

Second occupation: PUT THE SHOULDER

DIRE para meter el hombro, where shoulder goes. **DECIR** invisibility. **TO SAY** she loved the strong man park even on her first visit. **DIRE** the already-present dialogue was fascinating. **DECIR** that conversations between cultures and generations are often hard. **TO SAY** she was amazed to discover the anonymous-looking trees. **DIRE** she was amazed to discover the mural *WHITE SUPREMACY IS KILLING ME*, by Jessica Sabogal. **DECIR** she didn't, however, notice Shanna Strauss's mural *Ellen Gabriel and Mary Two Axe Earley* — *Tiohtià:ke, unceded Haudenosaunee territory*. **TO SAY** the two murals are close to each other. **DIRE** they speak and support each other. **DECIR** that transnational solidarity exists. **TO SAY** it exists and thrives. **DIRE** the two murals are hidden behind the trees surrounding the Louis Cyr monument. **DECIR** that Fritta feels like an intruder in their conversation. **TO SAY** she wants her actions to activate and make visible. **DIRE** this conversation is present in Montreal in various ways. **DECIR** that ignoring it can produce violence. **TO SAY** that listening is important. **DIRE** it takes time. **DECIR** it takes a long time. **TO SAY** that it's urgent. **DIRE** it's exhausting. **DECIR** it gets lost in translation. **TO SAY** it's a difficult encounter. **DIRE** we need a break. **DECIR** we need an energy boost. **TO SAY** we can't wait any longer.

DIRE FAUX-DIRE DIRE UN PEU NE PAS DIRE

TO SAY that Fritta Caro follows in the footsteps of the ELEPHANT WOMAN (a monster born from the disappointment of intercultural encounters).

En el Parc des Hommes-Forts.



"White supremacy is killing me », mural by Jessica Sabogal.
(Unceded Voices 2017)



"Ellen Gabriel and Mary Two Axe Earley - Tiohtià:ke, unceded Haudenosaunee territory », mural by Shanna Strauss.
(Unceded Voices 2017)



Monument to Louis Cyr, Robert Pelletier
(Around 1969)

ALTERO(s)FILIA a tutorial by Fritta Caro



Fritta Caro's *Altero(s)filia* o los juegos de fuerza is inspired by *Parc des Hommes-Forts*, a park in Saint-Henri named after local figure Louis Cyr, 1892 world weightlifting champion and the strongest man in the world at the time. The project includes a series of actions and a guide on loving the Other from a decolonial perspective. These ideas stem from readings by authors from diverse backgrounds, and from Fritta Caro's own experience in various socio-cultural contexts. The actions were presented by **DARE-DARE** and **L'Araignée** collective on August 19, 2018, and July 20, 2019, at *Parc des Hommes-Forts*, in Montréal.

For more information:
frittacaro.helenamartinfranco.com

OPTICA
CENTRE
D'ART
CONTEM-
PORAIN



First movement: THE DEPARTURE

This movement begins with the initial posture, which respects the following principles:

- The recognition of being on unceded lands.
- Keeping your back straight, arms stretched upwards, shoulders facing the bar, shins in contact with the bar, head in an upright position.
- Unfocusing, thinking of the border, thinking of yourself as a border.

This posture allows for:

- Maintaining physical integrity and psychic coherence.
- An optimal transmission of willpower for the development of healthy cohabitation and favourable conditions for equitable exchange.
- Overcoming stereotypes.
- Improving listening skills.
- Becoming aware of cognitive dissonance.
- Avoiding being condescending.
- Practising solidarity.
- Opening oneself to the Other, and to the Other within.

First movement: THE UNMASKING

- Raise the bar to your knees. Listen more closely to the Other. Look out for discourses of inclusivity that seem to fight against oppression, but that actually hide and facilitate them: multiculturalism, diversity, etc.
- The bar brushes your shins, and your knees move back in order to bring the core and extremities closer, making effort less painful.

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- Unmask rhetoric that hides logic of subordination, oppression, and discrimination.
 - Listen even more closely.

Transition and adaptation phase

- Slide the bar up the thighs to 3/4 of its height.
- You begin to understand that there isn't one single perspective, but that perspectives vary, and that none are inherently unique or hegemonic.
- This phase marks the beginning of a new form of perception.

Second movement, or final extension phase: MEMORY

- Quickly straighten your body to bring the bar to its maximum height.
- Your curiosity awakens, you become interested in the traditions of the Other, their memory, their history.
- Remain on tiptoes with arms slightly bent, and with shoulders raised above the heels, knees and hips. The bar rests on the pelvis area.

THE TOUCHY PHASE

Stop imposing your version of the Other on the Other:

- Firstly, quickly raise both your feet and the bar, which becomes a support for your body.
- Move from support for visibility to other memories erased by official history. This point is key to the success of integration.
- Secondly: slowly raise the crossbar while simultaneously moving the body downwards as quickly as possible.
- Lovingly recount your own story and traditions.

Third: THE WOUND

- Regain support using the highest point of the bar.
- Become aware of historical and inherited traumas, recognize shared and individual colonial wounds, wounds that have not yet healed.

Fourth, freeing the bar: DISOBEDIENCE

- Form a buffer zone by stretching out your arms and lower limbs.
- Disrupt and disobey hierarchies based on culture, race, class, gender, background, beliefs, and power.
- Lower both the body and bar towards the ground.
- Support the dissemination of historical practices of resistance, practices that have challenged power structures, colonialism, Eurocentrism, neoliberalism, capitalism.

Fifth: RESPECT

- Resume the opening position, cushion the fall of the body and the bar.
- Initiate horizontal relationships of exchange and mutual respect.
- Give voice, listen.
- Practice an ethics of translation; that is, approach language-based exchange as a non-hierarchical space of discussion. Be on the look-out for cultural misunderstandings.

Final phase: RECIPROCITY

- Balance is achieved by sharing power, by the controlled dissolution of borders and the hierarchies between “us” and “them.”

You will get faster results:

- By the learning of the language of the Other.
- By walking a mile in their shoes.
- By experiencing Otherness yourself.