here's how we can work together to make it less shit for everyone. Is that your experience?

[Sergio] (9:00 - 9:26)

100%. I think it just comes out of a sense of misunderstanding or not understanding at all, or not even having, I think, the opportunity to experience the understanding of how all this works together. So being Latin American, I think a lot of people outside of Latin America don't really understand how Latin America came to be, like historically speaking, and that, you know, the Spanish came, colonized, you know, 600 years ago, et cetera, et cetera.

White folk doing what white people do.

[CJ] (9:28 - 9:37)

But y'know, as Grant said, if you're going to do something, do it properly. So they're a bit like Pinky And The Brain. We're going to take over the world.

[Sergio] (9:37 - 10:10)

As we do every night. And so I think, especially in migrant communities, like Australia, like in Canada, like the United Kingdom, the United States, which obviously there's huge communities there. I think one of my experiences is for sort of telling people that there is a huge racial divide still in Latin America, and it's what I call colonial trauma.

Essentially, you know, the Spanish coined this anthropological sort of, and there's a diagram, you can actually look, find it and Google it, about 20 different castes, which is basically 20 different varieties of skin color.

[CJ] (10:10 - 10:13)

It's like in India, they have a caste system there, it's so strong.

[Sergio] (10:14 - 10:52)

It's, and it was, yeah, it was all painted, like in the 1700s. And it's all like these categories, depending on the gradient of the color of your skin and the melanin that you have in it. So it's the mixture between whether you've got, obviously, someone from the African slaves that were brought over, mixed around with indigenous, they're called like a Sambo.

And then you've got Mulattoes, and then you've got Mestizo, which is sort of what I am. Anyway, there's plenty. And a lot of people outside of Latin America don't know any of this.

And also when I talk about colonial trauma, one of the key factors is that because of the whole skin thing and the whole race thing and the mixture of sort of the different groups

that sort of came to the Americas, and also the indigenous that were already there, Christian schools trying to...

[Kitty] (10:52 - 10:52)

And the missions. Yeap.

[Sergio] (10:53 - 11:08)

Yeah, 100%. And the idea that the white skin was of a higher privilege and priority, and that systemic sort of racism is sort of trickled into our cultures today, like in the 20th century.

[Kitty] (11:09 - 11:23)

Ohh, absolutely, the way that we idolize certain skin tones and like being tan, but only a certain amount of tan. If you're too tan, then that's a problem. Or if there's certain undertones to your tan, but you're too orange, like all of this kind of stuff.

[Sergio] (11:24 - 11:33)

And it's still there, like it's 2024, 2025. Like we are still focusing on that. The whiter you are, the more opportunity you have.

You get better jobs. You get looked at better.

[Kitty] (11:33 - 11:33)

Pretty privilege.

[CJ] (11:33 - 11:42)

I was going to ask if it was the whiteness that put you up the top of the caste. It's the same in India. They all bleach their skin and all the big Bollywood stars are super pale.

[Sergio]

In Africa as well.

[GRAB VOICE] (11:43 - 11:48)

I went to a white disco recently and I watched white people dance. Y'all, y'all can't dance.

[Kitty] (11:51 - 12:02)

Like as a, particularly as a fat person and a performer, like I live, my living is making money by stripping on stage at the end of the day. Like we can pretty it up with say burlesque is blah, blah, blah. But at the end of the day.

[CJ] (12:02 - 12:03)

That is pretty though.

[Kitty] (12:03 - 13:44)

Yeah, but it's still stripping. Like it's sex work and the way that we do things.

And then obviously offer fetish services and things like that as well. Hashtag Only Fans. Like I make a living off my body and I am a fat person and I'm not even like what they call a small fat.

The way that we now categorize fatness

[CJ]

That's a thing?

[Kitty]

is fucking wild. I'm already swearing cause like I'm so passionate about this. Cause like fatness is inherently rooted in colonial, you know, like white supremacist biases, you know, because the bodies that you have in terms of like, you know, from certain places in Africa, Latin America or indigenous people of different kinds.

We have different muscle structures and thicknesses and fat deposits in our bodies that are considered to be not desirable because they don't conform to this idea of Eurocentric whiteness. So, and then white people who are fat get painted with the same brush that we get painted as, as non-white people that you are lazy and, you know, have no self-control and, you know, must just, you know, be poor and eat all the shit food and all this kind of other stuff, which is really fucked up. And so like, I'm watching the way that we, the way that we as a Western society, you know, Australia is a Western society is reacting to some of the economic hardships and there's always a backslide once you hit recessions and economic hardships.

That is a proven fact through history. When times get tough, people get more conservative, people get more insular, they get more aggressive as well. You know, like on TikTok, there's this whole thing about, do you have the correct bone structure under your face with like filters that you can put on?

[Grant] (13:44 - 13:45)

Oh, the perfect face.

[Kitty] (13:45 - 13:46)

Yeah, the perfect face filters.

[Grant] (13:46 - 13:47)

Yeah, morphing you.

[CJ]

That's nasty

[Kitty] (13:48 - 14:21)

Oh, and you know, do you have the appropriate cranial tilt to your nose?

And it's just kind of like, oh my God, guys, this is like the basis of white supremacist eugenics. Like, we are backsliding in a really, really scary way. And that includes thinness and fatness.

So we're losing a lot of our, our plus size models, our plus size fashion, a lot of the performances, a lot of the like cabarets and theaters are sliding backwards and they're taking away their plus size roles.

[CJ]

That's disappointing

[Kitty]

And it's becoming more homogeneous to thin whiteness. And it's all interrelated.

[Grant] (14:22 - 15:15)

And it's amazing because I was thinking about body image recently about how ingrained it's been in history as well, where kind of being overweight, I guess, to a degree was viewed as the ideal, because that was coming from a point of privilege, because that meant you had food, you had riches, you could eat whatever you want.

[Kitty]

Absolutely

[Grant]

And then it kind of society shift and then it changed. And then the body ideal went to these, these thin, and then you had the rise of, of Twiggy being one of the first kind of thin supermodels.

[CJ]

Yeah the waifs

[Grant]

And over, over the years, it is just, it's, it's like a pendulum swinging back and forth based on, I'm, I'm not sure. Yeah, where you can identify the, where it I'm getting, please, where do you, where do you think this comes from?

[Kitty] (15:15 - 17:10)

No, I just, I literally just read a book about this. And I'm, I'm sorry, this is the autism coming out. Like I info dump so intense.

So please, if you need to like jump in, tell me to be quiet. Yeah. So I read this, I read this book around this classism and terms of like richness.

So like you're correct, obviously in days gone by having, having wealth meant that you could lounge about and have servants to do the things for you. So you weren't in the sun. So you were even whiter, even paler, no tan and had, you know, food.

So like being plump was, you know, considered attractive. I mean, there was a time there that, you know, having enough money to have sugar to rot your teeth was considered attractive. So they were blackened, their teeth.

[Sergio]

Yeah that was a famous one

[Kitty]

Yeah. Whereas, you know, the, what we're sort of seeing in modern society in these very rapid changes is what is accessible to the elite in that elite classism, you know, the hyper-wealthy and how that trickles down into the, into the poor. So for a while there, when we

were, you know, having a lot more of like the fat acceptance and body positivity movement, you know, it was this idea of like, you had enough money to not only have good quality food, but to also spend enough time in the gym to do all of the squats in the world to get that big badonkadonk arse or go to, you know, surgery and have all of these surgeries done.

And to be more in the sun and get like a little bit of a tan, but not too much of a tan, right? You had to have the right kind of golden tan. It couldn't be orange or anything like that.

And then as we pivot back into our wealth recession, we're pivoting back into what can be afforded by the, by the hyper-wealthy, which is again, what is considered leisure. And leisure is being indoors, being able to have only the best organic, you know, salads and quinoa from the fucken slave colony.

[CJ] (17:11 - 17:14)

I just laugh every time someone says quinoa. I don't know why.

[Sergio] (17:15 - 17:19)

All this whole thing about new grains, really annoys me. for the fact that most people been eating that for fucking hundreds of years and like, this is new?

[Kitty] (17:19 - 17:25)

Yeah. Or like superfoods, like goji berries and stuff. I'm just kind of like, guys, come on.

[Grant] (17:25 - 17:36)

The one I don't understand is I've seen like six, seven dollar organic avocados and I'm like, it hangs from a tree. Like what do you, like this does not compute.

[Kitty] (17:37 - 17:48)

Right. But like all of this, all of this like food that is so expensive to get in terms of like what is considered healthy in air quotes, for those that can't see.

[CJ] (17:49 - 17:53)

We gesture a lot here at diHARD and we just, we do exactly what you do. We go, I just did this.

[Kitty] (17:55 - 18:19)

And so, you know, and then, you know, these surgeries, these that, you know, BBL surgeries and, you know, Botox and lip injections became more accessible for poor people. So poor people can get them. Therefore, it's no longer a sign of status.

So the hyper-wealthy have to pivot into what they see is what can be accessed easily and not. And that is now the status of beauty.

SONG:

Let's Dance by David Bowie

[Grant] (20:04 - 22:16)

Welcome back to diHARD, diversity inclusion, the hard topics.

[CJ] (22:19 - 22:43)

There's actually a fantastic influencer, well she's not intentionally an influencer. She's become quite an influencer. Anyway, she is pregnant at the moment and she's actually, every time she does a reel on Instagram, she shows everybody how they achieve like these amazing images with just positioning your body, you know, pulling your batters up your butt in a wedgie and rolling this bit down and angling yourself correctly.

[Grant] (22:43 - 22:45)

I think I saw a clip.

[CJ] (22:45 - 23:03)

She's pregnant.

[Grant]

She made her baby bump disappear

[CJ]

And there are images. And they continued it throughout her pregnancy to show how people hide their baby bumps to give these ridiculous, you know, unreal perceptions of not even beauty, just body image.

[Kitty] (23:03 - 23:12)

But like the eye is very easily tricked. And it's fascinating in a really sick way, the watching beauty standards shift and change. So it'll be interesting to see how that happens over the next few years.

[Grant] (23:12 - 23:14)

I think sometimes we want to be lied to.

[GRAB VOICE] (23:16 - 23:19)

Ohh, I'm not going to lie to you Marge. So long.

[Grant] (23:20 - 23:35)

We don't want to be faced with the truth sometimes. So kind of we go, oh yeah, that's real. That's real.

And kind of by liking it and sharing it and interacting with it, we're perpetuating these negative interactions in a way.

[Kitty] (23:35 - 23:50)

Yeah. I mean, the algorithm is a really tricky beast because like on one hand, it's a computer algorithm that people create to sell what they want to sell, which is to make money. We live in capitalism.

But it's, you know, it's a combination of that. And also the fact that we don't teach media literacy. That's a skillset in itself.

[CJ] (23:50 - 23:56)

That is two things that don't teach media literacy and finance in schools, basic day-to-day living, how to budget.

[Kitty] (23:56 - 24:12)

But they don't teach critical thinking or anything, in problem solving and things like that. So it's really hard to look at something and be like, how do you even tell if this is factually correct or not? And people see it and they just assume that it is because that's like, otherwise, why would you write it?

[CJ] (24:12 - 24:13)

They have no other point of reference.

[Kitty] (24:13 - 24:14)

Exactly.

[Grant] (24:14 - 24:19)

How about yourself, Sergio? What parts of your identity can kind of conflict with one another?

[Sergio] (24:19 - 26:03)

I think when I was younger, yes, they sort of did conflict. Coming out in a somewhat religious family, not that I was particularly brainwashed or anything regarding Christianity and sort of that world, but it was fed to you. You sort of knew the ins and outs of what was expected and what wasn't expected, especially in Latin culture, which is, for the most part, inherently like macho.

Focus, machismo, which obviously is a term in itself. And that's something that I think finally, through the advent of social media and internet, that we're seeing certain stereotypes within our community being broken slowly, but they're happening. Like there's a famous singer called Bad Bunny who has blended the ideas of queerness and gender through some of his video clips.

And even in interviews, he's sort of said, you know, I like to wear clothes from one side and the other side. And it's like, yes, fuck yes. Like you are breaking the stereotype that for hundreds of years we've had about, you know, macho men and doing this and you're a breadwinner and you don't cry, you don't show emotion and you just sit at home and basically do nothing.

No. So I'm really excited that through the advent of internet, things are sort of changing, but they're very slowly and people speaking up about it. But I think there were moments where, yes, you're sort of trying to, I guess, accept that, no, I can't do this.

I can't be this. And then eventually you come to terms with it, you know, I go through my whole story. I'm not going to go through my whole coming out story, but through the experiences of coming out as a gay kid and then university, moving to a different city, then moving overseas.

And that was a whole long journey, especially living in Sydney for a while as the first sort of big city, because I grew up in Canberra, which is fairly small by my standards anyway.

[Kitty] (26:04 - 26:04)

Yes.

[Sergio] (26:04 - 26:12)

Tiny, tiny.

Especially, I think, especially as a queer kid, so lacking of any sort of queer representation in the city as a whole, just as...

[GRAB VOICE] (26:12 - 26:14)

They're trying to turn that around.

[Sergio] (26:14 - 26:15)

100%, which is...

[CJ] (26:15 - 26:16)

Which is really nice., and very recent.

[Sergio] (26:16 - 26:36)

Which is interesting as well, obviously, because the chief minister is part of our community. You know, I met him and his husband and they were lovely guys. But moving forward, then I moved to Sydney, which was like, yeah, the big smoke, the gay kid goes to the big smoke and checks it out and see what it's like.

I hated it. I detested it. I became very depressed because I did not fit these sort of stereotypes and moulds.

[Kitty] (26:37 - 26:46)

That's how I felt when I moved to Brisbane, because I lived out country, I was born out on country and then moved to Brisbane for university. And it was the worst experience of my life.

[Sergio] (26:46 - 27:07)

And I think you had these ideas of like, I'm going to do this, I'm going to be this, I'm going to make friends. And then it hits you like a fucking wooden spoon in the head. It's like, why is this not working for me?

I thought this was meant to be the rainbow. Is this meant to be an all welcoming community and I could easily just connect with people and we can go out and we can have fun and we can just...

[Kitty] (27:07 - 27:09)

And I can finally not feel like I'm alone.

[Sergio] (27:10 - 27:10)

110%.

[Kitty] (27:11 - 27:12)

Yeah, and it doesn't work.

[Sergio] (27:13 - 28:03)

No.

And the fact that I think Sydney, as many people know, it's... And many people that have come overseas and seen the difference between Sydney and Melbourne, most have always said Sydney is like LA and they did not like it. But it is.

I mean, it's a beautiful city. Don't get me wrong. Naturally, aesthetically, it's a gorgeous city.

It's a harbour. But I think it's led itself to sort of create a society there that's just very insular. It's very ingrained in certain needs and wants and status more than anything else.

And that's sort of ingrained, especially when you can't, when you start going to the queer community and other communities. Yeah, especially, I think, as a cis sort of gay man that I was at the time, it was like, I want to look like this, be living in the place that I need to be living in so I can make more gay friends and be liked, be wanted, feel sexually attractive. But I couldn't.

[CJ] (28:03 - 28:06)

And feeling like you belong, like belonging is always such a big part of it.

[Kitty] (28:06 - 28:27)

Yeah, community. And I think particularly when you grow up in our cultures, because there are some similarities, you know, community and family is such a big thing. And part of the biggest fear when you start looking at these intersectionalities of queerness is, you know that that's going to be denied you.

And it's like, fuck, how am I going to replace that? Like, you know, that's a thing.

[Sergio] (28:27 - 28:47)

Even coming out, it's like, you know how that warm and it's like, you know, salacious feeling of being in a family, being wanted, cared for, like they've got your back no matter what. They will call on people if you need, if you're in trouble or whatever. Cool, coming out into, OK, now I get to choose my family, as you'll say, we get to choose our family.

But that city was just not a place that you can do that.

[Kitty] (28:47 - 28:47)

Yeah.

[Grant] (28:47 - 28:57)

Former Sydney, lived there until ten-odd years ago and then made the move down here. I, yeah, didn't like the direction Sydney was heading.

So yeah.

[Kitty] (28:57 - 29:04)

Look, I like to visit. I visit Sydney. I have friends in Sydney, but I could not live there. I could not live there.

[Grant] (29:04 - 29:05)

I love visiting Sydney.

[Kitty] (29:06 - 29:44)

Yeah, visiting, fabulous, amazing. And I'm not trying to play into that whole like Melbourne v Sydney thing. Like it's not about that.

Because I felt very much the same way in Brisbane, and I felt very, very isolated and very downtrodden in Brisbane in a way. And not because there wasn't community there, but the community didn't have the understanding to welcome me in with what I needed with the intersectionalities of what I live in. And so like, you know, for me, moving to Melbourne changed my life.

It really, really did. Because the amount of BIPOC queers down here, I've never found anywhere else in Australia. Yeah, it's, yeah, it's really changed my life and saved my life.

In a really, deeply traumatic way.

[Sergio] (29:45 - 30:01)

So then yeah, like to continue the story was just to wrap it up that so after moving to Sydney, I then moved to London, which was a life changing experience to me, because it was a city that's, for one, had at least 2000 years of history to figure out itself, socially speaking. You know, whereas Australia is still in this infant sort of state.

[Kitty] (30:01 - 30:02)

Australia's a baby.

[Sergio] (30:02 - 30:02)

It's a baby.

[Kitty] (30:07 - 30:08)

Well, white Australia is.

[Sergio] (30:08 - 31:39)

White Australia. White Western modern Australia is a baby in the sense of trying to figure out what kind of people we have in this place. And so having moved to London and then I think also exploring that kink side and that sexual side, because I never really felt very sexual in Sydney, because I never felt like anyone really wanted me because I didn't fit those ideals. So moved to London, you know, the diversity of anyone and everyone in a city of like, what, circa ten million people was incredibly astounding.

And then having, you know, cornerstone of Europe. So yeah, I'll visit this, I'll visit to Berlin, I'll visit Paris, I'll go to Madrid. It's like meet more people who I'm like, oh my God, you like this?

I like, oh my God, we're all the same. That just was, I found myself. I really, really did find myself and I started accepting certain things that I sort of hated as a kid, which, you know, going back to the earlier part of the conversation about, you know, I did not like my features when I, you know, my dark brown skin and my, I hated the way my eyes looked when I was a kid.

I just did not, especially come to Australia as a nine year old. I struggled to make friends when I first moved to Canberra and there was some traumatic experiences that I had as a child that sort of then added my mistrust of most people here. Because I was basically a kid for about, you know, eight months to a year until someone else from Fiji decided to come to the school that I was.

And I wasn't the only outsider now. But yeah, I had playgrounds for months just sitting by myself because no one wanted to be around me. And it's just, yeah, it hit me hard.

And then high school was another experience where someone told me to go back to where I came from.

[CJ] (31:40 - 31:41)
Oh, lovely.

[Kitty] (31:41 - 31:41)
Yeah.

[Sergio] (31:42 - 31:57)
So yeah, I have a, I don't have a disdain, but I just, when people want to talk to me, I still like, and they're trying to be really nice. I, I kind of jump a little bit, like, why? Because then, you know, let's talk about sexual fetishism as well in the queer community as well.

[Kitty] (31:58 - 31:59)
Oh, this is, this hits hard.

[Sergio] (31:59 - 32:04)
It's kind of like, I don't know what people want and I have a huge mistrust.

[Grant] (32:04 - 32:08)
You're listening to diHARD and we'll be right back after this short break.

[SONG] (32:11 - 32:50)
Ready by Montaigne

[CJ] (35:27 - 35:31)
This is diHARD, Diversity and Inclusion, The Hard Topics, and you're with Grant and CJ

[GRAB VOICE] (35:31 - 35:33)
What a day

[GRAB VOICE] (35:33 - 35:36)

You're just going to ask me your questions You wouldn't hurt a guy in a wheelchair Not that question

[Grant] (35:36 - 35:53)

One of the things that we've spoken about previously is that quite often when we have these interactions we're filtering ourselves Because there's what comes into our mind and then we're going, wait a minute, who am I talking to, what should I say, how is this going to be approached And we kind of end up

[Sergio] (35:53 - 35:53)

Seem to be triaging

[Grant] (35:53 - 36:01)

Yeah, whittling your conversation, your identity down and you're watering yourself down to kind of nothing sometimes

[Sergio] (36:01 - 36:10)

I think that's why I love the dance floor because I just dance, I don't have to talk to anyone and I don't like a lot of times just talking To me it's like I let go

[Grant] (36:10 - 36:13)

Do you find it a non-judgmental space on the dance floor?

[Sergio] (36:13 - 36:28)

So to me it's just this, yeah, as I said earlier, it's like this catharsis that I don't have to do anything that I don't want to and I can just be everything that I can be And sometimes even getting into Pup Play as well, sometimes I just put my hood on and I'm not here, I'm disassociating because I'm just living my best life

[Kitty] (36:28 - 37:07)

That's kind of how I feel when I'm on the stage and what I put out on the stage is going to be different for every act And I love using different acts to showcase different facets of my personality But what I put out there is with all of that filter taken away and it's, I'm not going to say it's more authentic because it's not I'm authentic in my life but it's definitely a larger than life version of the authenticity that is me without having to worry about the anxiety Or filtering through what other people are trying to say to you or how they want to connect to you And maybe you'll understand this as well, particularly being a title holder You also don't know whether people are tokenising you

[Sergio] (37:07 - 37:09)

Oh, relentlessly so.

[Kitty] (37:09 - 37:15)

And if they're just being nice to you because they want something from you It's really hard

[Sergio] (37:15 - 38:00)

Like even before having the title and sort of coming to terms with moving to Melbourne And just really coming into my identity and loving myself and then sort of getting more into my

queer side And then loving, I guess, yeah, my culture and where I've come from And then also sort of finding out even from my great-grandmother's side is actually of Indigenous caste in Latin America Which is something that I was amazed about So sort of just taking all these really wonderful things personally But then, yeah, sort of loving myself, loving my skin, loving my body And then when you sort of interact, especially with cis men The tokenisation of brown folk by white cis gay men is something that's just cringe-inducing

[Kitty] (38:01 - 38:04)

Was it no fats, no fems, no Asians?

[Sergio] (38:05 - 38:32)

Many more than that.

[Kitty]

But that's like a catch cry

[Sergio]

oh 100% and it's disgusting

[Kitty]

Yeah, and you hear cis gay men say that

[Sergio]

It's 2020, it's like, come on, why is this still happening? But yeah, and I've had hilariously but also kind of not so good interactions with white cis men about sort of my

[Kitty]

Oh yeah, because you're not brown enough, right?

[Sergio]

100%

[CJ]

You're not full brown

[Kitty] (38:32 - 38:33)

Yeah, I get this a lot

[Sergio] (38:33 - 38:36)

And I'm like, oh my god

[Kitty] (38:36 - 38:44)

Because you're not white enough, you're not Australian enough to be Australian But you're not actually brown enough to be like a sexy, exotic brown person

[Sergio] (38:44 - 38:46)

Oh, the exotic.

[Kitty]
Yes the Exotic!

[Sergio]
That word

[Kitty] (38:46 - 39:15)
Yeah, like I am very, very pale skinned And there is a whole mentality around that part in terms of like Aboriginal culture And the way that we've been colonised And the whole Breed Out the Black program that happened back in the 70s and 80s And earlier And I get it a lot, not from my own mob, but from white Australians They're like, you're not brown enough to be Aboriginal But I'm also not white enough to be Australian

[Sergio] (39:15 - 39:25)
It reminds me of that scene with Pauline Hanton and she was at a school I think in the Northern Territory And the two kids are like, now you go back to England sort of thing Because she was like, I was born here

[Kitty] (39:25 - 39:41)
Yeah, it's such a head fuck And then I have had people of all genders say to me, but you're really pretty for an Aboriginal girl And I'm like, first of all, not a girl Second of all, get fucked

[GRAB VOICE] (39:41 - 39:48)
Why the hell am I going to waste my time and give a press release about whether or not I have a penis My fans don't care and neither do I

[CJ] (39:48 - 39:55)
And I'm pretty for a disabled person

[Kitty]
Yeah... You don't look disabled

[CJ]
If you weren't in a wheelchair, I'd fuck you And you don't look disabled

[Kitty] (39:56 - 39:57)
All of that stuff

[CJ] (39:57 - 40:01)
Really? Are you Aboriginal because you just don't look Aboriginal

[Kitty] (40:01 - 40:20)
But you're only 2%, right?

You're only 2%, so it doesn't count Or my favourite one which happened Kitty, you're so much more eloquent than I expected And I'm just kind of like, yeah, just because I'm Aboriginal doesn't mean that I'm an idiot

[CJ]

Do you find that you just get really tired?

[Sergio] (40:20 - 40:21)

Exhausting

[Kitty] (40:21 - 40:22)

I'm exhausted

[CJ] (40:22 - 40:50)

Trying to navigate It's one thing with intersectionality when you cross so many of the intersections So many of these identities are part of who we are Someone I was talking to a while back I was really appreciative when they said, look, it was actually about kink and fetish And they went, well, I don't understand why you'd like that But that's cool because it's just not my thing It doesn't matter But if it makes you happy, it makes you happy They didn't enjoy pain, so how could someone else enjoy pain?

[Sergio] (40:50 - 40:58)

They did an auto-filter, like, hey, they like this, not for me But that's so cool that they like it They sort of automatically do it themselves

[CJ] (40:58 - 41:10)

Yeah, it was just an open conversation to go, wow, that's really interesting And that's so cool And it's great that you have And their conversation actually went to, it's amazing You've got this whole world that you have to play in

[GRAB VOICE] (41:10 - 41:17)

A whole new world A dazzling place I never knew

[CJ] (41:17 - 41:24)

Where, you know, my sex life only goes to blah, blah, blah And then I'm sort of like, that's where I end in my head

[Sergio] (41:24 - 42:27)

I sometimes feel with people with kink and fetish And they look at our communities and they sort of think, wow I think they look at it sort of in awe Because I feel people that haven't sort of dabbled in the other side of sex That's outside of vanilla Sort of, I don't want to say that they're a little bit jealous But they're like, wow, I wish I could And I think it's just a little gateway Even that conversation could be like, hmm, I wonder if I maybe ask someone to do this one time It's a little gateway to me It's like having that really cool dialogue It's like, okay, something started And I like talking to people about all the kind of different things that I do And I've explored Because I like, like, sex isn't a fucking rule book It's anything and everything It's about exploring with consent with wonderful people around you And anything can be very fun So I do like having those sort of dialogues I was going to ask you a question about When, given that we're exhausted about these little microaggressions that we get from people Do you get to a point to think, are they ignorant? Or does it come out of just them, particularly just not having exposure So they don't know what to say

[Kitty] (42:27 - 43:31)

There is a certain level of ignorance that I'm willing to ignore However, in 2024, that's willful ignorance There's absolutely no excuse to not have an understanding about this It's not like we don't talk about it We're literally talking about it right here We're like, you know, especially on social media And, you know, even in arts shows and on the news and fucking everything You know, we talk about these issues all the time And, you know, not just around race But also around like the fact that, you know, as disabled people We can't legally marry without having our benefits and our pensions taken away from us You know, which leads to domestic and financial abuse So, you know, because we get trapped in a situation where we can't financially look after ourselves For me, I've hit the point now in my 30's Where I just, I don't have the capacity to handhold When it is so easy to find this information It's so easy to access it It's now at the point where when other people want to defend me I'm just like, I don't actually have the capacity

[CJ] (43:32 - 43:33)

Even to sit there and listen

[Sergio]

You don't want it to escalate

[Kitty] (43:33 - 43:39)

Yeah, I just want to go home and have a cup of tea, babes Like, I'm tired I am exhausted

[GRAB VOICE] (43:39 - 43:44)

But the computers contain nothing on this phenomenon It is beyond our experience

[Kitty] (43:44 - 44:20)

When I went overseas, you talked about moving to London And when I went overseas, I went on tour after lockdown ended in 2022 And the amount of people that were fascinated to talk to me about my specific culture Not just the homogenous idea of an Aboriginal person, air quotes here But like, my specific mob's culture They wanted to know about my culture

[Sergio]

Love that!

[Kitty]

And like, I've never had that happen before I've never had anyone in my life in Australia ask me about my culture Not just Aboriginal people But like, oh, you're a Wiradjuri and Gamilaroi What does that mean? You know, like, where are you from? What's that about?

[Sergio] (44:20 - 44:48)

Being genuinely interested

[Kitty]

Yeah, and being curious

[CJ]

I always ask people that question I worked with mob for years out in Bendigo, one of my jobs was in an Aboriginal co-op but people obviously weren't all from the area

[Kitty]

Yeah

[CJ]

So the first question was always like, you know, who's your mob? And they'd start saying where they were from and I'm like, oh, so, you know, down here I know mob does this, this, and this is that the same for you? Because when you're caring for someone or providing a service You actually do need to understand these things

[Kitty] (44:48 - 44:48)

Yeah, exactly

[CJ] (44:48 - 44:52)

Because they're usually not going to go and do things the same way

[Kitty] (44:52 - 44:52)

No

[CJ] (44:52 - 45:14)

Or they don't use the same remedies Or, you know, practice the same things So, therefore, you have to actually be sensitive to the fact of asking And one of the big things I find as people It's sort of like this fine line People say they're afraid to ask But I sometimes feel like that's just a bit of a cop-out for a lot of people now It's like, well, I'm afraid to ask because I asked this person And they got really annoyed at me It's like, yeah, and how many

[Kitty] (45:14 - 45:15)

No, it's just white fragility

[CJ] (45:15 - 45:16)

Yeah, it's ridiculous It's just

[Grant] (45:17 - 45:27)

More than anything but you also occasionally do get those responses of It's not my job to educate you Yeah, absolutely So, sometimes it is that kind of fine balance

[CJ] (45:27 - 45:54)

It is difficult and sometimes I think for me Because some people go, well, can you explain your disability Because I have an invisible disability And they just go, really, what? pardon? And I'm like, yes, disabled, almost 10 years now And I go, look, I'll be really honest with you This is what it's called This is what I have It's going to be different for everybody So what you read might not be exactly my situation But you'll get the broad idea But I am just really exhausted today And I don't have the capacity to actually explain

[Kitty] (45:54 - 46:29)

But Google exists The thing that frustrates me Because people are like, oh, I'm afraid to ask Because they'll be like Because I've been told it's not my job to educate you It's not Google

exists But also, if you want a spoken explanation Then offer compensation for it The best experiences I've ever had Is someone being like, hey, can I ask you a question About trans identities and language By the way, would you like me to send you a donut and a coffee Absolutely, yes Yes, you can ask me about it Like, it's not hard to show common courtesy And just a little bit of care of knowing that this is labour It's a token effort

[Grant] (46:29 - 46:35)

Join us after the break As we continue to talk intersectionality With Sergio and Kitty Obsidian

[SONG] (46:43 - 50:06)

Freedom Child by The Script

[GRAB VOICE] (50:25 - 50:28)

They're just people James They're just people Exactly like us

[CJ] (50:28 - 50:36)

Welcome back to diHARD Diversity & Inclusion The Hard Topics with Grant and CJ And tonight we're here With Kitty and Sergio

[Grant] (50:36 - 50:51)

A lot of these things Kind of they Can affect how authentic You can be And how you can express Your identity What parts of your identity do you wish were more understood or kind of more widely understood?

[Sergio] (50:51 - 51:28)

I think for me being A third culture kid Which I didn't know This term existed Until a psychologist friend Taught me a few years ago A third culture kid Is like Basically yeah A migrant child That's come from one place You know Place A Then they've come to place B But in that pivotal Sort of puberty stage Where your whole life Is fucking changing You're discovering who you are But Essentially you're caught Between two worlds Which I have been And I am I still am A lot of people Don't understand that Because when you first tell them That you've been here Three decades They then Straight away are like Oh, you're Australian You're not Colombian anymore It's like You don't get to decide What I am

[CJ] (51:28 - 51:29)

Sorry?

[Sergio] (51:30 - 51:45)

So that And that really hurts me Because I take my culture Like so to heart Like it's part of me And I love it It's my family It's my mother It's everything that she You know Instilled in me Since I was a child It's almost like They've taken a limb off When they say that comment That you're Australian And you're not Colombian It's like

[Kitty] (51:45 - 51:47)

Well they're erasing part of who you are Absolutely

[Sergio] (51:47 - 52:37)

And it really hurts me And I get really angry And I sort of like Do a quick Back chat It's like No, no, no, no, honey You don't decide this I am this This and that And then on the other side It's like Yeah, you meet sort of People that are Born and raised here And then You know They love the exotic aspect That you have Blah, blah, blah So again I don't fit the mould here either Because I wasn't born here So I'm a migrant child But it's like Well, no I wasn't born here But I was raised And instilled with a lot of values You know of Australiana And sort of how You know The cultures are here Knowing what A third culture kid is that thing is what I wish People understood Because there are Migrant children everywhere Migrant families move All over Especially refugee families And sort of then Having to raise a child In a new country New language New experiences That's a bit of a Mindfuck for a child And it stays with you For the rest of your life You don't know Where you're from You don't know Where you belong

[Kitty] (52:37 - 53:14)

I think I want people to understand What it's like To be Indigenous And how that Affects you Growing up In the colony The way that it is And particularly How that works With being non-binary I am not a trans man I still identify as trans And I use trans masc a lot Because I Love being masc But that doesn't make me a man And being non-binary Is its own Special little thing Particularly when I look at it From a cultural identity perspective And that's really hard as well Trying to explain that to people

[GRAB VOICE] (53:14 - 53:21)

It doesn't matter, it doesn't matter I could spend the rest of my life Having this conversation Please Please try to understand Before one of us dies

[Grant] (53:22 - 53:26)

So what do you do for self-care To manage Some of those impacts?

[Kitty] (53:26 - 53:48)

I call it the three C's Couch, cat, cup of tea I'm not really a partier I find alcohol mixes with all of my medications badly With my chronic health issues And also with like My neurodivergence And show me like a queer Kid that doesn't have Some kind of like trauma And mental health problem going on And I will show you a liar

[CJ] (53:51 - 53:52)

Or a mirage

[Kitty] (53:52 - 54:23)

Yeah, exactly So, you know A lot of self-care for me Is actually just retreating Into a space where I'm safe You know, my nest at home I finish my job You know, I'll say hi To my friends obviously And there are several people In my life that I love Very, very dearly That support me through everything And then I go home And I stay in the quiet I might play some Pokemon Or some Zelda on my Switch Have a cup of tea And for me, that's self-care Also, a lot of therapy Love therapy

[Grant] (54:25 - 54:28)

Therapy, I think Everyone would benefit from therapy

[Kitty] (54:28 - 54:32)

Abso-fucken-lutely Therapy should be mandatory

[CJ] (54:33 - 54:52)

I was just wondering If either of you had the experience Where in any of your relationships And by this I mean Not necessarily intimate relationships But it could be work It could be friendships Or even family Where they, someone Or people Think that your One of your identities Will just go away

[Kitty] (54:53 - 56:23)

Literally all the time I mean I mostly get that With being disabled Slash chronically ill And also the neurodivergence But there are On the rare occasions I will have lost A connection of some kind Because I've code switched In front of them For anyone that doesn't know What code switching is It's really common In BIPOC communities All over the world We have a certain way Of speaking, acting Vocabulary, tone, etc That is culturally significant To us in the community And then we have What we call our white voices You know exactly What I'm talking about Sergio's nodding Kind of like A customer service voice You put a customer service voice on When you go outside Of your community And you speak, act In a certain way That is appropriate For the dominant culture Around us I very, very rarely show Some of the cultural aspects Of being mob In terms of the way I talk I obviously speak Like a very well educated White person Surprisingly eloquently Apparently

[CJ]

Yes well done Kitty!

[Kitty]

Thankyou On the rare occasion I get to hang out With my other mob And I code switch Into those cultural habits I've had people be like Oh you're actually Aboriginal And I'm like Yes

[CJ] (56:25 - 56:27)

Noo, I was just like It was a talking point

[Kitty] (56:27 - 57:14)

You know It's entirely different To be hit with the realisation That like No, no I'm very deeply Entrenched in my culture I'm very deeply Entrenched with other mob Especially other Queer and trans mob I've worked really hard The last few years To connect in With queer mob All over Australia Because I think There are some Problems that Queer and trans mob face That don't often Get talked about Outside of our Sheltered little communities And there's a joy And a freedom That comes from Relating to other mob About mob things You know That we don't get to talk about In wider Australian communities So you know This idea that like I don't just claim My heritage I'm entrenched In my heritage It's important to me That culture is important to me

[CJ] (57:14 - 57:16)

It's part of you That is who you are That is

[Sergio] (57:16 - 57:16)

It's in your DNA

[Kitty] (57:16 - 57:17)

Yeah, absolutely

[GRAB VOICE] (57:17 - 57:19)

Forget it. It's no big deal

[GRAB VOICE] (57:19 - 57:23)

It's very big deal Look same Not the same thing

[Kitty] (57:23 - 57:46)

And there are things That I have only learnt In the last five, six years Since reconnecting in With some aunties Back where I was born That I've always done That I didn't know Were mob things And they were like Oh yeah, that's Because of this, this and this That's you know Part of our cultural heritage And understanding Of the last 60,000 years And I was like Oh I thought I was Just doing it Because it felt good

[CJ] (57:48 - 57:48)

Well like

[Grant] (57:48 - 57:50)

Oh there's a reason Behind this

[CJ] (57:50 - 57:52)

It does feel good though

[Kitty] (57:52 - 58:07)

Yeah, yeah it does But like you know That culture is It's in your DNA And it's really important So it's Sometimes Not to be like Sob story But it's sometimes Really hard to like Place trust in someone To show that part of you And for them to Recoil from you

[CJ] (58:07 - 58:20)

It's not a sob story At all It is the reality Of how we live As you know Intersectional beings Where it's like And safety for me Is a thing Is like Is it safe around

[Kitty] (58:20 - 58:21)

Yeah

[CJ] (58:21 - 58:53)

This environment You know I could be in an environment For ten years And you suddenly Just see that little Glimmer of Wow If I bring this Particular part of me up I actually don't think Anyone's going to Want to talk to me anymore or people might start getting Aggressive towards me And it's just One of those things That just sits at the back Of your mind That little guard That's always up to go Is it safe to go here And it's hard When you're thinking That that's actually A part of who you are It's not like Oh Is it safe to have This conversation About this politician Who someone might Disagree with me This is like No Is it safe to actually Talk about myself

[Sergio] (58:53 - 59:25)

I think for me In leading to you Is it is a culture thing It's there Especially having grown up here In an environment at home Which is you know 100% Latin American And obviously

that's why It's supposed to be The language The traditions The rituals The things that we do
The superstitions The silly superstitions But I love them They're part of me To then sort of
The outside world Going to school Going to university That's you know All white Australia
But then when it comes to I guess the dating scene And trying to connect With someone On
an intimate level Because I mean I'm an intimate person I'm a fucking romantic I'm a filthy
pig But I'm a romantic

[CJ] (59:26 - 59:27)

You're a romantic for a pig so...

[Kitty] (59:27 - 59:28)

That's another story which I hehe...

[Sergio] (59:28 - 1:00:05)

Oh 100% So then Through the years Of just trying to meet people By the way I'm still single
by the way Is learning to sort of Yeah Record Not record I guess but hide a little bit Until you
get to know somebody And then Sort of trickle Little bits Of who you are My loudness Or my
wanting to talk All the time Because I like talking I want to know how you are Tell me things
Silence is awkward to me I find it really creepy And I feel something's wrong So And that's a
Latin thing It's like if you Are at a dinner table Silence No no no no no no We need to talk
about things

[Grant] (1:00:05 - 1:00:15)

So for people who are Listening And they may be feeling Lost in their identity Or how their
intersection Plays a part in their identity What advice would you have for them?

[Sergio] (1:00:15 - 1:00:34)

I guess Really just Finding that right community Finding those friends Genuine friends And
you might have to Filter through a few To really feel That you have An actual family around
you Who are your cheerleaders And support you I mean I guess for me That's really what's
Helped me more than Anything else And it's taken years though I'm sorry But it has taken a
while

[Kitty] (1:00:34 - 1:01:10)

Finding community Is everything I had I had an auntie once Say to me When I went Visited
back home Say to me That It's never a privilege To have your identity Erased And you need
to Hold on to that So That really helped me Double down into Finding community And
connecting in And yeah It takes years Again I'm in my thirties And I've only just Sort of You
know Found my place Within my community Here in Melbourne Took a really long time And
it's rough I'm not going to lie And say it's easy It's not So But stick to it Because it's worth it
In the end

[Sergio] (1:01:10 - 1:01:12)

Yeah Definitely A hundred percent

[CJ] (1:01:13 - 1:02:04)

Well thank you so much Sergio and Kitty For coming in And sharing your stories Your
histories Your experiences With us It's been incredible So next week on diHARD We are
talking about Another really heavy And hard topic Content warning We will be talking about

Abuse So as always We highly recommend You have support Either by way of Having someone with you To listen to the show Or making sure You have some support Mechanisms in place Or someone to call And if you need Some suggestions Or resources Of where to go You can go to joy.org.au/Support And there are Quite a few resources There for you So we look forward To sharing this topic With you next week Because these things Need to be talked about

[SONG]

In Control by Baker Boy