

of orienting oneself in the world.

Emotion ignites action. Giving emotion space, existence, is acknowledging emotions as a way

Is it, as told, a "private issue"?

What to do when that invisible is dismissed?

What to do with what's invisible? What to do with what's embodied?

What to do with what's invisible? What to do with what's embodied?

belief (...) the law creates persons much as the supernatural creates spirits?.

forms of law", "practices of law, I argue, become interchangeable with rituals of upon technologies of domination that are sustained by the rhetorically powerful always find new bodies to inhabit, new persons to target (...) institutions depend to transform. I will argue that residues of terror are never really dead and gone and

Law has positive and negative personhoods, and "law words (...) wield the power of personhood".

law, we can think of "how (it) encapsulates, sustains, and invigorates a philosophic

The law, also composed by a mechanic of regulated and filled-with-power (perform-

of "what could be".

them, for words (ours and others'), to enter our imaginaries and nourish the realm

respect the living being. By telling stories, we make them real. We make space for

and symbols. Same as dreamtime is a sacred aboriginal mythology. By listening, we

Francisco Huichaqueo, mapuche filmmaker tells us for instance the importance of

### AFFECT EFFECT IN WHAT'S POLITICAL

embodied" as a way of working through my own sentiments? we cannot separate what these

How to transform the anger and trauma, "what to do with what's (often) said invisible,



"This is a toolkit that doesn't resemble one; a collection, a journal and a research that takes a stand and refuses free emotional labour while embraces the collective un-learnings (Doing It With Others & Undoing It With Others). I insist in the gerund form of the verb to underline the processual quality of it. This is not a finished "product". It a seed and a residue looking for radical listening and radical safety, a seed which wiggles around its sourrounding matter to create space. Creating space: to aerate, to materialize, to give room. This is a collage. An attempt to grasp the invisible. This is a toolkit that doesn't resemble one; it offers more questions than answers. And it might fail in that same process.

### SENTIPENSAR SENTIPENSAR SENTIPENSAR

The term sentipensar is a joint verb in spanish from the two actions of sentir (to feel) and pensar (to think)!. It is a simple proposition breaking the cartesian hierarchy mind-body, rational-irrational, etc. the same dichotomies that have allowed and still allow to justify, perpetuate and continue canons of domination and power structures. Sentipensar considers, the inability to separate the sentir of the pensar. It assumes the positionality, the embodiment, it creates a virtuose loop where we consider ourselves as humans as ecosystems, including the ecosystems in which we don't move but which we are fully part of. Giving equal space to the emotion and the thought processes allows as well to counter the simplistic ideas of mental health and wellbeing as "superficial" "personal issues" "pathologies" "your generation is too sensitive" "we can't say anything anymore".

It is, our capacity to inhabit the world in this dual action understood as one. The body and the mind cross-trace each other, they are archive, inscription, material, source, digestive space. To be honest, sentipensar with/within/ an institution seems something completely counter-intuitive.

1 A verb/adjective with problematic history, but which comes from ontologies of non-white colombian coast populations

Document produced by my fellows, never sent nor filed, 2021

After maybe 30 minutes, Weronika and Yris came out again, looking very upset

I (Chiara) was shocked by the police reaction, their racism and insensitivity towards sexual assaults.

The organisers of the program got to know only later about what happened on that day and decided that we should meet to discuss it. Yris was not part of the discussion because she was not feeling well that day. It was very difficult for us to address what had happened in front of the group without her being there, so we decided not to do it openly, which kept spreading insecurity in the group. We talked about safety measures, like not walking alone, especially at night, and asked for a map by the locals with the areas of Athens that one (especially if read in the public as a woman) should avoid. We also exchanged tips on how to react in case of a physical aggression and a week later we got a short message with emergency numbers. The issue was not further addressed in the group and since everybody was overwhelmed by the group work, we often did not have enough time to really take care of each other.

Despite the safety measure has been shared, the concern and care of psychological aid is somehow missing. The role of the leaders are unclear, that we assume they also play a pedagogical role, which later we found out their understanding themselves as an organiser, while the boundary of this role as organizer is uncertain that we don't know where could the psychological needs on. It is understandable that the leaders might not have the experience nor the professional knowledge to handle such circumstances.

We are willing to hope that the school could be aware of this condition and be willing to help that the school could use the needs of students in this kind of interpellation activities.

Chiara Giardi, Weronika Przynsada, Wan Ki Lo

Chiara Giardi, Weronika Przynsada, Wan Ki Lo  
Participating students of the [redacted]

To: Zurich University of The Arts  
Pflingstweidstrasse 96, 8005 Zürich

11th November 2021

Subject: Recollection of memories of the attack

When we found Yris (April), around 5 pm on the 10th October at Pedion Areos (a big park in the area of Victoria square), she was crying and in a state of total shock. When she recovered a little, she told us [redacted]

She told them to stop but they wouldn't, so she tried to connect and talk from her phone to scare them. They started throwing rocks [redacted] and she started to file a report.

I (Chiara) called a Greek student in our group to ask her what to do and whether she could support us in case the police would be speaking English. During the park work, Weronika and I, we had seen a police van parked near the entrance of the park, around 10:30 pm. We walked there and asked the officer what we should do to report the assault. The officer indicated us to go to the nearest police station to file a report. We went to the station and asked the officer whether she would accompany us to the police station. She explained that she would not go with us but she would accompany us to the station. We went to the station and asked the officer whether she would accompany us to the police station. She explained that she would not go with us but she would accompany us to the station.

Which I think was meant as "where did they touch you?" while looking at the surveillance that people would come to the police station. The officer explained that they would not go with us but she would accompany us to the station. We went to the station and asked the officer whether she would accompany us to the police station. She explained that she would not go with us but she would accompany us to the station.

Yris and I (Weronika) went into the station, Yris and I went to the station and asked the officer whether she would accompany us to the police station. She explained that she would not go with us but she would accompany us to the station.

a young man while the other one was looking for something in the back (it was not clear if he was a police officer). Yris described the situation and the officer asked us to wait at station because they had just started to speak English. We waited for a while and then the officer started to speak English. We went to the station and asked the officer whether she would accompany us to the police station. She explained that she would not go with us but she would accompany us to the station.

however, there were several people in the park because the other one communicating himself while talking with, where and why these people were arrested. It was not clear if they were people connected to the incident. Through out the whole conversation the officer and the other man in the station were taking seriously and some racial remarks were made towards the possible victims of the suspects. We did not feel safe or assured that things are being done for a right way by the representatives of the state that we were in contact with. We went to the station and asked the officer whether she would accompany us to the police station. She explained that she would not go with us but she would accompany us to the station.

presented to me and I cannot say I was giving a statement. The officer said I was here to sign documents as a translator because they were in contact with me. We tried to explain that I cannot serve as translator because I do not speak Greek but they kept on insisting. We became very nervous and started to cry. We went to the station and asked the officer whether she would accompany us to the police station. She explained that she would not go with us but she would accompany us to the station.

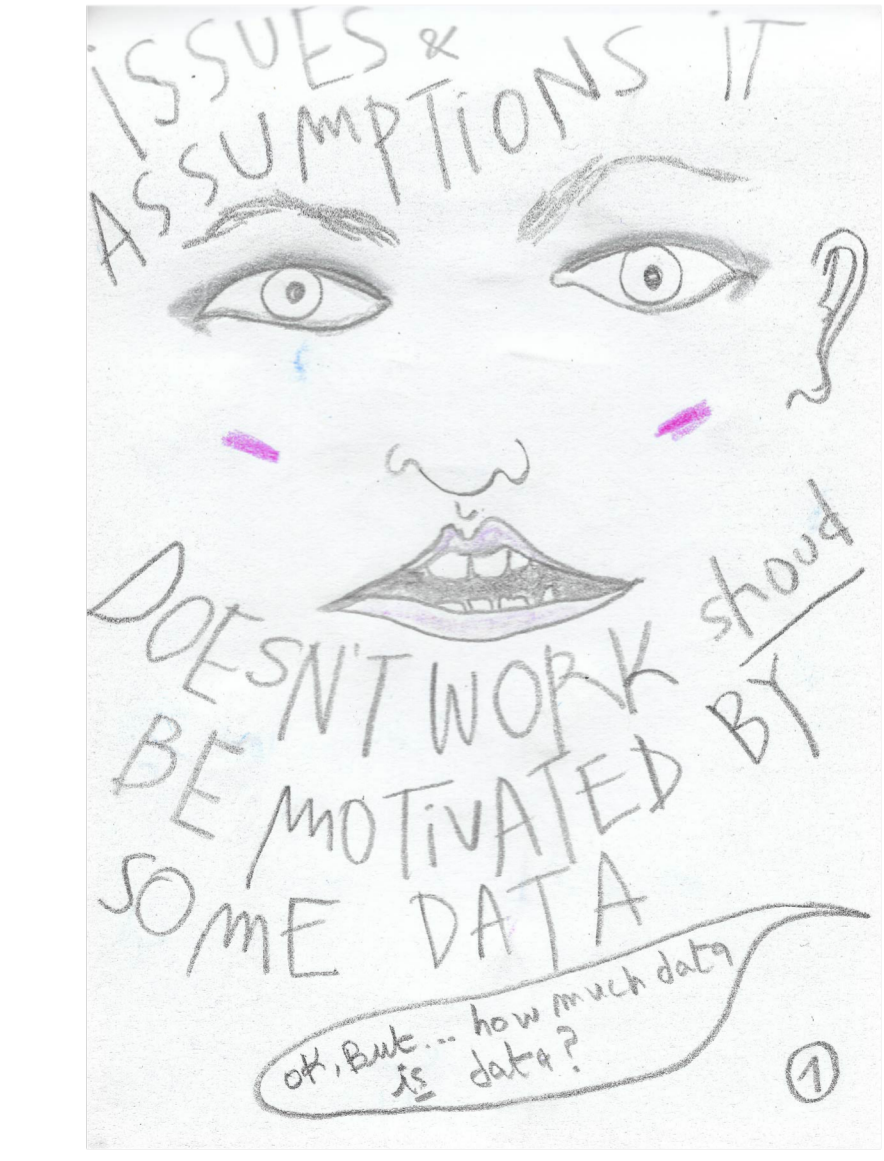
WHAT Todo with  
WHAT's the subtle?  
WHAT's the subtle?  
WHAT's the subtle?

No is no, consent body  
what to do with this?  
what can I do with this?  
what do I do with this?  
what do I do with this?  
what do I do with this?

Recollection from my diary, 2021



Barad continues



How to become a subject in relation to an institution? How to speak? Can we\* speak? What is the power of words? Which words are listened to? How to counter the language of the institution? What does it do to learn the language of the institution? Who can learn it? Who is the institution? What are the borders of this Leviathan? Is writing an email the only possible tool to communicate? A formulary? To be "official"? How can one we heard? What does it feel like to be listened to? Who can file a complaint? If you have a visa depending on your institution's approval would it refrain you from complaining, filing a complaint, speaking up? Is this process one you do alone? What happens when you assume the "killjoy" position? What happens when you are told "this is not our responsibility"? What happens when equality, diversity, inclusion topics are relegated to the diversity officers? What happens when you are made felt "you are responsible for feeling this way"? What if, speaking up is not to be listened to, but assuming a vulnerable position whilst being in a vulnerable position? What if the tools in hand are dissuasive? What if no one believes they really work, but they are marketing tools? What does it feel like to be listened to? What counts as language?

It is not our responsibility  
it is not our responsibility  
it is not our responsibility

It's a private issue  
It's a private issue  
It's a private issue

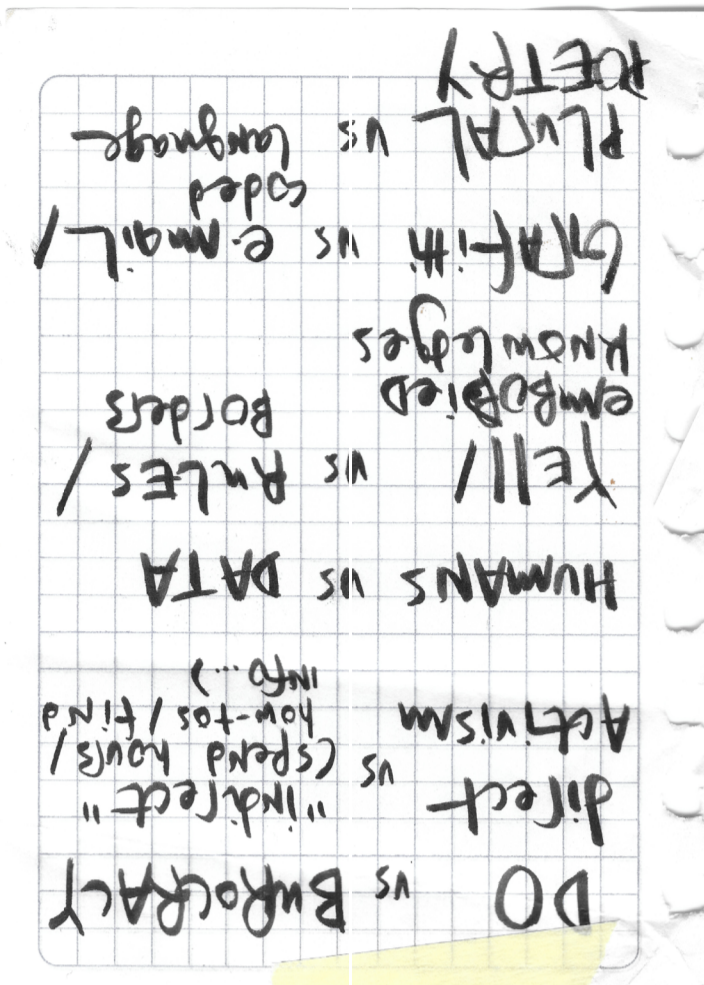
We\* are ecosystems We\* exist in relation to

The quantum physics scientist Barad tells us that "individuals" do not preexist as such but rather materialize in infra-action.

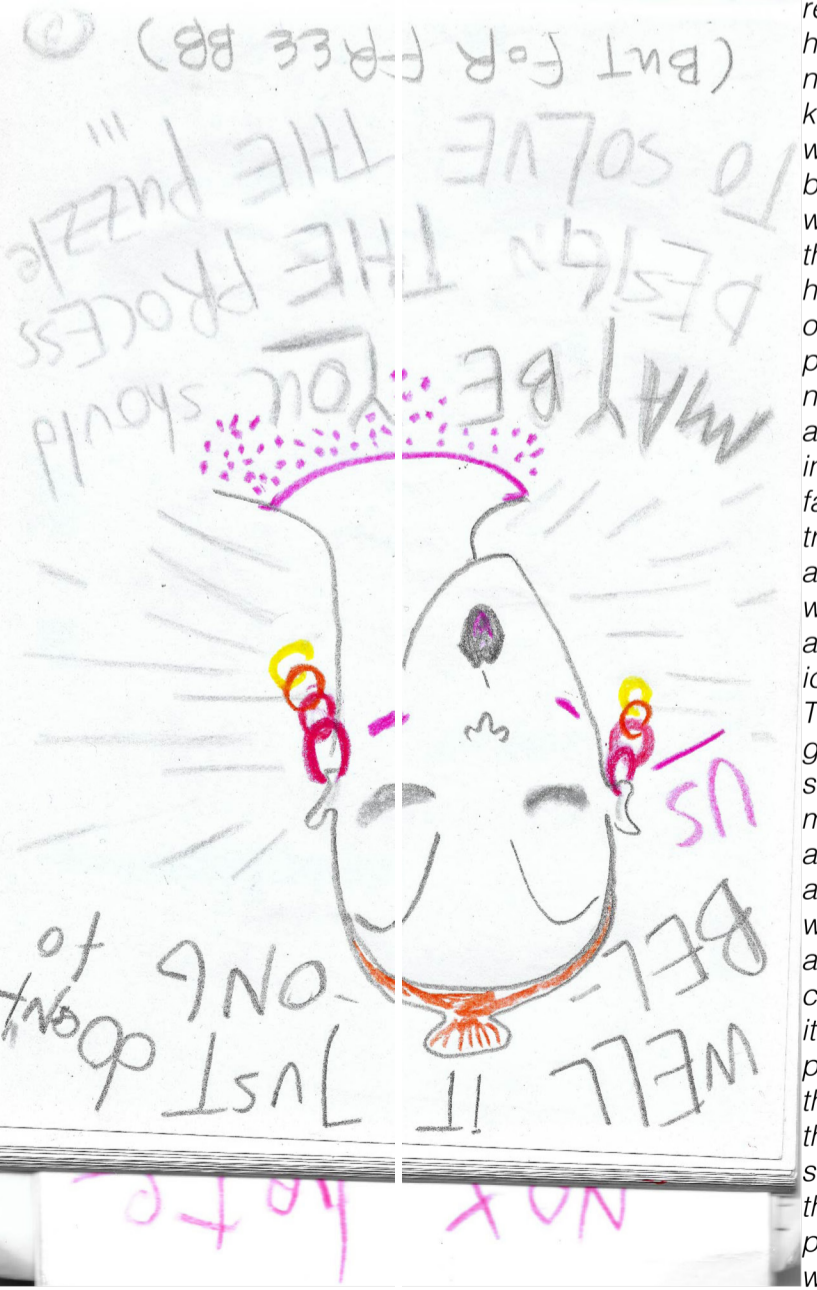
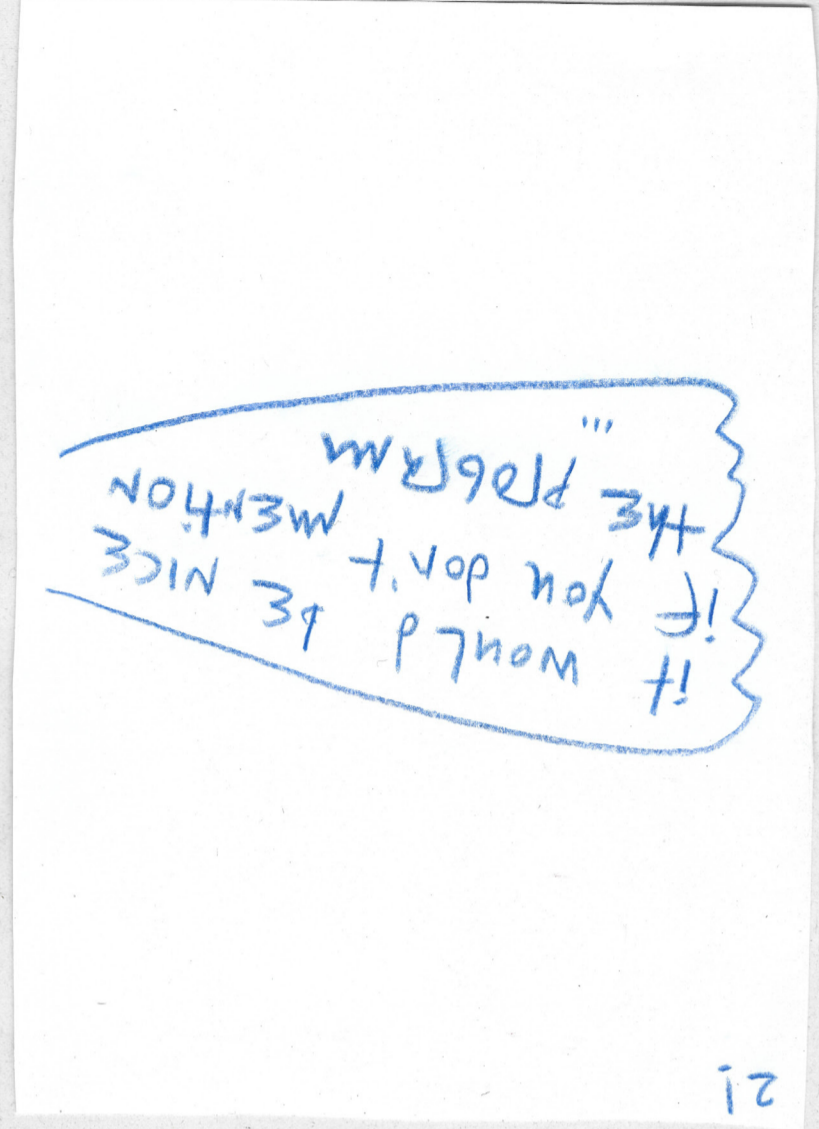
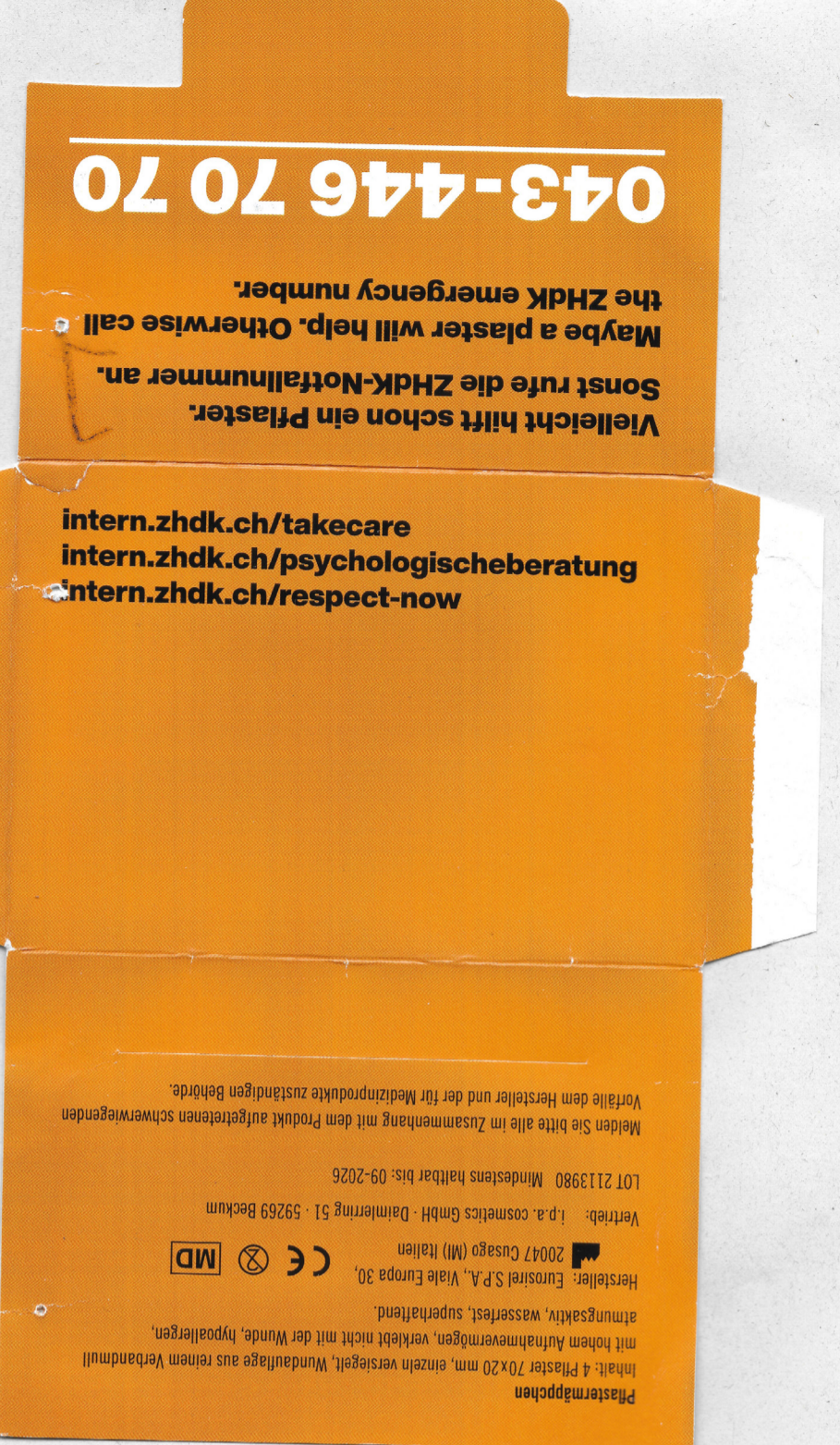
That is, intra-action goes to the question of the making of "individuals" of "individual-independent or prior existence. "Individuals" do not exist, but are not individually determinate.

Rather, "individuals" only exist within phenomena (particular materialized/exist within phenomena) in their ongoing iteratively intra-active reconfiguring.

We exist in the relation with like the Eben Vitr, ontology of the Americas Ladinas, first nations of the Andean region, Suvir Sabroso, mak Kawsey in quechua in the afrocolombian pacific populations. The sustainability of life, as a whole With are in relation to and relation with ando, assuming the doing



"Agential realism does not start with a set of given or fixed differences, but rather makes inquires into how differences are made and remade, stabilized and destabilized, as well as their materializing effects and constitutive exclusions. Since cuts are understood to be enacted rather than given," She talks here of the "agential cuts". Cuts entail a responsibility. Differences are reinforced. Differences are perpetuated. Differences are made enacted rather than given. "Cuts are understood to be enacted rather than given". "problem with a solution". "Institution - responsibility borders Leaky A plaster will not help"



reflections in another setting - in my opinion, we have have the tools in hand - sorry, this is not \_\_\_\_\_ responsibility - we are lacking statistics, know about that support (...) we didn't even had the was crazy to help you, seeing no one around was do-be nice if you don't mention the program - if you leave what do you want from us? - we don't need to invent they do this because sustainability is a fashion thing, exhausted - the problem is that no one takes responsibility of emotional labour to change structures that remains precarious situations, it's a huge effort - to complain is need energy, sometimes the labyrinth of the institution and until what extend should the uni be responsible? in an art institution there is a lot of personal work, you fails, it fails herder because of the degree of intimacy transparency in the protocols, accessibility, bottom-up activism means in education? When in structures that with history of colonial violence. Think of the institution activism is changing by doing, what's the role of the ic to problems so complex that "talent" can't address? This issue of accountability is a really problematic area gle with why this is such a problem for so many people ship in academia is often made of white men who don't minoritized folk to carry out this kind of work and it's and the dean/rektorat and the administration is critical. and faculty of color is key. How we support each other ways have to ask "what do I do with my privilege?" - The as diverse and intersectional! - you don't think what's in cess to solve the puzzle - you need an anchor point, it's valid for units of the institution, it will be valid for us plication for the institution - somehow it's like if people the responsibility - there is an inappropriate lack of a the security of the students" "they never accepted the sometimes they make these organs because the school the institution has no problems. - here is a pushback private - the national level policy changes allowed to was difficult because of the levels of bureaucracy. The

I'm so sorry to tell you, they refused mental health support because you already have used up your five free sessions - I did everything I could - you have already a master, sorry you can't have a fee waiver - we found the idea and the need to act extremely interesting but we also find it doesn't fit into our project funding because we fund projects international intercultural projects in the art and design that actually have high quality in the arts and design side and we simply had too many other projects - it's the first time we have a project proposal where structural or processes of higher institution like ZHdK have been challenged and we came to the conclusion it would be best to have these processes in place to deal with these things (...) we sibility's, it's ZHdK's responsibility - 'm shocked that we are lacking something where we can see if people psychologischeberatung support in English - I thought I ing so, I had to talk to a colleague about it - it would before, you need to figure out about the credits - so new things - your generation is too sensible - I think but I feel they truly don't care - we educators are exibility - what about the intersectionality? - There is a lot unpaid, sometimes the ones changing it are in the most to be in a position of vulnerability, you outspend, you doesn't let you" "until what extent is the uni responsible, - The students are not passive consumers - you know, open up more than other studies, so when the institution at play in art and design institutions" "there should be a constructions using skills and knowledge - what does are bounded to the top-down, expert-driven institutions as part of the education, what these spaces mean. If educator? - Is the activism in higher education cosmet-"Do you believe in the institution's capacity to change? - in academic institutions. As a faculty member, I struggle who espouse liberal and thoughtful ways. - Leader-care about accountability. A lot of pressure is put on emotionally taxing. - the support from the department And an effective complaints process. - Support of staff is critical. Developing our support networks." "We al-international body should be taken into consideration place is enough?" "maybe you should design the pro-zhdK as an institution defines what is relevant and then too. But it's one unit which is responsible for the ap-say "it fails" it means they fail, they have to take upon code of conduct and compliance system to safeguard results. - It got very political - there IS a lot of data has to have them, like marketing tools. But they think for example in mental well-being because it's seen as fund and organise programs, it was like a hype. But it mindset was: " be inspired on doing something positive rather than fix something neg.ative." "What the students need, and the "well being" is different for students, you have to be broad in what you offer. - there is the need of exchange because often you don't know about what others are doing - who is the institution? We all. - there was a feedback and critique to the ones doing things, but not a critique to the ones not doing anything maybe it's hard to be seen as doing activism while working within the institution? - there are invisible categories and issues. Diversity is visible and then we can ask ourselves how diversity is judged. - How is the institution taking care of us? There is a





“Given that you asked me about ethics, let’s focus on the way in which the funda- mental notion of responsibility is queered. According to agential realism, “responsibility” is not about right response, but rather a matter of inviting, welcoming, and enabling the response of the Other. That is, what is at issue is response-ability—the ability to respond” she continues in the interview.

“The range of possible responses that are invited, the kinds of responses that are disinvited or ruled out as fitting responses, are constrained and conditioned by the questions asked, where questions are not simply innocent queries, but particular practices of engagement. So the conditions of possibility of response-ability include accountability for the specific histories of particular practices of engagement. (...) In my agential realist account of mattering, responsibility is not an obligation that the subject chooses, but rather an incarnate relation that precedes the intentionality of consciousness. Responsibility is not a calculation to be performed. It is a relation always already integral to the world’s ongoing intra-active becoming and not-be-coming. That is, responsibility is an iterative (re)opening up, an enabling of responsiveness. Not through the realization of some existing possibility, but through the iterative reworking of im/possibility. Responsibility does not follow from any set of distinctions or individualist conceptions of the nature of the subject. Rather, responsibility flows out of cuts that bind.”

We\* are ecosystems  
In relation

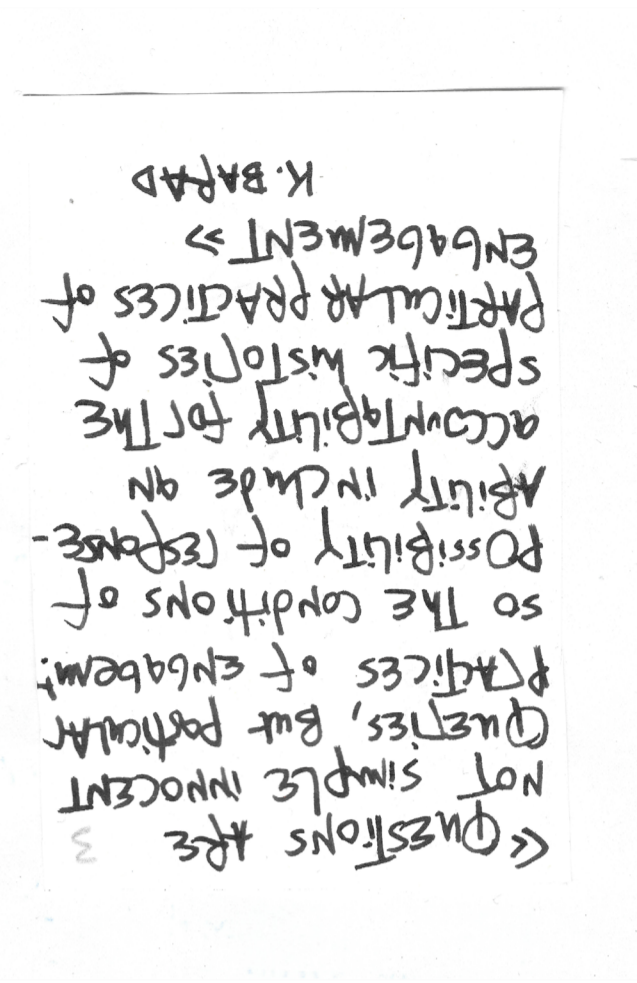
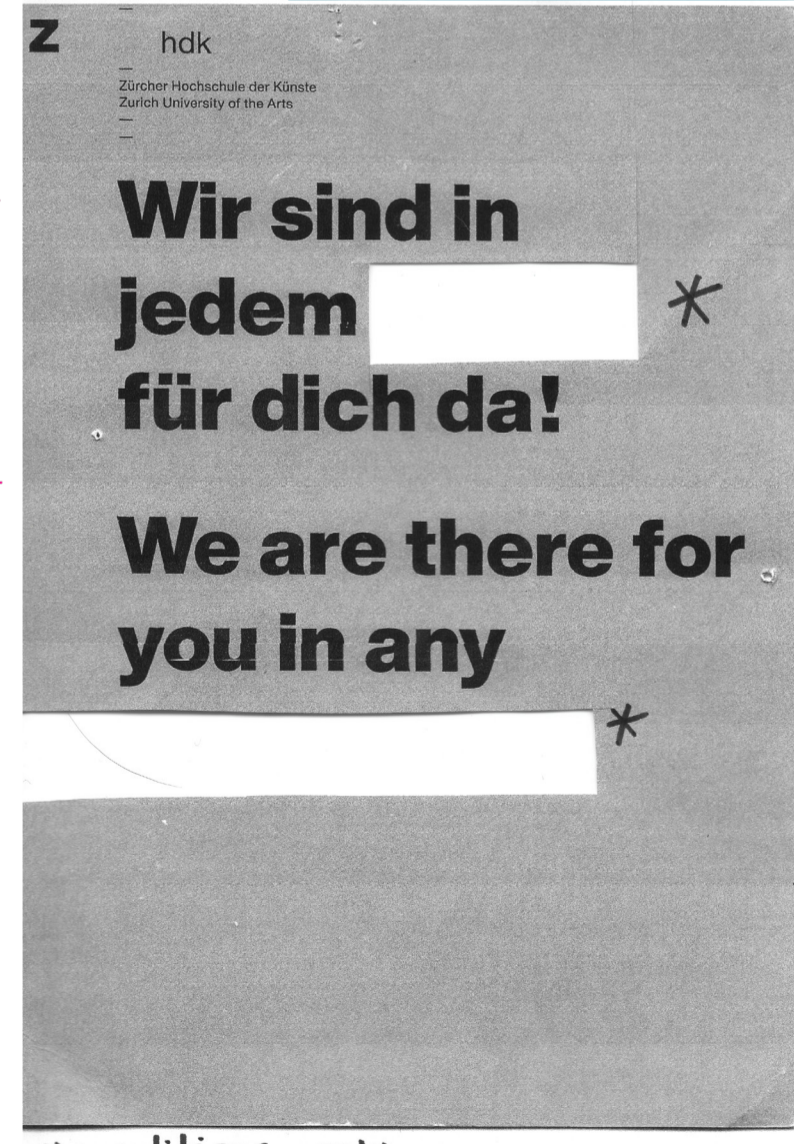
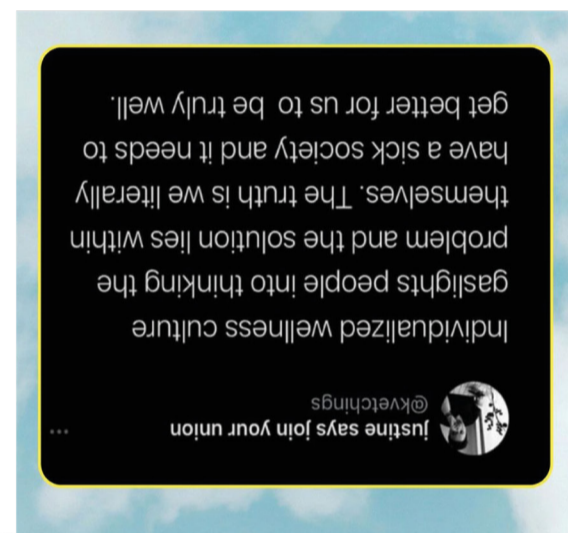
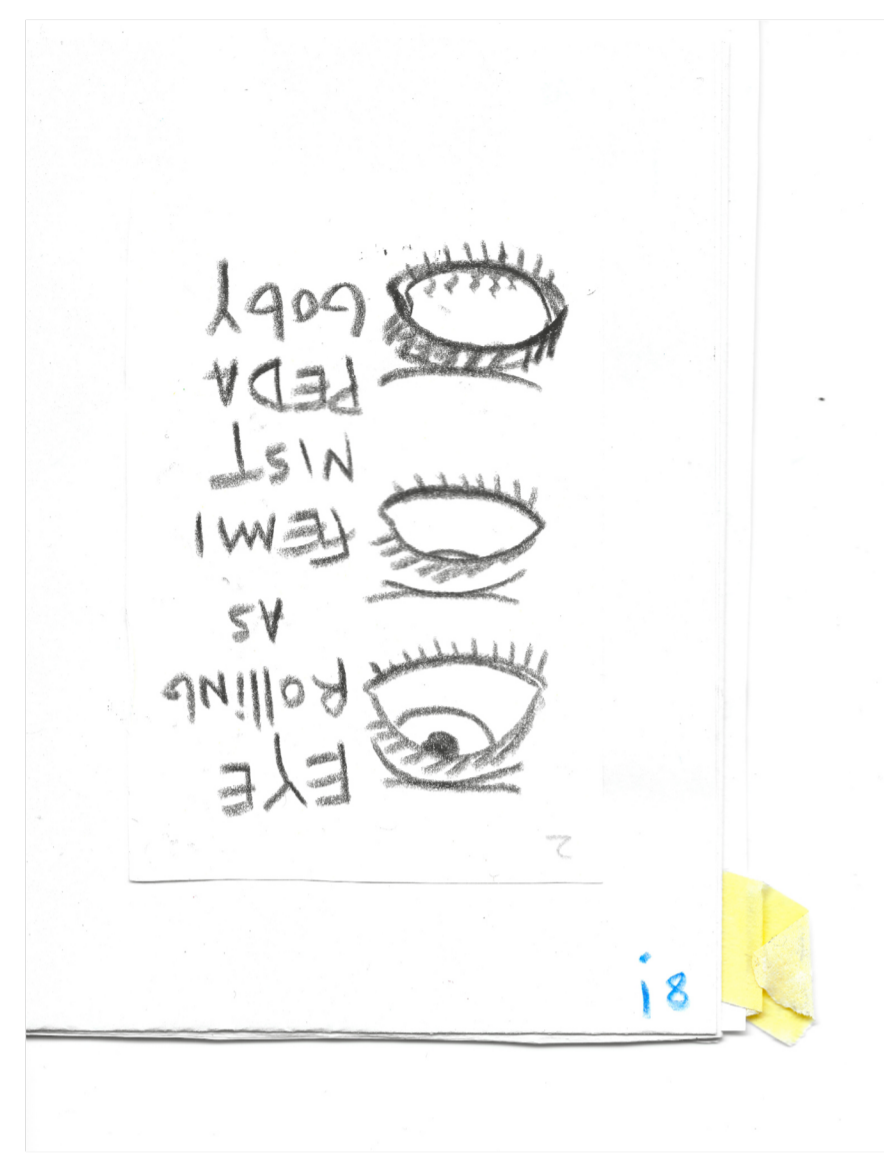
“I believe in Brave Spaces not in Safe Spaces” said one of the workshop participants, POC leader in an university.

And here more questions than answers. No solutions. Just processes.

Sara Ahmed gives us through a methodology that is rapidly flowing in academic cir- cles: Complaining, as a queer methodology. As “coming out of the closet”, Feminism, as she had mentioned in her book Living a Feminist Life, is a form of autoassam- blage, a do it yourself, a way of understanding something is not ok and realise you’re not crazy nor the only one. What happens to me, happens to others too.

Complaining, coming out of the closet, allows to be visible. To take out your voice. To occupy space. Materialize. Question. Risk.

We\* are ecosystems, in relation, that are hurting.  
I take this space to respond, as no other space is given to me.



I can’t count anymore the times I’ve been told “be careful”. Be careful, you might not get your visa, be careful you don’t want to sound like this is a revenge, be careful you want to be finishing your diploma, be careful don’t get into trouble, be careful there is a dangerous thin line between this project and therapy, be careful you don’t want to be the hysterical feminism, be careful this is an important university, be careful of how you formulate things, be careful... this is what we hear too often. We\*, when we\* speak up. I grew up having to be careful. I never said much, actually. Being careful became being afraid of. Words stayed inside as even asking for help was opening a pandora box. Be careful = Danger. You lose because you speak, but you lose as well if you don’t. Does one have to “sacrifice” something to fully be oneself? To defend oneself? Who is it protecting to be careful? And what happens once we\* decide to speak?

It has been through this research slowly clearer to me, how many layers institutions have. Plural; Institutions. Layers. A set of mille-feuilles. When I am told “it’s ZHdK’s responsibility” by someone working AT ZHdK. in positions of decision-making, I am really not sure WHO that is. Who IS the institution? Am I as well the institution as a student? Often in conversations, workshops or interviews that “they” of an institution concerned a different set of layers. A “we” versus “them” that is contextual and variable. Educators, leaders, administrators, staff of all kinds are both “we” and “them” in the equation. They\* too have expressed how much the pressure in-between the layers feels heavy: “I won’t give up”, “we are tired”, “we can’t speak”, “the president of the university has his protected boys club”... For them\*, we as student are also a “they”. Through this conversation between layers, these encounters and levels clash. If there is no possibility to point at a WHO is ZHdK and who is not, we can at least hear its voice quite clearly. It is a voice overpowering all other layers.

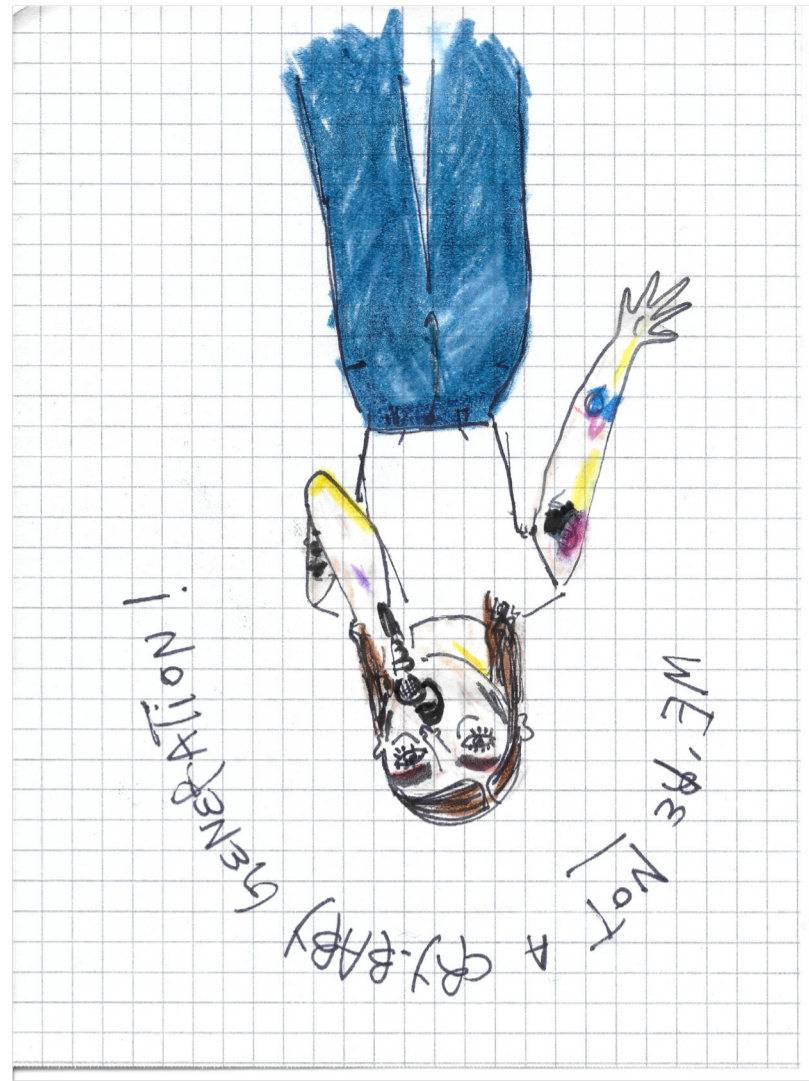
Though the campaign at the begginign of the semester, the official typographic-voice announced “we are here for you in any emergency”, accompanied by a set of plasters and followed by “maybe a plaster will help otherwise call xxx” the number takes you to the front desk. I went to the front desk and asked about these emergencies. “In case you get locked up in the toilet, for example”. Security, as an emergency. Direct, skin level security. Supercifie. Following are two pages with the psychological help and the diversity office. The official voice. “Maybe a plaster will help” “We know what you need” “We have the tools” “Everything is ok” “The problem is not me it’s you”

Levels get intertwined. The responsibilities are somehow blurred, mixed. Topics as gender when you’re in a diversity office as a woman can lead to activism burnout, or to separate job and activism, you’re squished in the layers. You’re exhausted. The “institutional mechanics” that Sara Ahmed evokes, are a labyrinth made so the weight is not always on the right shoulders. “You can’t say that, that’s too hard”, said an educator while I presented my compte-rendu of students having lived through horrific experiences and said “we feel like costumers, we feel the institutions don’t really care” and suddenly it becomes personal. Mechanics. Responsibilities. Barad says “Responsibility entails providing opportunities for the organism to respond.” RESPONSE ABILITIES



"You might have a fight on your hands.\* You might have to fight for room, room to be, room to do, room to do your work without being questioned or being put under surveillance. You might have to fight to find a safe path through life, a way of progressing, of getting through, without having to give up yourself or your desires. A fight can be how we acquire wisdom: we know so much from trying to transform the worlds that do not accommodate us. But that fight can also be just damn hard; when you have to fight for an existence you can end up feeling fighting is your existence. And so, we need each other: we need to become each other's resources. When I think of complaint as a queer method, I am pointing to this history of how we had to fight for room; and how by taking up that fight, we became each other's resources. We have queer programmes, spaces, events not just because they are nice things to have, though they are that, what a relief, but because we need them to survive institutions that are not built for us."

1 Sara Ahmed blog entry "Complaint as a queer method", 24th march 2022 <https://feministkilljoys.com/2022/03/24/complaint-as-a-queer-method/>



Dear I feel safer  
I am home  
Even though home was always such a foreign idea  
Until now, I have made two big fucks to the world  
Mostly wanted to burn everything and turn away  
Because I am hurt and angry and alone with it  
And after so much endurance I was tired enough  
Of repeating myself  
Of asking for help  
without knowing how -  
You know,  
like those sleep paralysis where you want to scream but there's no sound  
Of silencing somehow my wounds to perform  
Or having the feeling of speaking them too loud  
Micro-checking yourself, you know?  
Like an OCD in cohabitating with yourself and others  
I have slept my soul until it was empty  
Somehow still have not arrived to my body yet  
And this in-between, where I let go, feels like swimming  
Sometimes waves hit my eyes with salty water  
Sometimes I can do the starfish without thinking of underwater monsters  
Sometimes not  
But that's ok  
She's my home  
She says it's ok and gives me a kiss while she holds me  
That fills my heart  
And heals  
She's licking my wounds  
Time is passing by faster than I thought  
And mostly there is silence  
Tears  
Hugs  
And warmth  
Also an awful high altitude sickness  
Coca leaves tea is the local medicine in case you come and visit and I am not around anymore  
I think of you in the parallels of the distance  
As I am not there and miss you  
And miss... something I can't recognise anymore  
Yes, something that feels lost or just faded but that still pulsates  
And it's beautiful  
Thank you for everything  
Don't be a stranger



BARK BACK  
BARK BACK  
BARK BACK

To join forces with other, other others, peers,  
To find your voice

This project is not a revenge, is not a match on fire over straw,  
this is social reparation.

To become a subject, an agent.  
I am not looking to be taken care of,  
I want my rights to be guaranteed, and respected.

I want to reflect together on what essential care is needed.  
On what crisis and emergencies are.  
On who has what responsibility.  
On spaces to respond.  
To exist.

I want others' rights to be guaranteed and respected.  
I want critical reflection.

I want coalitions, unlearnings together, empathy, vulnerability.  
I want to crack the shell of the institution and open a space for those layers to come together.

I want for us\* to complain versus the verticality of hierarchies and mechanics of the institution, versus the universal student guideline, the dangerous normative universality,

We\* are ecosystems.

We\* don't need to be "included", we need to be thought-with.

## SEXIST VIOLENCE - FEMINIST COUNTER-ATTACK!

CALL FOR GATHERING ON SATURDAY 30/10 AT 13:00 IN PEDION AREOS

Another incident of gender violence happened in Pedion Areos in the middle of the day, with our sister left with physical and psychological scars, after being sexually assaulted. In the area around Pedion Areos, and in the neighborhood of Kypseli, there were many incidents of abusive and sexist attacks, making the streets we walk everyday a minefield of violence. In this instance, after our sister was being touched without her consent multiple times, she got attacked with a rock in the head while she was trying to escape and ask for help. From all the people present, no one answered to her call for help, while the only question they had is whether migrants was part of the attack. It's obvious that even in broad daylight, our bodies are in danger, and for those of us who don't know the roads of this city very well, are risking our chances to step on another mine and have another traumatic experience.

There's not a lot to be said about the attitude of the police in all instances in the case of a reports of gender violence, traumatizing even more the people trying to file them. It's widely known that the cops treat them with ridicule and apathy. With more visibility of women and femmes speaking out about their experiences of abuse, in every police department, the same disgusting behavior happens, as in the case of our sister at the time she arrives in Kypseli police department, the first thing she was asked is whether "the perpetrator was a migrant". During filling the report, the cops were talking to each other in greek and making jokes, leaving her not understanding the language. While she was there, she was also asked to identify the suspects from a group of people that were arrested that day, with the only common thing with the perpetrators being that they were migrants. She denied to do it and left, after they explained that they can't do anything about the incident. It's clear that the cops transform the reports of gender violence, and an opportunity to continually control and ridicule migrants in the urban areas where they live and socialize, following a widespread fascist logic. Once again, the sharpening of a social problem is charged to a certain portion of people, targeting their existence and replicating fascist rhetoric, making strip searches -- even their murders -- a method to defend the "common good". The "common good" and our safety doesn't equal police protection, replicating neo-liberal rhetoric and capital's interests, but feminist and internationalist solidarity, defending our communities our class interests in a daily battle.

As the streets, we are not movement as a rule, intensification of working hours and our lives, solidification of individualist logic and discouragement of collective action, with the police forces, police repression, violent suppression, state murders of the ones that are considered "undesirable" from the national core and Greek capital, "holding" multiple oppressions, as women, femmes and people who don't fit the cisgendered norm, we face the everyday monitor of patriarchy, which lurks in the gross supervisor, the persistent gaze of the security, which "by accident" on the bus, in the husband's insults, attacks out other blue in front of the doors of apartment buildings. We don't get used to death as a possibility for fighting for our lives against the darkness of another traumatic sexist experience. To not get used to death as a possibility for our bodies to end up everyday, we organize and collectivize our needs for immediate action against sexist, transphobic and homophobic violence that happens in our neighborhoods. In a city-minfield, we merge our voices and our wounded bodies against patriarchy, fascism and suppression of collective struggle. We support every sister that was attacked in the extensive city centre and we call for a collective gathering for solidarity and empowerment, on Saturday 30/10 at 13:00 in the central opening of Pedion Areos. For all the reasons in the world, because the murdered ones are missing.

VIOLENCES SEXISTES  
RIPOSTES FÉMINISTES!  
A MÍ ME CUIDAN MIS AMIGAS,  
NO LA POLICÍA

SI MAÑANA SOY YO,  
SI MAÑANA NO YUELVO,  
DESTRUYELO TODO.

SEXIST, TRANSPHOBIC, HOMOPHOBIC VIOLENCE  
FEMINIST COUNTER-ATTACK