

those terms as I understand like he and some he also had to play the game as the sort of person that would bring people the table with Martin.

0:16:37.266 *Carlos*: So you're saying that the Martin Luther King Jr. of today we might be vilifying right now.

0:16:46.800 *Callum*: yeah I mean I guess that's what I want to sort of say is that like you know the media the government marginalized populations yeah absolutely that's a route to social change but it's not a straight route there necessarily. It's gonna be a kind of you know the groups that we vilify now are maybe the ones that are going to in 30 years be our Saints, you know black lives matter is not a popular group to bring up in a lot of classrooms on UNR'S campus now. ANTIFA is not a popular group to bring up on you know in classrooms on campus now. I think a lot of us people are gonna be ashamed of how they talked about those in 30 years and I guess that's something I do want to kind of maybe push there's a lot more I want to say on this.

0:17:30.251 *Carlos*: I wanted to ask Dr. Favre so sometimes I think that the world has never been more divided but then I think back to times in our history where people were literally tortured and enslaved entire populations just based on how they looked how they spoke, the religions that they worship you've spent more time studying that history than I do and I want to know if you have any inspiration or any insight that you might have from that area to guide us.

0:18:02.725 *Isabelle*: Yes, so first of all I'd like to say that what we're doing now in the form of Salon, actually dates back to the 17th century and it started by women, because at the time as you know they didn't have much to say, but they already had you know a few neurons, they were educated and what they did was that they invited all those knowledgeable men around them and give them the opportunity to just share their creativity, their stories because that was more about that but it gives them also the opportunity to participate to that and to shine. And so I think that's good to think about that this is a form that I particularly enjoy. I think conversation it's something that you know brings us together and we can share ideas, and it's good that they are ony bou hay ot eus

every story, biggest trick in the book is how you cast the characters in your story. Are they cast as villains? Doesn't mean they are villains. No no no how are they cast are they cast as heroes doesn't mean they are they cast as such are they portrayed as such is it framed in that way and who are the victims, and oftentimes what we see is that particularly with this migrant caravan as it's called, but it's really just a bunch of people moving to save their lives, and the lives of the people that they love. They're not being seen as the victim, they're not being seen as the heroes, when that's what they're doing for their families, they're being cast as these villains in certain stories and some stories they're being cast in other ways so we have this thing this methodology this moment that we talk about the Center for story based strategy that truth and meaning are two separate things, that I can tell you all the truth in the world but if it doesn't mean anything to you then it doesn't work, which also means that I could tell you falsities, I could tell you lies and if it means something to you you're gonna believe it. So if I were to look up and I would say oh that's the Big Dipper does that actually mean that there's a dipper and a gdi(d)-4g-1 (r T

as citizens because many of us are not, and that's not fair to take away those folks voices. And so I really do honestly believe that the stories that we tell that the stories that we watch that we are really critically looking at, how we ourselves are framing this issue about this binary it's this or that, it's not. My oldest sister, my oldest sister who I love eight years older than me lives in North Carolina she's been a registered

that shows up your house and like takes your stuff-but you know when we talk about structural forms of oppression usually we're talking about something that's a little bit more written into the norms of society, written into institutional codes that might seem gender or race or class neutral but has these rolling effects that we would recognize as being unjust, and fighting something like that is hard. Structures are big and they're messy, and they're fluffy, and the they're fluffy-yeah I mean like there's the sort of gilded cage or something. This is something I'm trying to

and the real lesson is that

him. He keeps on letting his dogs out and their dogs keep pushing through my fence and my dogs on my side keep wanting to defend their territory and the only solution I could come up with is we shouldn't have any walls, should we? Because the dogs just want to hang out with each other, they just think that this is my side and that's your side instead of this is all of our side. But, I'm really upset with him and that was my solution: maybe we should just get rid of our fences. And his answer was, no way...I mean well maybe. Just to begin the conversation of like really getting at the root of why, I grew up in his house where my mom told me I wasn't allowed to hate anybody. She said you can't hate anybody that's wrong. Imagine that, imagine growing up in a house where you weren't allowed to hate anybody, I could have strong feelings where I didn't like somebody, but I wasn't allowed to hate them. And when I asked my mom about why I wasn't allowed to hate somebody, she was like, because people hate us and the only way that we're going to be able to combat that is if we don't hate them. We have to take that out of our life and out of our vocabulary. So yeah I have to love my sister just like you have to love your brother but I also have to learn to like her and she has to learn to like me, and that takes time. So all these acts of resistance, there are stories out there that say that Trump and folks who support Trump that they're actually the resistance. That they're resisting against a new norm and a new wave of new ways that we want to live our lives here in the United States. So imagine that, what if we're not actually the resistance we're act

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1:00:07.340 *Callum*: I did not.

1:00:08.685 *Carlos*: I feel like I learned a lot, I feel like the idea of story based discussions is bouncing around in my head because when I think about the stories that we tell, I mentioned this earlier, how sometimes we want to have a political discussion and people respond with a cultural discussion, but maybe that is the world that they see, that's the story that people want to have, they resist, they find the culture oppressive in the way other people might find the politics oppressive. Maybe that is the resistance and I don't know, there's a lot of stuff to think about I know I'll be mulling this over the next month or so until our next Thought on Tap the second Thursday of December, I want to thank the Laughing Planet again for hosting us, Daniel Enrique Perez and the Core Humanities Program for organizing this. Chris Stancil, Deborah Moddlemog in the College of Liberal Arts at the University of Nevada, Reno, and the entire Reno community I want to thank you all for coming, thanks. (Applause).

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