

Documentation Cluster 4 - Collective Memory Work Online

Our timeline as applied:

24. 6.	Zoom Meeting	We discussed questions regarding solidarity, using the brainstorming pieces as entry point and occasional reference. We agreed on the writing topic: "A time when I gave/received/experienced solidarity." We agreed on dates for our further work process in the cluster.
24. 6. - 3. 7.	Writing of texts	We wrote our memory-texts individually. We did not send the texts around before 3. 7.
3. 7.		All memory-texts were sent to everyone per email.
8. 7.	Zoom Meeting	We had a very brief feedback on the writing process. We read all texts for an empathic understanding. We built three pairs who each took on the distanced analysis of two texts (not their own).
8. 7. - 27. 7.	Distanced Text-Analysis	Each pair worked on the distanced analysis of two texts. Results of those were presented on the 15., 20., and 27. 7.
15. 7.	Zoom Meeting	The first pair presented their results of a distanced analysis of two texts which subsequently was discussed by all.
20. 7.	Zoom Meeting	The second pair presented their results of a distanced analysis of two texts which subsequently was discussed by all.
27. 7.	Zoom Meeting	The third pair presented their results of a distanced analysis of two texts which subsequently was discussed by all.
29. 7.	Zoom Meeting	On basis of the discussions derived from the text-analyses we bridged back to the discussion about solidarity.

In the following document, highlighted passages mark entries made in the process of reviewing the documentation by members of the clusters. Different colours denote different persons adding.

Further below some text appears in red/green. These are original colour codings used in the text-analysis documents.

24. 6.	Zoom Meeting	<p>We discussed questions regarding solidarity, using the brainstorming pieces as entry point and occasional reference.</p> <p>We agreed on the writing topic: "A time when I gave/received/experienced solidarity."</p> <p>We agreed on dates for our further work process in the cluster.</p>
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The discussion was free-flowing, there was no set speaking time, speaking order, or facilitation. The Zoom Meeting lasted two hours. We took a break after approx. one hour. The meeting was audio-recorded.

Points raised in the discussion (summary)

- Self care vs. care for others; people caring for others don't have as much time/space for self care.
- Connection vs. connectivity; although we are strongly connected and interdependent [e.g. at work, social media, flow of goods in society, etc.] there is little connectivity.
- Family seems to be a central feature in many brainstorming pieces; it reflects a step back to old normative patterns.
- Family becomes the first line of defence (in time of crisis).
- How is the family level connected to society, i.e. solidarity at large?
- There are silences in the brainstorming pieces, e.g. friendship, solitude, loneliness.
- There is a clash between solidarity (BLM), and solidarity (corona); aggregation and coming together vs. social distancing and separation.
- Social distancing did/does feel like something is wrong with you; you are a suspect. Or also people stay away from you because you are an older person. So, what is wrong with you is that you are older.
- We can feel lonely although others are around us (partner, family).
- Solidarity would mean to understand that we are all together in society, regardless of the phenomenon it always affects everyone.
- Solidarity is different to help or support, it means to be there for each other mutually.
- In the german language there is an adjective/adverb for solidarity (solidarisch); and also a verb (solidarisieren); in english solidarity is always a noun, one cannot express doing solidarity as e.g. doing empathy (empathise) or doing sympathy (sympathise), neither can one characterise a particular act as 'solidarisch', as e.g. an empathic act, or a sympathetic act.
- The verb in german for doing solidarity does yet not explain, what in terms of material action the person who acts in solidarity does (walk, speak, cut a fence, lock a door, throw a brick, light a candle ...?).
- What would have happened amongst people if Corona was affecting children more severely?
- Corona makes it obvious that different lives are valued differently.
- As a parent I may not value lives differently, but I have a responsibility for my child/children.
- This responsibility ends when the children are grown up. I have not found this. My husband and I pick-up our grandchildren from school and look after them (before Covid-19) until their parents arrive home. We supervise homework and music practice. Another set of grandparents are now undertaking this task.
- People do not live forever. What news is in the news that a 98 year old woman survived a corona-infection? Vice versa, what news is in it if she died?

- It is not a terrible tragedy if a person who is over 80 dies. That is kind of the course of life. It is a tragedy if a 4 year old child dies. Isn't this callous? Who knows what contribution they may still be able to make to their family, community society at large?
By this logic there is no age when death is appropriate. Also that only older people who will make a contribution and are worthy of the term "tragedy" when they die.
 I do not believe the over 80's are expendable. I believe that all lives are equal and deserving of respect and equal access to care. It may not be newsworthy when an 80/90-yo dies, but the impact of the loss to the individual family can render them inconsolable as is evident among the families whose beloved parents have recently died from Covid-19. Ageist stereotypes and the undervaluing of older people have no place in our community which has(mostly) been caring and followed instructions (social distancing etc.) during the pandemic. This intergenerational solidarity has been experienced and appreciated by the older generation and their loved ones.
- Solidarity can connect you with people who are strangers, it is a concept from class struggle, (international) working class struggles. This kind of solidarity doesn't feature in our brainstorming pieces.
- Would people have spoken of solidarity prior to industrialisation?
- I first heard of solidarity with Lech Walesa in the 1980s in Poland
- I never use the word solidarity. Maybe because I am American. It sounds so much of a certain political history. Are we talking about empathy, understanding someone else, giving understanding, closeness? If I google it, synonyms are unanimity, unity, agreement, accord, harmony, consensus, concord, concurrence, cohesion, cooperation, comradery, togetherness. There is a linguistical problem here.
- It may be a conceptual problem.
- Solidarity brings together the personal and the societal. Of all the words you read out, it the one that's best. It is also the one used in Austria and Germany.
- There are no calls for solidarity in Australia. There are calls to follow government instructions. Probably because we have a Liberal Party in government. Calls for solidarity would sound too much like an appeal to the unionism of the opposition Labor Party. I have noticed the term "togetherness" being used and also statements such as "We're in this together".
- Solidarity is associated with socialism. In America that is not a good connection.
- What does BLM call for?
- Movements call for solidarity. In America individualism has always been the thing, not solidarity.
- There have been movements in America.
- There is a concept of solidarity, I know the word. I would not use it unless with people who have the same cause, or the same problem, and we are all working on it to solve it, maybe a unity for a purpose.
- Donna Haraway spoke of partial coalitions. In the women's movement there may be separations between women, hence partial coalitions may suit better.
- The term partial coalition gives the impression of compartmentalisation. It loses the idea of connection in society.
- But we are all in different groups, family, neighbourhoods, nation, ethnic groups, religious groups.
- They may support each other in parts, but not in others.
- They didn't find a way yet to be in solidarity with each other that is good for all.
- Group interests overlap partially, like the circles in a Venn diagram.
- Solidarity was always part of it when I was a member of the union.

- In America you would hear it in a church, or in a religious group. There is also national solidarity.
- To make America great again. (joking)
- Solidarity needs at least three elements: Protagonist (A) vs. Antagonist (B) and a Supporter (C). It is C who acts "in solidarity". There is a difference in the solidarity towards A if B is a natural force or if it is a human being/agency.
- Does Solidarity always include self-sacrifice of the one acting in solidarity?
- Solidarity has a different quality than connectivity. When blocking a road, or marching for BLM, there is a different cause than in a family connection.
- A connection between people establishes a 'we' - but who are the others?
- Is society 2020 (during corona) so much different to the 1920s?
- A possible translation of solidarity to German speaks of 'holding together'. But holding together does not necessarily require an enemy (antagonist).
- The enemy in corona is the unequal social structure.
- In the triangular relation between A - B - C; not only A is affected by B. C is also affected, if not directly, but due to 'knock-on' effects.
- Women supporting BLM can rely on their own experiences of similar patterns (sexism - racism, **ageism**).
- As a white person you are associated with racism, you take advantage of it. It does something with you also.
- In suppressing relationship everyone misses out, including the suppressor.
- There is paradox in our own lives. I support environmentalist struggles against oil companies but I want to drive my car sometimes. There is a problem between individual interests and collective interests.
- No-one is free until everyone is free. It seems paradox.
- Being lonely while not being alone, in a demonstration because I don't have a connection?
- You are not connected if you don't have the same experience.
- How do I come to act in solidarity? Only on basis of shared experience? Or can I act in solidarity if I just 'picture' it? In corona most people do not have the experience of being sick.
- You experience the threat. It is in the news, in the media, the TV.
- My experience is not a threat of a virus. It is sitting in an armchair listening to someone speaking about corona, or a threat.
- Obviously I can be in / act in solidarity with someone whose experience I don't share.
- During corona my feeling towards solidarity changes. The nationalist call for solidarity gives me a feeling of isolation and disconnect. 'We stick together', there the 'we' does not include everyone.
- Is solidarity only possible from a privileged position, aka from 'above'? Or does it require equal status? Or can you do it from 'below'?
- Is solidarity something like charity?
- The Indonesian church in Sydney collected money and distributed goods to people in need.
- Austrian Airlines brought back Austrian citizens. Now the airline is in financial trouble and requests financial support from the state. The state connects financial support to the demand for ecological policies.
- I felt solidarity with workers who had to go to work in the grocery shops. It would be a matter to use their position as 'essential workers' to raise their wages and value their jobs.

Setting a trigger for our memory-texts (*suggestions in italics* - comments straight)

- There seem to be two lines of thought: a) the question what the term solidarity actually means?; and b) what is solidarity in corona times?
- *When did solidarity help me overcome isolation.*
- *Feeling isolated in times of a call for national solidarity.*
- We should go beyond the narrow time-window of corona.
- *A time when I needed solidarity and didn't get it.*
- Or also turned around: *A time when I acted in solidarity with ...*
- We should not exclude some experiences. There is giving and receiving, but we also have the experience of acting together. We should not include a direction.
- *Where did I experience solidarity?* That would include both giving and receiving, or also both at the same time.
- Going back to the idea of CMW to connect with daily life: *An act of solidarity in everyday life.*
- There is a problem with the big word in the headline. To start with the big word as a filter is confusing. There are so many layers interwoven. In the past it would have been easier, in the present it is confusing.
- Maybe we should start with a supposedly clear story, it may help to understand the confusion.
- I would think of solidarity on a personal level. But I can transfer it, if e.g. I didn't get a daycare place that would be missing solidarity from society.
- The structural and the personal should be implied. *A time when I didn't give solidarity.* That implies you know you should, but there is a social antagonism that keeps you from doing it.
- Can we find a wording that includes both giving and receiving?
- *When I experienced solidarity.* You could have both giving and receiving. And also where it is not experienced as either or, more a togetherness.
- *When I missed solidarity or didn't experience solidarity.*
- When I hear 'an example where you experienced solidarity' I automatically put myself into the shoes of receiving.
- That may be down to language. In English you can't even give solidarity or get solidarity. You are just in a situation in solidarity.
- Let us keep it flexible, *A situation where solidarity happened, and we were involved, giving, receiving, experiencing.*
- Agreed: ***A time when I gave/received/experienced solidarity.***

We agreed that the scenes could relate to any experience, stretching beyond the corona-times.

Further agreements:

We write in third person using a pseudonym (for the protagonist, and other persons in the story).

As a guideline we said to write approx. 500 words or less (guideline to be handled flexible).

We agreed that we can write than more memory.

Texts were to be send on Friday, 3. 7. - not earlier, to prevent influencing each other.

24. 6. - 3. 7.	Writing of texts	We wrote our memory-texts individually.
3. 7.		We did not send the texts around before 3. 7. All memory-texts were sent to everyone per email.

Three of us wrote one text each.

Two of us wrote two texts each.

One of us wrote four texts.

A total of eleven memory-texts were posted.

The texts are documented in the next section (meeting 8. 7.)

8. 7.	Zoom Meeting	We had a very brief feedback on the writing process. We read all texts for an empathic understanding. We built three pairs who each took on the distanced analysis of two texts (not their own).
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We had a first round, very brief on: How was the writing process?

- Corana & solidarity did not go together, hence I wrote a text about solidarity that has no reference to corona.
- To find a story was more difficult than what I expected. Eventually I had 2 stories, the one I picked is not about corona. Writing was easy once I had a start.
- It was an enjoyable experience to write.
- It wasn't easy, I had not a lot to say about solidarity. The writing itself I enjoyed. Maybe the text is a bit too biographical. I wonder, is there a chance to try and re-write at a later stage?
- It was easy to write these memories. It was also good to re-think about the memories.
- I tried to find situations that would fit the A-B-C pattern that we spoke about last time, but that wasn't easy. So I picked what I thought comes closest. Once I had a start writing was easy.

Each person read out their own story. Those who had written more than one text picked one of their texts for reading. The group commented on the story with an immediate understanding of: What is the story about?¹, and: What is it the author wants to tell us? The group also gave the story a title. During the discussion/exchange about a given story the author (after reading out her/his story) kept silent. It took us approx. 15 to 20 minutes per story to finish this process.

Following here are the six stories that were read out and remarks that were made in commenting on it. The title for each story was decided by the group at the end of their brief exchange.

Story 1

Trigger as stated by author: A time when I gave/received solidarity

***A forceful mother pulls the trigger
aka
Together we are stronger - Bowling together apart***

They wait for the bus by the sea. There are plenty of people and her ex-husband says that probably not everyone can get a place on the bus. People are tired after a long day in the sun and when the bus finally arrive, it is written "full" over it and the bus just passes by. As on a given signal people starts to walk in the opposite direction, heading for the end station to be able to go on the bus from its first stop.

She walks with her ex-husband and their youngest child. Knowing that they are good walkers. They also bought some candies before, so the child is satisfied with her sweets

1 A note on this question to be asked in the session: If the question is asked "What is the story about?" we tend to go into interpretations already, we create a distance to the story instead of tuning into the story. It may be better to ask "What is your spontaneous feedback?; Do you know that too? (i.e. the situation described in the story); What is the context of the story?" At the stage of empathic understanding that is aimed at here this brings us closer to the story. The distanced view follows in the second step anyways.

during the walk. Next bus will come in 30 minutes. Most people stay at the following stop to wait, but she and her family continues. They reach the next stop before the bus arrive and there are only a handful people at this stop. The next bus comes and drives by with the same sign of “full” on it. They starts to walk again. Quiet now.

The scents of roses and jasmine reaches them over the walls from the riches mansions. Many of the houses are from the turn of the century, with wonderful gardens, big windows and span roof, and with expensive cars waiting peacefully outside. No people are in sight.

As they finally arrives at the end station they can see that there are already about fifty people waiting for the bus. She sit down at the pavement to rest her legs. Pouring up some coffee from her thermos. Many of the people are Muslims, she can see from their clothing. Her preconception tell her that they are from the poor parts of the big city where she also took the bus from in the beginning of the outing. She thinks that it is so typical that this people are the one who have to crowd in a hot bus, in risk of being infected by the corona virus, while rich people can take their own car to the sea, or even own a house nearby, and then continue to complain on social media on how “people don’t keep the social distance”.

A new bus arrive and everyone stands on their feet, keen on getting on and finally get home. She overhear a women that tells she already waited while three busses left.

The new bus stops and open its backdoor, letting out at least fifty new travelers! The bus driver says he cannot drive any further, he is going back to the bus garage.

Now she feels a bit desperate. She jumps into the bus and starts to argue with the driver. He cannot speak the language so they shift to English. She tells him that there are small children and vary tired people outside who needs to get to the city. Some of them might be dehydrated after a long day in the sun. He says that he understand that, but that the company he works for do not allowed him to take any passengers. “Okay, she says, but if we refuse to go of the bus, then you have to take us and it will not be your responsibility, you can blame me.”

She looks at her daughter and says: “I am sorry, but I will be a bit embarrassing now!” then she calls out to the crowd: “Hey! He is not allowed to take us, but we can refuse to leave the bus – then they have to send someone who can pic us all up!”

The tired crowd starts to cheers and pile into the bus with smile and hope on their faces. “This was an act of solidarity!” one said. Some people have not captured what happens so she has to explain several times in different language the strategy.

Soon another bus arrive with the sign “compensation bus” on it. People rush out and jump on the new one. The both bus drivers talk to each other and finally, both the buses drives towards the city picking up new travelers at all stops. No one is left behind.

Her child tells her “This time you was embarrassing in a good way”. The child seem proud and she is happy for that. But she is a bit embarrassed herself, hiding behind her seat. Listening to the other passenger who talk to each other about what she did. And she thinks of what circumstances in her life that made her think that she has the right to tell others what to do in this situation. Most of all she just want to go home.

Spontaneous Feedback/Comments from the group:

- This is a story about 'speaking up'
- It is about supporting weaker people
- The message is: 'We are all in the same boat', but 'there are different possibilities for different people
- This is a story about a raging mother

- It is like a hysterical mother, the 'hysteria' makes it work.
- It is more urgency than hysteria that makes it work. Where does the embarrassment come from?
- Children can be embarrassed
- Surprised
- There is a connection between the self and the others

Title (for this story we found that two titles would suit)

A forceful mother pulls the trigger

Together we are stronger - Bowling together apart

Story 2

Trigger as stated by author: A time when I experienced solidarity

Sharing is Caring

With a group of five, Isabel had driven to the “Jungle” of Dunkerque in the north of France to support refugees who were trying to make their way from there to Great Britain. In the Jungle, hundreds of people mainly from Northern Iraq are living in tents in the forest and – especially during that rainy February – in the mud. Isabel and her group stayed in a big volunteers’ tent and sometimes spent the night outside the Jungle in the van they had come with. While they tried to rest at night, for the people in the Jungle the night was the time to try to hide on a truck on its way to Great Britain; from time to time, over and over again, for months and often years.

How to support people living a makeshift life in a place they hope to leave very soon but effectively spending there years of their life, not able to build up a living? How to support them without reinforcing the social cleft between volunteers and residents, between EU-citizens and refugees? Probably impossible. Isabel and two of her friends spent most of the days bringing different goods to the people and trying to find out their (material) needs: aliment, hygienic and cosmetic products, cloths, gas cartridges, and so on. In one of their tours through the camp, the friends met Aziza and her younger brother Salim in front of their tent. Aziza was a short woman with a heart-warming smile and soft character, similar to her brother, only that she had a wisdom in her appearance that seemed to be too much for her young age. And she was pregnant in the 6th or 7th month. With hands and feet, Aziza and the friends managed to communicate and understood that Aziza and her family urgently needed gas for their gas cooker. Isabel and her friends promised to come back.

In the afternoon Isabel and her friends had some difficulties in finding the way through the trees and the mud to Aziza’s tent. Once they arrived there and gave her two gas cartridges, she served them tea and invited them for the next evening to have dinner with the family. Her husband Ali would be there, who knew some English. Could the friends accept that invitation? They felt embarrassed by this infinite hospitality. But they could also not refuse that invitation. Was it not also part of human needs and dignity to be able to welcome and host others in your own place? And was it not a way to reduce this unbreachable social cleft between them?

So, that evening Isabel and her friends came back to the tent, already a bit easier for them to find than the day before. The family had prepared a plastic tablecloth on the tent’s floor and all sat down around it. They were waiting for Ali, who brought some

bread. When he came, Aziza served all of them Dolma (different vegetables and wine leaves filled with rice) on a big plate in the middle of the tablecloth. Isabel and her friend Sara discussed shortly in German: What to do if there was meat inside? Would they eat it, not to reject the family's offer and insult their hospitality? Would they be able to overcome their own disgust for eating dead animals? They were both vegan at that time. Fortunately, it turned out that the food was all vegetarian – most probably out of the difficulty people from the Jungle have to get meat.

Ali told about their life and work in Northern Iraq in broken English but also all others tried to communicate in a mixture of spoken and body language and spent quite a pleasant evening together with serious talks, amusing confusion, joint laughter and a mountain of mutual sympathy and affection.

Supplement: They whole family eventually made it to the UK after Isabel and her friends had left the Jungle. Little Henry was born in Glasgow and two years later Aziza gave birth to Gazala. Ali found work and Aziza went to college, which was only interrupted by the Corona lockdown. Ali and Isabel are still exchanging messages very occasionally, which are always leading to Ali's question: "When are you coming to the UK to visit us?"

Spontaneous Feedback/Comments from the group:

- This is a fairytale, everyone lived happily ever after, it is like 'Isabel to the rescue'
- It is about connection, understanding each other, trying to establish more equal relationships
- It is about bridging a gap
- I like the story, the heroine it seems brave
- To call it a fairytale depoliticises the story
- It may be a modern fairytale
- There is sharing in the story, which is important

Title **Sharing is Caring**

Story 3

Trigger as stated by author: Question: What are the times that I experienced a feeling of solidarity?

The Diet Dance

Maggie has always had a weight problem. She was a fat child, a fat teenager and during her adult years managed to lose weight on a diet but after each period of dieting put all the weight back on and then some. She felt cursed. It affected her life negatively in many ways and she suffered but she could never find the requisite will power to stop overeating. She tried many different commercial weight loss programs but only with temporary success.

After her second pregnancy Maggie was 30 kilos overweight again and try as she might during the next 2 years, she could not get back to a healthy weight. One day she heard about a program called Overeaters Anonymous patterned on that of Alcoholics Anonymous 12 steps but modified for those who overeat. It took her another 2 years to

find a meeting while visiting in another country. She felt from the first meeting that OA was different from the other “diets” or diet clubs she had tried. It was not commercial. No one was making money on the problems of others but a support group of like-minded sufferers and there was a comprehensive program of “recovery” (physical, mental, emotional and spiritual) behind it --not just a diet. Maggie returned to her home country hopeful but could not find an OA meeting and in time she could not sustain her weight.

One day in desperation she spoke to a friend about her quandary of gaining weight yet again. She had already explained to him how the program worked and now in a moment of wanting to help he suggested she commit her food plan to him and he would write it down. It was that one act when her friend reached out to help which gave Maggie a feeling of solidarity. She felt she didn't have to go it alone. That someone else shared her problem and cared. The following week her friend plus another friend admitted that they both wanted to learn more and would like to start a meeting so they came to her house. She sat on the sofa. They sat at her feet and she explained what she had gleaned of the program in the short time she had been exposed to it. She explained how it worked to both of them even though she had very little knowledge or experience. The fellowship had begun at that meeting and later it multiplied into a country wide network which still helps people who have food addictions. Unity or solidarity is still a basic principle in the fellowship of OA.

Spontaneous Feedback/Comments from the group:

- This is a story about bodily experiences
- She takes the initiative, brings good to others
- She doesn't invent the program, hence relies on others
- She was in a dire situation, 30 kilos plus and after pregnancy
- It is about taking a step, being active (*meeting a problem head-on*)
- Title suggestion: From little things big things grow
- Title suggestion: Every journey starts with a small step
- She moves forth and back, also via countries, brings in friends, make it move together, a bit like a dance

Title **The diet dance**

Story 4

Trigger as stated by author: A time when solidarity was experienced and also not experienced.

Go your own way together - Against all odds

Joan clambered down the aeroplane steps. The afternoon was uncomfortably hot. The sweet scent of cloves filled the air. He was waiting to meet her and was visibly embarrassed by the fact that, unlike anyone else, she was wearing a white, wide-brimmed hat. Luggage collected, including the bag with the neatly packed white wedding dress, they headed to his boarding house in central Jakarta where she would

spend a week before travelling to Bandung. There, in the mountains of West Java, nights were cool, but days were steamy.

His mother continued to refuse permission for her son to wed, even though he repeatedly begged her to agree. On return to Jakarta Joan set about finding work and began organising the wedding until she received abusive letters from his mother and older sister telling her to go back where she came from. Joan discovered that his mother had sent out many more letters informing family members that she would never speak to them again if they attended her son's wedding to the foreigner. A few contacted him and said they were not put off by the threats, but fearing a scene such as his mother was wont to stage, no invitations were sent nor were plans for wedding celebrations made.

Joan's six-week visa was running out. They needed to get married before the end of the month. A civil ceremony was booked for a time when a second secretary from the Australian Embassy was available to attend and act as official witness. Indonesian churches were reluctant to officiate without evidence they had both been baptised and had become communicant members of their respective churches. An American minister from the Jakarta theological college agreed to bless the marriage one morning, several days after the civil ceremony.

Accommodation post-wedding was found in Grogol in the home of a Minangkabau family from Bukittinggi in West Sumatra. As is usual, rent had to be paid a year in advance. The Minang husband and wife lent them their own bed until the couple could buy a bedframe, kapok mattress and sheets from the market nearby. The Minang couple also attended the church wedding ceremony in all the finery people from that part of Sumatra are capable of. So, they were not alone in the church. Joan donned the suit and hat which she had worn six weeks earlier. Later the two of them celebrated with lunch at a Padang restaurant nearby, but the hat needed to come off.

Joan had to take a month's leave from the English school, in case his mother came to cause trouble at their place of work. Together with her new husband she caught a bus to Merak on the west coast of Java. There, in the noisy hotel used by passengers on the Java-Sumatra ferries, they witnessed nightly volcanic activity from the remains of Krakatoa. Breakfasts of fried baby octopus were memorable. On her return to Jakarta Joan gave the wedding dress to their Minang landlady who turned it into useful items of clothing.

Spontaneous Feedback/Comments from the group (there was a problem with acoustics/transmission during the read-out, hence the comments were a bit 'patchy' also):

- There are two pictures in the story. The bad stepmother vs. all the (helpful) others
- Joan comes across as a strong person, knows what she wants, is holding her own
- This is the mother-in-law from hell, in a culture that is dominated by females, very difficult to deal with

Title **Going your own way - Against all odds**

Story 5

Trigger as stated by author: A time when I (we) received solidarity

A Squat with Tots

JC was part of a group of people who tried to get a lease for the old police headquarters which was left vacant for more than a year after the police had moved to new premises.

The group had done a lot of PR-work setting out their stall for a collective and communitarian settlement project. Negotiations with officials of town, state and the local university, all of which had a stake in deciding about the further use of the premises, had come to a stalemate.

To move the process again the group decided to occupy the building. Preparations for the squat were clandestine, yet very meticulous. The squat was planned to start on a Saturday. A cultural festival in support of the squat and the group's campaign was organised for Sunday in the hope that it could draw a lot of potential supporters into town.

The squat started in the morning. Entirely unnoticed by anyone else some thirty people one after the other made their way into the building. Access was easy. A few days ago two members of the group had already opened doors to allow entering without trouble. After everyone of the group was in the building the access gates were locked.

Nearly everyone had a specific task. Some members of the group set in train the telephone chain informing supporters all over the town and in the region that the building had been squatted, and asked them to come to the building to assemble in support in case of a planned eviction. The negotiation committee informed towns officials, university administration, local press, radio and TV about the squat. In the afternoon first police units could be seen at the bottom of the driveway to the main gate and in the side road behind the premises, but everything was extremely calm.

JC had taken on the task of childminding which turned out to be less of a task than expected because only a few children were with the group. Together with three children JC went for a stroll around the premises. They also went to the main gate to have a look at what was going on outside. Meanwhile some members of the press and a decent number of supporters had arrived. Supporters assembled outside, sitting on the driveway, chatting, smoking. JC felt strange to be on this side of the gate, as JC would be far more used to be on the other side. But it was great to see all the people outside the gate in support of the squat. JC knew a lot of the supporters, changed waves and smiles, and chatted with some through the gate. The children patiently waited, but at some point they wanted to go into the building again to continue playing. So JC went in with them, where they enjoyed running around the massive corridors, empty rooms, former offices and the former communication unit where they even found some old microphones which they used to play 'police'.

In the evening the negotiating committee had a meeting with police officials at the gate and brought back the message that police was threatening to evict the group if they were not going to leave. In a brief plenary meeting of the group the situation was assessed and the group came to the conclusion that there was support on the street, yes, but it would not be enough to shield the squat. There was not even a remote chance to defend the building against police forces and a violent eviction was the last thing

wanted. Besides the danger of people getting hurt it would have also been counterproductive to the group's image in the campaign. Hence the plenary decided to end the occupation.

Instead the entire group went to the cultural centre where the festival was planned for Sunday. There they stayed together over night and joined the cultural program in support of their campaign on the next day.

Spontaneous Feedback/Comments from the group:

- This is a story about a show of solidarity
- There is solidarity on different levels, within the group, from outside with the group
- What are they squatting?
- They got in alright
- It is also solidarity to step back so that no-one gets hurt
- There are two groups, the inside and the outside
- There is a great deal about children in the story
- Children emphasize vulnerability, but their play also counters authority
- They look at it realistically, a fight is not on, to decide not to fight is an act of solidarity
- Did they sacrifice their original intentions?

Title **A squat with tots**

Story 6

Trigger as stated by author: When she didn't experience solidarity

Out of Place?

She was walking to the train when she saw two young white girls in Jackets with 'Black Lives Matter' painted on them. Looking at them she felt embarrassed and sad. A week earlier she had sent her wife a text saying that 50.000 people had joined the BLM demonstrations in the city. 'That's funny', her wife replied, 'considering what a racist shitty city this is. It must have been all white. How many people of colour do you think were there? One?!' She knew that that was going to be the reaction but anyway she wanted her to know that also here people were in solidarity with the BLM movement. ' That's typical for these people with their liberal attitudes and opinions but when you tell your own friends how people treat you here on a daily basis, then they tell you that they didn't mean it that way, that you misunderstood or took it the wrong way, or that they are just too stupid!' She knew that her wife was right and that she had been a part of those people. Because of Corona she didn't consider joining the demonstrations, but in a way it was also a relieve not to have to be in this

awkward position trying to generate a feeling of solidarity while feeling a collective disconnect to the experience of living in an extremely white place as a Black person. Watching CNN and hearing the speeches of BLM activists in the US let her burst in tears, she felt so sad for the state of the world and connected at the same time. Seeing the confrontation between people on the streets felt like there is a right side to be on. But that was missing here. The confrontation was rather part of her everyday struggle to be the white wife and mother of a mixed-race child in a white country, supposedly the more comfy position to be in as her partner thought.

Funny enough the feeling of embarrassment wasn't new to her when it came to expressing a political opinion. When she saw the two white girls at the train station they reminded her of herself when she was younger and had painted herself a t-shirt for the International Women's Day march or had another one printed against pension cuts in her country. Back then her father and uncles came to the city on a Voest train to demonstrate against social cuts. It felt good to express her feminist stance on the effects of pension cuts on women in particular to her working class family who wouldn't usually have an open ear to feminist concerns. She felt connected in that moment, but it felt different wearing the t-shirt on any other day, more exposed and out of place.

Spontaneous Feedback/Comments from the group:

- This touched me most deeply, in the other stories there are two sides, here it is not clear who is the good, who is the bad
- It is mainly about the difficulty to experience solidarity in a contradictory situation
- This is about uncertainty, does one want solidarity?
- Whose solidarity is actually wanted?
- It is about the ambiguity of being part of the problem (white, working class, european)
- It is also about the loss of naivety, having 'been there' before
- Title suggestion: Ambivalent Positioning
- Title suggestion: Personal Positioning

Title **Out of place?**

The other stories that were not picked for a closer engagement (analysis) are attached as appendix to the documentation.

We had a quick feedback round: How was it for authors to listen silently while the others talk about the author's story?

- I didn't like the title that the group gave the story

- I didn't like the beginning of the discussion, but liked the way it turned out
- That was fine
- It helps to get things clearer

We confirmed the agreement on dates and tasks. We built three pairs who took on the distanced analysis of two texts (not their own). Pair A to analyse the texts of pair B; pair B to analyse the texts of pair C, pair C to analyse the texts of pair A.

We had a brief discussion on the question: When we do the text-analysis in the group (cluster), are we trying to come to an agreement at the end? Or do we emphasize different views (readings)?

We noted that there are two sides to it.

- Different opinions may indicate different experiences. It is valuable to get to know them.
- It can be an 'own goal' if the orientation for a group is geared towards 'letting everyone have their opinion' - kind of 'We agree to disagree, hence I don't need to take any heed of what you say'.

Hence, it is part of the process to mutually challenge each other's views, suggestions, interpretations - for their reasoning; and try to come to a more substantiated view wherever possible.

It is similarly part of the process to note gaps between positions that can't be bridged (or can't be bridged yet?).

Both aspects add to gaining greater clarity about our own positioning.

8. 7. - 27. 7.	Distanced Text-Analysis	Each pair worked on the distanced analysis of two texts. Results of those were presented on the 15., 20., and 27. 7.
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In our text-analysis we used a template developed on the basis of Frigga Haug's suggestions for approaching the memory-texts. The template is attached as Appendix 2 below.

The pairs had different time periods at hand for their analysis. The first presentation (15. 7.) was only one week, the second was 12 days, the third was 19 days after our last Zoom-meeting.

Each pair met once on Zoom (in one case a pair met twice) to discuss their reading/analysis of the two texts they were working with.

Each pair prepared a presentation of results of the deconstruction and provisional interpretations (reconstruction; topical transfer) of the texts.

15. 7.	Zoom Meeting	The first pair presented their results of a distanced analysis of two texts which subsequently was discussed by all.
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We worked with the presentation of the result of pair A, who analysed the stories *A squat with tots*, and *The diet dance*.

The meeting lasted 2.5 hours. We spent approx. half of the time on one, and half of the time on the other story.

Prior to the Zoom meeting the pair had sent a provisional version of what they extracted from the stories to everyone per email. For this they had used and slightly amended the table format as in Appendix 2. In the Zoom meeting the story to be discussed was read out first, then the pair explained their draft analysis. Subsequently to our discussion on this day the document was slightly revised. Documented here are the revised versions. They are not commented on any further. The topics that came up in our discussions will be attended to in the second file "Summary - key aspects".

A squat with tots

Deconstruction of text

Person	Acts	Emotions	Motivations
JC (Author)	Was part of a group Had taken the task of childminding Would be far more used to be on the other side Knew a lot of the supporters, changed waves and smiles, chatted	Felt strange	
Group of people	Tried to get lease for old police headquarters Had done PR-work Decided to occupy Was in the building Came to the conclusion Went to cultural centre Stayed together over night Joined cultural program		To move the process again
Police	Had moved to new premises		
Negotiations	Had come to a		

	stalemate		
Some thirty people	Made their way into the building		
Two members	Had opened doors		To allow entering without trouble
Nearly everyone	Had a specific task		
Some	Set in train telephone chain		Inform supporters and ask them to assemble for support
Negotiation Committee	Informed Had a meeting with police officials Brought back the message that police was threatening to evict		
A few children	Were with the group Waited patiently Wanted to go into the building Enjoyed running Found old microphones which they used to play 'police'		To continue playing
JC with three children	Went for a stroll Went to the main gate Went in		To have a look on what was going on
Members of the press and supporters	Had arrived		
Supporters	Assembled, sitting on driveway, chatting, smoking		
The plenary	Decided to end the occupation		Danger of people getting hurt and would have been counterproductive to the group's image

Use of language (clichés, generalizations, metaphors)

Passive / unpersonal actor

- Negotiations had come to a stalemate
- Squat was planned to start; started
- Cultural festival was organised; was planned
 - a. Motivation: in the hope to draw potential supporters into town
- Access gates were locked

- First police units could be seen
- Childminding: turned out to be less
- It was great to see the people
- Situation was assessed
- There was not a remote chance

Attributes

- Police headquarter: left vacant
- Settlement project: collective and communitarian
- Preparations: clandestine, yet meticulous
- Supporters: potential
- Thirty people: *entirely* unnoticed
- Access: easy
- Eviction: planned
- Everything: *extremely* calm
- Children: waited *patiently*
- Plenary meeting: brief
- Support on the street: was there, but not enough
- Violent eviction: *last thing* wanted
- Group: *entire*
- ➔ Attributes are being used to emphasize what already is clear without them (e.g. one can either be unnoticed or noticed, the adjective “extremely” is not necessary for the understanding)
- ➔ Attributes refer either to unpersonal object or the group; not to single persons

Vacuum / White spots

- L28-29: it is considered as a surprise, that there are not so many children while it could also be considered a surprise that there are kids in it at all
- L32-33: What made JC change sides
- Did they achieve their aim? Was it even an option to stay in the building permanently directly after the squat?
- What is the political background in practical experience but also in theory and long term aims?
- Who organised the cultural festival and why not on the day of the squat?

Contradictions

- L10-11: the squat was planned clandestine, yet meticulous in a group of 30 people – how is that possible in such a big group?
- L20-L26: busy squatters, a lot going on (from morning on), but the paragraph ends “but everything was very calm” (afternoon)
- L50-52: After the busy and probably tense and emotional day everything suddenly solves very calmly – without police controls, emotions, ...
- The group appears in unity, yet there are many actions and tasks accomplished in smaller groups and there also seems to be an “outside” group organising the cultural festival

CONSTRUCTIONS

Author

- Primarily part of a group, not an individual actor
 - a. All acts connected to other people
 - b. The story is more about the group than him
- His own needs and emotions are in the background (only one emotion mentioned)
- Sex / gender does not play a role (JC's gender is not clear)
- ➔ Connected to other people, caring, "mothering"
 - *Discussion about the word "mothering" in CMW group: does that word really fit? Are we reinforcing gender differences with this wording? And is JC even acting in a traditionally female way?*
- ➔ Shy, humble

Group

- Well organised in labour division, relying to each other
 - a. Also relying on others (supporters), part of a larger organism
- Taking everything very serious in the beginning (planning clandestine, yet meticulous, L11), but after entering the headquarters everything seems to flow easily, decisions taken quickly, ...
- Caring for each other
- Appear as the whole group, committees, some, ... but no leader – non-hierarchical
 - a. Appear like one body, no conflicts or heavy discussions, very harmonic – which is also part of the image and strategy (L47)
 - i. Which role do the kids in the scene play for the image and strategy? Are they being used to create a certain image?
 - b. no individual acts, needs, emotions (no emotions at all)
 - c. "collective and communitarian" (L6)
- All under the same roof, in the same boat
- The group is the main actor – taking decisions, actions, ...
- But many acts are written in passive: Things just happen, possibly to keep the groups unity and not emphasise the acts of single members of the group

Children

- Doing what kids would do on any usual day: motivation is to play
- Somehow in contradiction to the group's acts: playing police while police appears as a threat to the group
- But they are the ones actually taking over the place and filling it with life

RELATION TO IMMEDIATE UNDERSTANDING

- Kids role seems less important in the second reading
- Inside and outside group seem more connected in the second reading, more like one group
- In the second reading solidarity is not so much the stepping back, it's rather working together and caring for each other

RELATION TO TOPIC

- Headline is about receiving solidarity, but it seems more like they are creating solidarity

- Solidarity is a lot of work that is organised together, but it culminates in mutual support (fence scene) and a joined festival
- Solidarity is not connected to single persons but to the community
- The core scene is the one at the fence with the supporters: This is where the group is receiving solidarity

Questions coming up

- How is the construction of images connected to solidarity (e.g. starving children, George Floyd, ...)
- Which role does the victim play in solidarity? Do we need a victim or at least a vulnerability to create solidarity? (#metoo as an example)

The diet dance

Deconstruction of text

Person	Acts	Emotions	Motivations
Person A (Author)	<p>Having weight problem Try out diets and put all the weight back on Negative affections on life Suffered Lack of willpower to stop overeating Trying several commercial programs</p> <p>Try to go back to healthy weight after pregnancy (L9) Heard about the program OA (L10) Finding a meeting in another country (L13)</p> <p>Returns to her home country Can't find a OA meeting – could not sustain her weight. (L17)</p> <p>Spoke to a friend (L20)</p>	<p>[Felt cursed] Lack of willpower</p> <p>[Felt that AO was different from other methods. (L13)] Hopeful</p> <p>Desperation (L20)</p> <p>Feeling of solidarity by friend (L23) Feeling of not being alone in the situation</p>	Lack of willpower

	<p>explained the program</p> <p>Sits on the sofa (L26) Explained what she had gleaned of the program (27) explained how it worked to both of them even though she had very little knowledge or experience. (L28)</p>		
Person B “No one” (L14)	“No one” making money on the problems of others		
Person C “support group” (L15)	A recovery program (physical, mental, emotional, spiritual) (L16)		
Person D “the friend” (L20)	<p>Wants to help (L21) Suggest her to commit her food plan and write it down (L22) Reach out to help (23) Shared her problem and cared (24) Admitted that they want to learn more and start a meeting (L25) Came to A:s house (L26) Sat at A:s feet (L26)</p>	Caring (L24)	
Person E “another friend” (L25)	<p>Admitted that they want to learn more and start a meeting (L25) Came to A:s house (L26) Sat at A:s feet (L26)</p>		
Person F “the fellowship” (L29)	<p>Begun at the meeting (L29) Multiplied into country wide network (L29) Helps people with food addictions (L30)</p>		Unity or solidarity as a basic principle. (L31)

Use of language (clichés, generalizations, metaphors)

Passive language:

- the weight problem affected her life negatively in many ways (we as readers do not know how or why). (L5)
- the fellowship had begun at that meeting (L29)

The time dimension: “2 years after pregnancy”, “2 years to find a meeting”. Childhood, youth, adulthood – the same problem over time.

The word “fat” (“she was a fat child, a fat teenager...”) (L3). The writer use it as a fact without putting any values on it.

Use of the work “recovery” with quotation marks, remarks the word/situations boundaries with illnesses.

Attributes:

- diets of temporary success
- OA: not commercial, no one making money on others’ problems, like-minded sufferers, there was a “recovery” program

Vacuum / White spots

Even though the texts theme is about weight problem, the body is not central to it. We can read that the body has been over weight, and pregnant and that she is sitting, but not how it is to be a body, and live in it. We can read that the overweight is a burden to Maggie, but not in which ways.

- What is the suffering about?

Which role does making money play for the diet programs? Why can it not be helpful if someone is trying to make money and put effort to sell the program? Contradiction between commercial and non commercial

The feelings of despair and desperation lies under in the beginning of the text, maybe the neutral language underlines it?

Which role does the anonymity play for Maggie?

Like-minded suffers – to what does it refer? Is overeating a question of mindedness?

How do two people sitting at one person’s feet lead to a group in unity or solidarity; though she had very little knowledge?

How do the national OA groups relate to each other – is unity or solidarity a general principle in every group?

What happens from Maggie explaining the program to the creation of the fellowship?

- This seems to be the core point in the creation of solidarity but the process is completely unmentioned / skipped in the story

CONSTRUCTIONS

Maggie

- A person with many feelings in the whole spectrum (from hopefulness to desperation to solidarity)
- Like an octopus: outgoing to look for help
- Lonely
- Not giving up, trying very hard over and over again
- Trying to have her fate in her own hands, takes the problem on herself
 - a. Starts to be successful only after others intervene
 - b. Starts to communicate and acting after first group experiences
- Learning by doing
- Plays an important role in building up a group, but she disappears as an actor as soon as the group is established: we don’t even know if she finally succeeds in losing weight long term

OA group in the other country (support group)

- It is there but it doesn't act
 - a. Maggie does not really connect to it and its members

Person D (friend)

- Helps Maggie through helping himself: first wants to help her but then hopes to learn from her – that's the starting point for the group
- No motivations, now own story, aims, wishes, personality, ...

Person E (friend)

- Acting together with Person D (first friend)

The fellowship

- As soon as the OA fellowship in her country has begun, it takes over the acting part from Maggie
 - a. Maggie had to create a group to be part of it and to identify with it

RELATION TO IMMEDIATE UNDERSTANDING

- Second reading makes her appear less active; she takes many steps before it is actually her friend taking the first step to build up the group
- Her loneliness gets more apparent (we know she has at least 2 kids but her family doesn't appear at all)
- The question about the problem became more important in the second reading: What exactly is the problem? (social, health, ...?)
- The role of other people and a group gets more significant in the second reading

RELATION TO TOPIC

- Solidarity is not mainly found in the scene itself but rather in the conclusion of the story
- She fails in solving her problem alone, although she had tried for so many years, and then it is an act by another person and the following building up of a group that makes her succeed or shift the problem
 - a. She achieved in finding solidarity; we don't know if she achieved losing weight for the long-term
- Solidarity does not have to solve our initial problems, but it can shift our focus and give us a feeling of belonging, which is much stronger than the initial problem
- Solidarity means to stand (sit) together but possibly on different levels – which can be changed by sharing knowledge and competences
- Solidarity can take place in a group devictimizing itself; there do not necessarily have to be supporters and victims
- Solidarity includes a connection between community and personal experiences: the addressed issue means something to the members of the group personally; it is not just an abstract issue

Questions coming up

- Which role does a campaign's / program's commercial or non-commercial character play in creating solidarity? Can there be solidarity created through a commercial program?
- Does solidarity need a leader / hierarchies / structures of work division? Could solidarity mean to become the leader of your own issue, possibly together with others?

20. 7.	Zoom Meeting	The second pair presented their results of a distanced analysis of two texts which subsequently was discussed by all.
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On this day we worked with the two texts *Out of place?*, and *Go your own way together - Against all odds*.

The meeting lasted 2 hours and 15 minutes, with approx. half of the time spent on each of the stories.

We followed the same procedure as in the last meeting with the exception that the texts were not read out again prior to presenting the draft analysis.

Out of place?

Draft analysis - "**Out of place?**"

Step 1 Empathic Understanding	
Context of the scene	On the way to the train station She sees two girls with BLM t-shirts.
Message of the author (What is s/he trying to say ...)	<i>at the first reading there was a difficulty pinning down a 'message'</i> <i>what we said immediately after hearing the text:</i> This touched me most deeply, in the other stories there are two sides, here it is not clear who is the good, who is the bad. It is mainly about the difficulty to experience solidarity in a contradictory situation. This is about uncertainty, does one want solidarity? Whose solidarity is actually wanted? It is about the ambiguity of being part of the problem (white, working class, european). It is also about the loss of naivety, having 'been there' before. Title suggestion: Ambivalent Positioning Title suggestion: Personal Positioning
Common Sense Theory (proverbial, everyday knowledge)	Whatever you do, there is always something wrong. The road to hell is paved with good intentions.
Give the story a title	Out of place?

Step 2 Deconstruction

The first observation with this text is that despite there not being any paragraphs separated there are in fact three stories in it. The actual scene, that is the 'present time' of the story is the scene where she sees the two girls on the way to the train station. But this scene is not further developed in the text. Instead the author writes about another episode that happened a week earlier. Only after this the author picks up the original scene (present time) again, but once more only very short. It is followed by another passage that is set in the (distant) past.

This could be seen as a linguistic peculiarity - it is certainly a characteristic feature of the text. For analysis it may make sense to look at the three episodes separately first - and come back to their connection in one text at step 3 (Reconstruction).

Part 1 (the present of the story)			
Subjects	Activities (Verbs)	Emotions	Motivations
She (now)	was walking felt embarrassed and sad	embarrassed sad	
The two girls	reminded her		
the feeling of embarrassment	wasn't new to her		
Linguistic Peculiarities (e.g., use of attributes [adverbs, adjectives], sentence structures, incomplete sentences, animated subjects, rhethoric questions, repetitions etc.)			
Clichés			
Topic (How does the topic appear in the story?)	The story is written on 'when she didn't experience solidarity'. In this part of the story solidarity is not mentioned explicitly. <i>Albeit that the girls 'express' BLM - is this an expression of solidarity?</i>		
Connections in the story?	embarrassment is connected to expressing a political opinion		
White spots (Is something missing in the story?)	It is left unclear why she feels embarrassed and sad when she sees the two girls. What did the girls <u>do</u> in the moment when she saw them? What did she <u>do</u> when she saw the girls? The entire setting and the scene are unclear. Environment, other people, acting etc. ...?		
Contradictions (Are there contradictions in the story?)			

Part 2 (a week earlier)			
Subjects	Activities (Verbs)	Emotions	Motivations
She (a week earlier)	had sent a text knew wanted (her to know) knew didn't consider joining demonstration felt so sad felt connected	sad connected	wanted her wife to know that there are people in solidarity with BLM
Her wife (a week earlier)	replied		
It	was a relief (not being in an awkward position)		
Watching CNN and hearing speeches of BLM activists	let her burst in tears		
Seeing confrontation of people on streets	felt like there's a right side to be on		
the feeling of a right side to be on	was missing here		
confrontation	was part of her everyday struggle		
Linguistic Peculiarities (e.g., use of attributes [adverbs, adjectives], sentence structures, incomplete sentences, animated subjects, rhethoric questions, repetitions etc.)	<p>felt <u>so</u> sad - <i>punctuating the sadness</i></p> <p><u>extremely</u> white place</p> <p>the rhetoric question in the text message (one?)</p> <p>A white country - how is a country white?</p>		
Clichés	<p>The passage of the quoted text-message expresses a clichéd view: a racist, shitty city. These people with their liberal attitudes ...</p> <p>So sad for the state of the world.</p>		
Topic (How does the topic appear in the story?)	<p>The topic was 'When she didn't experience solidarity'</p> <p>Solidarity is explicitly mentioned</p> <p>a) where she wants her wife to know that there are here (in the city) people in solidarity with BLM</p> <p>b) it was a relief not having to try to generate a feeling of solidarity while feeling a collective disconnect to the experience (of living in</p>		

	an extremely white place as a Black person).
Connections in the story?	<p>feeling sad & feeling connected</p> <p>everyday struggle & being white wife and mother of a mixed race-child in a white country</p> <p>feeling of embarrassment & expressing a political opinion</p> <p>Corona makes her consider not joining the demonstrations & that is 'in a way' a relief (not to have to be in this awkward position trying to generate a feeling of solidarity while feeling a collective disconnect ...)</p> <p>She feels sad about the state of the world and connected at the same time → but: connected to whom/what/where?</p>
White spots (Is something missing in the story?)	<p>What did she reply to the question of her wife in the text about how many people of colour were at the demonstration?</p> <p>What is the struggle? To 'be' (white wife and mother of mixed-race child in a white country)? Struggle presupposes two sides, who is the 'other' in the struggle?</p> <p>Is there a father to the child? If so, where is he?</p> <p>Who feels the '<u>collective</u> disconnect' to the experience of living in an extremely white place as a Black person. (if it is 'her' it is only one person, who is the collective?)</p>
Contradictions (Are there contradictions in the story?)	There are 50000 in solidarity of BLM - she is mother of a mixed-race child. Is there no solidarity?

Part 3 (back then)			
Subjects	Activities (Verbs)	Emotions	Motivations
her father and uncles (back then)	came to the city		
It (express feminist stance)	felt good		
She	felt connected	feeling connected	
It	felt different, more exposed and out of place		
Linguistic Peculiarities	Funny enough - as the opening of the sentence on embarrassment		

(e.g., use of attributes [adverbs, adjectives], sentence structures, incomplete sentences, animated subjects, rhetoric questions, repetitions etc.)	and expression of political opinion. <i>(this sentence is actually 'out of the context of actual story' - it is like a connection between parts, but does not belong 'into the story itself', it is a 'meta-level')</i> The sentence "It felt good to express her feminist stance on the effects of pension cuts on women in particular to her working class family who wouldn't usually have an open ear to feminist concerns." can be read in two ways (is that a problem of language?): - pension cuts on women in particular or - in particular to her working class family
Clichés	
Topic (How does the topic appear in the story?)	Solidarity is not explicitly mentioned in this part of the story.
Connections in the story?	She feels connected ... but to whom/what? Father and uncles? Feminist/s? The right clothes at the right time - wearing the t-shirt one day ... feel connected; wearing it on any other day ... exposed and out of place
White spots (Is something missing in the story?)	There is no setting in this part either. The city? Father and uncle appear, but not mother and aunt.
Contradictions (Are there contradictions in the story?)	To whom does she express her feminist stance in the first place? The working class family? Is this the right address? (It may well be - but is it?)

Step 3 (Reconstruction)

- How does the author construct the protagonist and the other persons in the story?

In the story the main protagonist ("she") is constructed as a person who does not act (besides having sent a text message a week ago). She has wishes (wants) and she has knowledge/s, but mainly she feels. In her feelings she connects embarrassment with sadness, but also connectedness with sadness.

She is constructed as a person who 'was', but now 'is' something different. No longer one of 'those people'.

She is constructed as someone who is caught in an everyday struggle (albeit that it is left unclear what the struggle actually consist of, in terms of acts).

Her wife is constructed as someone who reacts cynical and generalising (to the message of people in the city supporting BLM).

The two girls are constructed as an object to be observed.

- Message of the story (Subtext)

The first observation about the story was that it is made up of three parts.

The first sets the scene of the 'present' in the story (sees girls, felt embarrassed and sad), it consists of only two sentences.

The second is following immediately after the feeling (embarrassed and sad). This evokes the impression that there is a connection between the now following second part of the story and the embarrassment/sadness. The second part in this sense explains the embarrassment and sadness. But at the same time, the author leaves open what exactly the connection between the two parts is, there is no explanation (e.g., of the kind felt embarrassed/sad, because ...; or, felt embarrassed/sad although ...). Hence it is something that we as the readers 'do', we establish the connection in a *certain* manner.

The second part then stretches to the point where the author picks up on the feeling of embarrassment. She now returns to the 'present' of the actual scene (seeing the two girls).

Technically this can be seen as a return to the first part.

Yet, another part follows that plays in the past. A memory that is evoked in the 'present' of the actual scene.

Between the three parts there is a gender difference. In the last part male persons appear (and no women apart from herself); in the other parts only female persons appear (assuming that the wife and the partner, who is mentioned also, are one and the same person).

If we take the 'present' of the scene as the core of the story, this is a story about embarrassment (when expressing a political opinion).

When are 'we' embarrassed? When we are caught doing something 'wrong', or being 'in the wrong' (in the widest sense: acting foolishly, childish, unreasonable, not knowing, making mistake/s etc.). To be caught requires 'exposure', the 'wrong' has to be made visible, known. We can catch ourselves, or be caught by others.

Embarrassment also relies on our taking on the normative categories that are behind the qualifying statements of 'right and/or wrong'. We can't be embarrassed if we can't be bothered.

But in the story: who catches whom 'in the wrong'? Why would she be embarrassed when she sees the two girls? Do they do something embarrassing? Is she embarrassed by them? What do they do to embarrass her. As acts we only hear that they 'remind' her of herself.

In the second part of the story it is the wife who is 'right' (and 'she' knew it). But it is left unclear, does the wife actually make it open, i.e. does the wife tell the protagonist that she is in the 'wrong'? The comments of the wife are cynical and suggestive, but they don't clearly relate to the protagonist - although the protagonist may relate them to herself.

The 'right' (always implying the opposite as the 'wrong') is also mentioned in relation to the 'side to be on' (positioning oneself) - and the difficulty to position oneself in cases where there is no clear line of confrontation.

In the last part of the story exposure is mentioned, but it is left unclear who exposes what ... as 'right' or 'wrong' which would be necessary for embarrassment to happen.

In relation to her feelings the two parts differ, there is connection in both, but there is no sadness in the last part. It even feels good to express the feminist stance, which puts the connection of embarrassment and expression of political opinion in this case in question.

Feelings of being connected are prevalent in the second part and in the last part. Connection requires two elements to actually connect. In both parts it is left unclear to whom, to what she feels connected.

In the second part she also picks up on the theme of confrontation. She compares the confrontation on the streets (broadcast) to the confrontation as part of her everyday struggle. But what does this struggle consist of? In the text it is suggested that the struggle is 'to be' (white wife and mother of mixed-race child in a white country). But which of the elements (whiteness - wifeness - motherhood - mixed-race child - white country) plays which role in the everyday struggle, resp. how do different elements play together in terms of 'material experiences'?

There is a further element in the partner's thoughts about her being in the more comfy position (of being in the everyday struggle). It implies that there is a discrepancy between her definition of the situation in which she is, and the definition of her partner. What does that mean in terms of connection?

In the text she identifies herself as a 'white' person, similarly the girls are depicted as 'white'. There is no mention of 'white' or 'black' or 'people of colour' etc. in relation to her wife, and in relation to her father and uncles. If it plays a role for herself and for the girls what 'colour' they are, why not for the wife and the father and uncle?

In a framework of embarrassment, is the embarrassment then in being caught to 'be white'? And is it even more embarrassing if a 'white' person is caught acting in or expressing solidarity with BLM (as the two girls do)?

Step 4 “Topical Transfer” (Shifting the problem)

Solidarity is a tricky terrain. It can be dismissed easily as hypocritical. And being exposed as a hypocrite is embarrassing. But who decides whether something is hypocritical and on what grounds?

Suggestions in the story are, that one needs to have a first hand experience of a given phenomenon to be 'in the right' to act on it, or be in solidarity with others who act on it.

Kind of:

A 'white' person cannot be in solidarity with a 'black' person when it is about experiences based on skin colour ...

But that would also mean:

A women cannot be in solidarity with a man when it comes to experiences based on gender ...

or:

A person who was never imprisoned cannot be in solidarity with prisoners when it comes to experiences in prison ...

etc.

This is the question of: Who speaks? On what grounds? For not being a hypocrite authenticity is central to legitimacy. And authenticity comes from personal (physical) experience.

It seems we are prone to this view - but is it actually right?

It can also be used as a means to silence 'critical' questioning.

This issue is also of relevance in terms of movement/s and their political direction.

The wife's comment about 50000 supporters, basically dismissing their support as hypocritical, puts up the question of legitimacy of 'expressing', 'showing', 'acting in' solidarity. I also brings up a question of whose support is actually legitimate, whose is not. What is the connection between the supporters and the supported?

Also, if we bring this on the level of practical experiences in our own lives, what impact do inherited (or constructed?) allegiances actually have on our ability to give/receive solidarity in particular situations? In light of insights into the historicity, complexity, and interdependency of everyday life:

Does it still make sense to hold on to a concept of solidarity based on 'which side are you on'?

Or is the idea of partial coalition not in fact better, more realistic, less pathetic also?

And if so, how would it be different from the idea of solidarity?

Is solidarity bound to the pathetic - or is it possible as a simple and practical act?

What does the mass gathering of 50000 in the city change in terms of the city being a 'racist city' (in the view of the wife in the story)?

*

Also, how does the idea of solidarity translate into everyday life? There are 50000 on the streets in solidarity with BLM. What are the effects on her everyday struggle as 'being' a white mother of a mixed-race child in a white country - in particular if she feels not connected to the 50000, because they are deemed to be hypocritical? Are there really 50000 hypocrites on the streets? Hard to believe.

Which raises the question about 'receiving' solidarity: Are we actually in a position to 'accept' solidarity (as genuine), and take advantage of it? And what is needed for us to be in this position? Or also, how are we putting obstacles into our own way, cut ourselves off vital support, if we don't find a way to take advantage of the solidarity of others?

*

Another question connected to the 'political and everyday life' concerns the actual moment of 'doing' solidarity. Is solidarity a crisis intervention? Or: should it be?

Or else, should it be something different?

(When the soup boils over we run to take the kettle of the fire ...)

*

The story was written under the heading 'when she didn't experience solidarity' - but it is left unclear who should have 'acted in' solidarity, or 'expressed' or 'given' solidarity.

Solidarity in the story is something that
 a) either one is to 'be in' (a kind of state to be in)
 or
 b) something that one 'feels' (a feeling)
 but there are no *acts* connected to solidarity.

It is an interesting notion in the story, that one may generate a feeling of solidarity - which puts forward that:
 a) a feeling could be generated (it doesn't simply 'happen', one could actively 'make' oneself feel a certain way),
 and
 b) solidarity is a feeling, (not an act or probably both?).

Following from our discussion in the last meeting where we spoke about 'image' and 'images' it is also worth looking at the connection between image/s and the (potential) for generating a feeling of solidarity. And why would we want/need a *feeling* of solidarity in the first place? Is it the case that we only act in solidarity when we *feel in* solidarity with someone? And if the feeling can be generated via image/s, this would clearly contradict the need for having experienced the same as the one/s with whom we *feel in* solidarity. It also brings up the question how do we get an image of something or someone? Which can at this point even be related back to our initial starting point, i.e. experiences during Corona-Lockdown.

Go your own way - against all odds

Draft analysis

(In this part the **passages in red** were included by one of the two in the pair after the pair had met for discussing their draft analysis, but prior to presenting the draft to the cluster. It is left unchanged here.)

Step 1 Empathic Understanding

Step 1 Empathic Understanding	
Context of the scene	Indonesia (Java) in different locations; Jakarta, Bandung, Merak
Message of the author (What is s/he trying to say ...)	I know what I want and I know how to get it
Common Sense Theory (proverbial, everyday knowledge)	Where there's a will, there's a way.
Give the story a title	Going your own way - Against all odds

Step 2 Distanced Analytic Understanding (Deconstruction)

Subjects	Activities (Verbs)	Emotions	Motivations
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Joan	clambered down (airplane steps) set about finding work began organising (wedding) discovered donned (the suit and hat) had to take leave gave (wedding dress)		
He	was waiting was embarrassed	visibly embarrassed	
They	headed (to his boarding house) needed to get married were not alone (in church) celebrated caught a bus witnessed (Krakatoa)		
His mother	continued to refuse permission threatened the relatives was wont to stage a scene		
A few (relatives)	contacted him said the mother threatened them		
The Minang couple	lent them (bed) attended (wedding ceremony)		
An American minister	agreed to bless the marriage		
Afternoon	was hot		
Sweet scent of cloves	filled the air		
nights	were cool		
days	were steamy		
No invitations nor plans	were sent were made		
Joan's six week visa	was running out		
A civil ceremony	was booked		
Indonesian churches	were reluctant to officiate		
Accommodation	was found		
Rent	had to be paid		
The hat	needed to come off		
breakfasts	were memorable		

<p>Linguistic Peculiarities (e.g., use of attributes [adverbs, adjectives], sentence structures, incomplete sentences, animated subjects, rhetoric questions, repetitions etc.)</p>	<p>There are a lot of sentences in which the subjects are animations. Some are setting a scene, but others also relate to effects (a civil ceremony was booked, accommodation were found, rent was paid). For the latter expressed in the assive so it is left unclear who 'did' that.</p> <p>All the finery that people from that part of Sumatra are capable of. <i>This is ambiguous to me. It may be clear to someone from Indonesia. But for me it could be read as praise or else as mockery.</i> I am sure that the author meant this as praise. They are famous for their richly decorated garments..</p>
<p>Clichés</p>	<p>The scenery is presented in a clichéd manner (afternoon hot, sweet scent in the air, cool nights, steamy air, volcanic activity). Why so cliched?</p> <p>The motif of the 'bad mother-in-law' is a cliché itself. After thinking it over I disagree that this must be a cliché. Matriarchal women in traditional societies like Indonesia in the period when the story took place could cause lots of suffering for foreign brides.</p>
<p>Topic (How does the topic appear in the story?)</p>	<p>Solidarity is not mentioned explicitly in the story. It is left to the reader to make out, what is understood as solidarity (or not).</p> <p>There are numerous examples of 'giving' and 'taking', and of 'helping out': Secretary of Australian Embassy makes wedding possible (by being witness). American minister blesses marriage. Minang couple lend bed, and attend wedding ceremony. Joan donned suit and hat. Joan gives wedding dress to the Minang landlady.</p> <p>And also examples of 'refusing': Mother in-law refuses permission. (Which at the same time is useless, because her permission is not needed at all. Not even the other family members are put off by the threats.) 'Indonesian churches' are reluctant to officiate. (Which is also useless, because there are other churches ...)</p> <p>Are these examples of solidarity? Or of what else?</p>
<p>Connections in the story?</p>	<p>Joan is not like anyone else (the white hat). But she gradually gets rid of the attributes of otherness when she gets rid of the hat and gives away the wedding dress to be turned into more practical garments.</p>

	<p>Joan - He He - his family The visa and the marriage. Australian secretary and civil ceremony. Church 'services' with 'membership' (being baptised, and having proof of it!) Couple and Minang couple (after having pair rent for a year in advance).</p>
<p>White spots (Is something missing in the story?)</p>	<p>The story is a running record of at least a six weeks period. None of the passages in the text 'zooms in' - neither on the actual scenes that are touched on, nor on the 'doings' of Joan or 'him'. Are there no negotiations between Joan and 'him'? Questions of 'should we, should we not', 'shall we, shan't we?' the situation is far more tense than the story makes it out to be. Was there no attempt at rapprochement with the mother? This was a period of extreme pressure for Joan and must have been quite emotional yet few emotions are mentioned.</p> <p>NOT CLEAR Why did they get married in Indonesia. Joan had to leave when her visa ran out. Was extension of the visa dependent on her getting married?</p>
<p>Contradictions (Are there contradictions in the story?)</p> <p>I disagree with your interpretation here about son as well as the the mother in law. This takes place at least 45years ago in a different historical period and in a different cultural milieu from our own. Traditional life was very strong and The matriarch in Indonesia could cause many problems for the young couple.</p> <p>Also I don't think it is a contradiction that Joan gives away her clothes. She came as a foreigner in foreigners clothing, the experience has made her more savvy about the Indonesian environment (all of her acts and negotiations in the society) and as a result she is no longer the foreigner.</p>	<p>Why does he ask for permission if he doesn't take heed of it afterwards?</p> <p>If the threat of the mother is to 'never speak with them again', i.e. strike them out of her life, why do they need to get away for four weeks (in case the mother might 'cause trouble' at Joan's workplace)? Is the threat not the threat that is says it is? And why would it be different after four weeks? Would it actually?</p>

Step 3 Abstracting

(Reconstruction)

- How does the author construct herself (himself) and the other persons?

Joan is the most active subject in the story. This is striking in comparison to her husband. She is organising, discovering, setting about - whereas he does nothing but waiting. In the overlap as 'they' together he is included in being active. *As we discussed we don't know what he does except to ask his mother for permission. So I am going to revise my opinion of what he does. He might have helped a lot with the church etc. She was active in "getting a job" and "planning the wedding" then things changed and they had to make other arrangements which she expresses in the passive voice. They may have both been active. The important thing is that these activities were negotiated and accomplished.*

The mother is only active once in the story (refusing permission) *not true* ; and yet this one act gains vital importance for what is happening in the story. *By way of emphasis, she also threatens her relatives if they go to the wedding and if they do, she might throw a scene as is her wont. She and the sister send Joan a letter telling her to go back where she belongs. Joan has to take leave leave from work because the mother may come and make a scene. I think what you are minimizing here is the effect of the mother in law and the power she has in this society. The rest of the family will do anything to avoid having the mother make a scene. Confrontations of this sort are avoided at all costs in South East Asian societies.*

The couple seems to be surrounded by a lot. That is: a lot of scenery; but also a lot of 'parties' (Australian embassy rep, Indonesian church officials, American minister, Minang couple). These 'parties' are depicted in terms of their connection to a certain area (country).

➔ Message of the story (Subtext)

This is a story about conventions, norms, rules and laws - and how to navigate one's way through a 'real life situation' that is problematic by using the different systems available to one's own advantage.

It is mainly about 'playing' with the different power (or normative) systems that are in the game, or if they are not yet, bring them into the game to make that happen what one wants to happen.

From the position of Joan and her husband then it is mainly a matter of

- a) first of all *having different options available* to find support in line with the conventions/norms/rules/laws of the respective supporters (who represent a certain 'order')
- b) second it is crucial to also *know about these options* and having the means to activate them in one's favour.

The Australian embassy rep, and the American minister make it possible for the couple to get their way in Indonesia, against the will of the Indonesian mother (and the reluctance of the Indonesian church).

The Minang couple makes it possible for them to 'stay' somewhere, they even attend the ceremony.

What is not clearly expressed in the story however is, that the support of the embassy rep, and the Minang couple are conditional. The Australian embassy rep would not be the witness for an Italian

citizen. The Minang couple would not offer them accommodation if they didn't pay the rent in advance. (For the American minister the condition/s are not stated - it can be reasonably assumed that he [are the female 'ministers'?] also does what he does just because the couple is actually 'baptised' or members of 'a christian church'.) **All his may be true but in the case of the Minang couple although they paid for the accommodations, the other acts they performed are seen as motivated by good intentions and therefore within the context of solidarity. I would also add the solidarity of the couple as they go through all of these navigations and finally at the end of the story they are happily married and enjoying a little honeymoon together.**

The heroine suffered greatly but persevered against the odds out of love.

At that time the moral force of families was very strong, especially the Matriarch, who could make life hell. The couple did not experience solidarity from expected sources. She was alone in a foreign country and only experienced rejection and discrimination against foreigners. The couple did experience support from the Minang couple.

Hence the story gives an example that it is possible to play these forces to one's own advantage. It does not yet give an example of the actual way of 'how to do it'. The embassy rep, the minister simply 'appear'; accommodation was simply 'found'.

While playing with forces and getting their way - the couple yet affirms the respective normative claims of the respective forces, and integrates into the given structures.

Step 4 “Topical Transfer” (Shifting the problem)

This story was written as a time when solidarity was experienced, and also not experienced. For the author solidarity here seems to refer to support in getting what she wants; while no solidarity seems to be the refusal of support.

The most interesting part for me in transferring back to our discussions is the question of 'conditions' - is solidarity based on conditions actually solidarity? And, should it be, or should it be different?

And, what conditions are these in every given instance?

Here is where the story opens the view on the structures of:

- Family
- Nationality
- Religion

... and their interplay in the everyday life of people.

In the story solidarity (understood as support as above) manifests itself in acts. It is not something that is expressed, shown, declared, neither is it something that is felt. It is 'doing something'. Thus a certain act gains a character of an 'act of solidarity'.

But based on the 'means test' (ie. can you pay the rent?, are you actually an Australian citizen? do you belong to a Christian church?) - would that not also mean that I could similarly call it an act of solidarity if I do my shopping in the supermarket and they actually do sell stuff to me? Or would I

Speak of an act of solidarity if I apply for a passport in the embassy and they give it to me after I have presented my birth certificate in which it states that I am a citizen of this or that state?

27. 7.	Zoom Meeting	The third pair presented their results of a distanced analysis of two texts which subsequently was discussed by all.
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We worked with the two remaining stories *Sharing is Caring*, and *A forceful mother pulls the trigger*.

The meeting lasted 2.5 hours, with approx. half of the time spent on each of the stories.

In the first part we worked with the story *Sharing is Caring*. Here we used the draft analysis that was presented by one of the pair who had prepared it.

In the second part we worked with the story *A forceful mother pulls the trigger*. Here we did not use a presentation of the draft analysis, instead we worked on a deconstruction of the text, led by one of the two members of the pair who had done the preparatory work. For this purpose everyone had a print out of the story with them in front of the screen.

The Jungle (Sharing is caring) A time when I experienced solidarity

Characters	Activities	Emotions	Motivation
Isabel and friends			
Isabel together with five others	Drive to Dunkerque in Northern France		To support the refugees trying to get to UK
	Stayed in a <i>big</i> volunteers' tent.		
	Sometimes they spent the night outside <i>the Jungle</i> in the van they had come with.		noisy in the jungle with people trying to board trucks to UK
	They tried to rest at night, but ..	weary	
Isabel and two of her friends	spent most of the day: → bringing different goods to the people → trying to find out their (material) needs		helping refugees
	Meet Aziza and her younger brother, Salim, in front of their tent		
The friends	That afternoon return to Aziza's tent		To give her two gas cylinders
Refugees, Aziza and family			
Hundreds of people from N. Iraq, refugees	Live in tents in the mud of the forest.		At night try to hide on a truck on its way to UK.
Aziza and her	need gas cylinders	desperate	to be able to cook

family			on their gas cooker
Aziza	Serves Isabel and friends tea. Invites them back for dinner next night	grateful, hospitable	
Isabel, Sara and friends and Aziza, Ali and family			
Isabel, Sara and friends	return to the tent that evening		
Ali	arrives with bread		
Aziza	serves dolma on a plastic table cloth	hospitable	give thanks
Isabel and friend, Sara, both vegans at that time (face dilemma)	Should they eat food that may contain meat?	conflicted relief “fortunately ...”	Concerned about insulting hospitality of Aziza and family, but dolmas are stuffed with veg.
Isabel, her friends, Ali, Aziza, her brother	Together, they all sit around the plastic table cloth on the floor of the tent	happiness: a pleasant evening serious talks; amusing confusion; joint laughter; a mountain of mutual sympathy and affection.	sharing a meal together
Ali	told about their life and work in Northern Iraq		
Ali, Aziza and brother	now live in Glasgow		
Ali	found work		
Aziza	went to college until Covid-19		
Ali and Isabel	exchange messages		

Use of language

Active voice used:

Isabel had driven ... to support refugees

Isabel and her group stayed

sometimes spent the night

they tried to rest

Isabel and two of her friends spent *most of the days* (when they were in Northern France?)

the friends met Aziza

Isabel and her friends promised

Isabel and her friends had some difficulties

they arrived there and gave her

they could also not refuse

Isabel and her friends came back

all sat down around

after Isabel and her friends had left the Jungle (*How long was their visit?*)

Aziza and her family *urgently* needed gas
The family had prepared
she served them tea and invited them
Ali, who brought some bread.
When he came, Aziza served all of them dolma
Ali told about their life and work
They whole family eventually made it
Little Henry was born in Glasgow
Aziza gave birth to Gazala
Ali found work
Aziza went to college,

Aziza and the friends managed to communicate
all others tried to communicate
spent quite a pleasant evening together

Ali and Isabel exchange messages

- **Significance of the title**

What is the significance of the title, “The Jungle” and why was this term chosen (and not for example “The forest) to refer to the place where the refugees were staying/living in makeshift camps? What does it imply about how the Europeans regarded the people from North Iraq?

- **Rhetorical questions**

How to support people living a makeshift life in a place they hope to leave very soon but effectively spending there years of their life, not able to build up a living?

How to support them without reinforcing the *social cleft* between volunteers and residents, between EU-citizens and refugees?

Answer: **Probably impossible.**

Could the friends accept that invitation? They felt embarrassed (why) by this infinite hospitality.

Answer: **But they could also not refuse that invitation.**

Was it not also part of human needs and dignity to be able to welcome and host others in your own place?

And was it not a way to reduce this *unbreachable social cleft* between them?

What to do if there was meat inside?

Would they eat it, not to reject the family’s offer and insult their hospitality?

Would they be able to overcome their own disgust for eating dead animals?

Ali’s question (rhetorical?) ends the story: “When are you coming to the UK to visit us?”

Use of adjectives/adverbs (colour coded in original):

makeshift life

different goods

her younger brother Salim

a **short** woman
heart-warming smile
soft character
urgently needed
infinite hospitality
unbreachable social cleft
plastic tablecloth
big plate
dead animals
a **pleasant** evening
serious talks,
amusing confusion,
joint laughter
a **mountain** of **mutual** sympathy and affection (hyperbole)

Social cleft/gap

- **wealthy volunteers** Vs **residents of Jungle**
- secure EU citizens Vs insecure refugees from Middle East (Northern Iraq)
- Isabel and her friend have choices: can overnight in a big volunteers' tent or the van Vs refugees have no choice but to live in tents in the mud, struggle to get on a truck to UK
- Isabel and friends rest at night Vs refugees try to hide on a truck on its way to UK
- First world problems of Isabel and Sara - vegans at the time - Vs refugees struggling to exist and relying on food and material goods brought by groups such as Isabel's.

Age gap between Isabel and Aziza? 'she had a wisdom in her appearance that seemed to be too much for her young age'

Time

How long were Isabel and her friends actually involved with the refugees?

... that rainy February, they spent most the days bringing different goods to people and try to find out what they needed. They do tours through the camp.

Easier to find Aziza's tent the next night.

When the friends meet Aziza she is 6-7 months pregnant. Her baby, Henry, is born in UK. Aziz and family had left for UK after Isabel and her friends had gone home. Maybe the friends were there for less than a month?

Vacuum / White spots

Isabel is with a group of five unnamed persons, later in a group of two other people, we learn one of her friends is called Sara. What kind of group is it? Why are they doing it?

However, we learn the names of all three members of Aziza's family: Aziza, Salim and Ali.

Later Isabel is with a group of two persons. One is Sara, and the other one?

Where does the money come from to pay for the items of material support they provide to the refugees?

Why does supporting the refugees reinforce the social gap between the European friends and the refugees?

Why is there such a concern about this (unbreachable) social gap between Isabel and her friends and the refugees?

Sometimes they stayed overnight in a **big** volunteers' tent, sometimes in the van they travelled in. Why? Because of the noise of refugees trying to board trucks at night?

Was it just this one trip they made to “the jungle” in that rainy February? Did they ever go again?

Why were the friends embarrassed by Aziza's infinite hospitality?

So, that evening Isabel and her friends (how many?) came back to the (Aziza's) tent. Did they go empty-handed?

Did the convivial meal shared with (and provided by) Aziza's family succeed in reducing the unbreachable social gap between the Europeans and the Middle-Eastern refugees?

Did the friends/Could the friends reciprocate and invite (take) Aziza and family to their homes for a meal/to the big tent/to a French restaurant?

Did the relationship further develop? Did the friends visit Aziza, Ali and Salim again before they left?

Will Isabel ever visit Ali and Aziza in Glasgow now that the social gap has been breached?

Scene to perform: The evening meal in Aziza's tent

Structure

1. Story has a beginning: Isabel and friends drive to a makeshift refugee camp.
2. Isabel and her friends meet Aziza, help her by coming back with an urgently needed gas cylinder (engendering trust), take tea with her and get invited back to her tent for dinner the next night.
3. They share a very enjoyable evening together.
4. Story has a happy ending: Aziza and Ali successfully make it to UK and want Isabel to visit them in Glasgow. Will she?

Solidarity

The story is titled: **A time when I experienced solidarity**

Isabel would have experienced solidarity from her friends who have all travelled far (can't go home at night) to help the refugees and shared similar experiences in “the jungle” and sleep at night in the big tent or van in which they drove there.

Solidarity is shown to the refugees in the “the jungle” by Isabel and her friends who give up time, money(?) and comfort to support the refugees in their makeshift camp of tents in the wet and mud. They provide material goods. However, can we really experience solidarity with people if we feel an unbreachable social cleft/gap exists between us and them? Even when they extend hospitality and friendship to us?

A forceful mother pulls the trigger

Person	Acts	Emotions	Motivations
They (she and her family)	<ul style="list-style-type: none"> ➔ Wait for the bus ➔ Bought candy ➔ Continue ➔ Reach next stop ➔ Start to walk again ➔ Arrive ➔ Can see 	Quiet now	
People, Everyone, the tired crowd	<ul style="list-style-type: none"> ➔ are tired ➔ start to walk ➔ stay at the stop to wait ➔ waiting for the bus ➔ many are Muslims ➔ are from the poor parts of the big city ➔ are the ones who have to crowd in a hot bus ➔ are in risk of being infected ➔ everyone stands on their feet ➔ tired crowd starts to cheers and pile into the bus ➔ have not captured what happens ➔ rush out and jump on ➔ no one is left behind 	with smile and hope on their faces	
Ex-husband	<ul style="list-style-type: none"> ➔ says 		
She (author)	<ul style="list-style-type: none"> ➔ walks with her ex-husband and youngest child ➔ sits down ➔ pours some coffee ➔ took the bus from (the poor 	Knowing that they are good walkers feels a bit desperate	rest her legs

	<p>parts of the city)</p> <ul style="list-style-type: none"> → thinks → overhears a woman → feels → jumps into the bus → starts to argue → tells him → looks at her daughter and says → she calls out to the crowd → she has to explain <ul style="list-style-type: none"> → hiding behind her seat → listening to other passengers → she thinks of what circumstances in her life made her think that she has the right to tell others what to do → just wants to go home 	<p>she is happy about what her child says but she is a bit embarrassed herself</p>	<p>small children, very tired people, dehydrated</p>
Their youngest child		Satisfied with her sweets	
The riches; rich people	<ul style="list-style-type: none"> → No people are in sight → Can take their own car → Own a house nearby → Continue to complain on social media 		<p>Want people to keep social distance</p>
A woman	<ul style="list-style-type: none"> → Tells she has waited for three buses 		

Bus driver/s	<ul style="list-style-type: none"> → Says he cannot drive further → Is going back to the garage → Cannot speak the language → He says → He is not allowed → Talk to each other 		Company does not allow to take passengers
Small children	<ul style="list-style-type: none"> → Need to get to the city → Might be dehydrated 		
Her child	<ul style="list-style-type: none"> → Tells her → Seems proud 		

1. How does the author construct herself?

The author introduces herself as part of a family with an ex-husband and children. The text uses active verbs to describe her actions throughout the text. She mentions that it is her ex-husband that is walking together with her and their youngest child, and “they” appear in the text as a team that works together well. She took precautions that the child stays satisfied. She has her thermos with coffee, she constructs herself as well prepared for the whole situation, handling the complications of the trip well and also trusting that her child(ren) will handle it well.

The end of the first two paragraphs (“Quiet now”) can be read as the point where she starts to doubt whether everything is going to go so smooth. She sets herself apart from the riches, who are not really present, just their property and later their social media content.

In the middle part of the text she appears as part of a walking and waiting crowd, that she reads as being from the poorer part of the city where she also took the bus from. The text puts these people in opposition to the rich people; they are in risk of being infected while rich people don’t have to be in crowds. Her self-representation is ambiguous, because she is part of the crowd and therefore also in risk of being infected but she never mentions any concerns about her family or herself catching the infection.

As no solution seems to be in sight, she starts feeling “a bit” desperate. At this point, the tone of her self-construction changes. While long sentences in the first half of the text make her appear calm and thoughtful, shorter sentences speed up the events. I read her as upset and quick-witted. But she also pauses to prepare her daughter for what is to come. The direct speech to the bus driver, to the daughter and to the crowd construct her as being in charge of the situation.

In this situation she also presents herself as someone with the necessary capacities to take charge, she switches between languages to communicate with different actors of the story. The author mentions that she sees smiles and hope, that she receives positive feedback “this was an act of solidarity” and after this positive feedback she calls her spontaneous initiative “the strategy”.

In the last paragraph, the author presents it as supportive that her child re-assures her of her actions. At this point in the text - when she is in her mother role again - she feels embarrassed when

listening to what people say about what she did (connection is not quite clear: blind spot: what did the people say about her?)

2. How does the author construct other people?

- In comparison to the active self-construction of the author, the solidarity of the bus drivers is presented as something that is not a very active/ist act (another bus arrives, both bus drivers talk to each other, both buses drive towards the city, no one is left behind. This seems to emphasise the authors own activist role. The bus drivers appear to do whatever is demanded from them (by the bus company, by her and the crowd) but actually they provide the resources and leave no one behind.
- The other people are presented as being in need of support. They seem to be wandering around passively ('as on a given signal people start to walk in the opposite direction'); they are described as 'very tired people' and possibly 'dehydrated' (it reads like they didn't take the same precautions as she did – bringing candy and coffee)
- The rich are remote and only appear through status symbols; they are not in sight and keep complaining on social media; they are constructed as related to things and technology; their wealth appears to be related to old money and heritage ('houses from the turn of the century')

3. Blind spots

- The text doesn't mention any concern about her and her family's health. The author never describes her family or herself as vulnerable to being infected, as feeling a need to social distancing.
- The text doesn't mention what people said about her when she starts to feel embarrassed.
- It doesn't mention her thoughts about the circumstances in her life that made her think she has the right to tell others what to do

4. Language

- 'This was an act of solidarity!' one said. This seemed to us like a peculiar sentence. We weren't sure if this is due to translation.

5. Contradictions

- Why does the mother frame it as embarrassing when she stands up for other people and her own family? It is a success story until the very last paragraph. She could as well have told her daughter: Look, this is how you stand up for yourself and for a cause. -> A different feeling seems implied: will the crowd go for what she suggests; is the anticipated embarrassment connected to an insecurity if the crowd actually will
- "she thinks of what circumstances in her life made her think that she has the right to tell others what to do": the text doesn't mention that she tells others what to do; rather it seems to say she has an idea, makes a suggestion and depends on everybody to join in; our discussion about this sentence mentioned different framings about thinking about this: 1. It was read as a genealogical questions: circumstances that were provided by her parents and that she passes on to her children; 2. It positions her as separate from the crowd (as if she hasn't had the need to get home and to stay safe) and this dissociation with the other people

them seems to come with guilt (hiding behind the seat; most of all she just wants to go home)

6. What does the text say about solidarity?

- Growing up in certain circumstances have enabled her to 'give' solidarity
- She doesn't seem to feel solidarity but embarrassment instead: solidarity is connected to embarrassment in several texts; but in the texts it is the reflection on inequality that triggers the embarrassment; still guilt can be read as one of the mechanisms that keep us from feeling solidarity and from further developing our practices of solidarity; or is it the female positions that trigger embarrassment when speaking up? That is something we might find out by comparing with findings in other groups.
- Does social distancing contradict solidarity or unity to reach a goal? The media (at least in Austria) presented social distancing as an act of solidarity. With respect to Corona, the conditions for practising social distance are not equally distributed;

29. 7.	Zoom Meeting	On basis of the discussions derived from the text-analyses we bridged back to the discussion about solidarity.
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In this meeting we brought together our different discussions from the text-analyses. The results of this discussion build the core of the second file "Summary - Key Aspects" and can be followed up there.

We agreed on trying to produce a shared document (via dropbox) - which is what you read here, and what is contained in the second file "Summary - Key Aspects".

This put our work as a cluster to an end.

Appendix 1 - The stories that were not picked for closer engagement (analysis):

These stories have no separate title. The trigger as stated by the author are included.

Story 7

Question: What are the times that I experienced a feeling of solidarity?

From the age of 10, Maggie's parents insisted she go to overnight camp for 2 weeks in the summer. Maggie chose a summer camp outside of Boston run by the organization called Camp Fire Girls of which Maggie was a member. It was an odd choice since her mother would have been happier if Maggie had chosen a fancier camp -one that cost more money and had more prestige among her friends. The cabins where campers slept were open to the elements and the beds were iron and quite simple. Orange crates served as bedside tables and storage. Campers brought a minimum of clothes and possessions to camp. The food was also simple. Boston was mainly populated by Irish Catholics many of whom worked in the kitchens so the Friday meals were Lenten- no meat but no fish either. It was so delicious and for Maggie so exotic; Home-made baked beans, creamy coleslaw, and brown bread steamed in large round tin cans. In contrast to meals at home which were laden with meat and sweets. The sports activities and crafts were ordinary but everything took place outside in nature. Her cabin counselor seemed to love Maggie and made her feel very welcome and special. She thought Maggie was cute, funny and smart and she said so. It gave Maggie a very warm feeling.

Every week there was an assembly after dinner when the whole camp gathered round a large campfire where the the girls breathed in the crisp air of the woods and hypnotically watched the campfire burn. They celebrated with song and poems influenced by "Indian lore". The main principle of the Campfire Girls was WoHeLo and we sang it out often: WoHeLo for Work, WoHeLo for Health, WoHeLo WoHeLo WoHeLo for Love. It was the first time that Maggie was presented with a set of principles even though they were never discussed but only sung.

After a few years Maggie decided to try a different kind of camp. She had become involved with a group called Young Judea, a youth organization devoted to fostering Zionistic ideals in American Jewish youth. The group leader was close to Maggie and expressed her admiration so Maggie felt that this camp would be ok. It was a coed camp and attracted only middle class Jewish kids who seemed to Maggie more spoiled. than her Campfire Girls camp. The preteen interchange between the sexes gave Maggie a feeling of loneliness. The conditions were much fancier, the food more varied and plentiful. There was much competition built into the program especially the "color war" 2 different groups red and blue competing in sports, arts, games, etc. Most kids stayed for 2 months. Maggie insisted on one month and never went back.

Story 8

Question: What are the times that I experienced a feeling of solidarity?

Collective memory work was one of the first group activities that Maggie engaged in when she began to spend part of each year in Sydney. The group was formed via a network of older women who knew each other through their connection to Indonesia. Her daughter's mother-in-law who had been born in Indonesia invited her. Maggie felt part of the Indonesian connection since her daughter now lived in Indonesia and it made Maggie feel that she had an affinity with these women whom she barely knew. The leader who initiated the group was a retired professor and she wanted to use CMW in order to explore the positive as well as negative aspects of getting older. Of course many problems and insights about old age had occurred to Maggie as she had reached her mid-70s but she never imagined getting together with a group of women and actually discussing their status seriously. To be sure, getting older was sometimes a topic among her friends back home, but it was always accompanied by deep sighs and talk of disease and failing strengths and health-never as a positive time of renewed energy and creativity. Not only did the CMW group write their memories and discuss them in a supportive way but they turned themselves into the subjects of their own research. The idea really intrigued Maggie. She felt a new sense of purpose. More women joined in and the piece of work and presentation which resulted from their collaboration gave them a sense of solidarity not only with each other but with the wider world of older women.

Story 9

Question: What are the times that I experienced a feeling of solidarity?

Last weekend, Maggie's 2 children and 4 young grandchildren visited her and her husband together at their unit. The children ages 2 ½, 5, 10 and 15 played with each other, Maggie made pizza and "nice cream" and the 4 adults talked. Maggie wanted to make an announcement to them all what a special occasion this was but she knew they would make fun of her "sentimentality". Instead she took a moment to feel the peace and solidarity of the occasion. Having lived on separate continents for the last 20 years or so, the reunion of the three families happens so rarely thought Maggie. This was a special time and should be marked in some way, in her thoughts, at least. So she just sat and gave a prayer of gratitude to whatever power was able to engineer this lovely closeness. For sure, it wasn't she herself.

Story 10

A time I gave/receive solidarity

She sits on the grass outside the house. In front of her, the young boy, almost a man. An unaccompanied minor, just out to turn eighteen. Between them lies the Mobil phone with her friend as a translator between them and their two languages. She ask the translator to tell the boy that he is very welcome to come and stay in the house together with the family as long as he need it, but that he is not forced to. They can still be in contact if he prefer some other solution. The friend translate it to Farsi and he ask her some questions. "What do the others in the family think of this? Is he supposed to pay something?"

She smiles at him: "I have already talked with the others, they say you are welcome, we will build a room inside the living room for you". She can see the release in the boys eyes, but also that he is still nervous. She is nervous too. She really wants to do this act

of solidarity, but she know that it will not be easy. Her thoughts goes to his mother in the other country. She has mixed feelings for that mother treatment of her son, giving him this entire burden at such a young age. And now when he is here, she feel the responsibility on behalf of being a human among humans. She wants to show the children of her own that solidarity goes beyond family, culture, belonging, connectedness...

Still, by offering him a chance to stay, she support that the heavy burden of feeding his family passes over to his even younger sister. She will now stay as the only support for the mother and the little brother in the homeland, while big brother will strive in this new country.

She pulls out the little grass straws in front of her. It is a nice sunny day in May. Everything is green, the sky is clear and birds are singing. From the stream down the garden the children play and get wet in the cold water.

She speaks with the friend and translator again, ask her if she thinks he wants to live with them and she say that he seems really thankful and released, his only confuse is what the others, especially her husband, thinks of him living with them. He do not want to stay if they do not want him. She assures him that they have all discussed and agreed on that. "Then I want to stay" he says with a smile.

She knows that this is not what you are supposed to do as working in a nursing home for unaccompanied minors. You are not really allowed to bring the "clients" home. It is not okay to cross the professional line like this. And she knows some of her previous colleagues at "the home" will not be gracious. They are already disturbed of her breaking rules and questioning everything. But she is not working there anymore, and she is not a social worker after all. Neither are her former colleagues, most of them are uneducated, or with previous work experience from elderly care at nursing homes or with drug addicts. But her solidarity is not with the workers this time. Her solidarity follows the children. She wants to live in a world where every child is everyone's responsibility, if some of her children have to escape to an unknown country some day and she can't follow, she wants other loving people to take care of them. And she want to be that kind of person herself.

Soon it will be shown that there are many people like her. In addition, some of the former colleagues will follow her example letting thrown out teenagers live at their own homes.

In media, the unaccompanied minors are portrayed as dangerous, as rapist, as adults pretending to be children to take advantage of social services. Some of her former colleagues share this picture. Some of the politics and municipalities screams of "there is no place for all this refugees", that they are "kneeling" with no capacity to take care of "everyone". She know that this is not the truth. There are plenty of families and single people who willingly open there homes for people in need. Plenty of elderly who happily teach and offer language support for free. People are gathering in this act of solidarity with the refugees but the solidarity from the leaders of society are missing out. The government deport young people without any considerations about the new families and relationship they have built up in the new country.

Story 11

A time when I gave solidarity

Sitting in his provisional office space in a boring estate in a rural town near the Atlantic coast JC routinely browsed through a number of webpages of organisations and groups that JC regularly visited simply to keep up with developments in the left in Germany.

On the page of a syndicalist trade union JC came across an article by which JC was immediately hooked. The staff of a bicycle-factory in Germany that was supposed to be closed down and dismantled had occupied their factory. Together with the syndicalist trade union they now called for support for a self-managed production line of bikes. They basically asked people to order a bike in solidarity with the occupiers who were going to run a production in collective responsibility without a boss. They called the bike symbolically the strike-bike.

JC was stunned that this should happen in the middle of Germany, the last country from where JC would have expected such news. JC did a little research on different webpages, but the whole thing seemed absolutely sound. It was circulated on a number of channels that JC trusted.

The more JC read about it the more JC felt a desire to be there, be part and share the enthusiasm of occupying a formerly oppressive space and filling it with a new spirit of togetherness. JC could strongly empathise with the occupiers even at a distance that was impossible to bridge physically.

JC looked out of the window at the houses in the estate, the empty road with a few cars parked, but more important and much more interesting was the news on the screen.

JC checked the webpage that was specifically set up in support of the occupiers. There JC learned that the idea was to find supporters to order and pre-pay at least 1800 bikes so that the production could actually go ahead.

JC did not live in Germany any more, JC had a bike and didn't need a new one. On the other hand, JC was absolutely happy to support such an initiative. JC briefly checked the last bank statement although JC knew that the money for the bike was not a problem at present.

Hence it didn't take JC long to decide to order a bike. The internet made it very easy. JC filled in the order form that was provided, arranged the money transfer, and stated the address of JC's mother in Germany for delivery.

When JC had completed the order JC felt a bit ambivalent. On the one hand JC regretted not being able to be physically involved in further support of the occupied factory. And knowing that in JC's immediate surroundings in his new home no-one would give such news too much attention the best JC could do was to forward the information to friends in Germany. They would care more about it. On the other hand JC was excited about the prospect of finding a strike-bike in the shed when visiting JC's mother the next time.

Appendix 2 - Template for text-analysis

Example template – Textanalysis based on Frigga Haug's model

Watch out I

This is not about an analysis of the personality of the author, neither is it about finding out the “true story”.

Watch out II

For the author there is a great temptation to “defend” their text, e.g., by explaining “that is not what I meant, I meant this ...” or “no, that is not how it was, it was like that ...”

However, in the analysis we are not trying to find out “how it was in reality”, neither is our interest to hear what the author “really meant”.

We are looking for constructions; that is constructions of characters and constructions of meaning in the context of (and referring back to) our topical discussion

Procedure

The text is read out (by the author or another group member).

We listen and let the text sink in.

Step 1 Empathic Understanding

If the author is part of the group s/he is silently listening during this phase (see above Watch out II)

We discuss first impressions and write down in short terms:

- Context of the scene
- Message of the author (What is s/he trying to say ...)
- Common Sense Theory (proverbial, everyday knowledge)

Then we put the results out of sight.

Step 2 Distanced Analytic Understanding (Deconstruction)

Now we work with the printed text/s. We deconstruct the text. In a table format we fill in:

- Subjects, Activities, Emotions, Motivations
- Linguistic Peculiarities
- Clichés
- Topic
- White Spots

- Contradictions

Subjects	Activities (Verbs)	Emotions	Motivations
Main protagonist			
Other persons			
Other subjects			
Linguistic Peculiarities <i>(e.g., use of attributes [adverbs, adjectives], sentence structures, incomplete sentences, animated subjects, rhetoric questions, repetitions etc.)</i>			
Clichés			
Topic (How does the topic appear in the story?)			
Connections in the story?			
White spots (Is something missing in the story?)			
Contradictions (Are there contradictions in the story?)			

Step 3 Abstracting

(Reconstruction)

Now we also put the printed texts out of sight. We continue working only with the table.

First we try to answer the question:

- How does the author construct herself (himself) and the other persons?

Then we try to formulate the:

- Message of the story (Subtext)

We write both of this down.

We may compare our results with our initial impressions from the empathic understanding.

Step 4 “Topical Transfer”

(Shifting the problem)

Taking the theses of Step 3 as starting point we try to

- Refer back to our guiding question (resp. the emerging themes in successive prior text-analyses)

Results of the discussion are written down.