

Transcript of Every 28 Hours Plays

Podcast EP 4 Equal Parts

Produced by Calling up Justice

Play Reading

00;00;00;00 - 00;02;00;03

[Intro Music - trumpets and piano plays while Claudia speaks]

[Claudia]

I'm grateful for this room for reminding me and bringing me back to that deep history, and also reminded that – that's the entire point of this type of ideation – that's creating an audio product that people will listen to. This is us, I think, attempting to ungaslight like the world.

[Intro Music fades]

[Claudia]

“Equal Parts” by Jake Margolin.

[Iman reads stage direction]

(Person 1 is from St Louis. People 2 and 3 are from somewhere else.)

[Tereva as Person 2]

I remember looking at the footage and thinking –

[Amel as Person 1]

On what?

[Tereva as Person 2]

CNN – I watched CNN for days like this...

[Iman reads stage direction]

(holds eyes wide open with forefinger and thumbs – it is grotesque. You can see his/her eyeballs)

[Tereva as Person 2]

...for days with my heart breaking until my husband told me I had to turn the TV off.

[Iman reads stage direction]
(lets go of eyes).

[Amel as Person 1]
mmHm.

[Tereva as Person 2]
And thinking it looked like fucking war

[Amel as Person 1]
It didn't look like war

[Tereva as Person 2]
Oh, yeah I'm just saying that's what it seemed like.

[Amel as Person 1]
It was war.

[Tereva as Person 2]
(exhales) (Person 3 quietly tries holding his/her eyes open.)

[Amel as Person 1]
The Palestinian youth sent – the Palestinian youth - sent our youth instructions on how to deal with tear gas.

[Tereva as Person 2]
Jesus.

[Amel as Person 1]
I mean they had snipers aimed at our “safe spaces”.

[Iman reads stage direction]
(Persons 2 & 3 really hear this.)

[Amel as Person 1]
Person 1: Equal parts Maalox and water if you're interested. For tear gas.

END
[Transition Music]

Introductions

00;02;00;04 - 00;09;52;25

[Claudia] My name is Claudia Alick. I'm a African-American woman. I go by they them gender pronouns. I have a muscle disorder, so I might pull a face, but I generally never pulling a face at something you've said. I'm pulling a face because a muscle is pulling me. I am speaking to you from the land of the Ohlone people. The people are still alive.

[Claudia] I'm also speaking to you from a nation that has operated concentration camps. I am the executive producer and founder of Calling of Justice. The roles I hold are educator meaning maker. Roles are relative and family member. And right now, the role that feels most important is I'm a I'm a I'm a transmedia producer.

[Karina] Hi, my name is Karina. I go by she her hers. I am part of the Penicuik Wabanaki and Abenaki. Well, that's the land that was colonized. I am an educator and a artist.

[Sabina] My name is Sabina. I usually hear pronouns. I'm on Lenape commonly known as New York I. I'm a director, actor, writer. And I do a lot of leftist organizing such politics in New York.

[Kali] Hi, my name is Kali. I use her pronouns and I am calling up the executive assistant. I am calling in from the unceded lands of the Sana, of the Karankawa, the Atakapa, and the Coahuiltecan people colonially known as Houston, Texas.

[Amel] Hi, my name is Amel Halil. I go by she her hers the land acknowledgment. I am in New Jersey. Unfortunately I don't know what probably stolen land that is. So I look forward to the education of that and my roles in the world are founder, creator, advocate and friend.

[Chelsea] I am Chelsea Gregory and my pronouns are she her. I am currently on the land of the Ohlone and Chochenyo. You also known Colonial as the East Bay Area of California and as Claudia said, I also have been born and raised in a country that is funding modern day concentration camps, both on this land that we are on and in Palestine and in other places in the world. Part of my role in the world is to work in every way that I can to dismantle that, to challenge that, to interrupt that, to name that, to call that out as an educator, as an artist, as a cultural organizer, as a mother, as a partner, as a daughter, and as a community member.

[Gabriela] Hi, everyone. My name is Gabriela. I'm Palestinian-American, born and raised in D.C. I'm half Palestinian, half various other relatively white things. I am on Piscataway and Anacostia lands, and my roles primarily are daughter, leftist organizer, I hope organizations, social justice organizations, kind of institutionalized, glamorous things like their finances and restorative justice processes. I'm in strategic development, and I currently do that for an impact production organization and also working in emergency veterinary medicine.

[Tereva] Hello, everyone. I am Tereva Crumb. I go by she her pronouns. I am a mother to two black children. I'm an artist, a violinist, an actor, and a deep lover of humanity.

[Carrie] Hi everyone. I'm Carrie J. Cole. I use she her pronouns. I am currently in the land of the Hohokam, the O'odham, and the Tohono O'odham in Southern Arizona. And my roles in the world have to do with learning both as a learner and an educator. And I have found that as a dramaturg, I have always defined what I do as sense making, which is both making sense, but using all of the senses to do so. And as the world has shifted so radically, so many times and broke open for these kinds of discussions, I find that that that definition of my role really rings true.

[Mara] Hi, I'm Mara Hannun. She her pronouns and I am a Palestinian American calling from the lands of the Lenape people. Colonial is known as Brooklyn, New York, and I am an educator, writer, sister, daughter and activist. I also work specifically in community organizing around Palestinian film and arts.

[Claudia] This is Claudia voicing an introduction from Deanna Yadollahi. Deanna is an access expert and is a member of the Calling up of Justice. Practice is a student and a teacher. I'm just going to say I'm not going to name the different identities that they hold and just name the roles that I collaborate with them, all of which are student teacher, collaborator and beloved colleague.

[Iman] Hi. I am Iman Aoun and I am calling from Jerusalem Palestine. I'm excited to be with all of you. I run a theater company and if you go to school in Palestine, both in Ramallah, Jerusalem and Gaza, I start theater and I also work nationally and internationally. An experience of theater, of the oppressed and so on. The trainers, director myself, I'm an actress as well. So I'm excited to be here. And I'm a I'm a Jerusalem white. By by. Born in and being raised in Jerusalem. So that's my place. I have a Canaanite bone marrow.

00;09;52;26 - 00;12;08;20

[Claudia] In the full productions and staged readings for the every 28 hours plays, we insist upon identity specific casting as indicated by the scripts. There is a lack of representation in media by people of color, and there's too much misrepresentation all over the world.

[Claudia] This exacerbates a lack of empathy and understanding and increases bias and prejudice. We are actively working against cultural appropriation when we insist upon identity specific casting in our community reading formats and this podcast format at times and with thoughtfulness and with intention, we can engage with cultural appreciation. We've made an effort to make sure we have a broad cultural representation in our rooms embodying identities that are not your own can be a great exercise in expanding empathy.

[Claudia] This format is designed for performers and non performers to experience the plays from a more intimate perspective. As well as opening these texts to a larger audience to reflect on racial justice. So Chelsea and I will be taking a lead on that, casting and inviting folks in the space on occasion to voice a role or roles. And with this specific text, it will be interesting to

discuss what are the identity of these characters as scripted by Jake Margolin and what does it do to the text and the meaning When different bodies and voices embody it?

[Claudia] This opens us up to more explicit exploration of our broader topics. Thank you so much for allowing us to sit to frame a very carefully the exercise we are about to engage in since we are inviting people of different ethnicities, different experiences to voice text, sometimes book club style. Does that sound good to folks? You can give me a thumbs up or a physical thing just to let us know. Beautiful. Thank you all.

Communication Agreement

00;12;08;22 - 00;14;09;04

[Claudia] And now we can do the communication agreement.

[Chelsea] We do an exercise where we collectively read it aloud so one person may start and then another person may join in. So it's almost like a choir of people reading aloud and you can kind of go at your own pace, but you'll notice that we kind of all start to read together.

[Claudia] This is a space of calling up.

[Chelsea & Amel speaking together] We invite you to sit down to speak out

[Amel] if a microaggression takes place.

[Carrie] This is not a safe space, but it is a brave space,

[Sabina] we understand. And there is a difference between comfort and safety.

[Tereva] It is nearly impossible for anyone to be truly challenged or engage in deep reflection about racism without feeling at least some discomfort.

[Sabina] On the other hand, honest conversation isn't possible if people feel threatened. A transparent conversation about racism, prejudice and discrimination can be hard, which is why most people choose to avoid it.

[Karina] We invite you to take care of yourself and your group members [Iman] Discussing things like racism, heterosexism, patriarchy or murder can open up deep wounds

[Chelsea] anyone needs. We invite folks to ask for a moment to breathe or slow down the pace of the discussion via chat.

[Mara] For those listening in the future, pause the recording if you need.

[Kali] We're making this into a podcast for people to listen to in the future when we want to have this communication agreement between us. Now, in the moment, we ideally also have this communication agreement between our future audience members and people listening, and we want people who are listening to this podcast. While we can't physically hold and share space with them. We want them to take the time to breathe, to pause the podcast when they do listen in the future.

[Claudia] This is an exercise in attempting to have a relationship of an audience with agency and creating asynchronous consent with that audience for trauma informed work.

About Every 28 Hours Plays

00;14;09;05 - 00;14;37;08

[Claudia] The project is called the every 28 Hours Plays. It's based on the statistic that was created by the Malcolm X Grassroots project that every 28 hours someone is a black person is murdered extrajudicially inside the United States by a police officer, security guard or a vigilante. The reaction in the United States was not. That is terrible. What do we do now?

00;14;37;13 - 00;14;59;24

[Claudia] The reaction was we don't believe that statistic. Show me your math. We don't think it's every 28 hours. Maybe it's every 48 hours. Maybe it's every 72 hours. Which, of course, begs the question, how many hours would it need to be to not to be a monstrous thing that should not be taking place? That is why we called our project the every 28 hours place.

00;14;59;28 - 00;15;25;15

[Claudia] It was specifically because we were living in a country that was in such fierce denial of what was happening. And what we wanted to do was just get folks to say, This is happening. Get everybody in the space and hopefully create the circumstances for acknowledging the problem and taking action about it. So that report was made in 2012.

00;15;25;17 - 00;16;00;26

[Claudia] Michael Brown was shot in 2014. I traveled to Ferguson in 2014 to do the Ferguson Moments Project, and then we built the every 28 hours place project from there. So the plays are they're very short because we wanted to have as many as possible as many voices talking about this as possible from all over the country. It was definitely a United States centric project, but we did want to make sure it wasn't only about the violence happening to black people,

because anti-black violence in the United States is part of white supremacy culture, and it's hurting and harming so many of us.

00;16;01;00 - 00;16;25;22

[Claudia] So we wanted to invite as many playwrights as possible to write about all of the different pieces of this. So there are plays in the collection that deal with gendered violence and plays in the collection that just deal with the history of trying to deal. Also plays that are about being a human in Ferguson at the time, plays written by Pulitzer Prize winners, plays written by folks who were on the streets in the protests at the time.

00;16;25;25 - 00;16;51;06

[Claudia] And then we traveled there to Ferguson with playwrights and artists because we felt it was deeply important that the project be based in. We did not want this to be parachute colonials out dynamics, so we knew that we would have to go to Ferguson to work with people to craft the project. And then we spread it across the entire country.

00;16;51;06 - 00;17;02;23

[Claudia] So there's been like 80 or 90 productions of these plays and different shapes and pieces. And today we're doing one of them.

00;17;02;25 - 00;17;55;09

[Chelsea] Mike Brown. Some of you all may have heard of the young black men, Michael Brown, who was murdered by white police officers in an area called Ferguson, Missouri. Many of us artists and cultural organizers went to Ferguson at the invitation of Claudia. Alec Yes, thank you, Maria. It was 2014, went down to Ferguson, Missouri, at the invitation of Claudia and a group of other folks that Claudia was collaborating with to talk with the community there, because this was one of many situations throughout the history of the United States, especially after African people were enslaved and brought here.

00;17;55;12 - 00;18;26;00

[Chelsea] This was one of many situations in which a black person was murdered by police. And so suddenly a lot of people were paying attention in a way that they hadn't before. And so the every 28 hours plays seemed like an opportunity to come and work with the community to create theater about this particular incident and about police violence and white supremacist violence in general.

00;18;26;02 - 00;19;06;07

[Iman] Thank you for the explanation. It's wonderful to hear and it's very inspiring for me, really. And I feel like it can be replicated. And because while yesterday and the day before and the day before, the bombardment in Gaza started and one of my colleagues started to write snippets of a short play like like a one minute play without even knowing about this project at all.

00;19;06;07 - 00;19;51;23

[Iman] But it's like a moment of of his life under the attack. And I believe that if I mean, if you allow me, we can we can take this idea. We could we could do something that is close to to this worldwide event is to tell the story that starts in Palestine about the atrocities that we are living, and then it can spread out that it could intertwine with with Black Lives Matter and with Native American justice and rights that they need to also obtain.

00;19;51;23 - 00;20;17;27

[Iman] And it's an all over the world where there is injustice. So I think that if you allow if you say, yes, that is a blessing for us.

[Claudia] The answer has always been yes, yes, yes, yes. The plays are available literally just a download from the site and there's a link to like schedule time with me where I will talk you through any type of engagement you want to do with those plays.

00;20;17;27 - 00;20;47;17

[Claudia] And also every production ends up generating new plays. So every 28 hours plays, new plays have been written every single year. We don't have the capacity or the infrastructure to find all of those plays, but they exist and they're out there and the answer is yes, this our movements are connected. This play was written in the Ferguson with Jake interviewing protesters.

00;20;47;17 - 00;21;12;17

[Claudia] So this is in some ways, this might even be verbatim text. I'm not sure I would love to hear this text read – because it's it's also a play that has a lot of physical body a things and I'm just curious – I would love to hear this play a few more times just to really get the meaning and what the meaning is in those physical movements.

00;21;12;19 - 00;21;59;29

[Claudia] Um, I'm one. Yes,

[Iman] shooting started

[Claudia] What's that?

[Iman] Shooting started just outside of my house.

[Claudia sighs]

[Iman] Okay Sorry. I apologize.

[Claudia Alick] Oh no-

[Chelsea] Please don't apologize. Thank you for letting us know.

[Transition Music]

Discussion

00;21;32;19 - 00;22;00;03

[Claudia] Even inside the United States, the Black Lives Matter movement is split, and it's complicated. So you've got commodified dominant communication systems. And they're doing things to us. They are telling our stories in ways that create conflict and friction and division inside of our communities.

00;22;00;04 - 00;22;29;26

[Claudia] Dominant, commodified, capitalist, colonialist funding structures are also supporting our movements in ways that can cause disruption, that can create other strange things. Some of us are using shared vocabularies, but we're not using shared practices. Now I'm looking at the official Black Panther Party statement from 1970 saying, We support the Palestinians. Just struggle for liberation 100%. We will go on doing this.

00;22;29;26 - 00;22;57;26

[Claudia] And we would like for all the progressive people of the world to join in our ranks in order to make a world in which all people can live. We've been working on this problem since before I was born, and there have been people who have been disrupting our movements, messing up our narratives, bringing us into conflict, bringing us into disarray, because they do not want us to make the good thing happen.

00;22;57;29 - 00;23;49;23

[Chelsea] I got chills. I heard the play in a different way for the first time, particularly with is it Tereva or Tereva, and Amel in the way that you will particularly read it, and also Iman voice in the stage directions and something in particular that stood out to me in this reading was the let go of eyes and just this idea of letting go of our eyes, because I think that is something that

comes up for, for me in this play that comes to the forefront is the way that those of us who are not directly impacted can literally let go of our eyes and let our eyes can let go of what is happening for other people in a way that other people, their eyes cannot let go because they are there.

[Tereva] I was not expecting this swell of emotion. Yeah, I think that, you know, this is a short but mighty piece. The the proximity, like the auditory proximity of hearing snipers aimed at our safe spaces. And then this remedy for, you know, for for helping with the tear gas really struck me. And I think that it I've read this you know, I read the text before we started and like, okay, this is this is a heavy piece. But for some reason, hearing this thing so close together and the understanding that there the safe spaces, what is a safe space for a black person in this country, for a person of color in this country? And the fact that we are having to think and to be grateful for these types of solutions and spaces that we should be safe, just I don't know, it just really, really struck me unexpectedly.

00;25;20;10 - 00;25;56;24

[Marya] I especially felt interested in person to reading from their voice and like expecting the language to go one way and then then flip flopping. So a lot of the issues when people come to me as a Palestinian-American and they ask me all, you know, I'm hearing a lot of conflicting views. Can you break this down for me? And I kind of just want to say like, open your eyes and keep them open and it will be clear to you what is occurring and then educate yourself, because I'm also fighting for liberation. So educating you at the same time is a little difficult for me. And to be in that person's shoes, who's unsure, who's like, it looked like a fucking war, and then somebody saying it's not war and then going and I'm just saying like, that's what it seemed like. And then hearing it was war and you just don't know how to react to what's happening because there's just too much information being thrown in your face. You want to do the right thing and you kind of just don't know what that means.

00;26;19;12 - 00;26;47;22

[Gabriela] Also, the first major bombardment, very major bombardment since 2014 in Gaza. And it's really interesting and disorienting, to be honest, the differences in how Palestine and Israel are being perceived kind of in the media and just in social media and in public. Now, I think both I Palestine liberation organizers and Zionist like are a little bit kind of surprised. The only thing we have in common is our surprise at the fact that there is this outrage now in support, which is beautiful. There's this really interesting kind of swell of support and almost like feeling that it's disgraceful to be supporting Zionists for even normalizing in the slightest, which is astonishing and obviously amazing. And I do think it also we owe a lot of that to the fact that the Movement for Black Lives and Black organizers in the United States have created that space and kind of normalized not just conversations around Palestine, but also have normalized this is what like very plainly, this is what oppression looks like and all lives matter.

00;27;43;04 - 00;28;13;01

[Gabriela] Discourse is part of that oppression and normalizing is part of that oppression. And it has made it so stark clear that what is happening in Palestine is it's it's the same overall institution. It's not the exact same experience, but it is something that needs to be viewed with the exact same clarity and kind of there isn't there is no ambiguity in terms of sides or there's no ambiguity in terms of it being a conflict.

00;28;13;01 - 00;28;35;18

[Gabriela] It's not. It's oppression. And that's very plain. And I think, you know, we've thought of intersectionality as kind of a buzz word outside of the organizers, like there's organizers who have been working on, you know, developing those intersectional infrastructure and partnerships and community organizing for so long and to the point where it started to feel a bit like a buzz word.

00;28;35;18 - 00;29;02;17

[Gabriela] And it's not or at least it shouldn't be. And I think now we're kind of seeing the the result are the fruits of that labor in that, you know, we have had now like four generation and the black Palestinian solidarity that I'm aware of, like my first understanding of it is like Huey Newton's generation and I mean, that's kind of what what has come to be now.

00;29;02;17 - 00;29;32;05

[Gabriela] And I'm still kind of processing in real time. Marya and I talked about this really shortly before the call. It's it's very discombobulating for the media to be wanting us to talk more about our experiences because then in in some cases, like not trying to ask us to, you know, be accountable for every single thing that every Palestinian has ever done and make a decision on whether or not we support it or not, which we might.

00;29;32;08 - 00;29;59;09

[Gabriela] But anyways, yeah, I'm rambling a bit now, but it is just such a fascinating moment. And I do think we we owe a lot to this moment with the Movement for Black Lives. And it is interesting kind of reading this, given that that was in 2014 and I'm thinking of where we were at politically then and the massive difference, it would be lovely if we could have had that moment without more bombardments and without more police killings and without more white supremacy.

00;29;59;09 - 00;30;33;11

[Gabriela] But we're here and it's a really fascinating, horrible and awesome time to be witnessing all of this at once.

[Yamila] Thank you, Gabriela, because you have said many things that I want to go to indicate and say and I want to hit hit me this time. And reading the text was the fact that usually CNN is biased. CNN is is the voice of the mainstream.

00;30;33;13 - 00;31;03;14

[Yamila] CNN is always giving excuses for our occupier or is well and still until the moment. And do they still say that? I mean, is when has the right to defend itself, to give. Give me a break. Defend itself against the unarmed people! Of course, there are rockets that the in Gaza. These are even homemade rockets, some of them.

00;31;03;21 - 00;31;35;23

[Yamila] And so and they they keep saying that Hamas is terrorists while the terror is the center of the of the government, of the occupier. And so they do not really say CNN or or the mainstream press all over the world, and mainly US and Europe, that Israel Israel needs to abide by the international. No, Israel is above the EU.

00;31;35;25 - 00;32;10;06

[Yamila] Israel is above the international law. Israel is is on top of the of of all constitutions. And then comes any constitution and or any politics. And so this had been running for 70 years and it has to stop. Enough is enough. And I mean, before it was the fights of the people against the occupier. We we always seek for solidarity with within the world.

00;32;10;08 - 00;32;44;18

[Yamila] But it feels today, after so many attacks on us, it feels like we share the ground for the first time. We share the ground maybe with BlackLivesMatter and what had happened to George Floyd and what is happening around the world with atrocities against the minorities that we now feel that we are one and we have the same fight against capitalism and against colonialism, and it has to stop.

00;32;44;21 - 00;33;21;07

[Yamila] So so that's why when we say it's war, it's not war, it's an attack. And even to call it a war, war, it can happen between equal people. And we are not equal. We are we are unarmed people attacked even young people of eight years old, ten years old, are imprisoned. Can you believe it? The first graders, second graders are imprisoned in Palestine, so there are no human rights at all.

00;33;21;09 - 00;33;55;15

[Yamila] So this what what the world needs to know. And if we keep on rolling the information like a snowball, it's going to kill us all. We have to break the information. We have to decode our text and our information in order to understand it and you and in order to find new ways of how we can really fight together.

00;33;55;17 - 00;34;26;07

[Iman] Similar to the CNN, like it really stuck out watching CNN and it's seeming like a war. And then this person saying, no, it is a war. And for me that really captured something and this is where I'm not going to be eloquent because I can't quite put it into words. But it captured something of how police violence against black citizens in the United States is militarized and policing of Palestinians in Israel and Palestine is conducted by the military.

00;34;26;07 - 00;35;10;19

[Iman] And it's always this militarized response to everyday life and the way Palestinians experience a militarized kind of control of their lives. And those parallels and I actually just wrote about this yesterday, I can drop the article in the link in the chat, but there's something really hopeful about how these systems of oppression being linked. Right. Like American police forces train with the Israeli army and learn the same techniques to use on black citizens in the United States, in Israel, and by the Israeli police, and the same technologies of surveillance that are used in Israel were used against like the same security contractors against the Dakota Access Pipeline protests.

00;35;10;22 - 00;35;39;04

[Iman] And another example of sort of settler colonialism and surveillance. And yeah, Sabina saying and it is true. We give the government, the US government gives \$3.8 billion to Israel to fund their military and militarization every year. And that's our. I did my taxes two days ago. That's what our tax where our tax dollars are going and these systems of oppression are so deeply intertwined.

00;35;39;04 - 00;36;11;27

[Iman] And what I find hopeful about that is how resistance is becoming more intertwined as people recognize that. And I think that that's the place where I feel hope like and this play also captures that because it's really highlighted now. But it it didn't just start now. As Gaby said, it's four generations deep. But Ferguson was a great example where Palestinian protesters were giving advice to protesters in Ferguson about how to deal with these military militarized responses to civil disobedience.

00;36;12;00 - 00;36;41;25

[Iman] And so I think that there is this like sort of sliver of hope there. And yeah, this play sort of made me feel that.

[Yamila] I also said that when I first got the link, but hearing exerted by other people, I was actually I was in Ferguson and at 1.1 of my tasks was to be present in one of the safe spaces.

00;36;41;25 - 00;37;03;22

[Yamila] We had gone around and talked to different churches and those who said yes opened the doors and we divided ourselves. And each one of us was sort of like the point person in the particular church. And I stepped outside to smoke a cigaret and talked to my family in Palestine who were calling me in the US to make sure that I'm okay.

00;37;03;22 - 00;37;30;05

[Yamila] Once they found out that I was in Ferguson and I was standing outside smoking and I saw the snipers, and what made me see the snipers was that I heard the drone and I knew that it was because I am Palestinian. So I, I knew what I was looking for. I knew what I was looking at. And I remember at that moment, turning to one of the young men, not in Tahrir from Missouri, but he had lived there.

00;37;30;07 - 00;37;54;16

[Yamila] And I said, That's us. That's a drone. And these are snipers. And initially, him and the the the person the other people in the church kept saying, no, no, no, no. And I was like, yeah, look carefully. Yes, look carefully. So there were a lot of these signs. At some point we were driving people from one place to another.

00;37;54;18 - 00;38;18;11

[Yamila] And then I stopped and turned around. I was driving and I was also get yelled at and I said, You see the school busses like, what are what are the school busses doing at 9 p.m. out in the streets? They're coming to detain us like they're coming, you know. So there were those moments that I felt like I was used to things and I was taking that for granted.

00;38;18;11 - 00;38;57;25

[Yamila] And I was assuming that it's common sense and everybody knows and then kept being reminded of, no, the US is not supposed to look like this, right? There's the whole mythology of because they swap mythologies. The US and the Zionist state and in the U.S. the mythology is it's a democracy and it's all civilian life. And there are a few bad cops when in reality we know that the cops are an extension of the times of enslavement and everything preceded it.

00;38;58;02 - 00;39;28;21

[Yamila] And it's white supremacy that's behind it. In the Zionist state, they do the opposite. They they don't want to bring attention to their military. So they say, it's the settlers, it's extremists, it's, you know, a few civilians. And they're calling it conflict Act, and they're talking about fear of civil war. So they are turning it as if it's something about like one people and having, you know, internal discourse.

00;39;28;26 - 00;40;14;26

[Yamila] Because if they bring attention to militarism, to the Army, then you're going to have to talk about Zionism and you're going to have to talk about colonialism. So it's in some ways, both of them as colonial regimes trying to flip the reality that fits what they want to highlight and what they want to highlight. So that's for me when in this particular setting in Ferguson, the phrase for us is flipped, when when the person says it looked like a war and the other person said it was a war for us, that's not the language that we want to use because that's the language that the Zionist state uses.

00;40;14;28 - 00;40;40;23

[Yamila] Because in here in the US, when you say the war black people, the context allows for that to be meaningful in the US and the Zionist state. If you say if we accept that it's war, then they have already set it up that it becomes war between two governments because they refer to the Palestinian Authority as government, right?

00;40;40;27 - 00;41;07;18

[Yamila] So then they give that impression. So it is like you see how the similarities are and the discourse sometimes goes flipped, which is part of why like with tear gas, yes, we have that very, very real experience and knowledge. And then in that discourse when I lately here, Palestinians say we want equality. And I'm like, no, no, like, no, we're not fighting for equality.

00;41;07;18 - 00;41;33;27

[Yamila] We're fighting for decolonization. So so it's it's kind of the ways what I see some of the young people, Palestinians in the US, on the one hand, yes, we have a lot to learn from black liberation movement and discourse, and at the same time it don't equate them. It's not the same. So some young people started saying Palestinian lives matter, and it took a lot of effort to stop it.

00;41;33;27 - 00;41;56;25

[Yamila] It's like, no, like, stop it. Don't you know? So so I think that this is part of a very important composition of the ways in which we overlap. And there is a lot of similarities and we understand each other and the ways in which no, no, they the that language and that discourse doesn't work in this context or doesn't work in that.

00;41;56;27 - 00;42;24;21

[Gabiella] Something that I did want to say in response to Yamila is as a young activist, I grew up going to DC to the marches and protests and, you know, for Palestine, and that's what started the activist in me. And one of the most confusing things and I think the most unfair things for a young Palestinian-American or anyone who wants to stand up for the oppressed all over the world is we're so confused about exactly what to say and how to say it.

00;42;24;21 - 00;42;59;07

[Gabiella] Because the thing that I think doesn't get attention is that we are charged to be young diplomats. We are charged to know international law, state law, national law. We are charged to know how to respect all different cultures in the world. And there's just so much that we have to learn before we can speak up. And so for that for that, I will gladly give my time back to Yamila and say, Please let me know, educate me on maybe why not to say, Why can't I just say Palestinian lives matter without being told, Israelis are dying too.

00;42;59;07 - 00;43;26;07

[Gabiella] Yes, I know there's an Iron dome protecting them, but why can't I just talk about Palestinian lives?

[Yamila] I'm not actually worried about the Zionists at all. I don't care what they think and what they say. Like, honestly, they can say whatever they want. And at this point, I'm just, you know, I keep reaching this point gradually every time we go through some of these that and I think now I'm like beyond that, it's the point of difference.

00;43;26;10 - 00;44;04;07

[Yamila] If anybody still has the capacity, the audacity to use any Zionist statement, then they're done. They don't have a moral compass. And I'm not interested. So I have no interest in educating them or any person who is still, you know. But having said that, for me, the reason I say we shouldn't use Palestine Lives matter is twofold. On the one hand, out of respect and in honoring our black families in the United States, it's a hashtag that came out of a very particular context, and it's a hashtag that became very important and and plays a bit important role.

00;44;04;07 - 00;44;33;19

[Yamila] And it's become worldwide. And we don't want to be diluting it when it becomes Muslim. Lives matter, Palestinian lives matter, Arab lives matter, Armenian lives matter. Like there's something about respect, about a in and acknowledging the context from which it came and honoring like I don't want to use the word co-optation, but it does have a feeling of that.

00;44;33;19 - 00;44;58;04

[Yamila] There is a feeling of like, yes, it's meaningful, it works for them. Another part is we come from a very long tradition or struggle. Come on, are we that intellectually lazy that we can't come up with our own like way to think about it? Like, you know, it's not like we were occupied yesterday and we're looking around to see what we can borrow.

00;44;58;06 - 00;45;22;14

[Yamila] We we have a tradition, we have poets, we have writers, we have novelists, We have I mean, come on. Like there is a part of it that's a little bit selfish about maybe I'm a little bit, you know, bright. But the other piece is that the other important point is that it is actually politically dangerous, because here's what happens in the United States.

00;45;22;14 - 00;45;49;13

[Yamila] You're talking about people who throughout a history of kidnaping and enslavement and all of that have reached a point where now they are at least in the books, they are full citizens of the land, and they are demanding respect and dignity and protection of their lives. They are citizens. This is their government. They participate in those elections and they have the right to demand.

00;45;49;18 - 00;46;44;12

[Yamila] They pay taxes and they have the right to demand every bit of what that motherfucking government promises because they are there. This is the country they built. They built it with their blood and their sweat. And that is, you know, that makes total sense. In Palestine. We're not talking. That's a totally different context. This is a white European supremacist colonial power that entered our country through a plan and support from imperialism back then and until now, for the past hundred years, whether it's Britain, France and now the US and colonialism, one of the I mean, colonialism is about control of the land and getting rid of the people.

00;46;44;14 - 00;47;12;06

[Yamila] So the question is not whether they kill us or not. I mean, yes, that is their project. Their project is extermination. Their project is replacing the indigenous people with this settler colonialist. Right. So we know that. And then it's if we say black Palestinian lives matter, are we saying that's that's it? Like, you know, we it's it's a different conversation.

00;47;12;06 - 00;47;39;10

[Yamila] It's just a very different conversation. So we would be disrespecting our black brothers and sisters in the United States and co-opting and diluting the message that has become so

powerful when it becomes and everybody matters, that kind of stuff at the same time, but not even during ourselves of service because it doesn't match our reality or our demand.

00;47;39;15 - 00;48;05;02

[Yamila] What we are demanding is decolonization. What we are demanding is these ionization. What we are demanding is the end of European rule over our land and the end of extermination. If anything, we may have a little bit more commonality in language with Indigenous peoples in Australia in what now is Canada in Turtle Island, maybe some of the language of Hawaii.

00;48;05;04 - 00;48;31;14

[Yamila] I find it relevant, but we need to be very clear on what it is that we are demanding. So like lately, the last decade or so, people have gotten on the apartheid thing and South Africa and the comparison and apartheid. Yes, yes, that is apartheid here. It's true. We call it apartheid. Fine. But that's not all it is.

00;48;31;16 - 00;49;02;26

[Yamila] Because when people say apartheid, then it becomes very easy for somebody to reach the conclusion and say, all Palestina is want is equality. No. Wrong. No, no, no. What we want is our land back. What we want is our right to self-determination. We want sovereignty. All right. So so the language of human rights, which itself is very problematic, doesn't apply.

00;49;03;00 - 00;49;28;01

[Yamila] And there's a lot that we can say about it. And the last thing I want to say is that then I also have people saying that settler colonialism is fancy academic language and jargon, and it reminds me of a joke that we used to tell a person who's looking for something under the streetlamp, and somebody comes and says, Can I help you?

00;49;28;04 - 00;49;46;20

[Yamila] Yes, I'm looking for my ring. Did you drop it here? No, I dropped it there. So why are you looking here? Because here there is light and there there isn't light. So when we when we use the human rights discourse and the apartheid. Yeah, there is light there. That's language that the international world recognizes and understands the reality of it.

00;49;46;24 - 00;50;14;22

[Yamila] But that's not where our liberation is going to come from.

[Deanna] Your comments about when the tensions right between solidarity and specificity, as as Claudia voiced also in the chat and these tensions here, I'm wondering with this play, do you

feel like this play gets? I think the play is like talking about when when solidarity occurs, even when we don't think it is.

00;50;14;22 - 00;50;35;14

[Deanna] But I also think to your point that it kind of flattens, you know, discrete movements, that obviously there's there's overlap between, you know, as you were talking about, between solidarity in the US and Palestine, between oppressive forces. But to your points, we're like, let's not make you know, there's very different, like a call for decolonization and a call for equality.

00;50;35;14 - 00;50;56;16

[Deanna] That's a different call. That's a different fight. There's obviously overlaps. Do you think that the play that we read today, do you feel like it? It handles it weaves the lines between, yes, there's solidarity here. These are separate struggles. Or do you feel like it like flattens the tensions? It like all fights for liberation or the same? You know what I mean?

00;50;56;16 - 00;51;25;29

[Deanna] And I'm very like, all lives matter. What do you think about that?

[Yamila] No, the play is perfect, is wonderful, is doing exactly what it needs to do. It's us Palestinians who might impose our interpretations on the play

[Iman] without generalization, maybe because we might have different points of views.

[Yamila] So yeah, totally. I don't mean all Palestinians. I'm saying that it's coming from us onto the play instead of the other way around.

00;51;26;01 - 00;52;00;09

[Amel] I wanted to actually mentioned earlier the 28 hour statistic that you gave and how the response to that statistic was mind boggling. That's what I've been feeling lately when you hear in the news, okay, well, Israel is defending itself and Hamas is firing rockets. So therefore, like the complete just destroying of entire cities and villages is now acceptable and everyone keeps just ignoring the fact that it's an occupied country in the first place and that no one is allowed out of Gaza.

00;52;00;12 - 00;52;26;25

[Amel] So it's like, okay, yes, Hamas is firing rockets. Okay. Are we just going to ignore that these people are locked into, you know, millions of people are born into prison? Is that just now acceptable to you? I don't understand. So with the 28 hour statistic where it's like the same thing

with Google Maps, right? Google Maps. Remove Palestine from the map and then all of the articles I read.

00;52;26;25 - 00;52;55;14

[Amel] Well, in fact, it was never on the map of Google. That's not a saving grace. That is not okay. That from the inception of Google Maps, you decided to erase an entire people. My people, That is not our lives. They are there. We are talking to them. They are in Palestine right now. So the a, the argument that it was never there in the first place, thinking that that cancels out the need to call for real action and decolonization is ridiculous.

00;52;55;14 - 00;53;28;18

[Amel] And it goes back to like what Yamila said, it is clear you are standing from an immoral standpoint. So I'm going to go spend my energy talking to someone else who just doesn't know about this and maybe can raise their fist up in the air with us and say, okay, I didn't know before. I'm not going to waste my energy trying to convince someone who is clearly immoral in foundation that they should care that there is a blockade on Gaza and that there's an occupied West Bank and Ramallah and the entire colonization of Palestine since the time of the Ottomans.

00;53;28;21 - 00;54;12;03

[Marya] I don't think it was easy and I know this isn't what Yamila was doing, but I don't think it's easy to dismiss the kind of utility and organizing of like Palestinian solidarity and using the language of decolonization, both when thinking about black Americans and thinking about Palestinians and, the sort of intimate connection between settler colonialism and US sort of neo imperialism in the region and the links between the US government, the Israeli governments, and their technologies of colonial oppression and how those are enacted against black Americans and Palestinians.

00;54;12;05 - 00;54;39;06

[Marya] So I think where I'm where I'm sort of pushing and kind of trying to lean into this a little more because I think it's extremely important is how do we acknowledge those connections and how do we use those connections? And maybe, Gaby, I think you could speak to this too. Like, how do we use those connections and use that solidarity and acknowledge the way oppression is linked without diluting the movements in their individual context?

00;54;39;09 - 00;55;05;08

[Marya] And that's not a question I have an answer for, but I want to think about that a bit more because I think to say and sort of this discussion is really pushing me to think, to think more about that

[Gabriella] I think Sabina's language of getting to the point where we're kind of co-opting to the point of flattening the language for all parties involved was really powerful for me.

00;55;05;11 - 00;55;36;00

[Gabriella] Something that is frustrating not just within like this film trend that's happened in the last couple of years, but also with, you know, solidarity organizations with Palestine that are primarily non Palestinian and maybe Ashkenazi Jewish. There is this tendency to either speak for or use the language of a people that you are theoretically in solidarity with without actually talking to those people in the first place.

00;55;36;02 - 00;56;08;20

[Gabriella] So you have constantly I was, you know, presented with a like best practices for organizing in solidarity with Palestinians with such a solidarity organization. A few years ago. And every Palestinian I knew was like, this is an extremely frustrating document. We see that also with Palestinians. When I've had the conversation about plan, which is why I got so enthusiastic when it was brought up at least a dozen times recently with organizers on the ground in Steve.

00;56;08;21 - 00;56;36;08

[Gabriella] And my problem is, my advice each time was reach out to organizers, reach out to the Dream Defenders, reach out to Movement for Black Lives. I'm happy to put you in touch with those Highlander, whoever you need to talk to that you're comfortable talking to that, you know, is help is, you know, working on the ground within black liberation and, you know, movement for Black Lives spaces and have a conversation.

00;56;36;08 - 00;56;58;14

[Gabriella] What is language that you feel like amplifies both of your what is something that you can both get on board with or what is something where are those lines that they that the people you are co-opting the language or attempting to co-opt language for what are those lines for them? Just reach out. It's not actually like I feel like we've kind of we're kind of always tripping over ourselves, like, what's okay?

00;56;58;14 - 00;57;22;07

[Gabriella] What's not okay? Who do we ask? Could we not ask you? You ask who you're borrowing from and who you're trying to speak for. And we have those connections like we've built those connections over years, and that would be nuts. Like, I would love for organizations to reach out to me and say, you know what? Messaging Not just me, a decent range of Palestinians.

00;57;22;09 - 00;57;47;17

[Gabriella] What is the messaging that you're comfortable with us using? Who do you think it makes sense to be? The speaker should? We have Palestinian speakers. Should we make sure that we're, you know, creating spaces for Palestinian voices where there might not normally be spaces instead of taking those spaces and speaking on behalf of Palestinians, ask us and strategize with us, if not how, intersectionality in solidarity is really developed.

00;57;47;17 - 00;58;26;07

[Gabriella] It's not slapping BlackLivesMatter on a Palestine Organization's website and it's not using Palestine. Palestinian lives matter, which as Sabina and Yamila, you know it's been echoed a couple of times, really just flattens the messaging and takes away from both movements.

[Transition Music]

[Chelsea] echoing Claudio's appreciation and everyone's appreciation for the wisdom, the brilliance, the clarity. I'm learning so much from this conversation as well.

00;58;26;10 - 00;58;48;16

[Chelsea] Amel, I really appreciate the way that you also clarify your role and that I think it's so important to in movement building that we each clarify like what is our role? Like, who are the folks that we are going to ungaslight? Like, who are the folks that we are going to engage? What is our labor? You know, what is our particular labor that we are signing up for in this work?

00;58;48;19 - 00;59;29;07

[Chelsea] And just highlighting this narrative strategy piece that's about like, what are these narratives, what is what, what are the stories that that are making up this global gaslighting process and really looking at how for me, for example, as a white American Jew, such an integral part of my work is really addressing that lack of moral clarity and lack of moral integrity that allows people to weaponize their intergenerational trauma, whatever it is that's functioning inside of them, that allows them to oppress someone else in order to make themselves feel safe or powerful or whatever it is.

00;59;29;10 - 01;00;19;06

[Chelsea] And also working with white folks in this country as well in relation to, you know, the treatment of black people and native people. And so that work like I own that as my work, right to do that deeper emotional labor and like going into that belly of the beast and think think that

that that's such an important part of what we can do as artists and as cultural organizers in whatever way we choose, is really shifting these narratives, transforming these narratives, creating spaces where people can actually rearrange and gaslight and dismantle and decolonize their minds, their hearts, and also in the spirit of that, that solidarity and that accountability that you were talking about, Gabriella,

01;00;19;06 - 01;00;38;26

[Chelsea] of making sure that we're hearing from those who are most impacted and those who are really on the ground doing this work. I'm also wanting to make sure that we cover at some point before we leave. What are the concrete actions in solidarity that we can take with Palestinian people right now? We'd love we'd love to hear that.

01;00;38;26 - 01;01;05;26

[Chelsea] And we would love for our listeners to hear that from you all in particular. What would you like for folks to do in solidarity right now?

[Gabriella] It's important to just keep asking questions. If for some reason the propaganda propaganda has gotten through to you and it's controlling your brain and you know, you haven't been taught your whole life to, as I mentioned earlier, decode the media and what you're hearing.

01;01;05;29 - 01;01;28;24

[Gabriella] Just note what are your principles in life and what they are needs to be consistent. Be consistent with your outrage. So be consistent with your morals. If it is not okay for it to happen to you, then it is not okay for it to happen to another human being. It is as simple as that. So keep asking questions and check your sources.

01;01;28;27 - 01;01;56;16

[Gabriella] Check your sources. That's that's what I would say. Thank you for this time and this platform and this play and this movement, and for allowing my voice to be a part of it

[Yamila] in a very immediate sense. What the young people from Jerusalem, from Sheikh Jarrah and the people from Gaza are asking is amplify their voices, follow them on Twitter.

01;01;56;16 - 01;02;36;15

[Yamila] They are launching they have launched an incredibly powerful campaign on social media. They're using mostly Instagram, also Facebook and Twitter and retweet and retweet and retweet and retweet and use the hashtags that that's one. And the other is, which takes probably a little bit more work to what I mean. And you were saying is also kind of trying to make

sense of like I hear Palestinians that say things that I wish nobody would hear them in the United States because they have it all mixed up.

01;02;36;17 - 01;03;01;03

[Yamila] Like how when when I was first following Ferguson before I went, I was actually listening to Shawn King and to his name DeRay, thinking that these were the voices that I wanted to listen to. And then it wasn't making sense to me. And until I physically went to Ferguson, I could I started being able to tell apart which voices.

01;03;01;03 - 01;03;25;26

[Yamila] I mean, these are black men with big platforms. And, you know, so similarly for Palestinians, there are some Palestinians in the United States that have the platform, have the mic, have the followers, But actually they're there. They they sound to me like white people sound when they talk about black liberation or like Sean King and the Ray and their mikes.

01;03;25;28 - 01;04;02;24

[Yamila] So also to be what's the word intentional in. And to a man's point, not all Palestinian voices are necessarily with the same commitment to to liberation and to the movement or the same clarity. And the third thing I want to say is connections. I remember when the 28 hour report came out and I remember the day I mean, yes, it was ignored in some places, but for some of us it was extremely meaningful.

01;04;02;24 - 01;04;40;21

[Yamila] It was it was very important. It was very. So also connections that include some sort of intentional educating each other about what the issues are, what solidarity means. Because sometimes solidarity, I see it as it has become a commodity and it is so steeped in white supremacist and capitalist concepts that it becomes a tit for tat. Give me I give you, you know, what's in it for me, but that we are actually a create, which is something that we've I have been involved with a group of indigenous women in the United States.

01;04;40;28 - 01;05;06;03

[Yamila] We would educating each other not only as fighters and people oppressed fighting for liberation, but also educating each other as people who have weddings and funerals and have I don't know how we celebrate each other as people because one of the things that happens to us is that we are reduced to victims. Right? And we want to we want to be able to know each other.

01;05;06;05 - 01;05;34;08

[Yamila] You know, as as people as you know, you guys like I say, oftentimes I see jokes on Facebook, memes where it's like, you know, black families do this. And I feel like, we do it, too, right? So it's it's, you know, but so that so that we actually get to know each other as people not only through oppression and liberation, but also who we are and who we will continue to be once we are free.

01;05;34;10 - 01;06;11;14

[Yamila] Because Iman when you were saying about, you know, the government and taxes and there is a part of me that feels that, yes, maybe that is going to one day, you know, do something. But like for me, when when the Movement for Black Lives put out the platform the first time, I think it was 2016, and we translated it to Arabic, it was because we wanted our Palestinian communities in the United States to also learn about what it is that black liberation, what the vision of black liberation.

01;06;11;16 - 01;06;37;26

[Yamila] So so that those connections are deepened

[Marya] someone else is a sabka Gabbie There they have the same kind of like the same as Black Lives Matter, but where they have like form letters that you can send to your congressperson, and it's such an easy ask and you know, you can be cynical maybe about the, the effectiveness.

01;06;37;26 - 01;07;00;04

[Marya] But I think the more we speak up and speak out and the more our elected representatives hear from us, the better. It's not the the only solution, but it's something that everyone can do. So I'll put those in the chat as well. And yeah, awareness from, you know, one thing that's just so hard is like, what do we do from the United States?

01;07;00;04 - 01;07;37;18

[Marya] Like what can we do from here? And I think the most important things are amplifying Palestinian voices and reminding insistently everyone watching that this is not a complicated conflict, that it's not a war between two equal sides, that what we're seeing is, you know, a complete like what we're seeing today in Gaza, in Jerusalem and in Yaffa, is a massacre of civilians.

01;07;37;18 - 01;08;07;19

[Marya] And that needs to be situated in that way. And we need to push our elected representatives to situate it in that way, because until we do, we're normalizing something that is

is is really atrocious. And we are all complicit, whether we want to be or not, just because we're citizens of this country.

[Sabina] This is the time to have those really difficult conversations in as many spaces of your life as is possible.

01;08;07;19 - 01;08;27;13

[Sabina] Right? This was kind of the the quiet thing when a lot of my work has, you know, my professional jobs have been outside of Palestine organizing, and I've worked in a lot of hospitals and often have people of be like, you know, I support you. And it's like, no, this is now the time to have those difficult conversations with your family members.

01;08;27;13 - 01;08;48;20

[Sabina] If you can have them at work and you're comfortable to do so, you know, in different spaces of your life, you go to get your car fixed. You know, this is that time to normalize conversations on Palestine and not make it a taboo conversation. And that can be very difficult and that may be very hard and we may lose, you know, we our relationships with people we care about may suffer.

01;08;48;20 - 01;09;13;17

[Sabina] And that's really horrible. But that's also like realistically, like a necessary thing. We are dying and have been, you know, for for decades now, for almost a century. And that language is there now for you. I know I kind of said this earlier, but as Marya said it, that conversation of like it's not complicated. It has been like complicated.

01;09;13;17 - 01;09;44;28

[Sabina] And the idea that is complicated is is a Zionist tactic. The the conversation around like if you are talking about all sides, you are talking in an all lives matter type rhetoric. And that's something that you know, we can kind of pull from more intersectional movements. But realistically that is just kind of once that starts happening and it has in a really amazing way, the taboo aspect really has made it so difficult for us to emerge into more mainstream conversations.

01;09;45;00 - 01;10;20;08

[Sabina] And I'm starting to see that shift. And I think we can only keep pushing it from there. There also are organizations if you need like either educational or advocacy tools that have created these, and I don't necessarily want I want to uplift individual voices that are being put in the chat, you know, over institutions. But I do want to mention, you know, US campaign and

Adalah Justice Project, they have a tool where you literally put your name in and you can review and edit information, but it automatically sends letters to your congressional state legislators.

01;10;20;08 - 01;10;55;26

[Sabina] But then also our representatives I witnessed Palestine is doing virtual delegations of what's happening on the ground in partnership with organized community members in Palestine, and then they're starting to resume their in-person delegations. And then just to get amplifying that Dream Defenders has done some really amazing work and has really amazing resources on their site as well around But Palestine Liberation can look like in supporting that in the United States

[Gabriella] as we just talked about what's happening and they're moving faster and harder.

01;10;56;00 - 01;11;16;04

[Gabriella] Time is of the essence. You don't have time to figure this all out and untied the not that they've created. You have to act. You have to call now you have to move. Ask a friend, speak out now, because every second that you don't, two lives are lost. I don't know the real statistic. It's probably worse than that.

01;11;16;12 - 01;11;46;14

[Gabriella] So time, time, time we stop taking it for granted. Thank you again for this platform, this story and the space.

[Claudia] Don't allow injustice to be easy. Make it annoying, distasteful, difficult, shameful, awkward, and ultimately unacceptable. I think that we have a lot of people right now who are doing a lot of labor to help make people comfortable with genocide, comfortable with mass death, comfortable with holding people in occupation.

01;11;46;16 - 01;12;24;26

[Claudia] And how about we not allow people to be comfortable with that? If that's the only thing I can do, let's make the world uncomfortable with genocide.

[Iman] The people living in Gaza and Palestine from the north to the south, they deserve. I mean, they deserve to be heard and they deserve to have the proper existence. And they deserve also to resist because they've been dehumanized.

01;12;24;27 - 01;13;06;21

[Iman] That is, at least we can say about what is happening from deprivation. Our indignity. They want to they do dehumanize us in order to say that, okay, the killing of Palestinians will not

matter. So so the voice should be heard. The voice should should stay up and should should say loud. And I do think that that was a lovely coincidence when Laila, but thanks to her have just told me that there is this meeting and would you be interested?

01;13;06;21 - 01;13;36;05

[Iman] And I immediately said yes. So that was quite an amazing opportunity for me. And I I'm so grateful to know about this project. And I do thank you. And I wish that we would all stay in contact. It's important for me also to be in contact with the with the project as well as. Every every individual, every artist on this platform.

01;13;36;07 - 01;14;14;01

[Iman] And I cannot really express my gratitude to this opportunity.

[Calling Up Justice Theme Music starts]

[Claudia] Thank you to Deanna for bringing up the Disability Justice the ten Principles of Disability Justice, because one of them is cost, movement, solidarity. And in this conversation, as we are talking about things that are international in scope but are in scope, it's it's beautiful to just to think about all of the different ways we are in solidarity with each other.

01;14;14;01 - 01;14;41;04

[Claudia] So thank you for that, Deanna.

[Chelsea] It's so appropriate that that this all started in 2014. And I, I, you know, the solidarity goes far much farther back. But it definitely was a turning point for both movements and and the connections are there. And I think talking about them and figuring out the best way to be in solidarity is some of the most important work we can do from here in the United States.

01;14;41;04 - 01;15;10;04

[Chelsea] So I really appreciate it.

[Claudia] The entire point of this exercise is to generate this conversation from the play. So thank you, Jake. Thank you. Every 28 hours, please. Thank you. Movement makers.

[Altro Music fades]

End of Podcast