

The Chautauquan Daily

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Nobel Peace Laureate Murad closes week with story of survival, advocacy

ALYSSA BUMP
STAFF WRITER

As a young Yazidi girl, Nadia Murad lived a peaceful life in the village of Kocho in Sinjar, Northern Iraq. She had dreams of finishing high school and opening a beauty parlor in her village. But in 2014, when Murad was 21 years old, horror struck her Yazidi community, as ISIS launched attacks in an attempt to ethnically cleanse Iraq of all Yazidis. Murad's mother and six of her brothers were killed, while she was forced into sex slavery.

After her escape, Murad became the founder and president of the non-profit Nadia's Initiative, a Goodwill Ambassador for the United Nations Office on Drugs and Crime, and a human rights activist. A leading advocate for survivors of genocide and sexual violence, she was honored with the Nobel Peace Prize in 2018 for her work.

At 10:45 a.m. today in the Amphitheater, Murad will close Week Three's theme "The Future of Human Rights" by discussing the need for greater awareness of wartime sexual violence and the needs of its victims.

See **MURAD**, Page 4

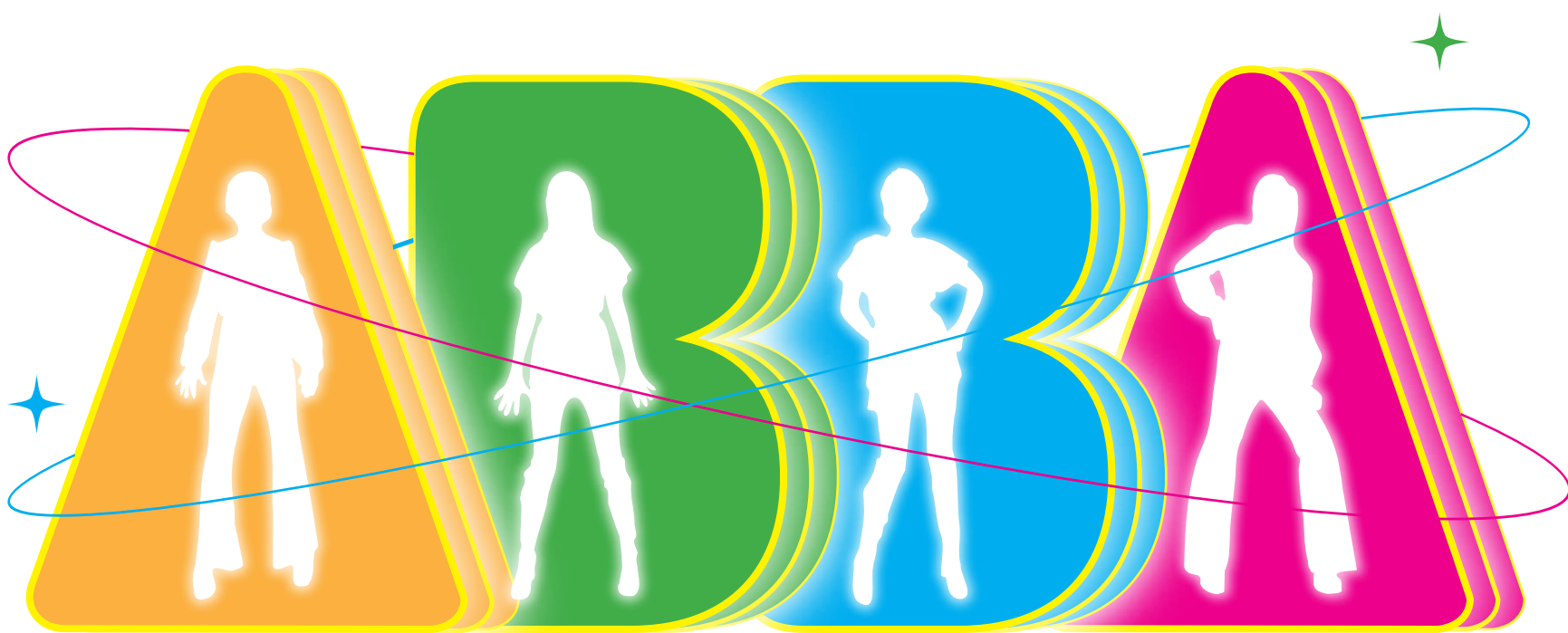
Sikkink to trace diverse origins of human rights

KAITLYN FINCHLER
STAFF WRITER

Using her research to explore human rights, Kathryn Sikkink, Ryan Family Professor of Human Rights Policy at Harvard Kennedy School, works on international norms and institutions, transnational advocacy networks, the impact of human rights law and policies, and transitional justice.

Sikkink will deliver her lecture, titled "Exploring the Diverse Origins of International Human Rights," at 2 p.m. today in the Hall of Philosophy to close Week Three of the Interfaith Lecture Series "The Spirituality of Human Rights."

See **SIKKINK**, Page 4



A SWEDISH REINVENTION

Mamma Mia! ABBA: The Concert returns to Amp

ALYSSA BUMP
STAFF WRITER

It has been 40 years since the original ABBA split, but its iconic tunes continue to transcend time. The group sold almost 400 million records worldwide from its 10-year career, and in 2022, its music continues to have an impact.

Through 1999's *Mamma Mia!*, an original musical whose narrative centered around some of the band's most popular songs, numerous fan clubs and tribute bands like ABBA: The Concert, ABBA has established itself as timeless.

ABBA: The Concert is set to return to Chautauqua at 8:15 p.m. tonight in

the Amphitheater with classic hits from the original group.

"We're so looking forward to coming back to Chautauqua. (We've) been there many times, and we absolutely love that place and the people," said Katja Nord, founder and lead singer.

The group last performed at Chautauqua in 2018, and, according to the tribute band's website, has been called "the best ABBA since ABBA" by the original group's international fan club.

First known as Waterloo, the group was founded by Nord and Camilla Dahlin, who perform as Anni-Frid Lyngstad, also known as Frida, and Agnetha

Fältskog, respectively. The pair began singing together as teenagers, and they have been performing ABBA hits for over two decades.

"Waterloo was founded (in) 1996 in Stockholm by me and my friend, Camilla Dahlin," Nord said. "Many people told us that we sounded and looked like ABBA. There was a '70s wave coming in at that time, and both of us were big ABBA fans as children."

The duo received permission from original members of ABBA, Björn Ulvaeus and Benny Andersson, to perform as a tribute band.

See **ABBA**, Page 4

TOSCA

An Italian classic

Chautauqua Opera stages Puccini masterpiece

MEGAN BROWN
STAFF WRITER

Giacomo Puccini's *Tosca* is truly a grand opera. The romance is overwhelming, the ending is tragic and it has been performed for over 100 years, with the Metropolitan Opera running it almost 1,000 times and the Chautauqua Opera Company embarking on their 14th run.

But that does not mean Chautauqua Opera isn't going to try something new with this Puccini masterpiece.

Tosca follows opera singer Floria Tosca and her lover Mario Cavaradossi during a turbulent two-day period in a volatile Italy, which, at the time, had neither a Pope nor papal government ruling as Napoleon Bonaparte threatened invasion. *Tosca* makes its 2022 Chautauqua premiere at 4 p.m. today in Norton Hall, directed by Sarah Ina Meyers and conducted by Chautauqua Opera General and Artistic Director Steven Osgood.

"This is a warhorse piece," Meyers said. "*Tosca* is an opera that has a lot of expectation attached to it and a lot of spectacle."

See **TOSCA**, Page 4



GEORGIA PRESSLEY / STAFF PHOTOGRAPHER

Chautauqua Opera Company Guest Artists Elaine Alvarez, soprano, and Chauncey Packer, tenor, perform during Puccini's *Tosca*, which opens at 4 p.m. today in Norton Hall.

IN TODAY'S DAILY



FREE SPEECH & SOCIAL MEDIA

At intersection of Big Tech, human rights, Feldman describes need for 'balancing act.'

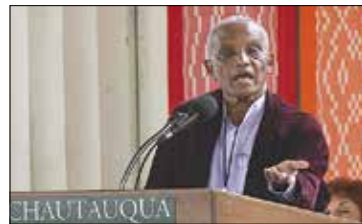
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REIMAGINING RESISTANCE

In sermon, Mathews reminds that Beloved Community fights empire with dignity, abundance, belonging.

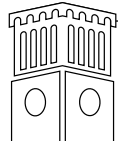
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GOING BEYOND PLATITUDES

Emory University's An-Na'im calls for total paradigm shift in thinking about human rights.

Page 7



TODAY'S
WEATHER



H **78°** L **58°**
Rain: **8%**
Sunset: **8:52 p.m.**

SATURDAY



H **83°** L **64°**
Rain: **9%**
Sunrise: **5:55 a.m.** Sunset: **8:51 p.m.**

SUNDAY



H **78°** L **65°**
Rain: **58%**
Sunrise: **5:56 a.m.** Sunset: **8:50 p.m.**

NEWS



BRIEFLY

NEWS FROM THE GROUNDS

The **Briefly** column appears on Page 2 daily and is intended to provide space for announcements from Institution-related organizations. If a meeting or activity is featured that day in a story, it should not be repeated in **Briefly**. Submit information to Hal Stein in the Daily's editorial office. Please provide name of organization, time and place of meeting and one contact person's name with phone number. Deadline is 5 p.m. four days before publication.

Hall of Christ update

Starting Monday, July 18, the Hall of Christ will no longer be used for daily simulcast of the 2 p.m. Interfaith Lecture Series in the Hall of Philosophy. For the rest of the season, the Hall of Christ will stream the Interfaith Lecture Series (and any other previously simulcasted events) only if it rains. Chautauquans may still attend the 2 p.m. lectures in-person at the Hall of Philosophy, on CHQ Assembly, and via simulcast at the Heirloom Restaurant at the Athenaeum Hotel.

The Chevalier: Community Conversation

At 7 p.m. tonight in Hultquist 101, join fellow Chautauquans for an opportunity to meet the creative team behind “The Chevalier” in advance of Saturday’s performance by the Chautauqua Symphony Orchestra. Through music and conversation, discover the remarkable life and person of Joseph Bologne, Chevalier de Saint-Georges. Moderated by Elaine Davis.

Nonperishable food drive

Chautauquans can dispose of sealed, nonperishable foods in the gold-papered cartons on the floor inside the north entrance of the Post Office Building for the Mayville Food Pantry. For more information, contact James Kullberg at 716-753-5201.

Chautauqua Women’s Club news

The Flea Boutique will take place behind the Colonnade from noon to 2 p.m. today. Mah Jongg will be played at the CWC House from 2:30 to 5 p.m. today. Pre-order your Friday Night Takeout Dinner at chautauquawomensclub.org. The Contemporary Issues Forum will feature Jonas Johnson at 2 p.m. Saturday in the Hall of Philosophy.

African American Heritage House news

From noon to 5 p.m. every Monday, Thursday, Friday and Saturday at 40 Scott, the African American Heritage House opens its doors as a resource to those who seek to learn more about what we do.

Isaiah Hunt will discuss the history and importance of the exponentially growing genre and movement known as Afrofuturism, seen in media such as “Black Panther” and Octavia Butler’s *Parable of the Sower*, at 6:30 p.m. tonight at 40 Scott. All ages are welcome to participate in this discussion.

Letter Writing and Reflection

Join International Order of the King’s Daughters and Sons intern Emory Bradley at 5 p.m. today at the IOKDS Chapel for a contemplative group letter writing and reflection. We’ll write letters to our future selves and reflect on the week. All are welcome to come, and paper and pencils will be provided. Tea will also be provided.

Bird, Tree & Garden Club news

At 9 a.m. today, meet naturalist Jack Gulvin at the lake side of Smith Wilkes Hall for a Nature Walk & Talk. At 12:30 p.m. today, Betsy Burgeson, supervisor of gardens and landscapes and Chautauqua Institution, leads a Garden Walk & Talk, starting at Miller Cottage at the west end of Miller Park.

Alumni Association of the CLSC news

The Alumni Association of the CLSC hosts the Great American Picnic from noon to 2:30 p.m. Sunday on the lawn of the Literary Arts Center at Alumni Hall. The annual Silent Auction and Sale is from noon to 4:30 p.m. Sunday in Seaver Gym. The pre-sale continues from 10 a.m. to 5 p.m. today in the Garden Room of the Literary Arts Center at Alumni Hall. Vintage items, jewelry, art, Chautauqua memorabilia, decorative pottery, paintings and more are up for grabs. All proceeds go toward scholarships for local students, teachers and librarians to attend class at Chautauqua Institution.

School of Music news

Marlena Malas holds an Opera Conservatory Masterclass at 10 a.m. today in Fletcher Music Hall. At 2 p.m. today in Fletcher, Ilya Kaler leads a Violin Masterclass. At 4 p.m. today in Fletcher, students in the School of Music Instrumental Program present “Chamber Music Session No. 1.”

Masks are required for these events; donations are welcome.

Jumu’ah prayer

Jumu’ah, the Friday Muslim communal prayer, is at 12:30 p.m. today in the Hall of Christ, beginning with instruction, followed with Imam Feisal Abdul Rauf leading the prayer at 1 p.m. live on Zoom from New York City. The Jumu’ah service, which is open to all, combines the traditional elements of the Muslim worship experience with the opportunity to engage with questions to further your understanding about Islam. The Jumu’ah prayer handout is available in both Arabic and English transliteration, with detailed explanations for those who wish to join in prayer or understanding. No special dress is required, and all are welcome.

‘Not only vital but revitalized’: Hoffman to share inspiration to writers in Brown Bag

CHRIS CLEMENTS
STAFF WRITER

As a writer who’s often in search of inspiration, Roy Hoffman believes students should be looking all around themselves to find their well-spring of creativity.

“All of us can turn to the world outside and the world inside to look for catalysts, starting points, and inspiration for our own creative endeavors,” said Hoffman, a writer, educator, journalist and the Week Three prose writer-in-residence at the Chautauqua Writers’ Center. “We need to feel not only vital but revitalized through inspiration.”

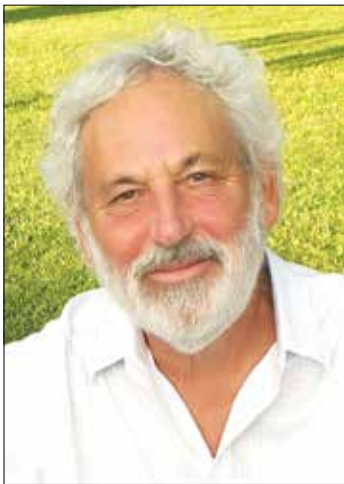
At 12:15 p.m. today on the porch of the Literary Arts Center at Alumni Hall, Hoffman will give a Chautauqua Literary Arts Brown Bag lecture titled “Inspiration: Where Stories Come From.” Hoffman will discuss the sources of inspiration for many of his own projects and will encourage the audience to find their own.

Among the authors Hoffman said he’ll examine during his lecture are



All of us can turn to the world outside and the world inside to look for catalysts, starting points, and inspiration for our own creative endeavors.”

—ROY HOFFMAN
Prose Writer-in-Residence
Chautauqua Writers’ Center



HOFFMAN

Tennessee Williams, Maya Angelou, Gabriel García Márquez and Toni Morrison.

“We’ll be looking at what some of the seeds of their great novels have been,” he said, “and to offer reflection on the part of authors who are well-known, and some who are perhaps not as well-known, on what inspires them.”

In his fiction writing, including his new novel *The Promise of the Pelican*, Hoffman said he’s become increasingly interested in writing immigrant characters.

Hoffman said he’s written about immigrants from South America, Asia and

Eastern Europe, and in some instances included characters who relocated to his home state of Alabama.

“My dad, Charles Foster, practiced law until he was 97 years old in Alabama,” he said. “So I was also interested in working with a character who was old. My protagonist for *The Promise of the Pelican* is 82 years old when we first see him, and he’s a retired criminal defense attorney. He’s entreated to come out of retirement to defend a young Honduran accused of a violent crime.”

The name of the game when it comes to fiction

writing is character, Hoffman said.

“The one thing that is paramount for me in storytelling is character,” he said. “Especially the way characters impact each other, play off of each other.”

Hoffman, who last visited Chautauqua in 2019, said he’s “more than excited” to return.

“I learn so much from my students, at whatever level they are at,” he said. “(Chautauqua) is a beautiful landscape rich with the arts,” he said. “What could be more wonderful, more inspiring?”



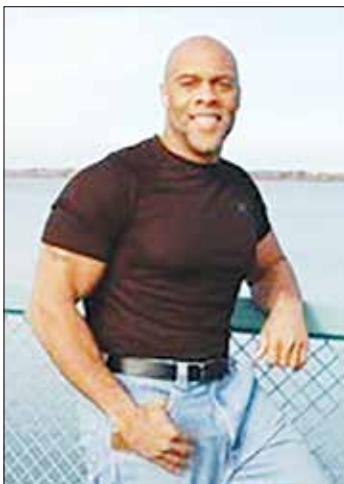
WHITE



MARSH



GRAY



WILLIAMS

Erie Insurance holds panel focusing on groups working toward human rights, improving lives

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Friday at the CINEMA
Friday, July 15

MR. MALCOM'S LIST - 6:00 (PG, 117m) Julia Thistlewaite (**Zawe Ashton**), jilted by London's most eligible bachelor, Mr. Malcolm (**Sopé Dirisu**) and determined to exact revenge, convinces her friend Selina Dalton to play the role of his ideal match. Soon, Mr. Malcolm wonders whether he's found the perfect woman...or the perfect hoax. "First-time feature filmmaker **Emma Holly Jones** spins a lush, lavish, and quite frisky tale." -*Kate Erbland, indieWire* "A congenial comedy of manners." -*Lovia Gyarkye, Hollywood Reporter*

OFFICIAL COMPETITION - 9:00 (R, 115m) In Spanish with subtitles **Penélope Cruz, Antonio Banderas** and **Oscar Martínez** star as egomaniacs making a movie for all the wrong reasons in this sharp comedy skewering wealth, art, and pride. "As the art of filmmaking takes a punch in the face, audiences will love the pummeling and laugh themselves silly." -*Dwight Brown, dwightbrownink.com* "Comedy for the mind...intellectually satisfying." -*Mick LaSalle, SF Chronicle* Everyone is so, so funny in this. I love this stage of Cruz's career." -*Amy Nicholson, FilmWeek NPR*

Join Week Three presenting sponsor Erie Insurance at 12:30 p.m. today in Smith Wilkes Hall for a panel discussion focusing on local programs and organizations working to improve the lives in our community. A limited number of boxed lunches will be available to attendees on a first-come, first-served basis.

From policy change to education access and reducing recidivism, the panel members will discuss work currently in flight to move the needle in a positive way to change the trajectory of

lives for generations to come. Working with business leaders throughout the country, Gwen White will share information on the CEO Action for Racial Equity fellowship and their policy change work to reduce poverty, remove food deserts, provide equal access to broadband and fair-chance hiring. The panel will also include Erie Insurance Chief Diversity and Community Development Officer Christina Marsh; Erie County Community College Founding President Christopher Gray; and Climate Changers

co-founder Fred Williams.

“Erie Insurance was founded on the golden rule, that’s why we believe in the importance of human rights,” Marsh said. “The time is now to build a hopeful future that every citizen can realize, regardless of where you call home. Having an outlet for these crucial, but tough, conversations is key to bringing these issues to the forefront.”

“We are grateful that Erie Insurance is bringing this important conversation to Chautauqua Institution during our week focusing on human rights,” said Geof Follansbee, senior vice president and chief advancement officer. “We thank them for their continued support of our work here at Chautauqua.”



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Announcing new location for Tues. speaker receptions

African American Heritage House
at Chautauqua

Beginning Week 3, ALL Tuesday speaker receptions will be held at 40 Scott Ave., the AAHH's new full-time location. Come see us at the big blue house on Scott!



On Instagram: **@chqdaily**

LECTURE

At intersection of Big Tech, human rights, Feldman describes needed ‘balancing act’

SKYLER BLACK
STAFF WRITER

Social media has pervaded all aspects of life, yet the boundaries of freedom of expression online are still uncertain. Noah Feldman understands, in the highly polarized political and so- cial state of 2022, the high stakes of balancing human rights and online expression through social media.

At 10:45 a.m. Thursday in the Amphitheater, Feldman spoke about the relation- ship between human rights and free online expression, specifically in regards to Big Tech.

His lecture fit within Week Three’s theme “The Future of Human Rights,” which has welcomed speakers like Wednesday’s Chelsea Follett, managing editor of *Human-Progress.org*, and Tuesday’s Nicole Austin-Hillery, CEO of the Congressional Black Caucus Foundation.

Feldman serves as the Fe- lix Frankfurter Professor of Law at Harvard Law School, specializing in the Supreme Court, philosophy, politics and religion. An opinion col- umnist for *Bloomberg* and host of the podcast “Deep Background,” Feldman has written 10 books, his most recent being *The Broken Constitution: Lincoln, Slav- ery, and the Refounding of America*. Feldman is also the co-founder of Ethical Com- pass, a consulting firm that guides companies in making ethical decisions and con- structing governance solu- tions.

To open his lecture, Feld- man brought Chautauquans back to the 1800s to ex- amine conceptualizations and progresses of human rights. He first drew atten- tion to July 14’s historical significance, Bastille Day, France’s Independence Day, which eventually led to the drafting of the Declaration of the Rights of Man and the Citizen in 1789.

“In 1789, when the French Revolution had its iconic moment of the storming of the Bastille, we got, in what followed later in August, the Decla- ration of the Rights of Man and the Citizen, as it was then called, using the word man,” Feldman said. “Today we would say declarations of the rights of humans and citizens. That was the first canonical statement of a laundry list of human rights conceived in a whol- ly secular term with no ref- erence to God.”

Only a decade earlier, the Declaration of Inde- pendence was created with the same framework in mind, yet with God’s gov- ernance included. These human rights, laid out in the documents, draw a dis- tinction between what is “inherent” and what is an invention of man to navi- gate uncertain times.

“We believe that we have these rights, no matter where we live, even if we live in a country with no free- doms,” Feldman said. “You have to believe in some way, in some notion of univer- sality, to believe in human rights. And yet here’s the paradox. Human beings in- vented that idea in a specific real-world, historical con- text. It’s not an idea that hu-

mans have always had, that people have these rights always and everywhere. It was invented in time. The idea of universality was in- vented in a non-universal, particular way.”

Studying these para- mount moments in history allows people to understand the concept of human rights in terms of new inventions, particularly in navigating social media and the rights of individuals online.

“I want to make a point that I think is almost never made about human rights, and it’s crucial to under- standing human rights today in the era of social media,” Feldman said. “And that is that a fundamental change in human technolo- gy drove the historical pro- cess that gave us the idea of human rights.”

Feldman pointed to a spe- cific device that was trans- formative for human rights: the 1500s invention of the printing press.

“The idea of free speech . . . could not have been imag- ined in an era before the printing press, because most people didn’t think that or- dinary people had anything worth saying,” Feldman said. “It wasn’t written down. It wasn’t transferred.”

The printing press per- mitted the free flow of ideas in a public space, opening a forum for religious expres- sion, new political beliefs, normalized language and nationalism. These devel- opments in free expression prompted times of conflict and uncertainty, which is the exact sentiment Feld- man wanted to make in re- gards to the political and so- cial weight of social media.

“I’m going to lay out some scary things that tend to be the consequences of new social media technologies,” Feldman said. “I don’t want to downplay their scari- ness any more than I would have wanted to downplay the scariness of the printing press if we were all standing here on July 14, 1522.”

Feldman pointed out two “frightening” facets of social media that are encroaching on human rights, the first being the social aspect.

Unlike with the printing press, views can be ampli- fied through a technological hub for thousands of peo- ple to read, whereas print communication is built for, and prioritizes, one-way communication. As people communicate their beliefs online, an algorithm learns their preferences and builds a feed specifically tailored to them. This algorithm is the danger, stifling certain viewpoints and limiting full access to information.

“When we get this infor- mation, we are not having the experience that we’re accustomed to having, of many different views being out there in the world and we have to pick and choose what to believe,” Feldman said. “Instead, we’re getting a curated feed. We’re getting a message that no individual human being, but rather the algorithm, thinks will get us going, and we are much more likely to believe what we hear in this way than we would be if we were just re- ceiving it by the usual chan- nels of information.”



JOEEEN HUBBARD / STAFF PHOTOGRAPHER

Harvard Law School’s Noah Feldman discusses free speech on social media platforms Thursday in the Amphitheater as part of his lecture on human rights and Big Tech. This marks Feldman’s first lecture at Chautauqua.

“

Balance is the only way that the universal brand claims of human rights can actually work and practice. The way we balance is by real world experience. And we’re living in that experiment right now.

—NOAH FELDMAN

Felix Frankfurter Professor of Law,
Harvard Law School

Virality and algorithms are lowering general skep- ticism about information, and are thus leading to more misinformation that people are believing at face value.

“Our skepticism about the information that is shared with us is much lower than it would be if we woke up, went out into the world, turned on the televi- sion, or looked at the morn- ing newspaper and saw a range of views,” Feldman said. “That is the feature of the virality that leads to rapid belief. If the thing (that) spreads is false, our usual mechanisms for sort- ing it out are reduced.”

The second facet of social media that is cause for con- cern, according to Feldman, is that outlets are privately owned by singular compa- nies. “Big players” in these private organizations can pick and choose the views they want to be promoted on these platforms, narrowing the information users have access to.

“It was this fear that, in the first few years of the rise of social media, perhaps a decade ago, as people be- gan to realize this was hap- pening, led many liberals and progressives to be very concerned that social media would not pay sufficient at- tention to the value of free speech,” Feldman said.

Feldman asked the au- dience to imagine the con- versation around social media and free speech five years ago, when the liberal stance was a fear of online censorship. The conser- vative view welcomed this privately-owned space that considered social media a property right for singular parties to own and decide what speech was to be dis- seminated or promulgated.

However, those stanc- es are now “180-degrees flipped,” Feldman said.

“Today the standard view among progressives and liberals, both in the United States and in Europe and in much of the world, is that it’s crucial that the social media platforms be able to regulate speech on their platforms in such a way that hate speech, racism, inequality, misinformation about COVID and climate change, and the incitement to violence all be banned or limited,” Feldman said.

Conservatives have tak- en the defense of freedom of speech online, especial- ly after President Donald Trump’s ban from Twitter.

The question pervading both political parties is: Who answers to the concerns of censorship and deplatform- ing, and at what point does it encroach on freedom of speech? Feldman said the

answer is whoever owns the company, using Facebook as an example.

Feldman proposed and designed the idea of Face- book’s Oversight Board, which reviews cases of hu- man rights online, specifi- cally what content is allowed and not allowed.

“They speak about voice or free expression. They speak about human dignity and human equality. They speak about safety,” Feld- man said. “The board has the right to look beyond that and to look at princi- ples of international human rights law. ... The board has started articulating its rea- sons when it decides cases in terms of the Univer- sal Declaration on Human Rights, in particular Article 19, which is a free expres- sion from this component.”

The answer to questions of censorship, freedom of expression and human rights on social media, according to Feldman, is balance. But, creating con- crete solutions to these issues is something that comes from experience learned in real time.

“Balance is the only way that the universal brand claims of human rights can

actually work and practice,” Feldman said. “The way we balance is by real-world ex- perience. And we’re living in that experiment right now.”

Feldman concluded his lecture with a statement of reassurance, leaving Chau- tauquans to reflect on the past to make sense of the uncharted waters of the re- lationship between social media and human rights.

“We can get both a lit- tle bit of reassurance and a little bit of humility from looking backwards in the past and seeing how hu- mans have tried to solve these problems before, how we muddled through,” Feldman said. “We some- times get it terribly wrong. We sometimes get it really right. When we get it right, we call that human rights. When we get it wrong, we call that the benighted, mistaken errors of the past . . . Human rights values can serve for us as a guide to try to do it better. They can- not guarantee that we will. They can’t. Without them, we have no lodestar to nav- igate by. That’s no good. With them, we have goals and ideals, but we will still have to work out difficult and concrete solutions.”

DINING ON THE GROUNDS

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FROM PAGE ONE

TOSCA

FROM PAGE 1

It would be easy for Meyers and Chautauqua Opera to follow how *Tosca* is traditionally produced, with elaborate costumes and even more elaborate sets.

But, Chautauqua Opera is not going for easy. They are going for simple.

“Ultimately, what is most moving about Puccini is the intimate drama of the text, the way every word is set with meaning in the music, and that is the thing that I am most fascinated by,” Meyers said.

In order to focus on the

text and the rich emotions of the piece, Meyers and the company are scaling back the aspects of the opera that would distract from the libretto.

“The production is actually stripped back in many ways. It’s really the bare essentials of what we need to tell the story, and as little as possible of that to create a sense of the atmosphere and also to allow the narrative and the drama to speak for itself,” Meyers said.

Having a minimalist set lets Chautauqua Opera use all of Norton Hall as its stage. The singers will use every entrance to the theater,

turning the audience into a congregation as they watch Cesare Angelotti, Cavaradosi, Tosca, and Baron Scarpia inside the Sant’Andrea della Valle, the basilica where the first act takes place.

The church the audience is seated in is a church broken by the wars around it.

“The structures that are so iconic in the opera would also have been experiencing the ravages of war,” Meyers said. “The churches were being looted.”

Meyers and set designer Liliana Duque Piñeiro have collaborated to reflect that in the set.

“That danger, which is,

shall we say, a constant presence in the atmosphere, almost like in the ether, is literally translated into the structure of the scenery, so that the skeletal elements that we have with the production feel like ruins, feel like the vestiges of that sort of traumatic experience that these places have been through,” Meyers said.

Tosca represents the destruction that happened in June 1800 during Napoleon’s invasion of Rome, but that does not make it any less timely or any less relatable.

Meyers points to Tosca’s similarities to *Thumbprint*, the chamber opera which

opened Chautauqua Opera’s 2022 season and follows the true story of Mukhtar Mai.

“As a part of this female-driven season, there are so many elements of the (*Tosca*) story that resonate with the *Thumbprint* story, which is so horrific in its own right,” Meyers said. “But the same way in which Mukhtar Mai is trying to rescue her brother, and in trying to save her brother, her love is then used against her, and then it becomes an instrument that others use to perpetrate this horrible thing onto her – that’s very similar to what Tosca is trying to do. She’s trying to rescue her love,

and Scarpia takes that love and perverts it and turns it against her.”

Not everyone sees Tosca’s love as empowering, though.

“I’ve heard many people criticize *Tosca* as a misogynistic opera,” Meyers said. “That all it is is a chance to watch a woman who cares about unimportant things get tossed around by these men doing important things.”

But this is not how Meyers sees it, nor how she believes Puccini saw it, nor how Chautauqua Opera will perform it.

“(This opera is) the celebration of Tosca and her version of femininity and her version of strength,” she said.

MURAD

FROM PAGE 1

She will be joined by her husband, the executive director and co-founder of Nadia’s Initiative, Abid Shamdeen, who will act as her translator.

Also born and raised in Sinjar, Iraq, Shamdeen advocates for victims of the Yazidi Genocide by managing various projects that have brought aid and assistance to internally displaced Yazidis. He also worked for the United States Army in Iraq as a cultural adviser and translator.

Murad will speak for 10 minutes, before a moderated conversation, where-

in President Michael E. Hill will interview her and Shamdeen.

Yazidism, with its roots dating back 4,000 years, is one of the oldest religions in the world. Before the ISIS invasion, there were 500,000 Yazidis in Iraq alone, according to the United States Institute of Peace. Now, the total number of survivors of the genocide by the Islamic State is uncertain, with thousands of Yazidis still internally displaced in Northern Iraq. It is estimated by the Together for Girls partnership that approximately 5,000 Yazidis have been massacred, 6,700 abducted and 90% of the

Yazidi population in Iraq displaced to refugee camps.

Murad explained the long history of violence and harm against Yazidis in her Nobel Peace Prize speech.

“In our history, we have been subjected to many campaigns of genocide because of our beliefs and religion. As a result of these genocides, there are only a few Yazidis left in Turkey,” Murad said. “In Syria, there were about 80,000 Yazidis. Today, there are only 5,000. In Iraq, the Yazidis face the same fate, their number is decreasing significantly. The goal of ISIS to eradicate this religion will be achieved unless the Yazidis are provided the appropriate protection.”

Beyond the violence perpetrated against Yazidis, Nadia’s Initiative focuses on the need for justice for survivors of sexual violence. She said during her Nobel Peace Prize speech

that more than 6,500 Yazidi women and children were sold, bought, and sexually and psychologically abused during the genocide.

“Despite our daily appeals since 2014, the fate of more than 3,000 children and women in the grip of ISIS is still unknown,” Murad said in 2018. “... It is inconceivable that the conscience of the leaders of 195 countries around the world are not mobilized to liberate these girls. What if they were a commercial deal, an oil field or a shipment of weapons? Most certainly, no efforts would be spared to liberate them.”

Nadia’s Initiative partners with local and international organizations to promote the restoration of Sinjar, Iraq. Their mission, according to their website, is “to create a world where women are able to live peacefully and communities that have experi-

enced trauma and suffering are supported and redeveloped.” They work toward this mission through the collaboration of global leaders, governments and international organizations.

Bringing Murad to Chautauqua to close the week’s theme with a “deeply difficult discussion” of human rights was “critical,” according to Matt Ewalt, vice president and Emily and Richard Smucker Chair for Education.

“Part of what was critical, is to hear directly from someone who has been recognized as a fierce advocate for human rights and has dedicated her life, following awful violence, to be an advocate on behalf of women around the world,” Ewalt said.

Through her work with Nadia’s Initiative and as the UNODC Goodwill Ambassador, Murad calls global attention to the justice and rehabilitation of survivors of

human trafficking. She advocates for a survivor-centric approach to the issue.

“I cannot emphasize enough how important it is for survivors to have a seat at the table,” Murad told UNODC in an interview. “From my own experience, I am able to provide a survivor perspective. It is an immense responsibility and not one that I take lightly.”

Ewalt hopes this presentation, that perhaps may be challenging, will lead Chautauquans to reflect on the kind of role they can play in the fight for justice and human rights.

“(Murad) is someone who I think can help to represent many others, not only as a survivor, but (also through her ability) to move into that kind of deep advocacy role and mobilize others,” Ewalt said. “To be able to hear that strong and powerful voice I think is a challenge for all of us.”

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WEEK THREE



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SIKKINK

FROM PAGE 1

“Some people have made the argument that human rights have been kind of a secular replacement for religion,” Sikkink said. “And some people who make that argument see human rights as being a secular tradition very much associated with the West, and particularly with Christianity with Europe and the United States.”

Her work dives into understanding how the diverse origins of human rights correlates with international protections of those rights, an idea dating

before World War II.

“I discovered that this idea, that international rights should be protected internationally, ... it does not just come from the United States and Western Europe,” Sikkink said. “That’s a misunderstanding of the origins of human rights and, as such, it does not just come from one religion or from one religious tradition.”

Sikkink said she believes there’s a spirituality to human rights that can call on people to put human well-being and dignity first.

“I do hope I make people question what has be-

Chautauqua Institution Corporation Meeting Set For August 13, 2022

The annual meeting of the members of the Chautauqua Corporation will be held Saturday, August 13, 2022, beginning at 10 a.m., at the Hall of Philosophy, Chautauqua Institution, Chautauqua, New York. At that time, the Corporation will review the Institution’s financial statements and elect an individual to serve as a Class B Trustee on the Board of Trustees pursuant to the Institution’s by-laws. Chautauqua Institution’s audited financial statements may be found at <https://chq.org/about/board-of-trustees/>.

Class B Trustee Nominations
Any member of the Corporation is eligible to be nominated for election as a Class B Trustee.

Nominations for Class B Trustee must be submitted by a member of the Corporation.

All nominees for the position of Class B Trustee must be identified in writing to the Secretary of Chautauqua Institution not more than thirty (30) days (**July 14, 2022**) and not less than ten (10) days (**August 3, 2022**) in advance of the annual meeting of the members of the Corporation, to provide the Secretary with sufficient time to ensure that each such nominee is eligible for election as a Class B Trustee, to ensure the compliance by the nominee(s), prior to election, with the requirements of the Corporation’s Conflict of Interest Policy as required by the New York State Not-for-Profit Law, and potentially to make adequate arrangements for the logistics associated with presentation of multiple nominees for the position of Class B Trustee at the annual meeting of the members of the Corporation. The Institution will provide information about all eligible nominees prior to the meeting.

Voter Designations
Members who are not the sole individual owner of their property and who wish to cast a ballot for the election of Class B Trustee at the Saturday, August 13, 2022 Annual Corporation meeting must assign and complete the voter designation form which must be received and filed with the secretary of the Corporation no later than 10 days (**August 3, 2022**) prior to the Corporation meeting.

Proxy Voting
If you wish to assign a proxy for your vote, please contact the Corporate Secretary, Rindy Barmore, at rbarmore@chq.org. Voters wishing to assign a proxy must do so no later than August 3, 2022.

Note: All proxy, nomination, and voter designation forms must be issued by the Corporate Secretary in order to be eligible. Please contact the Corporate Secretary, Rindy Barmore at rbarmore@chq.org if you wish to receive forms or require further information.

come almost a commonplace routine of human rights,” Sikkink said – that human rights, conceived by the Global North, focus on the countries of the Global South, with no say or involvement from those actual countries.

Sikkink used her book *Evidence for Hope: Making Human Rights Work in the 21st Century* to document the diverse origins of human rights, discovering Latin American and smaller countries played an important role.

Human rights don’t come from one religious tradition, Sikkink said, but human rights and dignity offer an association with certain religions that some may find more appealing.

“Most religions in the world have concepts of human dignity,” Sikkink said. “In that sense, human

ABBA

FROM PAGE 1

“We started with asking my mother to sew costumes for us, and of course, it was the Waterloo costumes. We were looking for musicians and got a band together,” Nord said.

Beyond performing, Nord and Dahlin are responsible for how the show is set, including everything from writing the script to sewing the stage clothes.

Alongside Nord, the three other main members who will be performing in Chautauqua include Elin Sjöneby as Agnetha, Andreas Novak as Björn and Mathias Hellberg as Benny.

Several other musicians perform with the group, including Kristian Brink on the keyboard and saxophone, Andreas Westman on bass, Anders Berlin on drums, Magnus Josephson on the lead guitar, and Maria Stadel and Kristin Hellberg on back-up vocals.

“The four (key) ABBA (members) try 100% to be as similar as possible to the originals,” Nord said. “Our goal is

rights, which is focused on putting human dignity at the center of our work in our lives, has similarities with many different religions that also focus on human dignity.”

When she was an undergraduate student, Sikkink received a scholarship to study abroad in Uruguay in 1976. At the time, Uruguay was under military dictatorship control; seeing this led her to work in human rights advocacy.

“My work suggests that human rights have been effective tools ... for promoting human well-being,” Sikkink said. “That’s something that I would like people to know, that is not just wishful thinking. It’s not just a bunch of idealists, but that these have actually been concrete tools people have used to improve their lives.”

to give the audience the feeling of watching the real ABBA (with our) movements, appearance and sound.”

ABBA: The Concert is also from Sweden, which enhances the true connection to the original Swedish hit band.

“Since we are from Sweden, I think we have a more natural connection, and it also becomes very authentic with our sound,” Nord said.

Traveling to over 30 different countries, from Brazil to China to the United States to the Philippines, Nord’s most memorable venues include the Royal Albert Hall in London and Hollywood Bowl in Los Angeles.

“We have been touring the whole world, it feels like,” Nord said.

The concert will feature some of ABBA’s top hits and lesser-known bops. Nord said their main goal is to give audience members the feeling that they are watching the real ABBA.

“Of course we will play the big big hits such as ‘Mamma Mia,’ ‘Waterloo’ and ‘Dancing Queen,’” Nord said. “Let the rest be a surprise.”



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RELIGION

Beloved Community fights empire with dignity, abundance, belonging

The third verse of “Lift Every Voice and Sing,” turns away from a recounting of the journey of Black Americans and turns its attention toward the future, the Rev. Michael-Ray Mathews said at the 9:15 a.m. Thursday morning ecumenical worship service in the Amphitheater.

Mathews began with a song, “Breathe on Us,” by Billy & Sarah Gaines:

“See that candle burning dim / Patience that has now worn thin / Revive Your people once again / Lord, bring us new life. / Breathe on us / Breathe on us / Holy Spirit we invite / Breathe on us / Breathe on us / Lord, bring us new life.”

In Toni Morrison’s *Beloved*, Baby Suggs, holy, led her community to a clearing in the woods near Cincinnati. “This is one of the most powerful passages in the novel,” Mathews said. “Oprah Winfrey played the daughter-in-law of Baby Suggs in the movie, and her character is remembering this scene.”

Mathews read a passage from the novel:

“It started that way: laughing children, dancing men, crying women and then it got mixed up. Women stopped crying and danced; men sat down and cried; children danced, women laughed, children cried until, exhausted and riven, all and each lay about the Clearing damp and gasping for breath. In the silence that followed, Baby Suggs, holy, offered up to them her great big heart.

“She did not tell them to clean up their lives or go and sin no more. She did not tell them they were the blessed of the earth, its inheriting meek or its glorybound pure.

“She told them that the only grace they could have was the grace they could imagine. That if they could not see it, they would not have it.

“‘Here,’ she said, ‘in this here place, we flesh; flesh that weeps, laughs; flesh that dances on bare feet in grass. Love it. Love it hard ...’”

Mathews described Baby Suggs’ character.

“Baby Suggs, holy, was an unchurched, uncalled, unrobed and unanointed preacher,” he said. “Her people had survived slavery and some were still fugitives from white supremacy. They had little value in the wider social context, what she called ‘out yonder.’”

Even in Ohio, they did not enjoy love. Baby Suggs told her congregation that out yonder did not love them and they had to love their very flesh, “love it hard.”

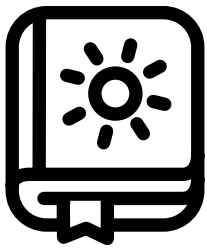
“What other recourse do you have when the world is set up to revile and hate you?” Mathews asked the congregation. “Even the religious system is built to benefit the corrupt, so we have to learn to set up our own love and grace.”

He continued, “As we gather here in this clearing, could we talk about life out yonder? Can we talk about the grief and lamentation in our families, neighbors, schools, congregations and government?”

The speakers at Chautauqua have been talking about “out yonder” all week, he said. They have talked about the polarized discussions about law enforcement, about whether schools could tell the truth about slavery and racism. The speakers have talked about gun violence, COVID-19, masking, political life in the wake of the Jan. 6 insurrection, the rise of White Christian Nationalism, the Congressional deadlock and the power of technology to exacerbate misinformation.

“Prophetic Resistance,” the podcast Mathews hosts through Faith in Action, is now in its sixth season. It began in fall 2016 to bring together multi-faith leaders to inform each other about how their communities could commit to resist injustice and cultivate the Beloved Community.

The theo-ethical framework for Faith in Action has been a question raised in the wake of the events in Ferguson, Missouri, in 2014 with the death of Michael Brown Jr.: “Are you a chaplain for the empire or a prophet of the resistance?”



MORNING WORSHIP

COLUMN BY MARY LEE TALBOT

Faith in Action wanted to keep the pain of Ferguson and all other Fergusons alive to address the systems of the empire that are at the heart of the challenges in these communities.

“The empire tries to divide and marginalize people by race and class. It does this by using hierarchy, scarcity and isolation to divide people,” Mathews said.

The empire uses hierarchy to say that some lives matter more than others, particularly, white, cisgender, male, Christian lives.

“The empire practices an economics of scarcity that uses Black and Brown bodies and black and brown earth and says there is not enough for all,” Mathews said.

He continued, “In the political social realm, there is heightened individualism that blames the individual for their own poverty and divides people into tribes.”

The Beloved Community, toward which Mathews and Faith in Action work, believes in dignity, abundance and belonging.

As Faith in Action struggled to keep alive this dynamic resistance, the 2016 election reframed the target of the resistance.

“Our response to the election had a problem: It was made about one person in the White House. We lost the deeper, broader historical conversation with our institutions,” Mathews said. “We still have a critique that applies a critical lens to the society of hierarchy, scarcity and isolation.”

Mathews said that in the face of the grief and loss in 2022, Faith in Action again has to reimagine resistance.

“We want to lift every voice and sing, but we are not singing together. People are still seeing the setting sun from the depths of hell. People are still sighing, and the blood still cries out,” he said. “We have to reimagine prophetic resistance as a life-giving spiritual practice for the Beloved Community, to provide the power to celebrate life, love and joy in the Beloved Community.”

In Deuteronomy 30, Moses, at the end of his life, told the people of Israel that they had the capacity to enflame and embody the commandments of God. The commandment to turn to God with all their heart and soul was not hard to follow, Moses said, because it was in their mouths and hearts.

Baby Suggs, holy, told her congregation that they had permission to experience God in the flesh in a world that hated their flesh. She gave them spiritual permission to laugh, dance and cry as a resource to thrive out yonder.

Mathews quoted again from *Beloved*:

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“And O my people, out yonder, hear me, they do not love your neck unnoosed and straight. So love your neck; put a hand on it, grace it, stroke it and hold it up. And all your inside parts that they’d just as soon slop for hogs, you got to love them. The dark, dark liver – love it, love it, and the beat and beating heart, love that too. More than eyes or feet. More than lungs that have yet to draw free air. More than your life-holding womb and your life-giving private parts, hear me now, love your heart. For this is the prize.”

Mathews told the congregation, “We have to walk together, to not get weary. There is sacredness in deeply loved flesh. May God keep us on the path to freedom and healing. May God delight in making us prosperous in mind and soul. The path to freedom and healing is very near. Together we will lift every voice.”

The Rev. Mathews told the congregation that his wife was still getting up in the morning to watch the lives-tream of the service on CHQ Assembly. This week, her aunt, Peggy Ingrahm from Austin, Texas, is visiting, and he asked the congregation to wave and say “Hey, Auntie.”

The Rev. John Morgan, senior pastor of the Williamsburg Presbyterian Church in Williamsburg, Virginia, presided. Tom Brownfield, administrator for the Chautauqua Association of the Disciples of Christ and its two guest houses, read the Scripture. The prelude, “En se jouant” from “Feuilles au vent,” by Gabriel Marie, was played by the Motet Consort which included Rebecca Scarnati, oboe; Debbie Grohman, clarinet; and Willie LaFavor, piano. The anthem, performed by the Motet Choir, was “Don’t Be Weary, Traveler,” arranged by Alice Parker from a traditional spiritual. Jim Evans, a choir member, was the soloist; Joshua Stafford, director of sacred music and holder of the Jared Jacobsen Chair for the Organist, directed. Stafford played “O Welt, ich muss dich lassen,” op.122, No.6, by Johannes Brahms, for the postlude. The Jackson-Carnahan Memorial Chaplaincy and the John William Tyrrell Endowment for Religion provide support for this week’s services.

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CROSSWORD

By THOMAS JOSEPH

- ACROSS
- 1 Country division
- 6 Bank subtraction
- 11 Two-dot character
- 12 Kagan of the Supreme Court
- 13 Modify
- 14 Loses freshness
- 15 Research site
- 16 Misery
- 18 Ran into
- 19 LAX guess
- 20 Wall climber
- 21 Galena, for one
- 22 Downfall
- 24 Travel stops
- 25 Draw in
- 27 Reduced amount
- 29 Secret meetings
- 32 Fire leftover
- 33 Target
- 34 Woolen cap
- 35 Hotel amenity
- 36 Bond, for one

- 37 Copying
- 38 Benefits
- 40 Creative sort
- 42 Like argon
- 43 Happening
- 44 Moves slowly
- 45 High homes

DOWN

- 1 Climbed
- 2 So far
- 3 "Hold On" band
- 4 Summit
- 5 Inter-weave
- 6 Loser to Truman
- 9 Hospital worker
- 10 Samples
- 17 Add too much to the bill
- 23 "— been real!"
- 24 Far from cordial
- 26 Green plastic toys
- 27 Dog star
- 28 Site of Sevilla
- 30 Natural gift
- 31 Know-how
- 33 Helpers: Abbr.

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7-15

AXYDLBAAXR is LONGFELLOW

One letter stands for another. In this sample, A is used for the three L's, X for the two O's, etc. Single letters, apostrophes, the length and formation of the words are all hints. Each day the code letters are different.

7-15 CRYPTOQUOTE

GTBL TC BN XLGA OLKJHRW

BLR YKUL XLLR JTWG KRJ

YTVGLG. — LOHDKXLAY

AKNOTV

Yesterday's Cryptoquote: ANYONE CAN BREAK THIN WOODEN STICKS, BUT IT IS HARD TO BREAK A BUNDLE OF THE SAME. — OLD SAYING

SUDOKU

Sudoku is a number-placing puzzle based on a 9x9 grid with several given numbers. The object is to place the numbers 1 to 9 in the empty squares so that each row, each column and each 3x3 box contains the same number only once. The difficulty level of the Conceptis Sudoku increases from Monday to Sunday.

Conceptis Sudoku

By Dave Green

	4							
		2	3		4	5		1
	9			5			7	
	2						5	
		5		9		6		
	6						4	
	7			4			6	
3		8	2		9	4		
							8	

Difficulty Level ★★★★★

7/15

7	9	2	6	4	8	1	5	3
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5	4	8	3	2	1	9	6	7
3	2	7	4	8	9	5	1	6
4	5	6	1	7	2	3	9	8
8	1	9	5	6	3	7	4	2
2	7	1	8	5	6	4	3	9
6	3	4	9	1	7	8	2	5
9	8	5	2	3	4	6	7	1

Difficulty Level ★★★

7/14

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Miller Memorial Fund supports Sikkink lecture

The Rachel Alice Miller Memorial Fund supports the Interfaith Lecture by Kathryn Sikkink at 2 p.m. today in the Hall of Philosophy.

The Rachel Alice Miller Memorial Fund was established in honor of a granddaughter of Chautauqua co-founder Lewis Miller. She was the daughter of Robert A. and Louise Igoe Miller. Rachel spent part of her life in Ponce, Puerto

Rico, where President William McKinley had appointed her father as postmaster general. She and her mother, Louise, were interested in aiding the development and marketing of Puerto Rican artisan handicrafts. In 1911, Miss Miller brought ivy from Mount Vernon to plant at the dedication of Miller Bell Tower in honor of her father, Robert, who had died the previous week.



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RELIGION

An-Na'im calls for total paradigm shift in thinking about human rights

ALYSSA BUMP
STAFF WRITER

Human rights are supposed to be universal and inalienable. Yet, these rights are not equally accessible or guaranteed to all people.

Abdullahi Ahmed An-Na'im spoke on this predicament on Wednesday with his lecture, titled "Beyond Platitudes of Interfaith Discourse," to continue Week Three's Interfaith Lecture Series and the discussion of the spirituality of human rights.

An-Na'im, the Charles Howard Candler Professor of Law at Emory Law, associate professor in Emory College of Arts & Sciences, and senior fellow of the Center for the Study of Law and Religion at Emory University, is an internationally recognized scholar of Islam and human rights.

Originally from Sudan, An-Na'im has led several research projects with a focus on advocacy strategies, and he teaches courses on international law, comparative law, Islamic law and human rights.

A few months before 9/11, An-Na'im became a U.S. citizen. But once the Twin Towers fell, An-Na'im found himself faced with questions about Sharia law.

"I used to follow (these questions with) this statement, 'Salaam alaikum,' to say actually, as many Muslims do, Islam is about peace," An-Na'im said. "The greeting that we routinely say every day is 'peace to you all.'"

But, An-Na'im said, religion is not about what lies within the sacred texts; it is rather about how people of a particular faith act.

"Equally with other traditions, we tend to assume that we live up to the ideals of our religion and charge others with the wit and understanding of their religion," An-Na'im said. "The point simply is that we are all human."

An-Na'im feels that the rising concerns and bubbling tensions of domestic issues are a result of the bystander effect.

"The point is not to say that Americans are violent or that Christianity is violent, but to say that some people do behave that way," he said. "The rest of us are responsible for not having spoken out, not having acted our values in a way that compels others to respect those ideas."

An-Na'im spoke on the recent Supreme Court overturning of *Roe v. Wade* and its impact; he is passionate about listening to both sides.

"The point here for me is that whatever you're talking about, whether it is about human dignity or universality of human rights or about interfaith dialogue or discourse, whatever it is, it is a two-way street," An-Na'im said. "And if we're not willing to accept the fact that it is a two-way street, we cannot pretend to speak in terms of compassion for human dignity."

To truly participate in two-way dialogue, one must be open to the possibility of being wrong, and An-Na'im made observations about this in relation to the Supreme Court.

"I'm a lawyer of constitutional public law, as they say, and I have observed that there is a tendency to use the

Supreme Court as a shield and a sword. ... It is not a mediator of constitutional products of conflicts and tensions, as it should be, but it is used by one side to impose a point of view on the other side of the issue, whatever the issue is," he said. "And the other side will just simply wait for a chance to capture the Supreme Court in order to do the same."

Even with a rights issue as divided as *Roe v. Wade*, An-Na'im said there isn't a choice about respecting the other point of view when considering the price of peaceful coexistence.

"I have to respect and accept, however appalling the other point of view may be, at least the right to have that view," he said.

U.S. politics have become increasingly divided in recent years, and An-Na'im points to "identity politics" as part of the problem.

"The identity may be religious, political, economic, may be all of the above, but as long as we seek to bring together people who seem the same way or similar ways in order to ... be able to hit harder, to penetrate opposition lines," An-Na'im said, "it's almost like classic war strategies."

But it is crucial to note that one experience or aspect of someone's journey does not make up their entire identity.

"Identities are fluid, are contested, are multiple, are contingent, are tactical, meaning that none of us have a single identity," An-Na'im said. "None of us in this room, none of us in this town, none of us in the whole universe of humanity have a singular identity."

Identity and self-determination are related, and both have important roles in politics. Self-determination, according to An-Na'im, is the crucial foundation of human rights and dignity, as well as state and social formations.

"We can't assume that our sovereignty is respected," he said. "So although the self-identity or self-determination that I seek is individual, for it to be effective to add politically or socially or otherwise, it has to be collectivized."

To collectivize self-determination, An-Na'im encouraged people to reimagine their realities. He also pointed to the essentialness of choice in self-determination.

"Belief has to be a choice. If I don't have the right to disbelief, I do not have the right to believe," he said.

An-Na'im is adamant that whatever a person chooses to believe, they must live their values through their actions and accept the possibility of failure.

"Whatever (your values), if it's compassion, if it's respect for the other, if it is human rights, human dignity, be the value, live it in the flesh and blood," he said. "... Accepting the possibility of failure, we also accept the possibility of success – the ability to see success as we have it, day by day and so on, rather than the assumption we'll have it once and for all."

To create real, impactful change, learning to acknowledge and accept the possibility of being wrong, and to be open to regression while



DYLAN TOWNSEND / STAFF PHOTOGRAPHER
Abdullahi Ahmed An-Na'im, Charles Howard Candler Professor of Law and senior fellow of the Center for the Study of Law and Religion at Emory University, speaks on "Beyond Platitudes of Interfaith Discourse" Wednesday in the Hall of Philosophy.

striving for progression, is important, he said; humans are naturally flawed with their individual perspectives, but it is vital to be open to expanding the horizons through listening to other perspectives.

"You cannot go forward without going back," An-Na'im said. "The point is that we have to accept that the nature of change is contingent."

An-Na'im cited his book, *Decolonizing Human Rights*, to show that human rights are not inalienable or universal. He discussed the process of crafting the U.N.'s Universal Declaration of Human Rights to show that even then, the rights that were written were not for all humans.

"At the time of the formation of the United Nations, there were only 51 members," he said.

Only four African countries were represented at the founding of the United Nations in 1945. In 2022, the African Union is composed of 55 member states; so, 51 states of Africa were not represented, "were not even permitted into the building," An-Na'im said.

The African states were told because they didn't have sovereignty, they could not join. Yet, their sovereignty lay in the hands of colonizers who determined what documents like the Declaration of Rights depicted. The countries in Africa were told that they would receive their sovereignty when the colonizers

felt they were ready for it.

"So can you see the atrocity of this? Of the neocolonial arrogance? Of telling us that you are not sovereign enough to sit with us at the same table in which we're debating what your rights ought to be? But you are now suffering enough to be punished for your failure to comply with our vision for what human rights are," An-Na'im said.

Cultural, political and global transformation are processes of persuasion and grit, An-Na'im said, and the ratification of human rights treaties, particularly in America, takes a long time; the United States is still falling behind with actions to protect these rights.

"The United States has the worst record. ... The least number of ratifications of international human rights treaties is in this country," An-Na'im said.

Beyond ratification, America and other countries face "tremendous problems," An-Na'im said, when trying to legally enforce human rights. The current system focuses on ensuring justice and punishment once a violation is committed, rather than preventing an injustice from occurring in the first place.

"Enforcement of rights has to be subsequent to the violation of the right," he said. "You cannot preempt, you cannot prosecute someone for the possibility that they might violate a right. You have to wait for the right to be violated so that you can

prosecute its violation."

In this system, a human rights violation must have enough evidence to be taken to court to truly enforce justice. But An-Na'im argued that rights dependent on how the state enforces or protects them are actually civil rights, not human rights.

"What that means is that all we talk about every day in this country and in other countries about human rights are in fact civil rights, not human rights," he said. "And there's nothing wrong with civil rights, except that they are not human rights. They are the rights of the citizen, the rights of legal residents."

With how rights protections are structured now, An-Na'im called for a dramatic change in how people think about human rights.

"We need something else. We need a total paradigm shift in thinking about human rights," An-Na'im said.

"... That's why I argue here that for those of us who live in religion, or a religion, our religion is the best source of the values, of the socialization, of the ability to instill change and a sustainable change in ourselves (and) in our children."

Engaging in interfaith and religious discourse would help people confront reality and learn about different belief systems that hold significant value to human rights.

"We have to go through other means than legal protections or constitutional protections," An-Na'im said. "The state can regulate this and that in a very superficial manner, in the obvious ways, but the ultimate self-determination right, to vote as they choose or to decide what policies to protect, that no one will ever penetrate. But religion can."

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PROGRAM

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FRIDAY
JULY 15

6:00

Sunrise Kayak & Paddleboard.
Sign up with payment one to two days before event at 716-357-6281 or sportsclub@chq.org. Sports Club

7:00

(7–11) Farmers Market

7:00

(7–9) “Dawn Patrol” Round Robin Doubles. (Programmed by the Chautauqua Tennis Center.) Chautauqua Tennis Center

7:45

Mystic Heart Interspiritual Meditation: Spiritual Practices of World Religions. Leader:

Joe Stahlman (combined Native American Tuscarora and Tibetan Buddhist traditions). Presbyterian House Chapel

7:45

Episcopal Holy Eucharist.
Episcopal Chapel of the Good Shepherd

8:00

Daily Word Meditation. (Programmed by Unity of Chautauqua.) Hall of Missions

8:45

Catholic Mass. Episcopal Chapel of the Good Shepherd

8:55

(8:55–9) Chautauqua Prays For Peace Through Compassion. Hall of Missions Grove

9:00

Nature Walk & Talk. (Programmed by the Bird, Tree & Garden Club.) **Jack Gulvin**, naturalist. Meet at lake side (back) of Smith Wilkes Hall

9:15

ECUMENICAL WORSHIP. “May We Forever Stand.” **The Rev. Michael-Ray Mathews**, chief faith officer and deputy director, Faith in Action. Amphitheater

9:15

Jewish Discussions. (Programmed by Zigdon Chabad Jewish House.) “Kabalah on Meditation and Song.” **Rabbi Zalman Vilenkin**. Zigdon Chabad Jewish House

10:00

Opera Conservatory Masterclass. Mariena Malas. Fletcher Music Hall

10:15

Service of Blessing and Healing. UCC Randell Chapel

10:30

(10:30–12) Morning Doubles. (Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center

10:45

CHAUTAUQUA LECTURE SERIES. Nadia Murad, Nobel Peace Prize winner; human rights activist. Amphitheater

11:00

(11–5) Gallery Exhibitions Open. Fowler-Kellogg Art Center and Strohl Art Center

12:00

(12–2) Flea Boutique (Programmed by the Chautauqua Women's Club.) Shoppers limited to 12 at a time in 15-minute increments. Behind Colonnade

12:15

Twelve Step Meeting. Marion Lawrance Room, Hurlbut Church

12:15

Prose Writer-in-Residence Brown Bag Lecture. (Programmed by the Chautauqua Writers' Center.) “Inspiration: Where Stories Come From.” **Roy Hoffman**. Literary Arts Center at Alumni Hall Porch

12:15

Challah Baking Class. (Programmed by Zigdon Chabad Jewish House.) Zigdon Chabad Jewish House

12:15

Chautauqua Dialogues. (Sponsored by the Department of Religion.) Everett Jewish Life Center

12:30

Garden Walk & Talk. (Programmed by the Bird, Tree & Garden Club.) **Betsy Burgeson**, supervisor of garden and landscapes, Chautauqua Institution. Meet at Miller Cottage at

the west end of Miller Park

12:30

Jumu'ah Muslim Prayer. Hall of Christ Sanctuary

12:30

Play CHQ. 9 Square. Heinz Beach.

12:30

Erie Insurance Panel Discussion on Local Human Rights Efforts. (Sponsored by Erie Insurance.) Boxed lunches provided to first 150 attendees. Smith Wilkes Hall

12:45

Lecture. Need a Fire Extinguisher? **The Rev. James Daprile**. Methodist House Chapel

1:00

Catholic Seminar Speaker Series. Methodist House Chapel

1:00

Stroke of the Day. Learn a new tennis stroke. Chautauqua Tennis Center

1:15

English Lawn Bowling. Free Instruction followed by game. Fee. (Pay at Sports Club.) Bowling Green

1:30

Tosca Operalogue. Chautauqua Opera Company. Norton Hall

2:00

INTERFAITH LECTURE SERIES. “Exploring the Diverse Origins of International Human Rights.” **Kathryn A. Sikkink**, Ryan Family Professor of Human Rights Policy, Harvard Kennedy School. Hall of Philosophy

2:00

Violin Masterclass. Ilya Kaler. Fletcher Music Hall

2:00

Public Shuttle Tour of Grounds. Fee. (Purchase tickets at Main Gate Welcome Center. This tour is handicap accessible.) Leave from Main Gate Welcome Center

2:30

Mah Jongg. (Programmed by the Chautauqua Women's Club.) Memberships available at the door. CWC House

2:30

(2:30–4:30) Afternoon Doubles. (Programmed by the Chautauqua Tennis Center.) Email tennis@chq.org the day before to secure your spot. Chautauqua Tennis Center

3:30

Islam 101. “Islam in America.” **Sabeeha and Khalid Rehman**.

Hurlbut Church

3:30

Chautauqua Dialogues. (Sponsored by the Department of Religion.) Hurlbut Church

3:30

Chautauqua Dialogues. (Sponsored by the Department of Religion.) UU House

3:30

Chautauqua Dialogues. (Sponsored by the Department of Religion.) Episcopal Cottage

4:00

OPERA. Tosca. Norton Hall

4:00

Chamber Music Session No. 1. Chautauqua School of Music. Fletcher Music Hall

4:30

Takeout Dinner. Chiavetta's Beef on Weck Dinner. (Programmed by the Chautauqua Women's Club.) Fee. CWC House

5:00

(5–6) Kids Clinic. (Programmed by Chautauqua Tennis Center.) Chautauqua Tennis Center

5:00

Hebrew Congregation Evening Service. “Kabbalat Shabbat: Welcoming the Sabbath.” Miller Park (if rain, Smith Wikes Hall)

6:00

Cinema Film Screening. “Mr. Malcolm's List.” Fee. Chautauqua Cinema

7:00

The Chevalier: Community Conversation. Moderated by **Elaine E. Davis**. Hultquist 101

8:15

SPECIAL. ABBA The Concert. (Reserved seating available; purchase tickets at tickets.chq.org, or by visiting Ticket Office, Visitors Center or Amphitheater screen house during ticketing hours.) Amphitheater

9:00

Cinema Film Screening. “Official Competition.” Fee. Chautauqua Cinema

of World Religions. Leader: **Carol McKiernan** (Silent Meditation/Centering Prayer). Donation. Hall of Philosophy

9:30

Hebrew Congregation Sabbath Service. **Rabbi Zalman Vilenkin.** **Jesse Thorpe**, cantorial soloist. Hurlbut Sanctuary

9:30

Chabad Jewish House Community Shabbat Service. **Rabbi Zalman Vilenkin.** Kiddush to follow at 12:15 p.m. Zigdon Chabad Jewish House

12:00

Play CHQ. Free Play and Equipment Checkout. Boys' and Girls' Club

1:00

(1–5) Gallery Exhibitions Open. Fowler-Kellogg Art Center and Strohl Art Center

1:30

Chamber Music Recital. Vocal Chamber Music. Masks Required. Fletcher Music Hall

2:00

Contemporary Issues Forum. “Survivorship — Helping People Adjust to Cancer Treatment.” **Dr. Jonas Johnson**, chair, UPMC Department of Otolaryngology. Hall of Philosophy

2:00

Public Shuttle Tour of Grounds. Fee. (Purchase tickets at Main Gate Welcome Center. This tour is handicap accessible.) Leave from Main Gate Welcome Center

3:15

Chautauqua Dialogues. (Sponsored by the Department of Religion.) Focus on preceeding Contemporary Issues Forum lecture.) Women's Club at Hall of Missions

4:00

Chamber Music. **Aaron Berofsky**, violin. **Kathryn Votapek**, viola. **Felix Wang**, cello. **Phillip Bush**, piano. Elizabeth S. Lenna Hall

5:00

Catholic Mass. Hall of Philosophy

6:00

Cinema Film Screening. “Official Competition.” Fee. Chautauqua Cinema

8:15

CHAUTAUQUA SYMPHONY ORCHESTRA. “The Chevalier: Joseph Bologne, Chevalier de Saint-Georges.” **Rossen Milanov**, conductor. **Bill Barclay**, author and director. **Brendon Elliott**, solo violin. Amphitheater

9:00

Cinema Film Screening. “Mr. Malcolm's List.” Fee. Chautauqua Cinema

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Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 5: 14-16

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7:15

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