

Meg 0:34

Welcome back, everybody that went by really quickly.

Sukti 1:03

Yeah. That's a very good sign. There's gonna be a lot more of time for us to talk today. So that's gonna be really good. Okay, where? Misha,

Emese Ilyes 1:18

are we here? Yes, yes, yes, yes. Okay. Beautiful. Okay. So today, we are going to, as we shared briefly gonna have a chance to reflect on ways that the work that we do, whether it's par, whether it's just working with organizations, where we, we, we work closely with people's lived experiences, the way that that work has been in, in validated, or delegitimized. And so, the first thing that we will start with, is to approach these experiences in a, in a way that lets us all hold them. So we're going to go around and share these experiences. And what were the strategy we're going to use is, has been used for a really long time for 1000s of years by people, which is to use humor as a way to imagine otherwise, as a way to flip the gaze, as a way to question power. And someone who took something that has been done for 1000s of years and wrote about it is bakhtin who's a Russian scholar. And, and he basically talked about just that, that Carnival, and the times of, of, like humorous expression and chaos are strategies to de stabilize hierarchy and to imagine what else might be. So we're gonna start today by going around and I'll be happy to start we're gonna play a some Carnival music that Sukthi is going to play in the background. And we will eat sort of like in a carnival, you know, where people go, like, Step right up, step right up, let me show you this horrible scene. So we will each present our horrible scenes of times when par has been delegitimated. And what's going to happen is that this is being recorded. And then Soon, we will transition into small groups. And all of our conversations today are actually going to be organized into an article. So even though we're just speaking, we're also right now creating co creating this document together. Okay, so that's the big old overview. And I'll just give you a real quick story of this picture. Which also, in fact, relates to my offering of delegitimation to the group. Oh, and then I should also mention that after I go, I'm just gonna randomly call someone and then after you go randomly call someone too so that's also it's also part of the fun, we don't know what we're up next to add to our experience of horror, but just listen for your name and you will know your next then. So Alright, so 60 if we have music wonderful if not, that's okay, too.

Unknown Speaker 4:35

I'm playing it but I think I can't share the presentation and music at this. Oh,

Emese Ilyes 4:41

go out of the presentation. We can just leave it for now. Okay, yeah. Cuz then we can just see each other's faces which is nice. For to really think.

Tim 4:51

Sorry. Sookie, you could also go to settings in yo it allows you to represent and play music on this.

Unknown Speaker 4:59

Yeah. I'm sure I they're probably really easy. Can you hear it? Yeah, yeah, I think might be better to see everyone's faces anyways at this Yeah.

Emese Ilyes 5:09

And if you want the full effect, you can put it on speaker mode. That way My face is giant as I offer the horror to. Okay, so my horror is everybody here is that when I was working with people labeled as intellectually disabled. And we were a community of artists and activists seeking to reimagine how these institutions are built. The way that all these activists who are saying, Hey, this is abuse, the way that we were responded to, was that they brought us psychology studies, and told us this psychology study from the 1960s tells us that the brain of people labeled as intellectually disabled cannot handle a certain kind of logic. And so that is my example of ways that working with the community has been devastates, devastatingly, de legitimated at the cost of people's humanity, however, that that picture that was on the previous slide, was made by these artists, because these institutions that in the United States are sort of just like site of fear. The artists within it one day said, let's turn this space into a haunted house. So they flipped the gaze, they invited the community and said, let us scare you. And people came, and it was a beautiful way to sort of move through. So despite the delegitimation there, there is a lot of good. Oh, now I'm going to pass the stage on to the Tom, please.

Tom 7:06

Come on in. I think I said this before, that there was a community led research, and they present the data, and the government responsible for the project was kind of saying, what prior experience, what kind of training these researchers have, you know, what our sample has the questions will verify, like and say something about poor data, stored in view of community, right, like a community owned research, and they are saying they had a distorted view from the community. And the recent horror was on the the recent project that our team worked with. And this is to the private company, that responsible for the project. And when they see the report, and after hear presentation, they come back and say, you know, community lies, right? And we were in shock, we will just, you know, like, so angry and sharp can, you know, super? Yeah, so that that's what I want to share. Aakanksha. With you like to go next?

Aakanksha 8:33

Thank you, Tim. Here, here, my story of follow. So this is from earlier this year, when I had the opportunity to accompany a few women from the community to this office for an advocacy meeting with the booster board, which is essentially the government authority in the capital city of Delhi, which deals with the housing and urban population. And essentially, they're the ones who are responsible for rehabilitating migrant populations and homeless populations, etc. So we had gone with these women who had been working on their right to get, you know, documentation for the right to housing. And it's a process that was started in 2019. And because of the pandemic and got stalled, and they still like the women continue, they continue follow ups, they continue sending letters. And eventually we were able to like you know, have proper documentation and go for in person advocacy meeting. And the advocacy meeting went well,

and, you know, they the person answered our questions, and in the end, not conclusively, and in the end, I remember asking, so this is what we've done. This is what our documentation is what more can we do tomorrow. And I remember the person sitting on the other end looked at me and he said, You should stop the social work and focus on your career. And in taken aback, I couldn't even think of a comeback, but oh I think now, if I had the opportunity, I would say, so I do my I focus on my career if you do your work, which is, you know, looking after these people's rights. Thank you. Antonio, would you like to go next?

Antonio 10:18

Hi, everybody. Um, I haven't done that much research. But I've been in situations where I remember a project that we did with a couple of our tenants leaders at ACU where we were asking individuals to kind of trace on a big map, like, how do they navigate the community in the neighborhood, we went doing this with one of the universities here in Chicago. And I remember the researchers who came back once we kind of had done all these maps, and started asking us to about how long that individual had been in that community. And so they had like, a staff of, like, that person needed to be there, at least for five years. And if not, I didn't want to know kind of what they know how they navigated the community. Because they didn't know the context of the community that well, and I thought, first of all, they didn't live in that community to begin with themselves. But then now you're going to come and tell the community that live there how they should navigate or whether they are attached to to the community itself. And I thought I was just horrible. I'm going to pass it to Philippe.

Phillipe 11:31

Okay, yeah, I think probably a little bit provocative. This point of view, not bad. I think that once I remember, we were trying to do participatory research in our community, Buenos Aires and when I asked a community member to, to, to engage the project, she told me, okay, but I'm not a researcher, and I don't want to be a researcher. I don't know why I have to have this burden on me. So I think, I don't know if it's a way to delegitimize but yes, it's a way to, to do to ask a question to this methodology. Because sometimes, we think that our partners are very involved, and they have the same priorities as we have. And again, in this case, she got me okay. I don't want I have many other priorities. I don't want to engage in a research project. I don't have the tools to that. I don't have my high school diploma. So I don't want Yes. Pass to Tyler.

Tyler 12:51

So I was conducting interviews with some jailhouse lawyers that have worked for many decades inside. And I was talking to one of them. And first of all, she's like, Oh, I don't identify as a jailhouse lawyer. I guess I've like helped people with narrative and advocacy, but I don't really identify as a lawyer. And I was like, Okay, well, like, tell me about some of like advocacy you done. And she told me about this time where she was in solitary confinement for many years. And there were all of these people with physical and mental disabilities that were being held there without any treatment. And so she described all these horrifying conditions of excrements, mirrored all over the wall and nudity, and just a lot of really degrading, and with no treatment, and she's like, nobody was talking about this. So I started reaching out to people on the outside. I helped organize this law suit, and I ended up changing the law. And so she did all of this work,

she gathered all of this evidence, she built up a movement, and yet she considered that she wasn't part of the legal advocacy and I was like, the society and the lawyer that you were working with that gave this impression to you are horrifying. And like this is like some of the best legal advocacy I've ever seen. So I'm gonna pass it to Luciana.

Diyari 14:16

Thank you. Ay, ay, ay. ay. Okay, which is this one that is something that for sure some other people have had the same. So in one recent particular I was working argentina. at the organization where philippe is now at. I know. A donor asked us to go to the community to see the project. They were supporting a listener, we're asking people to take them pictures. So they can show the impact of a wire money. And the people was very, very angry with us say that we are not a circus trip so you get money to do this. Research and we are not here to to do these kinds of things. how pictures we didn't know. Now to Meg.

Meg 15:18

Okay. So my example is from a US based gold mining company, very powerful company, one of the biggest gold mining companies in the world that went to small villages in Haiti. And in order to get access to farmer's land, they had everyone put a thumbprint on this, like long, maybe four page long agreement that said, it literally said, I give you carte blanche to do anything to my land. So we had a meeting with folks and we had them we, for the first time actually read it aloud to them. And it was actually like this, there was this wonderful like booing and like, just come in people were absolutely horrified by what this thing said, right. And so we went back to the gold mining company, and we were going through this process, we were going to publish the results of this investigation. And they said, Oh, well, you know, like people who don't read. They don't remember anyway. So you know, like, of course, they're saying that they don't that it wasn't read to them, but they just they don't remember. So this was infuriating in every possible way, obviously, totally untrue. And the positive side of this is we put out the report and they ended up agreeing to not like use this agreement, they agreed that it was totally like unenforceable and an illegitimate agreement. So that was a positive story, but completely enraging and blood boiling. Okay, I will call on Diyari

Diyari 17:08

my example is about that once we were doing a survey for the Syrian refugees. And one of the components of the survey was about domestic violence. And one of the questions that were asked was, have you ever experienced that domestic violence and some other questions about it, and after we collected the data, we analyze the data and so that there's was zero, let's say a report on domestic violence in in those communities. And it was a horror, let's say, moment for me, because I knew that there are domestic violence going on in those families, but they don't report it because of, and they have been, you know, their rights have been violated, double than the other people, even they are, and they are refugees. And it was very horror time for me. I will pass it to mela .

mela 18:23

So, for me, it was the time when people were displaced by some diamond mining companies in Miranda and their community when they were when they were relocated. They they used some tracks to carry their livestock. And then the people say that they are cattle, and their livestock is dying. After the relocation and the government saying that the people are crazy. They are coming up with all sorts of weird weird thinking and that it is not scientific. There is nothing like that the people just don't want to go this is why they are coming up with stories. And then the community refused to let their lives to go in the trucks. And after some time, we met with a very progressive vet officer. And then the vet officer say that the animals were dying from trauma, but the government had dismissed. I'm passing on to Tim. Thank you. I was about to type the rules for the government. So mine is

Emese Ilyes 19:43

I'm sorry, I said we can pay it boo to the government but good.

Tim 19:49

So So mine is actually also kind of similar. It's a couple of years ago 2016 just before an election that we had Where we were carrying out research and in a particular district, called surgical center ganda, and part of the research was asking committee members questions, but then we also wanted to find out from government officials. And so we went in, and we're asking them questions. And then the mayor's office basically pulled us out of there and asked for you, what are you doing? What are the questions you're asking? They demanded to see a list of questions. And when they saw the questions asking about corruption, like the government officials understanding of corruption and how bad it is in the government, the mayor basically asked us to leave politely. And it was funny, because we had already started asking people questions, the other people in the offices thought like we had missed them, like we had just skipped them. And so they came to us afterwards. And they were like, We also had stuff to say. So we ended up secretly completing a survey. of most people in our office, it was only about 30 people in time, but somehow managed competed in our car. And they may have failed, I guess. So. Yeah. Let's see, I was away for a bit. So actually, don't know who hasn't gone yet. But if I can guess, Katie, have you gone?

Katie 21:26

Thanks, Tim. So I'm thinking of a situation where here in New York, when I worked kind of with the UN, the international community, on Syria, advocacy, people always said, Oh, we need to hear from Syrians themselves, they need to hear from people on the ground, they have to tell their story authentically. And so we organize events, you know, and so people could share their stories. But I remember specifically, to three times, the government didn't give them a visas to actually come. So on the one hand, they wanted to hear from people directly, make them travel across the world, but then they, they wouldn't actually get them to do it. Noor.

Noor 22:50

I'll share a story that happened with me when I was graduating from law college. And I was very happy that I'm working with an NGO that was affiliated with a political party and was working in a field of fighting the violence against women. And I remember one day, we'll see the woman

was escaped from the house because of her husband was beaten here. So she escaped and she came to the NGO so we can help her. So the policy of the NGO was when a client come, the first thing, they have to go to the social worker, talk to her and to not have problem, and then they will refer her or okay refer her to the lawyer. So when she came, there was a day that the NGO has an activity that some of the engineer students from the College were in be an NGO, and they were donating some books that they were around the library, the NGOs library, so you have that activities and everyon was around the library, sharing discussions, and talking. So I saw that woman came to the social worker office, and I asked her, What is your problem? She said, I escaped from my husband, he's beating me. And I need some somewhere. And I have to go to somewhere and I said, Okay, I cannot see you now because they have to refer to me as the policy of the NGO say, so you can just wait here I will call the social worker so they can come and talk to you. And I remember I went to the library, and then there was first social worker working that day . And I tell them the story about the woman, she is in the office and she's waiting for one of you to talk, go and talk to her and she was crying. And I explained everything to them. And they say that she has to wait. We are in the middle of an activity and I'm not going to talk to a woman who has escaped from her husband. She has to wait and I said that It's an emergency case, maybe she needs some help. So just go and know, what is their problem. And then you can just don't talk to her, you can just refer her to me and I will talk there, let me know, if she wants she had when she can go, today is the day that we are having this activity. And I'm not leaving all this coffee and tea and these cookies to go and talk to her. Yes, I pass it to Shreya

Unknown Speaker 25:32

I want to talk about a research I was a part of, like, around 2013. So it's been a while now. And there was a new law that was introduced for protection for what are the chances for protection of children against sexual offenses at that time. So what we wanted to do with take opinions from experts, and you know, all kinds of different categories of people who could give comments on where the law needs to be improved, what are the problematic elements of the law, and of course, like the main group to get input from words, survivors of child sexual offenses, and abuse. So we try to reach out, it's easy to find respondents and participants who have survived child sexual abuse, because there's so many of us. So there were a lot of people in the known circles who came up. But of course, you wanted to go beyond and, you know, reach out to a larger group of people, but it was difficult to find people who would, you know, come out, identify themselves speak to us face to face about an issue that is so taboo in the country still. So we decided, at that time, we were still really new, and you know, figuring out these things like Survey Monkey and Google surveys and things like that. So we decided to use that tool to collect testimonials. So we have no idea who was writing to us. And you know, what they are saying, we just had a few parameters, like you need to be living within the country, you know, just just a few things, and you could provide your testimonies. And that research really got rejected by a lot of groups, just because we weren't doing face to face interviews. And we didn't know the people who were giving that testimonials. But even if it was someone fake, writing a completely fake story, every, every piece of testimony that came in was really important and really inform the work and the advocacy we did around it. So

Unknown Speaker 27:33

like to pass the stage Shreya? to chsp. Francesca, thanks. Shreya. Well, I was sorry, I came late. And I actually I was on a call with

Francesca 27:52

who was telling me about how their knowledge, indigenous knowledge and traditions get discounted. When it comes to making decisions about natural resources and where she lives, where, you know, she was saying, it's not that water has disappeared, it's just moved somewhere else, because you constructed the dam. And, you know, it's not like it's gone. We know it's going somewhere else. And I really, you know, they were making very specific claims about what their area would need to

flourished in developing in revenues, obviously, the understanding of development and authority.

So anyway, sorry, that actually is not the example I was going to take. But it's just quite surprising that I was on that call before we learn in this call. So yeah, the example I wanted to make is in relation to, to housing law in the UK. We have a lot of

people who participate into our legal education trainings tell us about

the attempts to gather data and evidence that the person is eligible for getting help from local authorities because they are vulnerable. And you know, as much as it's a horrible terminology is actually what's in the law. But then the authorities would find like very creative ways to discount the evidence that is submitted. So if it's a survivor of domestic violence, then we'll need to have a police report and there's many reasons why a woman would not want to get a police report. But you know, without the police stamp you may not be seen as a credible source. of domestic violence and or in other cases or with mental and needs, not be, you know, it would, they would just not be seen as genuine needs and just, you know, need that. I mean, after all, you can still be homeless and live just fine. And you know, you will not be more vulnerable than another person in your situation at any event, even medical evidence is discounted, doesn't use the legal terminology that, you know, that should be used, but I don't know, to be honest, even if there was the legal terminology, you know, like whether they would take it or not, because it sounds to me like they don't want to take it no matter what. So yea that's the example I wanted to make. And, sorry to take this long. There is also recently I don't know if some of you have followed, but I think it's really interesting, because the UN Office of the High Commissioner office for human rights also intervened. And there was a report, an official report by the Commission on race and ethnic disparities in the UK. That essentially, I think, for me was like the first time that you would see this kind of delegitimization. of lived experiences being so have, like, just so openly stated in a in a minute, you know, government? Well, you know, an official report of a commission that is supposedly in charge for race and ethnic equality. So again, not, you know, the Tories party, commission, like, yeah, and so I can paste in the chat, the the joint letter of three un experts who have condemned the report, and the way in which data is distorted, and quantitative data, especially is used in ways that are twisted, and that discount the lived experiences and again, just choose propulsively to rely only on police

information, for example. And on on data methods that essentially just reinforce existing power dynamics, as opposed to giving voice to people who experienced these issues. Sorry, is the last thing I want to say.

Emese Ilyes 32:44

Oh, thank you. And we have two more people who have to take this stage, we have Bethany and sidbi. So what about Bethany, take it away?

Bethany 33:00

Everyone, um, I don't know if I have a research experience. But I'll talk a little bit about how people who were directly impacted by incarceration were Delegitimized in our recent women's jail campaign campaign to stop a new women's jail from being built in our county. Fresh on my mind, since we just we just won yesterday, we were able to stop that or delay it at least for another year. And but some of the stuff that they said to us in this campaign. It was one thing was so we, there were actually two commissioners, who were the ones who were most supportive of the women's jail, who just would not meet with us for weeks, we you know, we're asking for this meeting. Right and they they would not meet and so you know, obviously like, we put our positions out on social media and you know got people to testify we did a little bit of like art direct action with putting their faces on the jail the sheriff and the commissioners who were supportive of it, we put their their faces on like an image of the new jail and their names on it right just to like, kind of further attach them and then went and put yard signs in their in their yard because that's where they were taking Commissioner's meetings, right people aren't in person yet. And oh my gosh, the blowback from that action of just like going and putting some yard signs. There was one of the commissioners wife that put out this thing of like you're you're cowards and you scared our grandchildren and like we Yeah, and and then one Commissioner kind of brought that back during the debate and was like these cowards you just post on social media and like won't do anything else and is like, okay, but that's definitely like Some hardcore gaslighting, because you didn't even take a meeting with that. So what are we supposed to do to actually like Express viewpoints? Right of like the people who were directly in contact with? And then the other thing, right is, we have this letter with like 95 different advocacy groups who were opposed to the jail, but then somehow they can just brand this as like the advocates, one of my colleagues was like, the advocates trademark, and just totally dismiss the all of the perspectives that like we're bringing to the table from the people who were directly in communication with who, whose like family members whose community is like constantly getting locked up. And, and so just that like lumping all together of like the advocates, and we're just like special interests who don't, who are not like conveying what, what real people who were in relate to, I think what they're, it's it's this like brand that can, can become, yeah, that like special interest or like lobbyists almost is kind of the implication.

Sukti 36:24

Okay, I think it's me, I thank you all so much for sharing all of these horrific stories. And yet, there's humor in it, which is really the point, I guess of it, I have a I mean, I can think of, sadly, a million different examples of where our work has been de legitimized. But rather than going backwards, I don't want to go forward in a project that we're working on. So Tyler and I are



working with Jhody, who you met in the first session on this project, working in prisons in the United States, and how to in the end, what our project, one of the core things we're trying to do is to improve the training that's provided to people incarcerated. They're not lawyers, but their community paralegals, as we think about it in more of like a global legal empowerment context. And they, you know, learn about the law, and then they start helping their other committee members inside with their cases. And so the curriculum that we've put together rather than us kind of sitting inside and developing it, and then saying, okay, here you go, here's the curriculum, we're actually working together with formerly incarcerated jailhouse lawyers to say, what are the issues that really matter to you? What are the skill sessions that you wish you would have known, and to really build a more holistic curriculum. And so we're on the edge of testing it out this fall, hopefully, if things are safe. And we want to eventually take this to the Department of Corrections for the state of New York and say, This is the curriculum you should use everywhere, because and in order to do that, we have to show that it has efficacy or that it's effective, or that it reaches the benchmarks that the Department of Corrections has. And so our definition of what is efficacy will not necessarily match up with theirs, we might say that agency or empowerment or sense of power building is what really shows. And they might say, does it reduce the likelihood of crime? Or does it create a more safe environment for the institutions? And so just thinking about how do we, we I anticipate that the government could go back and say your evaluation does not meet our standards, because you have not hit X, Y and Z benchmark? And if we, if we conform to them too much, what do we lose from our like morality and our sense of, of deep commitment to the process? And so just already imagining the blowback based on different views of what matters?

beautiful so I think there's something else that we're going to add just like two minutes right now, as we round this up, out, Francesca. Does that sound good right now.

Francesca 39:04

Thank you. Yes, thank you. So I, I will share with you Sorry, those numbers, but I will share with you a piece of work that we just concluded as escr. net. And actually, some of your of the colleagues of the people on this group have been directly involved in it. So Tom's colleagues and Philip's colleagues have been also important in in this work, but we we produce an analysis to hopefully try to help counter and fight back some of these issues, especially when it comes to what kinds of data states should be using to make decisions that affect people's rights. And obviously, their focus is on states because they have certain obligations under international human rights law. Ideally, you could also focus on corporates and you know, other, or the academia for that matter, but we focused on state because of the obligations, and we try to come up with principles that that are grounded in human rights law. So again, not, you know, made up once, but once they have some grounding, and that can use as arguments for advocacy for litigation, so principles or states should apply when gathering data and when using data to make decisions about public policies or you know, that impact people. And these principles also involved very much centering their data processes on the lived experiences of people who are directly affected by the decisions are going to take. And we try to question the very understanding of quality of data, in the sense that data that does not speak to the realities of people who are affected by those decisions is not high quality. And, and try to push back on,

you know, the kind of hierarchy that exists a bit around types of data were called quantitative data is always true. And always, you know, the best. And people's stories and orality information is not data. So again, I'll share this video over email later, we are very happy to have comments feedback. So yeah, feel free to read it. It's quite a long document. But there is a nice introduction, that should make it a bit easier. That's all I want to say. Thanks.

Emese Ilyes 41:50

Thank you so much, Francesca. That's actually a beautiful lead in to what we'll do after the break. So that was perfectly timed. Because this is, I think, actually a great opportunity for us to detox after all the horrors we saw. So maybe we'll play some music and stretch or just scream into a pillow, depending on what your needs are, after all that and then we'll come back and and, and we will strategize in the same vein that you just shared Francesca so thank you

Unknown Speaker 42:26

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Emese Ilyes 48:49

All right, so welcome back hope, hope it felt good to release and, and then to rest as we begin to now start to imagine responses and so we're going to do this using a technique that we'll put on the slide. So I can introduce this because this is a bit of an amended technique that that we will be using. And I'm sure there are quite a few of us in this space who have used the Theatre of the Oppressed or who have sort of been exposed to it as a concept, but these are sort of activities to help access the, the imagination of how we can respond to to oppression in effective ways and how to explore agency so so this is a technique that originates with Augusto Boal and As I said, these are sort of these creative aesthetic ways to approach problems to approach experiences. And this specific thing that we're using is sort of a version of putting on a play. And so normally, so this is amended, this has been adapted for our purpose, which is to take all of these experiences you had just shared, and to come up with interesting ways to interrupt that invalidation. Normally, this would take place in front of an audience, and anyone in the audience at any point can pause. But so we will have a slightly different version. But it will allow us to write this article together. So we can go to the next slide. So that was just a little bit of a background. And this is what we will be doing in our groups. I sent the instructions yesterday, I will put that in the chat in just a minute. But what will happen is we will all go into groups, it's best if we will be unmuted in those groups, one of us will be a note taker, as well as an actor. And as a group, we will decide which one of the experiences that we shared today, we might turn into a little play. And we'll each pick a role. So in my example, maybe I will be the institute head, you know, who is going to talk about why I don't want to listen to the lived experience. So so it's sort of a roleplay. And and it really allows us to a by playing with agency and taking on the role of the oppressor to imagine interesting ways to destabilize that power. So that's one of the logics of this roleplay. So we will create that skit, we're going to first act it out as we had experienced it, then afterwards, we're going to start making tweaks and anyone can make a tweak. And you can always say stop or halt and ask a question like, why why would you not stop eating the cookie and drinking that tea in order to do this really important thing, for instance, and then being in that role, having the person kind of play out the reasons. And so we're going to be

taking notes on all of this, then we're going to go through a few renditions of this, and then reflect together on what worked, who seemed to have responsibility and agency to make change and why that might be and what else we could try. So that's a whole lot to do, and very little time. So I want you to feel freedom to alter this as you want. Change whatever part of the instructions that you would like as a group, no matter what we are going to collect really interesting responses to all of these experiences that we had all shared. And so it's going to give us a lot to work with. If you had ideas in terms of what Francesca just talked about, you know, even having like, Oh, I have this great document that I would like to reference, you can include that too, you can talk about it, you can bring it into the notes. So it's totally okay to bring in these outside articles, references anything else that you have found useful in these sort of responses. And so those are the instructions, and I will put that in the chat as well. And one thing that I want us to do before we go into the group is

bring into your mind, the story that you shared with us, this story of the legitimation sometimes story of erasure, sometimes story of just blatant violence, bring it into your mind and just reflect on how it feels. That's all. Because we're gonna we're gonna come back to this feeling in just a little bit. So let me make sure I'm gonna track this in here. Did it work.

Sukti 54:25

So we'll be in these rooms for about a half an hour, 40 minutes, just so everyone has a sense that this is going to be a longer breakout group than the earlier ones because of the really important discussions that we're about to have.

Emese Ilyes 54:38

So I tried to put it in here, but I don't know why it's not attaching the the instruction, so maybe I'll just paste a link.

I can't wait to hear out all how all the groups went our group. I don't want to speak for everyone. But it was it was it was wonderful, from the perspective of a SPECT actor that I was. And so I, at the beginning of this time, before the role playing I, we, we all sort of reflected how this experience felt in our bodies. So let's do the same thing now is just feel like think about that act of Delegation. And now consider how you feel following that exercise. And so hopefully, you feel some movement, hopefully you feel less trapped or, or like, you're suffocate like that there's air. Hopefully, there's a way for us to imagine what else is possible, sometimes radically. But in our group, there was a lot of like tethering to the reality, recognizing what works really well already. And, and what possibilities there are. And also, I don't know if, if Antonio, you want to say anything about how fell to play our villain play brilliantly? If I may give the feedback, or the award.

Antonio 1:32:59

Um, I mean, it definitely made me like, feel on the emotions of like, the anger by that I have also felt when I have interacted with government officials that are that dismissive as well. So I was using that in order to like, protect the character in it. So yeah, it didn't feel nice. I don't know how, when when people get that role in themselves by just because I wanted to sympathize with the

woman. I wanted to sympathize with the community. But my role was telling me that I was better off by like, I was not involved in that I needed to just stand my ground with regards to the power that I have within that space. So

Emese Ilyes 1:33:42

yeah, so I'm excited to hear all

Sukti 1:33:45

of the notes. I can I can I give a shout out to also Tim, whose performances, the mayor was so believable that like we couldn't keep our. We were chuckling and then we were horrified that we were chuckling Tim or Philippe or Katie Do you want to just share a little bit on anyone on how that felt for us?

Katie 1:34:12

I'll just say that I felt so powerless and helpless with with Tim's portrayal of the villain I didn't know in the moment I was frozen. So yeah, I did not like

Philippe 1:34:29

I was very nervous. Very nervous.

Tim 1:34:32

Yeah, thanks. Yeah. Trauma helps you I guess learn how to act like that! so it was fun. These guys are great Philippe really proper.

Emese Ilyes 1:34:47

Is that so? But no, that sounds like it went exactly as I had hoped. I'm somewhat somewhat ridiculous and and somewhat wonderful at the same time. And so what's gonna happen happen is all of the notes will be put together from the earlier part of the day and this part and it becomes an article and it's magic how that happens. And then what I will do is I will send out a draft to everyone and you can see what you think we can all make collective edits so so that is the the the next step in this grand experiment of collective catharsis and co construction of an article so over over to you Sukti

Sukti 1:35:36

so much appreciation and love for ameesha who really was the the lead architect and putting together today's session in particular throughout the week, but absolutely today and it was just really wonderful and we just thank you so much for for leading us this way. We have our our song is one that Mela I had asked Mela to share a song Mela, can you give us a little bit of the The song is it Harper's Amani and a little bit about what it means and then I'll play it and then we'll ask you all to leave us with a word.

mela 1:36:16

Okay, so hypo Zamani is a song by Miriam Makeba, and it is a song which is a mix of Swahili and which is a Bantu language and in Zulu, which talks about how the colonialists the capitalist

colonialists took land. And in that song, she's thinking about how now she's a pauper, a beggar. But she promises that she's coming back to fight. I mean, here we go.