

Will

Alright, hello. So yeah, kind of, I think the positioning of it - when seeing own on the grabbing Back Page - kind of positions me already to look at it obviously from a kind of feminist perspective. And immediately the kind of thing that draws to my head is, like Virginia Woolf A Room of One's Own. And so looking at kind of ownership in space, and how place can inform identity and also space can inform autonomy. And that that those kinds of ideas is kind of what I would think of in the immediate.

Anna

Tell me more what you mean about space and autonomy? Can you define the word autonomy for us?

Will

I guess, freedom to act basically, I suppose that's a weird one to think about to define. But I mean, just as Virginia Woolf puts forth, like, the idea that to be able to write one needs that space, but also then a lot of my work on my undergrad, I do a cinema degree, and I looked at queer cinema in the 1980s, in Britain, and looking at how space informs identity and my essay, my dissertation was called "A Club of One's Own", looking at how queer club space was able to kind of be this counter space for people to go into, and to be a rule breaking place to be able to, to have a freedom of sexual expression away from the kind of heteronormative gaze. So yeah, like that sort of ownership of identity and how identity and place form I suppose.

Katie

And now, I was just gonna basically reiterate what you said, I think it's really nice. And it's like, exactly how I think of it as well, like, in a less sort of important way, I also have such a strong sense of like, there's like owning stuff is really important. And you just surround yourself with your own personality. And I've always had this weird thing where like, This is so strange, but my mom doesn't live with her partner. And she loves it. Because she's got this lovely house. It's like all of her little like knickknacks and things, and it's just like an expression of her. And this is the one place where she gets to completely just indulge in herself and who she is. And I think that's lovely. You know?

Julia

Yeah, so it kind of links into what I wrote down, which I've been thinking about a lot recently, which is, we have this obsession with the ownership of things, others, but also ourselves. And I think in the Western canon, there's this idea that everyday things need to be static. So we have to be controlling the uncontrollable, and we get this sense of control from owning a thing and saying this thing is mine, so I can control it, or we can substitute thing with person. But I think that's really interesting when you think about yourself, and how you can be very transient, and there's this pressure to be total, or to have this stability or totality. I mean, we've all heard these, that sort of narrative of trying to find yourself or knowing what you want. And this also goes down the lines of labels, which can be super helpful for some people, but I think sometimes can be kind of quite limiting. And perhaps I have a strange relationship with identity because I have

so many identities and none of them I really fit into completely but I think sometimes understanding that you can't own something, you can't own an identity, or you can't perhaps put it into words and that it can be transient and can change and that's okay. Letting go of yourself, of the things you own, of others, but I think primarily yourself can be quite freeing.

Will

Yeah, I think that stasis of ownership is a really interesting point actually, like kind of leading on to Butler ideas around almost reappropriation of language and taking it from a static and removing it from a kind of collective or kind of patriarchal ownership of a term and ownership of language, and how that forms our relationship to identity and shapes our understanding of the world itself. And I yeah, I think that's really, really interesting. And that's why terms like queer, and for me personally as well becomes a real point of power because it's a rejection of that static. It's this kind of rejection of just any ontological claim about my own sexuality or my own gender. And it can be temporal it can flux and change and that willingness to have a term which is reappropriated and taken especially that relates to grabbing back doesn't mean the whole, the whole idea is about the kind of reappropriation and that is taking some things ownership away into a kind of collectible progressive ownership possibly, yeah. Well reclaim, reappropriate, I did some notes before I looked at the definition of the word and one of the definitions is like to reclaim or recover something for one's own use. So then there, if we're talking about reappropriating language, it's just like the term queer that previously was used as derogatory against gay people and people with non heteronormative backgrounds. And, and reappropriating language to make that kind of powerful and and against that oppression. But then ontological, I suppose like to make it's like, it becomes a claim of like almost a metaphysical something behind it. A claim that is like static and rule and law. One that can't be...it's the true nature of something, I suppose, I think is a good way is that it's hard again, it's, you've thrown some hard ones at me, but I must say I did use the term. So it's my fault. But yeah, it's a claim about the true nature would be, would be a way of talking about it.

Cyara

Yeah, so following on from that, one of the things, and obviously, I've had a good long while to think about this as a theme. One of the things I first thought of is Lesley Gore's song, "You Don't Own Me", which if anyone doesn't know, is a real banger and came out in the 1960s and basically, is just this song like saying to her lover, or her boyfriend, or whoever it is, like you don't own me, you don't own my body. You don't own the right to me, like I am my own person. And it was this real kind of rallying call for second wave feminists to think about that in claiming themselves. And then I started thinking about, like the title grabbing back and where that originally came from, and how I first came up with that...oh, everyone's disappeared on Zoom, I know they are...The way I kind of first came up with that was thinking about this idea of ownership, and particularly thinking about ideas of ownership of and space in conversations, and in kind of general power structures, wherever that could be, if that's in land, if that's in labour, if that's in relationships, because I kept thinking about that really famous line from that Annoying Orange Man of how he just like grabbed women by the pussy, and how everyone got so annoyed by that. And I kind of wondered, like, what would happen if she just like turned

around and like, grabbed him back? Or said like, no, don't do that. And we don't know, you know, the instances of that particular example. But I kind of started to think about this word grabbing, and how it's always seen as this kind of like, we talked about things like land grabs, and power grabs, and this idea of taking what isn't yours. And then I started thinking about how a lot of the time when people of minority genders or minority backgrounds start to take up space, in places of power, they often get told that they're being really loud, really bossy, taking up too much space, taking up what effectively shouldn't be theirs. And I got really angry about that. Because if you think about it, the narrative that we have as a society is you've been forced into this place of lesser power, and if you try and take back what should rightfully be yours, like a proportion of, you know, however, many people are in a population, there should be like 50/50 women on boards or whatever measure we take from that. Like, people should be able to take back that power that should by all rights and fairness be theirs, but when you do it, you get told that it's somehow wrong, you're somehow making a grab for power. That is completely unfair and unjust. So yeah, that was a bit of a long tangent, but that's what I thought when I thought of the theme.

Katie

And yeah, no, I completely agree. I think like, it's a funny thing, really, just often, women and then minorities often think that they just don't have a right to stuff. Like you just don't have a legitimate claim on loads and loads of things. And it manifests itself in the weirdest ways. And this is such a funny example. But I have this thing of like owning the swimming pool lane. And whenever I go to the swimming pool, there's always men there, and they always just go like, there's two people in a lane, and they go like right in the middle and then they just...they don't move out of the way and like you do, I think it's a funny, it's a very stupid like funny, minor example of this thing, you don't feel like you have the right to sort of have stuff. Do you know what I mean? It's basically it means that somebody else can't. So yeah, nice love that, it is really interesting.

Melissa

I always try to do the like, I always tried to do manspreading in the metro, actually, in Lille, in France, because it's, I think it's everywhere it's like this, but I started to get angry about this. So I decided to like, just like men spread back. And guys would get super super pissed and angry and like, yell at me and, told me because I did that. And, yeah, I just wanted to, I wanted to share my experience about this. And when I do when I do, like, back home, like in my hometown, I'm always looked at like, Oh, you're not, you're not very feminine. And like, you should be like, more like, how to say?

Graciela

Yeah, how? Society standards?

Melissa

Yeah, you have to be like, this way. And that would be my family. Like, they would be really like, not that I think they're used to it now. But the first one he started, you said, like, in that way, or I

don't know, we saw in the street or doing certain things that were considered as, like manly. It was super...it was like a source of conflict actually.

Graciela

Okay, it's what I have written about this concept I will read, actually, it's in my thoughts at the moment. But it's quite similar, you were saying about, about body in general? I mean, for me, if we own something, it's our body. Or really, we are really our own belongings of ourselves. I mean, just in our body, I mean, probably not in our behaviour, or, you know, or backgrounds. They're not totally dependent on us. But a body I mean, it's like, something that you it's just, just so personal. And I totally agree with you, with when you are saying about how can we use or appropriate public space in a different way? Because patriarchy I mean, it can, you know, it can determinate how we see your body, how you must show to the others, that you are a woman, you are a man, you know, and public space in general, we are just in a little tiny space as women like, "Oh, you're not gonna disturb anyone, you have to be quiet, you have to be in a little space at the bus stop". So, no one could see you. No one could disturb you, no one could harass you because you are not showing your body or not showing joy, you are using growth that are not show your arms or whatever. So for me, the concept is solely to... how can we show our identity as we were saying, but at the same time, how can we be empowered on our body because it's the only thing that we all belong by ourselves

Melissa

I don't know if I can I can make a reply and say my way it is. And first I wanted to reply to this idea of owning our our bodies, and it's quite...how do you say...I'm very angry at the situation in Chile. For example, we come from Chile we don't totally own our bodies as the state doesn't want us to like decide if we want to get pregnant or not, if we will, we don't have the full decision on our bodies. So this is very...how do you say...we're talking about justice when we're talking about like, legal concepts, and we're talking about privilege, that we don't get to make access, and we have to fight for the right to own our own bodies. I wanted to reply to this idea, just thought about it. And I don't know if I can add another idea or I can make...as a queer foreigner individual living in Europe, and coming from Latin America, this is a very interesting thing to think about. because when I came out, I had to start like, thinking about my own definition of myself and my relationship to the world and my own definition of love and how I wanted to, like, I don't know, exist. And I think it's super, like, it's a very intense process, when you come from a very, like, conservative background, especially from a country where a lot of people don't want you to exist or like live, like the way you want to live. So it's a very intense process. I think about this idea first, and then I was thinking about the idea of taking up some space in the...more space in the public space spheres. And I started doing trucking, like, a few years ago, and it made me realise, like, the differences and how we use make use of the space, because I had like some how to say, workshops, when the the only thing we had to do is like, imagine you're a man, like this guy, and you're walking on the street, and you have to walk and sit down and talk to people even like grabbing, like a glass of water, and everything was different. So from that day, I started like to think about how I like interact with the world and move and how I own the space. And sometimes when I don't feel like confident enough, or when I'm feeling like scared,

or anything I try to imagine I'm like a random cis white guy and like how he would like walk on the street, and they have all the space. That's what I wanted to share with you.

Will

In relation to that, the idea that the bodies and ownership and, and, and thinking actually, like, in terms of maybe, like my perspective on that, and coming from kind of Butler areas is actually that even, that even the body, especially in terms...even that is something that lacks possession, because because we we understand the body only through our own perception, and thus, the way we've built language around the body changes our outlook on it as a whole I mean, it like, like, like has a claim that sex is also a social construct, that the way we understand our body is disconnected from its actuality that the ownership that we want to be there is somewhat fractured. And especially like in terms of the way I want to terms of...just, I suppose just...I don't know where I'm going with this point somewhat...but just how how our bodies are pressed into certain moulds and ideas through social constructions and through kind of...what's it...that heterosexual matrix I think is what Judith Butler refers to it as which is a lovely term, but just just the kind of cultural hegemony that pushes our bodies into places that maybe we don't want to be even even sizes and weights and shapes and things like that in like like definitely to do with ideas of eating disorders is a lack of control of one's own body and in a personal relationships with those kinds of issues is the kind of idea that I may have ownership of my my body in that regard felt quite Fractured But I do think it's I think it's interesting and and and maybe different ways of looking at ownership and bodies. Yeah.

Julia

yeah, I think Will has brought up a really important point which is, you know, I agree, Graciela we should have ownership of our bodies. But we exist in a society where, in many ways, everything and everyone's constantly trying to take ownership of our bodies. And we are expected to exist for someone else's perception. I think that's when that that's at least where I see the crux of the issue. In the most banal ways, walking down the street, Cyara's experiment, for example, but also in, I guess, more, let's say, I don't have palpable, like, physical ways, like Will was saying about taking up space physically and feeling that disconnect with your body. But I also think it would be really, it's really interesting to think about how, obviously, physically, violence against women and marginalised people very much is linked to taking away a sense of ownership of bodies, but even just metaphorically, when you walk into a space, and someone takes up your space, or looks at you a certain way. There's a constant self reflection, that I think doesn't exist in some other people's minds. Perhaps people who aren't marginalised or perhaps people who are marginalised, perhaps it's a personal experience as well. But I don't think that everyone is constantly thinking, "Well, how am I being perceived at this point in time?" I think it's a very normal human thing to have it cross your mind. Perhaps the frequency in which it happens is something to be discussed. But I find that that quite interesting, the idea of existing for another, and even just your body existing for another and not for yourself.

Katie

yeah, I mean, I basically just agree, but I was reading recently, "Ways of Seeing" by John

Berger. And he has this really nice example about...or sort of points on the difference between, like, nudes as in painted nudes, and then nakedness and the sort of idea of nakedness as that you sort of own it. And it's...you're kind of in control of it. And then a nude he said, that typically, nudes have been obviously painted of women, and it's all for this like male spectator. And he thinks that this is kind of like a manifestation, this whole thing that women do, when they're sort of constantly aware of how they're being perceived, and it doesn't really seem to be...it seems to be a very like gendered thing that you're like, not in control of how you're perceived, but you're kind of trying to at least, like, bend yourself, to like the expectations that you just feel are placed on you. And then I kind of have, like, a funny example of, I think, that kind of shows this, of how I just have this, I just think that men really do just have so much more control over their body and how they want to be seen. And it's just, I once went to this stand up comedy show. And this guy had like, a toga on, and he was like a young guy, and he was good looking. And the sort of joke was that it was like, it would sort of fall off a bit and you'd see his dick. That was kind of his thing. You know, he'd say it in this kind of funny voice, like that was kind of a joke. And I mean, it wasn't like, it wasn't like he was some, you know, there's some ways where maybe people would be sort of, like, there's like, there is like, obviously not a sexual thing, but I mean, he looked good. I mean it was kind of sexy. but he was getting to make this a joke. Like he was getting to make this, like a funny thing that he was doing. And I just couldn't have done that. Like, I could get on stage and just like let a thing and like try and make a joke of it. But I also think people would laugh. Like I don't think people would think that's funny, they would make it sexual and I don't get to control that. But this guy just got to go up on stage be naked. And he was so in control that he got to like make you perceive him how he wanted. I don't know, I think it's like a kind of weird, but like kind of good example of like the difference between like controlling your body and like owning your body or not.

Graciela

And I was thinking about two concepts, because there are bodies that are controlled by power and others in a certain way, you know, so, somebody sound like the black side and others why the the white side or the left side, you know? So it reminds me to concepts are trying to give us lens to try to analyse the situation about bodies and classes that the kind of classifications. I mean intersectionality and colonialism because as Melissa was saying, we belong to a Latin American country that was colonised by, you know, a European country. And in that process, there is some bodies that just didn't belong to their own persons because they were for work or exploited, but other bodies can, you know, be landers be, you know have power in that process. So that kind of autonomy is just for one kind of people and other stuff I have that opportunity as well as if we're thinking about intersectionality as Will was saying, blackness, it seemed like oh, I mean, you don't belong entirely your body because your body's for because you're a whore you are, you know, like it worse thing. But in the other side, there are boys that are autonomous, have power. So I was thinking about that.

Cyara

Yeah, I think that kind of intersectional approaches is so important, right, this idea of we've been talking about gender, but actually we know that feminism is so much more than just gender. It's

all our different aspects of identity from race and gender and class and so on. It's interesting, Will, that you thought about Fanon, I thought about Spivak, so for those who don't know, and I'm only just beginning to figure it out because, my word what a dense writer, but Spivak wrote on, was wrote on particularly experiences of women in the kind of Asian context, actually Southeast Asian context and colonialism. And her most famous text, book is called "Can the Subaltern Speak?" And the idea of the kind of "subaltern", which I put in quote marks, was the idea of this kind of colonised or brown women. She makes this point that colonialism, or even modern kind of ideas of International Development, and charity, are all about this idea of white men saving brown women from brown men. And I think that combined with just actually just the title of the book, are really powerful in this discussion. And this idea of, you know, what does it mean to speak for yourself, to have your own sense of agency? And even if you're kind of standing up for other people or speaking on the behalf of other people? What does that mean for their sense of self and their sense of ownership over themselves? I, I've always found kind of, well, not always actually, but I've recently found race to be a very interesting, personally interesting, thing to reflect on, because I have mixed heritage. Which, so my, my mom is white, and my dad is Latino. But I grew up in a very, very diverse part of London. And I got told growing up that I was white, because I did the classically white things of playing piano and going to ballet classes, and my mom was white. So of course, I was white. And I really thought that was how the world perceived me, and it wasn't until I went to university, which was much whiter, and I started to get like microaggressions...which took a while for me to realise what they were, that I suddenly went "Hang on. That's, that's not my identity." And it was it was kind of disempowering, because I it wasn't disempowering, because I wasn't, I wasn't white, but it was more disempowering, because I thought I had this sense of who I was, I thought I had this claimed sense of ownership over my identity. And I didn't, and actually other people got to decide that. And I think, to some extent, that is quite useful, right? Like, I don't want to be saying, you know, every individual should have like ownership over every aspect because I think that kind of takes away the usefulness of collective decision making and collective ownership of certain things. I think if we look at the case of someone like Rachel Dolezal, was that her name? Yeah, the women who said that she was black, although she had...although she was she was white. And she was claiming that she was black and claiming ownership of that identity and then actually using it to get into positions of representing black women, even though that was not a true reflection of her identity, that was clearly quite harmful and damaging. So I'm not saying that we should always be able to claim that and own that ourselves. But I think, yeah, I was just reflecting on how unusual it can be to not have that sense of knowing how you're perceived and that sense of ownership of your identity, or have it change in a way that you didn't expect or weren't prepared for. Yeah, so microaggressions are mini aggressions easy peasy. They are ways that people express racism or sexism, but we normally talk about it in terms of race, in a way that is pretty undetectable to people that it's not being directed to, or to people who are not in a situation. So something Yeah, something that someone might say or do to you. A classic example, for gender, is if you are in a team meeting, and you as a woman, make a very eloquent point. And then somebody else says, that's such a good idea, actually, my idea was, and then they repeat your idea, but claim credit for it. Or, as happened to me, I once fainted and when I came around, somebody says, "Wow, you changed race, you went so pale". That would be an example,

because it perpetuates certain stereotypes or lack of power in voice listeners, I know, Julie is going to come in with something really interesting. Because we've talked about this before.

Julia

Yeah, um, no, I really empathise with a lot of that, so just for context, I'm Latina, but I grew up in Asia, where, if you're not Asian, you're white, which is obviously, like, the way that I grew up, perceived, I think, also, that's even that's, so I'm getting flustered. Whenever we talk by identity, I guess, I get like, I start shaking. But, um, I think even that was interesting, because to people that were white, we definitely weren't. So it's a lot about perception, and who's doing the perceiving, and, I don't know, I do very much...I think it's really hard then to be like, okay, so I have this identity, people perceive me in a certain way. But if you feel like you can't claim the identity completely, because you haven't had certain experiences, and I do have family back in South America, and they have completely different realities from me, and recognising the privilege, you do have privileges you don't have, like, even just my my cousin's can't get an abortion, for example, I very easily if I had a problem, could find that privilege. So I find it really difficult. And maybe this is perhaps what I was intellectualising at the very start when I was talking about stasis and, and transienc and it's really difficult to pin down these terms. And I do think they're very helpful. Because at least for me, I had a bit of a renaissance within myself, and I was well, "I'm a Latina, and I love all this music, and it's great". But, um, a lot of the time, it's difficult to both recognise your privileges and recognise where, you know, you might pass or you might be, you know, you might have sort of material or economic or other forms of privileges and not feel guilty about also then saying, "Okay, well, you know, in some cases I do. I am perceived in one way and other cases, I'm perceived in a different way". So I don't know, maybe this is getting too personal and not theoretical, for grabbing back but it's, it's hard to then not feel guilt as well, I think. Yeah. Yeah, um, I think especially within my personal context, where my family my mom's side is mixed race in a way yeah, that I guess within Latin America would be considered mixed race. And my entire family passes very, very easily as being white...like we are all very obviously Latinas, but white, Latinas, and race...that's a whole sort of can of worms how race is perceived in Latin America versus how race is perceived and in Europe, or in other places around the world. Um, so when I was talking about passing, I meant passing as white but then there's also the the cultural passing. So code switching. And that's, that's a big thing. The way that I speak when I'm here at University versus the way I speak when I'm at home, versus the way I speak when I go back to, for example, Brazil or to, to my father's place as well, completely different. So I think there's the passing physical passing, there's also the sort of cultural or linguistic passing as well, which I think is interesting.

Melissa

Yeah, unfortunately, I wanted to reply to Julia's idea, but she left. Um, now, um, it's been almost a year since I left Chile and I was living in France. And, um, I'm like, white, like, I consider myself like a white Latina. So as with all the privilege that bring that brought to me in Chile, I never asked myself about these questions, until I started, like, listening to like, my friends who experience racism, like, I mean, I started having these kind of conversations with people. But when I got to France, I was directly put in the like, case, like, you're Latina. So you're, you're



supposed to be like this, like this, like this. And I really relate to like this experience of being far away. I mean, I'm far away from almost my home because I read my own home in first. And I started for example, working in this like, Latin American bars. And people were like, really surprised. Because I wasn't like, this stereotype of like, like a Latin American woman, like this woman, like curvy and like sexy and good at dancing and like very nice device. And like, there was this whole I discovered there was like this whole...how to say...wide world of stereotypes towards like, Latin American woman. So, yeah, first I saw myself like in front of the situation, and after that, I realised I was in Chile I'm considered like a white person. But when I get to Europe, and from the moment I start talking, I'm considered, like Latin American person, and like, the privileges are not the same. So there's a lot of mixed feelings and like experiences, feeling feelings of guilt, many times guilt, because I'm living a much like, comfortable and privileged life and many of my friends in Chile, and, and then kind of come it's super confusing, actually. And sometimes I was talking with another like, other racialized people and marginalised people and like, immigrants and around black people and people of colour in France. And I was wondering, like, do you consider me like, as a white person? Or how can I like, join your struggle? Or you consider me like a white person? And all of them were like, of course, you're not white, like you're Latin American it was a...it was super like, I don't know...kind of mind blowing, confusing, like, really, really curious experience, actually, because the way I perceived myself in Chile changed totally when I got to France, and then where I pursued my, myself in France, at first totally changed, like with the different like, struggles that I started to join and the different polarisation that I started to have with people. And then I realised I was seeing totally different than the way that I looked at myself, like, comparing myself with French people, you know?

Will

Yeah, I think that this is probably the person experiences like a really gorgeous way of like talking about diaspora, and especially when I speak about that term, and I'll define it now. So if I talk about Stuart Hall's definition, he describes it as, like endless desire to return to lost origins, and it's a sense of disconnection from ethnicity or disconnection from race, or just disconnection from any any facets of identity you can eat, there's a sense of queer dice for trying to get back at maybe queer past that's been erased and just different histories that have been disconnected from from people in a movement from one place to another or in a oppression in one place. But I think in terms of your highlights kind of the constructiveness of both ethnicity and race in the discussion, as you're talking about, it's like you're both having to look at a sense of identity that you don't quite know, being in a different place. And then and then a sense of identity that's pressed upon you, by people around you in which is different from yours as well. And this sense of a lost origin, I think really comes into that, because it's not, not only in your own sense of identity, it can be lost...even when you try to look back at, say, a home country, and connected identity from from, say, a home place, that sense of that place is not with you at that point, it's a sense of place that is disconnected from that. And like you're saying, with with family members that are dealing with really difficult situations, in certain countries like trying to connect to that experience, while having the privilege of being in Europe uses this sense of disconnection and diaspora in that that own identity, I think it's a really super lovely way to relate this, like personal experience into the formation of identity and ownership. I think that's pretty great.

Katie

And so I read this really interesting book called "Categories We Live By" by this really cool one called Ásta. I think that's how you say her name, I hope so. And, and kind of like her whole, she had this whole theory on, like, what it is to belong to a social category. And I think it's really just trying to capture that exact experience. Like she has this really interesting example, to start with talking about something like a fictional person walking through a city, and every single different part of their identity that becomes salient or becomes important as they walk through and like navigate their way through that city. And, and her whole theory is like kind of this is probably overly-simplified, probably butchering it explanation over, but you have to kind of hosting like, people that confer, whatever category you are on you. And they're kind of trying to track a base property. And that's going to change context by context, the thing they're trying to track. But that's just what you are, in that context. Because the whole point kind of is that like, your social category is really about how you function socially. And I think it's interesting because I'm not really explained that well, but her arguments, it's super interesting, compelling and also like, actually not problematic, she really does, like take into account the fact that self identify matters, like a huge amount. But there's this really interesting conflict between like, your social category really does just kind of seem to just be what people think you are, just because that's like, I mean, a lot of it is how you function in the world, but it also seems to be like so much to do is like who you feel that you are. And so yeah, I don't know, I suppose interesting book for thinking about that kind of tension between those two things.

Anna

I relate to a lot of those interesting complications of owning your own identity and owning your heritage and the space that you fit into how you're categorised. How do you find that tension, when also trying to claim ownership to a part of the feminist movement? If that's something that you you do want to do? How do you find the difficulty of saying, Yeah, okay, I have a stake in the feminist movement, or I have a stake in the anti racist movement, or I have a stake in the Afro Caribbean diaspora asking for its rights, while also feeling like it's really challenging to own that aspect of your identity. How do you then also say, I'm part of this? Do you do that at all? Do you find that challenging? Do you want to do that?

Graciela

Well, I think it's challenging. Because right now is like, the whole system is always telling us what to do how to be, must be or behave, or how to dress, how to choose on people. How you know, to perform your gender, in the responders words, I mean, but if I have this commitment, it's because I think it's necessary because I see...I mean, everyday is oppression, so many things, and I think that I, I can do something about it. I mean, at least with this issue, because was had many other issues, but I feel this one particularly thing, I can change something. And it's way harder, because if you know, I leave my body round, it's totally different. I mean, probably my parents are not understanding what I'm studying, because I'm doing gender studies. They don't even know what is the issue, but at the problems behind it, or people of my you know, my personal circle. They are supporting me, but they don't realise about how, how

are the consequences of that kind of problems. So it's challenging, because all social pressure and people it's not...people around me doesn't understand exactly what I'm doing. But I think it's part of my identity to have this commitment, and I think it's mainly because I think I can change something.

Melissa I'm always like, divided between, like I go to the events and talk to people and try to meet people and taking care of my mental health. Because it takes a lot of energy actually to like, commit and, like, be there. I think I did like a small scale, like every day. For me, like, there's like many ways to, like, commit, and like, like, join the struggle and like support and but I always try to do it from like a place of like taking care of people around me and like, for creating this sense of community, and I'm not always ready and like, I don't always have the energy to be like, protesting or like in the streets and like, I don't know, shouting and being loud, because I have a lot of anxiety, actually and police scare me a lot. So I always try to like yeah, grant this, this like safe or safer spaces between people who I know are also like marginalised, and we need to create like this kind of network. Yeah, exactly. University? Um, yeah, I think, like the fact of being like, queer Latin American students in France, like, among a lot of white people actually has like, defining a lot of decisions that I've taken for them my subjects of research, and I'm always trying to talk about these things in class. And always it has, like, I'm very curious about it. And I will always want to try to, I always want to, like, show and speak up. And I think it's a very, it's a very interesting thing to say, well as the same as Graciela says, it's like, I cannot always talk about, for example, this kind of stuff with my family. And there's not a disconnection but there's like a difference between sometimes the things that I talked about in university and the things I feel free to talk about at home. So it's very challenging, actually, even in the way that people speak at university, because it's like, a totally different, different way. And it's quite elitist, I think. And I'm so tired of it. So I have to, like adapt to it and trying to, like, use those codes to like, get to the point, I want to get to, I don't know if I made myself clear.

Will

Okay, yeah, relating to that question, like, yeah, how to enact this change, when seemingly these possessions of identities have been claimed? I mean, we have the words and language we built around to understand the world are not our own, though, then how can they be our own? And how can we build those structures and also a sense of...it's another, Butler statement, but there's no you without I or no I without you, and thus, there needs to be this sense of there needs to be a reader to be read and the you know, like, like the, through that perception, but I think it all comes down to like you're saying there's this these acts of kindness and these acts of autonomy, about boosting other people's freedom to be able to move about the world. And I think like actually, when it comes down to it, well, well, we can actually, I believe over intellectualise aspects and over, even into a sense, even over label certain aspects of it. Fundamentally, what I think the progressive causes stand to push forward is autonomy for the for, for masses, and for people who have been previously marginalised and and to bring that as a foundation. I think it although it seems to be quite difficult at the moment, it's actually a very popular idea. People when brought to attention, acts of brutality, will often we have an instinctive nature to be kind towards I feel and actually, so much of the language becomes a barrier and

and both there needs to be I think safe spaces are a really important place to be able to talk about and discuss ideas, also safe spaces from not not in a sense of where words where certain words and certain behaviours that people maybe haven't got accustomed to and don't want to cause offence, but are trying to figure it out language, especially in terms of debates around identity and gender, that that are really fresh to some people and haven't gone through higher education systems in which have taught us queer theory or things around that. But yeah having the autonomy to have discussions without being...even even when even if people intend to cause offence to look back at possibly an ideological ideas behind what they're putting forth, they're not trying to hurt me because as a person, they're trying to hurt me because I'm an I'm an idea and having have been able to discuss with people who find the idea that maybe I'm queer is abhorrent, and think, think think that because at the end of the day, if I don't have that faith that people can come around to those ideas, and I don't think I'm a particularly progressive person.