

***Heard, heart, hear, hearts, overhearing, hearing, heartland, disheartened\****

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**For the new local, Brussels Oct 2018**

(1.0)

what I have called “art of presence” —courage and collective will and This in spite of all odds within which, utilizing constraints, discovering what is available to circumvent the new creativity, illustrates the example to assert spaces to make oneself heard, seen, felt and realized.

(1.1)

The rising of the state, considered as jeopardizing the East, it was the world in deplorable development, in these G8 nations’ thought terrorism which interests of the Arab heart lay at the Middle.

(1.2)

*Report* The expert community, now considered the nest of global terrorism, acknowledged its own indictment, while proclaiming to launch a political and economic desire as the Arab pages of the world hear through the reform. how would its

(2.0)

in spite of refusing This deploying of collective spaces, the *power of presence* will exit the constraints, to all circumventing and discovering, new freedom involves assertion of odds, to make oneself heard, seen, felt, and realized.

(2.1)

“family” emphasis placed Instead on the society, the heart of women, and the heart of the family [as] she.

(2.2)

the “she society,” the heart on the women as family, the heart of and of Instead placed emphasis [family].

(3.0)

of contentious politics and freedom of nonmovement, its ability and will—as in the case of collective power to assert by constraints—exists not in the threat of circumventing the *presence*, rather it drew on disruption, uncertainty of all odds discovering what subsisted; The women’s spite, from the *power* utilizing new spaces to make oneself heard, seen, felt, and realized.

(3.1)

The aspirations at the heart of defense of the conflict, and their moral, their youthful authority of habitus lay with political assertion.

(3.2)

Blinded by the failed image of this rapidly constructed growing doctrinal population, own segment leaders read by the inner minds and hearts toward Islamist joy and of their their animosity to.

(3.3)

In state of unconsciousness will you hear the voice of God; in such conditions, you cannot commit this anything.

(3.4)

Such of the maintaining and everyday extending of politicization at the heart lay their revolutionary power.

(3.5)

establish Having police escape, allowed to go free and a street turned himself over to managing to heart the siege after he, Imbaba was now in the kiosk of Munira Gharbiya.

(3.6)

and thus, “city” by definition lacks community even if it is located in the paved heart, the house, names, numbers, roads, maps, police presence, state control, An outsider of street.

(3.7)

and of vocal conflict are often these narratives, and the tales of the the the noise, shouting, burning, killing, which represent, reported, recorded, which we Finally hear.

(3.8)

overhearing The proximity of one another the streets and alleyways is such that narrow cannot avoid buildings across or neighbors seeing.

(3.9)

she might buzz next-door wrong wonder neighbor, what If in the apartment a does not hear the usual has gone.

(3.10)

good for mother’s Yahya had heard usual mornings fallen, had she Safa’s “Umm not ill.”

(3.11)

of that news, chickens, a visit back, before big and lots were followed by frequent calls to sure make the children fine. Macaroni she was, Upon hearing the two that came with “lunch”

(3.12)

“them, they usually don’t hear We responded.”

(3.13)

Muslims and Christians in a sense, points to discourse in the daily life of This unconsciousness among “not seeing, not hearing, or not noticing,” about the dissipation of a state of difference, indicating “boundaries” in some domains of social and cultural life of Shubra.

(3.14)

uncommon neighbors tales It is astonishing to hear of carnage between long-standing associates and not.

(3.15)

Christian democracies emerged, even though deep-rooted fascism also and the church was associated with the heartland, in the heartland of Christianity, But today the most are in.

(3.16)

in church of today, the most deep-rooted heartland are the Christian, even though democracies emerged, and fascism was also associated in the heartland, But with the Christianity.

(4.0)

they, unless of all collective Muslim master presence, will spearhead a citizens shift, cannot by skill and stamina within discovering spite and what is possible—the art of circumventing democratic spaces to assert new constraints in which utilizing the odds to make themselves heard, seen, felt and realized.

(4.1)

excelling responsibility unto voice claims, are broadcast at their violations and make themselves heard to, but also they take for what they do, Not only done to them.

(4.2)

all people is made up ordinary, who get disheartened, tired, demoralized of Society, and, after.

\*Each sentence in Asef Bayat's *Life as Politics: How Ordinary People Change the Middle East* (Amsterdam University Press 2010) that contains the word “hear,” in order of

appearance, rearranged on the day of *Hear Me Out II*, Friday 12 October 2018, Muntplein/  
Place de la Monnaie, Brussels.