

**GLOBAL FEMINISMS
COMPARATIVE CASE STUDIES OF
WOMEN'S ACTIVISM AND SCHOLARSHIP**

SITE: ITALY

**Transcript of Angela Tullio Cataldo
Interviewer: Laura Duncan**

Location: Rome, Italy

Date: July 2, 2018

University of Michigan

Institute for Research on Women and Gender

1136 Lane Hall Ann Arbor, MI 48109-1290

Tel: (734) 764-9537

E-mail: um.gfp@umich.edu

Website: <http://www.umich.edu/~glbfem>

© Regents of the University of Michigan, 2017

Lauren Duncan is the William R. Kenan, Jr. Professor of Psychology at Smith College, in Northampton, MA. She obtained her Ph.D. in Personality Psychology and a Graduate Certificate in Women's Studies from the University of Michigan, Ann Arbor. She teaches courses in the Psychology of Women and Gender, Political Psychology, and the Psychology of Political Activism. Her research focuses on individual motivation for participation in collective action, particularly among women and LGBTQ+ individuals. While at Smith, she began studying the Italian language and culture (Dr. Grazioli was her first teacher, who became her friend and collaborator) and was able to extend her research on the psychology of activism to conduct oral histories with Italian feminist and feminist LGBTQ+ activists. She has recently written about "Better policy interventions through intersectionality" (Social Issues and Policy Review, 2022), the childhood origins of Gloria Steinem's feminist activism (Journal of Personality, 2022), "Psychology and political participation" for The Oxford Handbook of Political Participation (2022), and "Power, gender, and collective action" for The Palgrave Handbook of Psychology Power & Gender (2023).

Angela Tullio Cataldo was born in 1985 in Rome. She received a Master's degree from Roma Tre University and works as a researcher, studying the Roma.

Keywords: Academia and Women's Studies, Politics and the Law, Education, Feminist Conferences.

LD: I am talking with Angela Tullio Cataldo, it is July 2, 2018. I would like to begin with a conversation about your childhood, first of all with your family. What do your parents do?

ATC: Actually, both of my parents have retired, because they are a certain age--my father is 73, my mother 69--my mother was a high school history of art teacher and my father was an agronomist.

LD: Do you have sisters and/or brothers?

ATC: Yes, I have two older sisters, Stefania and Valeria. The oldest lives in Paris (now she lives in Brittany, she moved because she got married), she also studied art history; she was working at the Louvre¹, then she became pregnant, so now she's a mother, but she's an art historian; my other sister, the middle one, works in a bank.

LD: How was it to grow up in your family, for example how would you describe your relationship with your parents when you were a child and now?

ATC: When I was a child, we say that-- we are three sisters born within the space of three years, so my mother was very very very tired, very very busy, then she was working, she always continued to work; we had a babysitter, a nanny--from when I was very little I remember a lot more close relationships with my sisters compared with my mother, so she very much let me discover the world alone: a positive relationship, but one of presence and absence, we say, somehow; now...I would describe it like a very strongly emotional relationship, with an intellectual connection, but not really mother-daughter, not much mother-daughter.

LD: Why?

ATC: Because anyway my mother is very ethereal...just in the sky: I tell her practical things about my life, things that happen to me; she doesn't take part with passion in these conversations; it is very much like that, in her world I would say.

LD: Interesting. And with your father?

ATC: With my father, well, I would say a big absence during my childhood, because he was working a lot, and then because he is very timid, emotionally, just very reserved. From the time I was little I was a bit inhibited, I didn't really have a strong emotional relationship with my father, not at all, on the contrary: I looked at him with a bit of suspicion, then we are all women, he was this man in the family. Then now instead he's a teddy bear, he's aged, so he has become much sweeter with old age, I would say that now we have a more tender

¹The Louvre Museum is a renowned France-based museum, hosting such acclaimed artwork as the Mona Lisa. "Louvre." Wikipedia. <https://en.wikipedia.org/wiki/Louvre> (accessed July 13, 2022).

relationship, more affectionate, more cuddly...All right, I am grown up, so I have become less needy, that is I resolved the many conflicts that I had with him.

LD: And with your sisters?

ATC: Well, I would say that my oldest sister is a very important sister, that is she has a very important personality, very egocentric, that it she never goes unnoticed, she is really a strong presence in the family: she has a lot of personality, so very much, it's a very nice thing because it just fills the places where she goes, so it is very nice to be near her, and for me she is also very inspiring for so many choices in my life, really a model; but she has also crushed us, on the other hand she was very overbearing with me and my other sister, especially with our middle sister, who was a bit more shy, a bit more delicate.

LD: How many years difference is there?

ATC: Three years between me and the oldest, Stefania; between me and Valeria, who is the second, a year and a half. Truly we were all born together. With Stefania there is a relationship of total love, great love but also great conflict, so when we are together at the beginning, we get together, there is simply an explosion of love, of joy, but after two days we fight, totally, so it's that which creates conflict for me, stronger emotions, good and bad. She was very jealous of me, because she has a really close relationship with my mother, and when I was little I was very close also with my sister Stefania (for me she was a kind of a mother) but she was very jealous: she didn't want me to be with her and my mother. Let's say that this tension has remained. On the other hand the second, Valeria, doesn't arouse such powerful emotions in me; I have an infinite love, also for her, total, but she is a much more peaceful person, more tranquil, in the past very shy, when she was little, so we have a more ordinary relationship.

LD: How did you learn about the political and social values of your family?

ATC: The method in which my parents transmitted their values? Well, by example, I would just say. I remember. My parents were not very "parental", that is they weren't bombastic (there are those parents that discourse at length to their children on how their lives must be, on what they must do...) my parents no, zero, but every so often, in daily life they transmitted to me with their behavior, and with few words, I would say their principal value: their honesty.

LD: Can you give me an example?

ATC: Yes, look I remember really very well. When I was little I went with my mother into a store to buy hairbands, hairpins; we had bought them, but we had forgotten to pay for all of the hair bands or we had paid only for three, not all, but they were like 1 euro (the hair bands are very cheap). When we left--actually I had already realized in the store, but I hadn't said anything--when we left, however, I told my mother and she immediately returned to the store,

taking a long way back, back to give this euro to the shopkeeper, reciting for me this sentence from Seneca² or Socrates³, anyway from a philosopher: honesty is in the little things, so it is easy to be honest with big numbers when it is almost more difficult to be honest with little sums, right? This remained very impressive to me when I was little.

LD: In particular, what type of messages did you receive about gender, about the role of women and men in society and in the family?

ATC: I would say very ambivalent. On the one hand there was my mother who is a woman with a strong sense of equality and of justice, but in general: she was never the Italian mother who cooks for you, who washes everything, who comes to pick you up, she always pushed us to be independent and always asked us all to participate in the family life and to help her. But my father, in contrast...that is my mother always cooked, and my father was always sitting watching television while my mother was cooking, also because they come from a completely different generation. My grandmother, however, was really “old fashioned” and she gave us many talks, however, very gendered.

LD: Your mother always worked?

ATC: Yes, she always worked.

LD: Did she tell you that it is very important for women to work or not?

ATC: No, she never said that, oh god, maybe sometimes. Let’s say that anyway for her it was important to work and so she made us see that she...Also she would go to bed very late because she needed to prepare for work the next day, to study (because she had to study) so maybe yes, she transmitted to us the importance that the woman... Because she was well able to stay at home but instead, so maybe she didn’t say it in an explicit way, verbally, but she demonstrated it.

LD: And the role of men in society is different or the same?

ATC: According to my mother?

LD: Or your family in general.

ATC: No, my parents are enough for equality, they don’t make speeches...My parents don’t really make speeches, that is I told you that rarely do they make big statements about the

² Seneca, or Lucius Annaeus Seneca, was born in the area that is now Spain, and was raised in Rome; he was a philosopher over 2,000 years ago. “Seneca the Younger.” Wikipedia. https://en.wikipedia.org/wiki/Seneca_the_Younger (accessed July 7, 2022).

³ Socrates is a classic philosopher from Athens, Greek. His work laid the groundwork for Western philosophy and particularly the ethics and morals school of thoughts. “Socrates.” Wikipedia. <https://en.wikipedia.org/wiki/Socrates> (accessed July 7, 2022).

world, but no, I never heard them say actually gendered things; instead my grandmother, a lot, who anyway played a very important role in our development (of me and my sisters).

LD: How?

ATC: Well, my grandmother came from a super-Catholic family, very Catholic, also with priests...It was very sex-phobic⁴, so the difference in roles really began from sexuality for my grandmother, for her sex was legitimate for a man but absolutely not for a woman outside of marriage; then the fact that the woman would have to obviously worry about the house, all the cooking, taking care of the children: “motherhood is a fantastic thing” as it was for her.

LD: And messages about sexual identity?

ATC: From my parents nothing. If you also mean homosexuality⁵, transsexuality⁶, in truth, my mother has always been super-open, very open, that is when we talked about it, she always reaffirmed the importance of respect for people, in general; but then, talking about specific cases, of one of my friends who is bisexual⁷, she talked calmly of it but I perceive that there is a little...it’s strange...

LD: And messages about how to resolve political problems?

ATC: Mh, I don’t know.

LD: Do your parents vote?

ATC: Yes, yes.

LD: And they don’t do anything else political?

ATC: No no.

LD: O.K. How do you think that your childhood and your relationship with your family influenced the person that you are today? In particular with regard to your political activity, your work, your ideas, etc.

⁴ Sex-phobia refers to intense distress or anxiety around sex, including but not limited to sexual intercourse and physical touch. Fritscher, Lisa. “How the fear of sex can be a mix of different phobias.” Verywell Mind. <https://www.verywellmind.com/fear-of-sex-2671739> (accessed July 13, 2022).

⁵ Homosexuality is a sexual orientation in which sexual, romantic, and/or emotional attraction occurs between same-sex or same gender members. “Homosexuality.” Wikipedia. <https://en.wikipedia.org/wiki/Homosexuality> (accessed July 13, 2022).

⁶ Transsexuality refers to the experience of one’s gender identity differing from their assigned sex at birth “Transsexual.” Wikipedia. <https://en.wikipedia.org/wiki/Transsexual> (accessed July 13, 2022).

⁷ Bisexuality is a sexual orientation in which romantic, emotional, and/or sexual attractions occur for members of the same sex or gender in addition to another sex or gender. “Bisexuality.” Wikipedia. <https://en.wikipedia.org/wiki/Bisexuality> (accessed July 13, 2022).

ATC: I think that the fact that I have worked so much on the topic of the Roma community⁸ is very linked, I understood it doing psychoanalysis⁹ otherwise I would not have understood...

LD: No, I would like to hear more about your work, but can you talk about a reason, a reason linked to your experience in your family?

ATC: Yes, yes, but the connection, the link... It is a link that I understood... There are so many reasons but a deeper, more profound, connected to my family, has emerged--I understood it, I understood it doing psychoanalysis, without it, I would never have understood this thing. I think that in my family I am the third daughter, the last daughter in a very chaotic family, that is not very chaotic, but a family in which the parents were very absent in a way; where my sister, the first, took up so much space, a lot of space, a lot of attention; Valeria had some trouble, too. I felt a bit excluded and completely alone in the society, that is in the family and so... I believe that I have empathized with the Roma because in some way they are the last of the society, strongly excluded and without access to resources.

LD: How did you learn about the Roma

ATC: How did I start to do research? I was very curious, I often saw them on the street, on the subway, and I wondered "where do they end up, at the end of the day where do they go, how do they live?" I had to write my specialized thesis, I studied political science, I had chosen to write a thesis in the economics of human development, so I came up with this idea of tying the economy of human development to the Roma communities and to the housing policies that in Italy have focused on the Roma, so that I proposed this thesis to my professor, who was very enthusiastic. I started to do field research; for me it was just a way to enter into the camps and to look around, to see how they lived in the camps, because I was really curious.

LD: Did you talk with them?

ATC: Yes, yes, I did field research, just field research interviewing them, with questionnaires. Yes, yes, amazing. I loved it, then from there I thought "I want to continue to do field research" and then I started with "21 July" [*nonprofit social services organization, ndt*].

LD: You are an expert on the Roma.

⁸ The Romani, also known as the Roma, refers to an Indo-Aryan ethnic group that migrated from northern India and presently live worldwide. "Romani people." Wikipedia. https://en.wikipedia.org/wiki/Romani_people (accessed July 7, 2022).

⁹ A system of psychological theories and therapeutic practices to treat mental disorders with a focus on the conscious and unconscious mind. "Psychoanalysis." Wikipedia. <https://en.wikipedia.org/wiki/Psychoanalysis> (accessed July 13, 2022).

ATC: Yes, maybe.

LD: There are not many researchers who study...

ATC: Yes, we are few.

LD: How long has 21 July existed?

ATC: From 2011, 2010-2011.

LD: Can you tell me about your first political action?

ATC: I would say that my first political action was going to protests when I was 14, this.

LD: Oh, young. It was a protest for...?

ATC: It was a protest against the governor in Austria, I don't even remember his name, in 2000. I don't remember what he was called, but he was very fascist¹⁰, racist, etcetera, so there was this small protest at school, where my sister also went, so in my opinion my sister inspired me, that is she went to this protest, and I also brought my friends to this protest which I knew about because of my sister.

LD: Was it also a social event?

ATC: Absolutely, that is I was very happy, very inspired about the mission, but it was undoubtedly also a moment to see other people from my school, yes, yes, absolutely.

LD: Were there other personal events, movements, books, courses, people that influenced you in your activism and in your work?

ATC: Yes. Certainly my friend Giovanni, who I met when I was 15, he also had a very strong sense of justice and of parity and of equality, a strong personality. He taught me a lot about having a critical sense, I would say, that is he questions anything and everything, so he is very intense as a friend, trying, so very much, he fights with all of his friends, but it was a beautiful encounter in my life. Then...the girls at the university with whom we had a feminist collective, undoubtedly them too.

LD: Did you participate in the collective for all of university?

¹⁰ Fascism is an authoritarian political system defined by far-right ultranationalist beliefs, often led by a dictator, with a strong emphasis on social hierarchy and suppression of individual interests. ("Fascism." Wikipedia. <https://en.wikipedia.org/wiki/Fascism> (accessed July 13, 2022).

ATC: No, we created it together, and it was for around a year, but then I didn't share some opinions that seemed to me to be too extreme, and so I left: I continued to go to the protests, to support them, but I didn't go to the organizational meetings any longer.

LD: Are there other people or movements, books or teachers that influenced you?

ATC: Teachers I would say no, but I would say Marina¹¹, who is a researcher in social sciences, who studies gender equality and with whom I have worked when I was at the university. She is the coordinator of a NGO [*non-governmental organization, ndt*] that is called Asdo¹², and certainly also working with her was inspiring.

LD: Are your sisters activists or no?

ATC: Excuse me, another really cool person, a teacher of gender policies, sexuality in Australia, yes because I spent six months in Australia when I was 20 as part of an exchange. I took this class at the university and she was really cool. I liked her a lot because she was...She had a mustache, not a big one but she had a lot of facial hair, short hair. I found her beautiful in her authenticity.

LD: Different from Italy...

ATC: Yes, yes, beautiful, I liked her so much, she was also very inspiring. Are my sisters activists? No, not at all, that is to say Valeria, the middle one, not at all; Stefania, the oldest, also has a strong sense of justice, very combative, but I am the only one today that goes to the protests, the only one.

LD: This is my central question: there are other women who have had experiences similar to you, but they did not become activists. In your opinion what are the factors-- personality, experiences, etc. that distinguish you from them?

ATC: I would certainly say the encounters that one has in life, in the sense that I have found-- like I told you-- some friendships, at university but also before, with whom I became closely connected--and they were politically active people--very active politically--so they encouraged me in a way...Even simply being invited to protests--so you're going, right?--I have a network of people I go to the protests with, to do this with, to analyze this with, etc. If I hadn't had this network, I probably would have been less active. I believe this is the principal element, the key factor.

¹¹ Marina Cacace is a researcher and feminist activist who researches the paradox between the increased recognition of women's competencies and their continued marginalization. She also manages several projects for gender equality. "Marina Cacace." Knowledge Innovation. <https://www.knowledge-innovation.org/about-us/people/marina-cacace/> (accessed July 13, 2022).

¹² A not-for-profit research site dedicated to such gender issues as women's leadership and segregation at work, women in science and in urban environments, etc. "Marina Cacace." EuroGender. <https://eurogender.eige.europa.eu/users/marina-cacace> (accessed July 7, 2022).

LD: But your friends at university are not all activists, they are not interested in questions of gender, etc. What is the difference?

ATC: I believe because I felt more attracted to more active people...Simply I, when I was a teenager, I was very rebellious, a bit anarchist, even in all the family stories that I told you, I believe...In my opinion it is this psychological profile, in some way, right?

LD: Maybe you are independent and stubborn.

ATC: 'Stubborn'. Yes, yes, yes.

LD: And also maybe you are more open? Your mind is more open?

ATC: Ah yes, very, so much, I am very...I don't know how to respond to you...

LD: No, no, it's okay. Your friendships are very important. How important are relationships in your activism: do you have close personal relationships with other activists? What do your friends and family think about your activism?

ATC: What do my family and friends think about my work?

LD: Yes.

ATC: My mother is very interested, very curious, I would say; my father, too, that is he is amused by this thing because it seems consistent with my personality-- a bit alternative, a bit...so he is very amused. My sister Valeria is very Nazi-ish--no, I don't think she is, but she is very anti-Rom, anti-gypsy¹³...Poor girl, I think that in contrast to my other sister and me, I think...She is rather right-wing.

LD: What are the differences between you, in personality?

ATC: Total. She was very shy when she was little, now instead--she began to work in a bank some years ago, from that moment she became much stronger, in personality, more self-confident, but we have a very different view of the world: I like everything that I don't know, I like it, it electrifies me somehow, I am looking to understand the unknown; my sister on the other hand loves familiar things.

LD: Is she afraid of the unknown?

¹³ Gypsy is a derogatory term for a Romani person. ("What is antigypsyism/anti-roma discrimination?" IHRA. <https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antigypsyism-anti-roma-discrimination> (accessed July 13, 2022).

ATC: Yes, maybe, but she just says that she isn't interested, that she doesn't like... When she goes abroad she wants to eat pasta, even when she travels. On the other hand I am really happy to try many new things, right?

LD: Like a child, for example my children, when they were little, always ate pasta--familiar food. Your sister is like this.

ATC: Yes, like my father. She also resembles my father physically. This makes me think that there is a genetic relationship, maybe genetic or of association.

LD: How do you perceive the relationship between the women's rights movement, the political system, and movements for the rights of other social groups, for example the Roma? What is the relationship between these movements?

ATC: I wouldn't know how to answer.

LD: Is there maybe a relationship between the rights of the Roma and immigrant rights?

ATC: Not really, no.

LD: Because the Roma are a very different thing. But you work on Roma women's issues? Age of marriage?

ATC: Yes, marital age is very young: sixteen and a half for women, for men it's around 18, so a bit older; the rate of early marriage is 77%, that is at least one of the two is a minor.

LD: You do research on these questions, but also go to meetings and conferences. Are they a form of activism for you?

ATC: Let's say that it is a job, it is a job, but the motivation that I feel and the passion that I take on, the conferences, etc. A lot is linked to activism, to the fact that I believe it is an important and just thing.

LD: It is a nice thing that your work is your passion, you are lucky.

ATC: Yes, even if there is little stability in the third sector, the NGOs in Italy are very unstable, working conditions are very precarious. This job is fantastic because I am so passionate, but...

LD: But the organization is unstable? There isn't much money?

ATC: There is for one year, then after I don't know if there will be...

LD: It's difficult.

ATC: At the beginning it didn't bother me, but now I'm 32, so a little bit, yes, that is if I think that one day it might not be any more...oh god...

LD: Maybe you'll get a doctorate?

ATC: This is something I've thought about for many years, but I'm not sure that it will make me happy, I don't think so, rather. No, because I don't want to be at the university, I prefer the dynamic aspect of research.

LD: The system here is different than in the U.S.: I do my university research and it is very nice; I think that is different. What does the word "feminism" mean to you?

ATC: It means fighting, it is a struggle for the recognition of equal opportunities between men and women, so that gender isn't an obstacle for either women or men in their complete self-determination in so many areas, sexually, in their work, in their close relationships.

LD: It is linked to your work?

ATC: Unfortunately, look... Where I work at 21 July we are concerned with the Roma; I try to bring in gender issues into our activities, but feminism in my work also means combatting internal inequalities within our organization, so pointing out to my boss, that if we do a conference, for example, it isn't fair to always put only women at the reception or the banquet, while the men talk to the guests, politicians and researchers who attend and it's the men who handle the relationships with them. I would say that [*feminism, ndt*] is pretty much about this, that is my primary battle, before even that for the Roma, it is a delicate, gentle process to persuade my boss to avoid...He is a bit old fashioned, 50 years old, married to a Roma woman; they have a very strong gender division, so he tends to reproduce, though kindly and generously, these divisions in our work. I am very vigilant and luckily he is also very open because he knows that a sexist would not be acceptable...he is rather open to my critiques.

LD: What do you think about the situation of the Roma today? What are the biggest problems?

ATC: I would say institutional discrimination, that is the fact that not only ordinary people but institutions feel entitled to discriminate against the Roma, I think that is very serious. I don't know if you know about Salvini¹⁴, who is our Minister of the Interior, he has proposed

¹⁴ Matteo Salvini is an Italian right-wing politician that had to stand trial in 2021 for blocking migrant boat and kidnapping duty charges in 2019. "Matteo Salvini: Right-wing Italy politician on trial for blocking migrant boat." BBC News. <https://www.bbc.com/news/world-europe-59020839> (accessed July 7, 2022).

an ethnic census of the Roma (contrary to any international convention). He (but other people too) feel very free to make discriminatory proposals against the Roma.

LD: I heard that they are not counted in the census. Is this a good thing?

ATC: It is very tricky. Let's say that in Italy it cannot be done, being on an ethnic basis, therefore discriminatory, especially in the ways already tested in 2008 (another right-wing government) going to the camps to take fingerprints, to take mugshots, bring the children to the police station: a terrifying thing. On the other hand it is true that no data, no progress, there is a need to have... We collect data on how many Roma there are, etc. But they are not official. If Salvini had said "let's do a census of Roma who live in the camps to regularize them [*give them identity cards, register them for the social security and health care systems, ndt*]," that would have been very different, right? It depends on the goal, the process.

LD: If you had to choose one important point of your story, from which other women could learn, what would it be? Is there a message that you would like other women to understand?

ATC: Oh god. Can I think about it?

LD: What is the most difficult aspect of your work?

ATC: Evidently, even being very passionate, after so many years--eight years--going to the camps to interview the Roma wears me out now because I like to learn, to do new things, to learn so much, however by now I always hear the same stories and this is a bit frustrating because anyway the Roma like all social subjects tell the story that the research wants to hear, you know the standard discourses that they activate, and this is a bit tiring, too: the absence of authenticity of the person that you interview. And then the precariousness, that I talked about earlier, the fact that it is very precarious, this is also a bit tiring and also the contractual conditions of the NGOs.

LD: Do you have an important point that you want to make?

ATC: I think this research is very nice, if I understood the goal of your research well, to understand the psychological reasons that push people toward activism, I find it super interesting: a bit starting from my experience, like I told you, I believe that the psychological experience of being the third daughter in my family has had a strong unconscious role on my professional choice; a bit because often, having gone to so very many social centers, I don't know if you know what they are, that is squats or occupied places, places where people go to do politics.

LD: At university?

ATC: There is usually one occupied classroom at university, very childish...it tends to reproduce the dynamics of conflict with authority, like a child...

LD: It's normal in U.S. universities. We have the same thing.

ATC: I find the theme of your research very interesting because I have gone a lot to the social centers, occupations, movements, so much, and I always wondered what are the psychological reasons. It seems to me that politics are an instrument for letting off steam, venting, to channel other feelings, that are often family conflicts, I believe, I don't know...Sometimes I see it in my friends, there is a lot of anger.

LD: The psychological research shows that usually activism comes from a group identity, like gender, ethnicity, sexuality, etc. When a person realizes that discrimination results from the position of the group in society and not the fault of the person, this is the most important factor when a person changes ideas and can understand "my experience in this situation is a result of my gender" then the person develops a politicized identity. There are also family factors, like if a person comes from a liberal, non religious family, etc. But also when the person has experiences of discrimination.

ATC: In their lives?

LD: Yes, but also there are personality factors-- an open mind, etc. There is also impulsivity...

ATC: Really, impulsivity?

LD: Yes, but there is also a characteristic that we call political salience. There are people who, when they hear about Salvini, for example, become very angry...There are others who don't feel the same way. When a person has very emotional reactions, they activate politically. That is how you are.

ATC: I don't have reactions like that: at first, yes, but from when I started to do social research I don't have this strong emotional reaction any more; I am more of an observer. That is I am indignant--I feel outraged about Salvini--But I am more curious and observant than outraged. There are other people who are more outraged than me.

LD: Everything is on a continuum. When a person is always outraged it isn't good for their health, so it is very important to be balanced. There are activists in the Smith College archive who have been active for 40-50 years and all of them say that it is very important to take breaks, holidays, that is to not think about problems all the time, as much as it is impossible to not think about them. Okay. Thanks so much!

ATC: You're welcome.